

**ASSESSMENT OF THE INTERVENTIONS
REGARDING SOME HISTORICAL MOSQUES IN
MANİSA WITHIN THE FRAME OF
CONSERVATION VALUES**

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ABSTRACT

ASSESSMENT OF THE INTERVENTIONS REGARDING SOME HISTORICAL MOSQUES IN MANİSA WITHIN THE FRAME OF CONSERVATION VALUES

In spite of the fact that General Directorate of Pious Foundations has will to provide budget for the restoration of waqf originated monuments, there are still contradictions in the related restoration applications. There is an increase in the number of restorations and decrease in the ratio between technical staff and project number. The aim of this study is to understand effects of changes on cultural asset values of waqf originated monuments which have sustained their authentic functions, evaluate the change in the values period by period, assess the current interventions, present restoration history, and propose principles for future interventions that will sustain cultural asset value. Historical mosques in Manisa and dated to different ages are selected as case studies: Haki Baba Mosque (1371), Göktaşlı Mosque (1630-31), Kabasakal Mosque (≤ 1841), Pazaryeri Mosque (1874) and Çarşı Mosque (1875). Mixed methods combining qualitative and quantitative techniques were used. In conclusion, picturesqueness value, spiritual value, virginity value, rarity value and age value of the monuments and their period by period changes are stated. Scale of intervention, delicacy of the monument and appropriateness of interventions in relation with principles such as reversibility, transmission of data, physical sustainability, and qualified design and workmanship were defined as the parameters that have direct impact on the sustaining of values. In addition, history of restoration of the studied mosques and principles for future interventions regarding similar structures are put forward.

ÖZET

MANİSA'DAKİ BAZI TARİHİ CAMİLERE İLİŞKİN MÜDAHALELERİN KORUMA KAVRAMLARI ÇERÇEVESİNDE DEĞERLENDİRİLMESİ

Vakıflar Genel Müdürlüğü vakıf kökenli yapıların restorasyonları için gerekli bütçeyi sağlamak konusunda kararlı bir tutum sergilemektedir. Ancak, bu yapıların restorasyonlarında çelişkili uygulamalar göze çarpmaktadır. Teknik eleman ve proje sayısı arasındaki oranın küçüldüğü, restorasyon sayısının arttığı görülmektedir. Bu çalışmanın amacı, özgün işlevini sürdürmekte olan, vakıf kökenli anıtlardaki değişimlerin, kültür varlığı değerleri üzerindeki etkilerinin anlaşılması, değerlerdeki değişimlerin dönem dönem incelenmesi, mevcut müdahalelerin değerlendirilmesi, restorasyon tarihinin saptanması ve gelecek müdahaleler için kültür varlığı değerini sürdürececek ilkelerin önerilmesidir. Çalışılan yapılar Manisa'da yer alan ve farklı dönemlere tarihlenen Haki Baba Cami (1371), Göktaşlı Cami (1630-31), Kabasakal Cami (≤1841), Pazaryeri Cami (1874) ve Çarşı Cami'dir (1875). Nitel ve nicel yöntemleri birleştiren karma yöntemler kullanılmıştır. Sonuç olarak, anıtların pitoresk, manevi, bakırlık, enderlik ve yaş değerleri ile bu değerlerin dönem dönem değişimleri ortaya konmuştur. Geri dönüşebilirlik, bilginin aktarılması, sürdürülebilirlik ve nitelikli tasarım ile işçilik gibi ilkelerle ilişkili olarak müdahalenin ölçeği, anıtın hassasiyeti ve müdahalenin uygunluğu gibi parametrelerin değerler üzerinde doğrudan etkiye sahip olduğu belirlenmiştir. Buna ek olarak, incelenen camilerin restorasyon tarihleri ve benzer yapılarda yapılacak gelecek müdahaleler için ilkeler ortaya konmuştur.

TABLE OF CONTENTS

LIST OF FIGURES	xi
LIST OF TABLES	xviii
CHAPTER 1. INTRODUCTION	1
1.1. Valuation of Intervened Monuments	2
1.1.1. Studies on Value-Change Relationship.....	2
1.1.2. Assessment Methods	4
1.2. Problem Definition	6
1.3. Aim	8
1.4. Method.....	9
1.4.1. Historical and Geographical Research in Site Scale	9
1.4.2. Comparative Study.....	11
1.4.3. Analysis of Current Interventions	11
1.4.4. Assessment.....	15
1.4.5. Results and Discussion.....	26
1.4.6. Structure of the Study.....	27
CHAPTER 2. THEORETICAL FRAMEWORK.....	36
2.1. Values Regarding Historical Monuments.....	36
2.2. Intervention Types.....	39
2.2.1. Site Scale Interventions.....	39
2.2.1.1. Development Plan	39
2.2.1.2. Abandonment	40
2.2.1.3. Restoration	41
2.2.2. Lot and Building Scale Interventions.....	42
2.2.2.1. Removal	42
2.2.2.2. Reintegration	43
2.2.2.3. Alteration.....	45
2.2.2.4. Renewal.....	46
2.2.2.5. Cleaning	48

2.2.2.6. Addition.....	49
2.2.2.7. Reinforcement	50
2.2.2.8. Presentation Intervention	51
2.3. Valuation of Monuments in Turkish Legal Framework.....	52
2.4. Principles Regarding Interventions	53
2.5. The Role of The General Directorate of Pious Foundations In Valuation-Intervention Process	55
 CHAPTER 3. IDENTIFICATION OF CASE STUDIES	 56
3.1. Geography and History of Manisa.....	56
3.1.1. Manisa Center	57
3.1.1.1. Haki Baba Mosque.....	59
3.1.1.1.1. Description of Haki Baba Mosque	59
3.1.1.1.2. History of Haki Baba Mosque.....	63
3.1.1.2. Göktaşlı Mosque	69
3.1.1.2.1. Description of Göktaşlı Mosque	69
3.1.1.2.2. History of Göktaşlı Mosque	70
3.1.2. Kırkağaç District	74
3.1.2.1. Kabasakal Mosque	81
3.1.2.1.1. Description of Kabasakal Mosque	81
3.1.2.1.2. History of Kabasakal Mosque	89
3.1.3. Gördes District	93
3.1.3.1. Pazaryeri Mosque.....	94
3.1.3.1.1. Description of Pazaryeri Mosque.....	94
3.1.3.1.2. History of Pazaryeri Mosque	102
3.1.4. Salihli District	106
3.1.4.1. Çarşı Mosque	108
3.1.4.1.1. Description of Çarşı Mosque	108
3.1.4.1.2. History of Çarşı Mosque	119
 CHAPTER 4. ASSESSMENT.....	 126
4.1. Evaluation of the Values of the Case Study Mosques and Their Changes	126
4.1.1. Values of Haki Baba Mosque and Their Changes	126

4.1.2. Values of Göktaşlı Mosque and Their Changes.....	131
4.1.3. Values of Kabasakal Mosque and Their Changes.....	139
4.1.4. Values of Pazaryeri Mosque and Their Changes	146
4.1.5. Values of Çarşı Mosque and Their Changes.....	154
4.2. Evaluation of Value Accumulation Process of The Case Study Mosques.....	159
4.2.1. Evaluation of Value Accumulation Process of The Haki Baba Mosque	160
4.2.1.1. Evaluation in Site Scale	160
4.2.1.2. Evaluation in Building Scale.....	161
4.2.2. Evaluation of Value Accumulation Process of The Göktaşlı Mosque	161
4.2.2.1. Evaluation in Site Scale	161
4.2.2.2. Evaluation in Building Scale.....	162
4.2.3. Evaluation of Value Accumulation Process of The Kabasakal Mosque	162
4.2.3.1. Evaluation in Site Scale	163
4.2.3.2. Evaluation in Building Scale.....	166
4.2.4. Evaluation of Value Accumulation Process of The Pazaryeri Mosque.....	167
4.2.4.1. Evaluation in Site Scale	167
4.2.4.2. Evaluation in Building Scale.....	167
4.2.5. Evaluation of Value Accumulation Process of The Çarşı Mosque	169
4.2.5.1. Evaluation in Site Scale	169
4.2.5.2. Evaluation in Building Scale.....	171
4.3. Assessment of The Impact of The Current Interventions.....	171
4.3.1. Assessment of The Impact of The Current Interventions of Haki Baba Mosque	171
4.3.2. Assessment of The Impact of The Current Interventions of Göktaşlı Mosque.....	174
4.3.3. Assessment of The Impact of The Current Interventions of Kabasakal Mosque.....	175

4.3.4. Assessment of The Impact of The Current Interventions of Pazaryeri Mosque	175
4.3.5. Assessment of The Impact of The Current Interventions of Çarşı Mosque.....	176
CHAPTER 5. RESULTS AND DISCUSSION.....	212
5.1. Comparison of Change-Value Relations	212
5.1.1. Comparison of The Picturesqueness Values	212
5.1.2. Comparison of The Spiritual Values.....	213
5.1.3. Comparison of The Virginity Values	215
5.1.4. Comparison of The Rarity Values.....	215
5.1.5. Comparison of The Age Values	216
5.2. Comparison of Intervention Period - Restoration Approach Relations	217
5.3. Comparison of Impact of Current Interventions	219
5.3.1. Comparison of Impact of Latest Urban Interventions	219
5.3.1.1. Comparison of Impact of Development Plan.....	221
5.3.1.2. Comparison of Impact of Abandonment.....	222
5.3.1.3. Comparison of Impact of Restoration	222
5.3.2. Comparison of Impact of Current Interventions at Lot Scale	223
5.3.2.1. Comparison of Impact of Removal at Lot Scale	223
5.3.2.2. Comparison of Impact of Reintegration at Lot Scale.....	224
5.3.2.3. Comparison of Impact of Renewal at Lot Scale	224
5.3.2.4. Comparison of Impact of Alteration at Lot Scale	225
5.3.2.5. Comparison of Impact of Addition at Lot Scale	225
5.3.2.6. Comparison of Impact of Presentation Intervention at Lot Scale.....	226
5.3.3. Comparison of Impact of Current Interventions at Building Scale	226
5.3.3.1. Comparison of Impact of Removal at Building Scale	227
5.3.3.2. Comparison of Impact of Cleaning at Building Scale	227
5.3.3.3. Comparison of Impact of Reintegration at Building Scale ..	227
5.3.3.4. Comparison of Impact of Renewal at Building Scale	228
5.3.3.5. Comparison of Impact of Alteration at Building Scale.....	228

5.3.3.6. Comparison of Impact of Addition at Building Scale.....	229
5.3.3.7. Comparison of Impact of Reinforcement at Building Scale	229
5.4. Extensiveness of Current Interventions.....	229
5.5. Principles and Checklist for Future Interventions	230
CHAPTER 6. CONCLUSION	241
REFERENCES	251
APPENDICES	
APPENDIX A. INTERVIEW REALIZED BY FORMER DEPUTY <i>MÜFTÜ</i> OF İSTANBUL <i>MÜFTÜLÜĞÜ</i>	246
APPENDIX B. INTERVIEW WITH DEPUTY <i>MÜFTÜ</i> OF MANİSA <i>MÜFTÜLÜĞÜ</i>	250

LIST OF FIGURES

<u>Figure</u>	<u>Page</u>
Figure 1.1. Legend for the analysis of the historical development of the site	12
Figure 1.2. Legend for the analysis of the historical development of the Göktaşlı Mosque.....	12
Figure 1.3. Auxiliary site plan drawing showing the current interventions at Göktaşlı Mosque	17
Figure 1.4. Auxiliary longitudinal section drawing showing the current interventions at Göktaşlı Mosque	18
Figure 1.5. Variation of spiritual value	20
Figure 1.6. Drawing showing appropriateness of the interventions at after 2013 interventions period of Göktaşlı Mosque.....	20
Figure 1.7. Graphics showing the value changes on accumulated values of Haki Baba Mosque in site scale (left) and in building scales (right).....	24
Figure 1.8. Intervention scores for the neighborhood of Kabasakal Mosque.....	32
Figure 1.9. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Kabasakal Mosque.....	32
Figure 1.10. Intervention scores for each intervention type, Kabasakal Mosque and its lot	33
Figure 1.11. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Kabasakal Mosque.....	33
Figure 1.12. Graphic indicating comparison of changes in spiritual values of case study mosques	34
Figure 1.13. Flow chart of the thesis	35
Figure 2.1. Christ Pantocrator Church in Nesebar World Heritage Site, Bulgaria.....	40
Figure 2.2. Abandoned old Doğanbey village in Söke, Aydın following declaration as landslide zone	41
Figure 2.3. Restoration of a traditional building in abandoned old Doğanbey village in Söke, Aydın following the declaration as landslide zone.....	42
Figure 2.4. Historic consolidation work in Colloseo, Rome, Italy	43

Figure 2.5. The covered bazaar, Kayseri	43
Figure 2.6. Reintegration in the base of the obelisk of Pope Sixtus V, Rome.....	44
Figure 2.7. Dome alteration at the Reichstag building, Berlin	46
Figure 2.8. Renewal of columns in Bursa, Reyhanpaşa Bath.....	48
Figure 2.9. Cleaning of the surface of a historical door	49
Figure 2.10. Eave addition to historic mansion converted into auditorium, Faculty of Architecture, Roma Tre University, Rome	50
Figure 2.11. Iron reinforcement in arch form, covered bazaar, Kayseri.....	51
Figure 2.12. Inscription panel at İlyas Bey Mosque and Madrasah in Miletus	52
Figure 2.13. Walking paths in İlyas Bey Mosque and Madrasa in Miletus.....	52
Figure 3.1. Provinces of Manisa and location of the case study buildings.....	56
Figure 3.2. 1962 development plan showing Göktaşlı Mosque and its environment.....	59
Figure 3.3. Urban development around masjids/mosques in Manisa Centre	60
Figure 3.4. Haki Baba Mosque and the apartment blocks around it.....	61
Figure 3.5. Haki Baba Mosque	63
Figure 3.6. Mosque building elevated from the courtyard ground level	63
Figure 3.7. Northern wall of the Prayer Hall as viewed in the restoration of 2014, Haki Baba Mosque.....	64
Figure 3.8. Post remains carrying the eave at the Haki Baba Mosque	65
Figure 3.9. Development of Kaynak Neighborhood.....	76
Figure 3.10. Ulutepe Street, Göktaşlı Mosque and organized planned area.....	80
Figure 3.11. Göktaşlı Mosque.....	80
Figure 3.12. Chamfered corner of the Göktaşlı Mosque	80
Figure 3.13. Sketch of the Göktaşlı Mosque drawn by İbrahim Gökçen	82
Figure 3.14. Development of Göktaşlı Neighborhood	84
Figure 3.15. Urban development around masjids/mosques in Kırkağaç centre	87
Figure 3.16. View of Kabasakal Mosque’s courtyard wall’s southeastern corner and wall of underground toilet in front of it, 79/B street and houses at the east	88
Figure 3.17. View of Kabasakal Mosque’s courtyard from the northwestern corner	88
Figure 3.18. Relationship of Kabasakal Mosque and the courtyard’s southern part	88
Figure 3.19. View of unqualified last comers’ hall mass adjacent to the Mosque mass at its north	89

Figure 3.20. Spaces and elements at the northern part of the prayer hall	92
Figure 3.21. New timber <i>minber</i>	92
Figure 3.22. New <i>mihrab</i> niche and air conditioners on both sides	92
Figure 3.23. Development of Sariağa Neighborhood	96
Figure 3.24. Old Gördes, unknown date	99
Figure 3.25. Old Gördes after abandonment	99
Figure 3.26. Urban development around masjids/mosques in Gördes centre	100
Figure 3.27. View of Pazaryeri Mosque and the surrounding site from the west	101
Figure 3.28. View of Pazaryeri Mosque's last comers' hall at its north.....	101
Figure 3.29. View of Pazaryeri Mosque's eastern façade	101
Figure 3.30. Interior space of the prayer hall and <i>mahfil</i> for women mass of Pazaryeri Mosque	103
Figure 3.31. Colonnaded passage of Pazaryeri Mosque.....	103
Figure 3.32. Main entrance door, and repair inscription panel and <i>mükebbire</i> on it....	103
Figure 3.33. A detail from the southern façade showing a row of brick alternating with a cut stone row with a vertical brick between the stones in masonry technique	109
Figure 3.34. Rough stone masonry (blue) and rough cut stone masonry (red) parts of the western wall of Pazaryeri Mosque.....	109
Figure 3.35. Development of Atatürk Neighborhood.....	111
Figure 3.36. Urban development around mosques in Salihli Centre	115
Figure 3.37. View of Çarşı Mosque from the southeast	116
Figure 3.38. Çarşı Mosque as viewed from west.....	116
Figure 3.39. Çarşı Mosque as viewed from north.....	116
Figure 3.40. Timber columns, arches, dome of Çarşı Mosque.....	118
Figure 3.41. Construction technique of the wall, Çarşı Mosque	119
Figure 3.42. Development of Eski Cami Neighborhood	123
Figure 4.1. Drawings showing site scale values of Haki Baba Mosque and their changes throughout its life span.....	132
Figure 4.2. Drawings showing building scale values of Haki Baba Mosque and their changes throughout its life span.....	133
Figure 4.3. Drawings showing site scale values of Göktaşlı Mosque and their changes throughout its life span.....	140

Figure 4.4. Drawings showing building scale values of Göktaşlı Mosque and their changes throughout its life span.....	141
Figure 4.5. Drawings showing site scale values of Kabasakal Mosque and their changes throughout its life span.....	147
Figure 4.6. Drawings showing building scale values of Kabasakal Mosque and their changes throughout its life span.....	148
Figure 4.7. Drawings showing site scale values of Pazaryeri Mosque and their changes throughout its life span.....	155
Figure 4.8. Drawings showing building scale values of Pazaryeri Mosque and their changes throughout its life span.....	156
Figure 4.9. Drawings showing site scale values of Çarşı Mosque and their changes throughout its life span.....	160
Figure 4.10. Drawings showing building scale values of Çarşı Mosque and their changes throughout its life span.....	163
Figure 4.11. Value accumulation levels in site (left) and building (right) scales of Haki Baba Mosque.....	164
Figure 4.12. Value accumulation levels in site (left) and building (right) scales of Göktaşlı Mosque	165
Figure 4.13. Value accumulation levels in site (left) and building (right) scales of Kabasakal Mosque.....	168
Figure 4.14. Value accumulation levels in site (left) and building (right) scales of Pazaryeri Mosque	170
Figure 4.15. Value accumulation levels in site (left) and building (right) scales of Çarşı Mosque	172
Figure 4.16. Intervention scores for the neighborhood of Haki Baba Mosque	183
Figure 4.17. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Haki Baba Mosque	183
Figure 4.18. Intervention scores for each intervention type, Haki Baba Mosque and its lot	184
Figure 4.19. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Haki Baba Mosque.....	184
Figure 4.20. Intervention scores for the neighborhood of Göktaşlı Mosque	189

Figure 4.21. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Göktaşlı Mosque	189
Figure 4.22. Intervention scores for each intervention type, Göktaşlı Mosque and its lot	190
Figure 4.23. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Göktaşlı Mosque	190
Figure 4.24. Intervention scores for the neighborhood of Kabasakal Mosque.....	195
Figure 4.25. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Kabasakal Mosque.....	195
Figure 4.26. Intervention scores for each intervention type, Kabasakal Mosque and its lot	196
Figure 4.27. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Kabasakal Mosque.....	196
Figure 4.28. Intervention scores for the neighborhood of Pazaryeri Mosque	203
Figure 4.29. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Pazaryeri Mosque	203
Figure 4.30. Intervention scores for each intervention type, Pazaryeri Mosque and its lot	204
Figure 4.31. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Pazaryeri Mosque.....	204
Figure 4.32. Intervention scores for the neighborhood of Çarşı Mosque	210
Figure 4.33. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Çarşı Mosque	210
Figure 4.34. Intervention scores for each intervention type, Çarşı Mosque and its lot	211
Figure 4.35. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Pazaryeri Mosque.....	211

Figure 5.1. Comparison of the accumulation of the picturesqueness values	213
Figure 5.2. Comparison of the accumulation of the spiritual values	214
Figure 5.3. Comparison of the accumulation of the virginity values	216
Figure 5.4. Comparison of the accumulation of the rarity values.....	217
Figure 5.5. Comparison of the accumulation of the age values.....	218
Figure 5.6. Comparison of the interventions throughout history.....	220
Figure 5.7. Comparison of site scale values before and after the latest urban interventions.....	221
Figure 5.8. Comparison of impact of development plans.....	221
Figure 5.9. Comparison of impact of abandonments.....	222
Figure 5.10. Comparison of impact of restorations.	223
Figure 5.11. Comparison of building scale values before and after the current interventions.....	224
Figure 5.12. Comparison of impact of removals at lot scale.	225
Figure 5.13. Comparison of impact of reintegrations at lot scale.....	232
Figure 5.14. Comparison of impact of renewals at lot scale.....	232
Figure 5.15. Comparison of impact of alterations at lot scale.	233
Figure 5.16. Comparison of impact of additions at lot scale.	233
Figure 5.17. Comparison of impact of presentation interventions at lot scale.	233
Figure 5.18. Comparison of impact of removals at building scale.	234
Figure 5.19. Comparison of impact of cleanings at building scale.....	234
Figure 5.20. Comparison of impact of reintegrations at building scale.....	234
Figure 5.21. Comparison of impact of renewals at building scale.	235
Figure 5.22. Comparison of impact of alterations at building scale.	235
Figure 5.23. Comparison of impact of additions at building scale.	235
Figure 5.24. Comparison of impact of reinforcements at building scale.....	236
Figure 5.25. Extensiveness of latest appropriate and inappropriate urban interventions affecting picturesqueness (left) and spiritual (right) values.	236
Figure 5.26. Extensiveness of current appropriate and inappropriate lot scale interventions affecting virginity value.	237
Figure 5.27. Extensiveness of current inappropriate building scale interventions affecting age values.	237

Figure 5.28. Extensiveness of current appropriate and inappropriate building scale interventions affecting virginity values. 238

LIST OF TABLES

<u>Table</u>	<u>Page</u>
Table 1.1. Technical staff, restoration project, application and budget information of GDPF and RDPF	10
Table 1.2. Comparison of spatial characteristics and mass minaret relationship of the Göktaşlı Mosque with similar mosques.....	13
Table 1.3. Comparison of superstructure, architectural elements and porch of Göktaşlı Mosque with similar mosques in Manisa and Bursa.....	14
Table 1.4. Interventions at the Haki Baba Mosque.....	16
Table 1.5. Grading of values.....	23
Table 1.6. Assessment criteria and their grades for the calculation of intervention scores	28
Table 1.7. Impact assessment table (partial) of the current interventions at Kabasakal Mosque.....	31
Table 3.1. Interventions at the Haki Baba Mosque.....	75
Table 3.2. Comparison of spatial characteristics and mass of the Haki Baba Mosque with similar mosques	77
Table 3.3. Comparison of architectural elements of Haki Baba Mosque with similar <i>zaviyes/tekkes/imarets</i> /mosques and a house in Turkey and Balkan States.....	78
Table 3.4. Comparison of structural characteristics of Haki Baba Mosque with similar houses in Turkey.....	79
Table 3.5. Interventions at the Göktaşlı Mosque	83
Table 3.6. Comparison of spatial characteristics and mass minaret relationship of the Göktaşlı Mosque with similar mosques.....	85
Table 3.7. Comparison of superstructure, architectural elements and porch of Göktaşlı Mosque with similar mosques in Manisa and Bursa.....	86
Table 3.8. Interventions at the Kabasakal Mosque	95
Table 3.9. Comparison of spatial characteristics of the Kabasakal Mosque with similar mosques	97
Table 3.10. Comparison of architectural spaces and elements of Kabasakal Mosque with similar mosques in Denizli	98

Table 3.11. Interventions at the Pazaryeri Mosque	110
Table 3.12. Comparison of spatial characteristics of the ground floor of the Pazaryeri Mosque with similar mosques.	112
Table 3.13. Comparison of spatial characteristics of the basement floor of Pazaryeri Mosque with similar mosques	113
Table 3.14. Comparison of architectural spaces and elements of Pazaryeri Mosque with similar mosques	114
Table 3.15. Interventions at the Çarşı Mosque	122
Table 3.16. Comparison of spatial characteristics and mass minaret relationship of the Çarşı Mosque with similar mosques	124
Table 3.17. Comparison of superstructure, architectural elements and porch of Çarşı Mosque with similar mosques in Manisa, İzmir and Denizli	125
Table 4.1. Impact assessment table of the current interventions at Haki Baba Mosque.....	178
Table 4.2. Impact assessment table of the current interventions at Göktaşlı Mosque..	185
Table 4.3. Impact assessment table of the current interventions at Kabasakal Mosque	191
Table 4.4. Impact assessment table of the current interventions at Pazaryeri Mosque	197
Table 4.5. Impact assessment table of the current interventions at Çarşı Mosque	205
Table 5.1. Principles for future interventions	239
Table 5.2. Check list proposal for the interventions to be applied in historic mosque restorations	240

CHAPTER 1

INTRODUCTION

Historical monuments are documents carrying the information of the past to the future. This is why they are valuable. These valuable documents have been intervened throughout their history inevitably and interventions affect the values of the historical buildings in different ways. Thus, understanding the interventions-value relationship is important for the conservation of their cultural asset values.

Turkish Government is responsible for the conservation of cultural assets (Basic Law 1982, Article 63). Institutions connected with the government also are responsible for the conservation of the cultural assets in charge of them. Pious Foundations is one of these important institutions and there are lots of historical monuments under the control of General Directorate of Pious Foundations (GDPF); waqf originated monuments, throughout their life-span. Therefore, duties of Pious Foundations are not limited with a period of time, it lasts lifelong. However, there is not a defined system applied by GDPF for their conservation.

In spite of conservation beginning in ancient times, historical buildings and values relationship have been discussed since 19th century and international recognition of modern conservation theory is dated to the 20th century (Jokilehto 2013, 1). Awareness of regarding monuments in its historical or present context (Riegl 1903), and the following definitions and debates on value typologies realized by some scholars such as Brandi (1963), Horta (1933), Kuban (1969), Kiesow (1982), Lipe (1984), Teoman (1987), Tiesdell, Oc and Health (1996), Feilden and Jokilehto (1993), Stubbs (2009), Zancheti, Lira and Piccolo (2010) etc. are presented in the following chapter of this study. Picturesqueness value, spiritual value, virginity value, rarity value and age value are within the frame of this thesis.

Significance of the buildings is explained in different ways and aspects in the literature. John Stubbs (2009) mentions that the architectural conservation is in the right direction, and there is a need for renewed efforts and thinking to sustain this progress. Interventions are directly related with the values. Understanding the values correctly is the essential point that should be achieved for the correct assessment of the interventions.

There are very limited studies aiming to explain their relationship with interventions. This limited literature is composed of the ones expanding their studies to change-value relations of Şimşek (2009) and Gelengül Ekimci (2011), etc.; the ones narrowing to disaster-value relationship of Perring (2009) and Saliba (2013), etc.; and the ones narrowing to a type of intervention-value relations of Demel (1996), Yüceer (2005) and Jerome (2014), etc.

Assessment studies are not limited with the ones assessing interventions. A comprehensive research on the assessment methods such as environmental impact assessment, risk assessment, etc. are helpful for the application of correct assessment method and for a widened point of view to the values based on qualities. Thus, a comprehensive research approach implemented with the investigation of the various assessment methods applying both qualitative methods such as Yüceer (2005), Eldek (2005), Burke (2010), Gelengül Ekimci (2011) and mix methods such as Pastakia (1998), UNESCO (2012), and Yıldırım Esen and Bilgin Altınöz (2018) is realized.

1.1. Valuation of Intervened Monuments

Literature review was realized to understand the upper and lower limits of the intervention-value concept and to investigate the methods used for the assessment.

1.1.1. Studies on Value-Change Relationship

Within the limits of this study; change, intervention and disaster is defined as in the following. Change is every alteration affecting the building and/or its site; intervention is every action resulted in the physical changes at the building or its site and realized by people; and disaster is natural catastrophe causing the change at the building or site characteristics.

Intervention-value relationship is a part of a more comprehensive concept: change-value relationship. Some scholars such as Şimşek (2009) and Gelengül Ekimci (2011) studied change-value relationship. Şimşek (2009, 18-19) tried to understand the interventions of the archaeological assets. These interventions were grouped as excavation, conservation and presentation. They were defined as intervention revealing

remains in-situ and acquiring information from them (excavation), intervention emphasizing information accumulated in archaeological remains and causing changes in the appearance (conservation), intervention emphasizing architectural integrity and/or architectural design, and causing transformation in the appearance (anastylosis, restoration, reconstruction, reassembling, etc.), intervention interpreting and presenting archaeological remains by adding information and changing its appearance (presentation), and intervention causing illegibility in appearance (presentation). Gelengül Ekimci (2011, 3-11) evaluates authenticity of the case study building, and puts forward conservation problems and different recommendations for different type of buildings for their conservation.

Some scholars limit their study area in the change-value relationship concept field and focus on the disaster-value relationship such as Perring (2009, 306) evaluating post-war reconstructions and approaches to archaeology in Lebanon by taking into account the identities and impressions created, and considering the political inputs; and similar to it Saliba (2013) discussing recent urban and architectural conservation strategies in post-war Lebanon on ideological and design-practice grounds.

There is limited study on the interventions-value relationship or their evaluation in the literature. Demel (1996) focused on the theoretical framework of the concept. He investigated the main principles defined by doctrinal documents. Besides this, he analyzed mass addition applications providing a reference to the study of mediating wall in USA, dated to 1975-1995. According to Demel, new and old difference should be clear, but new must also integrate with the context. Pamela Jerome (2014, 4-6) focused on interventions for reuse of historical buildings after abandonment and their effects on heritage values. She mentioned a new heritage paradigm realized in the last 15 years: awareness that is related with communities in the process of significance assessment. She stated the values' change over time in relation with the stakeholders' views. Jerome evaluated reuse of the buildings after the abandonment by defining the values before the abandonment and after the reuse project.

Some studies were on a single intervention type-value relationship such as Yüceer's (2005, 12-13). She focused on mass addition interventions in her study.

1.1.2. Assessment Methods

Literature review shows that qualitative method, quantitative method and mix method is used at the assessment studies.

The ones using qualitative method defines parameters/criteria and/or form assessment scale; explanations of the parameters or of the different degrees in the scale are matched with the state of the assessed monument/building. The studies defining parameters/criteria and/or form assessment scale are mentioned in the following. Yüceer (2005, 13-26) proposed a method for analysis of the architectural characteristics a historical building and its significance considering its state before and after the intervention. A grading system including four levels: excellent, very good, good and fair/poor was developed to understand the effects of new addition in the values. Mass additions were evaluated according to the definitions of these grades. Eldek (2005, 82-100) evaluated the monuments in two scale: urban scale and building scale. Burke (2010, 8-10) recommends a method for the assessment of tolerance for change of monuments. She used tolerance for change scale composed of no tolerance for change, highly sensitive, moderate tolerance for change, high tolerance for change and nil/low sensitivity degrees. Gelengül Ekimci (2011, 51-544) investigated the changes in the authentic scheme of waqf originated buildings in Üsküdar. Buildings were grouped as the ones with authentic scheme sustained, with authentic scheme partially sustained, with authentic scheme lost, mostly collapsed and not present. Phases of changes of the buildings were determined as current state, throughout and after excavation state, prior to excavation state, and states in the past. These helped to put forward the change pattern (order of change types in a particular value) occurred throughout the life of the archaeological remains explained with four phases defined before. Phases of change were compared and value change was evaluated with definitions; transfer, transformation, gain and loss.

Struggling subjective judgments is the main criticism in the qualitative methods. Pastakia and Jensen (1998, 463-466) developed rapid environmental impact assessment matrix (RIAM) method by putting forward how a judgment was reached and by matching it with quantitative records. They defined criteria for determination of the impact. Independent scores are calculated for each component of the project. For the calculation, criteria used were grouped as two: A and B. Group A includes criteria related with the importance to the condition and Group B consists of criteria related with value to the

situation. While Group A can individually change the score, Group B can not. Group A is composed of two criteria: importance of condition (A_1) and magnitude of change/effect (A_2) while Group B is composed of three criteria: permanence (B_1), reversibility (B_2) and cumulative (B_3). Scale of each criteria is designated in the study and scale value of each criteria is put in the formula. The formula defined for the calculation of environmental score (ES) is $A_t \times B_t = ES$. A_t is obtained by multiplication of A_1 and A_2 , and B_t is obtained by summation of B_1 , B_2 and B_3 on their defined individual effect basis. Results obtained are explained according to their place in the range band determined. This method in environmental scale was used at other studies such as Baba (2005), Baba, et al. (2006), Ijäs, et al (2010), Phillips (2012), etc. However, this method was not used in another scale. Risk assessment studies also use mix methods. The first part of ABC method of UNESCO (2012, 28-36) includes quantitative calculation. The magnitude of severity (effect of damage) and the probability (likelihood) of a damage occurring is explained with words in the qualitative approach. The risk criteria and the magnitude is based on numerical values in the quantitative approach. In the qualitative approach level of risks are explained with the severity of effect (mild, severe, catastrophic), and frequency and probability of the damage (rare, sporadic, continuous). The level and magnitude of risk can be calculated based on three criteria A; how often risk occurs; B; degree of loss of significance and integrity on each studied area (site or site element); and C; how much the site element is affected. B; degree of loss of significance and integrity on each studied area and C; how much the site element is affected are converted into quantitative data for this calculation. Result; quantitative data is transformed to a qualitative data by defining their qualitative response such as extremely high (15-13.5), very high (13-11.5), high (11-9.5), medium high (9-7.5) and low priority (7-4.5). The advantage of this approach is that the scoring system provides a base of comparison for different threats; both natural and anthropogenic. Thus, risks that realizes at all timescales from sudden; catastrophic to the slow; cumulative can be assessed. Qualitative and quantitative data are added, and quantitative results are found at the study of Yıldırım Esen and Bilgin Altınöz (2018, 5-21). Formulations; Risk=Hazard x Vulnerability and Hazard=Frequency x Intensity are used. Frequency and Hazard is quantitative, Vulnerability and Intensity are qualitative. Later are converted into quantitative data. Intensity is graded as total/almost total loss: 1, large loss: 0.8, small loss: 0.6, tiny loss: 0.6, trace loss: 0.2 and Vulnerability is graded as very low: $0 \leq V \leq 0.2$, low: $0.2 \leq V \leq 0.4$, moderate: $0.4 \leq V \leq 0.6$, high: $0.6 \leq V \leq 0.8$, very high:

$0.8 \leq V \leq 1$. Thus, spatial, qualitative and quantitative analyses can be combined; risk assessments are mapped.

Assessment with qualitative methods (see Section 1.4.5) is applied in the preliminary studies on value-change relations as appropriate to their nature related to data on quality. However, some other studies including both the qualitative and quantitative data and on the assessment of the immovable cultural assets such as environmental impact assessment and risk assessment, uses data conversion to a one type. It is seen that quantitative assessments can be preferred for the assessment of both the catastrophic and cumulative changes for ease in assessment.

1.2. Problem Definition

When restoration process of waqf originated monuments in our country is investigated, these items are detected:

- Principles for the conservation of cultural assets defined by the international institutions such as UNESCO, European Council, ICOMOS etc. were accepted by Turkey. However, although Turkey has signed some of the doctrinal documents formed by these institutions, there may be some contradictions between the international principles and national applications.
- These contradictions can be observed at the restorations of the government institutions such as General Directorate of Pious Foundations, Ministry of Environment and Urban Planning, municipalities, etc. (Ahunbay 2013, 1). Monuments may be preserved, while their settings are renewed. Manisa is an example for these monument and site scale conservation problems.
- While the number of the restoration of waqf originated monuments was 46 in between 1998-2002, 3650 waqf originated monuments were restored in between 2002-2008 in Turkey (Yeni Asır as cited in Mimdap 2008, 1). Number of restorations of waqf originated monuments was 11 per year in between 1998-2002, this number increased to 608 in between 2002-2008.
- Until the end of 2007, the number of restoration projects prepared per year was high and the ratio between the number of technical staff and the number of restoration projects applied was 0.81 for Turkey whole. On the other hand, this ratio became higher than 1 starting from 2008 (Table 1.1).

- Waqf originated monument restorations in İzmir and its vicinity present that this quantitative increase in restoration applications is not in parallel with an increase in management quality. The news in the newspaper Hürriyet Ege (2008, 1) with the heading “Mass Opening Ceremony for the Mosques” (*Camilere Toplu Açılış Töreni*) proves the number of restorations are high and thus, there is a need for a mass opening.
- Regional Directorate of Pious Foundations (RDPF) was inspected because of the lack of the reports on the progress payments (*hakediş*) dated to 2006 and 2007 (Guidance and Inspection Directorate of GDPF 2009, 3).
- So, the number of applications per year were reduced in İzmir region after the inspection in 2007 and this reduction continued until the end of 2012, after this date, the number of applications had increased year by year but they had not reached the amount in 2007. But the number of technical staff has increased as well. The ratio of technical staff to project application number has reached 1.78 in 2016 (Table 1.1). However, İzmir Directorate has limited its applications relatively more compared to the country whole. The ratio of applications in İzmir to country whole was ~5 to 100 in 2007 and in 2013 it is ~1 to 100 (Table 1.1).
- The government of Turkey has will to provide budget for waqf originated building restorations. However, the quality of applications is still a question mark. A comprehensive evaluation of interventions on the waqf originated monuments that have undergone recent restorations is necessary. The interventions require questioning in terms of their contribution to the preservation of conservation values.
- Mosques are important part of monuments maintenance of which in charge of GDPF. Applications contradicting the international conservation principles can be observed at the restoration of the mosques e.g. in spite of the fact that the *müftülüks* in Manisa and İstanbul do not support the idea of dividing the prayer hall for men and women (Appendix A and B); mass additions for women’s section and preventing women to become united with the other souls/people in name of God; illegal/ without project interventions are applied by RDPF or *imams* by collecting charity money from community.

Within this frame, the following questions occur:

- How can quality of governmental applications regarding monuments monument restorations be improved?
- What is the quality of current interventions to waqf originated monuments in İzmir Region with regard to their cultural asset values?
- How have previous changes affected the accumulation of values regarding waqf originated monuments?
- How can the methods for evaluating intervention-value relationship regarding monuments be improved in order to have a holistic scope including information in all related scales and historical layers?
- Can pioneer studies be realized for conserving the sites surrounding the mosques and contributions be provided for urban conservation?

1.3. Aim

There is limited study on the intervention-value relationship or their evaluation in the literature. These studies consider building types such as archaeological, industrial monuments and late 19th century buildings. When refunctioning of a historical monument is considered within the content of a restoration project or presentation of an archaeological monument is considered, the scope of the project has different inputs such as spatial conversion or perception of the lost third dimension. When the original function is sustained in the restoration of a monument, the scope of the project is reduced to presentation and rehabilitation issues.

There is limited study on the comprehensive concept; change-value relationship in the literature. Furthermore, these studies are based on qualitative evaluation but risk and environmental impact assessment methodologies use mix methods and numerical scoring provides ease in discussion of results.

This study aims understand effects of change on cultural asset values of waqf originated monuments which have sustained their function with mixed methods, evaluate the change in the values period by period, assess the effects of current interventions, present restoration history, and propose principles for future interventions that will sustain cultural asset value. Thus, experiments obtained from the assessment of the previous interventions is important to lead the future interventions.

The historical mosques under the control of İzmir Regional Directorate of Pious Foundations, located in Manisa Center and its provinces, dated to 14th-19th centuries, intervened between 2009-2014, and not subjected to evaluation by court were selected as case study. These are Haki Baba Mosque (1371), Göktaşlı Mosque (1630-31), Kabasakal Mosque (≤1841), Pazaryeri Mosque (≤1874), and Çarşı Mosque (1875).

1.4. Method

Methodology of the study is introduced in this section. For each mosque, the following work process has been followed.

1.4.1. Historical and Geographical Research in Site Scale

In order to assess the contextual interventions in terms of their effect on picturesqueness, spiritual, age and virginity values, historical and geographical research in site scale; on the city/district where the case study is located is carried out. Historical research is similar to qualitative research; data/evidence is collected, and then it is organized, evaluated and described, respectively (Groat and Wang 2002, 137). Historical development of the city/district is investigated and visualization of the information obtained is realized with conventional techniques (Figure 1.1). Functions of the historical buildings, their conservation state/intervention and construction dates are mapped. Masjids/mosques/*zaviyes* are shown with a circle point and its neighborhood is displayed with a larger circle around it (Figure 1.1). Different color usage at the presentation refers to the construction period. Color of each period and the name of the mosques are presented at the legend. So, the oldness of the area (age value), its historical periods (virginity value), urban development around the masjids/mosques (picturesqueness value), their usage throughout their life span (spiritual value), and spiritual qualities attributed by the society throughout centuries (spiritual value) are understood.

Table 1.1.. Technical staff, restoration project, application and budget information of GDPF and RDPF.

Year	Number of Technical Staff	Allowance	Budget	Number of the Restoration Applications of GDPF		Applications in İzmir/Applications in Turkey (%)	Number of the Restoration Projects Drawn		Number of technical staff/Number of the Restoration Applications of GDPF in Turkey
				In İzmir	In Turkey		In İzmir	In Turkey	
	GDPF	Department of Art and Construction Affairs	GDPF						
2006	329	4.101.200	362.650.416,72	19	358	5,3	10	331	0,92
2007	352	4.163.711,39	400.368.063	21	432	4,86	23	529	0,81
2008	350	4.491.142	424.288.857	1	310	0,32	17	272	1,13
2009	357	3.159.158	305.269.513	2	207	0,96	1	223	1,72
2010	382	1.622.000	400.434.188	2	109	1,83	3	175	3,5
2011	475	1.922.500	485.012.196	5	161	3,10	1	104	2,95
2012	489	6.503.100	416.966.022	4	138	2,89	4	135	3,54
2013	512	12.761.800	554.398.306	1	206	0,48	2	225	2,48
2014	1842	5.802.600	613.005.381	0	203	-	2	269	9,07
2015	1807	6.222.600	684.646.004,08	0	254	-	0	241	7,11
2016	574	16.809.000	796.039.861,30	0	321	-	0	229	1,78

1.4.2. Comparative Study

Another step is historical research in building scale and comparative study with similar buildings to understand the historical periods of the monument and its importance among the same period contemporaneous buildings. Historical periods of the building are deciphered with the help of inscription panel, research at the Ottoman Archives of Prime Ministry (OAPM) and RDPF, and literature review. Historical development periods of the building and comparative study are visualized. Historical development period analysis shows functions of the building and its surrounding environment, their conservation state and changes in the conservation state. Functions are shown with symbols displayed in the legend (Figure 1.2), conservation state is shown with letters and symbols, and dates are shown with different colors. Sources of information of each period is written on the drawing specifically. Comparative study is carried out for understanding spatial characteristics and mass-minaret relationship, and for understanding original superstructure, architectural elements and porch. Plans and elevations are compared, respectively. Plan comparison table includes seven titles (Table 1.2). They show names of the mosques compared, their plan, construction date, source of the plan, legend, figure and source of the figure from top to bottom, respectively. Façade comparison table consists of eight titles (Table 1.3).

Titles of the façade comparison tables include location of the mosque, name of the mosque, eastern or western façade drawings, construction date, source of the drawings, legend, figure of the elements compared, and sources of the figures from top to bottom, respectively. This step provides information on artistic characteristics considered at the beginning of the creation process and repair/intervention attitudes preferred in its lifespan (virginity value), on representative or rare architectural characteristics of its period (rarity value), on age of the building (age value), on continuity of traditional functions and being an object of veneration during these periods (spiritual value).

1.4.3 Analysis of Current Interventions

Following these steps, analysis of current interventions is carried out. Research at RDPF Archive and interviews with *müftülük* is realized to obtain the measured survey,

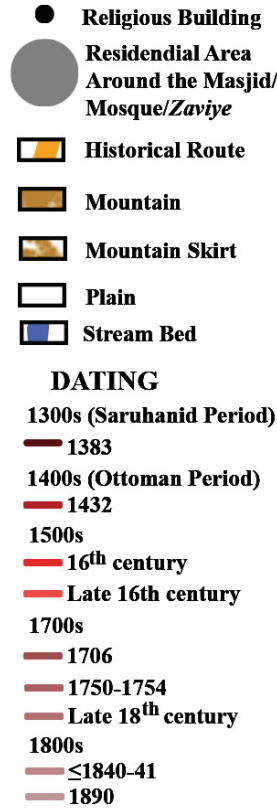


Figure 1.1. Legend for the analysis of the historical development of the site.

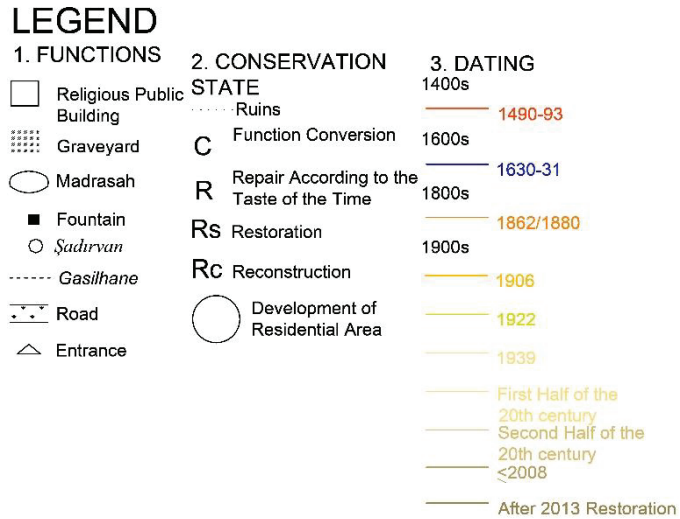
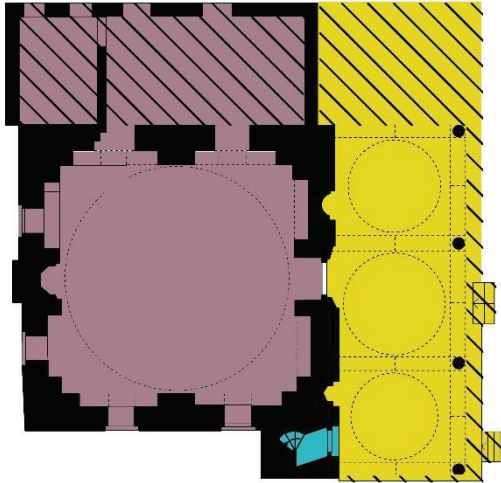
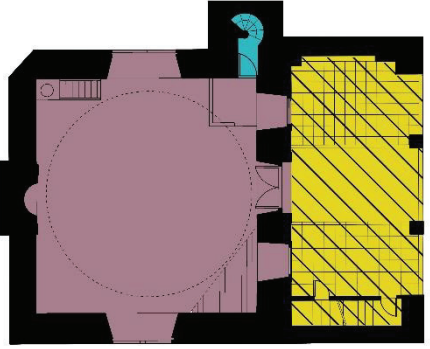


Figure 1.2. Legend for the analysis of the historical development of the Göktaşlı Mosque

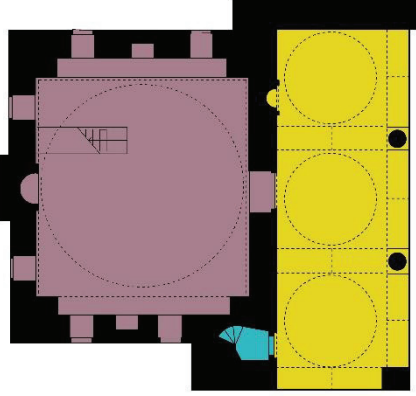
İsmailiye Camii (iki Lümen) Mosque



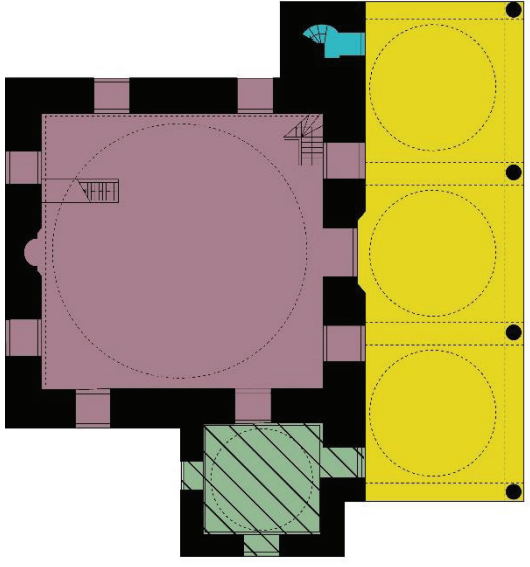
Göktaşın Mosque



Aynı Anı Mosque



İbrahim Çelebi Mosque



Lala (Mimar)



1474

Revised from Acun 1999

1493

Revised from RDPF
2013

≤16th century

Revised from Acun 1999

1549

Revised from Acun 1999

15

Revised from



Prayer Hall



Last Comers' Hall/Porch/Verandah



Minaret



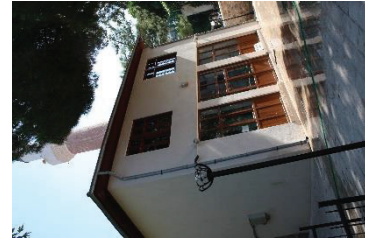
Tomb



Additional Space



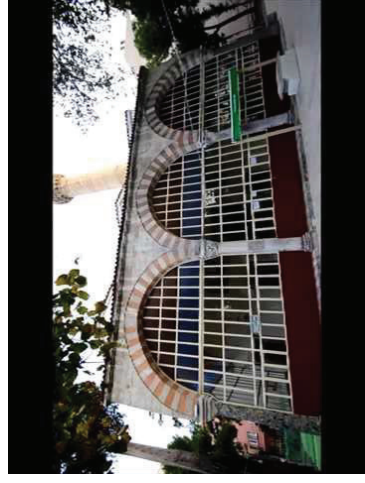
Mevlânâ Camii (iki Lümen) Mosque



Büyükkılıç-Koşun



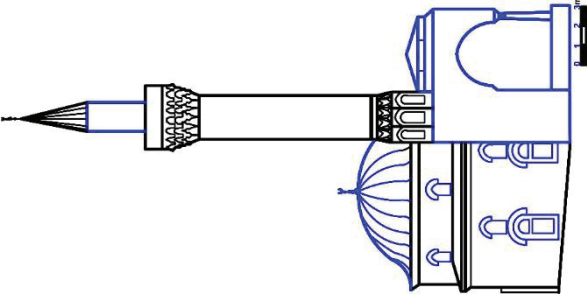
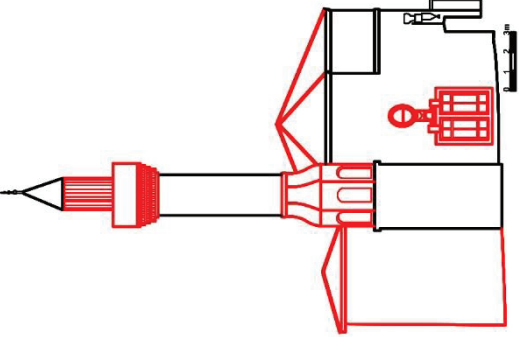
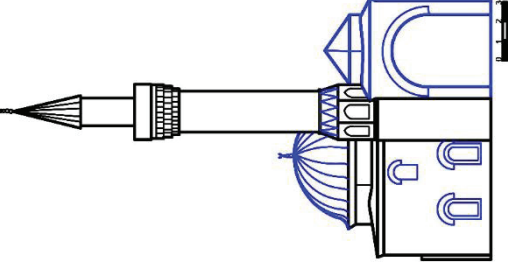
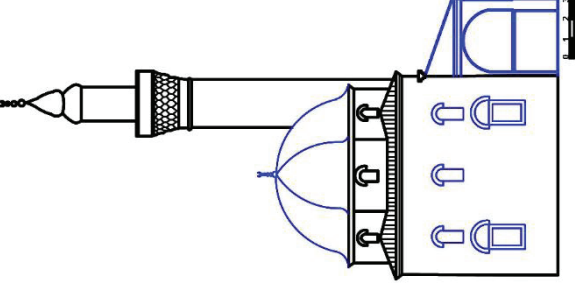
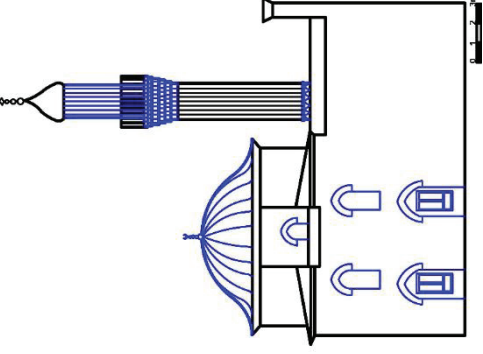
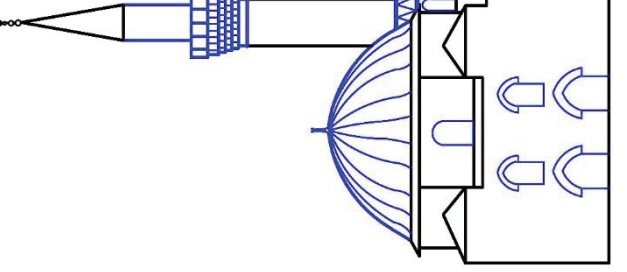





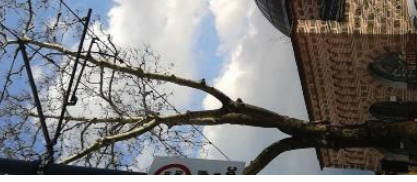
Demirci Camii



Yeni Camii



Mevlânâ Camii

		Manisa				Bursa	
Mosque	Hacı Yahya (İki Lüleli) Mosque	Göktaşlı Mosque	Aynı Ali Mosque	Dilşikar Mosque	Ahmet Dai Mosque	Yigit Köhn	
							
Date	1474	1493	≤16th century	1579-1580	1471	15 th ce	
	Revised from Üstüner Erdoğan 2006	Revised from RDPF 2013	Revised from Üstüner Erdoğan 2006	Revised from Üstüner Erdoğan 2006	-	-	
	<p>— Elements with restitution problems at the mosque: additional Last Corners' Hall mass, conical roof of Prayer Hall, plastered minaret elements; <i>petek</i>, <i>şerefe</i>, cornice of <i>şerefe</i>, <i>şerefe</i>, cornice of <i>şerefe</i>, transition elements, <i>paşuk</i>, and rectangular windows ornamented with erescen</p> <p>— Elements of the similar mosques compared to solve the restitution problems: domical roof of Prayer Hall, unplastered minaret elements; <i>petek</i>, <i>şerefe</i>, cornice of <i>şerefe</i>, <i>şerefe</i>, triangular transition elements, <i>paşuk</i>, and arched windows.</p>						
							

restitution and restoration drawings of the monument; project reports; old photographs; and to understand the role/ideas of the *müftülük* about these interventions. Digital files of the projects of case studies were not provided by the RDPF. They only permitted taking photographs of the printed drawings. However, digital drawings of Pazaryeri Mosque were obtained from Cem Bilginperk, the responsible architect of the project. After that, site survey is realized; current interventions and their applications are investigated. Thus, project, its application and after application process are analysed. This analysis helps to understand the interventions applied in line with the project or independent from the project, and quality of the intervention applications. Schematic plans and elevations are prepared to illustrate phases of the interventions (Figure 1.3, Figure 1.4). Eight types of interventions are detected at the restorations: removal, reintegration, alteration, presentation intervention, addition, renewal, cleaning and reinforcement. Removal is the disposal of elements/masses, reintegration is the reconstitution of a building/element as appropriate to the integrity of its original state, alteration is changing of an element or mass as appropriate to the integrity of its original state, presentation intervention is additional intervention to the building by using contemporary materials for its best intelligibility, addition is element/mass supplement to the building applied with functional reasons, renewal is changing authentic elements with the new one, cleaning is mopping up unqualified materials from the surface of the architectural or structural elements and reinforcement is addition of supportive materials or elements for the structural reasons. This detailed information was summarised in bar charts (Table 1.4). As a result of this, changes in the picturesqueness, spiritual, virginity, rarity and age values are detected.

1.4.4 Assessment

After the analysis phases realized to obtain the values and interventions of the building during its lifespan, interventions are evaluated with a period based understanding of values and their changes, and impact of current interventions are assessed with calculation of intervention score method. Evaluation is realized by considering values and their changes, and it is visualized. Site scale and building scale evaluation is applied as inspired by some studies such as Eldek (2005), Yüceer (2005), etc.

Table 1.4. Interventions at the Haki Baba Mosque.

Intervention type	Period of Intervention Decision												Interventions realized after the approval of the application by the conservation council											
	Intervention decision proposed in the restoration project						Interventions realized during the restoration application						Interventions realized after the approval of the application by the conservation council											
Removal	■	■	■	■	■	■																		
Cleaning	■	■																						
Reintegration	○																							
Renewal	■	■	■	■	■	○	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■		
Alteration	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■		
Addition	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■		
Reinforcement	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■		
Presentation Intervention	■																							

■ Intervention Decision

■ Applied as Proposed

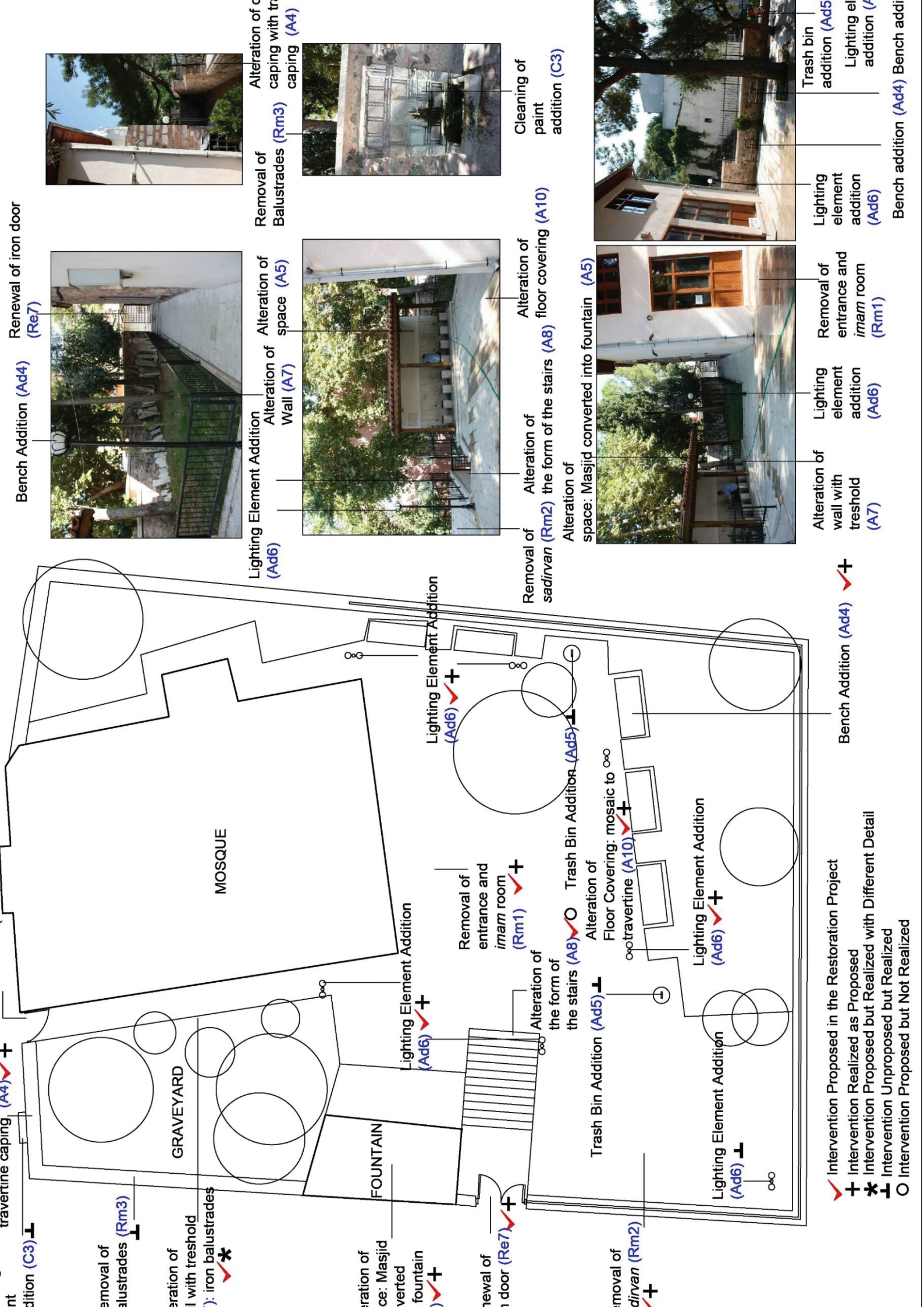
* Applied with a Different Detail

X Not Applied

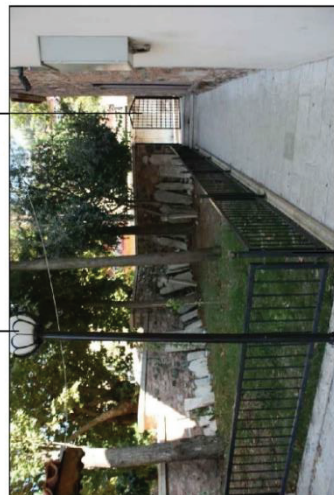
○ Not Observed

Interventions Unproposed

Haki Baba Mosque



Bench Addition (Ad4) (Re7)



Lighting Element Addition (Ad6)



Alteration of space: Masjid converted into fountain (A5)

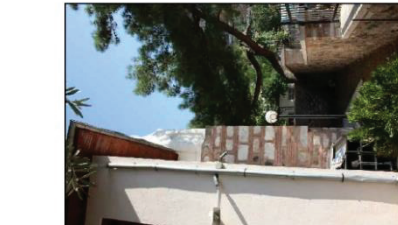
Alteration of floor covering (A10)



Alteration of wall with threshold (A7)

Lighting element addition (Ad6)

Removal of entrance and imam room (Rm1)



Removal of Balustrades (Rm3)



Cleaning of paint addition (C3)

Alteration of travertine capping (A4)



Trash bin addition (Ad5)

Lighting element addition (Ad6)

Bench addition (Ad4)

Removal of travertine capping (A4)

Removal of balustrades (Rm3)

Alteration of wall with threshold (A7)

Removal of iron balustrades (Rm3)

Alteration of space: Masjid converted into fountain (A5)

Removal of entrance and imam room (Rm1)

Alteration of the form of the stairs (A8)

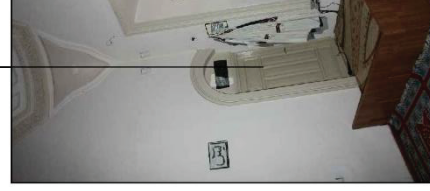
Alteration of floor covering: mosaic to travertine (A10)

Lighting Element Addition (Ad6)

Lighting Element Addition (Ad6)

Bench Addition (Ad4)

Paint (Re5)



Alteration of iron joinery with wooden joinery with same proportions and sizes (A1)
Air conditioner addition (Ac3)



Renewal of balustrades

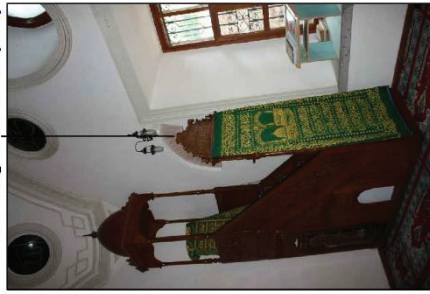


Alteration of windows



Lighting element addition (Ad6)

Cleaning of plaster covering addition (C1)



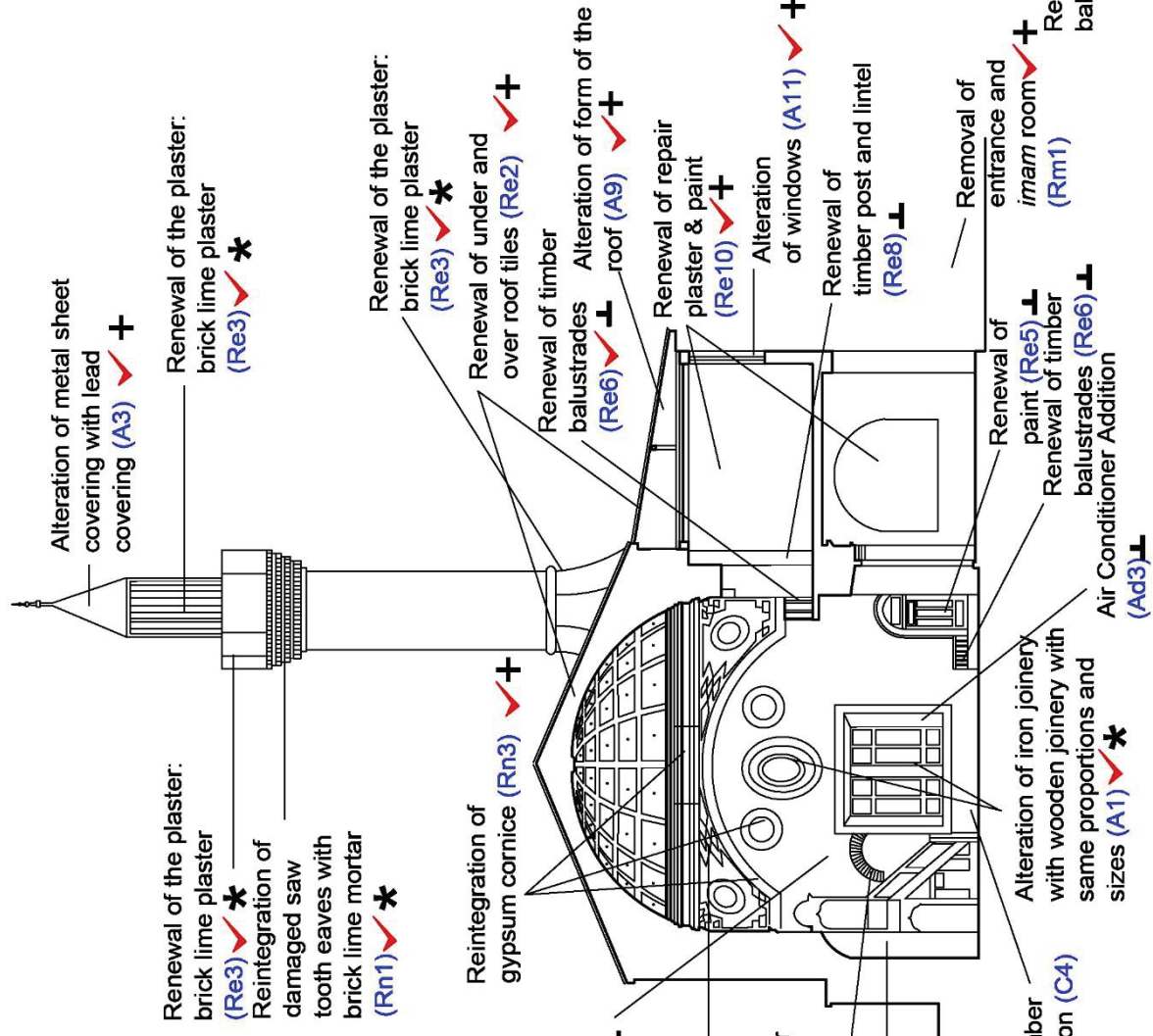
Reintegration of gypsum cornice (Rn3)



Cleaning of timber covering addition (C4)
Reintegration of gypsum lath (Rn4)
Renewal of repair plaster and paint (Re11)



Renewal of repair plaster & paint (Re10)
Renewal of timber balustrades (Re6)
Renewal of timber post and lintel (Re8)



- ✓ Intervention Proposed in the Restoration Project
- + Intervention Realized as Proposed
- * Intervention Proposed but Realized with Different Detail
- └ Intervention Unproposed but Realized
- Intervention Proposed but Not Realized

Periods in which interventions/changes occur at the building and its site are drawn on silhouette sections for site scale, and on longitudinal section for building scale. Changes and values for each period are mapped separately on these drawings. Values are shown with solid symbols in accordance with intervention/change differences with which the mass or element faced. State of these values are displayed with from fully solid hatch to without hatch drawn with dotted line (Table 1.5) from full accumulation grade to no accumulation grade, respectively. Loss or re-establishment of the values are shown with hollow symbols put around value symbols (Figure 1.5). Losses can be complete, almost all or partial. No change symbol around the value symbol means sustaining of value. Re-establishment of a value can be some, most or complete. If there is not any trace/remains contributing to a value anymore, there is complete loss of value; if there is slight or partial loss in trace/remain in comparison with the previous period, there is partial loss; if there is more than partial loss in trace/remain in comparison with the previous period, there is almost all loss; if no changes/intervention at the trace/remain in relation with a value, there is sustaining of value; if there was a value at the building before and it was in any amount of lost at the previous period, and it became complete again at the period evaluated, there is re-establishment/re-gain of value; and if it is partially complete again, there is re-establishment to some extent. Cause/basis of these changes are shown with the initial letters written at the right bottom of the value and state of value symbol combination. These causes/basis are appropriate design (AD), appropriate workmanship (AW), design insufficiency (Di), transmission of data insufficiency (TDi) and physical sustainability insufficiency (PSi). Changes affecting value negatively are mapped with pink solid hatch and the ones affecting positively are mapped with dark blue dotted hatch (Figure 1.6).

Values are graded as in the studies such as Burke (2010), Gelengül Ekimci (2011) etc. for comparison of the value changes of the mosques in the same period with each other and presenting fluctuations throughout their life spans. Six grade levels of the values named as full accumulation (5 points), high accumulation (4 points), medium accumulation (3 points), low accumulation (2 points), very low accumulation (1 point) and no accumulation (0 point) were defined for each value separately. Symbols of the values with their initial letter, grade levels and their definitions are shown in the below (Table 1.5). The initial letters P, S, V, R, A in the Table 1.5 refers to picturesqueness value, spiritual value, virginity value, rarity value and age value, respectively.

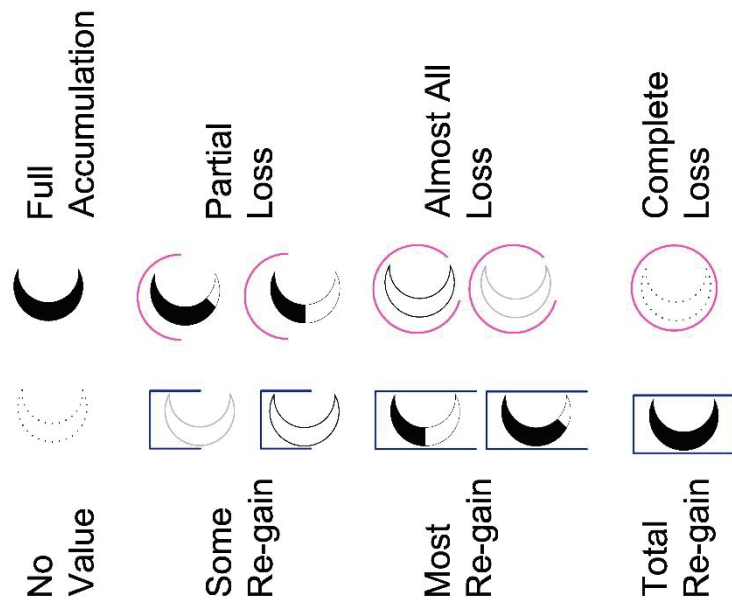


Figure 1.5. Variation of spiritual value.

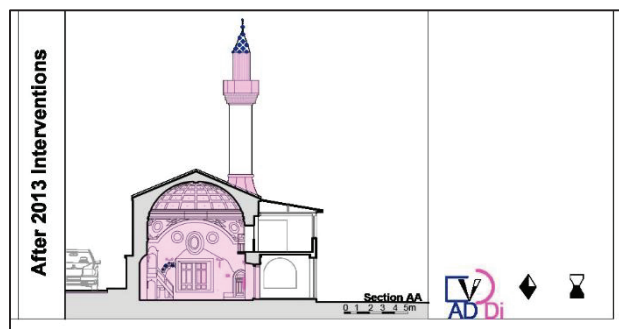


Figure 1.6. Drawing showing appropriateness of the interventions at after 2013 interventions period of Göktaşlı Mosque.

Values are graded in accordance with the changes in their characteristics, as explained in detail in the below:

- Picturesqueness value: It is graded with 5 when its original site (setting) characteristics are all present. Slight increase in density stemming from a few traditional buildings added to the rural site is graded with 4. If there is conversion from authentic rural site to urban one or overdevelopment of the site giving way to partial increase in urban density, change in context elements and/or topography is graded with 3. If there is loss of third dimension of the site and/or monument or overdevelopment of the site giving way to high increase in urban density, change in context elements and/or topography is graded with 2. Overdevelopment of the site giving way to very high increase in urban density, change in context elements and/or topography is graded with 1.
- Spiritual value: Full sustaining of awe-inspiring qualities in the monument and its site, continuation of original religious function of the monument and original urban/rural functions in the setting is graded with 5. High sustaining of awe-inspiring qualities in the monument with additional compatible functions or with conversion from seclusion function to gathering function in the religious program of the monument, and conversion from rural to traditional urban functions in the setting is graded with 4. Sustaining of respect for the monument and its site, but loss of morphologic qualities giving way to their interpretation as veneration objects and making them usable or sustaining of respect for the monument and its site, but loss in the urban functions is graded with 3. Partial sustaining of awe inspiring qualities in the monument and its site stemming from addition of incompatible functions in the monument lot is graded with 2.
- Virginitly value: Full legibility of original design qualities of the monument together with its closed by semi-open and open spaces without any change, and with their patina or legibility of the latest artistic creation integrating remains of earlier artistic creations in the same place is graded with 5. High legibility of original design qualities of the monument together with its closed by semi-open and open spaces with some change in the original mass qualities and high legibility of patina is graded with 4.

Medium legibility of original design qualities of the monument together with its closed by semi-open and open spaces; original façade organisation and construction technique, and/or loss of patina or high legibility of original design qualities of the monument together with its closed by semi-open and open spaces with some change in the original mass qualities, and loss of patina is graded with 3. Low legibility of original design qualities of the monument together with its closed by semi-open and open spaces because of irreversible interventions is graded with 2. Very low legibility of original design qualities of the monument together with its closed by semi-open and open spaces; original mass layout with mass additions, and structural element demolition and total loss of patina is graded with 1.

- Rarity value: Rareness in terms of mass, plan and architectural element is graded with 5. Reintegration of the monument with rare characteristics which has been partially or more lost is graded with 4. Presenting typical characteristics of its period or partial loss of third dimension of rare characteristics is graded with 3. Partial loss of typical characteristics of its period or loss of third dimension of typical characteristics of its period or reintegration of the monument with representative characteristics which has been partially or more lost is graded with 2. Complete loss of all typical characteristics of its period is graded with 0.
- Age value: In every hundred years, 1 age level is gained. If the monument is demolished totally and a new one is built in its place; the building starts with 0 age to its life. If the monument is partially demolished, but the new one utilized the wall remains of the previous one, the new building acquires the age level of the remains.

Graphics are prepared for the comparison of the value changes of a monument. Firstly, two graphics are drawn for each case study mosque: accumulated values in site scale and accumulated values in building scale graphics (Figure 1.7). Thus, how different values are affected by each historic event are seen. Graphics' x axis shows the time and y axis shows the value accumulation level. Every value's graphic line has a different color. Name of the value is written with the color attributed to it.

If an example is given from site scale value and building scale value graphic presentation, respectively: in the Figure 1.7, it is seen that while as a site scale value, spiritual value's graphic line is a dotted red line, as a building scale value age value's

graphic line is a continuous blue line. If a value is constant between two period of the mosque, it is drawn with a horizontal straight line. If value increases or decreases as a result of an instant change, value increases or decreases instantly at the intervention period and its change is shown with a vertical line. If value changes gradually between two periods of the mosque, it is indicated with an oblique line. For example, orange colored virginity value (Figure 1.7) based on the material evidence of the first construction period of the building decreases gradually because of the material is deteriorated with the passage of time and its oblique line is drawn with an angle close to zero in accordance with the deteriorations of the monuments vaguely. In contrary to virginity value, age value based on the accumulation of the noble patina of age increases with the passage of time. In every hundred years, one level is accumulated. Thus, the oblique line is directly proportional.

Impact of current interventions are assessed by using multiplication method inspired by Pastakia and Jensen’s RIAM method. Every intervention’s impact on conservation values is peculiar to it. This peculiarity is based on some criteria: the scale of the intervention (S), delicacy of the object intervened (D) and appropriateness of the intervention (A). Multiplication of the grades of each criteria gives the impact of each value (I). The formula is $S \times D \times A = I$.

Scale of the interventions is obtained from historical and geographical research in site scale, literature review in lot and building scale, and comparative study in building scale. Site scale interventions’ effect is greater than interventions at lot and building scales. Interventions affecting the lot can be applied to the mosque mass itself or the other masses added to the courtyard; to the spatial organisation of the courtyard; or to elements

Table 1.5. Grading of values

Symbols of Values					Grade		Definitions
P	S	V	R	A			
					5	Full	Presence of all characteristics.
					4	High	Presence of almost all characteristics.
					3	Medium	Presence of half of the characteristics.
					2	Low	Presence of some of the characteristics.
					1	Very Low	Presence of almost no characteristics.
					0	No	Presence of no characteristics.

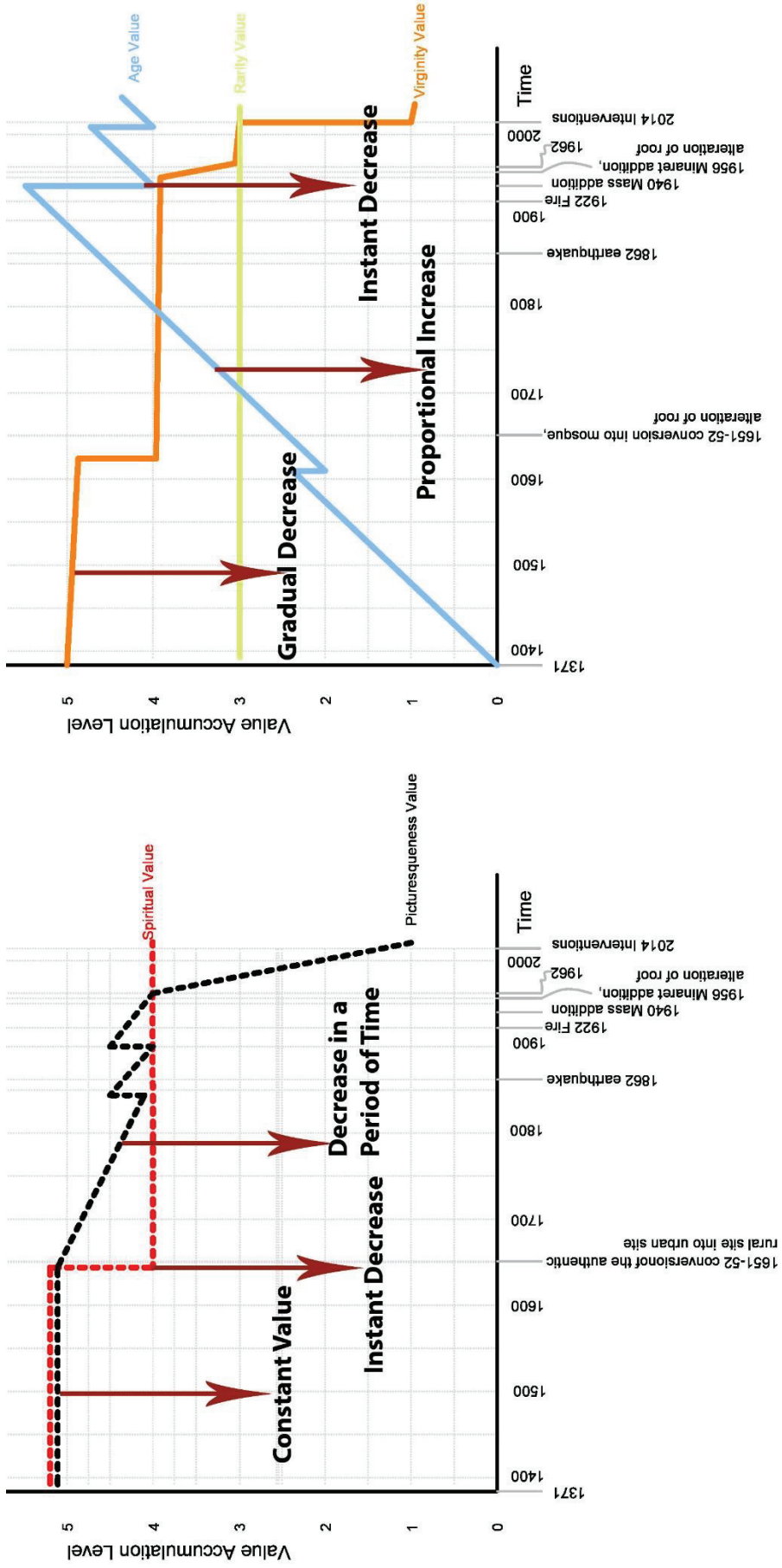


Figure 1.7. Graphics showing the value changes on accumulated values of Haki Baba Mosque in site scale (left) and in building scales (right).

of the courtyard. Interventions affecting the building can be applied to the spatial organisation of the mosque or to the elements of the mosque. Thus, site scale interventions' scale grade is 5 (Table 1.6). Scale grade of the interventions applied to mass at lot scale is 4. Scale grade of interventions applied to spatial organisation of the lot or mosque building is graded as 2. Scale grade of interventions applied to elements of the lot or mosque building is graded as 1.

Delicacy of the monument is obtained from the value points of the monument in site or building scale, and before the intervention. Interventions at site scale affect the site scale values. Interventions at lot and building scale affect the building scale values. Thus, 2 delicacy grade for site values and 3 delicacy grade for building values are obtained. Every site scale value can be graded maximum as 5. There are 2 site scale values, in turn, maximum grade of total site scale value is 10. If one of these values is lost, total site scale value can be 5, the maximum. If all of its site scale values are lost, its grade is 0. Thus, delicacy grade of site is 1 for total site scale value points equal or greater than 1 and equal or smaller than 5, and it is 2 for total site scale value points equal or greater than 6. Every building scale value can be graded as 5, the maximum. There are 3 building scale values, in turn, maximum grade of total building scale values is 15. If one of these values is lost, total building scale value can be 10, the maximum. If two of these values are lost, total building scale value can be 5, the maximum. If all of its building scale values are lost, its grade is 0. Thus, delicacy grade of building is 1 for total building scale value points equal or greater than 1 and equal or smaller than 5; it is 2 for total building scale value points equal or greater than 6 and equal or smaller than 10; and it is 3 for total building scale value points equal or greater than 11.

Appropriateness of the interventions is detected in accordance with the principles put forward as result of the literature review realized in this study. These principles for site scale interventions are sufficiency and appropriateness of design. For lot and building scale interventions, being in line with the appropriate restoration approach, usage of appropriate material, detail and workmanship, reversibility, referring to the authentic state, being based on reliable information and being harmonious are considered. Appropriate interventions have positive grades, while the inappropriate ones have negative grades (Table 1.6). Interventions providing all of the necessities of an appropriate intervention are graded as +3, the ones providing most of the necessities of an appropriate intervention are graded as +2 and the ones providing some of the necessities of an appropriate intervention are graded as +1. Interventions providing some

of the necessities of an inappropriate intervention are graded as -1, the ones providing most of the necessities of an inappropriate intervention are graded as -2 and the ones providing all of the necessities of an inappropriate intervention are graded as -3.

Intervention score of every intervention is calculated separately. Grades of assessment criteria belong to each intervention and their intervention scores are brought together in the tables prepared for each case study mosque separately (Table 1.7). Intervention score of the interventions, proposed but not realized or interventions whose application state is not observed, is not calculated; in the table for their assessment criteria, grade cells are left empty. These tables are composed of eight columns with headings intervention type, intervention scale, grade of scale, intervention ID, intervention, delicacy of object, appropriateness of intervention and intervention score, respectively. After each intervention type, a row showing the total positive and negative scores at site or lot and building scale is placed. In this row, L refer to interventions in lot scale while B refers to interventions in building scale. These total intervention scores are displayed together in the bar charts prepared for site scale interventions (Figure 1.8), and for lot and building scale interventions (Figure 1.10), separately. Intervention types are shown at the X axis and intervention scores are presented at Y axis. Blue hatch shows appropriate intervention scores, while pink hatch shows inappropriate ones. These colors have two types at bar charts showing building and lot scale intervention scores: dark and light. Dark ones show lot scale intervention scores, while light ones display building scale intervention scores. At the right of these bar charts, secondary bar charts presenting the total intervention scores are located. Following these charts, at the bottom, in the same page, bar charts showing value types at X axis and value points at Y axis are put (Figure 1.9 and Figure 1.11). At the right of these bar charts, secondary bar charts presenting the total value points before and after the current urban intervention or the current restoration are located (Figure 1.9 and Figure 1.11). Thus, impact of the current interventions and their effects on values can be seen together. Assessment of lot and building scale interventions is realized by taking into account the intervention scores higher than 15 points.

1.4.5. Results and Discussion

Results of evaluation in terms of values of each monument, and their changes throughout their life span are discussed.

In the first part of discussion, comparison is realized to understand the value changes of the different mosques in the same period. Value graphics showing the changes at the same value of different mosques are prepared for each value type to understand the common intervention approaches of the same periods (Figure 1.12). Different line types are attributed to different mosques.

In the second part, similarities and differences in the restoration/intervention approach are compared. Their probable reasons are discussed in a chronological order in accordance with the historical periods.

After that, current restorations of the case study mosques are assessed by comparing their site, lot and building scale intervention scores, and site and building scale value changes before and after the latest/current interventions.

Following this, extensiveness of the current interventions is put forward.

Finally, principles for the future interventions are proposed by considering eliminating cause/basis giving way to loss of the values, and putting forward the cause/basis resulting in re-establishment and sustaining of values of the building. In addition to this a checklist is proposed for future interventions.

1.4.6. Structure of the Study

This study is composed of six chapters. In the introduction, previous studies on the valuation of intervened monuments, definition of the problem in the light of the information of these previous section, aim of the study, the steps of the method, and structure of the study are introduced.

In Chapter 2, theoretical base of the study, definitions of values in relation with monuments and their context (Figure 1.13), valuation of the monuments in Turkish legal framework, major intervention concepts regarding monuments, and the role of General Directorate of Pious Foundations in valuation-intervention process are mentioned.

Case studies are identified in Chapter 3. Geography and history of Manisa and its districts, description of the present state of the case study mosques, their history presenting their historical development and their comparison with similar same period mosques, and current interventions observed at case study mosques are introduced in this chapter, respectively.

Table 1.6. Assessment criteria and their grades for the calculation of intervention scores.

Criteria	Grade	Explanation	
S: Scale of intervention.	5	Site	
	4	Lot	Mosque mass itself or masses added to the courtyard.
	2		Spatial organisation in the courtyard.
	1		Element in the courtyard.
	2	Building	Spatial organisation of the original interior.
	1		Element in the original mosque.
D: Delicacy of site .with regard to value points	2	$6 \leq \text{Value points} \leq 10$	
	1	$1 \leq \text{Value points} \leq 5$	
D: Delicacy of building and its lot with regard to value points	3	$11 \leq \text{Value points} \leq 15$	
	2	$6 \leq \text{Value points} \leq 10$	
	1	$1 \leq \text{Value points} \leq 5$	
A: Appropriateness of intervention.	+3	Appropriate restoration approach, and sufficient restoration in terms of urban context maintaining the monument.	
		Appropriate removal.	
		Appropriate cleaning.	
		Appropriate reintegration in line with the appropriate restoration approach and with appropriate material, detail, workmanship in a reversible way.	
		Appropriate addition; necessary and with compatible material and proportion.	
		Appropriate alteration based on reliable information; re-establishing artistic unity in terms of material, detail and workmanship.	
		Appropriate presentation intervention referring to the authentic state.	
		Appropriate reinforcement applied with appropriate material, detail and workmanship.	
	+2	Appropriate renewal; in line with the appropriate restoration approach providing material integrity and not periodic application.	
Appropriate alteration based on reliable information; re-establishing artistic unity in terms of material and workmanship.			

(cont. on next page)

Table 1.6. (cont.)

Criteria	Grade	Explanation
A: Appropriateness of intervention.	+2	Appropriate alteration; conversion of inharmonious form of a mass into harmonious one in a reversible way but not based on reliable information.
		Appropriate presentation intervention mostly referring to the authentic state.
		Appropriate restoration; insufficient restoration design in terms of urban context maintaining the monument.
	+1	Appropriate renewal; periodic application.
		Appropriate alteration; conversion of incompatible material into compatible one but not based on reliable information.
		Appropriate alteration; conversion of inappropriate detail of an additional element.
		Appropriate alteration with appropriate material and detail but with inappropriate workmanship.
		Appropriate alteration with appropriate workmanship and material but with inappropriate detail.
		Appropriate alteration of an unqualified additional mass.
		Appropriate reintegration with appropriate material and detail but with inappropriate workmanship.
		Appropriate reintegration with appropriate workmanship and detail but with inappropriate material.
		Appropriate addition.
		Appropriate presentation intervention slightly referring to the authentic state.
		Inappropriate restoration approach, nevertheless, the monument is sustained.
	-1	Inappropriate renewal; unnecessarily applied to an additional or altered element.
		Inappropriate alteration not based on reliable information; conversion of unqualified compatible material into another unqualified compatible material in a reversible way.
		Inappropriate alteration unnecessarily applied to an additional or altered element.
		Inappropriate alteration not based on reliable information; conversion of location of an additional element unnecessarily.
		Inappropriate addition; addition of an element converting space in a reversible way.
		Inappropriate addition; unnecessarily addition of compatible material or element to an authentic element or space.
Inappropriate addition; unnecessarily material addition to an additional element.		
Inappropriate addition; outnumbered addition of an appropriate element in a reversible way.		
Inappropriate addition; unqualified element addition.		

(cont. on next page)

Table 1.6. (cont.)

Criteria	Grade	Explanation
A: Appropriateness of intervention.	-1	Inappropriate addition; unorganized addition of daily life objects temporarily or technical requirement objects in a reversible way.
		Inappropriate restoration; insufficient restoration design providing maintenance to the building.
		Inappropriate reintegration with compatible material but by hiding patina in a reversible way.
		Inappropriate reintegration unnecessarily applied to an unqualified additional element.
	-2	Inappropriate alteration not based on reliable information; conversion of incompatible and altered covering material into inharmonious one in a reversible way.
		Inappropriate renewal; unnecessarily applied to an additional material or mass by hiding patina of age/remains in a reversible way.
		Inappropriate development plan resulted high overdevelopment.
	-3	Inappropriate removal of an authentic element.
		Inappropriate renewal contradicting the appropriate restoration approach or preventing physical sustainability of an authentic element unnecessarily.
		Inappropriate alteration not based on reliable information; conversion of an authentic element.
		Inappropriate addition; unnecessary addition of an element or mass with incompatible material and proportion in a reversible way.
		Inappropriate reinforcement; reinforcement damaging the monument in an irreversible way.
		Inappropriate presentation intervention; presentation of monument or lot not referring to its authentic state.
Inappropriate development plan resulted very high overdevelopment.		
Inappropriate reintegration with inappropriate material, detail and workmanship or contradicting the appropriate restoration approach.		

Table 1.7. Impact assessment table (partial) of the current interventions at Kabasakal Mosque.

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Cleaning	Building Element	1	C6	Cleaning of plastering at the <i>kaide</i> , <i>pabuç</i> and body of the minaret.	1	+3	+3
	Building Element	1	C7	Cleaning of travertine coverings on the façades.	1	+3	+3
	Building Element	1	C8	Cleaning of plastering at the cornice of <i>şerefe</i> , <i>şerefe</i> and <i>petek</i> of the minaret.	1	+3	+3
Total Positive Score (L): 3, (B): 21 Total Negative Score (L): 0, (B): 0							
Renewal			Re1	Renewal of the drainage system.			
	Building Element	1	Re2	Renewal of plasterings at the wall.	1	+1	+1
	Building Element	1	Re3	Renewal of altered timber floor coverings.	1	-1	-1
	Building Element	1	Re4	Renewal of additional timber baseboards.	1	-1	-1
	Building Element	1	Re5	Renewal of deteriorated main entrance door.	1	+2	+2
			Re6	Renewal of the joint mortar at the authentic part of the courtyard wall adjacent to the minaret.			
	Building Element	1	Re7	Renewal of <i>kulah</i> of the minaret.	1	+2	+2
	Building Element	1	Re8	Renewal of <i>şerefe</i> door.	1	+2	+2
Total Positive Score (L): 0, (B): 7 Total Negative Score (L): 0, (B): 2							

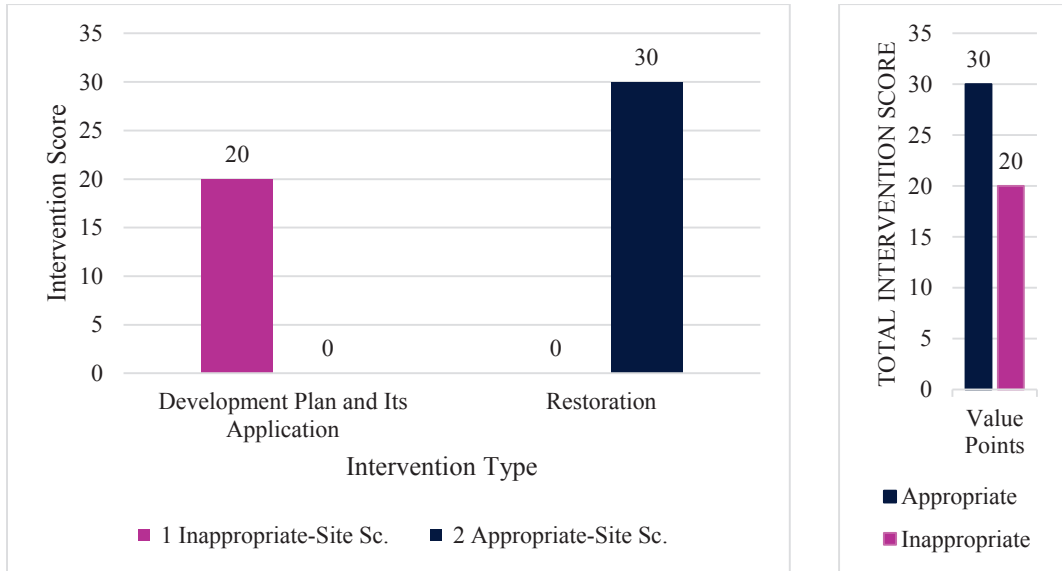


Figure. 1.8. Intervention scores for the neighborhood of Kabasakal Mosque.

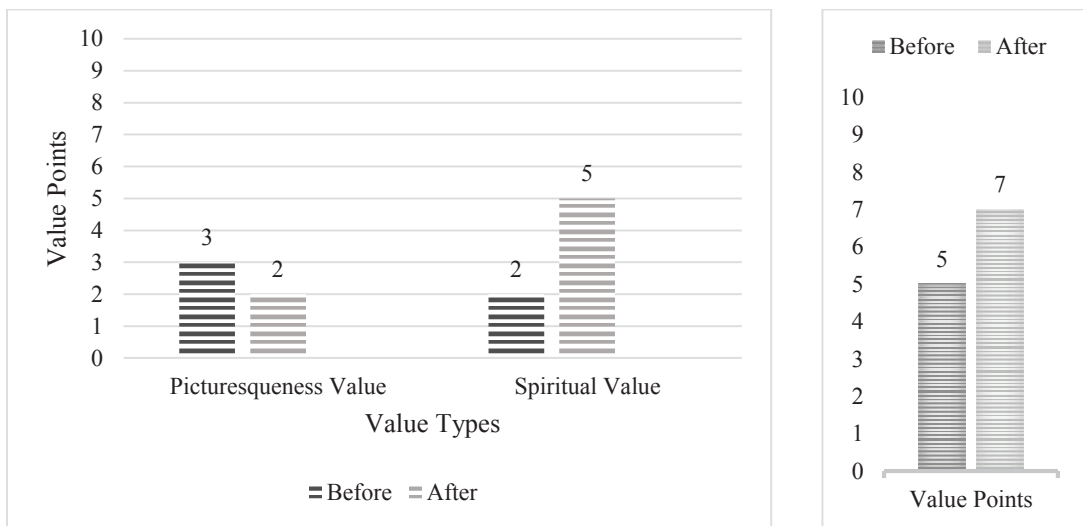


Figure 1.9. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Kabasakal Mosque.

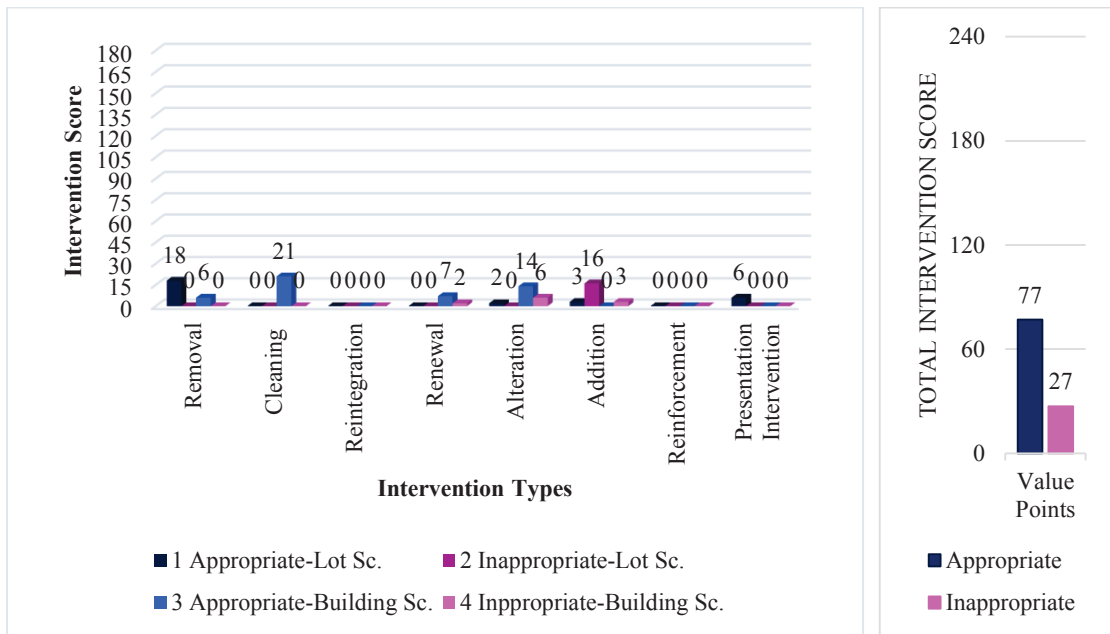


Figure 1.10. Intervention scores for each intervention type, Kabasakal Mosque and its lot.

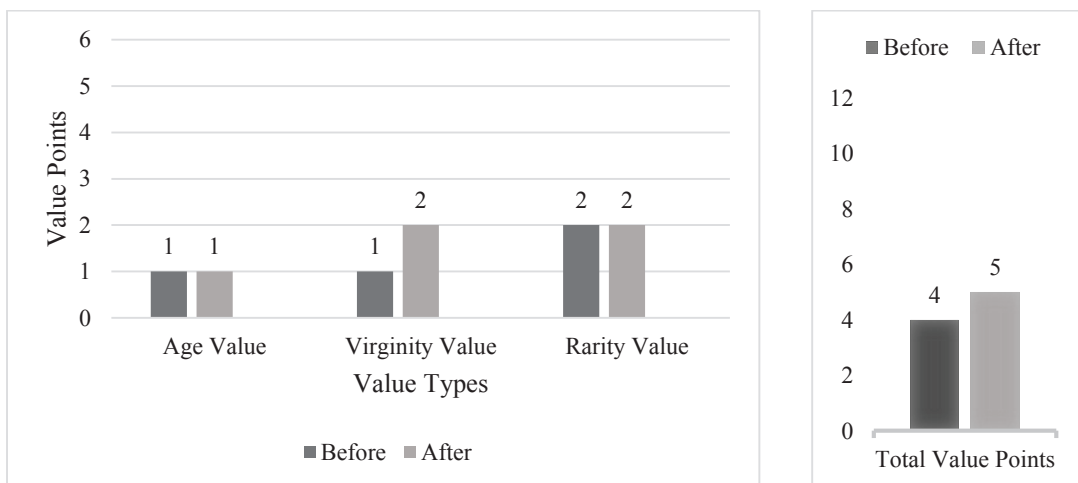


Figure 1.11. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Kabasakal Mosque.

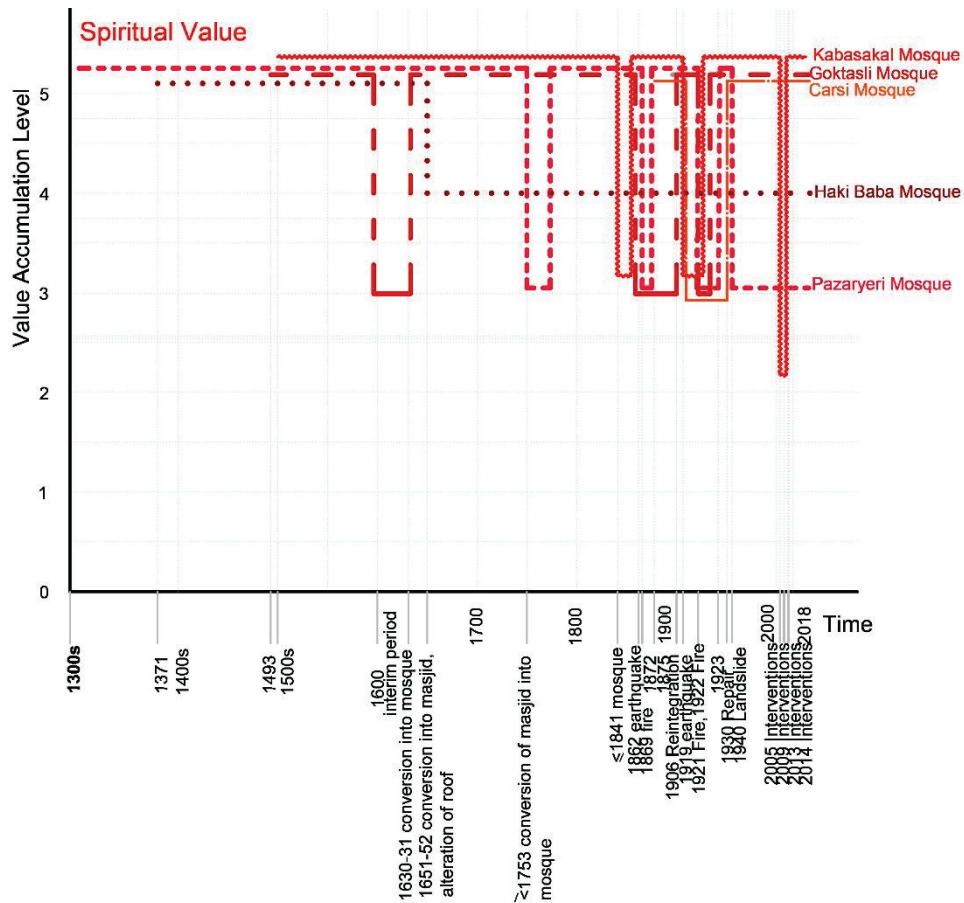


Figure 1.12. Graphic indicating comparison of changes in spiritual values of case study mosques.

Fourth chapter is assessment chapter. Values of case study mosques and their changes are evaluated period by period. Assessment of current intervention scores of case study mosques is realized.

In chapter five, results of the period by period evaluation, intervention period-restoration approach relations, results of the assessment of current interventions and extensiveness of current interventions are compared, and principles and checklist are proposed for future interventions.

In sixth chapter, the study is concluded and guidelines for future interventions are listed.

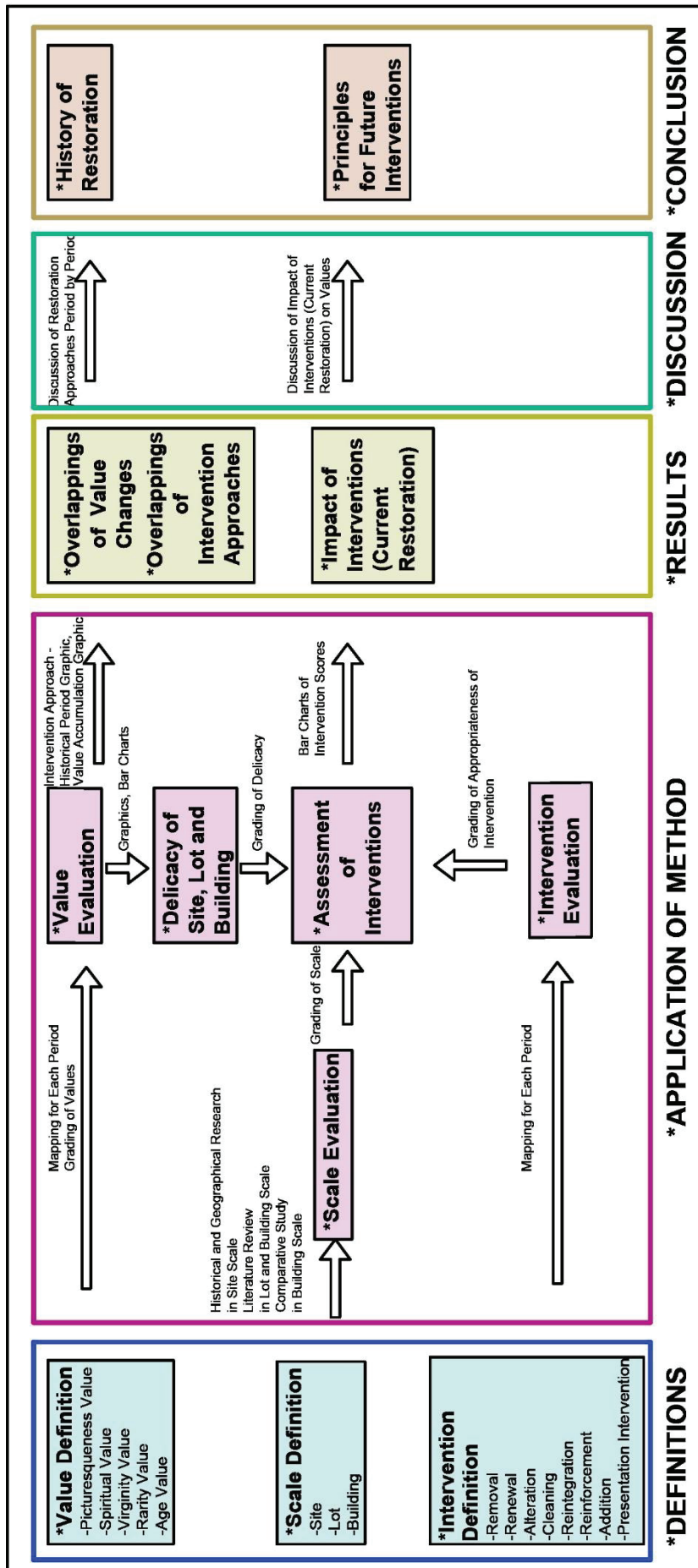


Figure 1.13. Flow chart of the thesis.

CHAPTER 2

THEORETICAL FRAMEWORK

Values regarding historical monuments, intervention types, valuation of monuments in Turkish legal framework, principles regarding interventions, and the role of the GDPF in valuation-intervention process are introduced in this chapter.

2.1. Values Regarding Historical Monuments

Heritage values are named differently by different scholars or they are categorized in different groups. Within the frame of this study, there are five basic values underlined: picturesqueness, spiritual, virginity, rarity and age values are defined as in the below. While picturesqueness value and spiritual value are related to site scale; virginity value, age value and rarity value are related with building scale.

Picturesqueness Value: Evaluation of the monument in its historical context and presentation of it by considering its historical context were emphasized by Ruskin. The idea of conservation of the area surrounding historical sites and respecting the environmental integrity was stated in Italian Carta Del Restauro (1931, 33-34). Conflict caused by the restorations applied to the buildings whose environment was totally lost was criticized (Horta 1933 as cited in Binan 1999, 14). Viktor Horta actually emphasized his ideas before, in 1920s and the principles that he tried to explain were named as urban integrity in the future (as cited in Binan 1999, 14). Being a symbol in a landscape or cityscape was important (Kiesow 1982). Furthermore, Kuban (2000, 63) reminds that the image in the culture is more important than documentary value. Following these developments, ICOMOS (1972, 18-21) underlined that integral beauty of the site perceived as a result of harmony with natural setting; organic organisation of streets, lots; balanced relationship of open-closed spaces; human scale; repetition of traditional design elements and construction technique (Teoman 1987, 72-73) to be valued and preserved. Finally, the Operational Guidelines of UNESCO for the Implementation of the World Heritage (1996, Article 24) broadened the definition of authenticity to include setting, as well as the building itself. So, picturesqueness value is sustaining of the original

characteristics of the rural or urban setting (site) in terms of topography, solid-void pattern, scale, silhouette and context elements so that the integral beauty of the site is preserved.

Spiritual Value: Conservation of the religious buildings was given importance since the early civilizations. After the acceptance of Christianity in 380 AD, religious buildings of the pagan period were converted into churches, cathedrals, etc. E.g. The Cathedral in Bamberg (1012), which was replaced with new structure after a fire in 1185, was the indicator of the respect on the memory of the earlier cathedral with its plan form and some old elements. Besides the tangible qualities intangible ones also were recognized in Nara Charter dated to 1994. ICOMOS (1994, 46-47) related spiritual value with the concept of authenticity: Besides the authenticity of physical fabric, authenticity of the intangible expressions such as spirit of place are to be preserved. Being an object of veneration (Stubbs, 2009, 56), focus of spiritual sentiment to a majority or minority group (ICOMOS 1999, 12) and a place for the realisation of some rituals (UNESCO 2008, 2-3) can be related with spiritual value. Continuation of the spiritual qualities is not self-sufficient; spiritual value should be experienced. Use of historical buildings helps their conservation (ICOMOS 1964, 2). Conservation of the cultural heritage with its context is desired. This integrity is not composed of only physical context, but also of social and economic context. For managing of this integrity, continuity of function is required. The environment within which the mentioned architectural asset has existed in and the asset's continuity in this environment with other heritage qualities (ICOMOS Turkey 2013, 4) are important. Original function is a part of authentic characteristics of the building and its environment (Feilden and Jokilehto 1993). The original mutual relationship formed between the historical building and its environment is one of the essential heritage qualities and it should be conserved. Consequently, spiritual value is the presence of awe-inspiring qualities in the monument giving way to their interpretation as veneration objects, and original function of the building and its vicinity.

Virginity Value: After the Athens Charter, a lot of doctrinal documents such as charters, declarations, conventions, etc. including a lot of multicultural approaches and besides them, non-Western values were developed (Stubbs 2009, ICCROM Documentation Center Charters). Physical substance based on the tastes of construction period (Stubbs 2009, 44) is appreciated in the conservation theory. Documentary connections with the past were started to be cared at the beginning of the 20th century. Gustavo Giovanni (1873-1947) stated conservation of the period additions because of

their witnesses to the past. The international doctrinal documents have been pointed out that monuments should be considered as humanity's heritage rather than nation and they should be transmitted to the next generations without alterations (ICOMOS 1931, 1) and; the difference between the old and new parts should be legible, and all periods should be respected (ICOMOS 1931, 1). Raymond Lemaire stated that the frankness in modern additions were very important. Venice Charter (1964, 1) invited to transmitting the heritage to future generations "in full richness of their authenticity", respecting all period additions besides preservation of original architectural and structural qualities and differentiating the new additions principles. Respecting to the patina and the noncontemporaneous parts of the work are important (Brandi 1963, 232-233). Riegl (1903) mentions monuments are composed of artifacts revealing the passage of a considerable period of time. Since Ruskin, respecting noble patina of age has been considered important (Jokilehto 2002, 175). In this thesis, legibility of artistic characteristics considered at the creation of a monument all together with its closed by semi-open and open spaces, and sustaining of construction technique and material usage preference of its erection time with their patina; and legibility and presentation of qualified historical layers; and interventions appropriate to the repair attitude of their era make up the virginity value

Rarity Value: Brandi (1963) mentions authenticity is hidden in the intelligible whole; potential unity of the work of art; and Kuban (2000), and Zancheti, Lira and Piccolo (2010) support this idea, but clarify the importance of wholeness of the artifact for the reading of the material unity. ICOMOS (2003, Article 1.3) underlines that valuation at architectural scale should not be related only with the appearance, but also with the integrity of the building technology. In the article 1.3. ICOMOS Turkey (2013) mentions sustaining of plan layout, mass, space, architectural and structural element characteristics representing the characteristics of a period. The distinctive character is an attribute for testing the heritage in terms of Outstanding Universal Value (World Heritage Committee 1994, 1). Intelligible whole may be rare; may be composed of original architectural characteristics; spatial relationships and architectural elements making the historical monument differentiable from all others (Throsby 2002, 106). Rarity value is possessing some rare qualities at mass, plan and architectural element characteristics.

Age Value: John Ruskin (1849) stated that the buildings are beautiful when they reflect their age. According to him, besides its authentic material, craftsmanship of the artist -even if it includes some mistakes- should be conserved. Age value is the value

which accumulates with the oldness of a cultural asset. Age value refers to the longness of the life span of the monument in this study.

2.2. Intervention Types

Intervening without damaging is a challenge. Conservation is mainly based on understanding the intervention-value relationship. Interventions may be in site scale, lot and building scale. The interventions applied beyond the boundaries of the monument lot such as implementation of development plan, abandonment, restoration as a part of urban context etc. are not the primary concern of this study. Assessment of the lot scale interventions; the interventions applied within the lot borders and beyond the monument mass, and building scale interventions; the interventions applied to the monument mass applied generally together in a restoration such as removal, reintegration, renewal, alteration, cleaning, addition, reinforcement and presentation intervention are primary aim of this thesis. Lot and building scale interventions can be appropriate or inappropriate.

2.2.1. Site Scale Interventions

The site scale interventions; application of development plan, abandonment and restoration are mentioned in this section.

2.2.1.1. Development Plan

Historical buildings or sites are being threatened and/or damaged by the uncontrolled urban development (ICOMOS 1987, 1). Site characteristics such as topography, solid-void pattern, scale, silhouette and context elements, etc. (ICOMOS 1987, 1-2; ICOMOS 2011, 11-12) should be conserved. Thus, development of the cities should be controlled. Development plans are prepared by municipalities for guiding the direction, amount and type of the development. Decisions in development plan affects the monuments as a part of the cities in smaller scale. Authentic site characteristics of the monument; figure-ground and silhouette characteristics should be respected as in the site around Christ Pantocrator Church in Nesebar (Figure 2.1). In this thesis, two types of

development plan applications are defined regarding their effect on the case study monument. First, which is the appropriate application, is controlling the development of the site of a historical monument, respecting the authentic figure-ground and silhouette characteristics, and respecting or re-establishing the original asset value (Figure 2.1). Second, which is inappropriate application, is uncontrolling of the development of the site of a historical monument, not respecting the authentic figure-ground and silhouette characteristics, and giving way to reduction in its asset value in an irreversible way.



Figure 2.1. Christ Pantocrator Church in Nesebar World Heritage Site, Bulgaria.
(Source: Büyükkılıç-Koşun 2014)

2.2.1.2. Abandonment

Land use is representative of human contribution to the site (World Heritage Committee 2017, Article 77-v). People may have to abandon the sites where they live following the declaration of this site as a landslide zone (Dağ and Bulut 2012, 37) and these sites may be historical as Doğanbey Village abandoned (Figure 2.2). Abandonment gives way to unmaintenance of the sites (ICOMOS 1964, 1) but, it is an obligation. Unmaintenance damage the buildings in the site in time. Thus, management of the abandonment process and taking precautions for the conservation of the cultural assets in the site is important. Within this frame two types of abandonment are defined. First, which is the appropriate abandonment, is abandonment of the site under risk of disaster, management and monitoring of the preservation, limited usage and presentation conditions. Second, which is inappropriate abandonment, is taking away materials of the

historical buildings and making vandalism in the site giving way to reduction in the monument's asset value in site scale in an irreversible way and not in line with an appropriate management process.



Figure 2.2. Abandoned old Doğanbey village in Söke, Aydın following declaration as landslide zone.

(Source: Büyükkılıç Koşun 2014)

2.2.1.3. Restoration

Uncontrolled interventions may damage the cultural asset values of the historical monuments. Thus, controlled interventions; interventions aiming to their conservation is required. Herein, restoration; the comprehensive repair (Madran and Özgönül 2005, 150) of the historical monuments is realized. From the point of view of site scale, restoration is an intervention to a component of the site (setting). Thus, the success of restoration is also important in terms of site characteristics; figure-ground relations, usage, etc. Restoration provides maintenance of the monument and it is a contribution to the site in terms of appropriate sanitary and safety conditions. However, design parallel with the original and present site characteristics is important in terms of appropriateness of the restoration approach as seen at a traditional building not reintegrated; intervened as an archaeological remain placed in Doğanbey Village abandoned (Figure 2.3). In archaeological sites; reconstruction or reintegration of the archaeological remains should be avoided (ICOMOS 1990, 5). Reintegration of the buildings which have lost their third dimension is an approach appropriate to the buildings in urban sites. Within the frame of this thesis, appropriate restoration in terms of its site is in line with the appropriate

restoration approach, sufficient in terms of figure-ground and silhouette characteristics of the site, and provides maintenance of the monument in accordance with contemporary living standards.



Figure 2.3. Restoration of a traditional building in abandoned old Doğanbey village in Söke, Aydın following the declaration as landslide zone.
(Source: Büyükkılıç-Koşun 2014)

2.2.2. Lot and Building Scale Interventions

Lot and building scale interventions; removal, reintegration, renewal, alteration, cleaning, addition, reinforcement and presentation interventions are explained in this section.

2.2.2.1. Removal

Additions detracting from the interesting parts of the building, its traditional setting, the balance of its composition and its relation with its surroundings cannot be allowed (Venice Charter 1964, Article 13) and they should be removed. Removal is applied to the unqualified elements/mass to purify the building from unqualified designed additions causing loss of the values (Burden 2004 as cited in Zakar and Eyüpgiller 2015, 40). Removal of an unqualified mass may provide a contribution to the integral beauty of the site, balanced relationship of open-closed spaces and architectural characteristics contributing to the unique/rare/representative art work features of its period. Removal of

the architectural or structural elements from the previous historical periods of the building that can be stabilized/repaired/conserved is not recommended (SIS 2017, 76). Within this frame two types of removals are defined. First, which is the appropriate removal, is taking away an unqualified addition that had been made in the life span of the monument, and re-establishing the original asset value. Second, which is inappropriate removal, is taking away a historical building element giving way to reduction in its asset value in an irreversible way.

2.2.2.2 Reintegration

Reintegration is completion (Croci 1998, 90; Ahunbay 2009, 96) or reinstating of elements or masses that have lost their integrity. Reintegration means making something whole again. Reintegration may be applied to a building element, structural system or part of a building (Zakar and Eyüpgiller 2015, 38). Structural elements are very important to hold the building up. Their partially demolished or lost parts may cause the building's collapse (Croci 1998). Reintegration of these parts in terms of structural conservation may be required. Reintegration of a part of a structural system or even a structural element may help the conservation of the building's structural integrity. However, reintegrated part should not be eye catching as in the covered bazaar in Kayseri (Figure 2.5). Consolidation may be a kind of reintegration as seen in the Colloseo, Rome (Figure 2.4) (Zakar and Eyüpgiller 2015, 38).

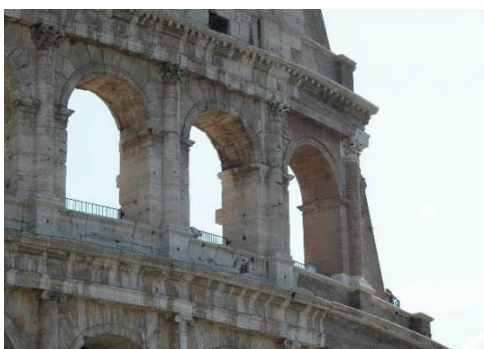


Figure 2.4. Historic consolidation work in Colloseo, Rome, Italy.
(Source: Hamamcıoğlu-Turan 2018)



Figure 2.5. The covered bazaar, Kayseri.
(Source: Büyükkılıç-Koşun 2017)

There is need for accurate information provided by reliable documents for reintegration (Ahunbay 2009, 97) such as archive materials, photographs, drawings, etc. Reintegration can not be realized with conjectures and the reintegrated parts should be differentiated from the authentic parts (ICOMOS 1964, Article 12). This differentiation adds historical document value to the building (Kuban 2000). This can be applied in these ways: by using same material in a simple form, with different texture, color, alignment, etc. or new compatible materials with harmonious form, scale and proportions (Zakar and Eyüpgiller 2015, 38).

Lacunae or gaps in the building composition can be treated with reintegration as in the obelisk of Pope Sixtus V, Rome (Figure 2.6). Intervention to lacunae should not decrease the architectural characteristics of a building or its elements. Feilden (1994) emphasizes assessing differentiation of colour, texture and relative recession of surfaces in the lacunae treatments. However, visual unity of the reintegrated element should be sustained. Reintegration with an appropriate material but with a different form may damage compositional unity. Thus, this reintegration is not fully efficient. Information gathered from the documentation and literature review phases provides the information of the restitution phases of the building. Credible information is a must for reintegration. Otherwise, conjecture occurs and it is against to the conservation principles. Simplification of the details may be applied at the reintegration of an authentic element if there is not a definite information. However, reintegration of an unqualified element can not be acceptable.

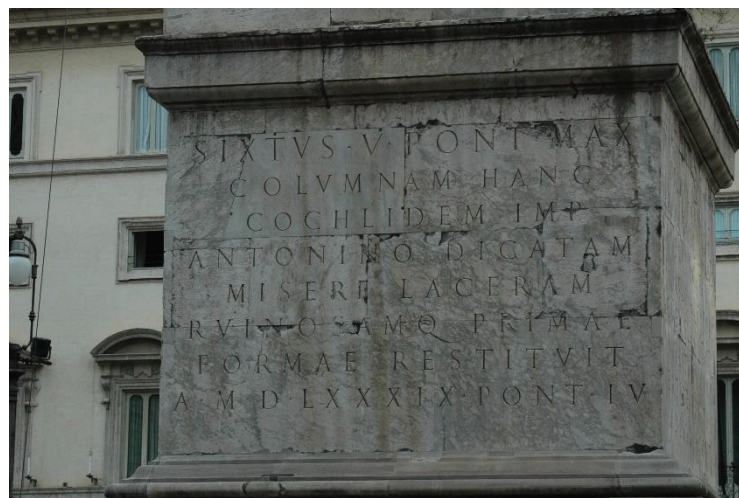


Figure 2.6. Reintegration in the base of the obelisk of Pope Sixtus V, Rome.
(Source: Hamamcıoğlu-Turan 2018)

Reintegrated parts do not include irregularities as a part of noble patina. Thus, “time” phenomenon can not be seen at these parts. Artificial irregularities can not be accepted. Besides that, reintegration of architectural or structural elements as sourced from the conjecture can lead to insufficient transmission of data and loss of noble patina of age. On such an occasion, decrease in the age value is inevitable. In this study, two types of reintegrations are defined. First, which is contributing to the sustaining of values through re-establishment of structural or compositional unity, based on reliable information; and implemented with appropriate material, detail and workmanship, and by not hiding the patina in a reversible way is named as appropriate reintegration. Second, which is establishing overall structural or compositional unity, but implemented with inappropriate material, detail and workmanship, despite the presence of reliable information, making illegible the traces/remains of the original element or its patina, or implemented to the additional unqualified elements in a reversible or irreversible way is named as inappropriate reintegration.

2.2.2.3. Alteration

Changing present material, form and/or construction technique of an element with a different one or changing the element (ICOMOS 1999, Article 9-10) or the space with a completely different one as seen at the dome of the Reichstag building in Berlin is alteration intervention (Figure 2.7). If the building’s authentic material can not provide enough bearing capacity or information on this structural/architectural system part or architectural or structural element, alteration of these portions’ construction technique or material may be realized. However, instead of damaging the authentic form, material or construction technique of an element for increasing its load bearing capacity by altering it, different intervention alternatives such as its reinforcement with additional supports can be thought. Alteration of an authentic element hinders its cultural asset values.

Replacement of deteriorated elements should be integrated to the whole harmoniously and it should be differentiated in a way to be understood at the close inspection (Feilden 1994). However, there is patina loss problem.

Patina acquired by time is valuable (Feilden 1994) in terms of age value. Thus, alteration decision should be taken carefully. Alteration may be applied also to the elements changed to an unqualified state in the life span of the monument in terms of

material, detail and/or construction technique for reversing it to its authentic or original state. Thus, documentary value or virginity value of a monument can be re-established. Eminently reliable information is required for it. Sometimes, alteration may be insufficient; moderately reliable information may be used or authentic material, detail and construction technique may not be applied at the same time such as seen at the simplification. In this state, documentary value can be re-established to some extent. Unqualified additional masses also can be altered with a qualified one in case of the spatial needs. If there are not any spatial needs, alteration of an unqualified mass instead of its removal is not appropriate. Proportions, material and location of the mass are important for not preventing the perception of the authentic architectural unity of the monument and its heritage characteristics. Alteration of an unqualified material, form or element as appropriate to its present state causes loss in the budget and values of the monument is sustained in their decreased state. In this study, two types of alterations are detected. First, which is contributing to the sustaining of cultural asset values through re-establishment of artistic unity, based on reliable information and applied with appropriate material, detail and workmanship is named as appropriate alteration. Second, which is preventing to the sustaining of cultural asset values through hindering its artistic unity and application of inappropriate material, detail and workmanship not based on reliable information in a reversible or irreversible way is named as inappropriate alteration.



Figure 2.7. Dome alteration at the Reichstag building, Berlin.
(Source: Wikipedia A n.d.)

2.2.2.4. Renewal

Renewal is changing of an element with the one made out of exactly same material and construction (ICOMOS 1999, 2; Zakar and Eyüpgiller 2015, 40) as seen at the timber

columns of Reyhanpaşa Bath in Bursa (Figure 2.8). Especially timber material may require renewal intervention as seen in the Japanese tradition (Orbaşlı 2008, 149). In Western approach, partial renewal of an element or help of the other intervention types can be preferred to conserve timber. However, their complete renewal unnecessarily prevents physical sustainability of authentic elements. Stone is much more durable than timber. Renewal of a stone element can be preferred in case of its total collapse or at the state in which the stone has lost its bearing capacity. Material and technique similar with the historical one is used in renewal. Renewal causes loss of patina, and reduction in authenticity. Thus, it is not an intervention type preferred frequently and with peace of mind. Sustainability of the monument is essential and renewal decisions can be taken in case of the threats to sustainability of the monument such as loss of load bearing capacity of a structural monument, loss of integrity of the material of a structural element, etc. Besides them, renewal applications for preventing possible damages such as renewal of a protective material such as roof tiles can be preferred. Renewal of paint can be accepted since it is a part of maintenance program of a historic building. Additional unqualified covering materials on the authentic elements should not be confused with their authentic covering materials. Their renewals instead of their cleaning is not an appropriate intervention.

Renewal of an unqualified additional element damages the budget of the other interventions and this inappropriate application can not be accepted.

In this thesis, two types of renewals are defined. First, which is contributing to physical sustainability of the monument through re-establishment of its structural or material integrity and application in case of urgent or real necessity in line with an appropriate restoration approach is named as appropriate renewal. Second, which is preventing physical sustainability of the monument or creating a potential risk for physical sustainability of the monument through giving way to loss of cultural asset value unnecessarily, in line with an inappropriate restoration approach or in case of application to unqualified elements in a reversible or irreversible way is named as inappropriate renewal.



Figure 2.8. Renewal of columns in Bursa, Reyhanpaşa Bath.
(Source: Bursa Municipality n.d.)

2.2.2.5. Cleaning

Cleaning is scraping the unqualified layers on the surface of the historical assets (Crocì 1998, 94) such as cleaning of paint at the surface of a historical door (Figure 2.9). Encrustations, dust, microbiological formation, etc. may affect the historical buildings in terms of color changes, undesirable stains or material decay (Crocì 1998). Cleaning of the unqualified materials from the surface of the authentic building elements enhance the heritage values; it stops decay and reveals the heritage characteristics. It should not damage understanding of the building's or an element's proportions, materials, textures, construction detail, etc. actually values. Cleaning should be sensitive/gentle in order to prevent possible damages caused by the loss of the authentic material (SIS 2017, 32).

Within this frame, two types of cleanings are defined. First, which is the cleaning contributing to re-establishment of cultural asset value, through scraping unqualified layers that had been made or formed in the life span of the monument is named as appropriate cleaning. Second, which is the cleaning diminishing the cultural asset value, through scraping qualified original/authentic layers of the monument is named as inappropriate cleaning.



Figure 2.9. Cleaning of the surface of a historical door.
(Source: Kesik et al. 2015, 1105)

2.2.2.6. Addition

Addition is annexing new elements (English Heritage 2013, 126) or masses (Orbaşlı 2008, 198) to the historical monuments. Lost material/element of a historical monument can be added to it as appropriate to its authentic state. Reliable information plays a key role in this situation. Some architectural elements may be added to historical buildings with functional such as eaves addition to historic mansion converted into auditorium of faculty of architecture of Roma Tre University, Rome (Figure 2.10) or sustainability necessities. Additional elements may prevent legibility of authentic building elements. Additions should not damage the values of the heritage and should not prevent the perception of them. Additional elements should not compete with the historical building. On the contrary, they should reveal and emphasize the significant characteristics of the building. It should be compatible with the whole, size, scale, and design of the historic building, while differentiated from the historic building (SIS 2017, 26). Materials added to the unqualified elements of a monument do not affect its cultural asset values, they just damage the budget of the restoration. Varnish additions applied to timber elements also do not affect its cultural asset values.

In this study, two types of additions are detected. First, which is the necessary addition contributing to re-establishment or sustaining of cultural asset value, through annexing qualified material, element or mass implemented with compatible materials and/or harmonious proportions with the authentic element/monument is named as appropriate addition. Second, which is the addition diminishing the cultural asset value, through annexing unqualified material, element or mass implemented with incompatible materials and/or inharmonious proportions or implemented with compatible materials

and/or harmonious proportions with the authentic element/monument but in outnumbered or unorganized way or unnecessarily is named as inappropriate addition.



Figure 2.10. Eave addition to historic mansion converted into auditorium, Faculty of Architecture, Roma Tre University, Rome.
(Source: Hamamcioğlu-Turan 2018)

2.2.2.7. Reinforcement

Reinforcement is a kind of physical addition such as iron reinforcement at the covered bazaar, Kayseri (Figure 2.11) or usage of adhesive or supportive materials for helping to keep the structural integrity and durability of the heritage building (Feilden 1994). Reinforcement is the repair with contemporary construction technique detail and material (Zakar and Eyüpgiller 2015, 38). Injection of some chemicals, widening of the foundation, anchorage, etc. may be given as samples for reinforcement applications. If any structural element can not continue its strength with the present material, reinforcement is applied to hold straight the building (Feilden 1994). So that the bearing capacity of the building reaches a better state than the bearing capacity of the authentic state.

Historical evidences should be respected at this process (Feilden 1994). If traditional techniques and materials are not sufficient, contemporary techniques and materials may be used (Sesigür, Çelik, and Çılı 2007, 15). Reinforcement does not aim to use of authentic construction technique/detail and material. Authentic material and structural organization of the heritage should not be overpowered by the reinforcement intervention.

In this thesis, two types of reinforcements are defined. First, which is the reinforcement contributing to sustaining of cultural asset value, through annexing qualified supportive elements or materials implemented by not damaging the authentic element/monument is named as appropriate reinforcement. Second, which is the reinforcement diminishing the cultural asset value, through annexing unqualified supportive elements or materials and/or implemented by damaging the authentic element/monument is named as inappropriate reinforcement.



Figure 2.11. Iron reinforcement in arch form, covered bazaar, Kayseri.
(Source: Büyükkılıç-Koşun 2017)

2.2.2.8. Presentation Intervention

Presentation intervention is intervention carried out for exhibiting (ICOMOS Australia 2005, Article 1.17) authentic state of a historical monument. Presentation is a part of the management process and conservation theory. Ruskin's presentation scheme planned for Amiens Cathedral in France was the first presentation application realized while intervening. Besides the intervention, presentation and explanation of the asset is very important. Presenting the correct information and providing people's understanding of the building, its integral relations, different periods and interventions are important. Furnishing helping transfer of information (inscription panel, exhibition, etc.), and organization of the routes (walking path) as seen at the İlyas Bey Mosque and Madrasah

in Miletus (Figure 2.12 and Figure 2.13) for an appropriate perception of the building can be given as sample.



Figure 2.12. Inscription panel at İlyas Bey Mosque and Madrasah in Miletus.

(Source: Büyükkılıç-Koşun 2015)



Figure 2.13. Walking paths in İlyas Bey Mosque and Madrasah in Miletus.

(Source: Milet İlyas Bey n.d.)

Within this frame, two types of presentation interventions are defined. First, which is the presentation intervention contributing to sustaining and/or legibility of cultural asset value, through sample excavation or annexing qualified organizational or explanatory elements by not damaging the authentic element/monument and by referencing to the authentic state of the spatial characteristics and the elements contributing to these characteristics is named as appropriate presentation intervention. Second, which is the presentation intervention diminishing the cultural asset value, through annexing unqualified organizational or explanatory elements implemented by damaging the authentic element/monument and by not referencing to the authentic state of the spatial characteristics and the elements contributing to these characteristics is named as inappropriate presentation intervention.

2. 3. Valuation of Monuments in Turkish Legal Framework

Law numbered as 2863 dated to 1983, Article 3; the basic Law on the Conservation of Cultural and Natural Properties, defines cultural heritage in terms of its relation to science, culture, religion or fine arts, or subject to social life and possessing authenticity value. In a way, scientific, cultural, spiritual, aesthetic, social and authenticity values are included in the definition. The law underlines the significance of realization of

qualified interventions respecting the authentic characteristics of cultural asset (Law numbered 5226, Article 57 Supplementary clause: 14/7/2004 - 5226/11 md.). The principle decision numbered 731 (2007, Article 2), the basic guideline for intervening architectural heritage owned by the General Directorate of Pious Foundations, emphasizes that historical, architectural, local and art historical values should be sustained after the interventions. Legislation on the Detection and Registration of the Immovable Cultural Assets and Sites to be Conserved (2012, Article 4-c) (Korunması gerekli taşınmaz kültür varlıklarının tespit ve tescili hakkında yönetmelik) mentions artistic, architectural, historical, aesthetic, native, ornamental, symbolic, documentary, functional, physical, memory, imprint, authenticity, uniqueness, homogeneity, maintainability (onarılabirlik) values, and exhibiting features in terms of structural state, material, construction technique and form. There is limited explanation on value-intervention relationship in the Turkish legal framework. Lack of these explanations may cause different perceptions and interpretation. Changing world and dynamics cause to increase in the branching of the typologies to respond these changes. Adding some new types without understanding their meanings increase the conflicts. It is seen that regular updating of value typologies and their detailed explanations are required.

2. 4. Principles Regarding Interventions

Respecting all periods of the building, minimum intervention at the addition or restoration process, and new material usage in a simple way at the completion of the lost parts are important principles (ICOMOS 1931 as cited in Binan 1999, 13 and ICOMOS 1964, Article 12).

Venice Charter (1964, 1) emphasize that the aim is to transmit the heritage in its full richness of authenticity. The aim of restoration is to preserve and reveal aesthetic and historic value of a monument by respecting its authentic features. Conjecture can not be acceptable at the restorations. Contributions of all periods done during the history of the heritage should be respected. Missing parts may be integrated in case of harmonious applications with the whole. However, it should be differentiated from the original. Additions may be applied if they do not cause to decrease in the interesting character of the building, its traditional setting, the balance of the building's composition and relation

with the surrounding area. Venice Charter was accepted as principal charter and the charters prepared after it was accepted as supplementary charters (Binan 1999, 7).

Every intervention should have the sociocultural traces of the period and the place in which it was applied was emphasized by the committee came together in 1976-1977 before the 5th General Assembly of ICOMOS dated to 1978 (Binan 1999, 78).

Conservation is to sustain the cultural significance of a place (ICOMOS Australia 1979, Article 1.4). Conservation should be based on a respect for the existing fabric, use, associations and meanings (ICOMOS Australia 1979, 3-5). Compatible use should be recommended for the building. Visual and other relationships with the setting that contribute to the cultural significance of the place should be sustained.

Public service facilities should be installed carefully while adopting the historical areas to contemporary life (ICOMOS 1987, Article 8). If new buildings are constructed, original scale and lot size of the existing spatial layout should be respected. Harmonious contemporary elements or buildings may enhance the character features of their historical surroundings.

Interventions should aim affect monuments positively. Thus, interventions should be convenient to the principles mentioned. These principles are composed of sufficient transmission of data, sufficient design of restoration project, sufficient physical sustainability, consistency of restoration project, sufficient technical requirements, appropriate workmanship.

Major intervention requires comprehensive research and investigation for sufficient transmission of data. Conservation is concerned with the past, present and future (Orbaşlı 2008, 38). Past refers to respecting and sustaining the values that belong to heritage, present refers to providing present day needs and resources available, and future points to sustainability. Balanced judgments of these concerns should be made for a successful conservation. Major intervention returning a building to a state in the past directly affects these concerns.

For a sufficiently designed restoration project; intervention should transfer credible information to the future generations; environmental, architectural and structural characteristics, and values of the heritage building should be transmitted in a credible way; features such as form, scale, proportions, material, color, texture, etc. forming the environmental, architectural and structural characteristics should be respected; differentiation of the old and new criteria are considered. Besides them, not competing of intervention with the characteristics of the historical buildings is required.

Conservation of the authentic building elements; their sufficient physical sustainability is essential. Interventions should not damage/prevent their sustainability.

Consistency between project and application (correct application), and consistency between the interventions play role in the quality of the interventions. They may affect the values of the heritage building and inconsistency may be resulted in value loss.

Historical monuments may require some technical interventions for conservation, and sustaining of their building elements and values. Thus, providing these requirements is important.

Careless workmanship applied to the most significant part of a heritage building may damage to its values. Qualified workmanship of the building should be sustained. Historical monument, a work of art, a qualified representative of a period should not be reduced to an unqualified work.

2.5. The Role of The General Directorate of Pious Foundations in Valuation-Intervention Process

Immovable assets that should be conserved are government properties. However, *mazbut* and *mülhak* waqf properties are out of this provision because of their special status (Law numbered as 2863 1983, Article 7 Item 2). Detection and inventory work related with the immovable cultural assets which are *mazbut*, the waqfs that were established before the Turkish Civil Code and managed by the waqfs, and *mülhak* waqfs the waqfs that were established before the Turkish Civil Code and managed by the people descended from the founder's family, are realized by the General Directorate of Pious Foundations (Law numbered 2762, Article 1). Besides this, their preservation and utilization are put into force after the approval of the conservation council (Law numbered as 2863 1983, Article 10 Değişik: 17/6/1987 - 3386/4 md.). GDPF is responsible of the maintenance and repair of the waqf originated monuments (Akar 2009, 2). Accordingly, GDPF plans the restoration process; GDPF documents the present state of the waqf originated assets, awards the contract for preparation and application phases of their restoration projects, and controls the restoration process (Law numbered 5737 2008, Article 50).

CHAPTER 3

IDENTIFICATION OF CASE STUDIES

All of the cases are located in Manisa (Figure 3.1). The case study buildings are Haki Baba Mosque in Yunusemre (14th century), Göktaşlı Mosque in Şehzadeler (1630-31), Kabasakal Mosque in Kırkağaç (≤1841), Pazaryeri Mosque in Gördes (1874), and Çarşı Mosque in Salihli (1875).

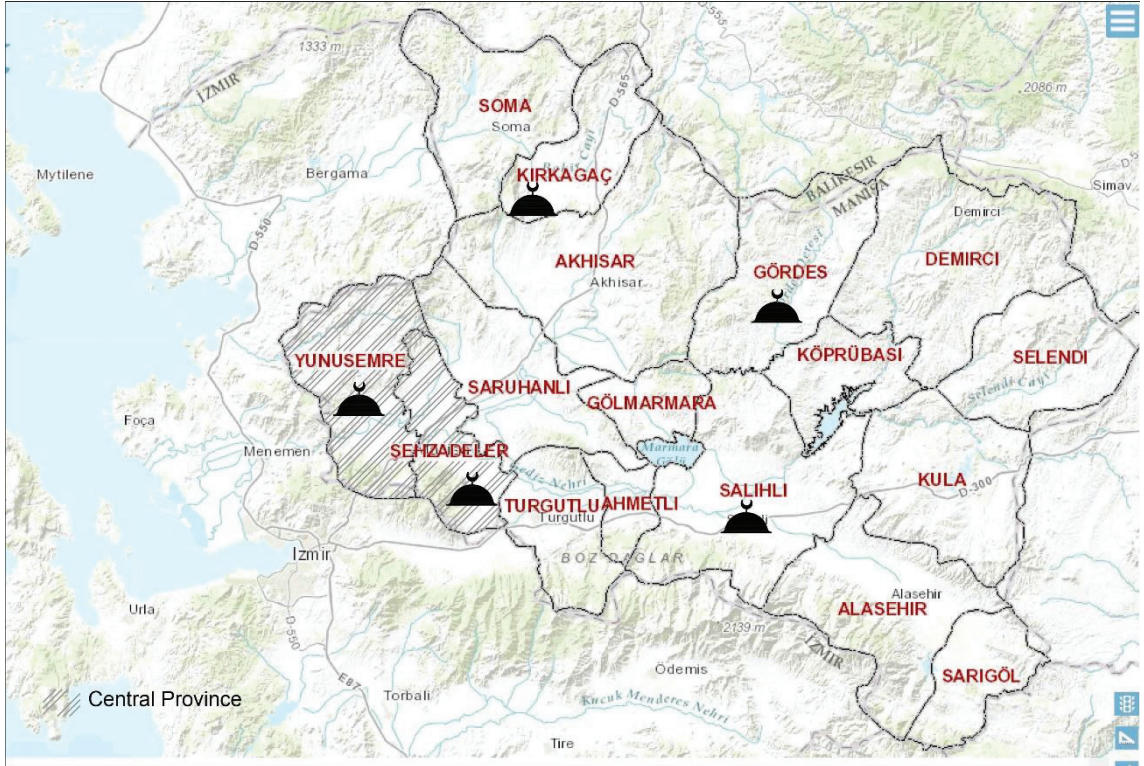


Figure 3.1. Provinces of Manisa and location of the case study buildings.
(Source: Revised from Manisa City Guide n.d.)

3.1. Geography and History of Manisa

Geography and history of Manisa and its provinces; Kırkağaç, Gördes and Salihli is introduced in this section.

3.1.1. Manisa Center

Manisa is a city of the Aegean region of Turkey. Manisa is placed on the northern part of Manisa mountain whose former name is Sipylus (Spil), and on Gediz valley and plain (Karakuyu 2005, 29). Traces of the first settlement is observed at 7 km from the city; Tantalus ruins are present here (Texier, 1339 as cited in Acun 1999, 4). This settlement is dated to 2000 BC. The city was named as Magnesia in the 7th century and its current name, Manisa is based on this name (Uluçay and Gökçen 1939, 10).

Turcoman tribes had started to occupy the area in 1280s. Saruhan Bey conquered the city in 1310-1314. He was the ruler of the Saruhanoğulları principality. Manisa was composed of a linear settlement area at the hillsides of the Spil Mountain in the Saruhanoğulları Period (Figure 3.3). Kale (Hacet) Masjid (14th century), Hacı İlyas Bey Masjid (1363), Great Mosque and İshak Çelebi *Küllüye* (1366), Dere (Gülgün/Gülfam Hatun) Masjid (second half of the 14th century), Hacı Baba Masjid (1371), Attar Ece (Hoca) Mosque (second half of the 14th century) were the monuments of this linear settlement area (Figure 3.3). So, the town was bordering the steep hill skirts of Spil at its south. Saruhanoğulları Period Neighborhoods are Cami-i Kebir (Ulu Cami), Çarşı, Bölücek, Gürhane, Dere Hamam, Zindan, Çapraslar, Narlıca, Serabad and Girdeci (Yenice). The most important economic developments of the city are seen at this period (Emecen 2003 579).

Ottoman Empire dominated the city in 1415s. Manisa became one of the important Ottoman Cities and *şehzades* (princes) were educated here besides Amasya (Uluçay and Gökçen 1939, 82; Acun, 1999, 7). The Ottoman Manisa developed as a continuation of the neighborhoods present at the Saruhanoğulları Period. New mosques were added in the old settlement zone (Figure 3.3). These are Ali Bey Mosque (1418), Hacı Yahya (İki Lüleli) Mosque (1474), Çeşnigir Mosque (1474), and İvaz Paşa (Çaybaşı) Mosque and *Küllüye* (1484). Close to the end of the 15th century, the settlement expanded to east and to the plain in north direction, as revealed in the construction of Gökteşli Masjid (1493), and Hatuniye Mosque and *Küllüye* (1490-1491). The city was developed in the east and west direction of Hatuniye Mosque and *Küllüye* mostly in the 16th century. Sultan (Valide/Mesir) Mosque and *Küllüye* (1522-1523), Nişancıpaşa Masjid (<1548-1549), İbrahim Çelebi Mosque (1549), Alaybeyi Masjid (1571-1572), Muradiye Mosque and *Küllüye* (1583-86), and Küçük Emir Masjid (Aynı Ali Mosque) (16th century). Hüsrev

Ağa Mosque and *Külliye* (1554-1555) and Derviş Ali Mosque (16th century) were built at the north; ahead of the all of the mosques built until this period. Lala (Mehmet) Paşa Mosque (1569-70), Dilşikar Mosque and *Külliye* (1579-80), and Arapalanı (Defterdar Mahmut Efendi) Mosque (1582) are the mosques built in the hill skirts of Spil Mountain in 16th century. Another leap to the north was realized in 17th century with the construction of Yeni Masjid (1634-35) and Emir Çavuş Masjid (Yarhasanlar Mosque) (<1644). Besides this, the area was expanded to the east with the construction of Serabat Mosque (1646-47) and Çatal Mosque (<1700). Taşçılar (Boğmaklızade) Masjid (Late 18th-beginning of the 19th century) was built at the centre of the mosques built in the plain area. 19th and 20th centuries mosques were constructed at the west of the plain area. These are Veliöğlu (Hacı Mahmut) Mosque (19th century) and Kısık Masjid (>1922) respectively.

Besides the central district (*kaza*), there were 11 other districts such as Adala, Akhisar, Demirci, Gördek, Gördes, Güzelhisar, Ilıca, Kayacık, Marmara, Menemen, and Nif districts in the 16th century. Foçalar, Sart Salihli, Kırkağaç, Bergama, Soma, Gediz were added in the 19th century. Districts in the 1900s were the Centre, Akhisar, Alaşehir, Demirci, Salihli, Soma, Kırkağaç, Kasaba/Turgutlu, Kula and Gördes. Economic importance of the city gained at the Saruhanoğulları period was continued until the 17th century, then, İzmir became a more important city. Manisa has been like a warehouse of İzmir since then. Bazaar area of Manisa was composed of the area including Hatuniye Mosque, Alacahamam Neighborhood, Kurşunluhan's vicinity, and Ali Ağa Mosque in the 19th century. 25 madrasahs and 15 schools were present in the city, in 19th century (Emecen 2003, 581).

There are two big fires recorded in the history of the city. First one is dated to 1798. Huge damages occurred in the city during this fire (Emecen 2003, 579). The second fire was set by Greeks during the invasion in 1922. Almost all of the city burnt; 10700 houses, 13 mosques, 2728 shops, and 19 khans.

Republican Period started by repairing damages caused by the fire of 1922 (Uluçay and Gökçen 1939, 75). The city was almost completely reconstructed. Wide streets, squares and parks were constructed (Emecen 2003, 582).

Manisa is placed on first degree earthquake zone. Epicenters of the destructive earthquakes dated 1862 and 1880 were Turgutlu and Menemen, respectively (BUKOERIRETMC n.d.). These are approximately 30 kms from Manisa. Intensity of these earthquakes were IX. These earthquakes damaged a lot of buildings in Manisa.

Damaged buildings were repaired, collapsed buildings were reconstructed after these earthquakes. Planned development of the city started in 1962 and the development plan of Manisa (Figure 3.2) was prepared in this year. New streets were proposed in this plan and new roads were constructed as convenient to it.

3.1.1.1. Haki Baba Mosque

Haki Baba Mosque is described; its history, current interventions, and values and their changes are presented in this section.

3.1.1.1.1. Description of Haki Baba Mosque

Haki Baba Mosque is located in Kaynak Neighborhood, Yunus Emre District, in Manisa. It is reached from 4011 and 4016 streets. The building is on an inclined topography. The area is mostly composed of three to five storied apartment blocks (Figure 3.4) dated to 1960s-2000s. The area organized according to 1962 Development Plan has a gridal layout. The mosque and its courtyard are bordered by a road (4011 street) from its northern side, by a stepped route from its eastern side (4016 street), by an inclined route from its southern side and by an abandoned house in a garden with trees from its western side.

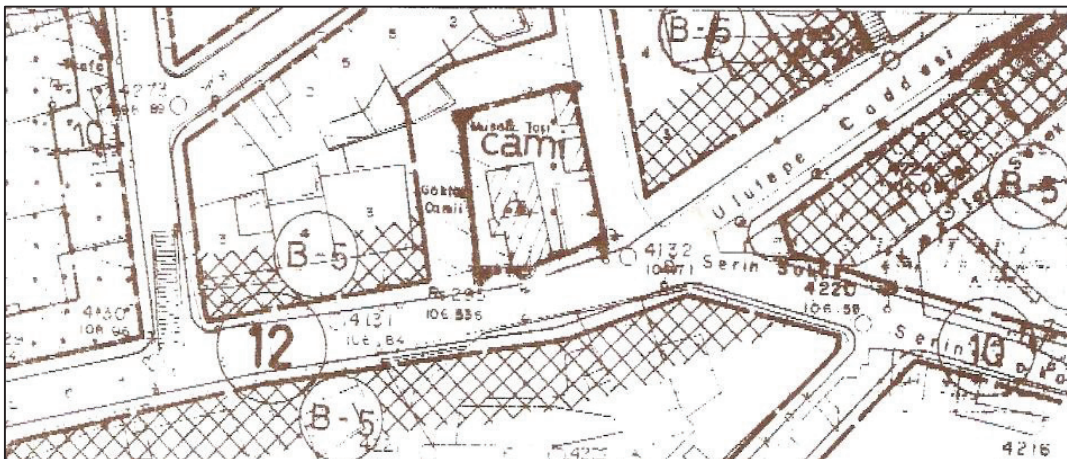


Figure 3.2. 1962 development plan showing Göktaşlı Mosque and its environment. (Source: RDPF 2016)

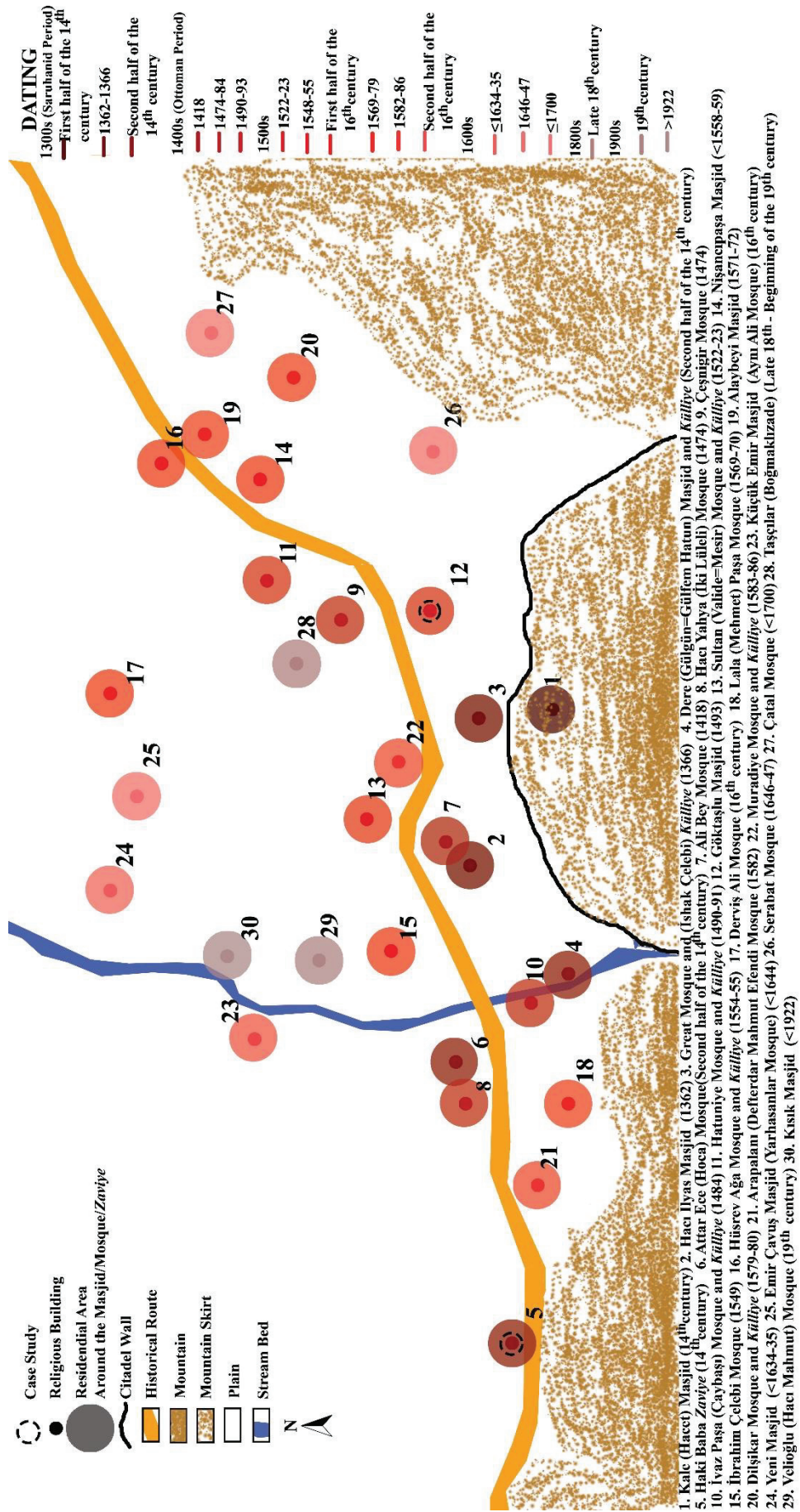


Figure 3.3. Urban development around masjids/mosques in Manisa Centre.



Figure 3.4. Haki Baba Mosque and the apartment blocks around it.
(Source: Büyükkılıç-Koşun 2017)

The Mosque building (Figure 3.6) is surrounded by a courtyard on its two sides: western and northern sides. The courtyard is entered from the east and south. The mosque mass is elevated from the courtyard's level and it is reached with a stair with seven steps (Figure 3.6). There is a graveyard composed of gravestones bordered by concrete curbs at the western side of the courtyard. A tomb/grave elevated approximately 80 cm from the ground is located at the northwestern part of the courtyard as separate from the graveyard. It is rumoured that this tomb without any writing on its gravestone is of Haki Baba¹. There is a new *şadırvan* at the north of the eastern entrance of the courtyard. The *şadırvan* and the entrance of the toilet at the underground are covered by a protective shelter. A *musalla* stone is placed in front of the Mosque building. There are also trees, new lighting elements, benches in the courtyard.

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¹Uluçay (1940, 53) points out that there was not any writing on the gravestones mentioning the sheiks (*şeyh*) and *ümera* of Saruhanoğulları Period such as Saruhan Bey, İshak Bey, Revak Sultan, Haki Baba, Kırtık Baba, Karaca Ahmet, İbrahim Seydi Sultan, etc.

The mosque is composed of rectangular planned prayer hall, a rectangular planned Women's Section, last comers' hall and a minaret. The minaret is at the west of the last comers' hall. The roof of the prayer hall and Women's Section are covered with new over and under tiles. Two upper rectangular windows at the southern wall, two lower rectangular windows at the eastern wall, and three rectangular upper windows and three rectangular lower windows at the northern wall are present at the prayer hall. Entrance to the prayer hall is provided from the timber door at the centre of its northern wall. A timber *mahfil* for *müezzin* is located at the west of the entrance. Triangular planned new *mihrab* at the southeastern corner of the prayer hall is a timber element. A peculiar sitting platform all along the southern wall is observed. There are a new timber sermon chair and two new timber wardrobes on this platform from the east to west, respectively. The new timber *minber* is at the east of the prayer hall. There are also daily life objects such as air conditioner, computer, water dispenser, demijohn (*damacana*), plastic tabourets, etc. Floor covering at the prayer hall is composed of new linear timber elements.

The women's section is entered both from the prayer hall and last comers' hall. There is a rectangular upper timber window on its northern door and a square timber window at its western wall. Two rectangular timber doors are seen at its northern and eastern walls. There is a niche at its southern wall. This is a narrow space also used as a storage of plastic tabourets, cleaning bucket and ladder. Its floor is covered with new linear timber elements.

The minaret is entered from the last comers' hall. It is composed of a square planned *kaide*, transition element from *kaide* to body, circular planned body, cornice of *şerefe*, *şerefe*, *petek*, *külah*, and *alem* (from down to up). Its *şerefe* is reached with a door. Minaret elements are plastered and painted except from the *külah*. *Külah* is covered with a new metal sheet. The entrance façade of the Mosque building is hidden by the last comers' hall. This hall is surrounded by PVC windows from its northern and western sides. It is also entered from its these sides with PVC doors. There are two shoe cabinets on both sides of its northern door and a refrigerator at its northeastern corner. Its floor is covered with travertine.

The prayer hall and women's section is spanned with a hipped (*kırma*) roof. Last comers' hall is covered with a lean-to roof. The walls of the prayer hall are out of timber skeleton filled with adobe mud bricks (*kerpiç*) (Figure 3.7) and covered with plaster (Figure 3.5). Almost all of the minaret elements; *kaide*, transition element, body, cornice of *şerefe*,

şerefe and *petek* are covered with new plaster. The *külâh* is covered with a new metal sheet and *alem* is made out of metal.



Figure 3.5. Haki Baba Mosque.



Figure 3.6. Mosque building elevated from the courtyard ground level.

3.1.1.1.2. History of Haki Baba Mosque

Haki Baba Mosque was first built as a *zaviye* in 1371, as a donation of Haki Baba (Acun 1999, 71). The Origin of *Zaviye* word is similar with the words seclusion (*inziva*) and secluded (*münzevi*) (Kuban 2016, 77). So, *zaviye* means house for secluded cult (*tarikât*) members¹. Kuban (2002, 209) mentions *zaviyes* as simple buildings or their additions generally built out of town or in the villages/rural areas. They are precursor in the state of establishment of new villages or neighborhoods and development of cities (Barkan 1942 as cited in Kuban 2002, 209).

Haki Baba *Zaviye* was located in Haki Baba Neighborhood (name of the neighbourhood at that period) of Manisa (Figure 3.9a). When constructed in 1371, the *zaviye* was composed of a prayer hall and a *tabhane*².

¹ Small *tekkes* at border clans or large *tekkes* at rural areas are called as *zaviye* (Kara 2011, 371). *Tekke* word was started to be used after the 15th century. It is a space where the *tasavvuf* is educated to the members of the same cult (*tarikât*) and where these people are accommodated. It was named as *semahane* after the 16th century. Different from *tekke*, accommodation is of greater importance than education at *hankah* buildings.

²*Tabhane* is the guest room of the *zaviyes* flanking the prayer hall (Eyice 1963, 8-9).



Figure 3.7. Northern wall of the prayer hall as viewed in the restoration of 2014, Haki Baba Mosque.
(Source: Erturan 2012)

When the plan layout and constructional details are evaluated together with the information on *zaviye* typology (Kuban 2002, 210), it is thought that Haki Baba *Zaviye* was constructed as similar to a house. The comparative study (Table 3.2) presents that there are not many similar *zaviyes* with rectangular planned prayer hall or with plan with two spaces in this period. Tanman and Parlak (2011, 372-374) categorize this period's *zaviyes* into five groups and Haki Baba *zaviye* can be compared with two rectangular/square planned spaces adjacent to each other and covered by vault/dome. Among the preserved *zaviyes* providing this minimum requirement, the ones with modest scale similar to the Haki Baba *Zaviye* are Melik Gazi *Zaviye* (12th century) in Kemah, Erzincan, Akşebe Sultan (*Tekke*) Masjid (1230) in Alanya, Antalya (Table 3.2) and Bulgur (*Tekke*) Mosque in Konya (13th century).

As traces and remains reveal, it is thought that the case study *zaviye*/mosque was firstly built with adobe brick masonry and covered with mud-plaster. In comparative examples, masonry system made out of stone is seen. Thus, it is thought that the construction technique of the case study had similarities with the vernacular houses as Kuban mentions.

Following this, comparative study was detailed to solve the restitution problems of the building detected; roof system, wall system, floor system, organisation of voids, space organisation and presence of *seki*. Adobe masonry walls of Haki Baba *Zaviye* is not appropriate to carry a vault or dome. Earthen flat roof is often applied to the one storied adobe masonry buildings (Tuztaşı and Çobancaoğlu 2006, 97) such as houses in between Malatya and Maraş, in Malatya and Iğdır (Table 3.4). Their roofs are constructed with three layers from down to up: timber lintels, reeds and branches, and earth. It is seen that the eaves of the house are supported with timber posts in between Maraş and Malatya. This system is similar to the post remains carrying the eave at the west of the Haki Baba Mosque (Figure 3.8). Haki Baba should have had earthen roof at its first construction period. Adobe masonry wall system includes timber lintels as in the traditional houses in the Table 3.4 and in the Haki Baba Mosque. They are covered with mud plaster.



Figure 3.8. Post remains carrying the eave at the Haki Baba Mosque
(Source: RDPF 2012)

Floor system has two types: earth or timber. Timber floor is constructed on the earth layer directly. Timbers with square cross section are placed with 50-60 cm intervals and timber covering is nailed on them (Çelebi 2012). Floor system at the Ömer Güngör house in Akşehir, Yeşilköy (Çelebi 2012) includes both techniques. Entrance is made out

of earth and the other parts are made out of timber. This kind of floor system is appropriate for the Haki Baba *Zaviye* as a building where the users take off their shoes at the entrance and sit on the floor. The lintels in the wall are related with the voids also. Voids are placed at upper or lower part of the lintels in the walls. Rectangular windows are seen at the adobe masonry walls such as the traditional house in Çallı Village in Sivas or the other traditional houses seen at the row of the Table 3.4 with heading wall system. Besides that, in spite of its stone masonry construction, Seyyid Ali Sultan (Kızıl Deli Sultan) *Tekke* (1397) in Dimetoka is very similar to Haki Baba Mosque with its rectangular windows (Table 3.3). Space organisation of the building is compared with the stone masonry *zaviyes* mentioned in the above. Their largest spaces are the prayer hall. However, the other spaces differ from each other. The space at the west of the Haki Baba should have been a *tabhane*. It exhibits a room character with the niche at its southern wall. It is found out that the building was for the members of Bektaşî cult according to the document showing the nomination of *zaviyedar* and *tevlîyet* to the Haki Baba Mosque Waqf dated to 1800 (OAPM n.d.). *Tekkes* and *dergahs* of Bektaşî cult were researched and the sustained examples were the buildings showing the seki usage: *Aş Evi* of Hacı Bektaşî Veli *Dergahı* (13th century), *Meydan Evi* of Hacı Bektaşî Veli *Dergahı* (13th century) and Alperenler *Tekke* (15th century) in Mostar (Table 3.3).

The *zaviye* was converted into a *masjid* in 1650-51 (Gökçen 1950, 148). A route coming from the southeast was turning to the north at the southeastern corner of the *masjid* (Figure 3.9b). Its courtyard was surrounding its north and west, and the graveyard was located at its west. Haki Baba's tomb was at the northwest of the courtyard. The entrance to the courtyard was from the east.

Evliya Çelebi mentions Haki Baba *Masjid* as covered with roof tiles in 1671 (Figure 3.9c). It is seen that the building's roof was converted into a hipped roof. It was still a *masjid* in 1703 (Figure 3.9d) according to Uluçay (1940, 89).

The earthquakes whose centers were Turgutlu and Menemen, occurred in 1862 and 1880 and their intensity was 7 Magnitude in Richter Scale. They should had caused destruction in the neighbourhood of the *Masjid* (Figure 3.9e).

A fountain was built towards the north of the courtyard entrance in 1871 as a donation of Serseri Dede (Uluçay 1940, 89) (Figure 3.9f).

The fire dated 1922 damaged most of the city of Manisa (Emecen 2003, 579). Residential area around the *masjid* was burnt (Figure 3.9g).

Uluçay (1940, 89) states that there was a last comers' hall (*sayfiye*) carried by quadrilateral (*dört köşe*) planned timber posts and covered by a roof covered with roof tiles (Figure 3.9h). Its floor was covered with quadrilateral (*dört köşe*) bricks in 1940. There was a *mihrab* niche and *imam* room in this space. Addition of last comers' hall caused to the removal of the timber posts at the north of the building. A simple *mihrab* with carved wardrobes on its both sides was in the prayer hall.

The *masjid* was converted into the mosque and a minaret was added to the northwestern corner of the building (Figure 3.9i) (Acun 1999, 71) in 1956 as learned from the inscription panel of the minaret. A concrete *minber* in the prayer hall was also added at that period. New voids were opened at all of the exterior walls; all windows at the southern, western and eastern walls; upper and lower windows between the *mihrab* niche and the main entrance door of the northern wall, and upper window between the *mihrab* niche and Women's Section door of the northern wall. In addition to this, an upper and a lower windows placed at the same vertical line were altered with the *mihrab* niche at the last comers' hall. Floor was covered with brick.

After the Development Plan came to force in 1962, three to five storied buildings were constructed in the neighborhood and the courtyard of the building was started to be entered also from the north (Figure 3.9j). Northern entrance was reached with a stair. Courtyard walls of the mosque followed the lot borders defined in the development plan.

At the centre of the courtyard, new structures; a *şadırvan* and a reservoir, and at its northeastern corner, a toilet were added between 1962 and 2012 (RDPF 2008) (Figure 3.9k). Another entrance was formed at the northern part of the courtyard's western wall, because a partial collapse occurred here. Prayer hall and last comers' hall were covered with a single, hipped roof whose steep inclination was not proportional with the building. Walls of the building were covered with cement plaster. Brick floor was covered with concrete.

RDPF completed the restoration application in 2014 (Figure 3.9l). The above mentioned new *şadırvan* and toilet were altered and relocated. *Şadırvan* was built to the north of the eastern courtyard entrance. Toilet was built to the underground of the northeastern corner of the courtyard. Reservoir was removed. Collapsed courtyard wall was repaired and thus the western entrance was closed. The roofs of the prayer hall and last comers' hall were altered as two independent roofs: hipped and a lean to, respectively. The last comers' hall was converted into a semi-open space and then it was converted into as a closed space by the community by collecting charity for the mosque. The *imam*

room was removed from the last comers' hall. Timber post remains were removed from the western façade. Walls were covered with brick lime plaster. Concrete layer was cleaned and the brick floor was covered with timber. In addition to them, removals applied as proposed such as removal of concrete and iron balustrade addition at the courtyard; cleanings applied as proposed such as cleaning of dirt layer at the *alem* of minaret and cleaning of timber covering at the walls of the prayer hall; reintegration of courtyard wall applied as proposed and reintegration of brick coverings with same material under the floor of prayer hall with unobserved state; renewals applied as proposed such as renewal of plasterings at the wall, renewal of post carrying the last comers' hall, renewal of lead covering of *kūlah*, renewal of paint at the *petek*, renewal of paint at the body of the minaret, renewal of *şerefe* wall, renewal of timber ceiling floor coverings at the prayer hall, and renewals unproposed but realized such as interventions: renewal of paint at the cornice of *şerefe*, renewal of timber door of women's section and minaret, renewal of paint at the transition element at minaret and renewal of paint at the *kaide*; alterations applied as proposed such as alteration of floor covering at the courtyard: concrete to travertine, alteration of stair covering: in situ mosaic to travertine, alteration of curb: concrete to travertine, alteration of post carrying the last comers' hall: location, alteration of metal joinery with wooden joinery at the prayer hall, alteration of concrete *minber* with details with timber *minber* without details, alteration of latticed separator wall of the building, alteration of wooden floor covering with travertine covering at the last comers' hall, and alteration of form and location of sermon chair, alterations unproposed but realized interventions such as alteration of retaining wall at the courtyard: form of the wall, alteration of the paint at the balustrades of the stairs reaching to the last comers' hall and alteration of *mihrab* niche with wall, and alterations proposed but realized with different detail: alteration of graveyard's southern wall as enlarging at the bottom and alteration of door: two leaves to one leaf with three panels; additions realized as proposed such as addition of travertine curb to forested area at the courtyard, retaining wall to the elevated graveyard at the courtyard, post carrying the last comers' hall, and timber balustrades to the last comers' hall, additions unproposed but realized at the application phase such as addition of benches and lighting element to the courtyard, balustrades to the courtyard for the toilet entrance, vent hole (*ışıklık*) to the courtyard for the toilet, a step to the courtyard for providing the enough height for the toilet at the underground and after the application phase, addition of glass screen to the openings at the last comers' hall, iron balustrades to the courtyard for the graveyard stairs, addition

of air conditioner, and daily life objects: clock, *sebil*, electrical panel, etc. and storage space; reinforcement realized as proposed: reinforcement of four adobe masonry wall with wooden posts and lintels; and presentation of the spatial organisation of the mosque by not referring to its authentic state; by not referring to its authentic earthen roof, by sustaining of last comers' hall converted into closed space after the application phase and by sustaining disproportional minaret, and presentation of spatial organisation of its lot by slightly referring to its authentic state; by sustaining of unqualified mass additions or by altering them insufficiently at the restoration (Table 3.1). Thus, the mosque reached its appearance of today.

3.1.1.2. Göktaşlı Mosque

Description of Göktaşlı Mosque, history of Göktaşlı Mosque, current interventions of Göktaşlı Mosque, and values of Göktaşlı Mosque and their changes are mentioned in this section.

3.1.1.2.1. Description of Göktaşlı Mosque

Göktaşlı Mosque is located in Şehzadeler District, in Manisa. It is on Ulutepe Street constructed after 1962 Development Plan. The building is on an inclined topography. The area is mostly composed of four-five storied apartment blocks (Figure 3.10) dated to 1960s-2000s. The area organized according to 1962 Development Plan has a gridal layout. The mosque and its courtyard is bordered by lots from its northern and western side, and by roads from its southern and eastern sides.

The Mosque building (Figure 3.11) is surrounded by a courtyard on its three sides: eastern, western and northern sides. There is a graveyard composed of unordered gravestones put leaned on the courtyard wall at the eastern side. There is a new fountain juxtaposing the graveyard at its north. There are also trees, new lighting elements, benches, trash bins in the courtyard. Symmetrical planned mosque is composed of square planned prayer hall, rectangular planned additional last comers' hall with a *mahfil* for women on it, and a minaret. Minaret is at the northwestern corner of the prayer hall. Roof of the prayer hall is covered with new over and under tiles. There is a chamfered corner at the southwestern corner of the prayer hall (Figure 3.12). Two oval middle windows

with stone casings at the southern wall, two rectangular windows with stone casings at the northern wall, and an oval upper window and a twin lower window at the eastern and western walls are present at the prayer hall. Lower twin windows are with mouldings with volutes. There is a crescent motive in the middle of the volutes at the window at the western wall. Entrance to the prayer hall is provided from the iron door with four pilasters on its both sides and an inscription panel with the repair date: 1906. The minaret is entered from a timber rectangular door with semicircular arch and placed at the western wall of the prayer hall. Rectangular planned *mihrab* niche on the central axis of the southern wall of prayer hall is a semicircular niche and with two pilasters on its both sides. Rectangular planned timber *minber* is at the southwestern corner of the prayer hall. Elevated timber *mahfil* for *müezzin* is at the northwestern corner of the prayer hall and surrounded by new timber balustrades. Floor covering at the prayer hall is composed of new linear timber elements. Authentic minaret is composed of a square planned *kaide*, octagonal planned *pabuç*, transition element from *pabuç* to body, circular planned body, cornice of *şerefe*, *şerefe*, chamfered *petek*, *külâh*, and *alem* (from down to up). *Şerefe* is reached with a door. *Külâh* of the minaret is covered with a new metal sheet. The last comers' hall and women's section is in a prismatic mass addition hiding the original entrance façade.

Prayer hall is spanned with a brick dome resting on an octagonal base. Pendentives are the transition elements. There are circular rosettes on them and also on the eastern and western walls. The walls of the prayer hall are out of 1-3 rows of brick alternating with a rubble stone row with a vertical brick between the stones in masonry technique. The base of the minaret is out of 1-3 rows of brick alternating with a rubble stone row with a vertical brick between the stones in masonry technique. Other elements of the minaret; *pabuç*, transition element, cornice of *şerefe*, *şerefe* and *petek*, are covered with new plaster. There are semicircular arched niches on the *pabuç*. The body of the minaret is brick masonry. *Külâh* is covered with a new metal sheet and *alem* is made out of new metal.

3.1.1.2.2. History of Göktaşlı Mosque

Göktaşlı (Göktaşlı) Mosque was first built as a masjîd in 1493, as a donation of Gülfem (Gülgün) Hatun. Arseven, 1966 (as cited in Emecen 2013, 87) mentions these masjîds as wooden structures placed in the centre of their neighborhoods and giving their

name to their neighborhoods. Göktaşlı Masjid was located in Göktaşlı Neighborhood of Manisa (Figure 3.14a).

A route coming from the southeast was turning to the north at the southwestern corner of the masjid (Figure 3.14b). There was Gülfem Hatun Fountain on this route. The fountain was dated to 1493 as learned from its inscription panel (Gökçen and Uluçay 1939, 89).

The masjid was rebuilt as a mosque in 1630-1631 (Figure 3.14c). The chamfered corner at the southwest of the mosque (Figure 3.12), the plan displaying the surrounding environment of the mosque taken from the RDPF (Figure 3.2) and Gökçen's sketch (Figure 3.13) put forward that Göktaşlı Mosque was a corner building in its authentic context. The courtyard walls of the Mosque starting from the minaret followed the line of this route. Gülfem Hatun Fountain on this route was adjacent to the western wall of the courtyard of the mosque. There was an entrance to the courtyard on the right of this fountain.

When constructed in 1630-31, the Mosque was composed of a prayer hall, a minaret entered from this hall, and a courtyard. The comparative study (Table 3.6) presents that there were similar mosques with square planned prayer hall covered with a dome in this period: Hacı Yahya (İki Lüleli) Mosque (1474), Aynı Ali Mosque (16th century or earlier), İbrahim Çelebi Mosque (1549) and Lala (Mehmet) Paşa Mosque (1569-1570). But they all have a last comers' hall and their minarets are entered from this hall. As traces, remains and the minaret entrance reveals, it is thought that the case study mosque was firstly built without last comers' hall.

A madrasah was present in the courtyard of the Göktaşlı Mosque (Gökçen and Uluçay 1939, 89). Construction date of the madrasah is not known. There is a document mentioning the greetings of the *müderris* of the madrasah to the new Grand Vizier dated to 1859 (OAPM n.d.). A graveyard and a *şadırvan* were present in the courtyard of the Mosque (Emecen 2013) (Figure 3.14d).

Earthquakes in Turgutlu and Menemen dated 1862 and 1880 should have damaged the mosque and caused to destruction in the neighbourhood. The mosque was repaired in 1906 according to its repair inscription panel (Figure 3.14f). The neighbourhood is thought be rehabilitated in parallel with the repair of the mosque (Figure 3.14e).

Minaret and the façade of the Mosque was compared with similar mosques with brick minaret in Manisa and Bursa (Table 3.7). In their original state; similar mosques

have arched windows, windows at the drum, domical roof, and no plastering at the minaret elements. This information helps the evaluation of alterations observed in Göktaşlı Mosque. As comparative study and constructional details reveal, the addition of the last comers' hall, conical roof, interventions to the minaret such as plastering additions to the *pabuç*, triangular transition elements, cornice of *şerefe*, *şerefe* and *petek*, and *İttihat ve Terakki* period interventions such as using star and crescent motifs¹ at the ornamentations must had been realized in 1906.

The fire dated 1922 damaged most of the city of Manisa (Emecen 2003, 579). Residential area around the mosque was burnt (Figure 3.14g).

Gökçen and Uluçay state that there were only ruins of the madrasah in the courtyard in 1939 (Figure 3.14h). It is understood from the sketch of Gökçen dated 1946 that the fountain was demolished at this date (Figure 3.14i).

Ulutepe Street on which the *mihrab* wall of Göktaşlı Mosque is located was opened and the residential area around the mosque was organized with the development plan dated 1962 (Figure 3.2, Figure 3.14j). The mosque was started to be entered from Ulutepe Street, the giving way to a reduction in the size of the graveyard.

According to the measured survey drawings and reports of the RDPF, ruins of the *şadırvan* were still present in 2008 (Figure 3.14h).

At the north of the courtyard, new structures such a *masjid*, *şadırvan*, entrance, *imam* room, and *gasilhane*² were added between 1962 and 2008 (RDPF 2008) (Figure 3.14k). Courtyard walls of the mosque follow the lot borders defined in the development plan.

RDPF completed the restoration application in 2013 (Figure 3.14l). Above mentioned new *şadırvan*, entrance and *imam* room were removed, additional *masjid* on the old *şadırvan*'s ruins was converted into the fountain. In addition to them, balustrades on the courtyard wall were removed as an intervention unproposed, but realized.

Other interventions (Table 3.5) are cleaning of plaster covering addition on the arches at the eastern and western walls of the prayer hall, and on the exterior surfaces of the walls of the prayer hall, cleaning of ceramic tile addition at the *mihrab* niche and at

1 It is known that star and crescent motifs were used in *İttihat ve Terakki* Period (Aydın, 2012).

2 Under the courtyard level, entered from the east by benefiting from the inclined topography of the area.

the bottom parts of the exterior surfaces of the walls of the prayer hall, cleaning of paint addition at the pilasters on both sides of the main entrance door, at the casings, and at the *minber*, and cleaning of timber covering addition at the bottom parts of the interior surfaces of the walls of the prayer hall; reintegration of brick lime mortar at the joints at the walls, reintegration of gypsum cornice at the prayer hall and reintegration of gypsum cornice/lath at the prayer hall as proposed, and reintegration of damaged saw tooth eaves with brick lime mortar at the cornice of the *şerefe* and reintegration of sill covering at the windows at the prayer hall realized with different detail; renewal of deteriorated bricks at the walls, renewal of under and over roof tiles at the roofs, renewal of iron railing at the windows at the northern wall of prayer hall, renewal of paint at the main entrance door of prayer hall and minaret door, renewal of iron door at the courtyard entrances, renewal of floor covering at the prayer hall, renewal of repair plaster and paint: covering with brick lime plaster and paint (last comers' hall), renewal of repair plaster and paint: covering with brick lime plaster and paint (prayer hall), renewal of plaster at the *pabuç*, transition elements from *pabuç* to body, cornice of *şerefe*, *şerefe* and *petek* of minaret: brick lime plaster, renewal of timber balustrades at the *mahfil* for women, and renewal of timber post and lintel at the opening for the balcony of *mahfil* for women; alteration of cement mortar addition with brick lime mortar seen at the walls, alteration of metal sheet covering with lead covering at the *külâh* of minaret, alteration of concrete capping with travertine capping at the courtyard walls, alteration of floor covering: imitation brick covering to brick covering and mosaic covering to travertine at the last comers' hall, alteration of form of the roof of the last comers' hall and *mahfil* for women mass, alteration of mosaic floor covering to travertine at the courtyard, alteration of iron joinery with wooden joinery with same proportions and sizes at the eastern and western façades, alteration of wall with a threshold at the bordering the graveyard; proportions changed at the alteration of iron joinery with wooden joinery intervention application; iron balustrades put on the threshold after the restoration; and alteration of form of the stairs at the courtyard not realized at the application phase; and downspout addition at the northern façade, bench addition at the courtyard, and lighting element addition at the courtyard, unproposed but realized additions: glass screen addition to the openings at the northern façade, air conditioner addition to the western wall of the prayer hall, trash bin addition to the courtyard, and daily life object addition to the interior of the building such as wardrobes, wall lamps, digital clocks, etc.. The mosque mass' spatial organization purified from the additional entrance and *imam* room was presented mostly referring its authentic state

excluding additional last comers' hall mass. Lot of the mosque was presented by not referring to its authentic state caused by lack of reference to authentic entrance, *şadırvan* and madrasah remains. Thus, the mosque reached its appearance of today.

3.1.2 Kırkağaç District

Kırkağaç is a district of Manisa City. It is placed at the northeast of Manisa City centre and hill skirts of Yunt Mountain (Figure 3.15).

Kırkağaç was one of the hangout spot of Turcoman Tribes since 12th century. The first Turcoman settlement is seen at the vicinity of Ören Mosque dated to 1383 (Günay 2001, 39).

Following this, the area around Sarı Hoca Mosque (1432) also was settled in Ottoman Period. Kırkağaç under the control of Karesi Principality in the middle of 13th century was connected to Tarhala *Kazası* of Hüdavendigâr *Sancağı* of Anadolu *Beylerbeyliği* in Ottoman Period (after 1345) (Günay 2001, 39).

Following this, settlement was developed through the hill skirts of Yunt Mountain. In 16th century, settlement was spread to the north; the area in which a former mosque in the place of Kabasakal Mosque and Kerimağa Mosque were located (Günay 2007, 20-22).

In the development process of the town (*kasaba*), new neighborhoods were established. They were named with the names of the esteemed pioneers of the community such as Hıdır Ağa, Kara Ali, Zor Ağa, Hacı Himmet, etc. (Evrân and Satı 2000, 36). There were three neighborhoods in Kırkağaç in 1573 as recorded in the evkaf *defteri* (Günay 2007, 19).

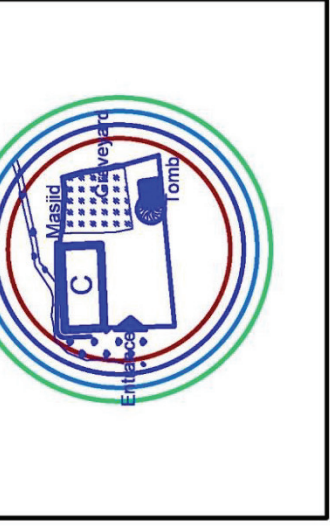
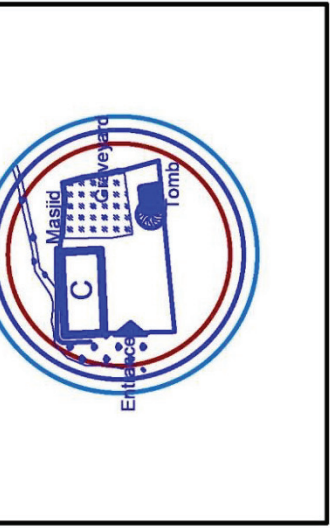
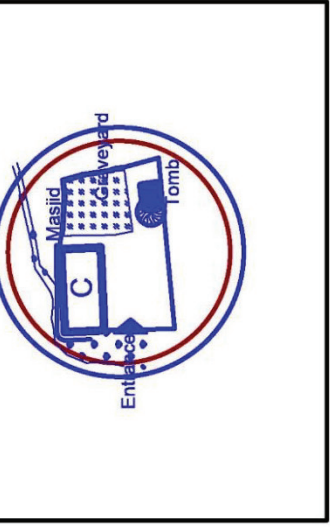
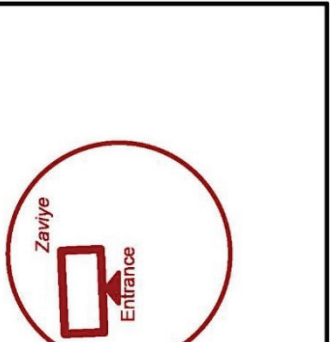
Kırkağaç rural site was housing prairie and simple houses covered with earthen roof at that period. Armenian and Rum population had increased here; hinterland of İzmir (Ülker 1994) as a result of the growth of İzmir as an international trade center in this era. Armenian Neighborhood was established immediate surroundings of Kabasakal Mosque (Gökmen 2007, 34) in 18th century; the area was with gridal layout. Turkish population was at the centre of Kırkağaç; vicinity of Müftü Mosque (1706), Namazgah Mosque (1750), Karaosmanoğlu Mosque (1754), Orta Mosque (1790), Satioğlu Mosque (1790), Danacı Mosque (18th century), Kuşçu Mosque (18th century) and Çiftehanlar Mosque (1865).

Table 3.1. Interventions at the Haki Baba Mosque

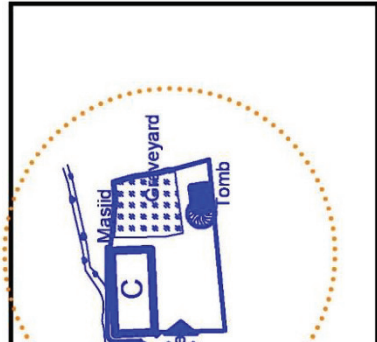
Intervention type	Period of Intervention Decision										Interventions realized after the approval of the application by the conservation council														
	Intervention decision proposed in the restoration project					Interventions realized during the restoration application					Interventions realized after the approval of the application by the conservation council					Interventions realized after the approval of the application by the conservation council									
Removal	■	■	■	■	■																				
Cleaning	■																								
Reintegration	■	○																							
Renewal	■	■	■	■	○	■	■	■	■	■	■	■	■	■	■										
Alteration	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■										
Addition	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■										
Reinforcement	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■										
Presentation Intervention	■																								

■ Intervention Decision
 ■ Applied as Proposed
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 X Not Applied
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 ▧ Interventions Unproposed
 Haki Baba Mosque

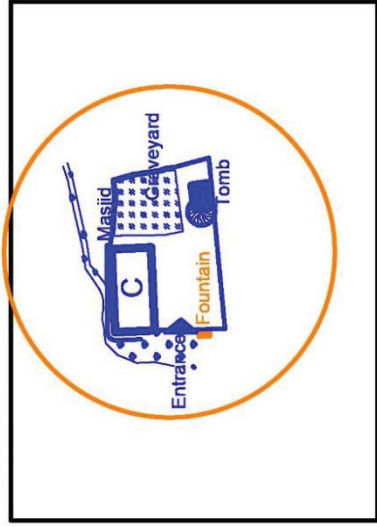
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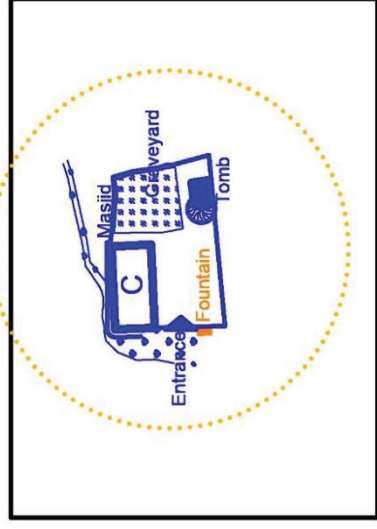
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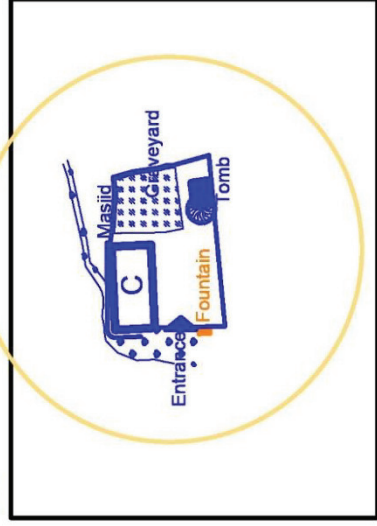
(Uluğay 1940)
1871 Fountain



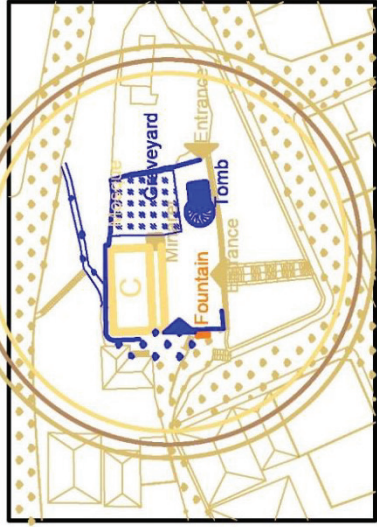
(Emecen 2003)
After 1922 Fire



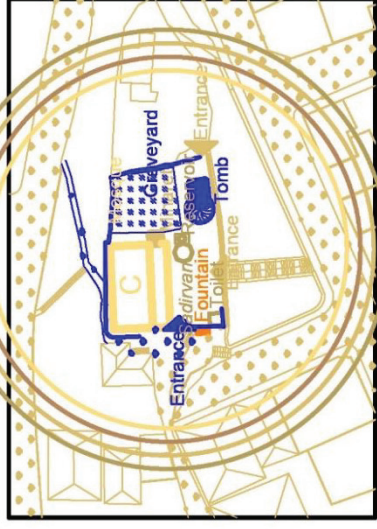
(Uluğay 1940)
1940



(Development Plan 1962; Karaoğuz 1977)
Second Half of the 20th Century



(RDPF 2016)
<2012 Measured Survey



(Site Survey 2017)
After 2014 Interventions

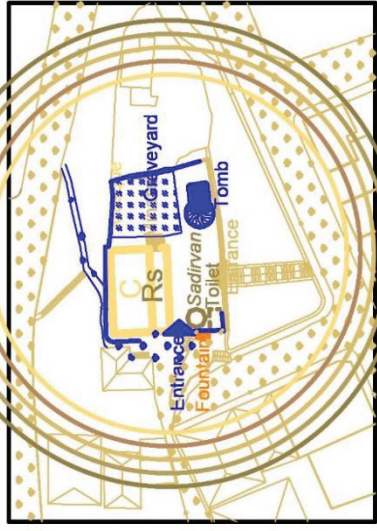
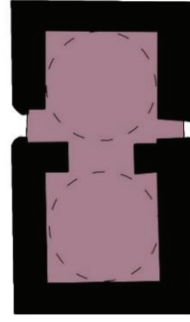


Figure 3.9. Development of Kaynak Neighborhood.

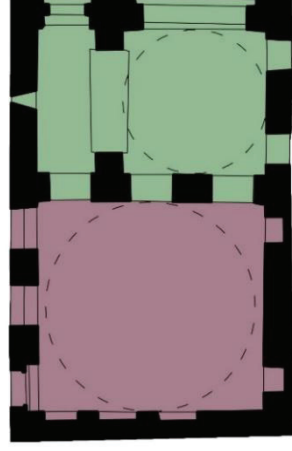


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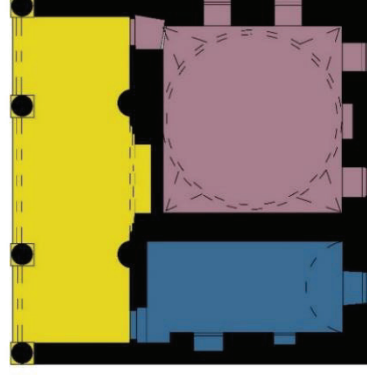
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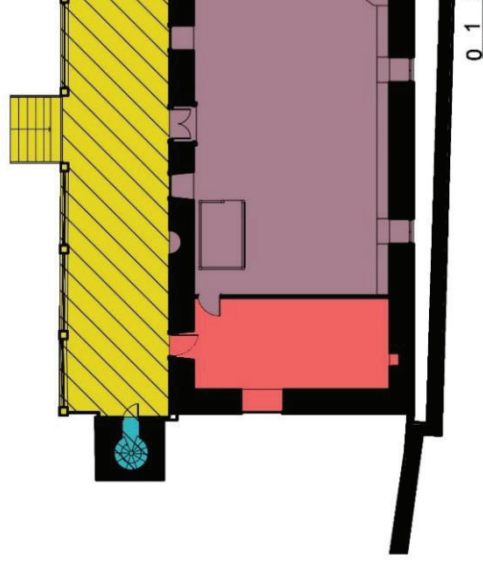


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0 1

12th century

Revised from Aşkınebi

1230

Revised from Güvenç Duran 2013

13th century

Revised from Altun 1992

1371

Revised from RDPF 20

Prayer Hall

Last Comers' Hall/Porch/Verandah

Minaret

Tomb

Additional Space

Women's Section

Tabhane






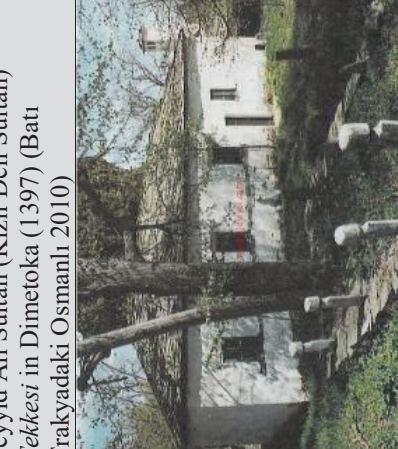
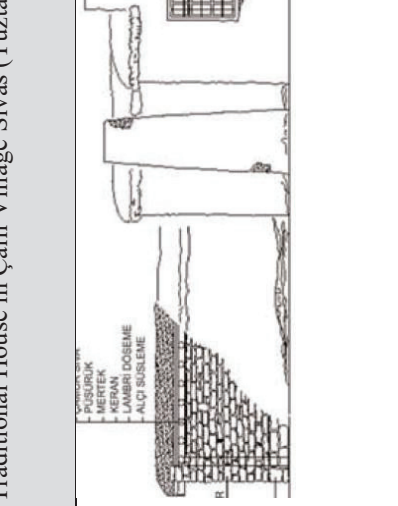
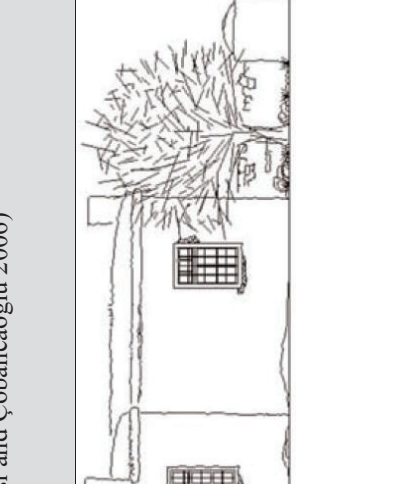


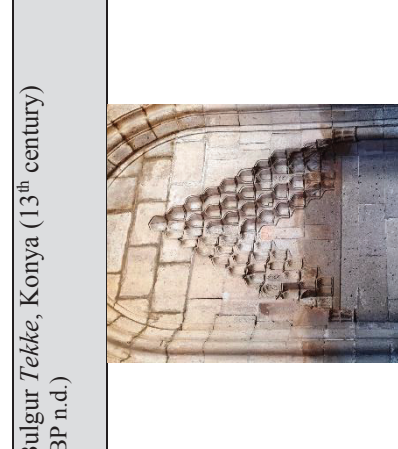
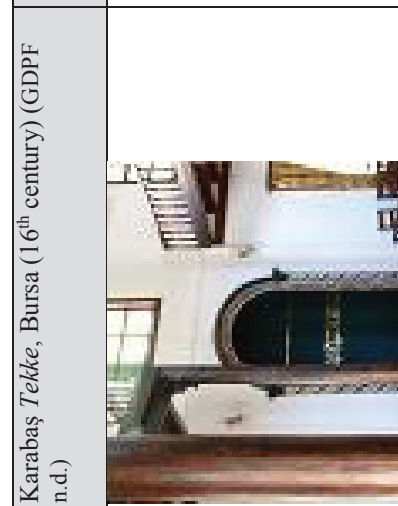
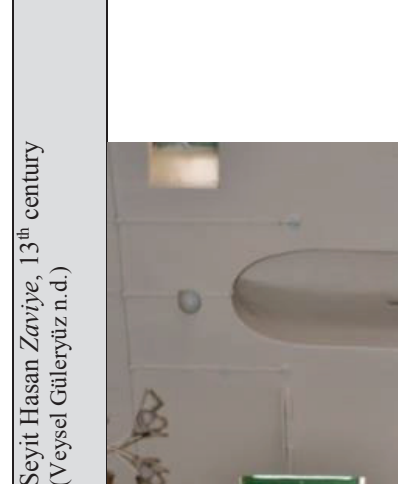
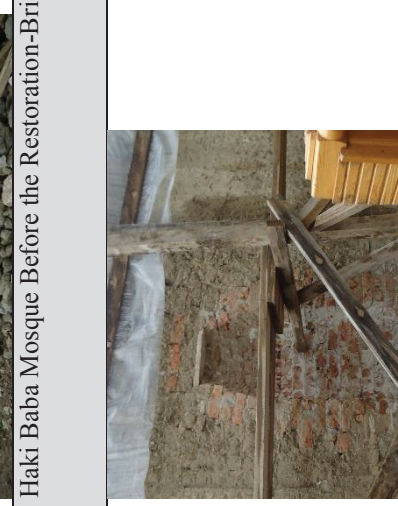



Mustafa Cambaz n.d.

Güvenç Duran 2013

Dünya Camileri n.d.

Büyükkılıç-Koşun 2017

<p>Sustaining</p>		<p>Hacı Bektaş Veli Dergahı in Kırşehir (13th century) (Wikipedia 2011)</p>		<p><i>Meydan Evi</i>, Hacı Bektaş Veli Dergahı in Kırşehir (13th century) (Bektaş Alev, n.d.)</p>		<p>Alperenler Tekkesi in Mostar (15th century) (Off The Road n.d.)</p>		<p>Hacı Baba Mosque (1371) in Manisa after the restoration (Erturan 2012)</p>	
<p>eyyid Ali Sultan (Kızıl Deli Sultan) tekkesi in Dimetoka (1397) (Batı rakyardaki Osmanlı 2010)</p>		<p>Traditional House in Çallı Village Sivas (Tuztaşı and Çobancaoğlu 2006)</p>		<p>Seyit Hasan Zaviye, 13th century (Veysel Gülleryüz n.d.)</p>		<p>Hacı Baba Mosque Before the Restoration-Adobe Brick</p>		<p>Hacı Baba Mosque Before the Restoration-Brick</p>	
<p>Bulğur Tekke, Konya (13th century) (BP n.d.)</p>		<p>Karabaş Tekke, Bursa (16th century) (GDPF n.d.)</p>		<p>Seyit Hasan Zaviye, 13th century (Veysel Gülleryüz n.d.)</p>		<p>Hacı Baba Mosque Before the Restoration-Brick</p>		<p>Hacı Baba Mosque Before the Restoration-Brick</p>	





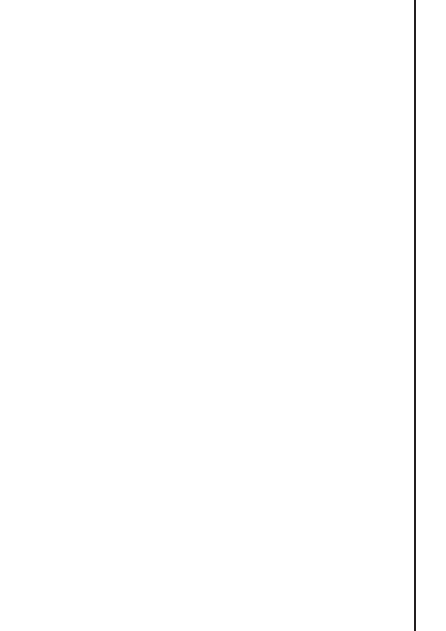
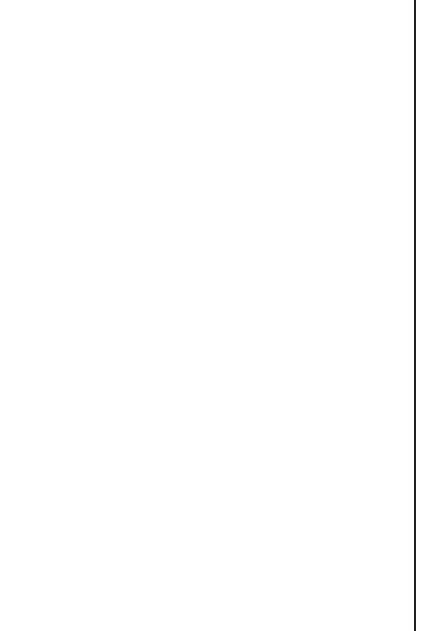
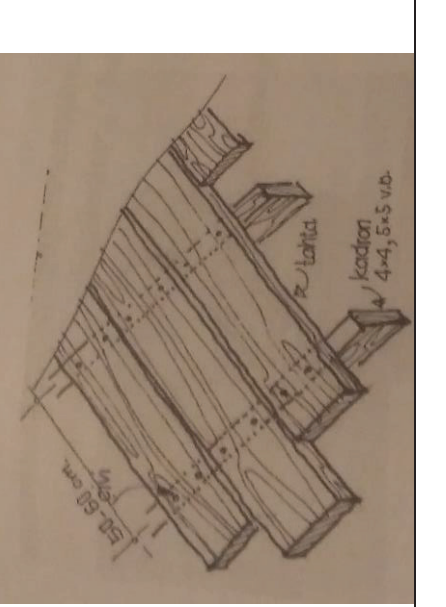


<p>building with earthen roof supported by timber posts under the eaves in between Malatya-Maraş (Çelebi 2012)</p>		<p>Kozluca Village in Malatya (Aran, 2000 as cited in Tuztaşı and Çobancaoğlu 2006)</p>		<p>Kabasakal Mosque</p>	<p>Haki Baba Mosque Before the Restoration (Erturan 2012)</p>		<p>Timber covering at the Ömer Güngör house in Akşehir, Yeşilköy (Çelebi 2012)</p>		<p>Brick floor covering under the corbelled roof before the restoration- (Erturan 2012)</p>			<p>Sanat Sözlüğü n.d.</p> 	<p>Sanat Sözlüğü n.d.</p> 	
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Figure 3.10. Ulutepe Street, Göktaşlı Mosque and organized planned area.
(Source: Panaromio A n.d.)



Figure 3.11. Göktaşlı Mosque.



Figure 3.12. Chamfered corner of the Göktaşlı Mosque.

Jewish people were living in the area between the southern and northern settlement in between 17th and 18th century (Gökmen 2007, 34).

Settlement at the plain areas; at the east was seen in 19th century. *Rums* gathered here; Bodur Ağa Neighborhood in the beginning of 20th century (Gökmen 2007, 34).

1968 development plan was applied at Kırkağaç as a first modern planning action (Report on Conservation Aimed Development Plan for Kırkağaç of Manisa Municipality 2015 A, 31). However, the gridal layout in the vicinity of Kabasakal Mosque sustained up till today was from the late Ottoman Period. There are 47 neighborhoods in Kırkağaç today (Manisa Municipality 2016).

3.1.2.1 Kabasakal Mosque

Kabasakal Mosque is introduced in this section. Its history and current interventions are investigated.

3.1.2.1.1. Description of Kabasakal Mosque

Kabasakal Mosque is located in Sarı Ağa Neighborhood, Kırkağaç, Manisa. It is on the Edip Bayat Street. The area is mostly composed of a few storied residential buildings. They date to 1800s-2000s. The area developed in gridal layout since 18th century was organized officially according to 1968 Development Plan. While roads border the case study lot from its three sides, houses border it from its northern side (Figure 3.16).

The Mosque building (Figure 3.17 and 3.18) is surrounded by a courtyard on its three sides: southern, northern and eastern. The courtyard is entered from the south and east. Courtyard walls are out of stone masonry covered by plaster. The prayer hall is reached from the last comers' hall (Figure 3.19). There is an unqualified *şadırvan* dated to 1985 in the middle of the eastern part of the courtyard (Figure 3.17). There are two forested areas in the courtyard: at the east and at the north.

The symmetrical planned mosque is composed of rectangular planned prayer hall (~10 x 7.8 m) flanked by the colonnaded space with a gallery floor for women; rectangular planned *mahfil* for women (Figure 3.20). Colonnaded space with a gallery

floor is renewed and composed of reinforced concrete floor, beams and columns. The *imam* room at the west of the colonnaded space is addition. A rectangular planned additional mass functioning as last comers' hall and entrance separated into sexual portions along the northern façade and a minaret at its west are the other spatial elements.

Prayer hall is entered from the additional mass, and *imam* room and stair well is entered from prayer hall. Minaret is reached from the stairwell. Stairwell is also related with the last comers' hall; a door placed at their shared diagonal wall. The prayer hall, women's section and last comers' hall are covered with a flat timber ceiling, and their hipped roof with new over and under tiles. Fenestration of the eastern, southern and western walls is composed of upper and lower registers. They are new and slightly widened: upper is ~120 x 75 cm and lower is ~120 x 130 cm. Window numbers at the western and eastern walls are not equal. There are two western and one eastern timber *mahfils* for *müezzin* at the colonnaded space of the prayer hall. In addition to them, the *mihrab* (Figure 3.22) renewed with marble at the southern wall; platform, a timber *minber* (Figure 3.21), and a timber sermon chair in front of southern wall; and an authentic wall

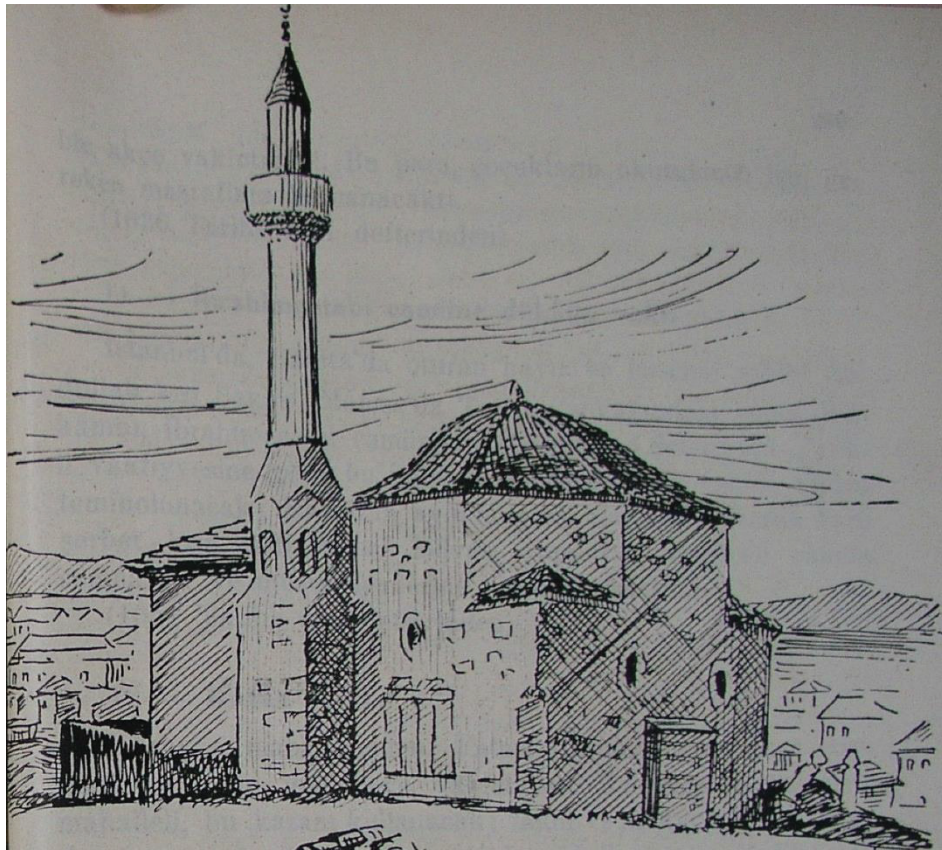
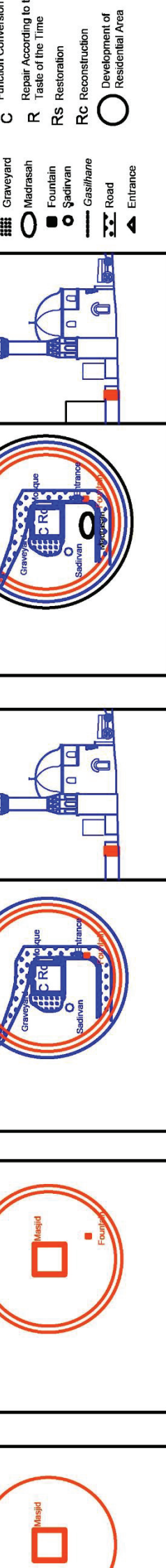
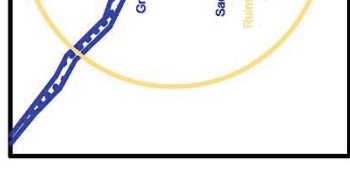


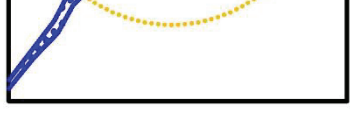
Figure 3.13. Sketch of the Göktaşlı Mosque drawn by İbrahim Gökçen.
(Source: Gökçen 1946, 297)



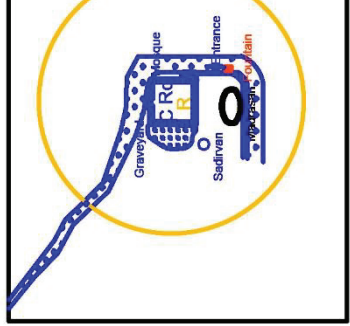
Gökçen and Uluçay 1939
1939



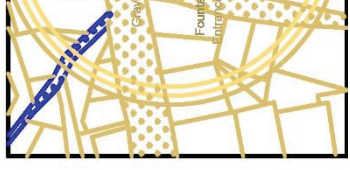
(Emecan 2003)
Alter 1922 Fire



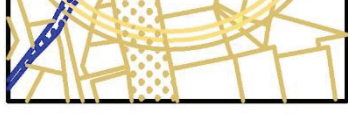
Inscription Panel; Gökçen and Uluçay 1939; Acun 1999
1906



(Site Survey 2016)
Alter 2013 Restoration



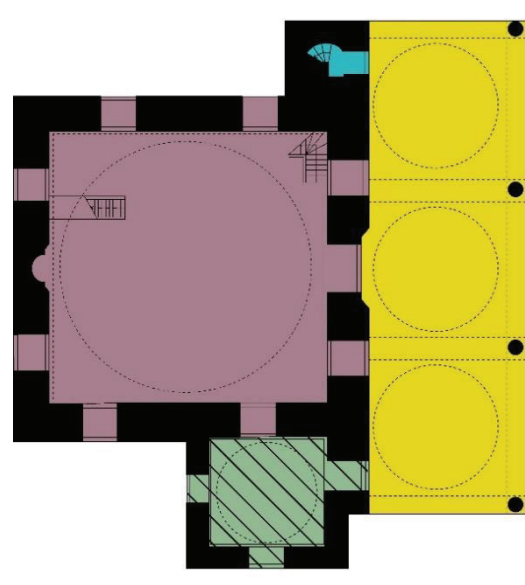
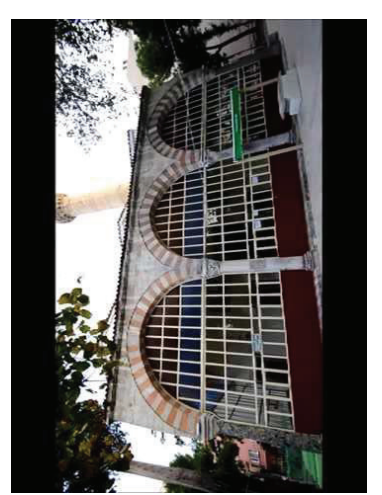
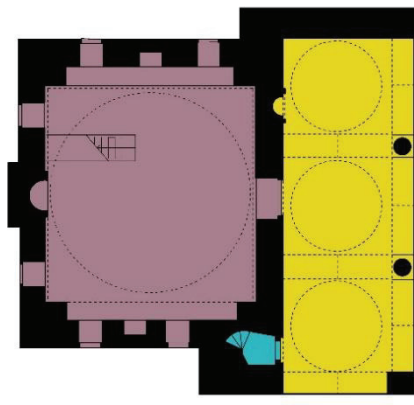
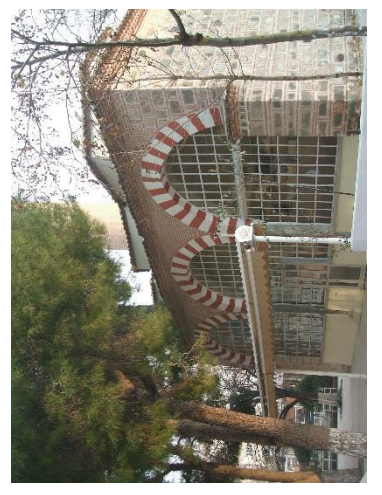
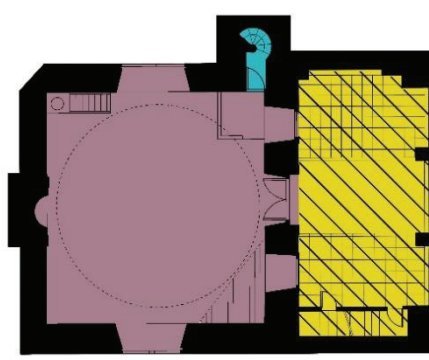

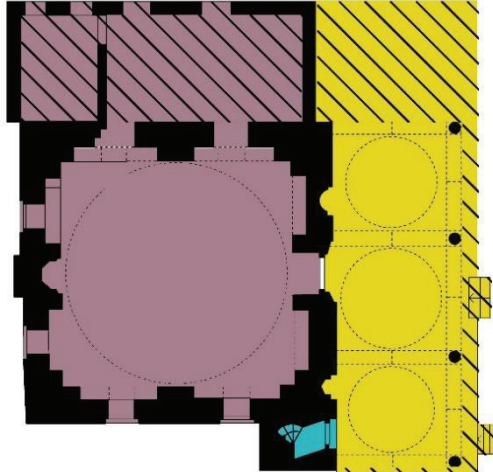

(RDPF 2008)
~2008



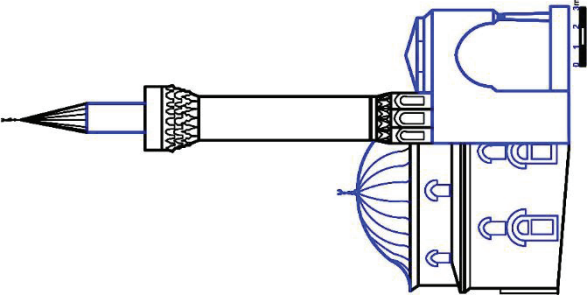
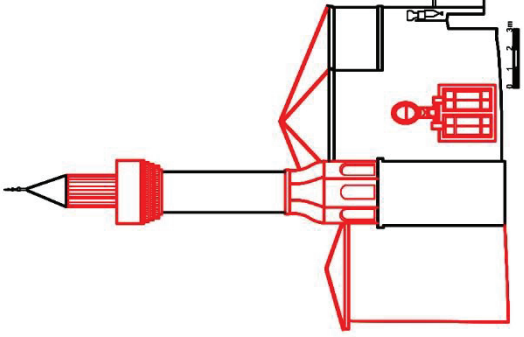
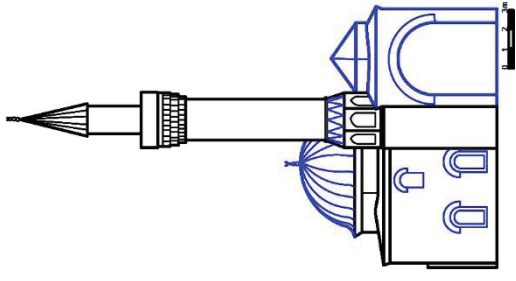
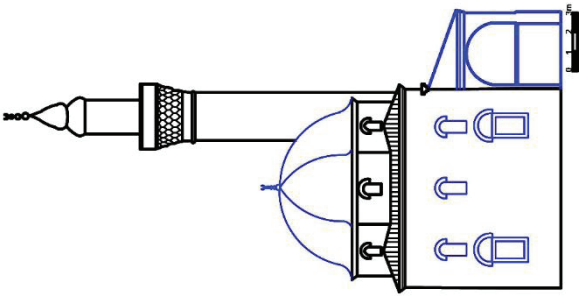
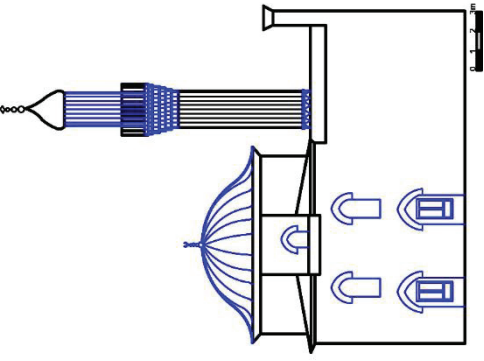
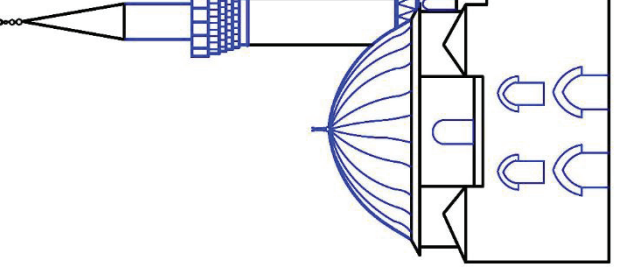


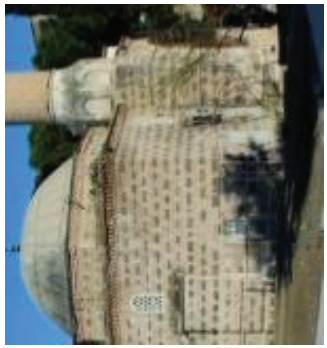



(Development Plan 1962; Karagöz 1977)
Second Half of the 20th century



Figure 3.14. Development of Göktaşlı Neighborhood.

Name (Museum)	Architectural Plan	Year	Revised from	Additional Space	Image
İbrahim Çelebi Mosque		1549	Revised from Acun 1999		Mekka
Ayım Anı Mosque		≤16th century	Revised from Acun 1999		Panaromio B.n.d.
Göktaşın Mosque		1493	Revised from RDPF 2013		Büyükkılıç-Koşun 2016
İsmail Paşa (İki Etenli) Mosque		1474	Revised from Acun 1999		Mustafa Cambaz n.d.

 Prayer Hall
 Last Comers' Hall/Porch/Merandah
 Minaret
 Tomb
 Additional Space

		Manisa				Bursa	
Mosque	Hacı Yahya (İki Lüleli) Mosque	Göktaşlı Mosque	Aynı Ali Mosque	Dilşikar Mosque	Ahmet Dai Mosque	Yigit Köhn	
							
Date	1474	1493	≤16th century	1579-1580	1471	15 th ce	
	Revised from Üstüner Erdoğan 2006	Revised from RDPF 2013	Revised from Üstüner Erdoğan 2006	Revised from Üstüner Erdoğan 2006	-	-	
	<p>— Elements with restitution problems at the mosque: additional Last Corners' Hall mass, conical roof of Prayer Hall, plastered minaret elements, <i>petek</i>, <i>şerefe</i>, cornice of <i>şerefe</i>, <i>şerefe</i>, cornice of <i>şerefe</i>, transition elements, <i>paşa</i>, and rectangular windows ornamented with crescent and star</p> <p>— Elements of the similar mosques compared to solve the restitution problems: domical roof of Prayer Hall, unplastered minaret elements, <i>petek</i>, <i>şerefe</i>, cornice of <i>şerefe</i>, triangular transition elements, <i>paşa</i>, and arched windows.</p>						
							

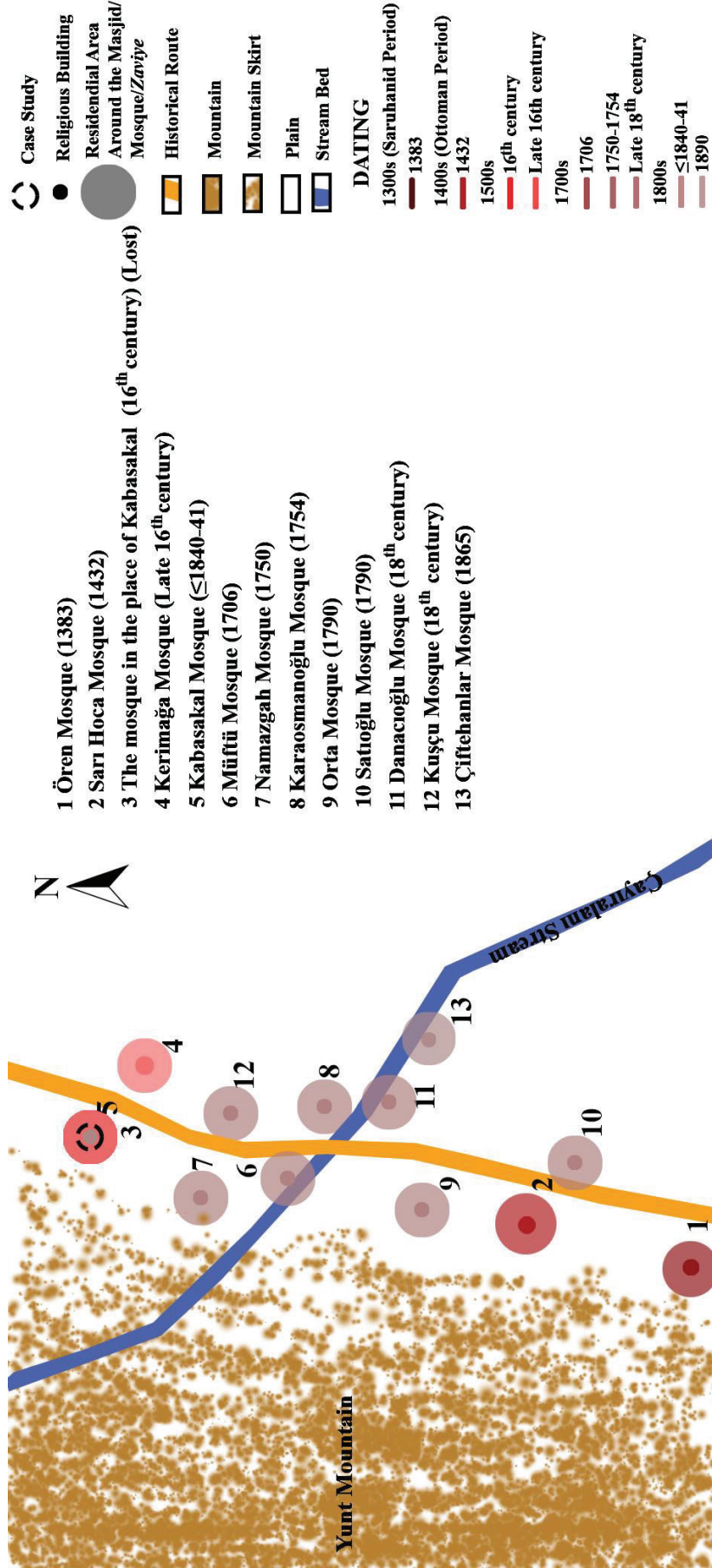


Figure 3.15. Urban development around masjids/mosques in Kırkağaç Centre.



Figure 3.16. View of Kabasakal Mosque's courtyard wall's southeastern corner and wall of underground toilet in front of it, 79/B street and houses at the east.

(Source: Büyükkılıç-Koşun 2017)



Figure 3.17. View of Kabasakal Mosque's courtyard from the northwestern corner.

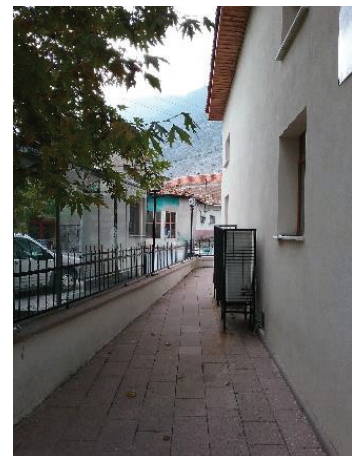


Figure 3.18. Relationship of Kabasakal Mosque and the courtyard's southern part.



Figure 3.19. View of unqualified last comers' hall mass adjacent to the Mosque mass at its north.

piece perpendicular to the western wall are seen in the prayer hall. There are timber balustrades between the columns carrying *mahfil* for women. Stair reaching to the *mahfil* for women is timber. A semicircular timber balcony projecting from *mahfil* for women to the prayer hall is on the symmetry axis of the building. The floors are covered with timber. There are also daily life objects such as air conditioners, water dispenser, wardrobe, plastic tabourets, sound system equipment, etc. Cream washed and plastered masonry walls with ~80 cm thickness are made out of rough stone. Minaret is composed of a square planned *kaide* with chamfered corners, transition element from *kaide* to body, circular planned body, a cornice of *şerefe*, a *şerefe* and *petek* made out of stone, and lead *külah* and *alem* (from down to up). Brick usage is seen partially at the body. *Şerefe* is reached with a door. There is a timber separator and shoe cabinets in the additional mass.

3.1.2.1.2. History of Kabasakal Mosque

The first record for a mosque for Sariağa Neighborhood housing Kabasakal Mosque is dated to 16th century (Figure 3.23a). It is thought that Sariağa Neighbourhood was composed of a rural site including houses made out of adobe mud brick masonry walls covered by earthen roof. Prairies, agricultural areas and graveyard was at the east of the former mosque in place of Kabasakal while the houses were at west. Kabasakal

Mosque was built on the former mosque's ruins in 1841 (Figure 3.23b) according to the record in *kütük defteri* of the mosque (RDPF 2009). The mosque was close to the Armenian neighbourhood and its plan's position was not compatible with the gridal settlement developing at its around. Entrance to the courtyard was from the east, south and west. There was a graveyard at its east, and a fountain on the road side as adjacent to courtyard's western wall. Kabasakal Mosque should had been constructed with stone in masonry technique, with an earthen roof and with narrower windows according to comparative study realized with similar mosques dated to late 18th and 19th century in Denizli (Table 3.9 and 3.10). The mosque's plan was divided into three naves perpendicular to the qibla wall by timber posts. The roof of the building and *mahfil* for women at the north should had been carried by timber posts (Figure 3.8). The mosque was without a minaret and with last comers' hall closed from its western side with a blind wall parallel to the road at its first construction period. Interior parts of its walls should had been enriched with *kalemişi* at that period.

In 19th century, minaret should had been added to the mosque. In 1907 madrasah rooms were present in the courtyard of Kabasakal Mosque (Manisa *Şer'iyye Sicili*, no: 397 as cited in Gökmen 2007, 41) (Figure 3.23c).

Soma earthquake dated to 18th of November 1919 caused damages to the mosque mass and its minaret, madrasah rooms, graveyard and the residential area around the mosque (BUKOERIRETMC n.d.) (Figure 3.23d). Madrasah rooms, graveyard and *kalemişi* on the interior parts of the walls should had been lost in this period. The mosque was repaired after the earthquake; hipped roof, horizontal or squarish windows and western courtyard wall without an entrance were applied.

Development plan was prepared in 1968 (Figure 23e).

In the following process, *şadırvan* dated to 1985 and a service mass at the north of the mosque were added (RDPF 1986) (Figure 23f).

In 2005, the additional service mass at the north was altered with additional unqualified huge ablution space, a dining hall and an *imam*'s house (RDPF 2005) (Figure 23g). Authentic last comers' hall space was included into the praying hall for the enlargement of the closed space of the mosque (Figure 23g). Additional *mahfils* for *müezzins* were provided in this enlarged part and from now on, authentic *mahfil* for women was started to be carried by concrete columns. Stairs reaching to the *mahfil* for women were replaced and was placed at the northwestern part of the prayer hall and in a stairwell. An *imam* room and an additional door was added under the stairs. Marble

ornamentations were applied to the *mihrab* niche as a frame, and timber *minber* and sermon chair were altered with marble ones.

Application of restoration project of RDPF is dated to 2009 (Figure 23h). The additional unqualified mass was removed. Prayer hall was sustained as enlarged. Removal of additional unqualified masses, unqualified gypsum interior casings, ornamentations on the walls and concrete balustrades at the courtyard; addition of over and under roof tiles to *şadırvan*, addition of the stone capping on the western courtyard wall, addition of brick infill to the north of the *mahfil* for women, addition of four windows to the north of the *mahfil* for women, addition of plastering on the authentic part of the western courtyard wall, addition of the unqualified last comers' hall mass, addition of daily life objects such as plastic tabourets, air conditioner, tapestry, lighting elements, benches, etc., and addition of the iron balustrades to the courtyard; alteration of marble *minber* and sermon chair with timber, alteration of PVC joinery with timber joinery, alteration of lighting elements by hiding their cables, alteration of concrete parts of the *şadırvan* with timber, alteration of ceramic floor covering at the courtyard with andesite covering, alteration of concrete stair reaching to the *mahfil* for women with timber stair, alteration of ceiling covering: gypsum board panel with timber ceiling covering, alteration of the walls between the concrete columns with timber balustrades, alteration of the concrete eave of the roof with timber eave and alteration of the location of the northern wall of the prayer hall applied as proposed, alteration of ceramic floor covering with andesite at the courtyard, alteration of form of the garden, alteration of the material of the top of the *mihrab* (*kavsara*): marble with plastering, and alteration of additional two windows with brick wall infill at the eastern wall of *mahfil* for women and *müezzin mahfili* not realized, and alteration of organisation of the elements of the roof of the prayer hall with unobserved application state; cleaning of marble sill, cleaning of the timber coverings and marble coverings on the walls, cleaning of ceramic tile floor covering at the entrance of the prayer hall, cleaning of the plastering at the *kaide*, *pabuç* and body of the minaret, cleaning of the travertine coverings on the façades and cleaning of the plastering at the cornice of *şerefe*, *şerefe* and *petek* of the minaret applied as proposed, and cleaning of the plastering at the authentic part of the courtyard wall adjacent to the minaret not applied; renewal of the plastering at the walls, renewal of the altered timber coverings on the floor, renewal of the additional timber baseboards, renewal of the deteriorated timber main entrance door, renewal of the lead covering *külâh* of the minaret, renewal of the door for *şerefe* realized as proposed, and renewal of the drainage system

and renewal of the joint mortar at the authentic part of the courtyard wall adjacent to the minaret with unobserved application state were interventions at the 2009 restoration (Table 3.8). After the 2009 restoration, addition of unqualified last comers' hall was applied. Sustaining of *mahfil* for women bordered by concrete columns, *imam* room in the enlarged part and additional last comers' hall mass applied after the restoration application caused to referring to authentic state of the mosque mass slightly. Lot of the mosque was presented by referring slightly to the original state caused by lack of reference to the authentic entrance and madrasah.



Figure 3.20. Spaces and elements at the northern part of the prayer hall.

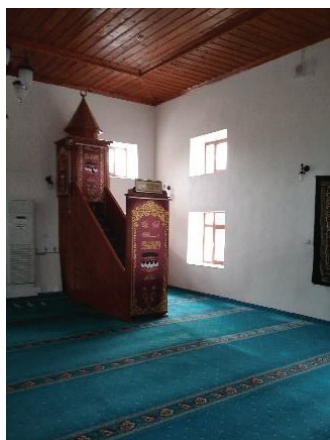


Figure 3.21. New timber *minber*.

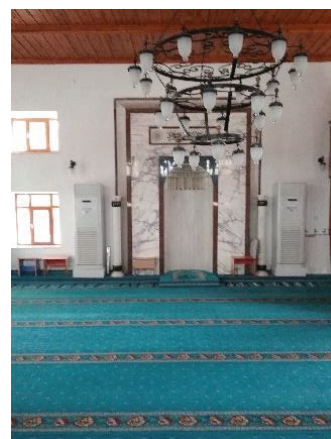


Figure 3.22. New *mihrab* niche and air conditioners on both sides.

3.1.3. Gördes District

Gördes is a district of Manisa City. It is placed at the northeast of Manisa city centre, and eastern hill skirts of Kepez (Tekke) Mountain today. Old Gördes was placed at the 2.5 km far from this area towards south (İlker et al. 1999, 274) and by stream side of Kumçayı (Figure 3.26).

Old Gördes was firstly settled in Hittite Period (1450-1200 BC) (Tekdemir 2016, 28). The city was named as Gordos. The city housed to various civilizations following the Hittites, Phrygia, Lydia, Persia, Alexander The Great, Seleucids, Pergamons, Romans, Byzantians, Saruhanoğulları and Ottomans respectively. The city named as Julia Gordos in Roman Period is named as Gördes today. Canal system was built in the city by Romans for taking the waste water away.

The first Turkish settlement in old Gördes is seen around the Great/Begce Bey Mosque at the centre of the old district, dated 14th century.

Great Mosque was in bazaar area (Dağlı 2011, 84). After that, settlement spread towards northeast in bazaar area with the construction of Bazar Masjid (14th century). This neighbourhood was named as Mescid-i Bazar in 16th century (Adamaz 2016, 420-421). Following this, old Gördes developed towards southwest and north; around the Hacı Mustafa Masjid (≤ 1531) (Adamaz 2016, 420) and Hacı Ramazan Mosque (1632) (Tekdemir 2016, 64). Records shows that Greeks Neighbourhood was placed at the north of the area (İlker et al. 1999, 23) in 16th century (Adamaz 2016, 423). Settlement was not close by Kumçayı at that period. However, settlement was enlarged towards stream side in 19th century; Yağcıemir Mosque (19th century) and Uzunçam Mosque (19th century) were built.

The city faced various disasters during its history. Greek Neighborhood was burnt in 1817 (Bayram 2008, 31). The second great fire dated 1868 affected the whole city; all of the religious buildings, public buildings, houses, etc. were burnt and they were reconstructed after the fire (Figure 3.24). The third fire was realized in 1921; old Gördes was burnt totally by Greeks as the first city in Western Anatolia (İlker et al. 1999, 32). As a result of disasters and the Turkish War of Independence, people were poor and could not rebuild their buildings strong (İlker et al. 1999, 266). The Roman canal system became clogged after the disasters and could not be cleaned out. Rain water could not be taken away and landslide occurred in the old Gördes in 1940. Houses started to collapse at different time intervals. The city was moved to north, a 100-150 m highest point in

between 1948-1966. This made the city abandoned and dilapidated. There are no archaeological excavations in the old city. Ruins are disappearing gradually. Only Pazar Mosque was restored and reintegrated in 2013. Except from the house at the east of the mosque, there are no old Gördes buildings used by the people today (Figure 3.25).

3.1.3.1. Pazaryeri Mosque

Pazaryeri Mosque is introduced in this section. Its history and current interventions are investigated.

3.1.3.1.1. Description of Pazaryeri Mosque

Pazaryeri Mosque is located in Atatürk Neighborhood, Gördes District, in Manisa. It is placed in an abandoned area, between two routes branching out of the same route. The site is composed of building ruins in a forested area. Almost all of the buildings date to 1900s. The layout of the area is illegible. The mosque is bordered by roads from its southern and northern sides, by a house from its eastern side, and by an empty area from its western side (Figure 3.27).

The symmetrical planned mosque is composed of longitudinal planned rectangular prayer hall and U shaped gallery floor placed at the eastern, western and southern sides (Figure 3.30). This is the *mahfil* for women. A rectangular planned last comers' hall mass at the north and a minaret is adjacent to both of the northwestern corner of prayer hall and southwest corner of the last comers' hall. The elevated prayer hall is reached from the last comers' hall (Figure 3.28) and the minaret is entered from the prayer hall. A timber staircase at the last comers' hall provides access to the *mahfil* for women and it is entered by a timber door. Last comers' hall is reached by stone steps at its north and it is entered by an iron door.

The mosque has other spaces under these spaces: colonnaded semi-open passage space placed east-west axis (Figure 3.31) and entered by the doors with iron balustrades, and the space at its north entered by two doors at the passage space, and a door at the north, under the last comers' hall's floor level. The prayer hall, women's section and last comers's hall are covered with a flat timber ceiling with a centrepiece ornamentation, and their hipped roof with new over and under tiles. Colonnaded passage is covered with the

Table 3.8. Interventions at the Kabasakal Mosque

Intervention type	Intervention decision proposed in the restoration project										Period of Intervention Decision										Interventions realized after the approval of the conservation council																																							
	Intervention decision proposed in the restoration project										Interventions realized during the restoration application										Interventions realized after the approval of the conservation council																																							
Removal	■	■	■	■	■	■	■	■	■	■																																																		
Cleaning	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■																																								
Renewal	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■																																								
Alteration	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■																																								
Addition	■	■	■	■	■	■	■	■	■	■																																																		
Presentation Intervention	■	■	■	■	■	■	■	■	■	■																																																		

■ Applied as Proposed

* Applied with a Different Detail

X Not Applied

O Not Observed

Interventions Unproposed

Kabasakal Mosque

LEGEND

1. FUNCTIONS

- Religious Public Building
- Graveyard
- Garden
- Madrasah
- Sadirvan

- Road
- Prairie
- Entrance

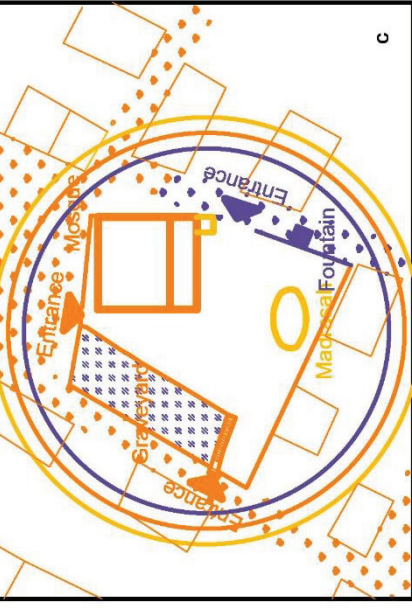
- Adobe Mud Brick Traditional House

2. CONSERVATION STATE

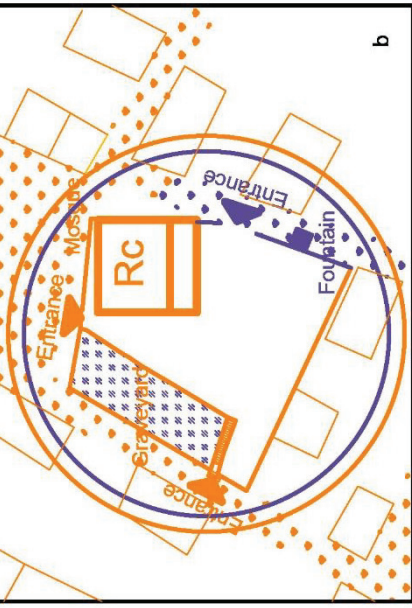
- Ruins
- Repair Accord Taste of the T
- RS Restoration
- RC Reconstruction
- Development Residential A

3. DATING

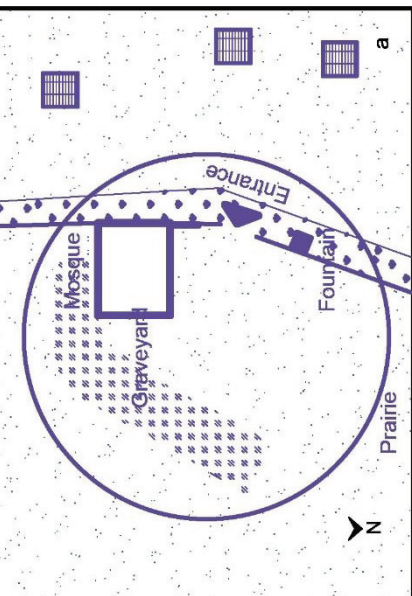
- 1500s
- 1800s
- 1900s
- 1919
- 1968
- 1986
- 2005
- After 2014



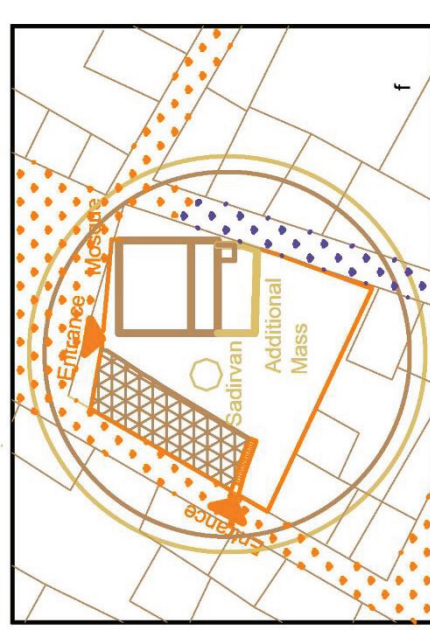
MMO n.d.)
1919)



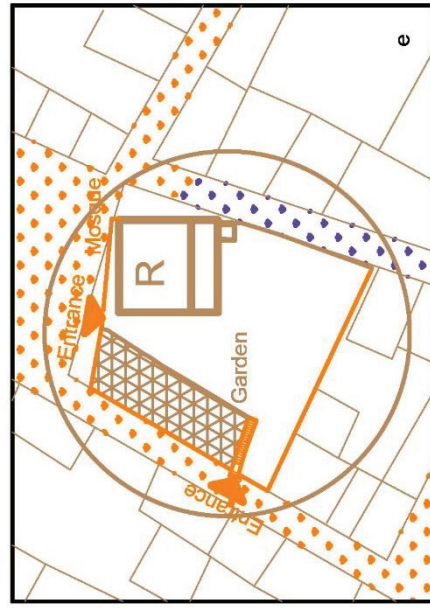
(Manisa Municipality 2005)
1968



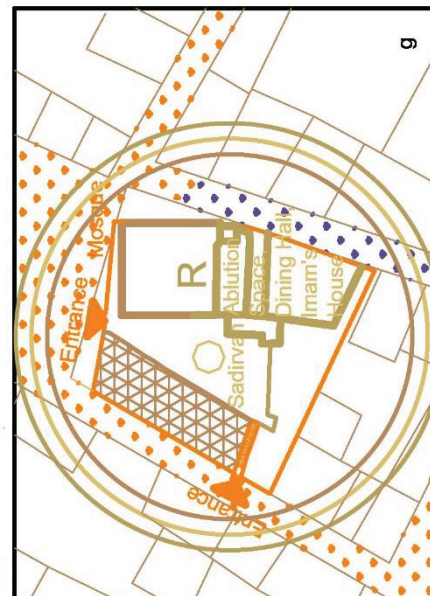
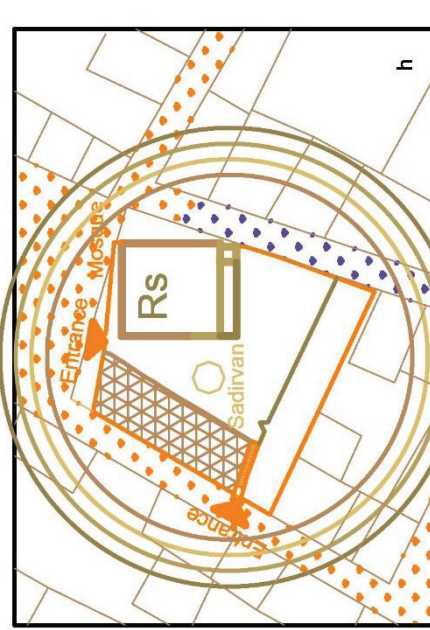
(RDPF 1986)
1986



RDPF 2009)
2005

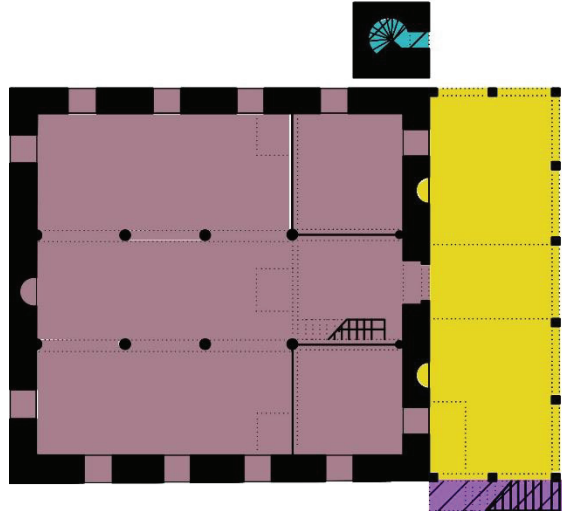


(RDPF 2016)
After 2014 Interventions



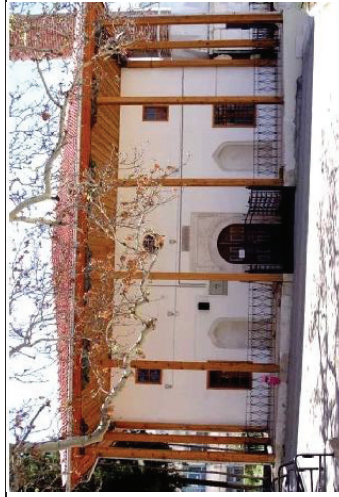
9

ACIĞAYAM I AZIN I OWU ÇARŞI MOSQUE



(1802-1803)

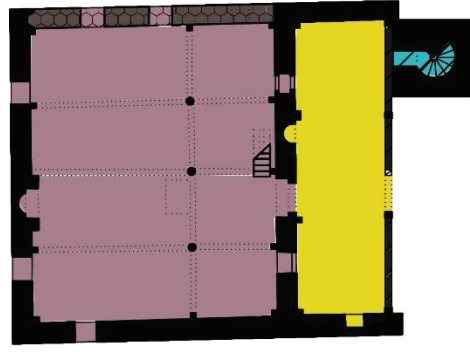
Revised from Çakmak 1991



Pamukkale n.d.

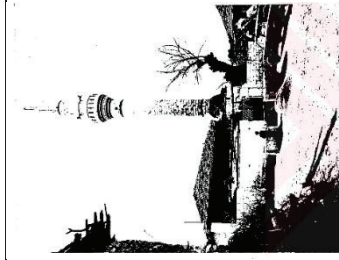


Village Mosque



(1886-1886)

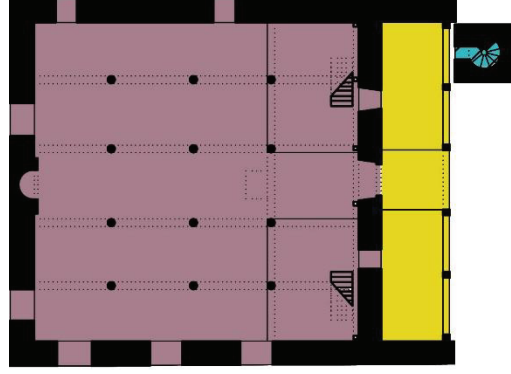
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Çakmak 1991

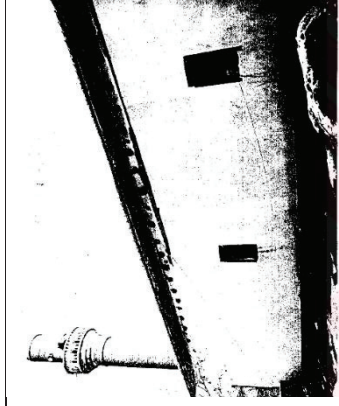


BAKIAN I EKKE MOSQUE

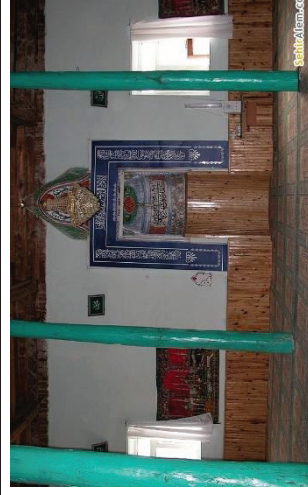


Late 18th century-19th century

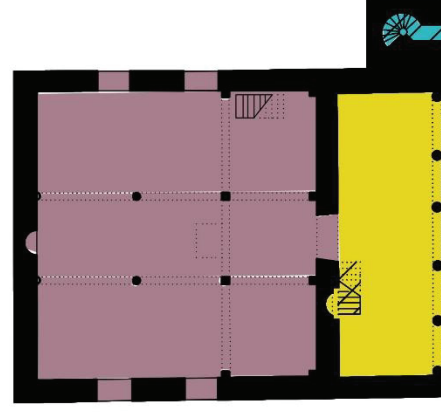
Revised from Çakmak 1991



Çakmak 1991

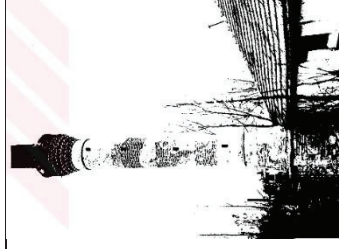


BAKIAN ÇARŞI MOSQUE

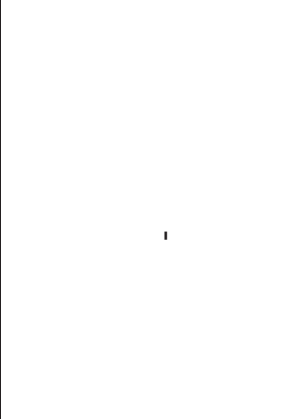


Late 18th century-19th century

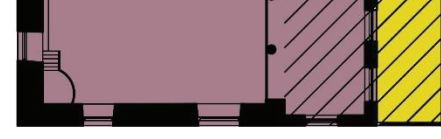
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Çakmak 1991

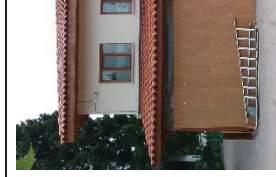


KABAĞ



~Late 18th c

Revised



Prayer Hall
Last Comers' Hall/Porch/Verandah
Minaret
Entrance
Additional Space
Intervened Space

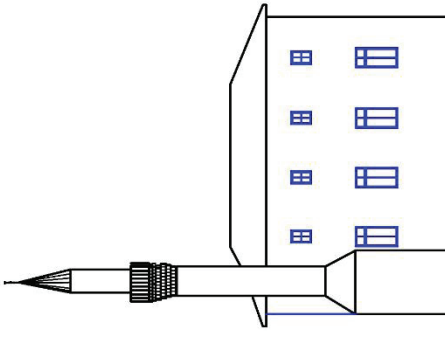
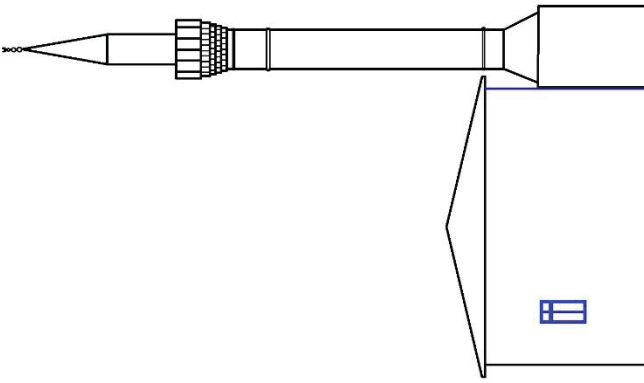
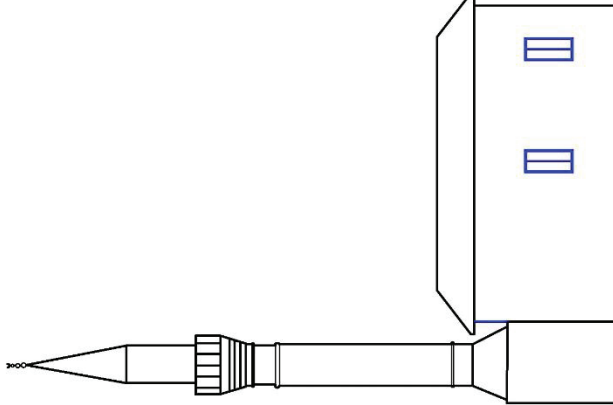
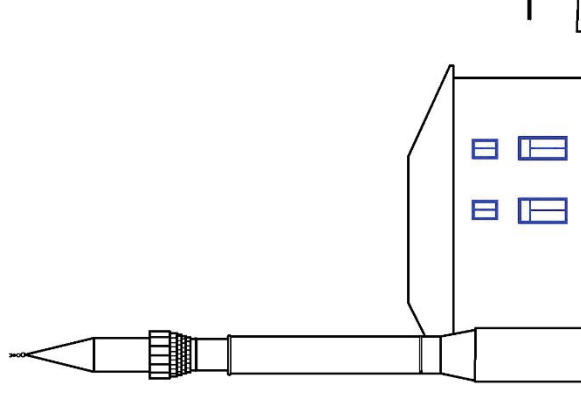
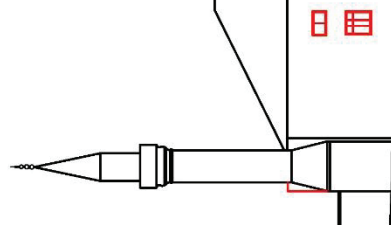
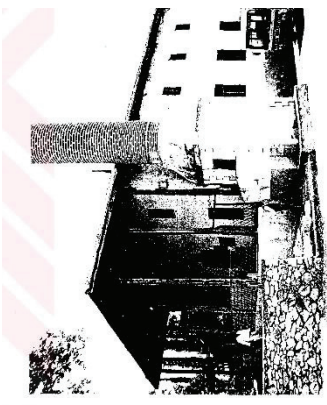
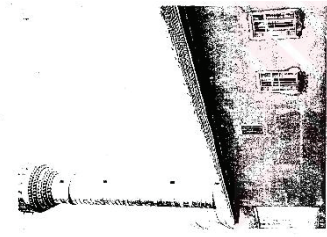

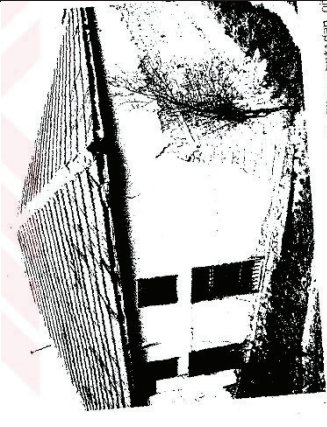

Name Mosque	Acipayam Yazır Town Çarşı Mosque	Güney Belenardıç Torapan Village Mosque	Baklan Tekke Mosque	Baklan Çataloba Village Mosque	Kabasakal
Date	 <p>(1802-1803)</p>	 <p>(1886-1886)</p>	 <p>Late 18th century-19th century</p>	 <p>Late 18th century-19th century</p>	 <p>~Late 18th century</p>
Source	Revised from Çakmak 1991	Revised from Çakmak 1991	Revised from Çakmak 1991	Revised from Çakmak 1991	Revised from
Find	<p>— Elements with restitution problems at the mosque: unqualified Last Corners' Hall mass, and horizontal rectangular and squarish windows .</p> <p>— Elements of the similar mosques compared to solve the restitution problems: Last Corners' Hall with timber ceiling carried by timber columns and vertical rectangular</p>				
Image					
Source	Çakmak 1991	Çakmak 1991	Google Maps 2017	Çakmak 1991	Çakmak 1991



Figure 3.24. Old Gördes, unknown date.

(Source: RDPF n.d.)



Figure 3.25. Old Gördes after abandonment.

(Source: Gördesliler Derneği n.d.)

timber ceiling carried by timber lintels. There is an opening at the ceiling's north and on the central axis of the space closed with a cap providing access to the roof. There are four upper and four lower vertical rectangular windows with arched stone casings at the southern and northern walls, and two upper and two lower vertical rectangular windows with arched stone casings at the eastern and western walls of prayer hall and *mahfil* for women mass. Iron balustrades are seen at the lower windows of the northern wall of the prayer hall. In addition to them, two rectangular vertical windows at the northern wall of the space adjacent to the colonnaded passage, between the steps of last comers' hall adjacent to this wall and the rectangular door of the same space, and another two rectangular vertical windows at the eastern wall of the space adjacent to the colonnaded passage are observed. There are five one-pointed arched niches at the southern wall, two one-pointed arched niches at the eastern and western walls of the colonnaded passage. Eastern (Figure 3.29) and western niches are on both sides of the semicircular arched doors of the colonnaded passages while four ones at the southern wall are on both sides of the fifth, greater and central niche. There are five very narrow rectangular openings on these five niches, enlarging towards the interior of the wall for providing light to the colonnaded passage. The timber posts of the colonnaded passage are placed on both sides of the east-west axis.

The main entrance door of the mosque made out of timber and three glass panels is at the northern wall of the prayer hall. A repair inscription panel and a semicircular arch on the main entrance door (Figure 3.32) and two pilasters on its both sides are observed. Pilasters and arch have crescent and star motives on them. There are semicircular planned *mihrab* niche on the central axis of the southern wall of the prayer



Figure 3.26. Urban development around masjids/mosques in Gördes centre.



Figure 3.27. View of Pazaryeri Mosque and the surrounding site from the west.
(Source: Büyükkılıç-Koşun 2018)



Figure 3.28. View of Pazaryeri Mosque's last comers' hall at its north.



Figure 3.29. View of Pazaryeri Mosque's eastern façade.

hall, and a timber *minber* and a timber sermon chair accessed by timber steps on *mihrab*'s both sides; at the eastern and at the western side, respectively.

The *mahfil* for women is carried by the circular timber columns plastered and reaching the ceiling from the ground level of the prayer hall. This space is bordered by the timber balustrades. It has a timber balcony also at the *mihrab* axis. Balustrades placed at the prayer hall are like a projection of the *mahfil* for women's. Only the ones at its balcony are not projected. *Mahfil* for women has a timber *mükebbire* also projecting

towards the last comers' hall and reached by an elevated rectangular timber door at the centre of the northern wall of *mahfil* for women.

Eastern, western and southern walls of the building are made out of a row of brick alternating with cut stone at the lower parts and rough cut stone at the upper parts. Southeastern and southwestern corners of the mosque are chamfered. There are also wall lamps and an electrical panel at the prayer hall and *mahfil* for women. Last comers' hall's eastern and western sides are closed with additional stone walls and its northern façade is composed of timber columns with square cross section connected to each other with semicircular arches. Only its two columns at the centre are connected to each other with twin semicircular arches. Columns carrying the twin arches are on stone bases while the others are on the rough stone balustrade of the last comers' hall. There is a semicircular arched niche at its western additional stone wall.

The floors of the prayer hall, *mahfil* for women and last comers' hall are covered with timber while colonnaded passage's floor is made out of stone. The mosque is surrounded by screed forming the steps and plates providing the alignment of the mosque entrance and earth level at outside, and ease in walking around the mosque. Minaret is entered from a rectangular opening. It is composed of a *kaide* with square planned at the bottom and pentagonal planned at the upper parts, and including a niche with one pointed arch at the west of the pentagonal part; transition element from *kaide* to body; circular planned body; a cornice of *şerefe*; a *şerefe*; *petek*; *külâh*; and *alem* (from down to up). Stone and brick is used alternately at the *kaide* and at the bottom half of the transition elements. Brick is used at the other upper half of the transition element, at the body, and at the *petek*. Cornice of *şerefe* and *şerefe* are plastered. *Külâh* and *alem* are made out of lead.

3.1.3.1.2 History of Pazaryeri Mosque

Pazaryeri Mosque was built in the bazaar area (Figure 3.35b), in Nakıp Ağa Neighborhood whose former name was Mescid-i Bazar Neighborhood, in the place of Bazar Masjid (14th century) (Figure 3.35a). The mosque should had been constructed before 1753, when the Çarşıbaşı Fountain was built. It should have had a *şadırvan*. In this period, the building was built out of a row of brick alternating with a cut stone row with a vertical brick between the stones in masonry technique (Figure 3.33). Function of the



Figure 3.30. Interior space of the prayer hall and *mahfil* for women mass of Pazaryeri Mosque.



Figure 3.31. Colonnaded passage of Pazaryeri Mosque.

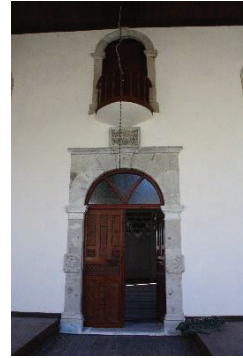


Figure 3.32. Main entrance door, and repair inscription panel and *mükebbire* on it.

space underneath the prayer hall are detected as passage, shopping area and storage space as a result of the comparative study realized with similar contemporaneous mosques such as Başdurak Mosque (1631) in İzmir, Damlacık Mosque (beginning of the 18th century), in İzmir, Zeytinliova Karaosmanoğlu Mosque (1747) in Akhisar, Manisa; Yeni Mosque in Bergama, İzmir (1813-14) (Table 3.13). Shopping and passage space with niches at its exterior, and the storage space at its north should have been designed in relation with the bazaar area at its environment.

There were a few shops on the main road leading to Çarşıbaşı Mosque, and a fountain at the north of the Pazaryeri Mosque and dated to 19th century (Acun 2013, 203),

and a grave of Bayram Baba at the north of this fountain (İlker et al. 1999, 33). The later had been built in this period as well. Pazaryeri Mosque was partially burnt at the great fire in 1869 (Figure 3.35c). Thus, the building was reintegrated according to the repair inscription panel dated to 1872 (Acun 2013, 147) (Figure 3.35d). The part at upper level of the passage and storage space were rebuilt according to the taste of the time. Its semi-open and elevated last comers' hall with arched openings at its eastern, western and northern sides are similar to the ones at the Zeytinlioğa Karaosmanođlu Mosque (1747) in Akhisar, Manisa and Gürcüzade Mosque (1838) (Table 3.14) in Ödemiş, İzmir. Its symmetrical plan type and U shaped gallery floor functioning as *mahfil* for women are similar to the ones at the contemporaneous Zeytinlioğa Karaosmanođlu Mosque (1747) in Akhisar, Manisa, Gürcüzade Mosque (1838) in Ödemiş, İzmir and Yeni Mosque in Bergama, İzmir (1814-14) (Table 3.12). Different material and construction technique characteristics usage at the walls; rough cut stone masonry walls at the upper parts of the mosque (Figure 3.34) and the semicircular arched rectangular windows at this level, hipped roof, and minaret's brick parts starting from the upper part of the central axis dividing its transition element into two and through the all the parts up to the end of *alem* should have been built in this period.

The mosque and its site were burnt again in 1921, by Greeks (Figure 3.35e). In the repair period after the fire, the number of shops at the bazaar area were increased (RDPF 1933). Superstructure of the mosque, upper windows completely and lower windows partially were burnt at the fire. The mosque was repaired in 1923 according to the repair inscription panel (Acun 2013, 147) (Figure 3.35f). Eastern and western façades of the last comers' hall were closed with stone masonry walls at the repair and timber room was added to the last comers' hall. Walls of the mosque mass were reintegrated with rough stone (Figure 3.34) as different from the material applied at the previous repair period; rough cut stone. An opening was added to the hipped roof at the repair.

After the landslide dated to 1940, the mosque and its site were abandoned fell into ruins because of lack of maintenance (Figure 3.35g). The mosque's superstructure; roof and *külâh* and walls partially collapsed. The interior of the mosque was exposed to weathering conditions, and besides the exterior elements, interior elements were damaged. Floor of *mahfil* for women, main entrance door, ceiling floor, *mihrab* niche, steps of sermon chair, windows, *minber*, etc. were affected by lack of maintenance. Only one house placed at the east of the mosque continued to be used at the abandoned site of the mosque.

Application of the restoration project of RDPF dated to 2012 was completed in 2013 (Figure 3.35h). The additional unqualified space; *imam* room, infill at the passage doors and at the passage and shopping space windows were removed. Removal of the iron door of last comers' hall was not applied. Partially collapsed building was reintegrated. The additional opening at the hipped roof and additional stone walls at the eastern and western façades of the last comers' hall were sustained. Walls werereintegrated as appropriate to the characteristics applied at the first repair period: rough cut stone masonry. Damaged joineries and interior elements such as post and lintels at the passage, floor of *mahfil* for women, timber balustrades, etc. were renewed. Other interventions (Table 3.11) are removal of the debris layer at the niches of the passage; cleaning of the additional plaster remains from the wall surfaces, cleaning of the oil paint at the *minber*, cleaning of the paint on the stone casings, cleaning of the plaster at the *petek*, cleaning of the oil paint at the *mükebbire*, cleaning of the debris layer on the ground floor of the passage, cleaning of plaster at the *petek*, *mükebbire*, *kaide* and *şerefe* wall, cleaning of the screed addition on the cut stone threshold at the entrance of the last comers' hall and cleaning of the plant on the stair reaching to the last comers' hall; reintegration of brick lime mortar at the joints, reintegration of collapsed timber stair of the sermon chair, reintegration of brick saw tooth eaves and reintegration of ground floor covering of the passage, reintegration of the timber columns as appropriate to the organisation of the timber columns of prayer hall at its upper not applied, reintegration of main entrance door with glass partition instead of timber applied with different detail; renewal of the timber joinery of the doors at the passage, renewal of the stone bases of the posts at the passage, renewal of the lime plaster on the sermon chair, renewal of the timber columns of the prayer hall, renewal of the lime plaster and wash at the prayer hall, renewal of the damaged parts of the timber *minber*, renewal of the timber window joineries as appropriate to its authentic state, renewal of the timber sills, renewal of the timber stair at the last comers' hall, renewal of the stones of the walls which have lost their integrity, renewal of the timber lintels at the walls, renewal of damaged timber ceiling and floor coverings at the prayer hall, renewal of deteriorated timber structure of floor of *mahfil* for women, renewal of bricks deteriorated at the *petek*, renewal of the timber ceiling coverings at the last comers' hall, renewal of the lime plaster and wash at the last comers' hall, renewal of the deteriorated stones of the stair reaching to the last comers' hall, renewal of the deteriorated brick arch at the western wall of the prayer hall, renewal of the timber roof, renewal of the walls separating the storage space and passage,

renewal of the lime plaster and wash at the *mahfil* for women, renewal of the timber door opening to the storage space from the outside and renewal of the stone capping on the northern stone wall/balustrade of last comers' hall, renewal of the northern wall of the storage space out of plumb and with cracks, renewal of stone coverings at the passage, renewal of timber lintels at the wall of passage, and renewal of timber lintels at the walls of prayer hall and renewal of timbers in *bağdadi* technique and forming the arches at the last comers' hall not observed; alteration of brick infill and iron door with iron balustrades at the eastern passage entrance, alteration of rough stone infill with the iron door at the western passage entrance, alteration of the oil paint with varnish at the main entrance door at the prayer hall, and alteration of the oil paint with varnish at the door opening to the *mahfil* for women; and addition of the plaster and wash on the wall separating the passage space and storage spaces, and having irregular construction technique as different from the other walls, addition of the screed around the mosque for the alignment of the entrances of the mosque and the street levels, addition of varnish to the *minber*, addition of varnish to protect the floor covering at the last comers' hall from the sun and rain, addition of varnish to the door for *mükebbire*, and addition of plaster and washing on the wall separating the passage and storage, addition of tie beams to the stone bases, addition of drainage system with 2 m gaps around the mosque and addition of the water insulation to the walls under the ground not observed, and addition of timber shutters to the windows without wrought iron and at the ground floor level proposed but not realised, and addition of daily life objects: plastic tabourets, wall laps, etc. applied in spite of its unproposed state; reinforcement of micro cracks with stitch not observed; presentation of the mosque mass slightly; passage of mosque mass as closed space instead of its authentic semi-open space state and last comers' hall as surrounded by walls, and presentation of the lot of the mosque with full legibility of its authentic state were interventions of 2013 restoration.

3.1.4 Salihli District

Salihli is a district of Manisa City. It located at the east of Manisa City centre (Figure 3.36). Salihli's history is based on the Sardes/Sart ancient city. Sardes was the capital city of Lydia. It was invaded by Persians, Romans and Byzantines, respectively.

Turkish tribes conquered Sardes and Alaşehir Castle for the first time in 1075 (Ergül 1992, 7-21). Before this conquest, the region was affected by many disasters such

as earthquakes, floods, etc. starting from the 1st century AD. Thus, Sardes City lost its glory. Mongols (*Moğollar*) were successful in Köseadağ War dated 1243. Sardes was taken from the Byzantines in 1313 as the second time by Aydın Bey. Sardes was affiliated with Aydınoğulları Principality. Western Anatolia Principalities accepted the domination of Ottoman Empire in 1390-1391. But, with the invasion of Anatolia by Timur in 1402, Sardes was affiliated again with Aydınoğulları Principality. However, there is not any building in the city dated to Aydınoğulları Period. It is understood that, they did not attach the importance to the city. After that, Ottoman domination was provided in 1425-1426. Salihli was a small village starting with this period. It was famous with its bazaar then.

Veled-i Salih/Salihoğlu village was affiliated with fiefdom (*tımar*) of Cafer Bey *Kethüda* of Anatolian Province according to the “*Aydın Menteşe Livaları Nahiyeleriyle Kal’alarına Ait Tımarları Havi İcmal Defteri*” dated to 1518. This is the first document of Salihli District of today (Ergül 1992, 42-47).

Evliya Çelebi mentions Sart’s state in 1673. The Sart City has 40 villages, a castle in rectangular form at the hill skirts of Sart Mountain, three neighborhoods, 750 houses covered by earthen roof, ... mosque, ... *zaviyes*, khans, baths, vineyards, and gardens at that period. According to Çelebi, in spite of the inner parts of the castle is not in a good condition, the outskirts were in a perfect condition. Veled-i Salih Village 8 km far from Sart is thought as one of these places in perfect condition.

Arundell mentions the caravans’ passage and caravan trade in the region in 1826 (as cited in Ergül 1992, 39). Salihli was still a village in 19th century (Baykal 1990, 313; Ergül 1992, 7). Inscription panels marking the bazaar area were found in Atatürk and Eskicami Neighborhood adjacent to each other. They are dated to 1826 and 1838, respectively (Baykal 1990, 313).

Salihli became *kaza* in 1831. With the construction of the railway stops in Alaşehir, Eşme and Afyon, the goods of the Central Anatolia started to pass through Salihli. In addition to this, the goods of the other districts of Gördes, Demirci, Kula and Selendi were started to be stored in Salihli. Thus, storage buildings were opened. Baykal (1990) mentions the area with the oldest mosques; Burhaniye (1877) and Çarşı Mosque (1875) as the establishment area of the province. Then, Salihli became a *kaza* of Saruhan *Sancağ* in 1876. The settlement developed towards southwest. The government house (*hükümet konağı*), the third oldest mosque of Salihli (1889) opposite to the government house and the train station as an extension of the İzmir-Turgutlu Railway (1875) are here. Ergül (1992) states that the municipality also should had been established in 1877. The

train station was connected to the centre of the district with Mithatpaşa Road constructed in 1880. Saruhan *Sancağ* was separated from Aydın Province in 1923, and its name was changed as Manisa in 1927.

Salihli is at first degree earthquake zone. The destructive earthquakes around the district damaged the settlement: e.g. the one in Soma dated to 18th of November 1919 (BUKOERIRETMC n.d.). Soma is approximately 100 kms far from Salihli. Intensity of these earthquakes were 7 Magnitude in Richter Scale.

Following this, the fire in 1922 also damaged the buildings of Salihli (Baykal 1990, 315).

Damaged buildings were repaired, collapsed buildings were reconstructed after these disasters. First development plan in 1948 for Salihli was prepared. After that, 1973 and 1987 development plans were prepared (Baykal 1990, 316).

3.1.4.1 Çarşı Mosque

Çarşı Mosque is mentioned in this section. Its history and current interventions are investigated.

3.1.4.1.1 Description of Çarşı Mosque

Çarşı Mosque is located in Eski Cami Neighborhood, Salihli District, in Manisa. It is on the Mithatpaşa Street. The area is mostly composed of three to seven storied buildings, which are mostly residential buildings with shops on their ground floors. They date to 1960s-2000s. The area has a gridal layout organized according to 1987 Development Plan. The mosque and its courtyard are bordered by road from its northern, western and southern sides, and by a parking area and a single storied toilet building from its eastern side (Figure 3.37).

The Mosque building (Figure 3.39) is surrounded by a courtyard on its all sides. The courtyard is entered from its three sides: eastern, northern and western. However, low height (approximately 40 cm) of the courtyard wall makes entering to the courtyard from everywhere possible. Eastern, northern and western parts of the courtyard wall are composed of benches and flowers in the pots. The southern courtyard wall is made out of

stone masonry. Mosque mass is elevated from the courtyard's ground level with a basement floor. The prayer hall and the last comers' hall are reached with stairs (Figure 3.38; Figure 3.39). There is an unqualified *şadırvan* repaired in 2011 at the north of the eastern corner of the courtyard. *Musalla* stone is placed at the southwestern corner of the courtyard. There are also trees at the boundaries of the courtyard.



Figure 3.33. A detail from the southern façade showing a row of brick alternating with a cut stone row with a vertical brick between the stones in masonry technique.

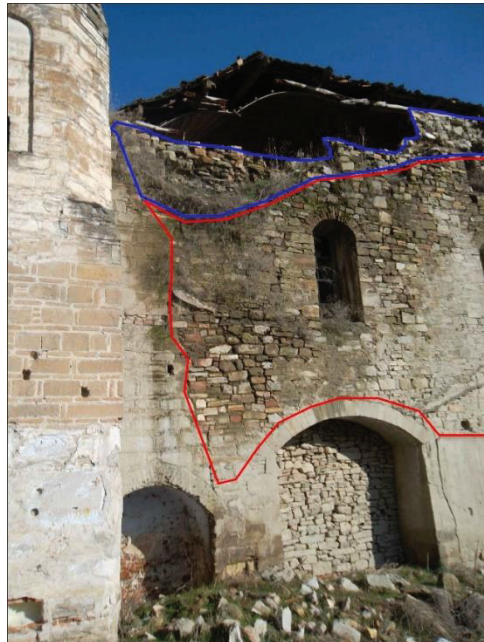
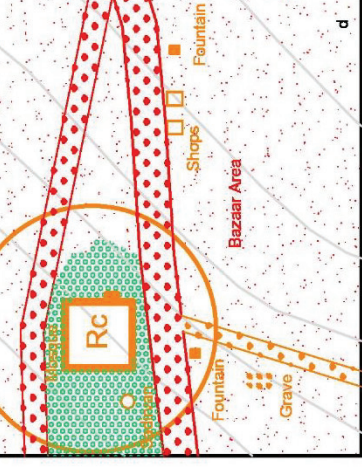
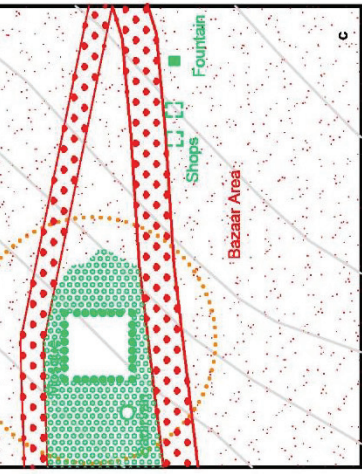
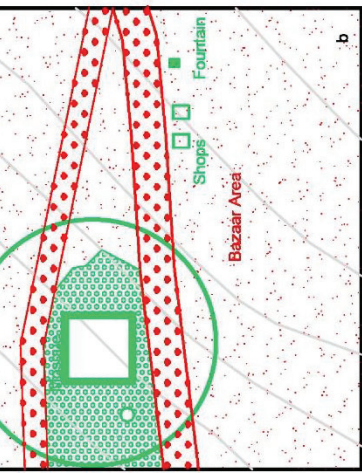
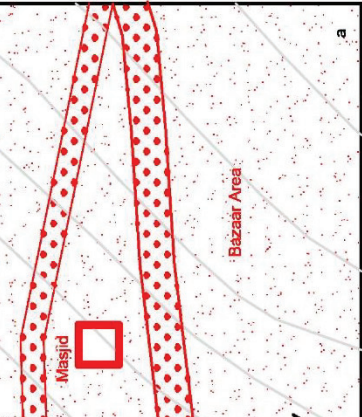


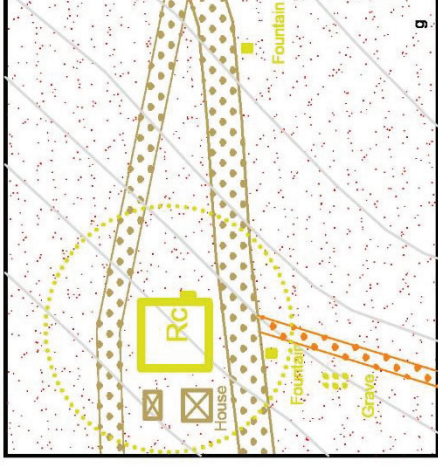
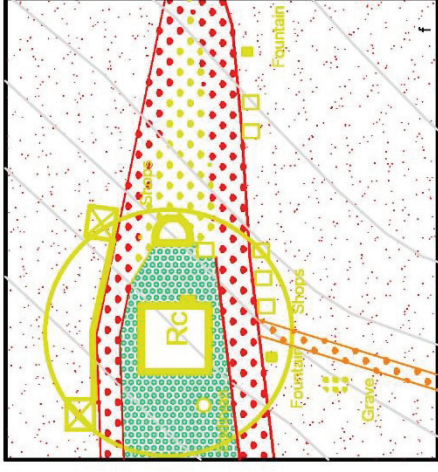
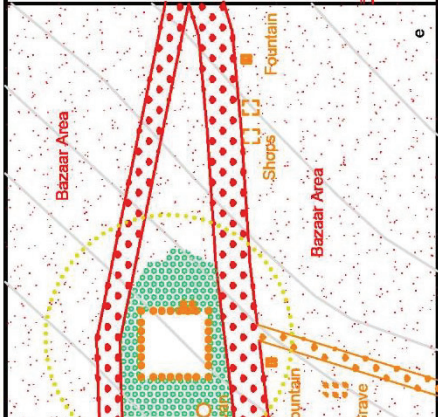
Figure 3.34. Rough stone masonry (blue) and rough cut stone masonry (red) parts of the western wall of Pazaryeri Mosque.



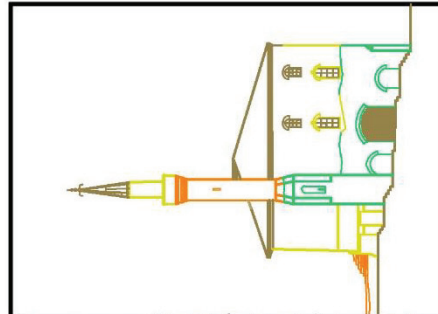
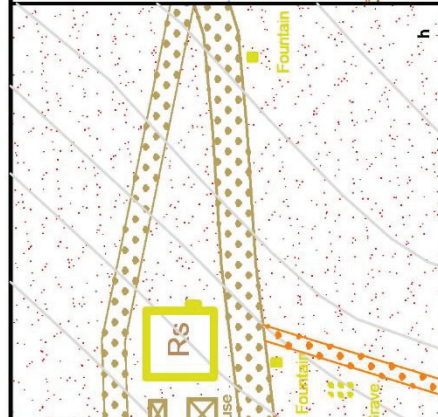
et al. 1989)
Fire

(Acun 2013)
1923 Repair/Reconstruction

(RDPF 2012)
Second half of the 20th century abandonment, dilapidation due to the 1940 landslides (like e settlement.



urvey 2018)
Restoration



1. FUNCTIONS

- Religious Public Building
- Grave
- Bazaar
- D Shop
- ⊠ House
- Fountain
- Şadırvan
- ⊢ Road

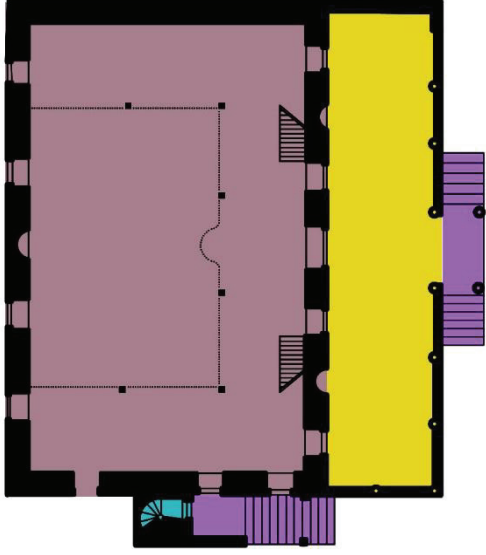
2. CONSERVATION STATE

-Ruins
- RS Restoration
- RC Reconstruction
- Development of Bazaar Area

3. DATING

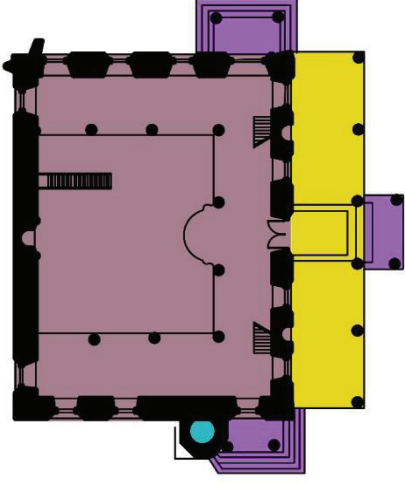
- 1300s (Saruhand Per
- 14th century
- 1500s (Ottoman Peri
- 1600s
- 1700s
- 1800s
- 1900s
- Second H
- 20th centi
- After 2013

Mosque
Akhisar, Manisa



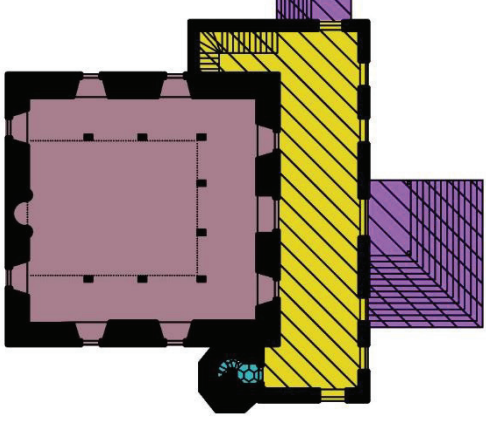
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Mosque
Ödemiş, İzmir



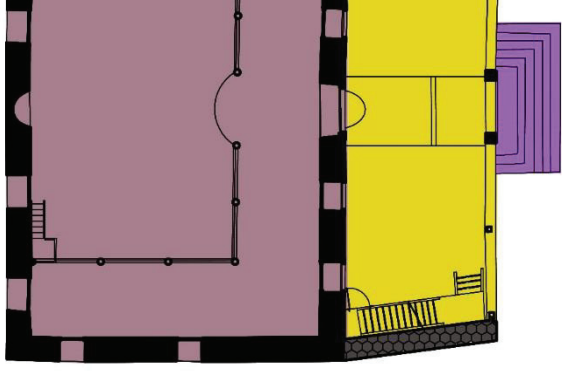
0 1 2 3 4 5 m

Mosque
Yeni Mosque, Bergama, İzmir



0 1 2 3 4 5 m

Mosque
Pazaryeri Mosque, Gök



1747

Revised from Kuyulu 1992

Prayer Hall



Last Corners' Hall/Porch/Verandah



Minaret



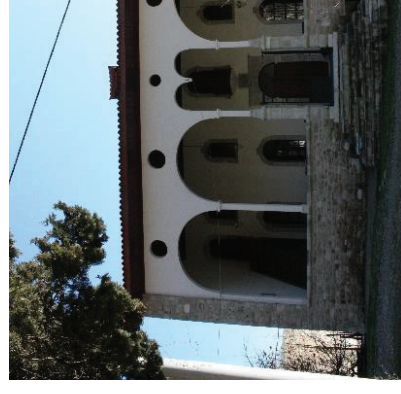
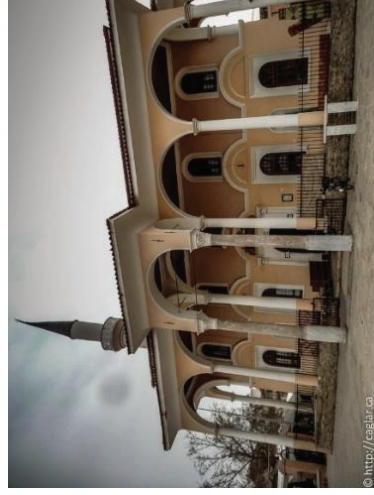
Entrance



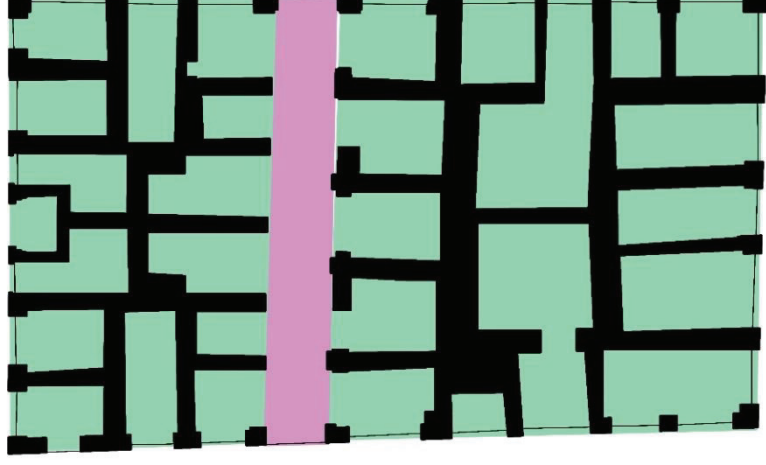
Additional Space



Intervened Ele

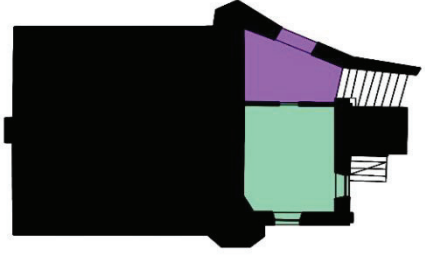


Başdurak Mosque, Izmir



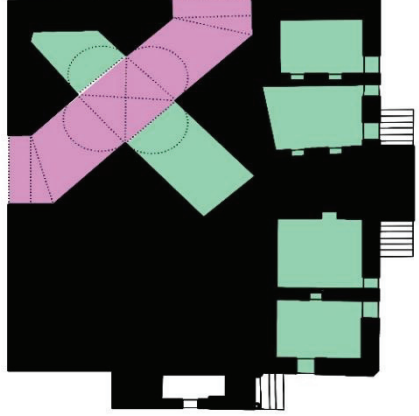
0 1 2 3 4 5 m

Izmir



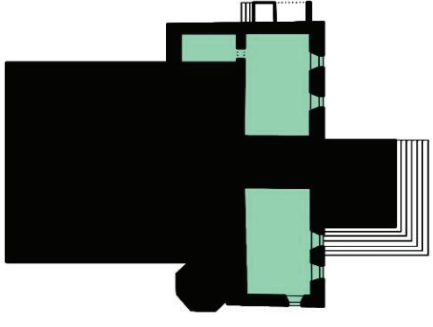
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Mustafa Ağa) Mosque Akhisar, Manisa



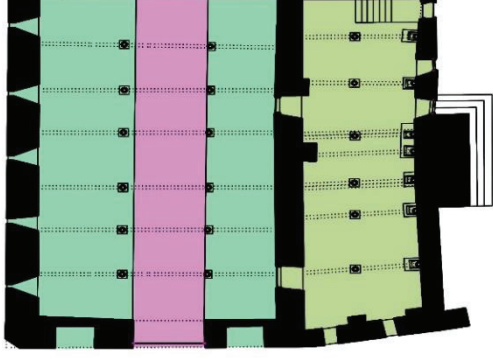
0 1 2 3 4 5 m

Izmir



0 1 2 3 4 5 m

Pazaryeri Mosque, C



0 1 2 3

1632

-

Beginning of the 18th century

Revised from Mastar Architecture n.d.

1747

Revised from Kuyulu 1992

1813-14

Revised from Kuyulu 1992

1874

Revised from RD

Shopping Space

Storage

Passage

Entrance



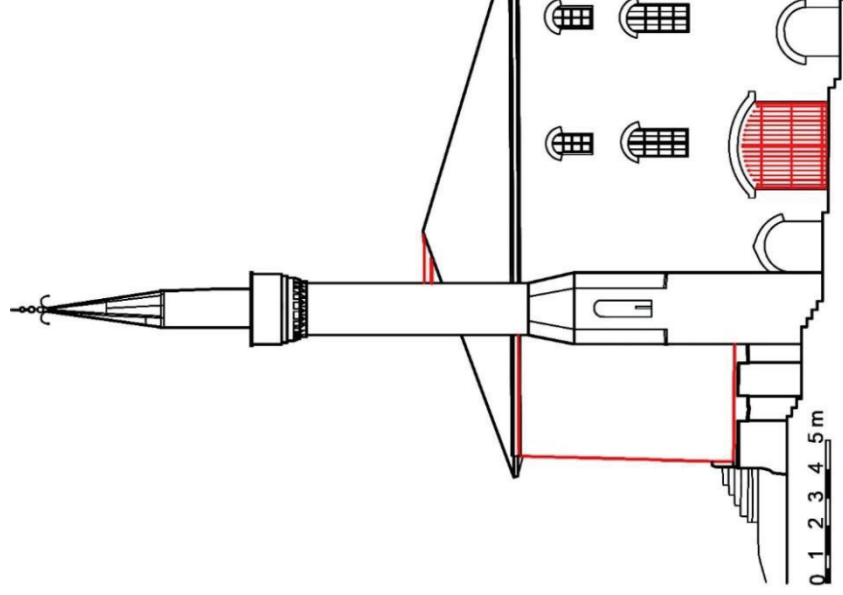
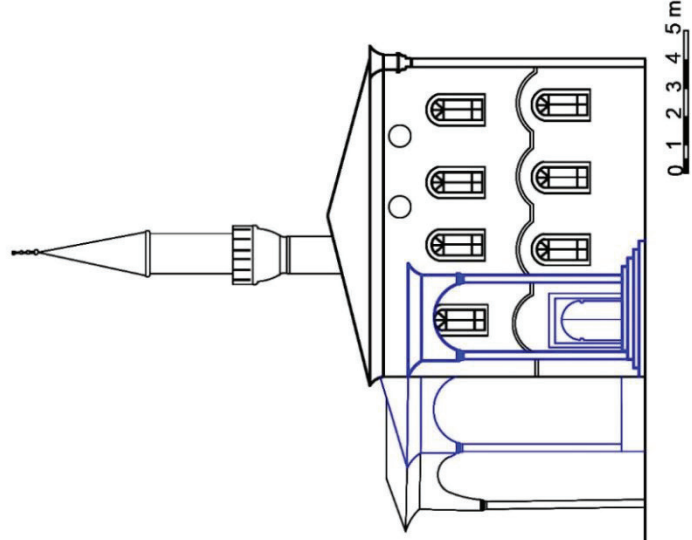
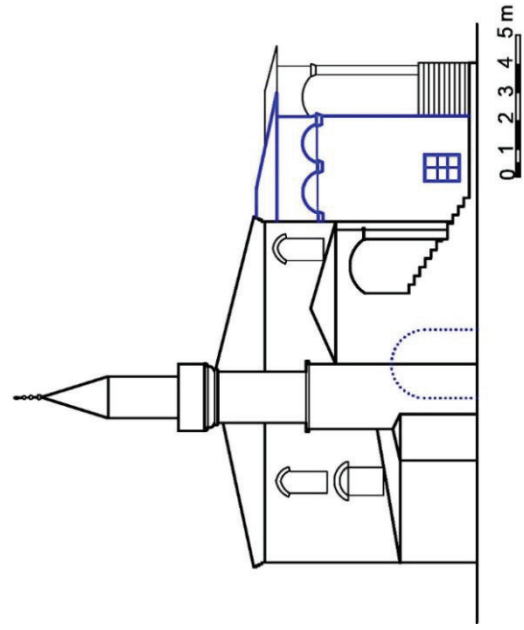
ne Mosque

Mosque
Akhisar, Manisa

Ödemiş, İzmir

Pazaryeri Mosque, Gördes,

ade



ition Date

1747

1838

1874

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-

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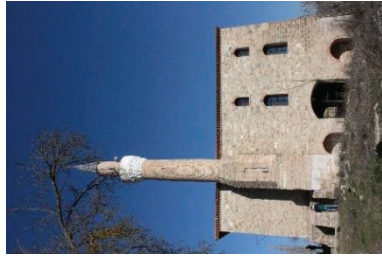
Revised from RDPF 2012

end

— Elements with restitution problems at the mosque: walls of Last Comers' Hall, iron door of passage and opening at the roof.

— Elements of the similar mosques compared to solve the restitution problems: Last Comers' Hall: eastern and western facades are opened at the elevated mosques, no opening at the roof, and no iron door at the

ure



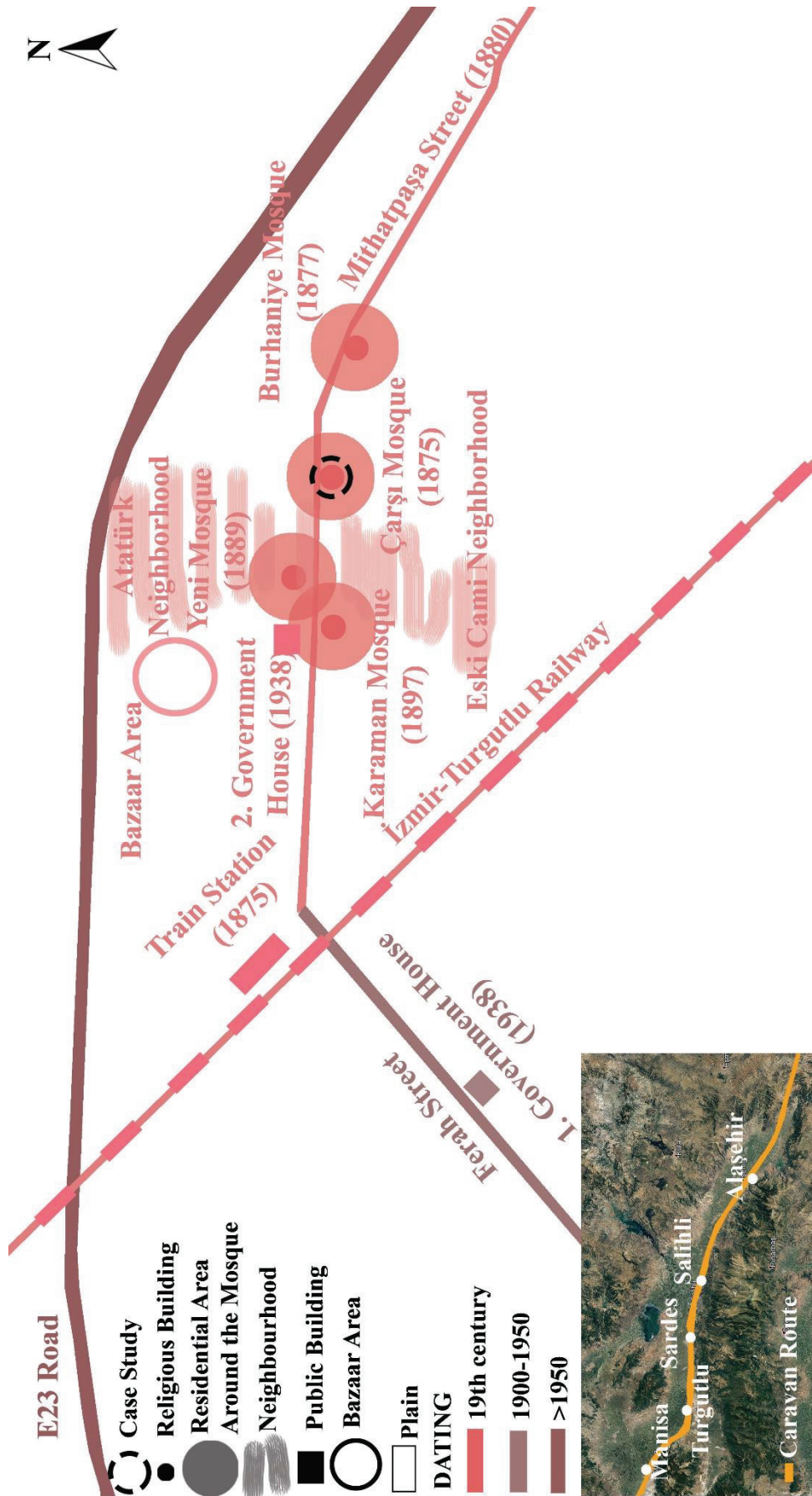


Figure 3.36. Urban development around mosques in Salihli Centre.



Figure 3.37. View of Çarşı Mosque from the southeast.
(Source: Büyükkılıç-Koşun 2017)



Figure 3.38. Çarşı Mosque as viewed from west.



Figure 3.39. Çarşı Mosque as viewed from north.

The symmetrical planned mosque is composed of square planned prayer hall with a dome in front of the *mihrab* and a gallery floor circumscribing the domed central portion. This is the U planned *mahfil* for women. A rectangular planned last comers' hall is at their north, a minaret is adjacent to the north of the western wall of the prayer hall and

entered from this hall, and a square planned basement floor is reached from the east with a rectangular door 46x86 cm. Roof of the prayer hall, women's section and last comers' hall are covered with new over and under tiles. There are four upper and four lower rectangular windows with depressed arches on them and four square ventilation loophole at the basement floor level at the southern wall, four upper and four lower rectangular windows with depressed arches on them and two square ventilation loophole and a rectangular door at the basement floor level at the eastern wall, a main entrance door on the central axis, two rectangular windows with depressed arches and a semicircular arched *mihrab* niche between them at the west and a rectangular window with depressed arch on it and a rectangular door at the east of the northern wall, and four rectangular windows with depressed arches on them at the upper part of the western walls and a rectangular window with depressed arch on it, a door, two rectangular windows with depressed arches on them at the lower part placed respectively at the same line from north to south at the western wall. Upper windows are related to the *mahfil* for women except the two ones at the southern wall positioned on both sides of the projected *mihrab* niche at the central axis. Windows are with stone casings. Entrance to the building is provided from the semi-open last comers' hall. Entrance to the prayer hall is provided from the timber door at the centre of its northern wall. Two timber *mahfil* for *müezzin* located at the west and east of entrance door are like welcoming elements. A timber stair reaching to the *mahfil* for women is at the northeastern corner of the prayer hall and at the east of the eastern *mahfil* for *müezzin*. Prayer hall is divided into three *sahın* perpendicular to the *mihrab* niche by the timber columns carrying the *mahfil* for women. There are eight columns and they start from the ground and reach to the first floor. Semicircular planned brick *mihrab* at the centre of the southern wall of the prayer hall is plastered. A timber sermon chair is at the east of the *mihrab* niche and between two windows. A timber *minber* is at the west of the *mihrab* niche. Central *sahın* of the prayer hall is covered by an elliptical timber dome. Other ones are covered by a flat timber ceiling. The floor is covered with timber, too. There are also daily life objects such as air conditioner, wardrobe, plastic tabourets, sound system equipment, etc. There are timber balustrades between the columns carrying *mahfil* for women. Columns are attached to each other with semicircular arches. There are rosettes on both sides of these arches. There is a semicircular timber balcony along the symmetry axis at the northern part of the *mahfil* for women. It is used to store the vacuum cleaner. Its floor is covered with new timber. Fronton (*alınlık*) of the floor of the *mahfil* for women also is also a timber element.

Minaret is entered from the timber door at the north of the western wall of the prayer hall. It is composed of a square planned *kaide*, transition element from *kaide* to body, circular planned body, two cornice of *şerefe*, two *şerefe*, *petek*, *külâh*, and *alem* (from down to up). Its *şerefes* are reached with doors. Entrance façade of the mosque is behind the altered last comers' hall mass. It is carried by columns attached to each other with semicircular arches. There are balustrades between the columns. There are shoe cabinets on both sides of the main entrance door. Its floor is covered with travertine.

Prayer hall and *mahfil* for women is covered with a hipped roof. Last comers' hall is covered by a lean-to roof. The walls of the prayer hall are out of rough stone in masonry technique approximately 110 cm alternating with four rows of brick (Figure 3.41) and covered with plaster at the interior. The dome, columns, arches and floors at the prayer hall and last comers' hall are made out of timber (Figure 3.40). The ones at the prayer hall are plastered also. Minaret elements are plastered and painted except the *alem*, *külâh* and *kaide*. *Külâh* is covered with a new metal sheet and *alem* is made out of metal.



Figure 3.40. Timber columns, arches, dome of Çarşı Mosque.



Figure 3.41. Construction technique of the wall, Çarşı Mosque.
(Source: Google Maps 2015)

3.1.4.1.2. History of Çarşı Mosque

Çarşı Mosque was built in 1875 and it was started to be used in 1885 (*Müftülük* Archive as cited in RDPF 2012). It is seen that the building was constructed at the late period of Ottoman Empire. This period was also a transition period of the area from a village to a city. The mosque was a building in/near a bazaar area (Figure 3.42). Before the 2014 restoration, it was composed of a square planned prayer hall enriched with a U planned gallery floor: *mahfil* for women, a rectangular planned semi-open last comers' hall and a minaret adjacent to the prayer hall from its northern and western sides, respectively. The traces observed prior to restoration put forward that the last comers' hall's roof was carried by timber columns (RDPF 2007) (Table 3.16). It is seen that there are similar last comers' hall samples with walls at their eastern and western sides. Their roof was also hipped for the prayer hall and last comers' hall; roofs of Kale Cafer Paşa Mosque (1819-1820) in Denizli and Irlamaz Village Mosque (second half of the 19th century) in Turgutlu (Table 3.17). Similar samples present that a semi-open last comers' hall is present; the Karaosmanoğlu Mosque in Zeytinlioiva (1747) and Gürcüzade Mosque (1811) in Ödemiş. Kuban (2016) mentions that the minarets are not generally original because of their vulnerability against earthquakes. Thus, Çarşı Mosque's minaret should had been proportional with its mass originally.

A few shops constructed to its surrounding site with the construction of Mithatpaşa Road in 1880 (Figure 3.42b).

Collapse in its roof, last comers' hall and minaret should had been caused by the above mentioned disasters in 1919 and 1922 (Figure 3.42c).

The building was repaired after that period (Figure 42d). Inscription panel at its last comers' hall presents the repair/intervention date of the building as 1930 (RDPF 2007). The collapsed last comers' hall was altered with a reinforced concrete mass and it was enlarged towards the north. The roof of the prayer hall was reintegrated as an independent roof. Minaret was reintegrated out of briquette with two *şerefes* in the 1930-2000s period. Unqualified reinforced concrete addition of masses on both sides of the building; east and west, lengthening seven windows, alteration of these windows and a door as openings at the ground level of the eastern and western façades for reaching to the mass additions, unqualified *şadırvan* addition to the north of the courtyard should have been also realized at the same period.

Development plans dated to 1948, 1973 and 1987 gave way to a gridal layout (Figure 42e). Apartment blocks, multi-storied buildings were started to be constructed.

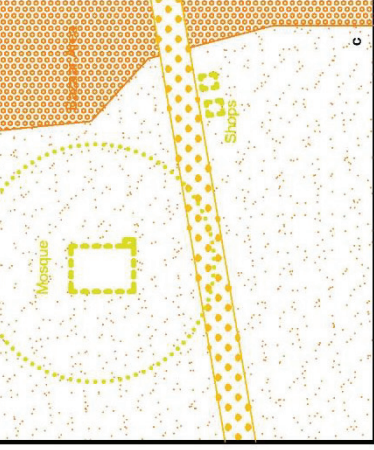
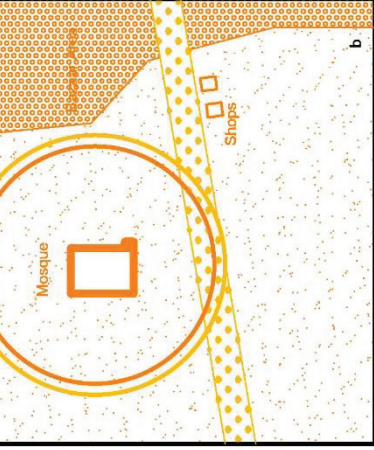
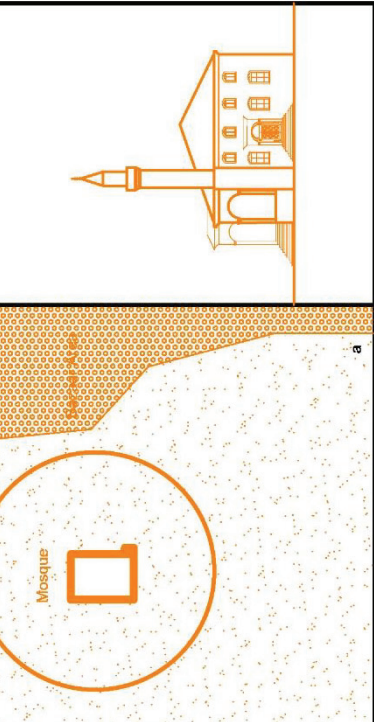
The Çarşı Mosque was restored in 2014 (Figure 42f). Unqualified reinforced concrete mass additions were removed. The closed last comers' hall was altered with a semi-open one. Sizes of the seven openings (altered windows) mentioned above were shortened as in their authentic state, and all of the openings (eight openings) were altered as windows and door as appropriate to their authentic state. Gypsum ornamentations at the interior façade of the dome were renewed. Interior and exterior plasterings of the building walls were renewed except from the *kaide* of minaret; its plastering was only cleaned. In addition to them, removal of the unqualified timber separator at the *mahfil* for women, and removal of the concrete lintel on the wall of the prayer hall; cleaning of the paint at the timber joineries, cleaning of the timber ceiling coverings, cleaning of the paint at the main entrance door, cleaning of the paint at the *mahfil* for women door, cleaning of the paint at the *minber*, cleaning of the paint at the timber sermon chair, cleaning of the plastering at the *kaide* of the minaret, cleaning of the rust at wrought iron railing, cleaning of the paint at the casings, cleaning of the paint at the balustrades of *mahfil* for *müezzin*, cleaning of the paint at the timber stairs, cleaning of the dirt layer at the plaster moulding applied as proposed, and cleaning of the dirt layer at the body of minaret, cleaning of the plasterings at the interior columns and cleaning of the debris at the basement floor with unobserved application state; reintegration of the cracked parts at the interior surface of

the dome and reintegration of the plasterings at the column; renewal of the timber joineries, renewal of the timber floor coverings, renewal of the timber ceiling coverings, renewal of the ceiling coverings at the *mahfil* for women, renewal of timber elements of the main entrance door, renewal of timber elements of the *mahfil* for women door, renewal of timber elements of the *minber*, renewal of timber elements of the *kürsü*, renewal of timber elements of the roof, renewal of the mortar joints at the *kaide*, renewal of balustrades of *mahfil* for *muezzin*, renewal of timber elements of the stair, renewal of the paint at the façades, renewal of the timber minaret entrance door, renewal of the altered stone paraphets of *şerefes*, renewal of fascia of timber floor, renewal of the ventilation loophole (*mazgal*) and renewal of the *mihrab* niche applied as proposed and renewal of timber elements of the dome, and renewal of the lintels at the northern windows of *mahfil* for women with unobserved realisation state, and renewal of the paint at the *mihrab* niche as unproposed; alteration of aluminum joinery with timber joinery, alteration of mosaic sill with marble sill, alteration of marsilian roof tiles with the over and under tiles, alteration of glass *külâh* covering with lead covering, alteration of concrete courtyard covering with travertine, alteration of form and location of stair adjacent to the western façade, alteration of windows with cabinet, alteration of the upper parts of the *şadırvan*, alteration of incompatible courtyard walls with compatible material applied as proposed, and alteration of iron structure of *külâh* with timber structure and alteration of basement floor covering with travertine with unobserved realisation state; and addition of the infill to the gap under the altered windows, addition of the lime plaster to the interior columns, addition of downspout, addition of gutter, addition of partial marble covering to *şadırvan*, addition of eaves and addition of timber balustrades to the last comers' hall, and addition of lime plaster to the interior columns and addition of distributed water insulation to the basement floor with unobserved realisation state, and addition of unproposed daily life objects; and presentation of mosque mass by removal of additional mass and altering last comers' hall as appropriate to its authentic state, and presentation of lot of the mosque as appropriate to its authentic state excluding the unqualified *şadırvan* were detected (Table 3.15). Finally, Çarşı Mosque reached the state of today.

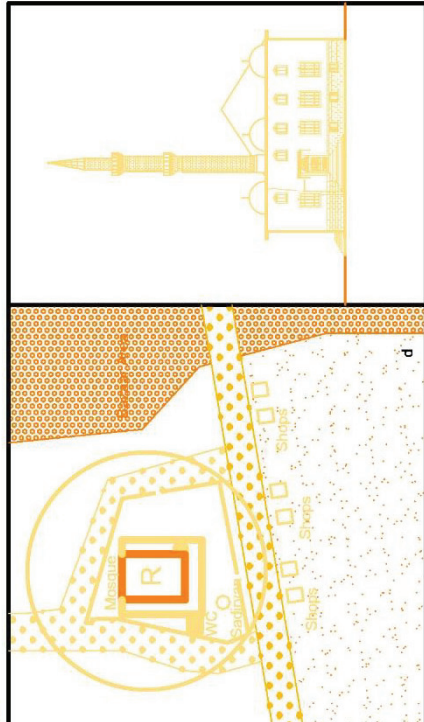
Table 3.15. Interventions at the Çarşı Mosque

Intervention type	Period of Intervention Decision																													
	Intervention decision proposed in the restoration project								Interventions realized during the restoration application								Interventions realized after the approval of the application by the conservation council													
Removal	■	■	■	■	■	■	■	■																						
Cleaning	■	■	■	■	■	■	■	■	■	○	○	○																		
Reintegration	■																													
Renewal	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	○	○													
Alteration	■	■	■	■	■	■	■	■	■	■	○	○																		
Addition	■	■	■	■	■	○																								
Presentation Intervention	■																													

Intervention Decision	■	Applied as Proposed	*	Applied with a Different Detail	X	Not Applied	○	Not Observed	Interventions Unproposed	Çarşı Mosque
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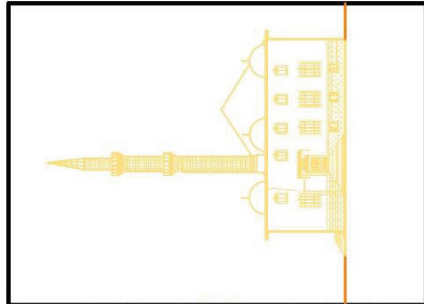
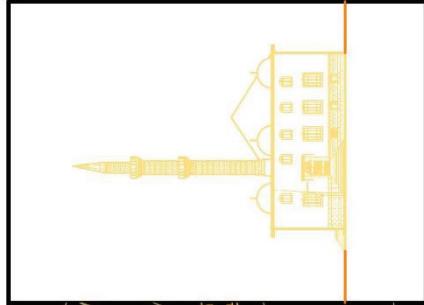
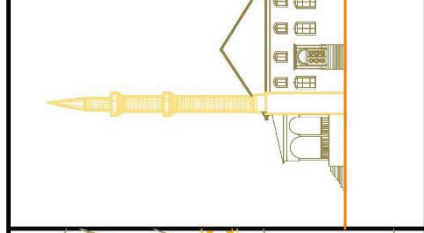
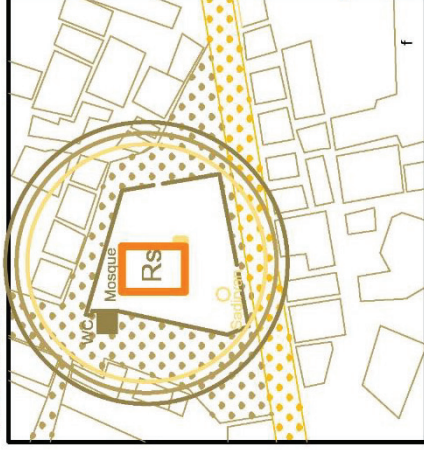
(RDPF 2007)



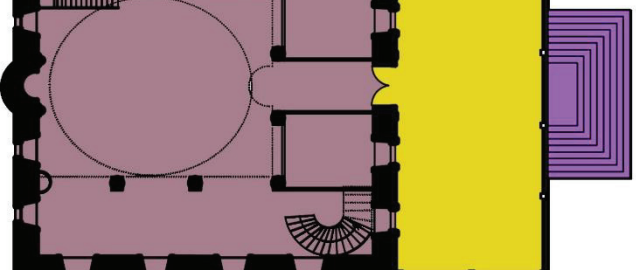

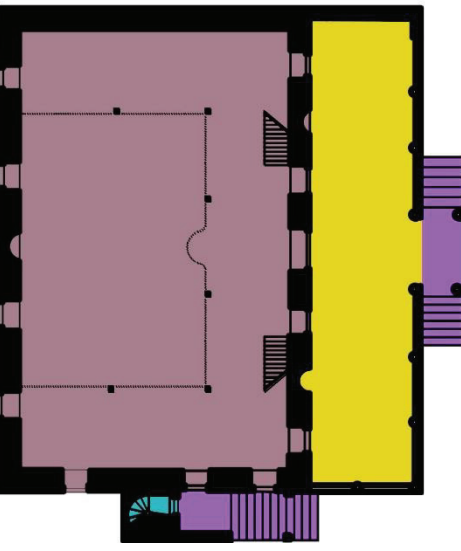

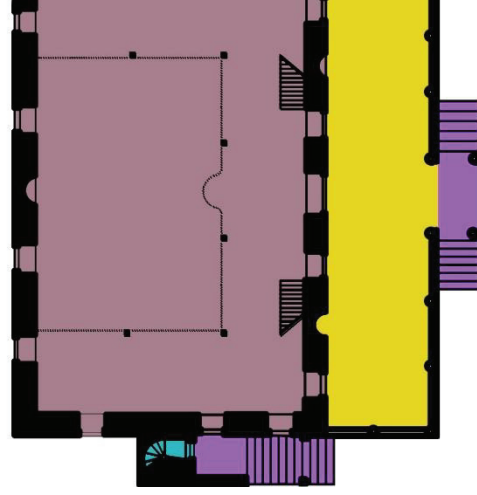
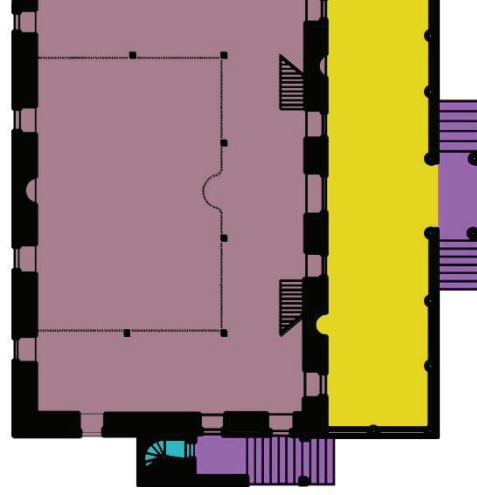

(Baykal 1990)



(RDPF 2012)



- 1. FUNCTIONS**
- Religious Public Building
 - ▣ Bazaar
 - Shop
 - Şadirvan
 - WC
 - ▬ Road
- 2. CONSERVATION STATE**
-Ruins
 - RS Restoration
 - R Repair
 - Development of Bazaar Area
- 3. DATING**
- 1800s
 - 1875
 - 1880
 - 1900s
 - 1919
 - 1930
 - 2000s
 - After 2014

<p>Çarşı Camii Salihli, M</p>	 <p>0 1 2 3 4 5 m</p>	<p>Denizli</p>  <p>0 1 2 3 4 5 m</p>	<p>1877</p> <p>Revised from I</p>	<p>Additional Space</p>		<p>Büyükkılıç-Koş</p>
<p>Kate Cater Faşa Camii</p>	 <p>0 1 2 3 4 5 m</p>	<p>Ödemiş, İzmir</p>  <p>0 1 2 3 4 5 m</p>	<p>1819-20</p> <p>Revised from Çakmak 1991</p>	<p>Minaret</p> <p>Entrance</p>		<p>Denizliliyim n.d.</p>
<p>Mosque Akhisar, Manisa</p>	 <p>0 1 2 3 4 5 m</p>	<p>1811</p> <p>Revised from RDPF as cited in Daş 2016</p>	<p>1811</p> <p>Revised from RDPF as cited in Daş 2016</p>	<p>Prayer Hall</p> <p>Last Comers' Hall/Porch/Verandah</p>		<p>Çağlarca n.d.</p>
<p>Mosque Akhisar, Manisa</p>	 <p>0 1 2 3 4 5 m</p>	<p>1747</p> <p>Revised from Kuyulu 1992</p>	<p>1747</p> <p>Revised from Kuyulu 1992</p>	<p>Prayer Hall</p>		<p>BP C n.d.</p>

Mosque	Zeytinliova Karaosmanoğlu (Hacı Mustafa Ağa) Mosque	Gürcüzade Mosque	Kale Cafer Paşa Mosque	Irlamaz Village Mosque	Çarşı M
Image					
Construction Date	1747	1811	1819-20	Second half of the 19 th century	18 th
Restoration	-	-	-	-	Revised from
Notes	-	-	-	-	-
Photographs					
Source	Panaromio C n.d.	Flickr n.d.	Denizli Haber n.d.	Gürbülk 2016	Büyükkılıç-F

— Elements with restitution problems at the mosque: altered **Last Comers' Hall mass** and **entrance space**.

— Elements of the similar mosques compared to solve the restitution problems: **Last Comers' Hall**: eastern and western facades opened or closed, and sheltered or without sheltered

CHAPTER 4

ASSESSMENT

Values of Haki Baba Mosque, Göktaşlı Mosque, Kırkağaç Kabasakal Mosque, Gördes Pazaryeri Mosque and Salihli Çarşı Mosque, and their value accumulation process are evaluated; and impact of current interventions among the case study mosques are assessed in this chapter.

4.1. Evaluation of the Values of The Case Study Mosques and Their Changes

Evaluation of the values of the case study mosques and their period by period changes are introduced in this section.

4.1.1. Values of Haki Baba Mosque and Their Changes

Values of Haki Baba Mosque and their changes in accordance with the historical periods of the case study building are introduced in this section.

1371 – 1651/1652 Period:

Starting with the 14th century, integral beauty perceived as a result of harmony with natural setting, organic organisation of routes, balanced relationship of the modest building with its natural setting, a human scale rural site, vernacular design elements and construction technique had started to form. In turn, picturesque value was formed (Figure 4.1).

Starting with its construction as a *zaviye* in 1371, rural site was surrounding the building in which the secluded (*münzevi*) dervishes lived. Seclusion (*inziva*) life was based on a life away from civilization. Spiritual value was coming from this rural site - secluded religious function relationship. The monument and its place has acquired spiritual value, which has been sustained until today (Figure 4.1).

Appropriate utilisation of local building materials compatible with the natural setting gave way to an artistic quality. Artistic characteristics considered at the beginning of its creation process; asymmetrical rectangular plan type, prismatic mass, earthen flat roof, rectangular doors and windows were the characteristics/elements forming its virginity value (Figure 4.2).

The *zaviye* is also a representative of *Saruhanogullari* Period *zaviye* with its asymmetrical plan type, and construction technique composed of adobe mud brick masonry and covered by mud plaster. Thus, it has rarity value at an average level (Figure 4.2).

Zaviye started to gain age value between 1371 - 1651/1652 period with the passage of time (Figure 4.2).

1651/1652 – 1940 Period:

Besides their religious functions, *zaviyes* were part of colonization realized by dervishes (Barkan 1974, 283). With the formation of Ottoman Empire, the cultural status of *zaviye* function in the public was changed. *Zaviyes* were converted/closed in time. Their functional conversion was a part of the natural process of their usage. Thus, conversion of Haki Baba *Zaviye* into the masjid sustained the significance of the sacred place and its cultural status from the view point of the community of this period. Cultural value of the masjid was high.

The natural setting with a single building for seclusion was damaged; residential area which developed around the masjid altered the picturesqueness value of the sacred site (Figure 4.1). Addition of a fountain to the north of the courtyard entrance as adjacent to the eastern wall of the mosque was a continuation of the construction of repetitive traditional design elements in site scale.

From the contemporary view point, the area was a sacred place as a masjid as well, but, a traditional neighbourhood had developed around the masjid converted from *zaviye*. The relationship of rural site – secluded religious functions has not been sustained completely. Settlement density started to increase and the building for seclusion became part of the developing settlement with its new hipped roof. In turn, the monument and its site partially lost their spiritual value (Figure 4.1).

Artistic characteristics considered at the beginning of the creation process was still legible but alteration of its original earthen roof with hipped roof hindered this legibility partially; virginity value decreased (Figure 4.2).

The masjid was still a representative of its construction period with its plan type and construction technique; rarity value at an average level was sustained (Figure 4.2).

Age value of the building was damaged to some extent with the alteration of the earthen roof with a hipped roof. But, it was also provided the preservation of the building at the same time (Figure 4.2).

1940 - 1956 Period:

In this period, the effects of *Camilerin ve Bunlara Şumulü Olan Binaların Tamir ve İnşalarına ait Fenni Şartname* dated 1936 (Madran 2002, 223-226) were seen. This regulation affirmed new mass additions (“*temelden inşaat*”) such as minaret, toilets and foundation as well as their reconstruction and repair. Addition of unqualified last comers’ hall mass was realized at this period. This was a radical change in the mass characteristics of the building. The prismatic mass, which was carved into the hill skirt, was hidden slightly with the last comers’ hall addition.

The site was still sustaining its harmony with natural setting, balanced open-closed spaces, human scale, and repetition of traditional design elements and construction technique. Thus, picturesqueness value was not damaged (Figure 4.1).

Spiritual value was sustained in its reduced state caused by the conversion realized at the previous period.

Plan and mass characteristics of the Saruhanoğulları *Zaviye* became illegible because of the unqualified mass addition intervention (Figure 4.2). Thus, virginity value was affected slightly.

There is no loss at the plan type and construction technique characteristics; rarity value at an average level was sustained.

The original elements received age; age value were sustained.

1956 – 2000s Period:

1962 development plan effected the scale, the number of stories, and the solid-void organization of the area irreversibly (Figure 4.1). Natural/rural site became lost with the construction of dense residential buildings; apartment blocks. Routes/streets lost its organic character. Open spaces mostly disappeared. The area lost almost all of integral beauty; picturesqueness value.

Inappropriate function at the 1962 development plan caused to usage of rural site as residential area. Building’s usage was continued as a religious building. Different from men, women were using the small space separated with a latticed wall. Building was converted into a mosque with the addition of inharmonious minaret. Praying rituals were

continued to be realized at the building. Its religious qualities were sustained. Thus, spiritual value was sustained. However, women were disconnected from the spiritual atmosphere of the building in their small space separated from the prayer hall.

Removal of the timber posts carrying the eave at the south caused to the reduction in the virginity value. Besides that, alteration of the roof of the prayer hall and the last comers' hall with a single, hipped roof instead of two separate roofs; original void organisation became lost at the façades with the addition of new windows; addition of partial timber covering to the interior walls; alteration of ground floor covered by bricks and then concrete on it instead of a timber floor on the earth layer and alteration of two windows with the *mihrab* niche are different from the design characteristics of the first construction period of the building (Figure 4.2); they affected virginity value. Addition of an *imam* room emphasized its unqualified characteristics contradicting the artistic characteristics considered at the beginning of its first creation process. Characteristics concerning *Saruhanoğulları* Period *zaviye* building became partially illegible. Covering of the walls with cement plaster prevented the perception of the patina. Minaret addition, concrete *minber* addition, ceramic tile covering addition at the *mihrab* niche, daily life objects addition such as decorative elements on the walls, wall clock, ventilator etc., *imam* room addition at the last comers' hall; all of these interventions make the noble patina illegible. These interventions mostly affecting the legibility of patina hindered the virginity value. Sustaining of inharmonious last comers' hall mass, addition of *şadırvan*, reservoir, toilet and concrete balustrades to the courtyard of the building also damaged the building's closed-by open space's original characteristics. Virginity value became partially lost.

Representative plan type and construction technique of Haki Baba Mosque; rarity value at an average level was sustained.

Age value of the monument was reduced to some extent because of loss of the authentic elements that received age.

After 2014 interventions:

Site of the monument which has been changed irreversibly in 1962 development plan in terms of scale, the number of stories, and the solid-void organization of the area could not be reversed (Figure 4.1). They were further damaged picturesqueness value in a decreased state.

Religious function of the building and its awe-inspiring qualities; spiritual value was sustained. However, women's section's visual connection with the prayer hall

provided by the latticed openings was prevented with the alteration of this wall with a solid one but it was solid in its original state. Praying next to the cleaning bucket and in a space used as a storage are not appropriate to the character of praying ritual requiring respect. Thus, perception of spiritual value by women was hindered.

Alteration of solid *şadırvan* mass with the one composed of three fountains adjacent to the interior surface of the eastern wall of the courtyard, alteration of the location of toilet: placing it to the underground, removal of reservoir and concrete balustrades, alteration of disproportional roof with the proportional ones had re-established the original qualities of the closed by open space; courtyard of the mosque to some extent, but not removing the last comers' hall addition (Figure 4.2), addition of a shelter covering the *şadırvan* and underground toilet entrance, and addition of storage space shows the inconsistency at the project. Sustaining of the disproportional minaret also is not consistent with the project removing or altering the unqualified additions. Inappropriate interior and exterior plasterings were renewed. Thus, virginity value could not be purified from the interventions reducing it. Qualified interventions applied such as removal of *imam* room addition, cleaning of timber covering at the wall, alteration of concrete *minber* with the timber one, and removal of some daily life objects can be thought as repair attitude of contemporary conservation approach. Reinforcement of the adobe mud brick masonry walls with timber skeleton system; timber post and lintels, alteration of *mihrab* niche at the southern wall of the prayer hall with wall, removal of the roof system remains; timber posts and lintel, and addition of new timber *mihrab* make virginity value lost at this part because of the physical sustainability insufficiency. Renewal of the plastering not appropriate to the authentic state prevents transmission of the mud plaster information. Besides them, insufficient design of the restoration project: sustaining of roof and floor system inappropriate to its original state; addition of glass screen to the last comers' hall after the restoration application; addition interventions realized at the application phase as independent from the project: addition of balustrades to some parts of the courtyard: to the stairs reaching to the graveyard, to the entrance to the underground toilet, to the courtyard wall, and a step and ventilation holes additions to the courtyard ground are not consistent with the contemporary conservation approach that should be considered in terms of design dimension besides the conservation of the cultural asset. Thus, small amount of the interventions reversing documentary connections of the building; design insufficiency at the restoration project causing the application phase to become a phase to produce the urgent/immediate solutions for them such as shelter

addition to solve the protection problem of people and entrance of the underground toilet from the rain, ventilation hole addition to solve the lighting problem of the underground toilet, step addition formed at the ground of the courtyard as an obligation to provide enough height for the people at the underground toilet; and lack of control of the state of the building after the restoration application resulted in the addition of glass screen caused to almost all decrease in the virginity value. Addition of daily life objects such as clock, *sebil*, electrical panel, etc., and renewal of plasterings also limit the perception of the noble patina; virginity value.

Sustaining plan type and construction technique characteristics of the mosque mostly caused rarity value at average level to be sustained.

Removal of the remains of the roof system; posts and lintel, and alteration of *mihrab* niche caused to loss of the original elements received age. Thus, age value was reduced slightly.

4.1.2. Values of Göktaşlı Mosque and Their Changes

Values of Göktaşlı Mosque and their changes in accordance with the historical periods of the case study building are mentioned in this section.

1493 – 1630 Period:

Starting with the 15th century, a human scale urban site, with organic organisation of streets and lots, balanced relationship of solid-void pattern, with repetitive context elements and construction technique, and integral beauty perceived as a result of harmony with topography had started to form. In turn, picturesque value was acquired (Figure 4.3).

Starting with its erection as a masjid in 1493, a traditional neighbourhood had developed around the masjid. This mutual relationship of accommodation – religious functions were sustained. The monument and its place has acquired spiritual value, which has been sustained until present.

Wooden masjid had virginity value at its first erection time (Figure 4.4).

The masjid had rarity value at an average level as a representative of wooden masjid tradition in terms of its architectural and structural characteristics.

The masjid started to acquire age value in this period.

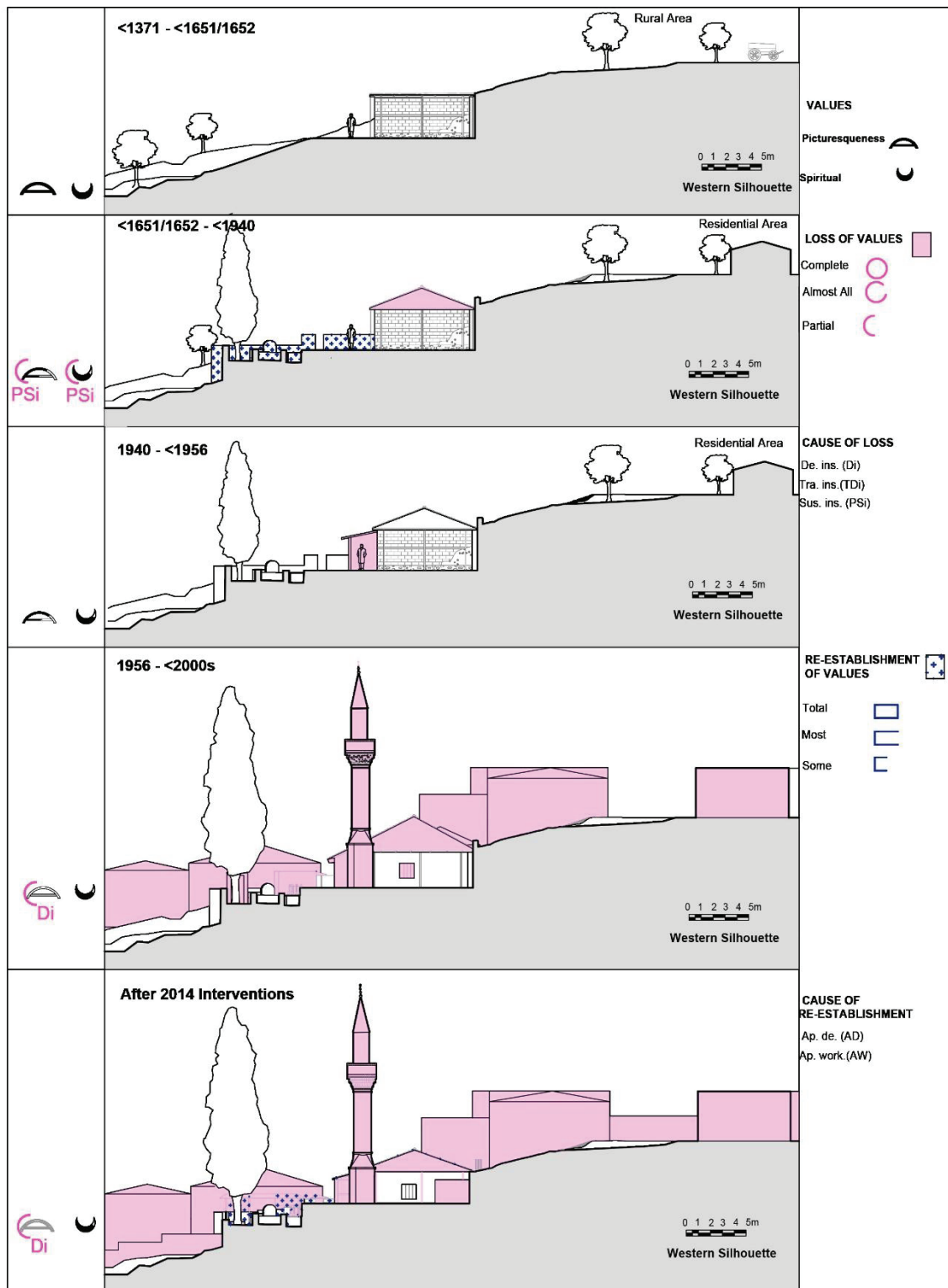


Figure 4.1. Drawings showing site scale values of Haki Baba Mosque and their changes throughout its life span.

1630 – 1880 Period:

Religious buildings have been sacred places of their community during history (Jokilehto 1999, 6). They were conserved, respected, used and sustained as sacred places.

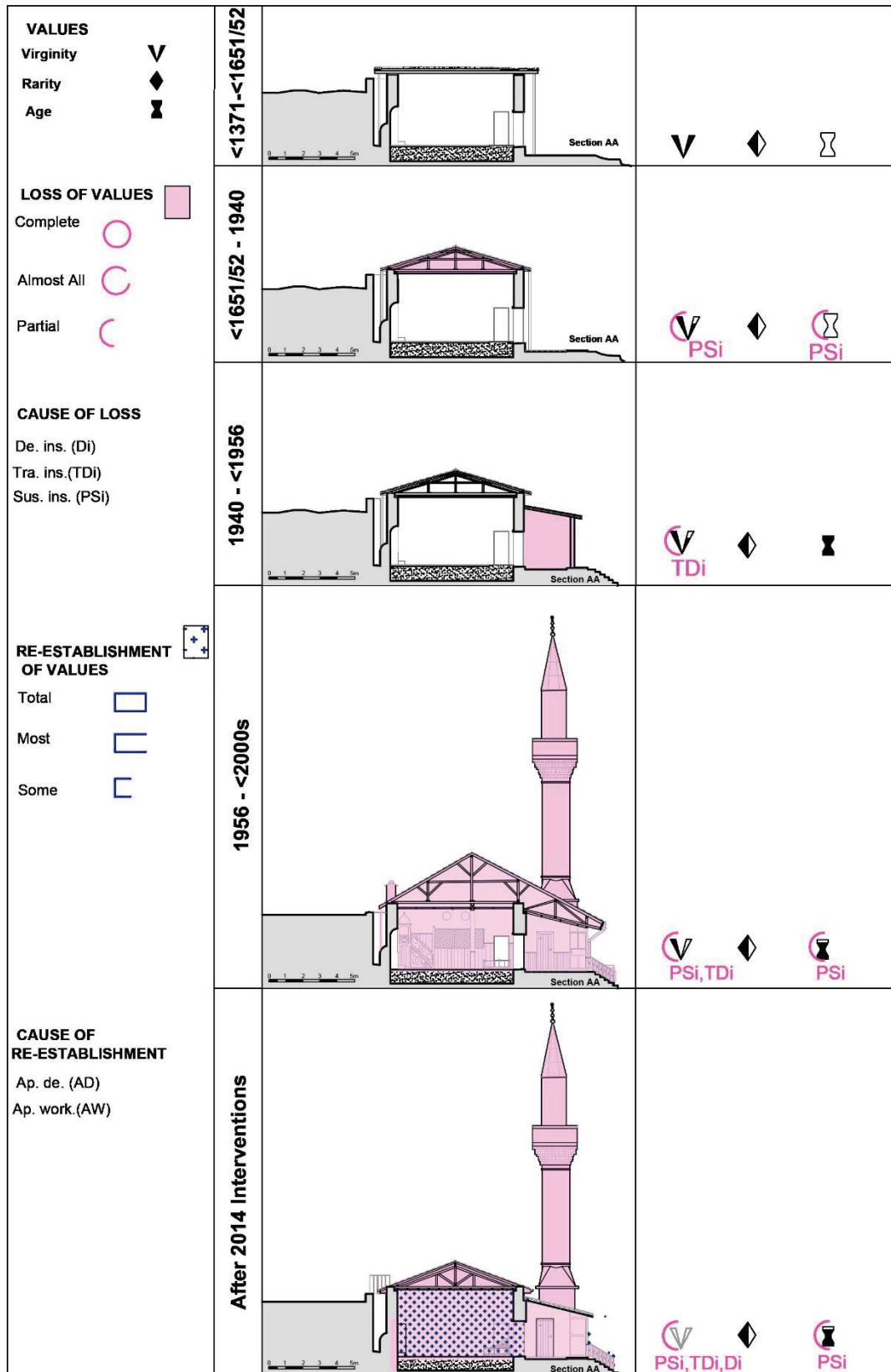


Figure 4.2. Drawings showing building scale values of Haki Baba Mosque and their changes throughout its life span.

Thus, reconstruction of the masjid as a mosque sustains the significance of the sacred place, its usage and its cultural status from the view point of the community of this period.

If the interventions are evaluated from the contemporary view point; after the erection of a mosque at the location of the old masjid; spiritual and picturesqueness values were sustained (Figure 4.3). The mosque was presenting a religious place used as usage in the masjid. The new mosque of 1630 had been integrated to the urban composition as a harmonious and considerate construction.

The building itself had virginity value as a qualified construction of its period with its brick minaret exposed without plastering; walls out of rubble stone and one vertical brick row alternating with one brick row, single domed modest layout and arched windows. Conversion is observed at the virginity value: from wooden masjid of 15th century into a representative of 17th century. The virginity of the mosque is thought to be sustained until the earthquakes at the end of the 19th century (Figure 4.4).

It was an outstanding and rare mosque example with its direct entrance to the prayer hall and its minaret in connection with it. Besides that, it has a chamfered corner making it differentiable from the other similar period buildings. Thus, the building includes complete rarity value.

Age value of the foundation parts of the masjid was sustained. Thus, age value of the monument was sustained at these parts.

1880 - 1906 Period:

Ruined state of the mosque was still significant as a sacred place. However, it could not be used and it was not in an appropriate state in terms of its cultural significance.

From the contemporary view point, since the mosque and the houses in the neighbourhood were partially collapsed in the earthquakes, reduction in the values in both site and building scales had occurred.

Partial loss in the third dimension of surrounding buildings had caused almost all loss of the picturesqueness value (Figure 4.3).

In contradiction to its ruined state, the mosque and its place should have been continued to be valued spiritually. Because a structure may not be eternal and identity of its place can be continuous. Spirituality was a value attributed to the place and it was sustained in spite of the ruined state of the mosque. It is thought that the residential buildings were not totally abandoned by the owners and were partially used, but the mosque could not be used until 1906 repairs. Thus, spiritual value was decreased to some extent.

The mosque lost its virginity partially. The original elements that define the skyline; namely, the dome, and the *alem*, *külâh*, *petek* and *şerefe* were lost (Figure 4.4).

The unity of the monument as an example of its period and its rare characteristics; rarity value was reduced.

Loss of original enclosure system and decoration program resulted with reduction in the amount of authentic elements that traces the monument back to the early 17th century. Age value became mostly decreased.

1906 - 1946 Period:

According to the *Asar-ı Atika Nizamnamesi* dated 1906 (Madran 1996, 62) artistic, scientific, literary, religious, and traditional buildings of the antique period were accepted as historical buildings, but not the Ottoman buildings. Reintegration of the mosque was based on its high cultural status rather than the legal framework. Cultural value and use value of the mosque were high.

If the interventions are evaluated from the contemporary point of view, lost scale caused by the loss of the third dimension of surrounding buildings was re-established to some extent (Figure 4.3). Thus, mostly lost picturesqueness value of the monument was partially re-established.

People started to come together again for prayer in the mosque as a result of 1906 repair. The mosque hosted realization of the traditional rituals and emergence of the moral emotions again. In turn, partially lost spiritual value was re-established.

Virginity value was completely re-established by 1906 repair in accordance with the taste of *İttihat ve Terakki* Period with appropriate designs of the interventions such as conical roof, ornamentations including crescent and star motifs at the rectangular windows and pilasters on both sides of the main entrance door, grooved *petek* of minaret, etc. (Figure 4.4). Transmission of data insufficiency occurred by this new design since the opening arrangement and decoration considered at the beginning of the creation process were made invisible. Some unintervened parts of minaret sustained its legibility: cornice of *şerefe*, body, transition elements, *pabuç* and *kaide*.

The building with these new interventions regained its unity and its rare characteristics; rarity value to some extent.

Appropriate reintegration of the monument in line with the taste of *İttihat ve Terakki* Period gave way to the continuation of accumulation process of the age value.

1946 – 1962 Period:

Although the *Camilerin ve Bunlara Şumulü Olan Binaların Tamir ve İnşalarına ait Fenni Şartname* dated 1936 mentions the removal of the additional parts which do not have value (Madran 1996, 86); the inharmonious mass of last comers' hall was added. The last comers' hall was an unqualified design with its scale, articulation, form and material.

Re-establishment of lost scale caused by the loss of the third dimension of surrounding buildings was continued to be re-established (Figure 4.3).

Spiritual value of the building was sustained. Addition of last comers' hall mass could not present women qualified spaces providing opportunities to become united with the other souls/people in name of God. They could not perceive the spiritual qualities of the mosque. In spite of the continuation of the spiritual value, women were out of this atmosphere.

The last comers' hall, and loss of the remains of the madrasah, fountain and original courtyard entrance caused some reduction in the virginity value since the closed-by open space of the mosque lost its authenticity partially. Cubical mass of prayer hall exposed to an addition was perceived as a patchwork especially from the entrance. It could not be perceived as a square planned mosque of early 17th century anymore. Therefore, its virginity value was reduced (Figure 4.4).

Last comers' hall addition could not affect its representativeness of a 17th century mosque and its rare characteristic. Thus, rarity value of the monument was sustained.

The 1906 interventions started to get old and age value was re-established to a limited extent.

1962 – 2000s Period:

Application of 1962 development plan created irreversible change in the scale, in number of stories, and in the solid-void organization of the area (Figure 4.3). This change gained speed especially in 2000s. Harmony with topography, organic organisation of streets and lots, balanced relationship of solid-void pattern, human scale, and repetition of traditional context elements were lost as a result of application of 1962 development plan. L shaped street located at the west and north of courtyard was also transformed to two lots with this development plan application.

In development plan, functions were appropriate. Göktaşlı Mosque and surrounding residential buildings sustained their functions. Spiritual value was sustained, but women were still disconnected from the spiritual atmosphere; they were using the unqualified last comers' hall mass which is not presenting qualified conditions for them.

Additional unqualified *şadırvan*, *masjid*, entrance and *imam* room affected the building's relationship with its context; lacunae in the courtyard was occupied. Thus, design insufficiency in the interventions not suited to the requirements of a plan including objects to be conserved and transmission of data insufficiency caused by loss of lacunae resulted in the loss of virginity value (Figure 4.4). Transformation of mass composition of the mosque and other obstructing additions such as unqualified courtyard wall adjacent to the chamfered corner hindered the mosque's recognition as a work of art. Unqualified plastering additions at the minaret, partial timber coverings on the interior parts of the walls of prayer hall and daily life objects such as wardrobes, wall lamps, digital clocks, etc. caused partial loss of virginity value at these parts since they are unqualified interventions reducing the elegance of the art work. Design insufficiency in 1962 plan resulted in close location of Ulutepe Street to this historical monument. Vibration problem caused by Ulutepe Street has the risk of further loss of virginity value in the future.

The unqualified courtyard wall adjacent to the chamfered corner could not decrease the mosque's rarity value because the chamfered corner is still sustained.

Authentic elements of the mosque were sustained; thus, age value continues its increase with the passage of time.

After 2013 interventions:

Lack of expropriating the adjacent lots as a trace of the authentic route related to the building shows the insufficiency in the intervention decisions. In addition to this, irreversible change in the number of stories, and in the solid-void organization of the site was continued. Thus, picturesqueness value could not be re-established, moreover it became further lost (Figure 4.3).

Spiritual value of Göktaşlı Mosque is sustained. Function of Göktaşlı Mosque and surrounding residential buildings is sustained. While the best choice is dividing prayer hall with portable separators according to the interview with the administration (Appendix A and B), no choice was left to women except from using the women's section with depressed ceiling and with insufficient visual connection with the spiritual atmosphere of the mosque.

The removal of entrance, *imam* room, *şadırvan* and *masjid* had re-established the original qualities to some extent, but the monument was not freed from the last comers' hall addition (Figure 4.4). This approach caused to continuation of the problem affecting virginity value. Restitution phases are important to understand the original/authentic parts

of a historical building. After understanding this, conservation of original/authentic remains and their presentation is required. There are some intervention decisions and applications against to this approach: building a new fountain over the remain of the *şadırvan*; providing no reference to the original courtyard entrance, fountain, routes, madrasah, *şadırvan*; and lack of decisions for sampling excavation. Conversion of semi-open last comers' hall to closed space emphasized its unqualified state, this new presentation applied to last comers' hall was not itself a work of art or creative. This mass includes three functions: *mahfil* for women, entrance and *imam* room. Taking shoes off is indispensable at the entrance of a mosque. However, the size of the entrance space and its materials are not appropriate to architectural requirements and architectural conservation theory. Thus, its architectural solution is required. *İmam* room is not a must at the mosques. Thus, removal of this function from Göktaşlı Mosque could have been considered. Lack of ablution space for women and lack of two entrances to the mosque are important problems giving way to the loss of women community. Women are home daytime in contradiction to men. The number of men community is considerable at Fridays. Women may use the mosque at daytime except Fridays. Men may use the mosque on Fridays and at evenings. They can use the mosque at *teravih* month also equally by dividing the prayer hall with a separator. Entrance also can be divided with a separator at *teravih* month and ablution space can be organized for men and women at the *gasilhane* area. Sustaining of unqualified courtyard wall means that the obstruction of the rare chamfered corner feature of the building is sustained. This courtyard wall piece could be removed and a new wall could be designed in the manner that does not obstruct the chamfered corner. Besides the project decisions, its application is also important. Excessive mortar usage at the joints of the walls of Göktaşlı Mosque exhibits unqualified workmanship in contradiction to the craftsmanship at the Ottoman Period. In spite of arch traces of the building were conserved and exhibited at the presentation of the building by not covering them with plaster; not revealing noble patina of age at *petek*, *şerefe*, cornice of *şerefe*, transition element and *pabuç* were caused by inconsistency of restoration design (design insufficiency). Interventions realized unnecessarily or as independent from a project also hinder virginity value. These are eye catching daily life objects, alteration of threshold at the graveyard with iron balustrades, etc. Using sufficient number of daily life objects and considering to organising/storing problem of eye catching daily life objects in the preparation phase of restoration project could be a factor affecting the conservation values positively. Virginity value could not be re-established. Technical insufficiency at

the drainage system resulted in salt crystallization and microbiological formation at the exterior parts of the walls of prayer hall and there is potential of salt crystallization and microbiological formation at the interior parts of these walls. This problem may cause further loss of virginity value at the next periods.

Rare characteristics; rarity value of the monument were sustained caused by there is no irreversible interventions damaging its rare qualities.

Authentic elements received age; age value were sustained.

4.1.3. Values of Kabasakal Mosque and Their Changes

Values of Kabasakal Mosque and their changes in accordance with the historical periods of the case study building are mentioned in this section.

16th century – ≤1841 Period:

Starting with the 16th century, a rural site composed of houses few and far between, with organic organisation of routes, balanced relationship of the modest building with its natural setting, human scale rural site, vernacular design elements and construction technique had started to form. In turn, picturesqueness value was acquired. However, in 1700s conversion of prairie into urban site was started (Figure 4.5).

Starting with its erection as a mosque in 16th century, a traditional neighbourhood had developed around the mosque. This mutual relationship of accommodation – religious functions has been sustained. In turn, the monument and its place has acquired spiritual value, which has been sustained until present.

The mosque had virginity value at its first erection time, and the mosque gained patina and presented it (Figure 4.6).

The mosque had rarity value at an average level as a representative of 16th century religious buildings.

The mosque gained age value with the passage of time.

≤1841 – 1907 Period:

Religious buildings have been sacred places of their community during history (Jokilehto 1999, 6). They were conserved, respected, used and sustained as sacred places. Thus, reconstruction of a mosque sustains the significance of the sacred place, its usage and its cultural status from the view point of the community of this period.

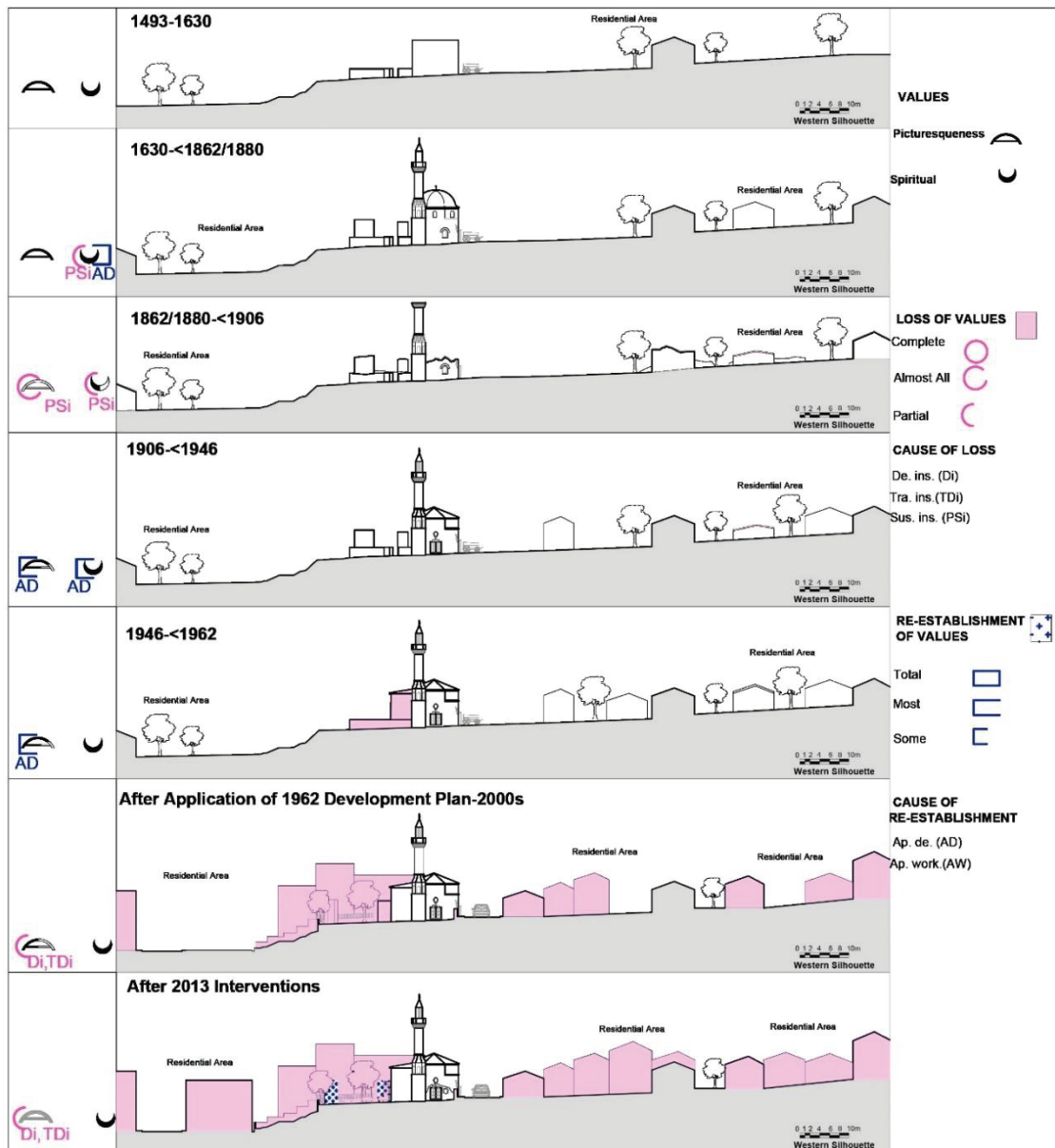


Figure 4.3. Drawings showing site scale values of Göktaşlı Mosque and their changes throughout its life span.

If the interventions are evaluated from the contemporary view point; picturesqueness value could not be sustained completely: despite the new mosque of 1841 had been integrated to the urban composition as a harmonious and considerate construction, its organic organisation is not compatible with the site developing in gridal organisation in 18th century (Figure 4.5). Picturesqueness value sustained its reduction.

After the erection of a mosque at the location of another old mosque; spiritual value was sustained. The mosque was presenting same type religious place usage.

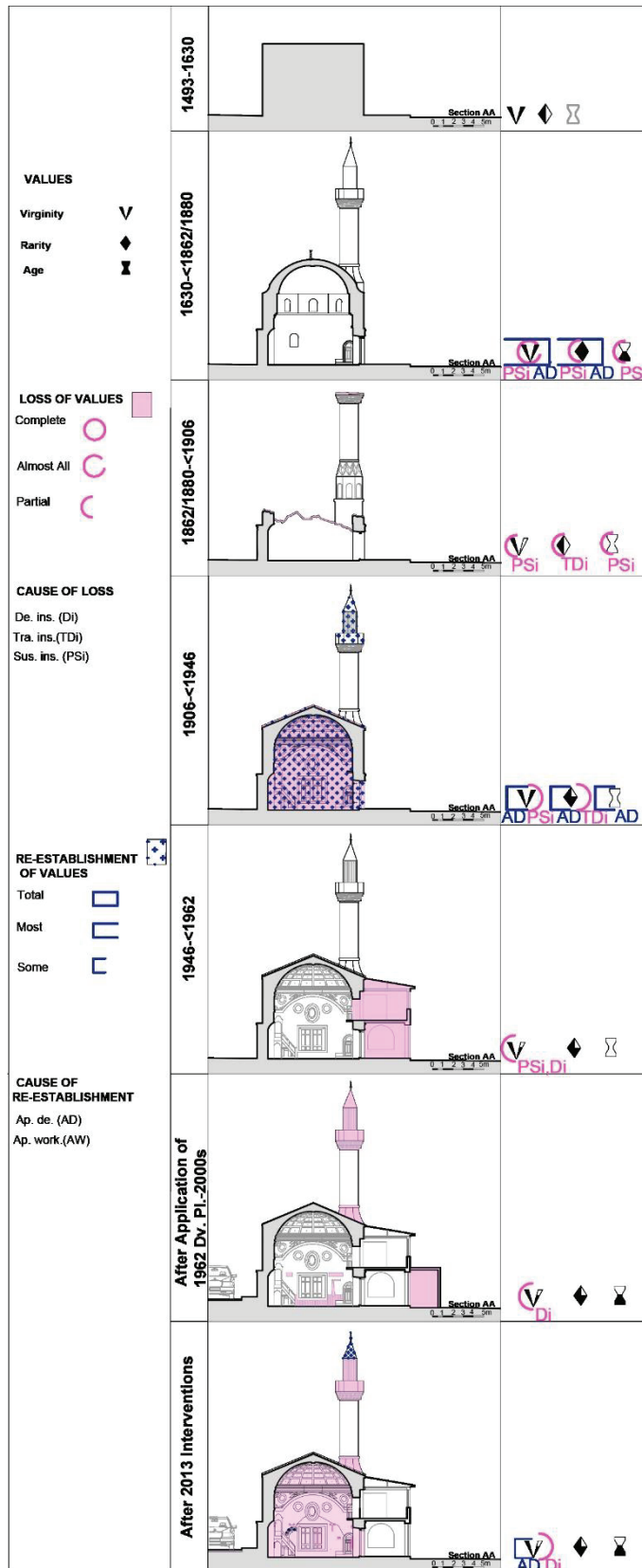


Figure 4.4. Drawings showing building scale values of Göktaşlı Mosque and their changes throughout its life span.

The building itself had virginity value as a traditional construction of its period with walls out of rubble stone, earthen roof, walls with hand drawings and modest layout (Figure 4.6). Conversion is observed at the virginity value: from the mosque of 16th century into a representative of 19th century. The virginity of the mosque is thought to be sustained until the earthquakes at the end of the 19th century.

The mosque as a representative of 19th century mosque has rarity value at average level.

The modest praying space of the 16th century mosque was lost. Thus, age value of the mosque became lost.

1907 - 1919 Period:

Decrease in picturesqueness value caused by the conversion of the prairie into urban site was continued in this period (Figure 4.5).

Spiritual value of the building was sustained. Perception of the spiritual qualities of the mosque and its religious function were sustained. However, religious function was developed; education dimension was added to this function.

Minaret addition as a qualified contribution of this period, the presentation of noble patina of age, and madrasah addition to the historical urban layout as a representative of *külliy*e tradition of Ottoman Empire did not change its authenticity and integrity. Thus, virginity value was sustained (Figure 4.6).

Authentic spatial and structural qualities of a historic building as an integral work of art and as a representative of its period were sustained; rarity value was not affected.

Authentic elements which have gained age; age value were sustained.

1919 - ≤1968 Period:

Ruined state of the mosque was still significant as a sacred place. However, it could not be used and it was not in an appropriate state in terms of its cultural significance.

From the contemporary view point, since the houses in the neighbourhood were partially collapsed in the earthquakes, reduction in the values in both site and building scales had occurred.

Collapse of the residential buildings around the mosque has stopped the decrease in the picturesqueness value caused by the conversion of prairie into the urban site (Figure 4.5). The site's conversion became into the rural instead of urban for a while.

It is thought that the residential buildings were not totally abandoned by the owners and were partially used, but the mosque could not be used until its ≤1968 repair. Thus, spiritual value became reduced. In contradiction to its ruined state, the mosque and

its place should have been continued to be valued spiritually. Because a structure may not be eternal and identity of its place can be continuous.

Kabasakal Mosque had lost its roof and also partially its walls. Partial loss in the third dimension of the mosque, and loss of madrasah and graveyard occurred. Loss of original enclosure system, vertical rectangular windows and decoration program resulted with reduction in the amount of patina that traces the monument back to the early 19th century. Thus, the building and its lot lost its virginity value partially (Figure 4.6).

Kabasakal Mosque lost its earthen roof and decoration program, and its walls were partially lost. In turn, the unity of the monument as representative of 19th century was hindered. As a result of this, its rarity value became decreased to some extent.

Partial loss of authentic elements which have gained age slightly resulted in the loss of age value mildly.

≤1968 - 2005 Period:

According to the *Asar-ı Atika Nizamnamesi* dated 1906 (Madran 1996, 62) artistic, scientific, literary, religious, and traditional buildings of the antique period were accepted as historical buildings, but not the Ottoman buildings. Reintegration of the mosque was based on its high cultural status rather than the legal framework. Cultural value and use value of the mosque were high.

If the interventions are evaluated from the contemporary point of view, application of 1968 development plan accelerated decrease in picturesqueness value of the site which already have a gridal plan organisation and a few storied traditional buildings. Harmony with topography; organisation of streets, lots; balanced relationship of open-closed spaces; human scale; repetition of traditional context elements were sustained. But, density of the buildings increased. Thus, picturesqueness value was reduced slightly (Figure 4.5).

The mosque was started to be used again and people started to come together again for prayer in the mosque as a result of this repair. The mosque hosted realization of the traditional rituals and emergence of the moral emotions again. Spiritual value was re-established.

Lost scale caused by the loss of the third dimension of the mosque was re-established by ≤1968 repair. However, mass addition adjacent to the north of the building, addition of unqualified *şadırvan* and loss of western entrance of the courtyard hindered the virginity value (Figure 4.6). Virginity value of the mosque mass was mostly lost with the interventions such as hipped roof, loss of ornamentations, horizontal rectangular

windows and squarish windows, and mass addition. Transmission of data insufficiency occurred by the plan organisation, roof, opening arrangement and decoration not in line with the taste of early 19th century Ottoman Era and not referring it caused to loss of virginity value. Minaret was completed with cut stones as appropriate to its authentic state. However, usage of brick instead of cut stones at some places of the reintegrated part like a patchwork reduced the virginity value. Besides that, surrounding of the Kabasakal Mosque by roads from its three sides as a result of the 1968 development plan causes to vibration problem and risk of further loss of virginity value at the next periods.

The building with these interventions; hipped roof, ornamentations lost, horizontal rectangular windows and squarish windows could not regain its unity as appropriate to its authentic state representative of 19th century mosque: rarity value could not be re-established.

The monument which have faced to loss of its authentic elements; age value in the 1919-≤1968 period continued to gain age; age value with the passage of time in ≤1968-2005 period in which the monument was reintegrated. However, mild loss caused by further loss, following the damages in 1919-≤1968 period, occurred by the intervention approach of ≤1968-2005 period altering the damaged authentic elements which have received age.

2005 – 2014 Period:

Picturesqueness value of the site around the mosque was sustained; its decrease at mild level (Figure 4.5).

Function of surrounding residential buildings was sustained while new functions; *imam* house, ablution space and dining hall realized in new unqualified mass were added to Kabasakal Mosque's function. Spiritual value was reduced by this new functions preventing the perception of the awe-inspiring qualities.

Addition of huge unqualified mass to the north of the building in the place of the mass addition of the previous period sustained and emphasized the damage at the open-closed relationship of the building (Figure 4.6). Thus, design insufficiency in this intervention not suited to the requirements of contemporary conservation theory and transmission of data insufficiency caused by loss of lacunae resulted in the loss of virginity value in the building. Minaret's virginity value was further hindered because of the plastering addition on its stone masonry parts: *kaide*, transition element from *kaide* to body, body, cornice of *şerefe*, *şerefe* and *petek*. Additional concrete columns, alteration of the location and material of the authentic stair, additional *imam* room, additional doors,

alteration of *mihrab*, *minber* and sermon chair with marble, addition of partial timber and partial marble coverings on the interior parts of the walls of prayer hall and daily life objects such as wardrobes, spot lights, clocks, tapestry etc. caused loss of almost all of virginity value since they are all unqualified interventions reducing the elegance of the art work and making the patina of age illegible. Virginity value became very low.

The building can not represent the 19th century mosque in terms of mass, plan and architectural elements. Additional blind mass damaging the northern wall of the mosque affected the typical characteristics of the Kabasakal Mosque; plan and mass characteristics. Thus, its rarity value is sustained at its decreased state.

Alteration of authentic stair means loss of the authentic element gained age; mild loss of age value.

After 2014 interventions:

The density of the site of the mosque composed of a few storied buildings and roads in gridal organisation was sustained. Picturesqueness value was sustained in its decreased state (Figure 4.5).

Spiritual value of Kabasakal Mosque was re-established with the removal of the unqualified mass. Religious function was freed from the *imam* room, ablution space and dining hall functions, and religious qualities were purified from the obstructing atmosphere created by these functions. Function of surrounding residential buildings is sustained.

Hiding the building with eye catching interventions; a work of art with insignificant additions is a sustained problem changing the virginity value of the building (Figure 4.6). Taking shoes off is indispensable at the entrance of a mosque. However, not referring to the authentic solution of this problem is not appropriate to architectural conservation theory. Restitution phases are important to understand the original/authentic parts of a historical building. After understanding this, conservation of original/authentic remains and their presentation is required. There are some intervention decisions and applications against to this approach: providing no reference to the original last comers' hall, courtyard entrance, fountain and madrasah; and lack of decisions for sampling excavation. Madrasah and fountain remains can be investigated and presented if they can be found. Not referring to the madrasah, fountain, last comers' hall and original courtyard entrance at the presentation of the building also affected its virginity value. Besides that, not referring to the authentic earthen roof, window arrangement and *mihrab* niche framed by timber rectangular element are sustained problem coming from the previous periods.

Interventions realized unnecessarily or as independent from a project also prevents the re-establishment of virginity value. These are addition of plastering on the authentic part of the courtyard wall, eye catching daily life objects and addition of iron balustrades to the courtyard. Removal of the huge unqualified mass was not enough for fully re-establishment of the virginity value of the mosque mass because of sustaining of the spatial organisation damaged by the loss of semi-open last comers' hall and enlarged prayer hall. Decrease in the number of daily life objects used, cleaning of partial timber and partial marble coverings on the interior parts of the walls of prayer hall, cleaning of the unqualified plastering on the *kaide*, transition element from *kaide* to body, body, cornice of *şerefe*, *şerefe* and *petek*, and alteration of marble *minber* and sermon chair with timber and without detail contributes to the virginity value positively.

Rarity value of the mosque could not be re-established. The mosque does not represent plan, mass and façade characteristics of 19th century mosque anymore.

Authentic elements of the monuments lived until the 2009 restorations are sustained. Thus, the mosque continues to gain age; age value with the passage of time

4.1.4. Values of Pazaryeri Mosque and Their Changes

Values of Pazaryeri Mosque and their changes in accordance with the historical periods of the case study building are mentioned in this section.

14th century - ≤1753 Period:

Starting with the 14th century, integral beauty perceived as a result of harmony with natural setting, organic organisation of human scale temporary structures in rural site and routes, and repetition of traditional design elements and construction technique had started to form. In turn, the building and its site have picturesqueness value (Figure 4.7).

Rural site was surrounding the masjid in which the bazaar was set up and temporary functions such as festivals were realized. There was rural site with temporary functions - religious function relationship. Starting with its erection as a masjid in 14th century, the monument and its place has acquired spiritual value.

Artistic characteristics considered at the beginning of its creation process; at the *Saruhanogulları* Period formed virginity value of the mosque. Patina of age occurred on its surface in this period contributed to its virginity value (Figure 4.8).

It was a representative of timber masjid architecture of its construction period. Thus, it had rarity value at average level.

Masjid gained age; age value in between 14th century - ≤1753.

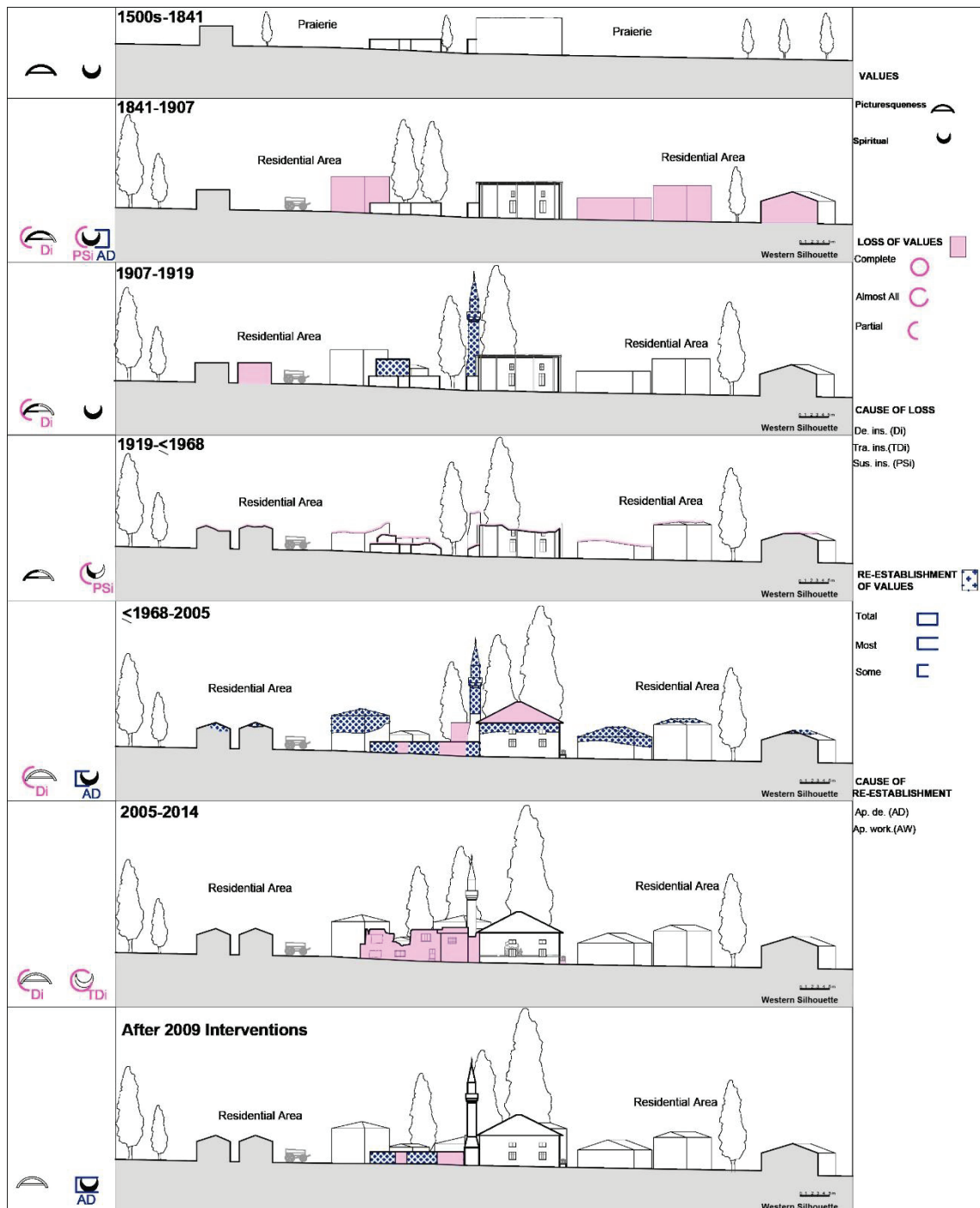


Figure 4.5. Drawings showing site scale values of Kabasakal Mosque and their changes throughout its life span.

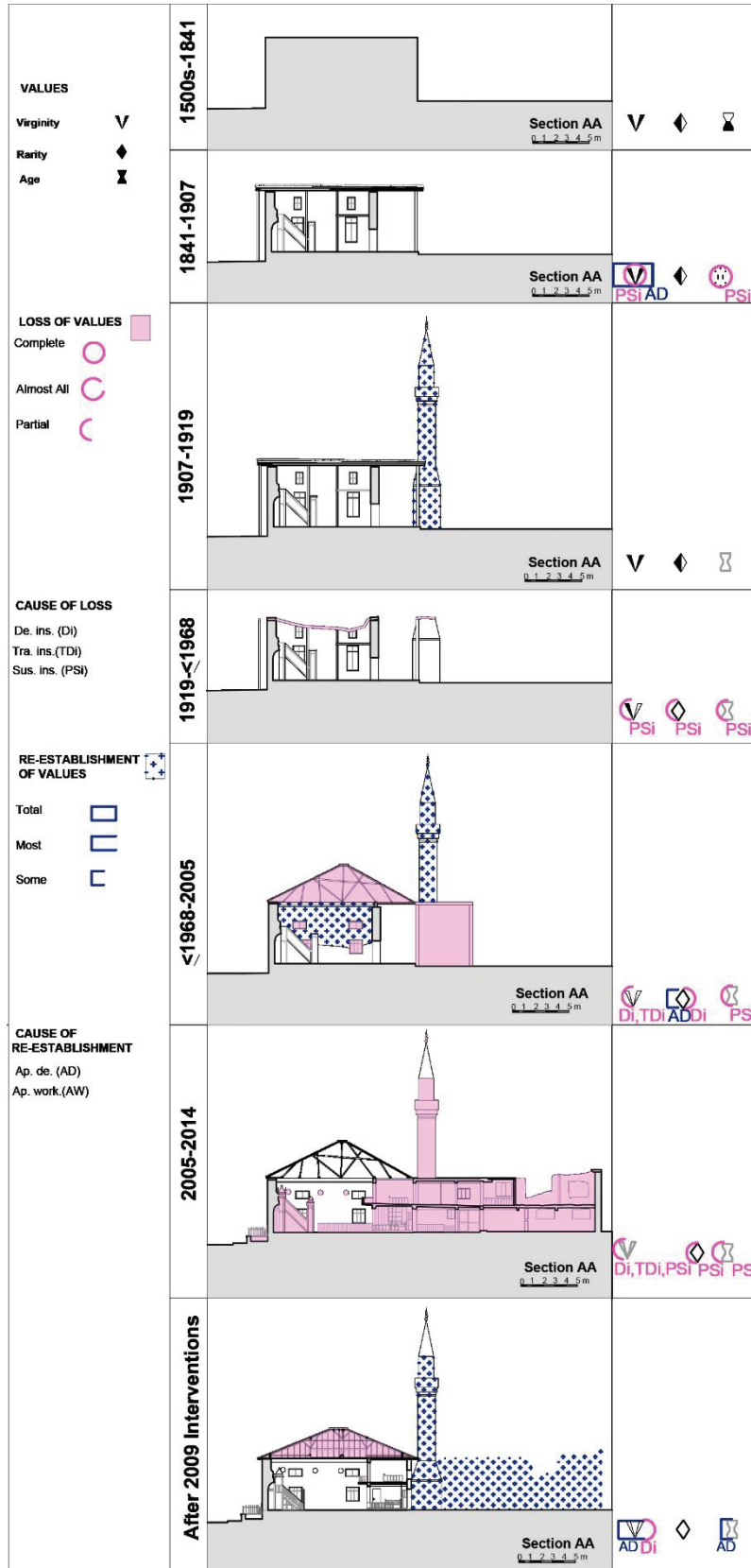


Figure 4.6. Drawings showing building scale values of Kabasakal Mosque and their changes throughout its life span.

≤1753 - 1869 Period:

Religious buildings have been sacred places of their community during history (Jokilehto 1999, 6). They were conserved, respected, used and sustained as sacred places. Thus, reconstruction of the masjid as a mosque sustained the significance of the sacred place, its usage and its cultural status from the view point of the community of this period.

If the interventions are evaluated from the contemporary view point; the new mosque of ≤1753 had integrated to the organic organisation of human scale temporary structures in rural site and routes as a harmonious and considerate construction (Figure 4.7). A few modest scaled shops added to the site did not affected integral beauty with the site; harmony with natural setting. Thus, picturesqueness value was sustained.

After the erection of a mosque at the location of the old masjid; spiritual value was continued.

The building itself had virginity value as a qualified construction of its period as seen at the bottom parts of the mosque: a row of brick alternating with a row of cut stone with a vertical brick between the stones (Figure 4.8). Conversion was observed at the virginity value: from wooden masjid of 15th century into a representative of stone and brick masonry in alternating technique of a later century.

The new mosque building with permanent shopping space underneath was representative of 18th century had rarity value at average level.

Age value of the masjid became lost. The new mosque starts to its life without age value. It gains age value in ≤1753-1869 period.

1869 – 1872 Period:

Ruined state of the mosque was still significant as a sacred place. However, it could not be used and it was not in an appropriate state in terms of its cultural significance.

From the contemporary view point, since the shops and fountain in the neighbourhood were partially collapsed caused by fire, partial reduction in picturesqueness value of the site was occurred (Figure 4.7).

The case study mosque and its place in their ruined state should have continued to be valued spiritually. It is thought that the shops and the mosque burnt were not used until 1872 repairs. Thus, spiritual value became decreased.

The unity of monument as a work of art was hindered; Pazaryeri Mosque had lost its roof and also partially its walls. Partial loss in the third dimension of the mosque had occurred. In spite of the continuation of some traces of architectural and structural elements forming the original characteristics of the building, the original roof and *mahfil*

for women were completely, and walls mostly were lost, in parallel to this, architectural elements were also lost. Thus, partial decrease in virginity value occurred (Figure 4.8).

Pazaryeri Mosque with representative architectural characteristics of early 18th century mosques lost its original mass characteristics and architectural elements. As a result of this, its rarity value at average level decreased to some extent.

Loss of the authentic elements which have received age slightly and documenting the construction technique of early 18th century was observed: roof, *mahfil* for women floor elements and walls at the upper parts. This means that age value of the monument became lost.

1872 - 1921 Period:

Reconstruction of the religious building secondly in its history shows the significance of its cultural status from the view point of the community of this period. The mosque building, sustained their usage and significance.

If the interventions are evaluated from the contemporary point of view, lost integrity caused by fire was started to be re-established in this period (Figure 4.7). Picturesqueness value was re-established to some extent in this period; a new fountain and grave of Bayram Baba were added to the site as a repetition of traditional design elements.

People started to come together again for prayer in the mosque as a result of this repair. The mosque hosted realization of the spiritual rituals and emergence of the moral emotions again. Spiritual value was re-established completely.

The building with these interventions; qualified reintegration together with new design necessities regained its unity completely as a work of art; hipped roof, semi open and arched last comers' hall, symmetrical planned prayer hall with U shaped gallery of *mahfil* for women carried by timber columns plastered and minaret in brick masonry technique all re-established the virginity value. The building was reintegrated according to the taste of the reintegration time; 19th century. Conversion of construction technique: rough cut stone usage in place of brick and cut stone contributed its virginity value (Figure 4.8).

The passage floor was sustained and the building was reintegrated with taste of 19th century. Thus, its rarity value was sustained in its decreased state.

Reintegrated parts did not have age value. Age value continues its increase with the passage of time.

1921 – 1923 Period:

Ruined state of the burnt mosque was still significant as a sacred place. However, it could not be used and it was not in an appropriate state in terms of its cultural significance.

From the contemporary view point, since the site elements; shops in the neighbourhood were burnt in the fire, partial reduction in the picturesqueness value occurred (Figure 4.7).

The case study mosque and its place in a ruined state should had been continued to be valued spiritually in spite of the ruined state of the mosque since it was repaired as soon as possible. However, in this period, because of the shops and the mosque burnt, they could not be used until 1923 repairs. Spiritual value of the mosque and its site became partially lost.

Partial loss in the third dimension of the mosque occurred. Pazaryeri Mosque had lost its roof and *külâh*, and also partially its walls (Figure 4.8). Original parts belonging to its first construction period; the passage floor were sustained in this period, and the other qualified parts that belong to 1872 repair were damaged at the 1921 fire. Virginité value of the mosque was decreased partially.

Hipped roof and *külâh* completely, and walls made out of rough cut stone of 19th century in masonry technique partially became collapsed. Thus, rarity value in decreased state was sustained.

While age value of the 18th century passage floor was sustained, it became lost at the parts reintegrated in 1872 repair and which had gained age value slightly. Thus, age value was hindered in this period mildly.

1923 - 1940 Period:

Pazaryeri Mosque was reintegrated thirdly after the second fire which affected the building. This is based on its high cultural status. Cultural value and use value of the mosque were high.

If the interventions are evaluated from the contemporary point of view, the site started to regain its third dimension in this period (Figure 4.7). The site was repaired and picturesqueness value was re-established to some extent in this period; new shops and houses occupying the bazaar area were constructed.

Spiritual value was re-established partially; spiritual identity of the place was sustained and it started to house the prayer rituals. The mosque and shops were started to be used again with their reconstruction or reintegration.

Virginity value lost partially at the previous periods could not be re-established completely again in this period (Figure 4.8). Reintegration of the mosque showed some differences from the characteristics of the 19th century period contributions. The building with these interventions; regained its unity but not completely as a work of art; hipped roof had an additional cap, last comers' hall had walls at its eastern and western façades and an additional timber room, and walls were out of rough stone as different from the 19th century period's contribution. Virginity value was re-established in a decreased state.

Reintegration of the monument could not reverse representative characteristics of the mosque lost at the previous periods. Thus, rarity value was sustained in its decreased state.

While age value of the passage floor and minaret (except from its *külah*) had been sustained and increased with the passage of time, their upper parts were reintegrated and these new elements started their life with age value at the zero point. Thus, the building continues to gain age with the passage of time starting from this level.

1940 - 2013 Period:

All of the buildings in the neighbourhood were partially collapsed by the lack of maintenance with the passage of time and by inhabitants who took the materials of the buildings during the abandonment. Abandoned site fell in a ruined state; third dimension of the site was lost at this period (Figure 4.7). Thus, the building lost its picturesqueness value partially.

In contradiction to its ruined state, the mosque and its place should had been continued to be valued spiritually; a house continued to be used shows that there are people attributing spirituality to the place. However, the building and its site were not used in this period. Thus, spiritual value of the place was decreased partially.

The roof and walls of the Pazaryeri Mosque were damaged; slight loss in the third dimension of the mosque was observed. Dissolution of the monument in the nature reduced its virginity value (Figure 4.8). Passage floor of the mosque also was reduced with debris layer formed at the passage floor's niches and interior, with infill applied to its entrances and windows. As a result, virginity value was reduced.

Rarity value was sustained in its decreased state.

The mosque continued to gain age with the passage of time in spite of mild loss at its elements that received age.

After 2013 interventions:

The building and its site abandoned do not have an integral beauty anymore (Figure 4.7). Because, the mosque's context as an integral unity of its passage part do not live anymore. The mosque can not be related with its authentic site elements except from the routes. Picturesqueness value continues its decline in this period.

The mosque building is still not used after 2013 interventions. Thus, its religious function - bazaar relationship is not sustained anymore. However, spiritual value of Pazaryeri Mosque has been never completely lost; spirituality of the place has been sustained and it has been transmitted to next generations with reintegrations again and again. 2013 restoration also affected the mosque in the same way.

It is thought that passage floor of 18th century has sustained its original characteristics during its lifetime (Figure 4.8). Removal of the unqualified additions such as timber room at the last comers' hall, cleaning of additional paint on *mükebbire* and on stone casings, cleaning of the debris layer at its niches and interior, and removal of the rough stone infill at its entrances and windows interventions have made more legible the authentic characteristics of the building such as rectangular planned last comers' hall of 19th century and authentic openings of the 18th century, etc. The building has regained its unity with the reintegration of roof, brick saw tooth eaves, walls and *külah*. However, reintegration of a mosque placed in a site which have lost third dimension and abandoned is not an appropriate restoration approach; it does not reflect the repair attitude of the era when the restoration was realized. Renewal of a lot of authentic elements such as timber balustrades at the prayer hall, posts and lintels of passage, timber in *bağdadi* technique of last comers' hall, etc. caused this building's most of the elements to be renewed and usage of daily life objects such as electrical panel, wall lamps etc. affected legibility of the original or authentic characteristics of the monument illegible. Patina of the building became totally lost. In addition to them, screed addition around the mosque has negative impact on the virginity value. Thus, virginity value of the mosque became further decreased.

Reintegration of monument could not reverse authentic representative characteristics of the monument; it does not go beyond a replica of this monument; its rarity value could not be re-established.

Renewal of a lot of elements in line with an inappropriate restoration approach caused the authentic elements which received age to become lost. Thus, age value of the monument was reduced to some extent.

4.1.5. Values of Çarşı Mosque and Their Changes

Values of Çarşı Mosque and their changes by considering the historical periods of the case study building are introduced in this section.

1875 – 1919 Period:

Picturesqueness value of the building and its site was formed by starting with the late 19th century and as based on the integral beauty perceived as a result of harmony with built environment; gridal organisation of streets, lots; balanced solid–void pattern; a human scale urban site; repetitive context elements and construction technique (Figure 4.9).

Çarşı Mosque and its place starting with its erection in 1875 gained spiritual value and this value was sustained until today. Transition of the area where the case study building was built, from the famous bazaar (*pazar*) area of a village to the bazaar (*çarşı*) of a district in this period did not change its usage based on the religious function - shopping and residential function relationship with its site.

Artistic characteristics considered at the beginning of its creation process; elevated mass, symmetrical square plan layout of the prayer hall, U shaped *mahfil* for women on it, semi-open rectangular last comers' hall in front of the mass, elliptical dome, hipped roof, rectangular doors and rectangular arched windows were the characteristics/elements forming its virginity value (Figure 4.10).

Çarşı Mosque was a representative of late Ottoman period country monumental architecture with its symmetrical plan type, elevated mass, construction technique composed of walls constructed by rough cut stone masonry rows (~110 cm) alternating with 5 rows of bricks masonry and covered by plaster, semi-open last comers' hall carried by timber columns and arches, U shaped *mahfil* for women carried by timber columns, and the superstructure of the prayer hall; timber elliptical dome. Thus, it has rarity value at an average level.

Original elements of the mosque started to gain age with the passage of time since its construction.

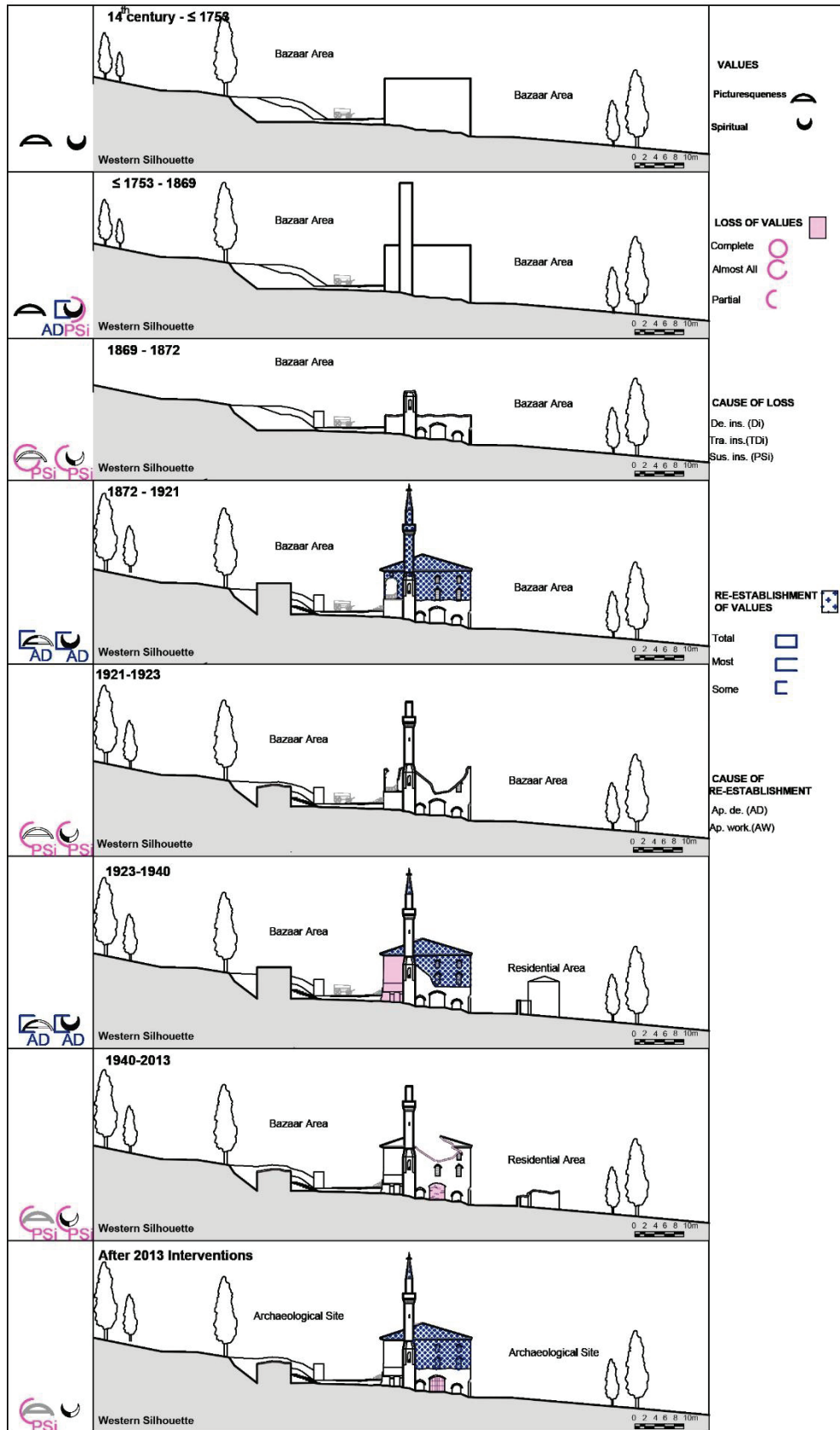


Figure 4.7. Drawings showing site scale values of Pazaryeri Mosque and their changes throughout its life span.

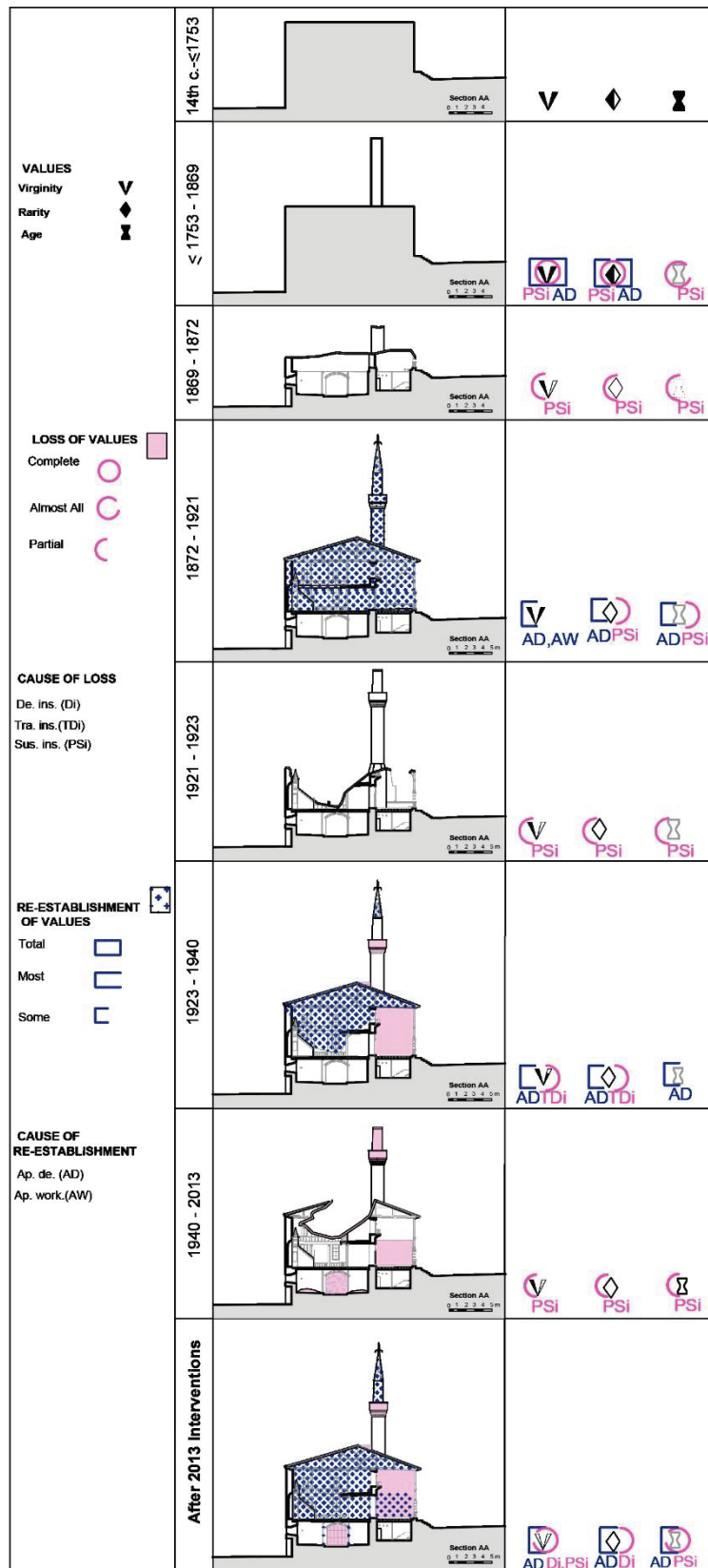


Figure 4.8. Drawings showing building scale values of Pazaryeri Mosque and their changes throughout its life span.

1919 – 1930 Period:

With the destruction caused by the Soma earthquake in 1919, the building and its site lost their third dimension partially. Thus, picturesque value of Çarşı Mosque became partially lost (Figure 4.9).

In contradiction to its ruined state, the mosque and its place should have been continued to be valued spiritually. Because of the continuous identity of the place and spirituality was something attributed to the place, it can not be disappeared with a partial physical damage. It is thought that the shops and the residential buildings were not abandoned completely by the owners and were partially used, but the mosque could not be used until 1930 repairs. Thus, spiritual value of the monument became decreased.

The original roof, last comers' hall, and the *alem, külah, petek, şerefe*, body and transition element from *kaide* to body became lost. In turn, the unity of the monument considered at its first construction period in terms of third dimension was hindered with deficient parts; the loss at the information provided by these parts. Thus, the mosque lost its virginity to some extent (Figure 4.10).

Partial loss of typical elements of 19th century mosque caused to reduction in its rarity value.

Loss of the original elements received age resulted in loss of its age value at level less than very low accumulated.

1930 – 2000s Period:

In the beginning of this period, artistic, scientific, literary, religious, and traditional buildings of the old societies were accepted as historical building not the Ottoman buildings according to the *Asar-ı Atika Nizamnamesi* dated 1906 (Madran 1996, 62). Spiritual value and use value of the mosque were high at that time. Thus, the mosque building was reintegrated caused by its high cultural status in the community of 1930 period.

The parts not present and to be repaired are required to the detection of its first construction period and a repair convenient to the detected period according to the *Camilerin ve Bunlara Şumulü Olan Binaların Tamir ve İnşalarına ait Fenni Şartname* dated 1936 (Madran 1996, 86). This *şartname* was also enabling alteration of timber elements with reinforced concrete by not changing their appearance. However, Çarşı Mosque's last comers' hall was repaired with reinforced concrete by changing its appearance; last comers' hall was converted into closed space. Reintegration of the minaret with bricks and with larger scale than the original also is a similar intervention

applied to the last comers' hall. Their appearance became totally different than the original. Besides this, in a period when the additions are removed without considering their qualities or historical values, addition of reinforced concrete masses was not overlapping with the legislative framework of 1930s.

From the contemporary point of view, the site developing in its natural process until 1948 was changed with the development plans since that period. After 1948, multi storied buildings started to be constructed caused to reduction in the increasing picturesqueness value since organic organisation of the streets and lots, human scale, the balanced relationship of open-closed spaces, repetition of traditional context elements and construction technique started to become lost (Figure 4.9).

Function relationship of building with its site was re-established with the reintegration of the case study building and the surrounding ones. However, additional functions applied to monument damaged purity of its spiritual qualities. Thus, spiritual value could not be re-established completely.

Design insufficiency at the reintegration of the last comers' hall and minaret, and reinforced concrete masses and unqualified *şadırvan* added can be interpreted as a change in the plan and mass characteristics of the building. Change in the plan size of the last comers' hall; enlargement towards the north, change in the form of the roof, the minaret, and windows and doors, change in the material of the last comers' hall and minaret, removal of the joineries of the windows and doors, and cracks at the plaster at the interior surface of the dome caused the virginity value of the building to become hindered to some extent (Figure 4.10).

Proportions of its mass, plan characteristics and some architectural elements were damaged. Rarity value of Çarşı Mosque was sustained in its decreased state.

Alteration of collapsed space or elements instead of their reintegration such as last comers' hall, windows, doors, etc. caused to loss of age value. Original elements sustained continues to receive age in this period.

After 2014 interventions:

Multi-storied buildings constructed irreversibly around the Çarşı Mosque caused to further loss at the picturesqueness value of the site (Figure 4.9). Toilet addition adjacent to the lot border of the building and in a parking area realized by the municipality also contributes to the decrease in picturesqueness value.

Religious characteristics of the place and religious function – shopping and residential function relationship of the building and its site are sustained. Spiritual value was re-established by purifying the mosque from unqualified functions.

Removal of unqualified reinforced concrete masses, alteration of reinforced concrete closed last comers' hall with the one made out of timber and semi-open space, and alteration of openings with the windows and door as appropriate to their authentic state are appropriate designed interventions in terms of virginity value (Figure 4.10). However, the scale of the minaret, the plan size of the last comers' hall, the form of the roof and presence of the shelters at the entrance spaces are features requiring more examination and reliable information. Besides that, unqualified design of the *şadırvan* damage closed-by open space; courtyard. Alteration of the last comers' hall and renewal of the deteriorated elements of the roof is not based on the first degree reliable information. Authentic roof of the building may be unique for the prayer hall and the last comers' hall, and last comers' hall may include just one arch its eastern and western sides instead of two. Besides that, last comers' hall's plan size is larger towards the north than the similar buildings compared. Minaret's scale is not proportional to the building mass. Renewal of the cracked gypsum ornamentations at the interior surface of the dome damages patina of age. Thus, complete re-establishment of virginity value is prevented.

Lack of exact information on the original last comers' hall and roof prevented re-establishment of rarity value of Çarşı Mosque after 2014 interventions.

Authentic elements received age are sustained in 2014 interventions. Thus, age value continues to its increase with the passage of time.

4.2. Evaluation of Value Accumulation Process of the Case Study Mosques

Evaluation of value accumulation process of the case study mosques is realized for understanding how different values are affected by the same changes, what the common intervention approaches of the past are and which one of the case study mosques is the most conserved one.

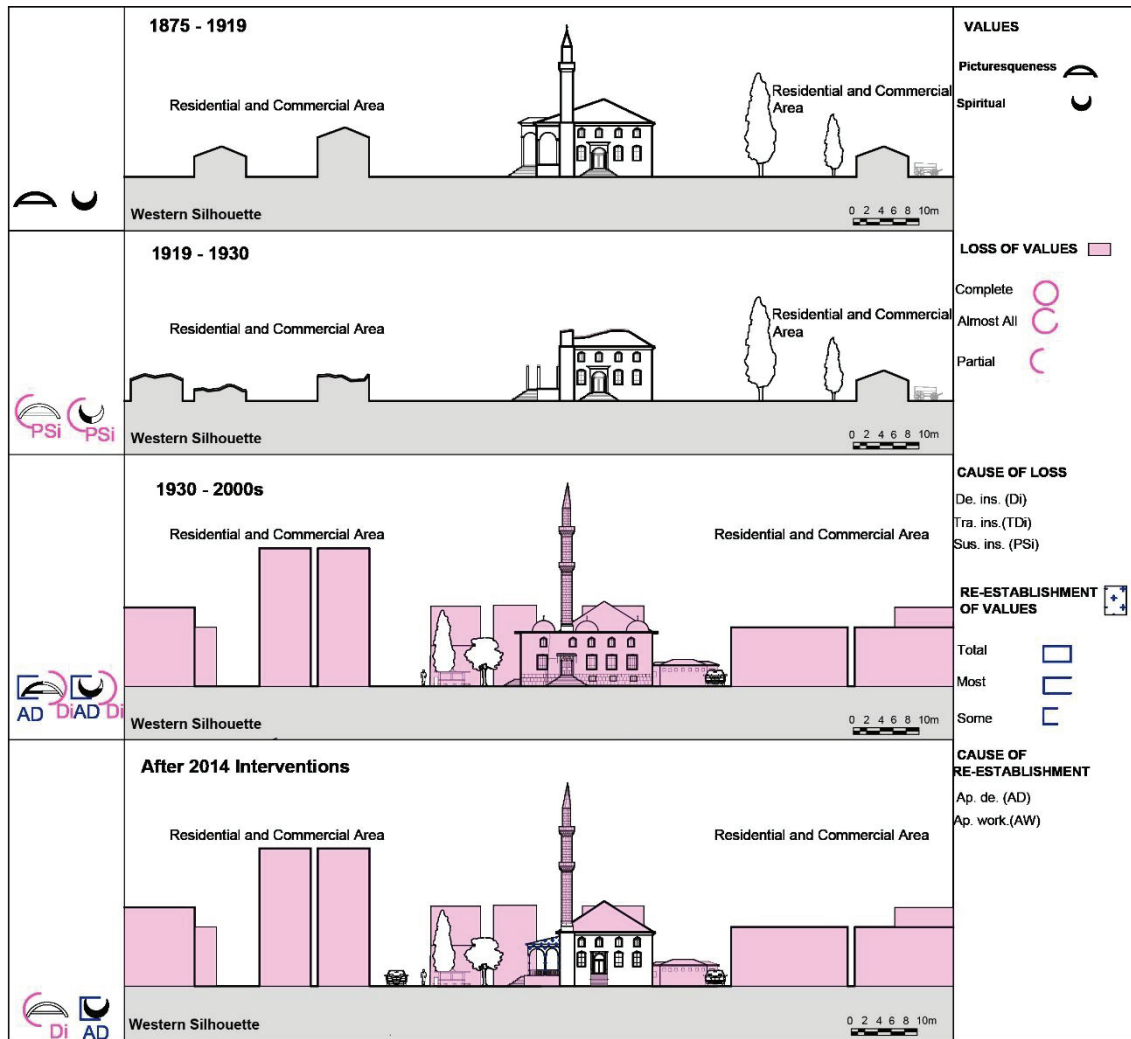


Figure 4.9. Drawings showing site scale values of Çarşı Mosque and their changes throughout its life span.

4.2.1. Evaluation of Value Accumulation Process of The Haki Baba Mosque

Haki Baba Mosque's value accumulation process is evaluated in site and building scales, and shown in the graphics in this section.

4.2.1.1. Evaluation in Site Scale

Conversion of *zaviye* function into *masjid* in the 17th century has affected negatively the overall site values of the monument (Figure 4.11); picturesqueness and spiritual values. The building gained the impression of a plain neighbourhood *masjid* and

lost its seclusion character irreversibly. Although, disasters; earthquakes and the fire gave way to loss of the built environment, the outlook of the ruins were far from the spirit of the ruralscape. As far as the traditional managerial and constructional manners continued, the site was re-established and started to re-accumulate its picturesqueness. Starting with 1960s, however, picturesqueness was hindered irreversibly.

4.2.1.2. Evaluation in Building Scale

In spite of the fact that there has been slight loss of original elements in the 17th century the remaining portions continued to gain age, Haki Baba Mosque acquired high age value caused by its long life span (Figure 4.11). However, decreases in its virginity value starting with the alteration of its earthen roof in 17th century, and with the increasing number of alterations in its traditional construction techniques and material usage, and in plan and mass characteristics in the following periods could not be controlled. Since the monument is a typical modest *zaviye*, in terms of its morphologic characteristics, it does not receive high grades of rarity; but it is interpreted as a typical representative of its era.

4.2.2. Evaluation of Value Accumulation Process of The Göktaşlı Mosque

Göktaşlı Mosque's value accumulation process is evaluated in site and building scales, and shown in the graphics in this section.

4.2.2.1. Evaluation in Site Scale

Until 1960s, which marks the beginning of modern ways of city planning in Manisa, disasters such as earthquakes and fires were the primary factors threatening integrity of Göktaşlı Neighborhood whose focal element was Göktaşlı Mosque (Figure 4.12). So, after each disaster, the neighbourhood and its mosque were re-established with traditional managerial and constructional manners. Continuation of spiritual value of the place gave way to re-installation of picturesqueness value. A minor factor that gave way to a short break in usage, in turn, in spiritual value was functional conversion from *maşjid*

to mosque. After 1960s, however, the neighbourhood has lost its picturesqueness in an irreversible way, despite the fact that the holiness of the place and its usage as a praying space has continued.

4.2.2.2. Evaluation in Building Scale

Rarity and virginity values of Göktaşlı Masjid; former state of Göktaşlı Mosque were diminished mostly with the conversion of the masjid into the mosque by only sustaining the foundations of the masjid (Figure 4.12). Besides them, age value's accumulation reached to nearly zero point with the loss of the original parts of the masjid during the birth of the mosque. Rarity and virginity values had a new start with erection of the qualified mosque building. Their decrease occurred with the disasters; earthquakes. This decrease was turned into increase with the repair in accordance with the taste of its time in 1906. However, virginity value was sustained fully accumulated while rarity value was sustained as high accumulated. Unqualified interventions realized in 1940-2000s; mass additions, cement plaster additions, ceramic tile and timber covering additions, etc. a caused to virginity value to be reduced. However, rarity value was not affected by the reversible interventions such as additional last comers' hall mass and balustrades hiding its rare characteristics: its plan without last comers' hall and its chamfered corner. Their negative effects in virginity value were tried to be removed at the 2013 restorations. However, it could not reach its original degree. Age value differs from the other values; it increases gradually throughout the life span of the monument. Its momentous decrease stemmed from conversion and earthquakes.

4.2.3. Evaluation of Value Accumulation Process of The Kabasakal Mosque

Kabasakal Mosque's value accumulation process is evaluated in site and building scales, and shown in the graphics in this section.

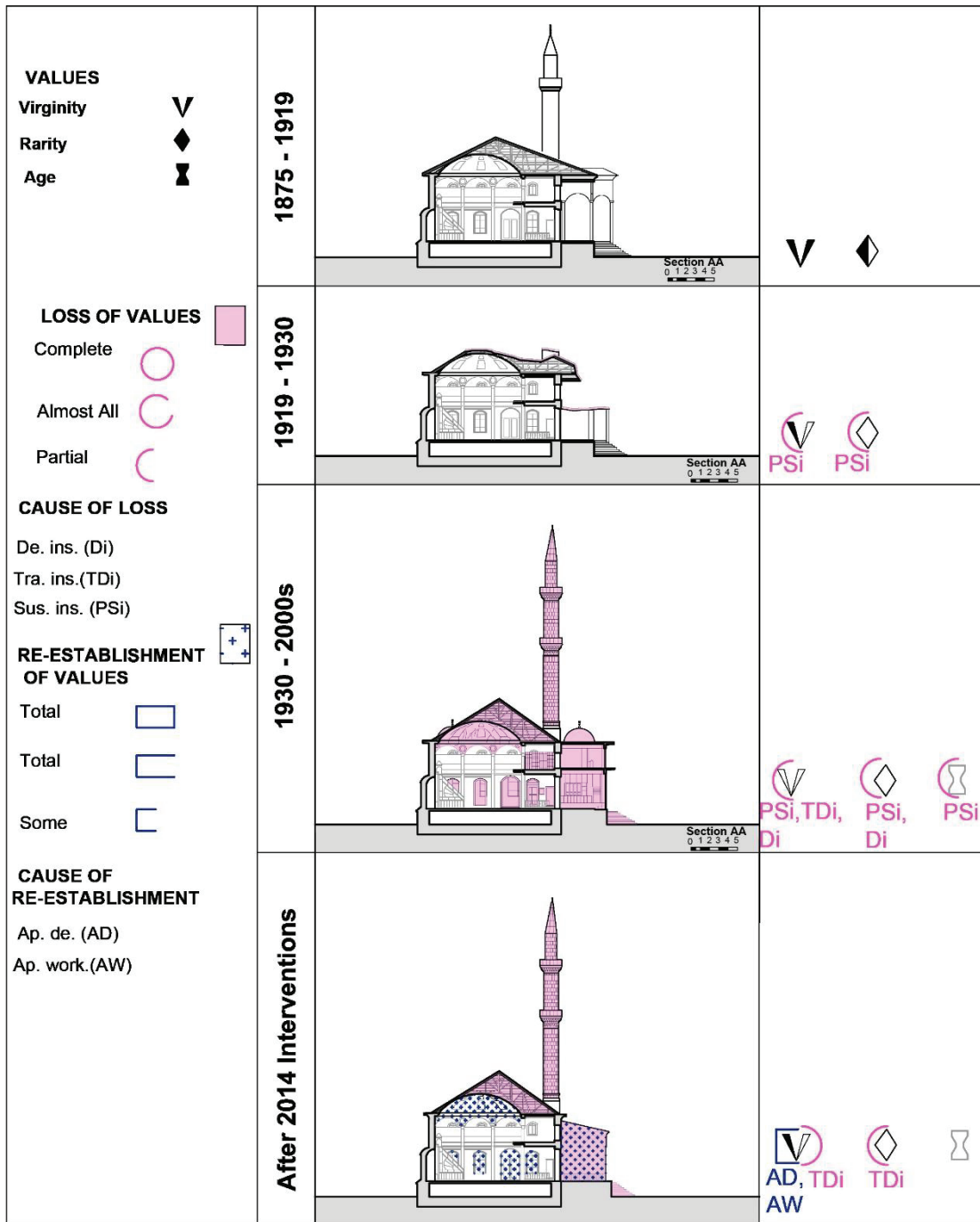


Figure 4.10. Drawings showing building scale values of Çarşı Mosque and their changes throughout its life span.

4.2.3.1. Evaluation in Site Scale

The rural site composed of the prairie, a few traditional houses, the Kabasakal Mosque and the graveyard was converted into an urban site with row houses in grid layout in the 18th century. This damaged the modest mosque's integrity with its rural

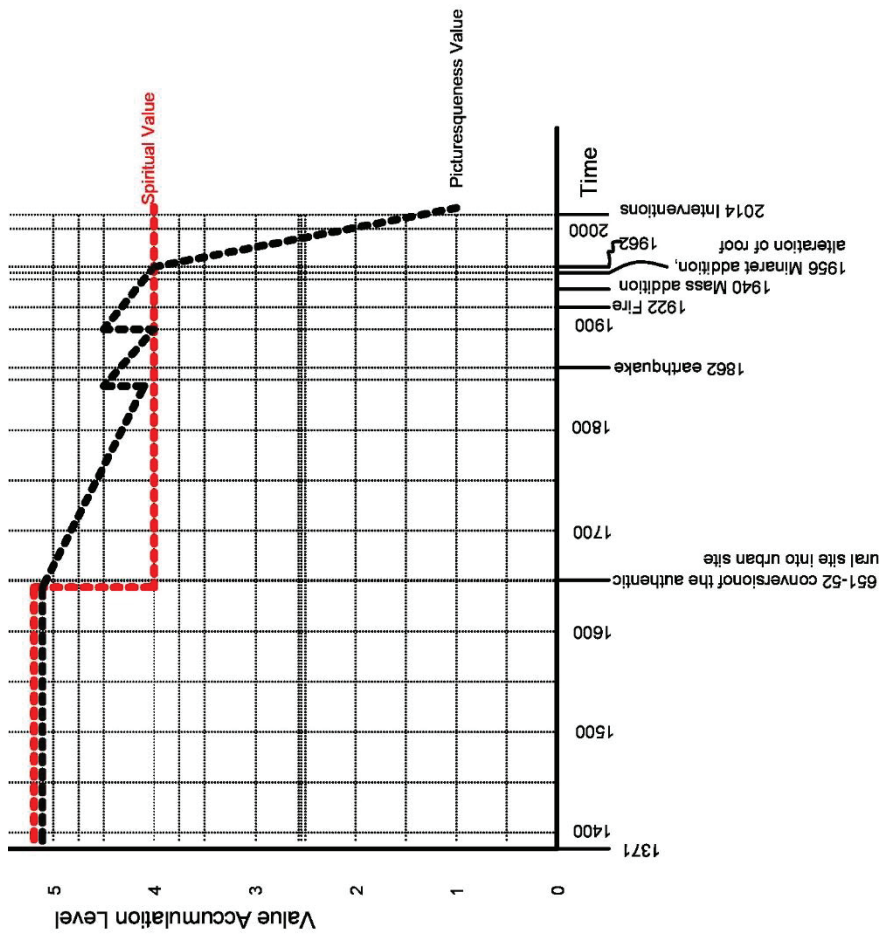
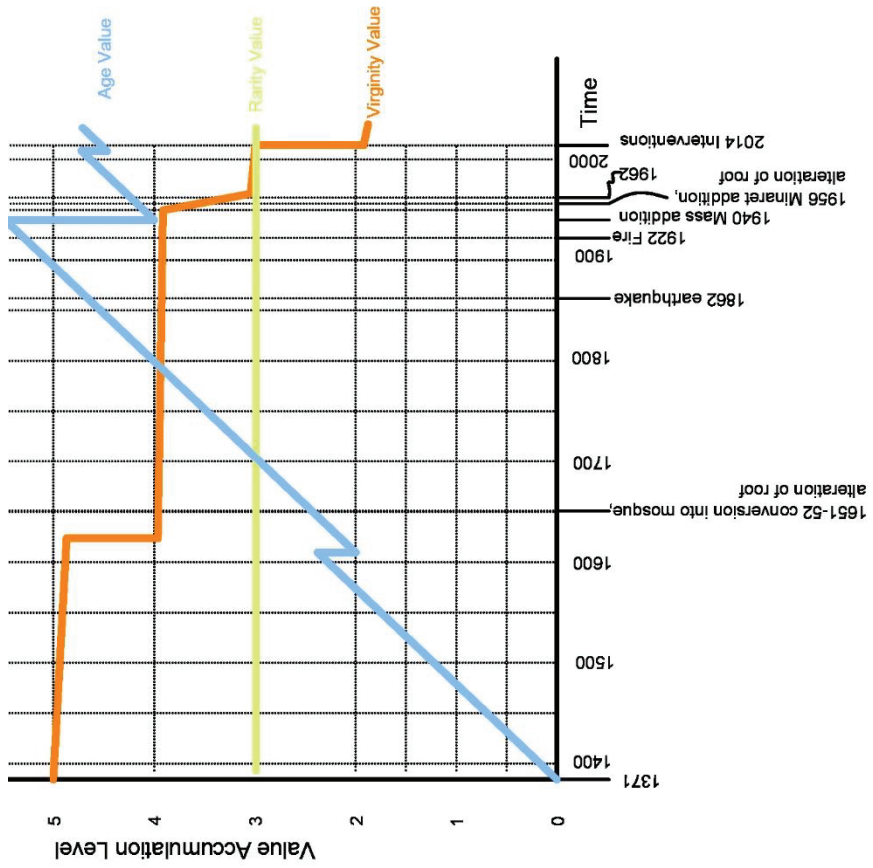


Figure 4.11. Value accumulation levels in site (left) and building (right) scales of Haki Baba Mosque.

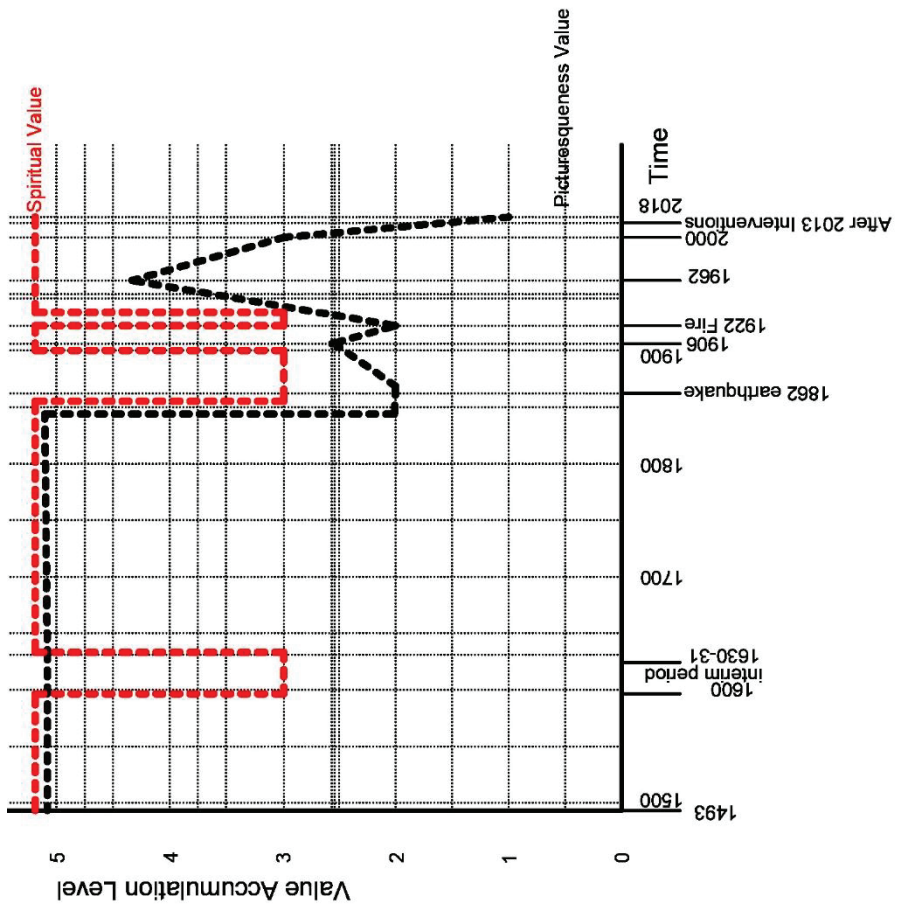
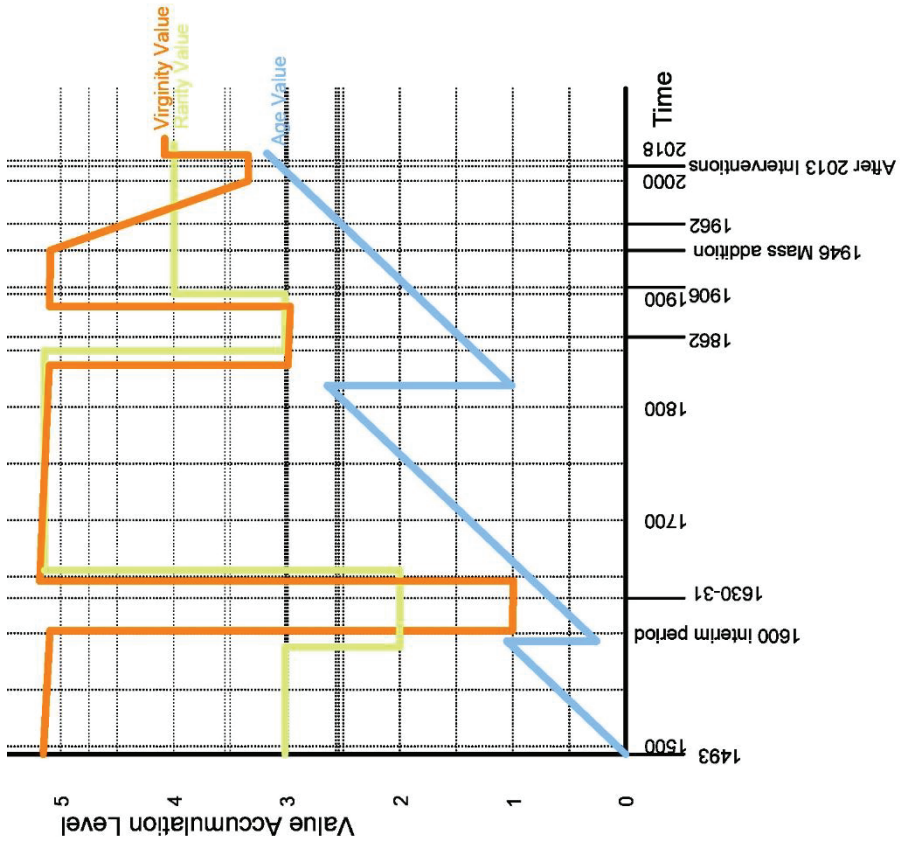


Figure 4.12. Value accumulation levels in site (left) and building (right) scales of Göktaşlı Mosque.

context, and picturesque value started to decrease in the 18th century (Figure 4.13). In addition to this, picturesque value was slightly re-established with the loss of the dense urbanized setting in 1919. However, it was affected negatively by 1968 development plan in an irreversible way. Spiritual value was re-established completely; function of the mosque was purified in the current waqf restorations. Spiritual value was negatively affected from the temporary events such as the construction period regarding the conversion of the modest rural mosque into a mosque of 19th century, 1919 earthquake and reintegration process following it, and 2005 interventions damaging the mosque's authentic spirit and authentic purity of the function.

4.2.3.2. Evaluation in Building Scale

The reconstruction of the 19th century is the earliest known event effecting the virginity of the monument. The new mosque of the 19th century was partially damaged in the 1919 earthquake (Figure 4.13). Following this, reintegration of the mosque's collapsed parts affected the mosque; inappropriate reintegrations; organisation and proportion of fenestration, hipped roof; and unqualified mass addition affected virginity negatively and prevented re-establishment of rarity value. Age value decreased at this reintegration continued its increase after the reconstruction and the earthquake. Virginity and age values' last overall decrease was caused by 2005 interventions. Interventions damaging the building's mass, plan, and architectural and structural elements at the same time with its unqualified huge mass addition punching the northern façade, unqualified *minber*, *mihrab* and sermon chair alterations, unqualified plasterings, etc. caused to inappropriate presentation of the mosque, and affected legibility of its original characteristics (virginity value), and caused further loss in original building elements (age value). In 2009, while removal of the unqualified mass affected the virginity value positively, interventions not contributing to the mosque composition and their approach not aiming to present any patina of age caused virginity value to be re-established at a limited extent. Age value continued its increase after its latest decrease in 2005 restorations.

4.2.4. Evaluation of Value Accumulation Process of The Pazaryeri Mosque

Pazaryeri Mosque's value accumulation process is evaluated in site and building scales, and shown in the graphics in this section.

4.2.4.1. Evaluation in Site Scale

Conversion process of Bazar Masjid into a mosque caused a temporary reduction in its spiritual value. Loss of its integral beauty with its site after the fire in 1869 and 1921 gave way to decrease in its picturesqueness value. The 1940 landslide which gave way to loss of the settlement characteristics in the vicinity also affected picturesqueness negatively (Figure 4.14). Sequential realisation of these disasters followed by repairs had negative impact on picturesqueness value. Breaks in its usage and the present state of limited usage, despite its restoration, had negative effect on the spiritual value. Spiritual value became fully accumulated after each usage break as a result of the continuation of respect for the mosque value. However, spiritual value is in a decreased state because Pazaryeri Mosque is in an abandoned site today.

4.2.4.2. Evaluation in Building Scale

Building scale values of Pazaryeri Mosque were re-established except for age value at the conversion of 14th century masjid into 18th century mosque (Figure 4.14). Overall building scale values were hindered again by 1869 fire, and then by 1921 fire (excluding rarity value), respectively. Virginity value was re-established after 1869 fire and the following reintegration according to the taste of intervention period. Qualified interventions according to taste of 1870s were realized: an elevated mosque with semi-open arched last comers' hall and with U shaped *mahfil* for women carried by timber posts. Pazaryeri Mosque was reintegrated in 1923 as mostly appropriate to its state in 1872; stone masonry walls were added to its eastern and western sides, and a cap was added to its roof as unqualified additions only. Thus, virginity value could be re-established to some extent.

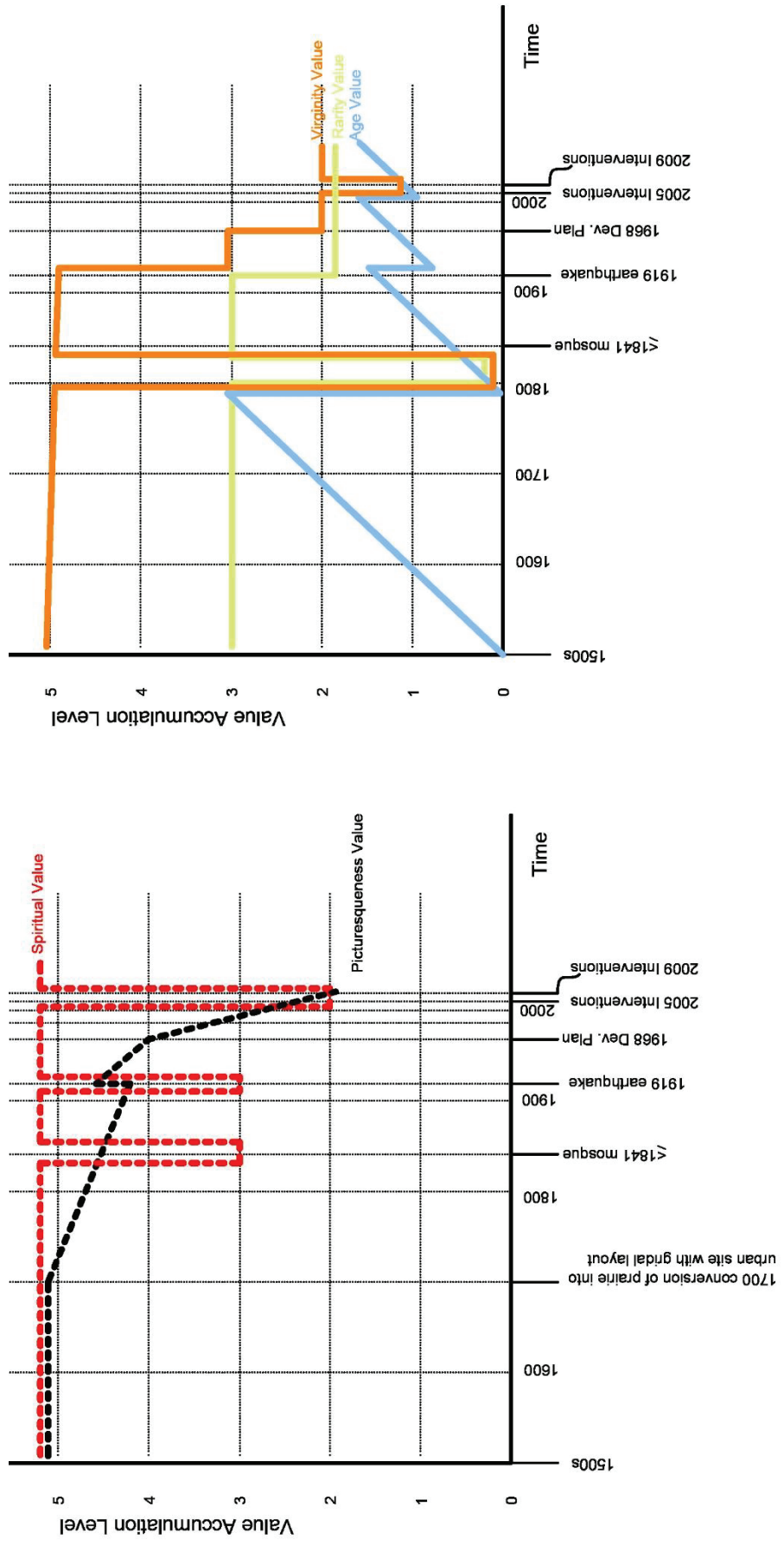


Figure 4.13. Value accumulation levels in site (left) and building (right) scales of Kabasakal Mosque.

The building could not regain its original typical characteristics later than 1869 fire, in turn, rarity value could never reach its grade at average level. 2013 interventions following the abandonment of the site could not provide any contribution to the presentation of patina of age of Pazaryeri Mosque; virginity value in spite of removal of unqualified additional *imam* room space was not re-established because of outnumbered renewal of the authentic elements such as renewal of timber post and lintels, renewal of timber ceiling covering, renewal of bricks deteriorated at the *petek* etc., and renewal or sustaining of unqualified additions of 1923. Age value accumulating after the radical conversion in the late 18th century, continued to its accumulation, but fires of 1869 and 1921 had given way to loss in building elements and in turn, reduction in age value. Abandonment after 1940 landslide did not affect the age value, its last decrease was realised after 2013 interventions which could not sustain all of the authentic elements.

4.2.5. Evaluation of Value Accumulation Process of The Çarşı Mosque

Çarşı Mosque's value accumulation process is evaluated in site and building scales, and shown in the graphics in this section.

4.2.5.1. Evaluation in Site Scale

As a result of period by period evaluation of Çarşı Mosque (Figure 4.15), it is understood that its site values were mostly affected by a disaster; an earthquake. Decrease in its spiritual and picturesqueness values are seen at this period; in 1919. The mosque respected as a veneration object throughout its life span was started to be used after 1930 interventions following the destruction in 1919. However, its reduced spiritual value could not be re-established completely caused by additional functions until 2014 interventions removing them. The process of application of development plans that started in 1948 was the deathblow for picturesqueness value; they changed the site irreversibly.

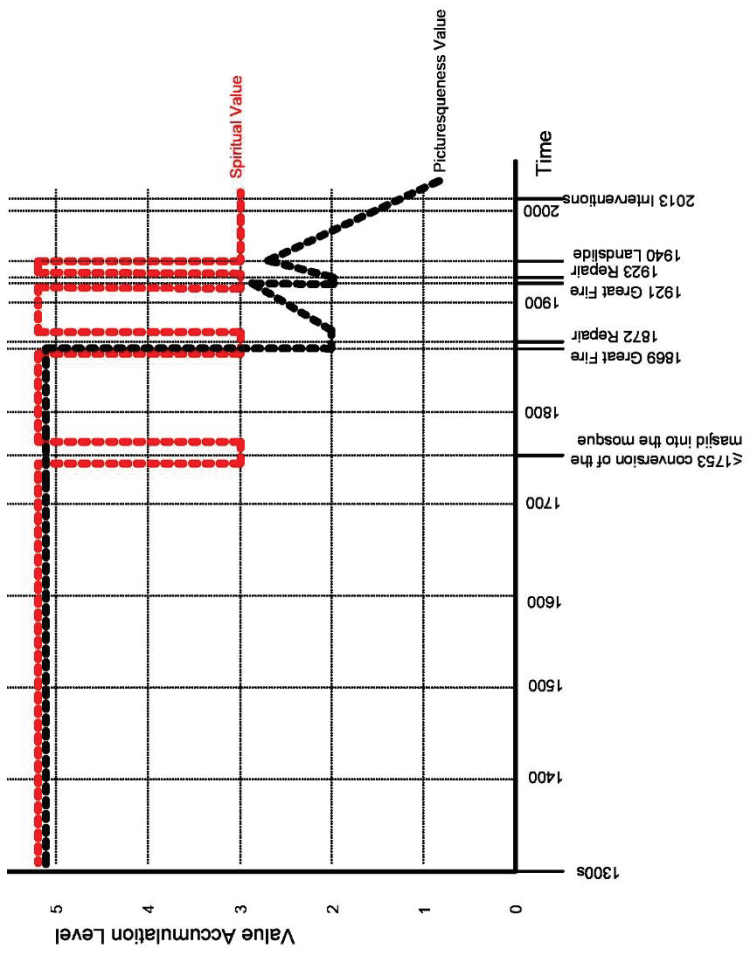
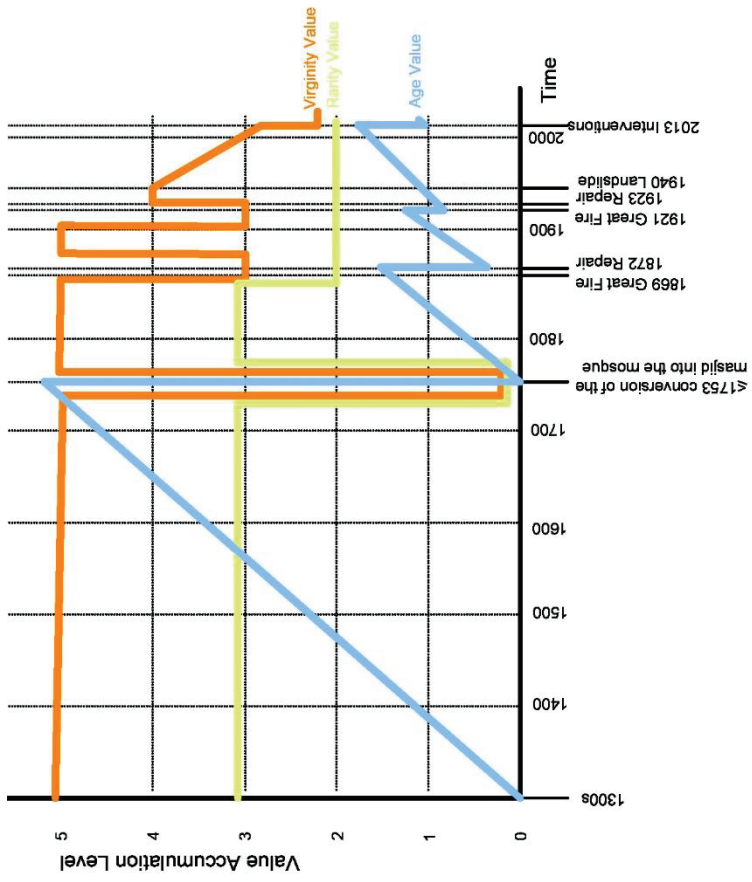


Figure 4.14. Value accumulation levels in site (left) and building (right) scales of Pazaryeri Mosque.

4.2.5.2. Evaluation in Building Scale

Overall building scale values of Çarşı Mosque were reduced by 1919 earthquake (Figure 4.15). Virginitiy value and age value were further affected by unqualified repairs of 1930 such as mass additions, reintegrations and alterations. Typical qualities of mosque architecture of late 19th century; rarity value could not be re-established until today. Virginitiy value was positively affected by qualified interventions of 2014 reversing the unqualified ones of the previous period: removal of mass additions, alteration of the elements that have undergone unqualified interventions damaging its authentic character as appropriate to its authentic state. However, virginitiy could not be re-established completely; since presentation of the organisation of the entrance space, original minaret characteristics etc. are not sufficient. Age value continued its increase after its last decrease caused by unqualified interventions causing loss of original parts of the monument in 1930.

4.3. Assessment of The Impact of the Current Interventions

Impact assessment of the current interventions on each case study mosque is mentioned in this section.

4.3.1. Assessment of the Impact of The Current Interventions of Haki Baba Mosque

The majority of site scale interventions' (Table 4.1) impact on Haki Baba Mosque are inappropriate (-30 points) (Figure 4.16), in turn, they have reduced the overall site scale value points 2 grade (Figure 4.17). Inappropriate planning giving way to urban development on the historic site resulted in the conversion of the traditional site into a dense urban site. This irreversible intervention caused 2 grades reduction in the picturesqueness value points (Figure 4.17). The restoration design of Haki Baba Mosque in terms of presentation of its courtyard as an urban void for spiritual relaxation was appropriate (+20 points). However, sustaining of its unqualified last comers' hall mass filling the courtyard made it inconsistent. Maintenance of the building contributed to the

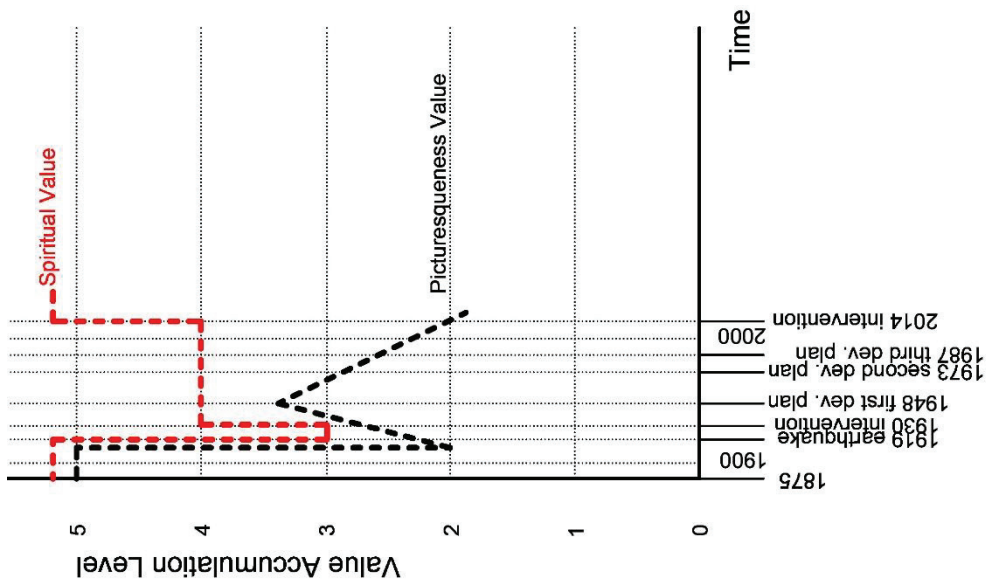
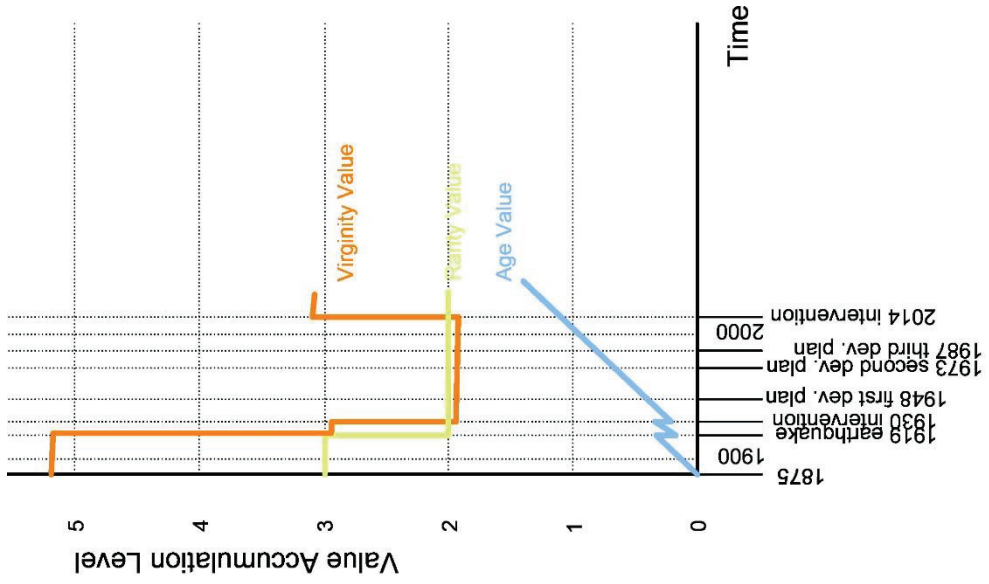


Figure 4.15. Value accumulation levels in site (left) and building (right) scales of Çarşı Mosque.

spiritual value in a positive way; the mosque was continued to be used, and did not become abandoned and did not fall into a dilapidated state.

The majority of lot and building scale interventions' impact on Haki Baba Mosque (Table 4.1) are inappropriate (-252 points) (Figure 4.18), in turn, they have decreased the overall building scale value points 1 grade (Figure 4.19). At lot scale, alteration of form of the retaining wall at the courtyard, stair's in situ mosaic with travertine, paint at the balustrades of the stairs reaching to the last comers' hall and graveyard's outer wall as enlarging at the bottom (-24 points); addition of storage mass, travertine curb, benches, lighting elements to the courtyard, balustrades to the courtyard for the toilet entrance, vent hole to the courtyard for the toilet, a step to the courtyard for providing enough height for the toilet and iron balustrades to the courtyard for the graveyard stairs (-75 points); and presentation of mosque mass itself by not referring to its authentic state (-24 points) have had negative impacts (-1 grade) on virginity value (Figure 4.19). Besides them, at building scale renewal of timber floor covering at prayer hall, additional posts carrying the unqualified last comers' hall, paint at the *petek*, at the body of minaret, at cornice of *şerefe*, at transition element of minaret and at *kaide*, *şerefe* wall, timber ceiling coverings at prayer hall, and timber door of women's section; alteration of location of the additional posts carrying the unqualified last comers' hall, cement coverings at the façades with brick lime mortar, wooden floor covering with travertine at the additional last comers' hall, main entrance door, *mihrab* niche with wall, and form and location of sermon chair (-39 points) decreased the virginity value of the mosque 1 grade (Figure 4.19). Appropriate intervention scores (+199 points) affected the mosque's overall building scale value points in a positive way. At lot scale, removal of *imam* room mass, reservoir, and concrete and iron balustrades (+81 points); and placement of the toilets at underground, form and location of *şadırvan*, concrete courtyard floor covering with travertine and concrete curb with travertine (+30 points) contributed to sustaining of virginity value. In addition to them, at building scale, alteration of metal joinery at prayer hall with wooden joinery, concrete *minber* with details with timber *minber* without detail, latticed separator wall with solid wall, form of the roof of prayer hall and form of the roof of last comers' hall (+48 points) have had positive impact on virginity value of the mosque.

4.3.2. Assessment of The Impact of The Current Interventions of Göktaşlı Mosque

The majority of site scale interventions' (Table 4.2) impact on Göktaşlı Mosque are inappropriate (-30 points) (Figure 4.20), in turn, they have decreased the overall site scale value points 2 grades (Figure 4.21). Inappropriate development plan resulted in overdevelopment of the Göktaşlı Mosque's surrounding site, very high density in urban scale and conversion of authentic routes into lots. Picturesqueness value was reduced 2 grades (Figure 4.21). Presentation of the courtyard as an urban void for spiritual relaxation was appropriate (+20 points). However, sustaining of its unqualified last comers' hall mass filling the courtyard made it inconsistent. The maintenance of the monument sustained the spiritual value.

The majority of lot and building scale interventions' impact on Göktaşlı Mosque (Table 4.2) are appropriate (+142 points) (Figure 4.22), in turn, they have increased the overall building scale value points 1 grade (Figure 4.23). At lot scale, removal of unqualified entrance and *imam* room mass, *şadırvan*, and portion of balustrades (+54 points); and presentation of the mosque mass itself in the lot as appropriate to its virgin state in terms of spatial organisation (+16 points) have contributed a lot to the success of restoration and virginity value has increased 1 grade. At building scale, cleaning of finishing additions such as timber at the interior, and ceramic, plaster and paint at the exterior wall surfaces (+24 points); and alteration of iron joinery with wooden joinery, cement mortar addition with brick lime mortar, metal sheet covering with lead covering (+18 points) have had positive impact on the virginity value (Figure 4.23). Inappropriate intervention scores (-88 points) affected the mosque's overall building scale value points in a negative way. At lot scale, alteration of unqualified *maşjid* on the *şadırvan* remain with a new fountain, alteration of the last comers' hall, which was already an unqualified addition itself and unnecessary alteration of the low decorative walls in the courtyard with railings (-20 points) had negative impact on virginity value. At building scale, total renewal of plastering (-8 points), unnecessary renewal of iron railings and floor coverings of prayer hall (-12 points) gave way to loss of patina. Renewal of the elements of the last comers' hall is evaluated as unnecessary both since their state was not poor, prior to restoration and also this hall itself is an inappropriate addition (-6 points). In turn, these

interventions have negative impact on the virginity value. Age value and rarity value of the mosque were not affected by the lot and building scale interventions.

4.3.3. Assessment of The Impact of The Current Interventions of Kabasakal Mosque

The majority of site scale interventions' (Table 4.3) impact on Kabasakal Mosque are appropriate (+30 points) (Figure 4.24), in turn, they have increased the overall site scale value points 2 grades (Figure 4.25). Re-establishment of visual access possibility to the well-maintained religious space from the neighbourhood increased the spiritual value of the monument by 3 grades (Figure 4.25). However, partial increase in the density of the traditional neighbourhood as a result of the approved development plan gave way to 1 grade reduction in the picturesqueness value.

The majority of lot and building scale interventions' impact on Kabasakal Mosque (Table 4.3) are appropriate (+77 points) (Figure 4.26), however, they have increased the overall building scale value only by 1 grade because the monument had lost its authentic characteristics in an irreversible way (Figure 4.27). The removal of unqualified mass additions, and concrete balustrades at the courtyard (+18 points) revealed the virgin courtyard characteristics and virginity value has increased 1 grade (Figure 4.27). Furthermore, at building scale, cleaning of inappropriate finishing material (+21 points) also contributed to the legibility of the virgin characteristics of the mosque. Inappropriate interventions (-27 points) affected the overall building scale values of the mosque negatively. Especially, the addition of a last comers' hall (-12 points) although unproposed in the project; and unnecessary element and finishing material additions to the courtyard had reduced the virginity.

4.3.4. Assessment of The Impact of The Current Interventions of Pazaryeri Mosque

The burned settlement of Gördes of early Republican era had limited time to re-establish its original layout. The declaration of the town as a landslide zone in 1940s had resulted in its abandonment (Table 4.4) followed by removal of building material for re-

use (-30 points) (Figure 4.28). In turn, the picturesqueness of the settlement was almost totally lost. Pazaryeri Mosque as a masonry structure, had survived both the fire and the building material stealing process and reached 2000s as a historic ruin in a site, which was about to lose its place qualities. The current restoration lacking a context sensitive approach could not improve the picturesqueness of the Pazaryeri Neighborhood (-2 grades) (Figure 4.29). Although the restored monument provides opportunity for relaxation (+10 points); lack of a community for experiencing it had ended up with 2 grades reduction in spiritual value.

The majority of building scale interventions (Table 4.4) are inappropriate (-238 points) (Figure 4.30), in turn, they have decreased the overall building scale value points 2 grade (Figure 4.31). In spite of presentation of the original mass and courtyard characteristics (+20 points), and removal and cleaning of inconsiderate additions (+96 points), reintegration (-36 points) or renewal (-180 points) of building elements in order to re-erect a mosque ready for full usage had negative impact on virginity value (-1 grade) (Figure 4.31). These extensive renewals also affected the age value (-1 grade), since it could have been possible to present the element ruins with their patina after consolidation, if their full functioning was not aimed. The rarity value of the monument was sustained in its decreased state.

4.3.5. Assessment of The Impact of The Current Interventions of Çarşı Mosque

The application of the development plan had negative impact on Çarşı Mosque's neighbourhood (-30 points), while the restoration of the monument contributed to the neighbour in a positive way (+30 points) (Figure 4.32). Picturesqueness value was directly affected by the transformation of the traditional urban layout into typical modern one (-1 grade); while spiritual value of the urban space was fully re-established (Figure 4.33) with the removal of unqualified mass additions in the lot of the mosque, re-establishment of the relaxation spirit in the courtyard and the overall maintenance of the monument (+ 1 grade) (Table 4.5). So, appropriate and inappropriate urban implementations balance each other (Figure 4.32 and Figure 4.33).

In building and lot scale, appropriate interventions (+123 points) are slightly more compared to inappropriate ones (-53 points) (Figure 4.34). In turn, they have increased

the overall building scale value points 1 grade (Figure 4.35). The re-establishment of original close semi-open - open space relations (+40 points) had contributed to the virginity of the building. Similarly, cleaning of inappropriate materials preventing the legibility of patina (+36 points) and alteration of building elements in order to re-establish the authenticity of location, form and material in harmony with the overall restoration (+19 points) has contributed to the virginity value. In turn, 1 grade increase was achieved (Figure 4.35). However, the high number of renewals (-43 points) applied unnecessarily to altered elements such as stone parapets of *şerefe* or contradicting the appropriate restoration approach such as undeteriorated authentic elements such as timber floor and ceiling coverings, gypsum ornamentations, main entrance door, etc. (Table 4.5) have prevented further increase of virginity value.

Table 4.1. Impact assessment table of the current interventions at Haki Baba Mosque.

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Development Plan	Site	5	Dp1	Development plan not taking into account the authentic site characteristics of the monument; very high density in plan and silhouette.	2	-3	-30
Restoration	Site	5	Res1	Appropriate restoration approach for the courtyard but inconsistent.	2	+2	+20
Total Positive Score (S): 20, Total Negative Score (S): 30							
Removal	Lot Mass	4	Rm1	Removal of <i>imam</i> room.	3	+3	+36
	Lot Element	1	Rm2	Removal of concrete and iron balustrade addition at the courtyard.	3	+3	+9
	Building Element	1	Rm3	Removal of authentic posts carrying the eave.	3	-3	-9
	Lot Mass	4	Rm4	Removal of reservoir mass.	3	+3	+36
Total Positive Score (L): 81, (B): 0 Total Negative Score (L), (B): 9							
Cleaning	Building Element	1	C1	Cleaning of dirt layer at the <i>alem</i> .	3	-1	-3
	Building Element	1	C2	Cleaning of timber covering at the walls.	3	+3	+9
Total Positive Score (L): 0, (B): 9 Total Negative Score (L):0, (B): 3							
Reintegration			Rn1	Reintegration of brick coverings with same material under the floor of prayer hall.			
	Lot Element	1	Rn2	Reintegration of courtyard wall.	3	+3	+9
Total Positive Score (L): 9, (B): 0 Total Negative Score (L):0, (B): 0							

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Table 4.1. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Renewal	Building Element	1	Re1	Renewal of timber floor covering at the prayer hall.	3	-1	-3
	Building Element	1	Re2	Renewal of plasterings at the wall.	3	+1	+3
	Building Element	1	Re3	Renewal of post carrying the last comers' hall.	3	-1	-3
	Building Element	1	Re4	Renewal of lead covering of <i>külah</i> .	3	+2	+6
	Building Element	1	Re5	Renewal of timber structure of <i>külah</i> .			
	Building Element	1	Re6	Renewal of paint at the <i>petek</i> .	3	-1	-3
	Building Element	1	Re7	Renewal of paint at the body of minaret.	3	-1	-3
	Building Element	1	Re8	Renewal of <i>şerefe</i> wall.	3	-1	-3
	Building Element	1	Re9	Renewal of paint at the cornice of <i>şerefe</i> .	3	-1	-3
	Building Element	1	Re10	Renewal of timber ceiling coverings at prayer hall.	3	-1	-3
	Building Element	1	Re11	Renewal of timber door of women's section.	3	-3	-9
	Building Element	1	Re12	Renewal of paint at the transition element of minaret.	3	-1	-3
	Building Element	1	Re13	Renewal of paint at <i>kaide</i> .	3	-1	-3
Total Positive Score (L): 0, (B): 9 Total Negative Score (L): 0, (B): 36							
Alteration	Lot Mass	4	A1	Alteration of toilet: displaced to underground.	3	+1	+12
	Lot Mass	4	A2	Alteration of <i>şadırvan</i> : change in the form and location.	3	+1	+12
	Lot Element	1	A3	Alteration of courtyard floor covering: concrete to travertine.	3	+1	+3
	Lot Element	1	A4	Alteration of retaining wall at the courtyard: form of the wall	3	-3	-9

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Table 4.1. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Alteration	Lot Element	1	A5	Alteration of compatible material with another compatible one, not based on reliable information: in situ mosaic covering of stair with travertine.	3	-1	-3
	Lot Element	1	A6	Alteration of incompatible material with compatible: concrete curb to travertine.	3	+1	+3
	Building Element	1	A7	Alteration of posts carrying the last comers' hall: location.	3	-1	-3
	Lot Element	1	A8	Alteration of paint at the balustrades of the stairs reaching to the last comers' hall unnecessarily.	3	-1	-3
	Building Element	1	A9	Alteration of metal joinery to wooden joinery at the prayer hall.	3	+3	+9
	Building Element	1	A10	Alteration of altered material with inharmonious one: cement coverings with brick lime plaster instead of mud plaster, at the façade.	3	-2	-6
	Building Element	1	A11	Alteration of concrete <i>minber</i> with details with <i>minber</i> without details.	3	+3	+9
	Building Element	2	A12	Alteration of latticed separator wall of the building.	3	+3	+18
	Building Element	1	A13	Alteration of graveyard's outer wall as enlarging at the bottom.	3	-3	-9
	Building Element	1	A14	Alteration of wooden floor covering with travertine at the additional last comers' hall.	3	-1	-3
	Building Element	1	A15	Alteration of door: two leaves to one leaf with three panes.	3	-3	-9
	Building Element	1	A16	Alteration of form of the roof of prayer hall.	3	+2	+6

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Table 4.1. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Alteration	Building Element	1	A17	Alteration of form of the roof of last comers' hall.	3	+2	+6
	Building Element	1	A18	Alteration of <i>mihrab</i> niche with wall.	3	-3	-9
	Building Element	1	A19	Alteration of form and location of sermon chair.	3	-3	-9
Total Positive Score (L): 30, (B): 48 Total Negative Score (L): 24, (B): 39							
Addition	Lot Element	1	Ad1	Addition of travertine curb.	3	-1	-3
	Lot Element	1	Ad2	Addition of retaining wall.	3	+3	+9
	Lot Element	1	Ad3	Addition of post carrying the last comers' hall.	3	-1	-3
	Lot Element	1	Ad4	Addition of timber balustrades to the last comers' hall.	3	-1	-3
	Lot Space	2	Ad5	Addition of glass screen to the openings at the last comers' hall.	3	-3	-18
	Lot Element	1	Ad6	Addition of benches as outnumbered.	3	-1	-3
	Lot Element	1	Ad7	Addition of unqualified lighting element.	3	-1	-3
	Lot Space	2	Ad8	Addition of unqualified balustrades to the courtyard for the toilet entrance.	3	-1	-6
	Lot Space	2	Ad9	Addition of unqualified vent hole to the courtyard for the toilet.	3	-1	-6
	Lot Space	2	Ad10	Addition of an unqualified step to the courtyard for the enough height.	3	-1	-6
	Lot Space	2	Ad11	Addition of iron balustrades to the courtyard for the graveyard stairs unnecessarily.	3	-1	-6

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Table 4.1. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Addition	Building Element	1	Ad12	Addition of air conditioner unnecessarily.	3	-1	-3
	Building Element	1	Ad13	Addition of unorganized daily life objects.	3	-1	-3
	Lot Space	2	Ad14	Addition of storage space.	3	-3	-18
Total Positive Score (L): 9, (B): 0 Total Negative Score (L): 75, (B): 6							
Reinforcement	Building Element	1	Rf1	Reinforcement of adobe mud brick masonry walls with wooden posts and lintels.	3	-3	-9
	Building Element	1	Rf2	Reinforcement of adobe mud brick masonry walls with wooden posts and lintels.	3	-3	-9
	Building Element	1	Rf3	Reinforcement of adobe mud brick masonry walls with wooden posts and lintels.	3	-3	-9
	Building Element	1	Rf4	Reinforcement of adobe mud brick masonry walls with wooden posts and lintels.	3	-3	-9
Total Positive Score (L): 0, (B): 0 Total Negative Score (L): 0, (B): 36							
Presentation Intervention	Lot Mass	4	Pr1	Presentation of the spatial organisation of the mosque by not referring to its authentic state.	2	-3	-24
	Lot Space	2	Pr2	Presentation of the spatial organisation of the lot by slightly referring to its authentic state.	2	+1	+4
Total Positive Score (L): 4, (B): 0 Total Negative Score (L): 24, (B): 0							

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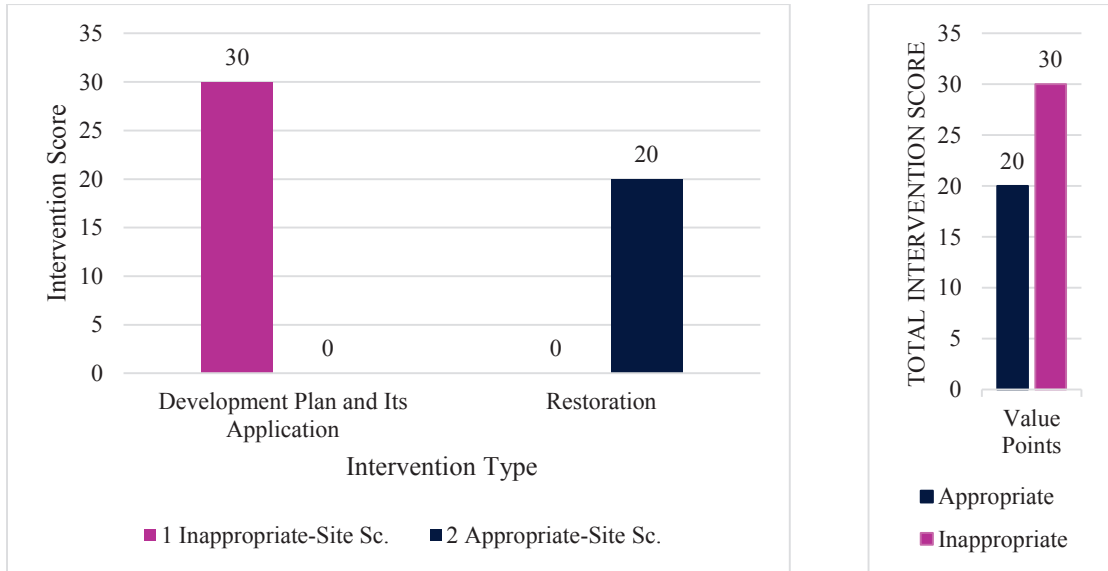


Figure. 4.16. Intervention scores for the neighborhood of Haki Baba Mosque.

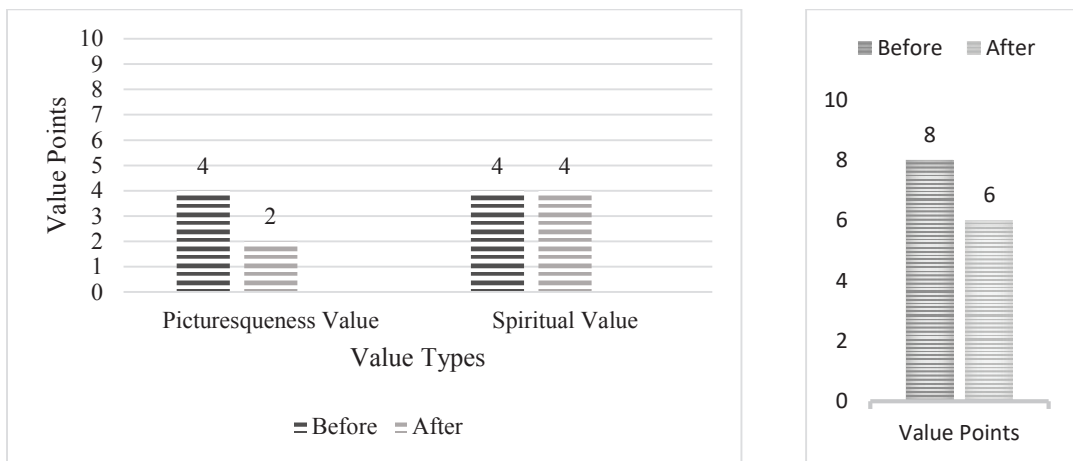


Figure 4.17. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Haki Baba Mosque.

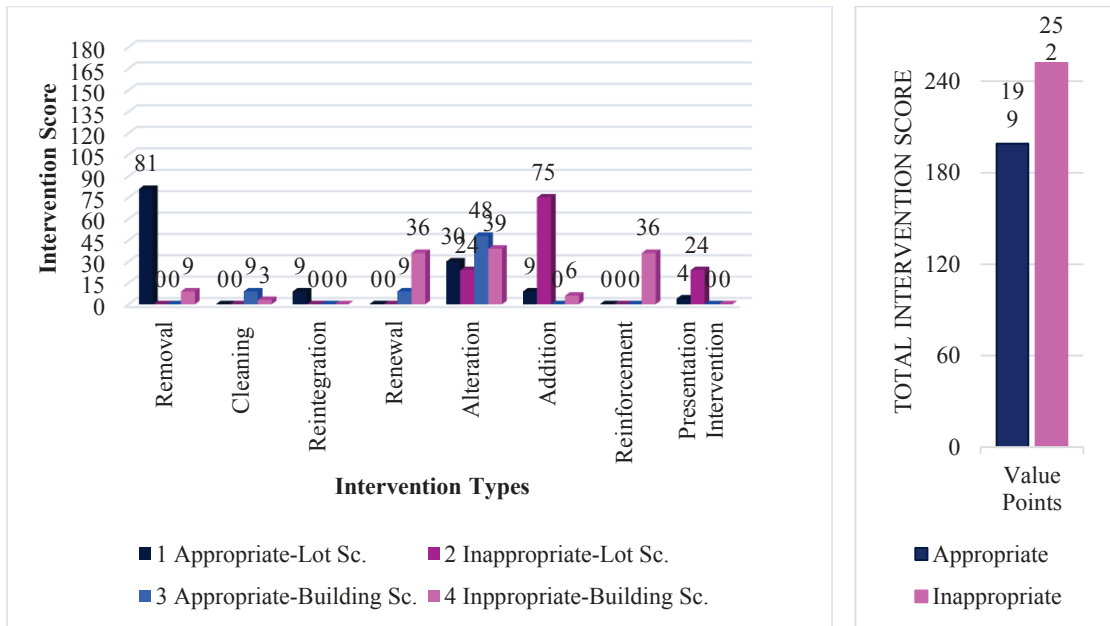


Figure. 4.18. Intervention scores for each intervention type, Haki Baba Mosque and its lot.

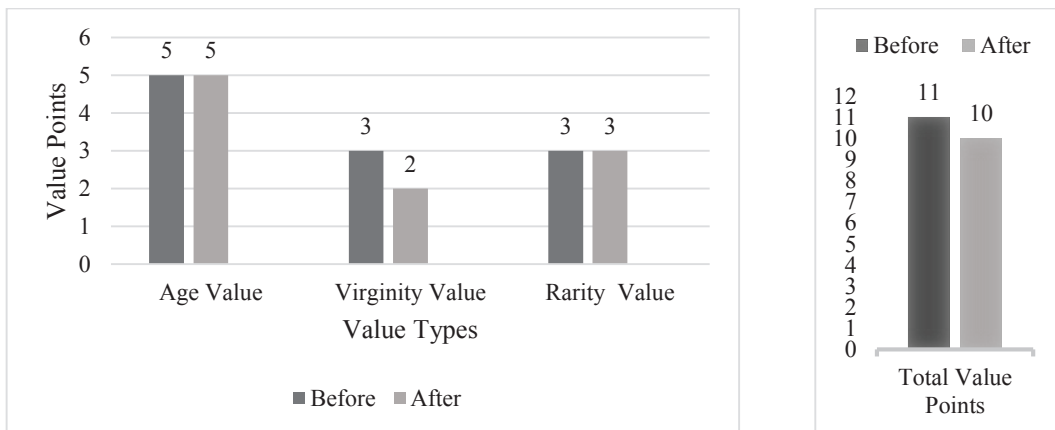


Figure 4.19. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Haki Baba Mosque.

Table 4.2. Impact assessment table of the current interventions at Göktaşlı Mosque.

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Development Plan	Site	5	Dp1	Development plan not taking into account the authentic site characteristics of the monument; very high density in plan and silhouette.	2	-3	-30
Restoration	Site	5	Res1	Appropriate restoration approach, and insufficient restoration in terms of urban context maintaining the monument.	2	+2	+20
Total Positive Score (S): 20, Total Negative Score (S): 30							
Removal	Lot Mass	4	Rm1	Removal of entrance and <i>imam</i> room mass.	2	+3	+24
	Lot Mass	4	Rm2	Removal of <i>şadırvan</i> .	2	+3	+24
	Lot Element	1	Rm3	Removal of balustrades partially.	2	+3	+6
Total Positive Score (L): 54, (B): 0 Total Negative Score (L), (B): 0							
Cleaning	Building Element	1	C1	Cleaning of plaster covering addition.	2	+3	+6
	Building Element	1	C2	Cleaning of ceramic tile addition.	2	+3	+6
	Building Element	1	C3	Cleaning of paint addition.	2	+3	+6
	Building Element	1	C4	Cleaning of timber covering addition.	2	+3	+6
Total Positive Score (L): 0, (B): 24 Total Negative Score (L):0, (B): 0							
Reintegration	Building Element	1	Rn1	Reintegration of saw tooth eaves with brick lime mortar.	2	-1	-2
	Building Element	1	Rn2	Reintegration of brick lime mortar at the joints (inappropriate workmanship).	2	+1	+2
	Building Element	1	Rn3	Reintegration of gypsum cornice.	2	+3	+6

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Table 4.2. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Reintegration	Building Element	1	Rn4	Reintegration of gypsum lath.	2	+3	+6
	Building Element	1	Rn5	Reintegration of mosaic sill covering with cement.	2	-3	-6
Total Positive Score (L): 0, (B): 14 Total Negative Score (L): 0, (B): 8							
Renewal	Building Element	1	Re1	Renewal of deteriorated bricks.	2	+2	+4
	Building Element	1	Re2	Renewal of under and over roof tiles.	2	+2	+4
	Building Element	1	Re3	Renewal of plaster and paint at the minaret.	2	-2	-4
	Building Element	1	Re4	Renewal of iron railing at the windows.	2	-3	-6
	Building Element	1	Re5	Renewal of paint at the main entrance door and minaret door.	2	+1	+2
	Building Element	1	Re6	Renewal of timber balustrades at the <i>mahfil</i> for women.	2	-1	-2
	Lot Element	1	Re7	Renewal of iron door at the courtyard unnecessarily.	2	-1	-2
	Building Element	1	Re8	Renewal of timber post and lintel at <i>mahfil</i> for women.	2	-1	-2
	Building Element	1	Re9	Renewal of floor covering at the prayer hall.	2	-3	-6
	Building Element	1	Re10	Renewal of repair plaster and paint at last comers' hall.	2	-1	-2
	Building Element	1	Re11	Renewal of repair plaster and paint at prayer hall.	2	-2	-4
Total Positive Score (L): 0, (B): 10 Total Negative Score (L): 2, (B): 26							
Alteration	Building Element	1	A1	Alteration of iron joinery with wooden joinery.	2	+3	+6
	Building Element	1	A2	Alteration of cement mortar addition with brick lime mortar.	2	+3	+6
	Building Element	1	A3	Alteration of metal sheet covering with lead covering.	2	+3	+6

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Table 4.2. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Alteration	Lot Element	1	A4	Alteration of concrete capping with travertine.	2	+1	+2
	Lot Mass	4	A5	Alteration of the unqualified masjid on the <i>şadırvan</i> remain with fountain.	2	-2	-16
	Lot Element	1	A6	Alteration of floor covering: brick to travertine at last comers' hall.	2	-1	-2
	Lot Space	2	A7	Alteration of wall with a threshold (balustrade was applied).	2	+1	+4
			A8	Alteration of the form of the stairs at the courtyard.			
	Building Element	1	A9	Alteration of form of the roof of last comers' hall.	2	-1	-2
	Lot Element	1	A10	Alteration of alteration of mosaic covering with travertine at the courtyard.	2	-1	-2
	Building Element	1	A11	Alteration of window of additional <i>mahfil</i> for women unnecessarily.	2	-1	-2
	Building Element	1	A12	Alteration of wall of additional <i>mahfil</i> for women unnecessarily.	2	-1	-2
	Total Positive Score (L): 6, (B): 18 Total Negative Score (L): 20, (B): 6						
Addition	Building Element	1	Ad1	Addition of glass screen.	2	-1	-2
	Building Element	1	Ad2	Addition of unqualified downspout.	2	-1	-2
	Building Element	1	Ad3	Addition of air conditioner unnecessarily.	2	-1	-2
	Lot Element	1	Ad4	Addition of outnumbered bench.	2	-1	-2
	Lot Element	1	Ad5	Addition of outnumbered trash bin.	2	-1	-2
	Lot Element	1	Ad6	Addition of unqualified lighting element.	2	-1	-2

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Table 4.2. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Addition	Building Element	1	Ad7	Addition of unorganized daily life objects.	2	-2	-2
Total Positive Score (L): 0, (B): 0 Total Negative Score (L): 6, (B): 8							
Presentation Intervention	Lot Mass	4	Pr1	Presentation of the spatial organisation of the mosque by mostly referring to its authentic state.	2	+2	+16
	Lot Space	2	Pr2	Presentation of the spatial organisation of the lot by not referring to its authentic state.	2	-3	-12
Total Positive Score (L): 16, (B): 0 Total Negative Score (L): 12, (B): 0							

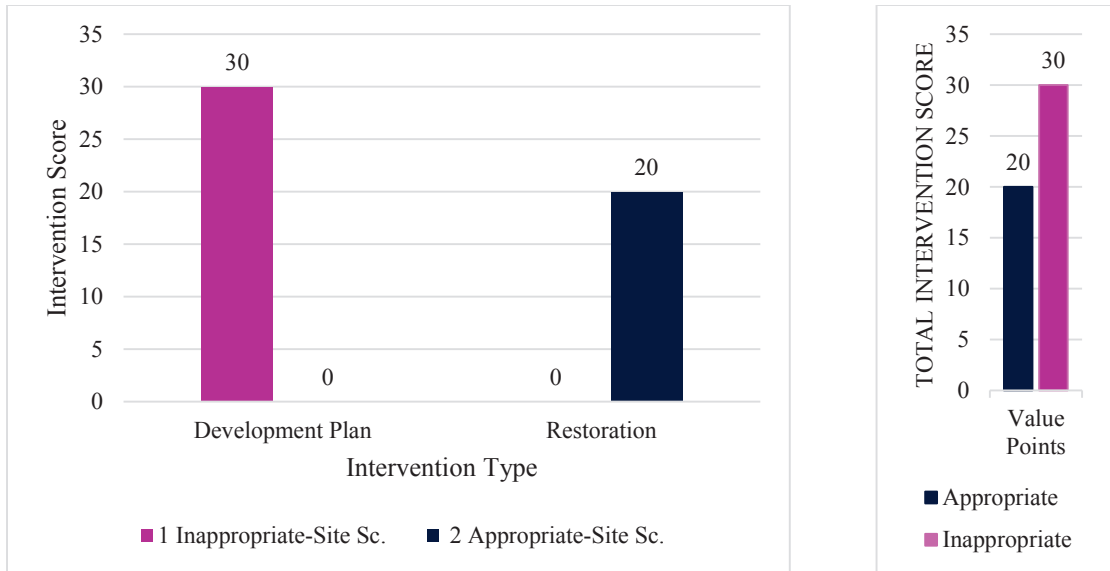


Figure. 4.20. Intervention scores for the neighborhood of Göktaşlı Mosque.

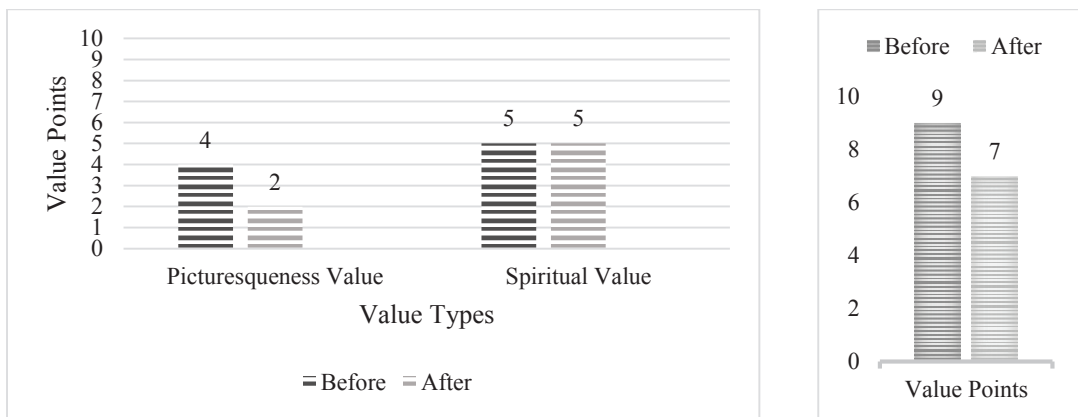


Figure 4.21. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Göktaşlı Mosque.

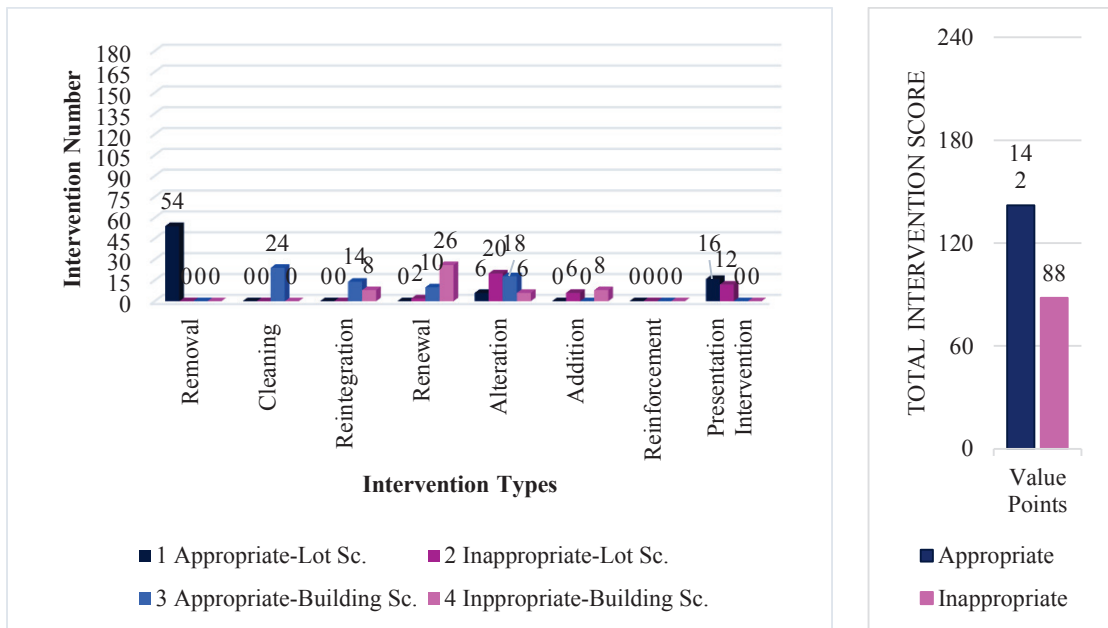


Figure. 4.22. Intervention scores for each intervention type, Göktaşlı Mosque and its lot.

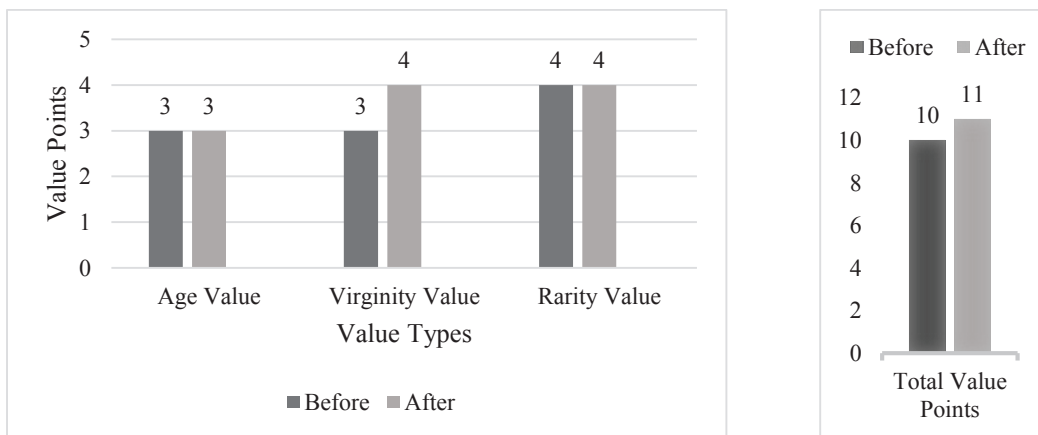


Figure 4.23. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Göktaşlı Mosque.

Table 4.3. Impact assessment table of the current interventions at Kabasakal Mosque.

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Development Plan	Site	5	Dp1	Development plan not taking into account the authentic site characteristics of the monument; high density in plan and silhouette.	2	-2	-20
Restoration	Site	5	Res1	Appropriate restoration approach, and sufficient restoration in terms of urban context maintaining the monument.	2	+3	+30
Total Positive Score (S): 30, Total Negative Score (S): 20							
Removal	Building Element	1	Rm1	Removal of unqualified gypsum interior casings at prayer hall.	1	+3	+3
	Lot Mass	4	Rm2	Removal of unqualified additional dining hall, ablution space and <i>imam</i> house mass.	1	+3	+12
	Building Element	1	Rm3	Removal of unqualified ornamentations on the wall.	1	+3	+3
	Lot Space	2	Rm4	Removal of concrete balustrades at the courtyard.	1	+3	+6
Total Positive Score (L): 18, (B): 6 Total Negative Score (L), (B): 0							
Cleaning	Building Element	1	C1	Cleaning of marble coverings of the sill.	1	+3	+3
	Building Element	1	C2	Cleaning of timber coverings on the wall.	1	+3	+3
	Building Element	1	C3	Cleaning of marble covering on the southern wall.	1	+3	+3
	Building Element	1	C4	Cleaning of ceramic tile covering at the entrance of prayer hall.	1	+3	+3
				C5	Cleaning of plastering at the authentic part of the courtyard wall adjacent to the minaret.		

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Table 4.3. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Cleaning	Building Element	1	C6	Cleaning of plastering at the <i>kaide</i> , <i>pabuç</i> and body of the minaret.	1	+3	+3
	Building Element	1	C7	Cleaning of travertine coverings on the façades.	1	+3	+3
	Building Element	1	C8	Cleaning of plastering at the cornice of <i>şerefe</i> , <i>şerefe</i> and <i>petek</i> of the minaret.	1	+3	+3
Total Positive Score (L): 3, (B): 21 Total Negative Score (L): 0, (B): 0							
Renewal			Re1	Renewal of the drainage system.			
	Building Element	1	Re2	Renewal of plasterings at the wall.	1	+1	+1
	Building Element	1	Re3	Renewal of altered timber floor coverings.	1	-1	-1
	Building Element	1	Re4	Renewal of additional timber baseboards.	1	-1	-1
	Building Element	1	Re5	Renewal of deteriorated main entrance door.	1	+2	+2
			Re6	Renewal of the joint mortar at the authentic part of the courtyard wall adjacent to the minaret.			
	Building Element	1	Re7	Renewal of <i>külâh</i> of the minaret.	1	+2	+2
	Building Element	1	Re8	Renewal of <i>şerefe</i> door.	1	+2	+2
Total Positive Score (L): 0, (B): 7 Total Negative Score (L): 0, (B): 2							
Alteration	Building Element	1	A1	Alteration of PVC joinery with timber joinery.	1	+2	+2
	Building Element	1	A2	Alteration of form and material of sermon chair.	1	+2	+2
	Building Element	1	A3	Alteration of marble <i>minber</i> with a simple/without detail timber one.	1	+2	+2

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Table 4.3. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score	
Alteration	Building Element	1	A4	Alteration of lighting elements by hiding their cables.	1	+1	+1	
	Lot Element	1	A5	Alteration of concrete material of the <i>şadırvan</i> .	1	+1	+1	
	Lot Element	1	A6	Alteration of ceramic floor covering with andesite at the courtyard.	1	+1	+1	
	Building Element	1	A7	Alteration of concrete stair reaching to the <i>mahfil</i> for women with timber stairs.	1	+2	+2	
			A8	Alteration of ceramic floor covering with granite at the courtyard.				
			A9	Alteration of the form of the garden.				
	Building Element	1	A10	Alteration of gypsum board panel ceiling covering with timber ceiling covering.	1	+2	+2	
			A11	Alteration of the organisation of the elements of the roof of the prayer hall.				
			A12	Alteration of material of the <i>mihrab</i> .				
	Building Space	2	A13	Alteration of walls between the columns with timber balustrades.	1	+1	+2	
	Building Element	1	A14	Alteration of concrete eave of the roof with timber eave.	1	+1	+1	
			A15	Alteration of additional two windows with brick wall infill at the eastern wall of <i>mahfil</i> for women and <i>müezzîn mahfili</i> .				
	Building Element	2	A16	Alteration of location of the northern wall of the prayer hall.	1	-3	-6	
	Total Positive Score (L): 2, (B): 14					Total Negative Score (L): 0, (B): 6		

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Table 4.3. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Addition	Lot Element	1	Ad1	Addition of over and under roof tiles to <i>şadırvan</i> unnecessarily.	1	-1	-1
	Lot Element	1	Ad2	Addition of the stone capping on the courtyard wall.	1	+3	+3
	Lot Element	1	Ad3	Addition of semicircular benches to the courtyard.			
	Building Element	1	Ad4	Addition of brick infill to the northern wall of the <i>mahfil</i> for women unnecessarily.	1	-1	-1
	Building Element	1	Ad5	Addition of four windows to the northern wall of the <i>mahfil</i> for women unnecessarily.	1	-1	-1
	Lot Element	1	Ad6	Addition of unqualified plasterings on the authentic part of the courtyard wall.	1	-1	-1
	Building Element	1	Ad7	Addition of unorganized daily life objects.	1	-1	-1
	Lot Mass	4	Ad8	Addition of inharmonious last comers' hall mass.	1	-3	-12
	Lot Space	2	Ad9	Addition of unqualified iron balustrades to the courtyard.	1	-1	-2
Total Positive Score (L): 3, (B): 0 Total Negative Score (L): 16, (B): 3							
Presentation Intervention	Lot Mass	4	Pr1	Presentation of the spatial organisation of the mosque by slightly referring to its authentic state.	1	+1	+4
	Lot Space	2	Pr2	Presentation of the spatial organisation of the lot by slightly referring to its authentic state.	1	+1	+2
Total Positive Score (L): 6, (B): 0 Total Negative Score (L): 0, (B): 0							

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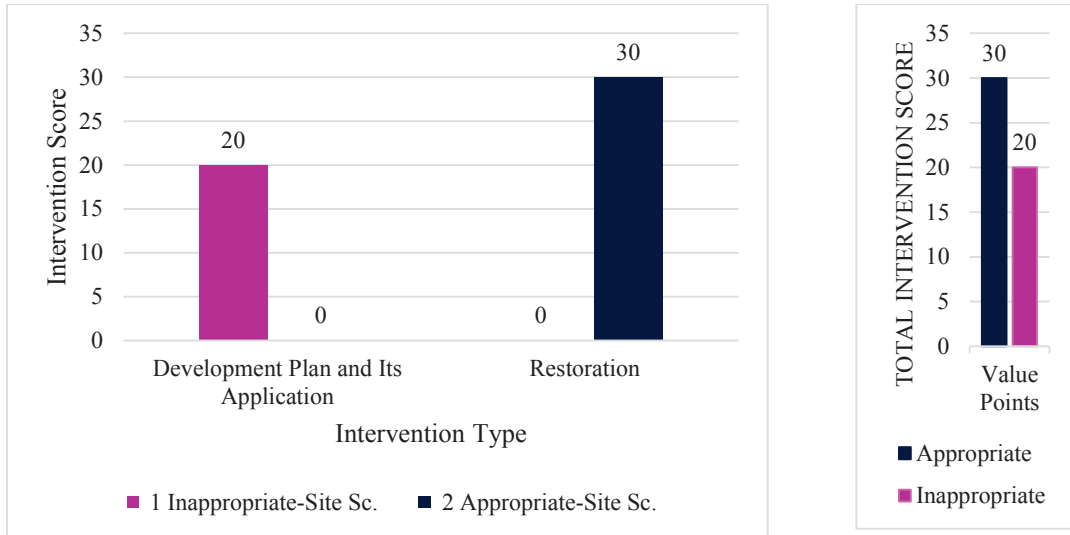


Figure. 4.24. Intervention scores for the neighborhood of Kabasakal Mosque.

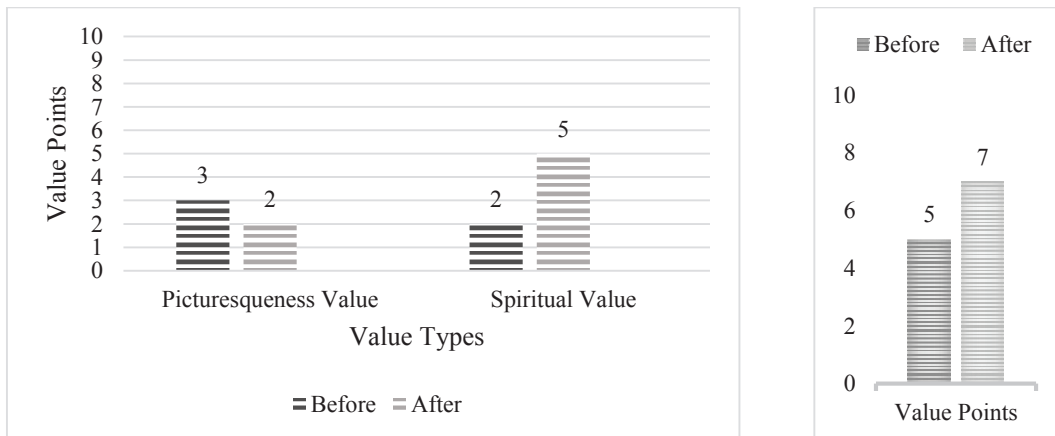


Figure 4.25. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Kabasakal Mosque.

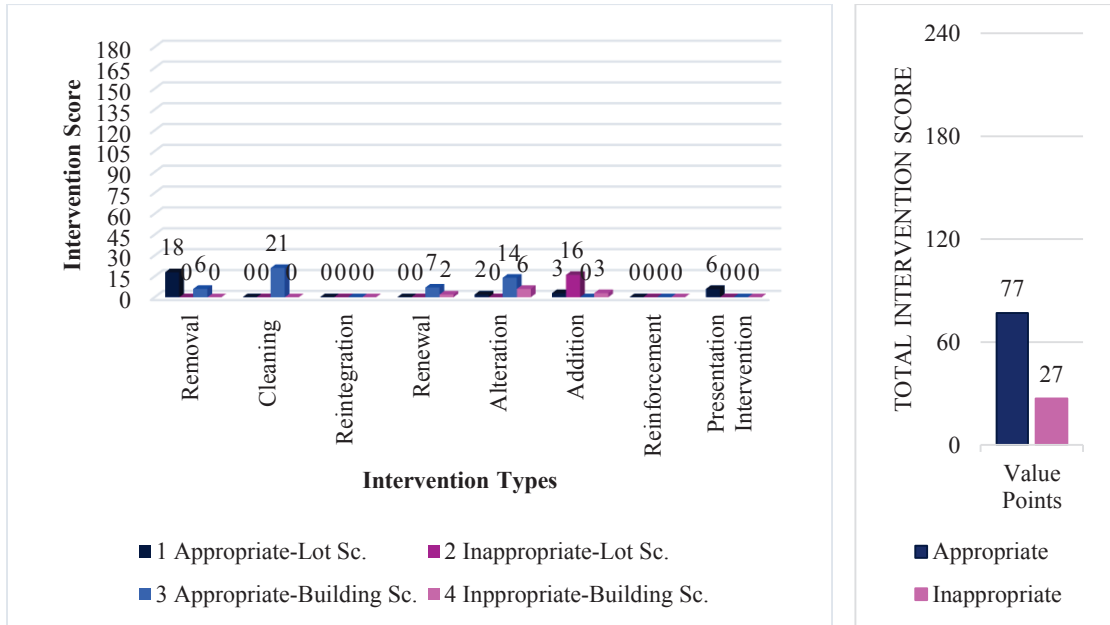


Figure 4.26. Intervention scores for each intervention type, Kabasakal Mosque and its lot.

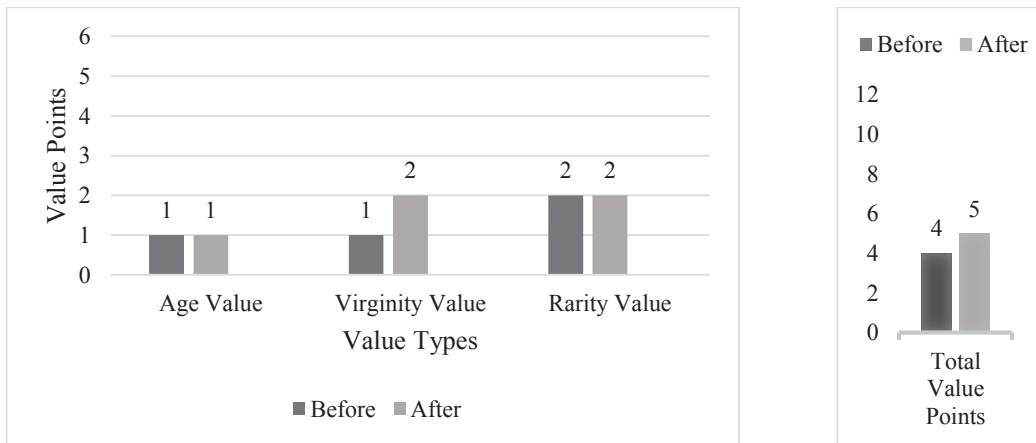


Figure 4.27. Building scale value points for each value type (left), and total building scale value points (right) before and after the current interventions, Kabasakal Mosque.

Table 4.4. Impact assessment table of the current interventions at Pazaryeri Mosque.

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Development Plan	Site	5	Dp1	Abandonment following the declaration as landslide zone; dilapidating the site.	2	-3	-30
Restoration	Site	5	Res1	Inappropriate restoration approach, nevertheless, the monument is sustained.	2	+1	+10
Total Positive Score (S): 10, Total Negative Score (S): 30							
Removal	Building Space	2	Rm1	Removal of rough stone infill from the window openings.	2	+3	+12
	Building Space	2	Rm2	Removal of iron balustrades at the eastern passage entrance.	2	+3	+12
			Rm3	Removal of the iron door of last comers' hall.			
	Building Element	1	Rm4	Removal of debris layer at the niches of the passage.	2	+3	+6
	Building Space	2	Rm5	Removal of timber separator (<i>imam</i> room) at the last comers' hall.	2	+3	+12
Total Positive Score (L): 0, (B): 42 Total Negative Score (L), (B): 0							
Cleaning	Building Element	1	C1	Cleaning of the additional plaster remains from the wall surface.	2	+3	+6
	Building Element	1	C2	Cleaning of oil paint at the <i>minber</i> .	2	+3	+6
	Building Element	1	C3	Cleaning of paint on the stone casings.	2	+3	+6
	Building Element	1	C4	Cleaning of plaster at the <i>petek</i> .	2	+3	+6
	Building Element	1	C5	Cleaning of oil paint at the <i>mükebbire</i> .	2	+3	+6

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Table 4.4. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Cleaning	Building Element	1	C6	Cleaning of plaster at the <i>kaide</i> .	2	+3	+6
	Building Element	1	C7	Cleaning of plaster at the <i>şerefe</i> wall.	2	+3	+6
	Building Element	1	C8	Cleaning of screed addition on the cut stone threshold.	2	+3	+6
	Building Element	1	C9	Cleaning of plant on the stair reaching to the last comers' hall.	2	+3	+6
Total Positive Score (L): 0, (B): 54 Total Negative Score (L): 0, (B): 0							
Reintegration	Building Element	1	Rn1	Reintegration of brick lime mortar at the joints.	2	+3	+6
	Building Space	2	Rn2	Reintegration of walls collapsed.	2	-3	-12
			Rn3	Reintegration of the timber columns as appropriate to the organisation of the timber columns of the upper/ground floor.			
	Building Element	1	Rn4	Reintegration of collapsed timber stair of sermon chair.	2	-3	-6
	Building Element	1	Rn5	Reintegration of brick saw tooth eaves.	2	-3	-6
	Building Element	1	Rn6	Reintegration of ground floor covering of the passage.	2	-3	-6
	Building Element	1	Rn7	Reintegration of main entrance door.	2	-3	-6
Total Positive Score (L): 0, (B): 6 Total Negative Score (L): 0, (B): 36							
Renewal	Building Element	1	Re1	Renewal of timber joinery of the doors at the passage.	2	-3	-6
	Building Element	1	Re2	Renewal of stone bases of the posts at the passage.	2	-3	-6
	Building Element	1	Re3	Renewal of the northern wall of the storage space out of plumb and with cracks.	2	-3	-6

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Table 4.4. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Renewal	Building Element	1	Re4	Renewal of lime plaster on the sermon chair.	2	-3	-6
	Building Element	1	Re5	Renewal of timber balustrades of the sermon chair.	2	-3	-6
	Building Element	1	Re6	Renewal of timber balustrades of the prayer hall.	2	-3	-6
	Building Element	1	Re7	Renewal of timber columns of the prayer hall.	2	-3	-6
	Building Element	1	Re8	Renewal of lime plaster and wash at the prayer hall.	2	-3	-6
	Building Element	1	Re9	Renewal of damaged parts of the timber <i>minber</i> .	2	-3	-6
	Building Element	1	Re10	Renewal of timber window joineries as appropriate to its authentic state.	2	-3	-6
	Building Element	1	Re11	Renewal of not deteriorated timber sills.	2	-3	-6
	Building Element	1	Re12	Renewal of not deteriorated timber floor coverings.	2	-3	-6
	Building Element	1	Re13	Renewal of timber stair at the last comers' hall.	2	-3	-6
	Building Element	1	Re14	Renewal of deteriorated timber balustrades at the <i>mahfil</i> for women.	2	-3	-6
	Building Element	1	Re15	Renewal of deteriorated timber structure of the floor of the <i>mahfil</i> for women.	2	-3	-6
	Building Element	1	Re16	Renewal of stones of the walls which have lost their integrity.	2	-3	-6
	Building Element	1	Re17	Renewal of timber lintels at the walls.	2	-3	-6
				Re18	Renewal of timber lintels at the walls of prayer hall.		
Building Element	1	Re19	Renewal of timber ceiling covering at the prayer hall.	2	-3	-6	

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Table 4.4. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Renewal	Building Element	1	Re20	Renewal of bricks deteriorated at the <i>petek</i> .	2	-3	-6
	Building Element	1	Re21	Renewal of timber ceiling covering at the last comers' hall.	2	-3	-6
	Building Element	1	Re22	Renewal of lime plaster and wash at the last comers' hall.	2	-3	-6
	Building Element	1	Re23	Renewal of deteriorated stones of the stair reaching to the last comers' hall.	2	-3	-6
	Building Element	1	Re24	Renewal of deteriorated brick arch at the western wall of the prayer hall.	2	-3	-6
	Building Space	2	Re25	Renewal of deteriorated timber roof.	2	-3	-12
	Building Element	1	Re26	Renewal of deteriorated walls separating the storage space and passage.	2	-3	-6
	Building Element	1	Re27	Renewal of lime plaster and wash at the <i>mahfil</i> for women.	2	-3	-6
			Re28	Renewal of the timbers in <i>bağdadi</i> technique and forming the arches at the last comers' hall.			
	Building Element	1	Re29	Renewal of not deteriorated timber door opening to the storage space from the outside.	2	-3	-6
	Building Element	1	Re30	Renewal of not deteriorated stone capping on the northern stone wall/balustrade of the last comers' hall.	2	-3	-6
Building Element	1	Re31	Renewal of stone coverings at the passage.	2	-3	-6	

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Table 4.4. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Renewal	Building Element	1	Re32	Renewal of timber lintels at the walls of passage.	2	-3	-6
Total Positive Score (L):0 (B): 0 Total Negative Score (L): 0, (B): 180							
Alteration	Building Space	2	A1	Alteration of brick infill and iron door with iron balustrades at the eastern passage entrance.	2	-1	-4
	Building Element	2	A2	Alteration of rough stone infill with the iron door at the western passage entrance.	2	-1	-4
	Building Element	1	A3	Alteration of oil paint with varnish at the main entrance door.	2	+1	+2
	Building Element	1	A4	Alteration of oil paint with varnish at the door openings to the <i>mahfil</i> for women.	2	+1	+2
Total Positive Score (L):0 (B): 4 Total Negative Score (L): 0, (B): 8							
Addition			Ad1	Addition of plaster and washing on the wall separating the passage and storage.			
	Lot Element	1	Ad2	Addition of screed around the mosque for the alignment of the entrances of the mosques and the street levels.	2	-3	-6
	Building Element	1	Ad3	Addition of varnish to the <i>minber</i> .	2	+1	+2
	Building Element	1	Ad4	Addition of varnish to protect the floor covering at the last comers' hall from the sun and rain.	2	+1	+2
			Ad5	Addition of timber shutters to the windows without wrought iron (<i>ferforje</i>) and at the ground floor level.			

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Table 4.4. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Addition			Ad6	Addition of tie beams to the stone bases.			
	Building Element	1	Ad7	Addition of varnish to the door of <i>mikebbire</i> .	2	+1	+2
			Ad8	Addition of drainage system with 2m gaps around the mosque.			
			Ad9	Addition of water insulation to the walls under the ground.			
	Building Element	1	Ad10	Addition of daily life objects.	2	-1	-2
Total Positive Score (L):0 (B): 6 Total Negative Score (L): 6, (B): 2							
Reinforcement	Building Element	1	Rf1	Reinforcement of microcracks with stitch.			
Total Positive Score (L):0 (B): 0 Total Negative Score (L): 0, (B): 0							
Presentation Intervention	Lot Mass	4	Pr1	Presentation of the spatial organisation of the mosque by slightly referring to its authentic state.	2	+1	+8
	Lot Space	2	Pr2	Presentation of the spatial organisation of the lot by referring to its authentic state.	2	+3	+12
Total Positive Score (L):0 (B): 20 Total Negative Score (L): 0, (B): 0							

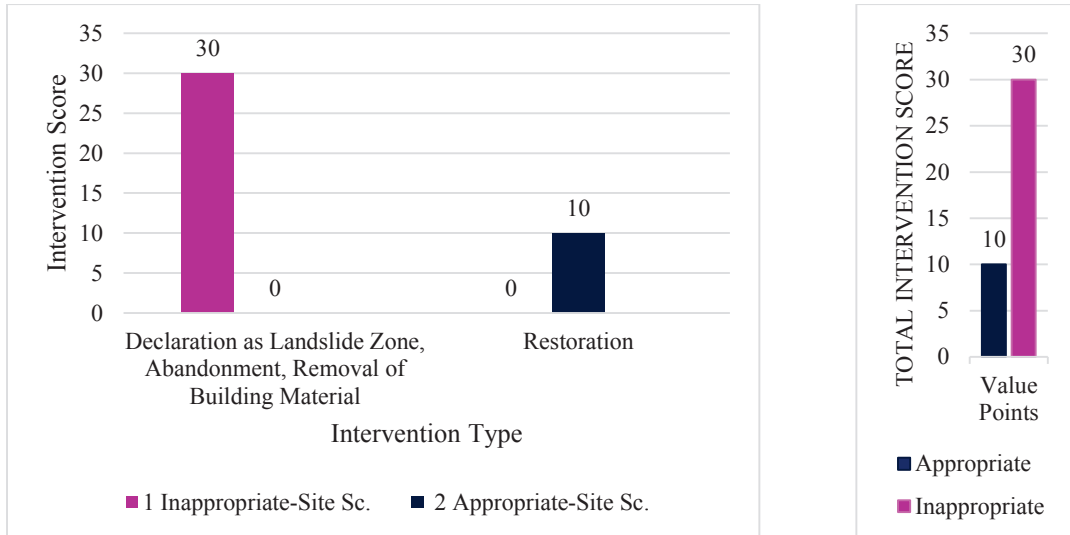


Figure. 4.28. Intervention scores for the neighborhood of Pazaryeri Mosque.

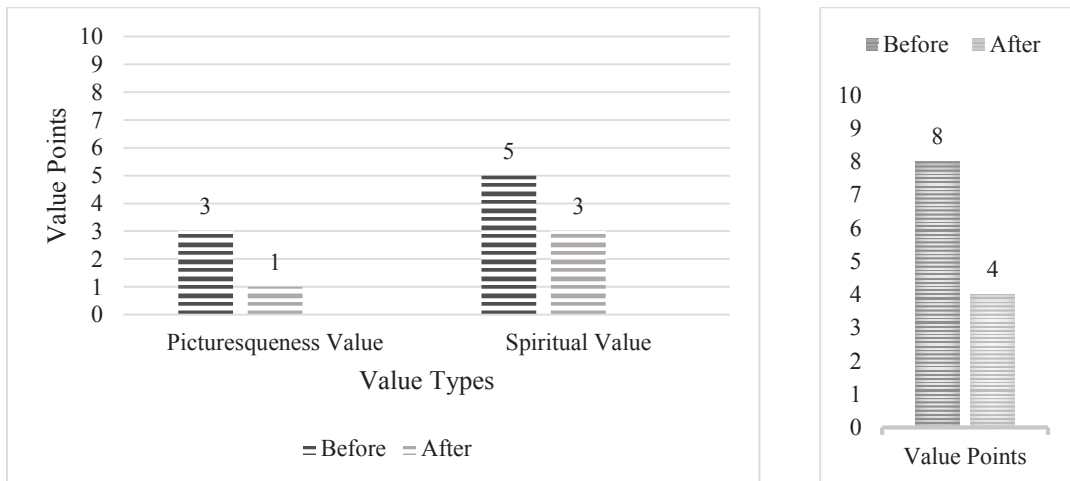


Figure 4.29. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Pazaryeri Mosque.

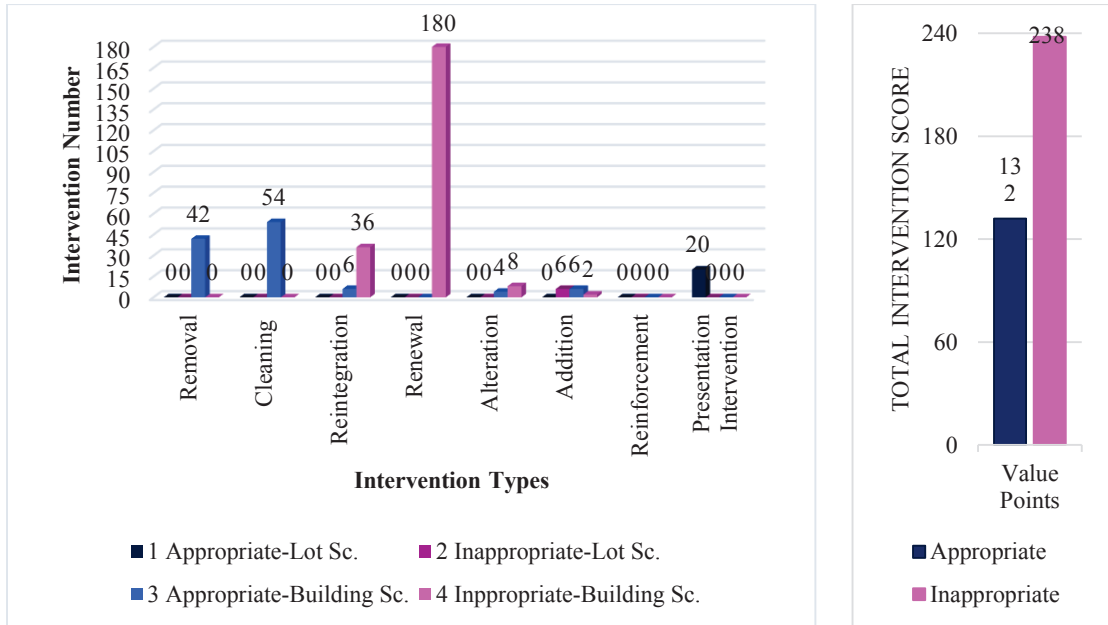


Figure. 4.30. Intervention scores for each intervention type, Pazaryeri Mosque and its lot.

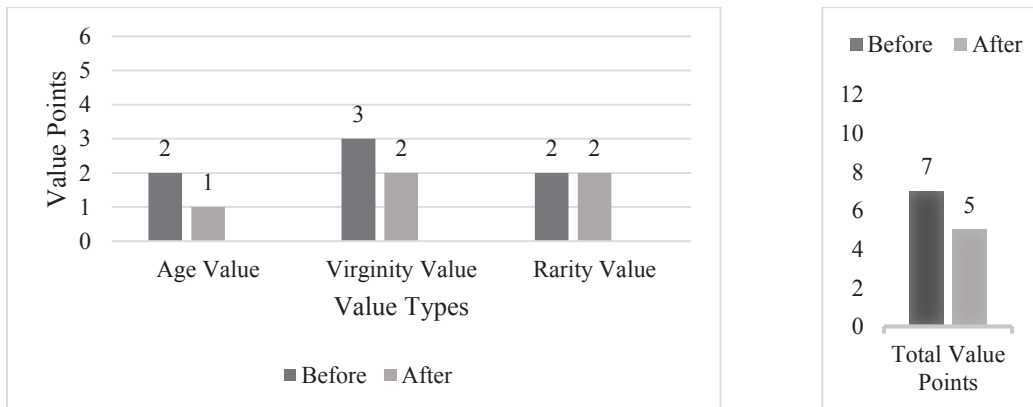


Figure 4.31. Building scale value points for each value type (left), and building site scale value points (right) before and after the current interventions, Pazaryeri Mosque.

Table 4.5. Impact assessment table of the current interventions at Çarşı Mosque.

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Development Plan	Site	5	Dp1	Development plan not taking into account the authentic site characteristics of the monument; very high density in plan and silhouette.	2	-3	-30
Restoration	Site	5	Res1	Appropriate restoration approach, and sufficient restoration in terms of urban context maintaining the monument.	2	+3	+30
Total Positive Score (S): 30, Total Negative Score (S): 30							
Removal	Building Space	2	Rm1	Removal of unqualified timber separator at the <i>mahfil</i> for women.	1	+3	+6
	Building Element	1	Rm2	Removal of concrete lintel on the wall.	1	+3	+3
	Lot Mass	4	Rm3	Removal of unqualified concrete mass addition.	1	+3	+12
	Lot Mass	4	Rm4	Removal of unqualified wc mass.	1	+3	+12
Total Positive Score (L): 24, (B): 9 Total Negative Score (L), (B): 0							
Cleaning	Building Element	1	C1	Cleaning of the paint at the timber joineries.	1	+3	+3
	Building Element	1	C2	Cleaning of the paint at the timber ceiling coverings.	1	+3	+3
	Building Element	1	C3	Cleaning of the paint at the main entrance door.	1	+3	+3
	Building Element	1	C4	Cleaning of the paint at the <i>mahfil</i> for women door.	1	+3	+3
	Building Element	1	C5	Cleaning of the paint at the <i>minber</i> .	1	+3	+3
	Building Element	1	C6	Cleaning of the paint at the timber sermon chair.	1	+3	+3
				C7	Cleaning of dirt layer at the body of minaret.		

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Table 4.5. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Cleaning	Building Element	1	C8	Cleaning of plastering at the <i>kaide</i> of minaret.	1	+3	+3
	Building Element	1	C9	Cleaning of the rust at the wrought iron railing.	1	+3	+3
			C10	Cleaning of cement plastering at the interior columns.			
	Building Element	1	C11	Cleaning of the paint at the casings.	1	+3	+3
	Building Element	1	C12	Cleaning of the paint at the balustrades of <i>mahfil</i> for <i>müezzin</i> .	1	+3	+3
	Building Element	1	C13	Cleaning of the paint at the timber stairs.	1	+3	+3
	Building Element	1	C14	Cleaning of dirt layer at the plaster moulding.	1	+3	+3
			C15	Cleaning of the debris at the basement floor.			
Total Positive Score (L): 0, (B): 36 Total Negative Score (L), (B): 0							
Reintegration	Building Element	1	Rn1	Reintegration of cracked parts at the interior surface of the dome.	1	+3	+3
	Building Element	1	Rn2	Reintegration of plasterings at the column.	1	+3	+3
Total Positive Score (L): 0, (B): 6 Total Negative Score (L), (B): 0							
Renewal	Building Element	1	Re1	Contradicting renewal of deteriorated timber joineries.	1	-3	-3
	Building Element	1	Re2	Contradicting renewal of timber floor coverings.	1	-3	-3
	Building Element	1	Re3	Contradicting renewal of timber ceiling coverings.	1	-3	-3
	Building Element	1	Re4	Contradicting renewal of timber ceiling of the <i>mahfil</i> for women.	1	-3	-3

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Table 4.5. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Renewal			Re5	Renewal of the deteriorated timber elements of the dome.			
	Building Element	1	Re6	Contradicting renewal of gypsum ornamentations at the dome.	1	-3	-3
	Building Element	1	Re7	Contradicting renewal of timber elements at the main entrance door.	1	-3	-3
	Building Element	1	Re8	Contradicting renewal of timber elements of <i>mahfil</i> for women door.	1	-3	-3
	Building Element	1	Re9	Contradicting renewal of timber elements of <i>minber</i> .	1	-3	-3
	Building Element	1	Re10	Contradicting renewal of timber elements of <i>kürsü</i> .	1	-3	-3
	Building Element		Re11	Renewal of timber elements of the roof.			
	Building Element	1	Re12	Renewal of mortar joints at the <i>kaide</i> .	1	+2	+2
	Building Element	1	Re13	Renewal of plasterings at the wall.	1	+1	+1
	Building Element	1	Re14	Contradicting renewal of balustrades of <i>mahfil</i> for <i>müezzin</i> .	1	-3	-3
	Building Element	1	Re15	Contradicting renewal of timber elements of the stair.	1	-3	-3
	Building Element	1	Re16	Renewal of paint at the façades.	1	+1	+1
	Building Element	1	Re17	Contradicting renewal of timber minaret entrance door.	1	-3	-3
	Building Element		Re18	Renewal of the lintels at the northern windows of <i>mahfil</i> for women.			
	Building Element	1	Re19	Renewal of altered stone parapets of <i>şerefe</i> .	1	-1	-1
	Building Element	1	Re20	Contradicting renewal of fascia of timber floor.	1	-3	-3

(cont. on next page)

Table 4.5. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Renewal	Building Element	1	Re21	Contradicting renewal of ventilation loophole.	1	-3	-3
	Building Element	1	Re22	Renewal of paint at the <i>mihrab</i> niche.	1	+1	+1
Total Positive Score (L): 0, (B): 5 Total Negative Score (L):0, (B): -43							
Alteration	Building Element	1	A1	Alteration of aluminum joinery with timber joinery.	1	+3	+3
	Building Element	1	A2	Alteration of mosaic sill with marble sill.	1	+3	+3
	Building Element	1	A3	Alteration of marsilian roof tiles with the over and under roof tiles.	1	+3	+3
	Building Element	1	A4	Alteration of glass <i>kūlah</i> covering with lead covering.	1	-1	-1
			A5	Alteration of iron structure of <i>kūlah</i> with timber structure.			
			A6	Alteration of basement floor covering with travertine.			
	Lot Element	1	A7	Alteration of concrete courtyard covering with travertine.	1	+1	+1
	Building Element	1	A8	Alteration of openings with windows possessing timber joineries, wrought iron railing and mosaic sill.	1	+3	+3
	Building Element	1	A9	Alteration of opening with timber door as appropriate to its authentic state.	1	+3	+3
	Building Element	1	A10	Alteration of form and location of stair adjacent to the western façade.	1	+2	+2
	Building Element	1	A11	Alteration of last comers' hall as a semi open space.	1	+2	+2
	Building Element	1	A12	Alteration of windows with cabinet.	1	-3	-3
	Lot Element	1	A13	Alteration of upper parts of the <i>şadırvan</i> .	1	-1	-1

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Table 4.5. (cont.)

Intervention Type	Intervention Scale	Grade of Scale	Intervention ID	Intervention	Delicacy of Object	Appropriateness of Intervention	Intervention Score
Alteration	Lot Element	1	A14	Alteration of incompatible courtyard walls with compatible material; not based on reliable information.	1	+1	+1
Total Positive Score (L): 2, (B): 19 Total Negative Score (L): 1, (B): 4							
Addition	Building Element	1	Ad1	Addition of the infill to the gap under the altered windows.	1	+3	+3
			Ad2	Addition of lime plaster to the interior columns.			
	Building Element	1	Ad3	Addition of downspout.	1	-1	-1
	Building Element	1	Ad4	Addition of gutter.	1	-1	-1
			Ad5	Addition of distributed water insulation to the basement floor.			
	Lot Element	1	Ad6	Addition of partial marble covering to <i>şadırvan</i> .	1	-1	-1
	Building Element	1	Ad7	Addition of eaves.	1	+3	+3
	Building Element	1	Ad8	Addition of daily life objects.	1	-1	-1
	Building Element	1	Ad9	Addition of timber balustrades to the last comers' hall.	1	-1	-1
Total Positive Score (L): 0, (B): 6 Total Negative Score (L): 1, (B): 4							
Presentation Intervention	Lot Mass	4	Pr1	Presentation of the spatial organisation of the mosque by referring to its authentic state.	1	+3	+12
	Lot Space	2	Pr2	Presentation of the spatial organisation of the lot by mostly referring to its authentic state.	1	+2	+4
Total Positive Score (L): 16, (B): 0 Total Negative Score (L): 0, (B): 0							

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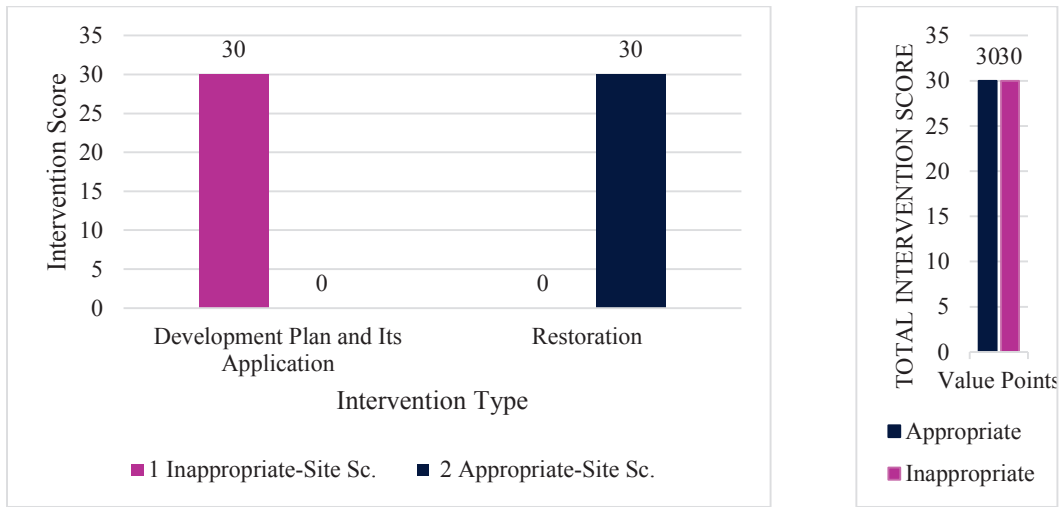


Figure. 4.32. Intervention scores for the neighborhood of Çarşı Mosque.

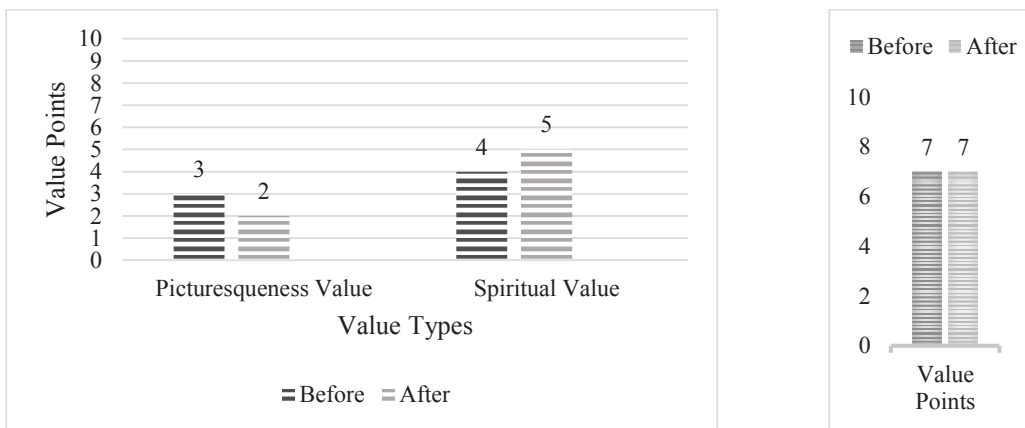


Figure 4.33. Site scale value points for each value type (left), and total site scale value points (right) before and after the latest urban interventions, Çarşı Mosque.

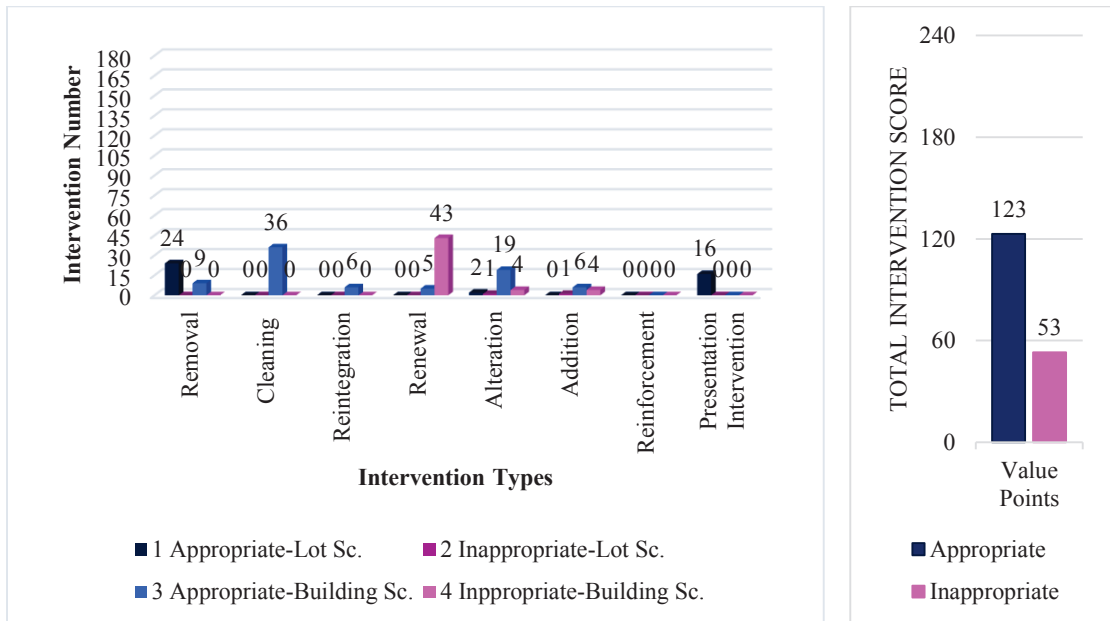


Figure. 4.34. Intervention scores for each intervention type, Çarşı Mosque and its lot.

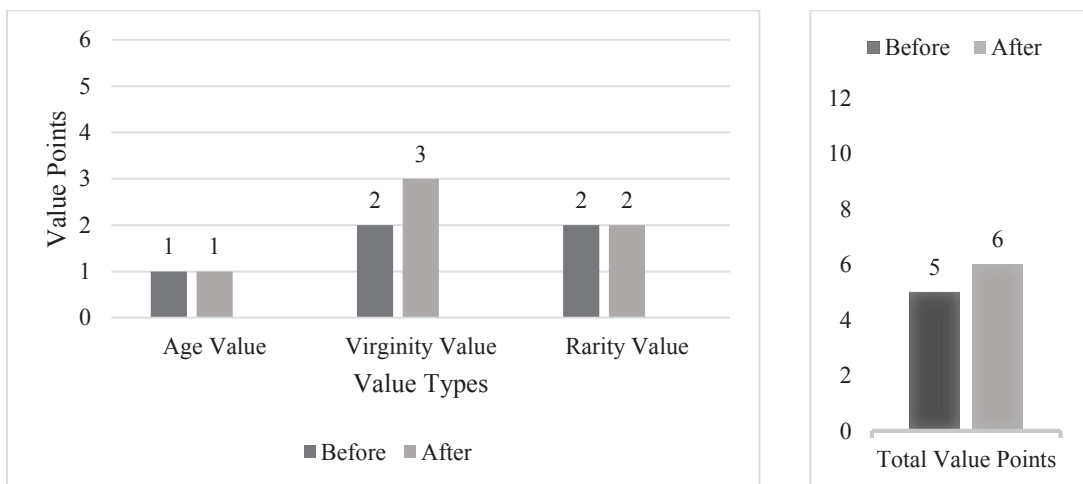


Figure 4.35. Building scale value points for each value type (left), and building site scale value points (right) before and after the current interventions, Çarşı Mosque.

CHAPTER 5

RESULTS AND DISCUSSION

Results of this thesis are discussed with the help of comparison of change-value relations, comparison of the intervention period-restoration approach, comparison of impact of current interventions, extensiveness of current interventions, and principles and checklist for future interventions in this chapter.

5.1. Comparison of Change-Value Relations

Same values' accumulation of different mosques is compared with the help of the value overlapping graphics in this section.

5.1.1. Comparison of The Picturesqueness Values

If the picturesqueness value accumulations of the case study mosques are investigated (Figure 5.1), it is seen that the mosques sustained their picturesque environments for centuries until the modernisation. One alteration type in this traditional period is conversion of rural sites of mosques into urban ones (2/5; Haki Baba and Kabasakal Mosques). The second alteration type of the traditional period is partial demolition caused by disasters. Earthquakes (4/5; excluding Haki Baba Mosque) and fires (3/5; excluding Çarşı and Kabasakal Mosques) gave way to losses in the aesthetic qualities of the sites, but the sites were repaired and maintained in order to re-establish their qualities in the later years. Nevertheless, the development plans of the modern era gave way to irreversible loss of the picturesque sites (4/5; excluding Pazaryeri Mosque and its site which was abandoned). The growing population in Manisa and its hinterland was settled on the traditional urban land, instead of defining new settlement zones (Karakuyu 2005, 96).

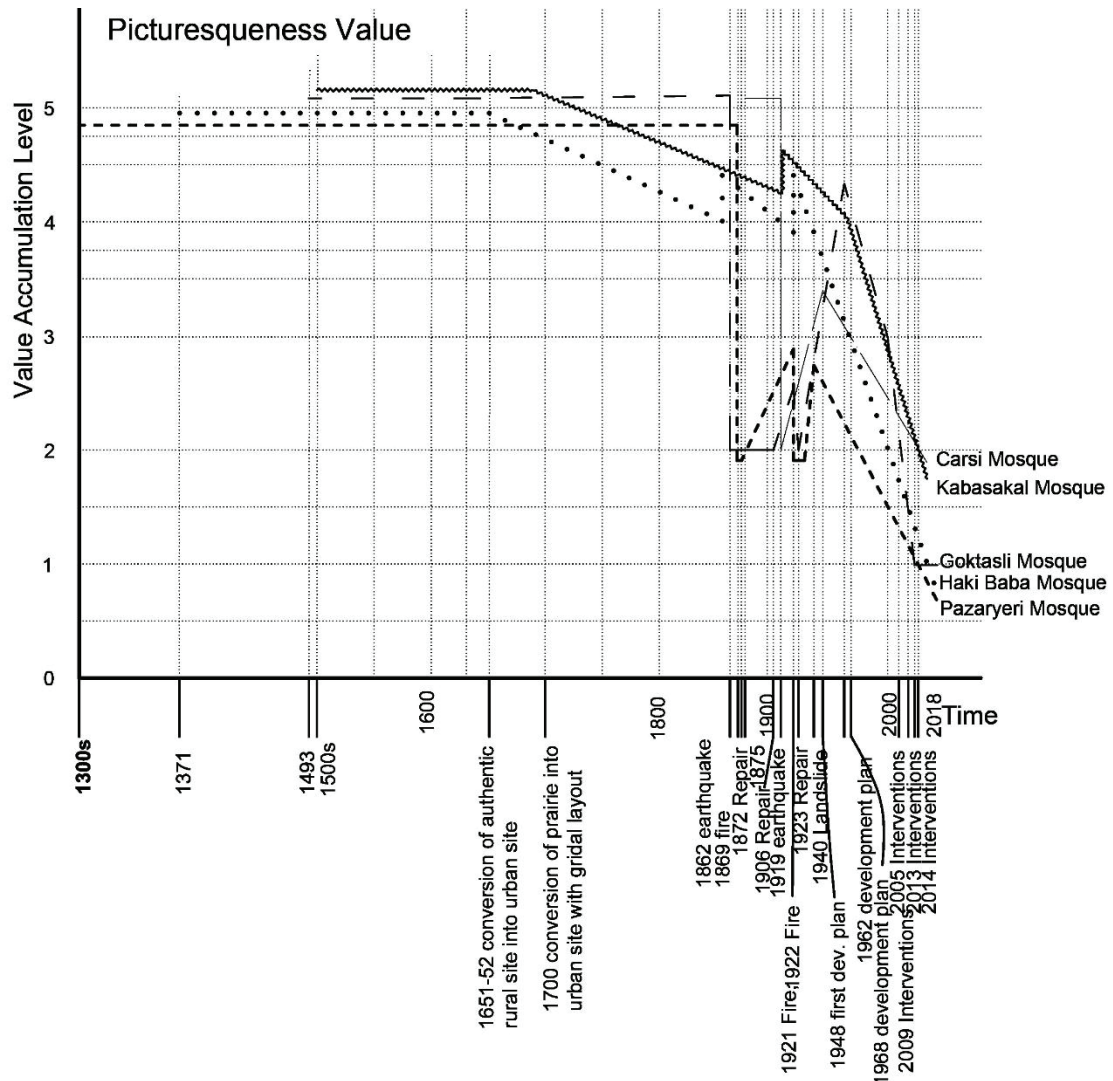


Figure 5.1. Comparison of the accumulation of the picturesqueness values.

5.1.2. Comparison of The Spiritual Values

Socio-cultural changes in 1651-52 affected Haki Baba *Zaviye*. Conversion of the rural site of the Haki Baba Mosque while it was *zaviye* into a mosque, transformed its seclusion characteristics into a gathering space. The mosques faced short breaks in terms of usage caused by conversion (3/5; Göktaşlı Mosque in the beginning 1600s, Pazaryeri Mosque in 1753 and Kabasakal Mosque before 1841) and/or caused by earthquake and/or fire and/or landslide (Göktaşlı Mosque in 1862, Pazaryeri Mosque in 1869, in 1921 and in 1940, Çarşı Mosque in 1919, Kabasakal Mosque in 1919) (Figure 5.2). Sustaining of holiness of the place caused re-establishment of spiritual value completely (3/5; excluding Pazaryeri Mosque). Pazaryeri Mosque's spiritual value could not be re-established after

1940 because of abandonment. Unqualified functional additions such as dining hall not respecting to the spiritual atmosphere of Kabasakal Mosque caused a decrease in the spiritual value of the Kabasakal Mosque and prevented fully re-establishment of spiritual value of Çarşı Mosque. Nevertheless, current waqf restorations are successful in terms of removal of the inappropriate functions added to its courtyard. As a result, most of the religious spaces (3/5; excluding Pazaryeri and Haki Baba Mosques) have sustained their holy functions completely. Pazaryeri and Haki Baba Mosques' spiritual values are in a decreased state.

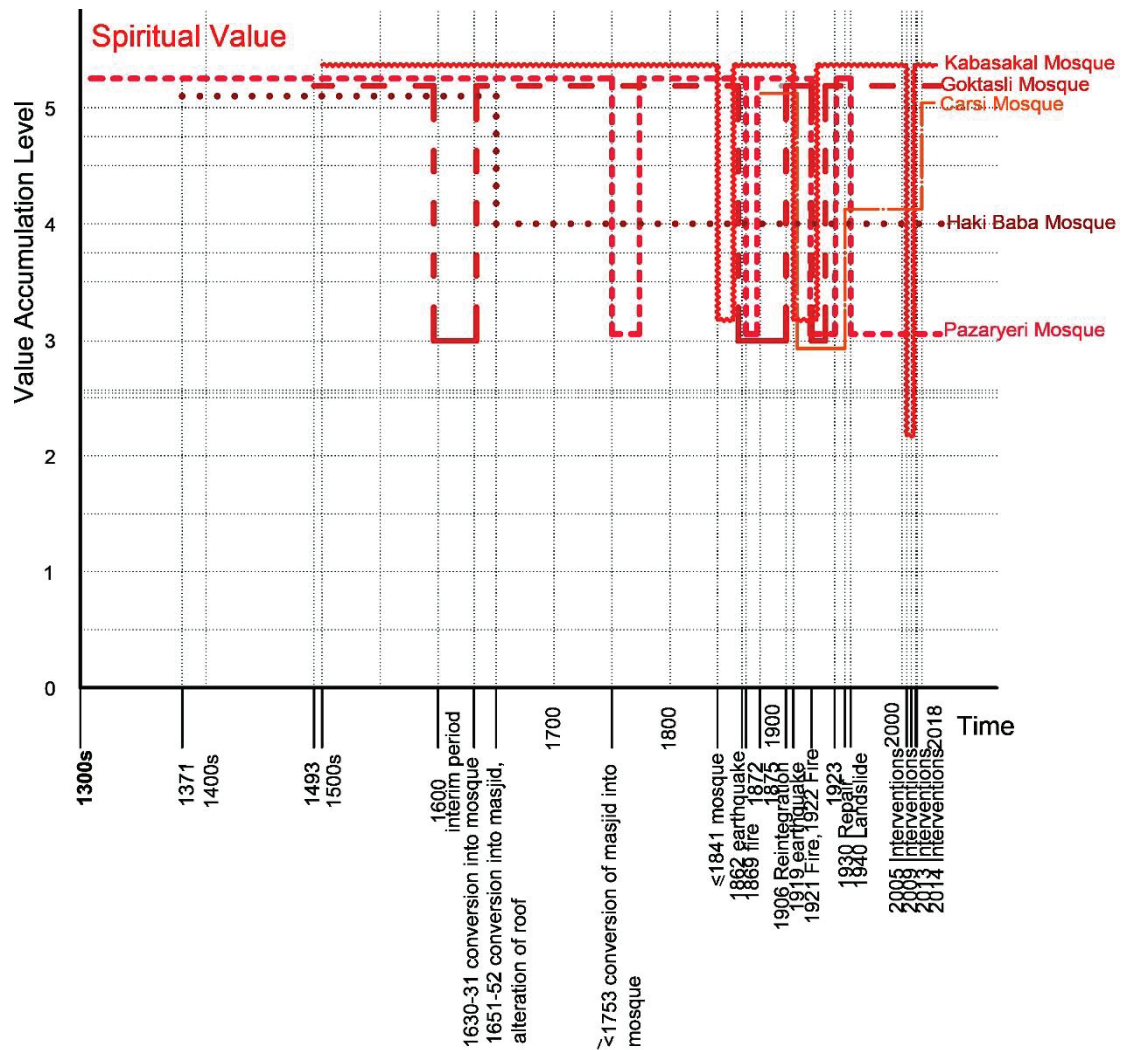


Figure 5.2. Comparison of the accumulation of the spiritual values.

5.1.3. Comparison of The Virginity Values

Conversion as seen at the Göktaşlı, Pazaryeri and Kabasakal Mosques (3/5) by establishing a new, qualified holy space with the taste of time caused these monuments to continue their new lives with fully accumulated virginity values (Figure 5.3). Disasters (4/5; excluding Haki Baba Mosque) and unqualified contributions such as a blind mass at the entrance façade of Kabasakal Mosque at 2005 interventions damaged the virginity values of the mosques, qualified contributions such as 1906 reintegration of Göktaşlı Mosque and 1872 reintegration of Pazaryeri Mosque (2/5) can re-establish virginity value. In order to fulfill the needs of the growing population, mass additions were made to the lots of the mosques (4/5; excluding Pazaryeri). Current waqf restorations either sustained these additions (2/5; Göktaşlı and Haki Baba) or the additions were removed (2/5; Kabasakal and Çarşı). However, addition of a new mass was also realized after restoration by the community in an illegal way (1/5; Kabasakal). Göktaşlı Mosque is the most virgin case exhibiting its artistic qualities from the fifteenth century onwards. The current mass addition at its entrance and unpresentation of sampling excavation results are the major causes of reduction of its virginity. In the other examples, interventions had been more radical such as addition of huge masses on both sides of Çarşı Mosque, and inappropriate alteration of its last comers' hall and original façade characteristics; Çarşı and Kabasakal Mosques had slightly regained their virgin mass qualities after current restorations. Haki Baba Mosque had further lost its virgin constructional qualities while Pazaryeri Mosque's unqualified additions such as opening at the roof and walls at its last comers' hall have been sustained besides loss of its patina of age completely. Thus, Haki Baba could not re-establish its virginity value in spite of the interventions altering the unqualified additional masses in the lot for an appropriate presentation of lacunae of the courtyard.

5.1.4. Comparison of The Rarity Values

The case study mosques have rarity values at average level (5/5) at their first construction period. Rarity value comparison graphic shows that disasters or abandoned state after a disaster resulting in the loss of the third dimension of the mosques cause to decrease in their rarity values (Figure 5.4). The mosques which have

regained their rarity value at average level after the temporary diminishment at their conversions (2/5; Pazaryeri and Kabasakal Mosques), Göktaşlı Mosque which have become with fully accumulated rarity value after the temporary diminishment at its conversion, and Çarşı Mosque faced to disasters; their rarity values become decreased; and could not be fully re-established throughout their lives. Haki Baba Mosque sustained its rarity value without any diminishment.

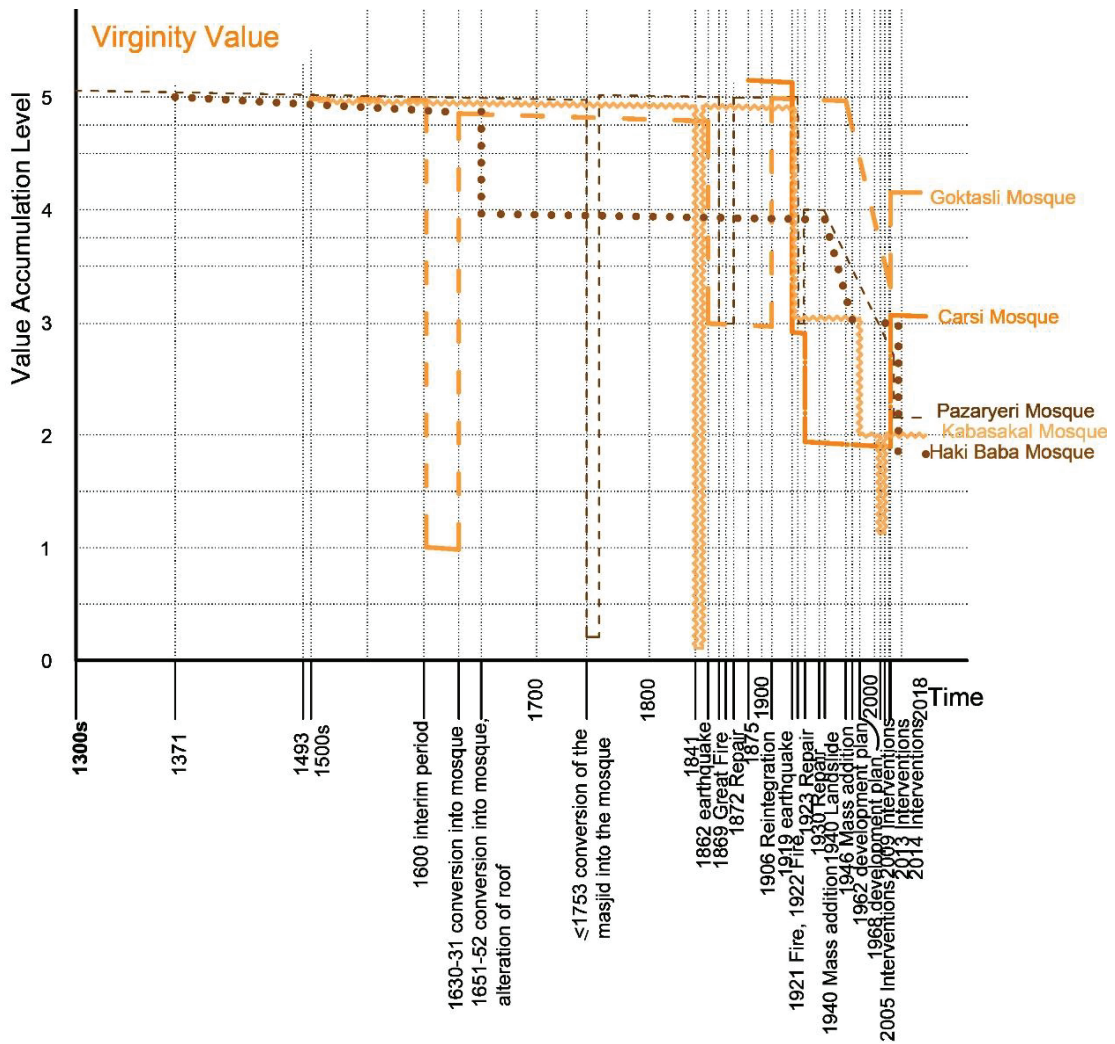


Figure 5.3. Comparison of the accumulation of the virginity values.

5.1.5. Comparison of The Age Values

Age value is established with the passage of time. Conversion of the monuments, disasters and interventions causing the loss of the aged parts; trace of the longness of the mosques' life spans such as renewal of the *külâh* of the Göktaşlı Mosque, removal of

authentic posts carrying the eaves of Haki Baba Mosque, alteration of the earthen flat roofs of Haki Baba and Kabasakal Mosque with timber hipped roofs, etc. result in the loss of age value (Figure 5.5).

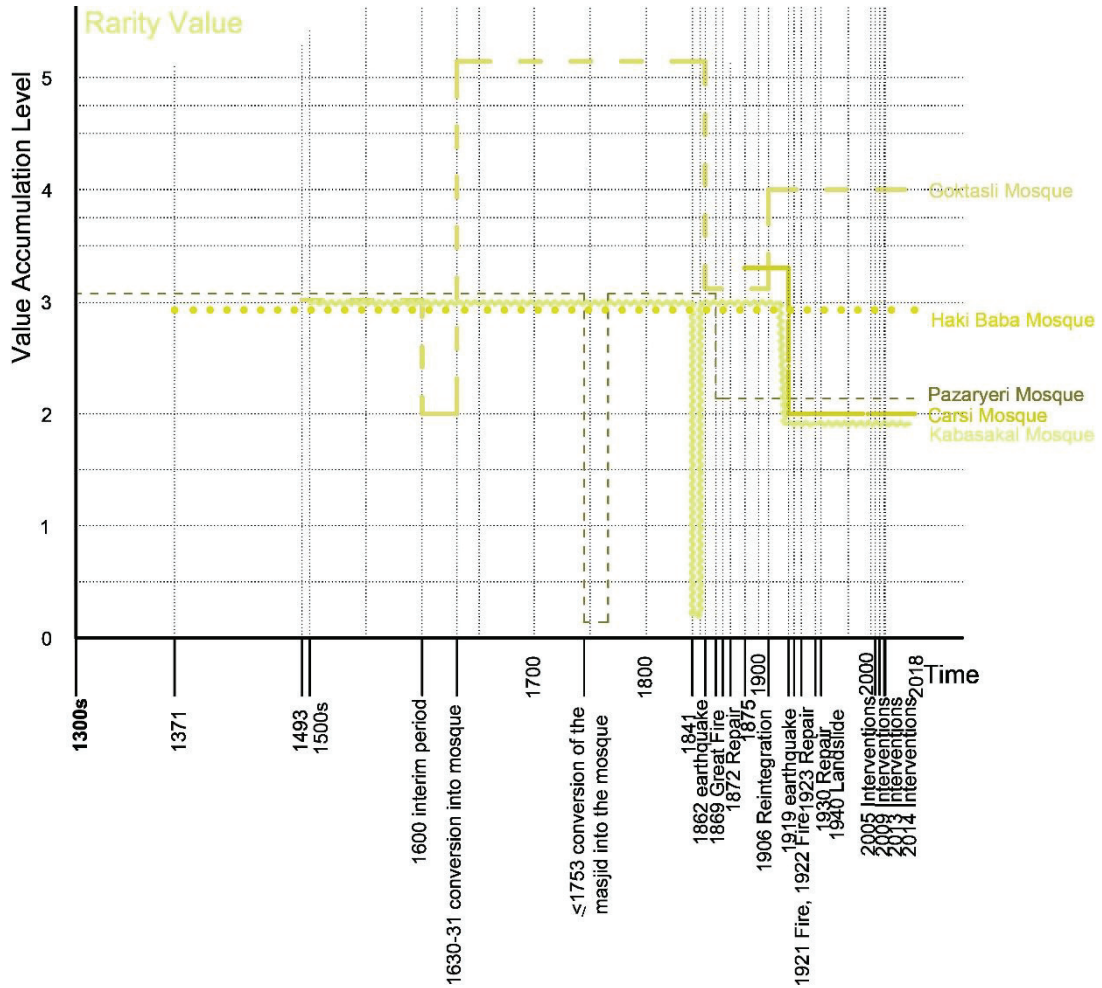


Figure 5.4. Comparison of the accumulation of the rarity values.

5.2. Comparison of Intervention Period – Restoration Approach Relations

Intervention period - restoration approach relations of the case study mosques (Figure 5.6) are investigated in this section. In between 1630 and 1750s; neighbourhood masjids (Göktaşlı and Pazaryeri Mosques) or *zaviyes* (Haki Baba Mosque) at the borders of the settlement were converted into mosques or masjids, respectively. The holy spirit of the place was sustained; but the historic structures were easily replaced

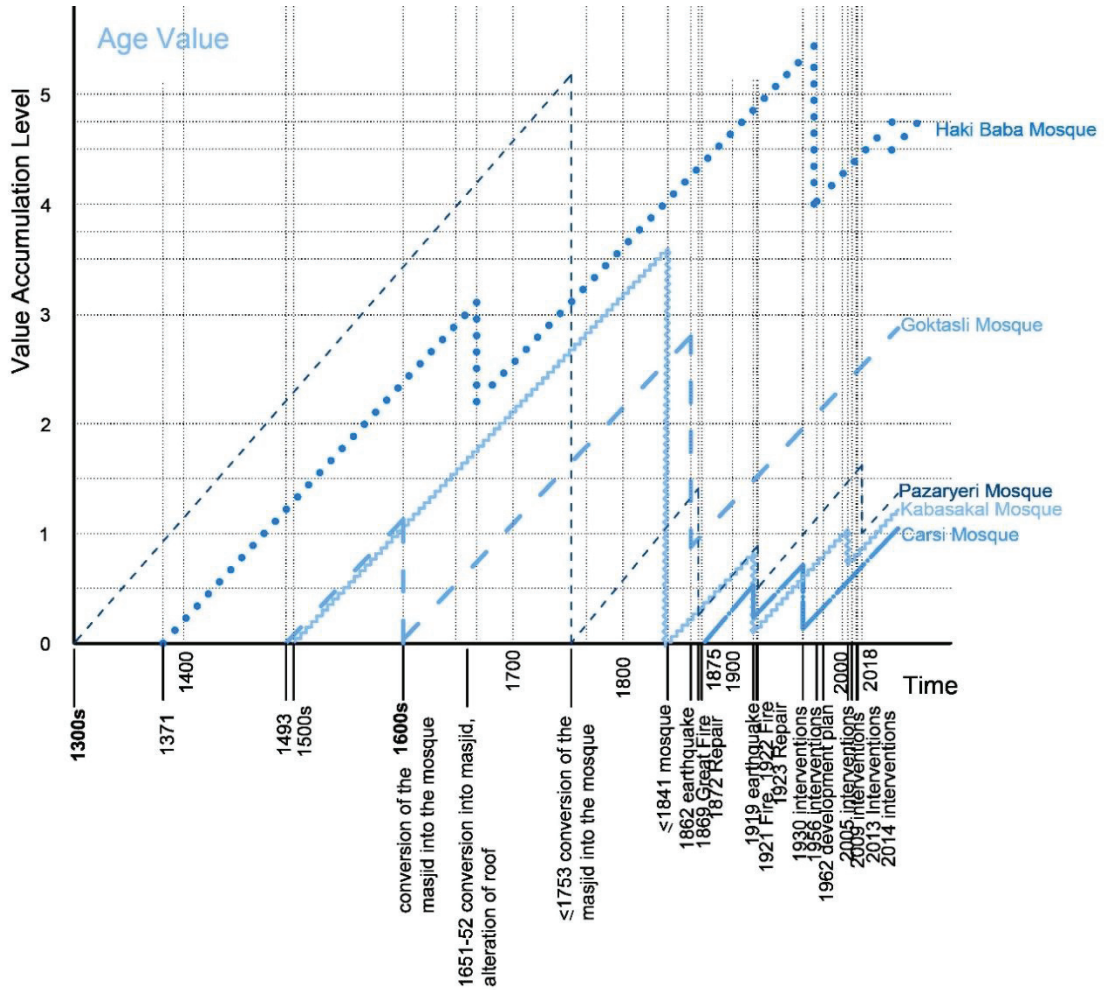


Figure 5.5. Comparison of the accumulation of the age values.

or intervened in accordance with the functional necessities and construction opportunities of their period. In this period, urban growth results in decrease in the area of rural sites; they are converted into urban sites (Haki Baba and Kabasakal Mosques).

In 1800s, replacement attitude is continued after disasters (Kabasakal Mosque). Madrasah (Göktaşlı and Kabasakal Mosques) or minaret (Kabasakal Mosque) additions are applied to the courtyards as a tradition of this period. In the *İttihat ve Terakki* period, before First World War, qualified reintegrations (Göktaşlı Mosque) are realized at the buildings damaged by disasters in accordance with the taste of the period. However, at the end of the Independence War, interventions not respecting the original configuration or lacking sufficient design effort (Kabasakal, Pazaryeri and Çarşı Mosques) and besides this, unqualified function addition (Çarşı Mosque) or abandonment; lack of maintenance (Pazaryeri Mosque) are realized after the collapses caused by disasters within the framework of the possibilities of that period.

In 1960s, overdevelopment has occurred in the discussed neighborhoods; development plans damaged the traditional neighbourhoods around the mosques in an irreversible way (excluding Pazaryeri Mosque) and unqualified mass additions are seen at the mosques (excluding Pazaryeri Mosque) in parallel with the desire of fulfilling the necessities of the growing population.

In 2000s, it is seen that additional functions serving to a particular group damaged mosques at the small settlements with limited urban growth; e.g. dining hall added to Kabasakal Mosque. Contemporary restorations are not sufficient in terms of the applications of the principles of restoration theory. The design approaches of two mosques have insufficiencies (Kabasakal and Pazaryeri Mosques). Besides that, insufficiency is seen at the applications; unqualified workmanship (Göktaşlı), at the presentation; lack of reference to the authentic state (Haki, Göktaşlı and Kabasakal Mosques) and at the reliability; lack of information (Çarşı Mosque) is observed. Inconsistency in restoration design is observed at two of the mosques (Göktaşlı and Kabasakal Mosques). There is consistency in maintenance and repair; there is a will to conserve mosques. Qualified design is partially seen at the mosques (excluding Pazaryeri Mosque). However, uncontrolled interventions are applied after the waqf restorations (Haki, Göktaşlı and Kabasakal Mosques).

5.3. Comparison of Impact of Current Interventions

Impact of current interventions at site, lot and building scale are compared respectively in this section.

5.3.1. Comparison of Impact of Latest Urban Interventions

Current site scale interventions are application of development plan, abandonment following the declaration as landslide zone and restoration. Intervention scores of latest urban interventions are compared and their effects on site scale values of the case studies (Figure 5.7) are discussed in this section.

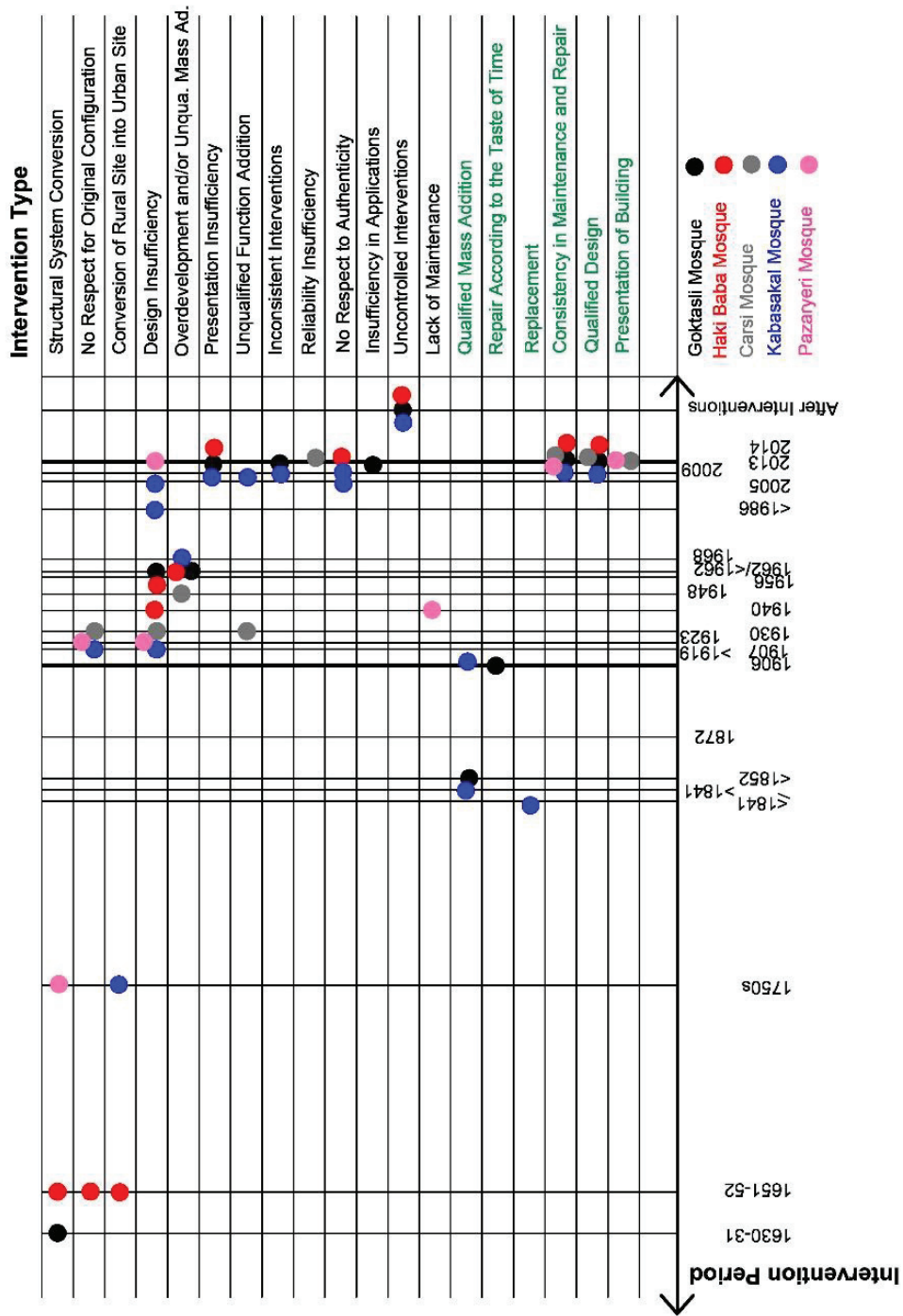


Figure 5.6. Comparison of the interventions throughout history.

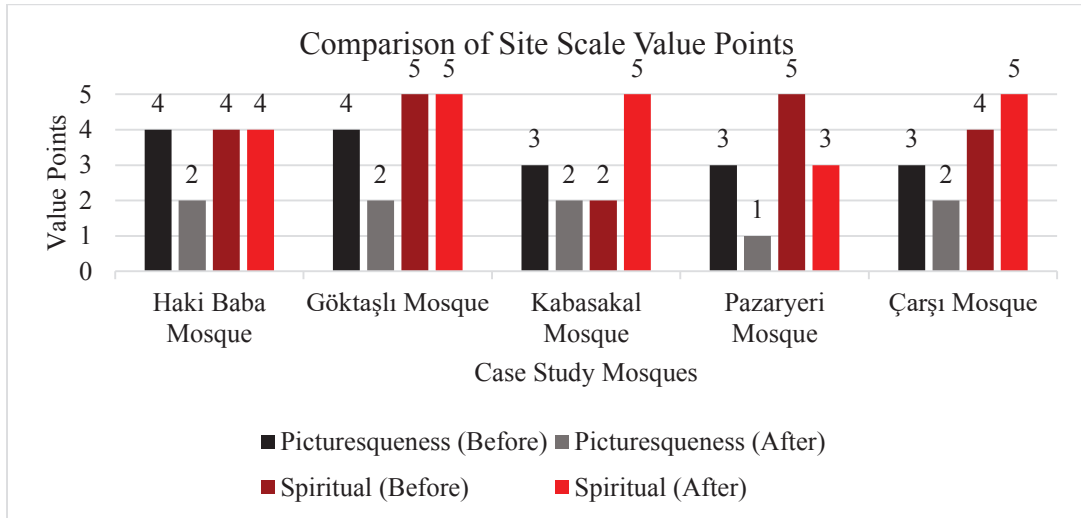


Figure 5.7. Comparison of site scale values before and after the latest urban interventions.

5.3.1.1. Comparison of Impact of Development Plan

Development plans not taking into account the authentic contextual relations of the mosques affected their picturesqueness value negatively (4/5; excluding Pazaryeri Mosque) (Figure 5.8). High increase in urban density, change in context elements and/or topography occurred. The application of 1962 development plan of Manisa City centre was relatively faster than the ones in small settlements; Salihli and Kırkağaç: 2 grade loss of picturesqueness value is observed at the Göktaşlı Mosque and Haki Baba Mosques in city centre, while 1 grade loss of picturesqueness value is observed at the Çarşı Mosque and Kabasakal Mosques (Figure 5.7).

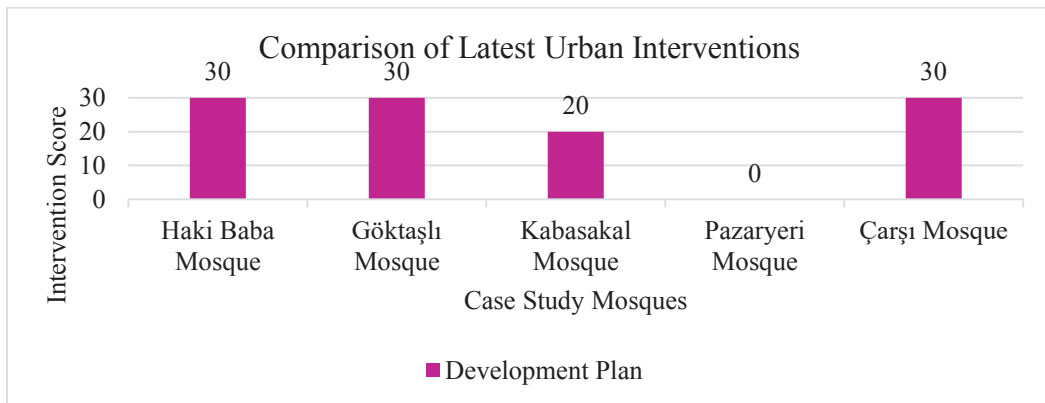


Figure 5.8. Comparison of impact of development plans.

5.3.1.2. Comparison of Impact of Abandonment

Declaration of a landslide zone is observed at the neighborhood of Pazaryeri Mosque (Figure 5.9). Materials of the buildings were taken away by the citizens throughout the abandonment process and in turn, the buildings were lost even faster than their possible deterioration with the passage of time (Figure 5.7). Thus, picturesqueness value and spiritual value decreased 2 grades.

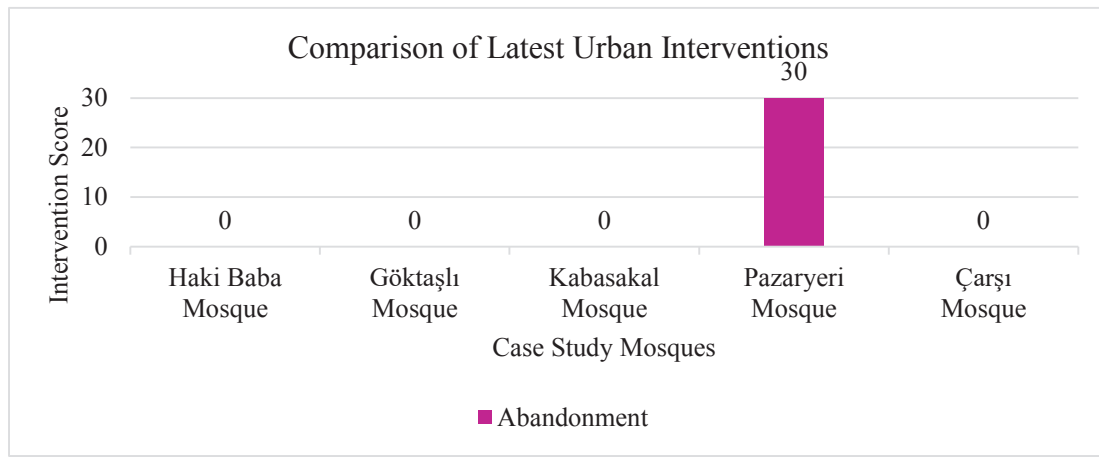


Figure 5.9. Comparison of impact of abandonments.

5.3.1.3. Comparison of Impact of Restoration

If the intervention scores of current restorations of the mosques are compared, two of them have +30 points (2/5; Kabasakal Mosque and Çarşı Mosque), two of them have +20 points (2/5; Göktaşlı Mosque and Haki Baba Mosque) and one of them has +10 points (1/5; Pazaryeri Mosque) (Figure 5.10). All of the mosques were maintained with the help of their restorations. However, appropriate restoration approaches are observed at four of the mosques (4/5; excluding Pazaryeri Mosque). Reintegration of Pazaryeri Mosque placed in an archaeological site was inappropriate thus appropriateness of the restoration was minimum all along (Figure 5.7). In terms of success in urban context, positive impact of restorations of Kabasakal Mosque and Çarşı Mosque were relatively more compared to Göktaşlı and Haki Baba Mosque. Removal of unqualified mass additions at Kabasakal

and Çarşı Mosques while the ones at Göktaşlı and Haki Baba Mosques are sustained made their solid-void relationship appropriate to their authentic state.

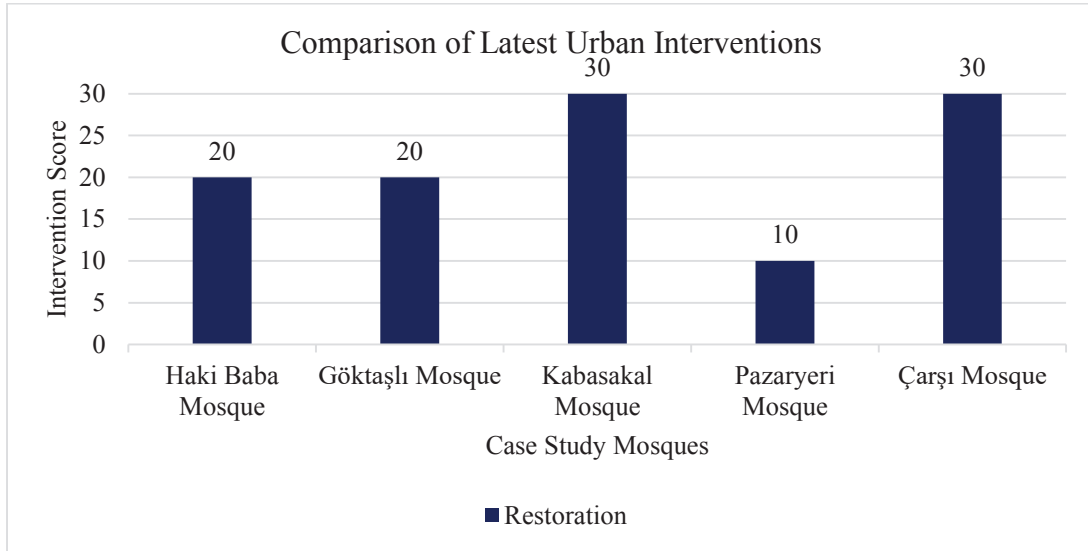


Figure 5.10. Comparison of impact of restorations.

5.3.2. Comparison of Impact of Current Interventions at Lot Scale

Current lot scale interventions are removal, reintegration, renewal, alteration, addition and presentation intervention. Intervention scores of current lot scale interventions are compared and their effects on building scale values of the case studies (Figure 5.11) are discussed in this section.

5.3.2.1. Comparison of Impact of Removal at Lot Scale

Removal of inconsiderate mass additions (4/5; excluding Pazaryeri Mosque) re-established the spirit of courtyards. At lot scale, all of the removals were appropriate and at eminent level; +81 points at Haki Baba Mosque, +54 points at Göktaşlı Mosque, +18 points at Kabasakal Mosque and +24 points at Çarşı Mosque (Figure 5.12). Removal of the unqualified additional masses and balustrades in their courtyards made legible its original artistic characteristics, and contributed their virginity value. Their

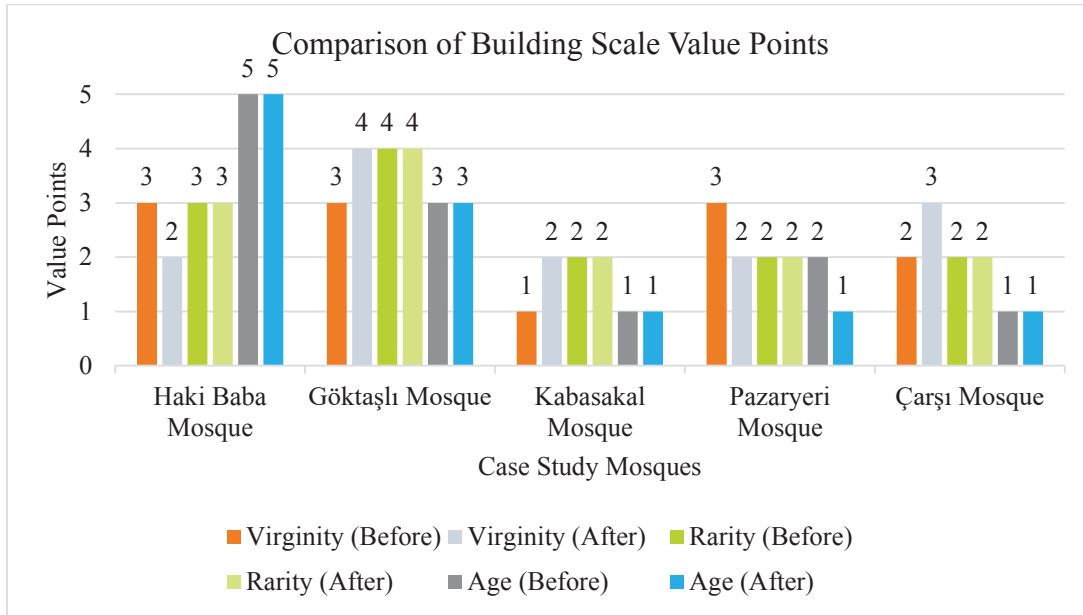


Figure 5.11. Comparison of building scale values before and after the current interventions.

virginitiy value increased 1 grade excluding Haki Baba Mosque (Figure 5.11) which had undergone other inappropriate interventions (Section 4.3.1.).

5.3.2.2. Comparison of Impact of Reintegration at Lot Scale

At lot scale, reintegration is observed only at Haki Baba Mosque (1/5) and it is appropriate (Figure 5.13). Reintegration of its collapsed courtyard wall (+9 points) as appropriate to its authentic state re-established its courtyard's integrity. Thus, it contributed to its virginitiy and rarity values (Figure 5.11). However, this contribution was minor; under the 15 points level.

5.3.2.3. Comparison of Impact of Renewal at Lot Scale

At lot scale, renewal is observed only at Göktaşlı Mosque (1/5) and it is inappropriate (Figure 5.14). Renewal of the iron door of courtyard (-2 points) is an unnecessary application preventing re-establishment of virginitiy value at a minor level (Figure 5.11).

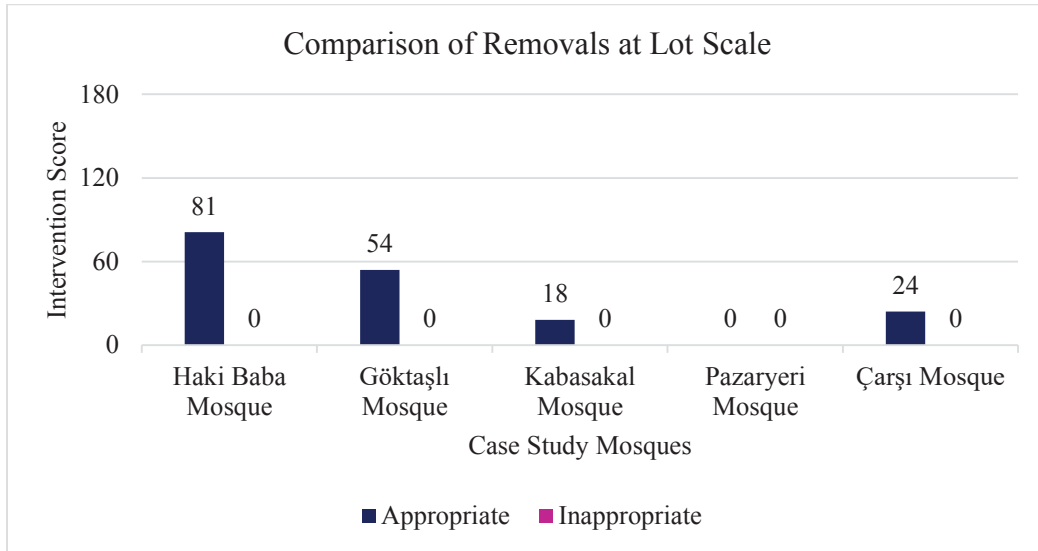


Figure 5.12. Comparison of impact of removals at lot scale.

5.3.2.4. Comparison of Impact of Alteration at Lot Scale

Alteration in lots of the mosques are only eye-catching in Göktaşlı and Haki Baba. In Haki Baba Mosque, appropriate alterations (+30 points) such as placement of the toilets underneath the courtyard level, and correction of the location and form of the *şadırvan* have been significant contributions of the current waqf restoration (Figure 5.15). However, alteration of some other courtyard elements such as retaining wall, paint at the balustrades of stairs, floor covering, curb, etc. present design insufficiencies or they are simply unnecessary, because the element itself is an unqualified addition (-24 points). Similarly, in Göktaşlı Mosque, there are unnecessary alterations of inconsiderate additions such as floor covering, roof, windows and wall of last comers' hall mass, and alterations with design insufficiency such as floor covering of courtyard. Alteration of the masjid on authentic *şadırvan* remains with a fountain requires very severe criticism with its negative impact on virginity (-16 points) (Figure 5.11).

5.3.2.5. Comparison of Impact of Addition at Lot Scale

At lot scale, additions are observed at all of the mosques (5/5). Appropriate additions are observed at two of them (2/5) while inappropriate ones are seen at all of them (5/5) (Figure 5.16). All of the appropriate interventions have minor effects on

virginity values of the mosques; +9 points and +3 points at Haki Baba Mosque and Kabasakal Mosque, respectively. Addition of stone capping on the courtyard wall of Kabasakal Mosque and addition of retaining wall to the graveyard of Haki Baba Mosque were appropriate interventions compatible with the mosques. Inappropriate additions at lot scale are at eminent level at Haki Baba Mosque (-75 points) and Kabasakal Mosque (-16 points), while at the Göktaşlı Mosque (-6 points), Pazaryeri Mosque (-6 points) and Çarşı Mosque (-1 points), they are at minor level. As a result, elements such as steps, balustrades, floor finishing, lighting element, etc. added to the courtyard are not qualified designs or they are more than necessary or the addition is made to an element which is already an unqualified addition itself. Storage space addition to Haki Baba Mosque (-18 points) and the mass added to the entrance of Kabasakal Mosque requires severe criticism (-12 points). These all have prevented the re-establishment of virginity (Figure 5.11).

5.3.2.6. Comparison of Impact of Presentation Intervention at Lot Scale

The presentation of courtyard and/or mosque mass of Çarşı, Göktaşlı and Pazaryeri Mosques has improved by removal of unqualified additions; with some deficiencies such as sustaining of the last comers' hall in Göktaşlı. Appropriate interventions at Çarşı Mosque (+16 points), Göktaşlı Mosque (+16 points) and Pazaryeri Mosque (+20 points) (Figure 5.17) have eminent effects on virginity values of the mosques (Figure 5.11). The multi-layered qualities of Göktaşlı Mosque are not presented in coordination with a scientific excavation (-12 points). Haki Mosque's presentation is criticised in terms of absence of enough reference to the original silhouette and solid-void pattern (-24 points): no reference to the earthen roof, unqualified last comers' hall and proportionless minaret additions sustained. Problems of presentation limited the increase of virginity value in Göktaşlı, while Haki Baba lost 1 grade.

5.3.3. Comparison of Impact of Current Interventions at Building Scale

Current building scale interventions are removal, cleaning, reintegration, renewal, alteration, addition and reinforcement. Intervention scores of current building scale

interventions are compared and their effects on building scale values of the case studies (Figure 5.11) are discussed in this section.

5.3.3.1. Comparison of Impact of Removal at Building Scale

Building scale removals are observed at four of the mosques (4/5; excluding Göktaşlı Mosque) (Figure 5.18). Appropriate interventions at Pazaryeri Mosques (+42 points) are at eminent level. Removal of unqualified architectural elements affecting the mosque's spatial organisation such as iron balustrades at the eastern passage entrance, timber separator at the last comers' hall of Pazaryeri Mosque, etc. contributed to its virginity value (Figure 5.11).

5.3.3.2. Comparison of Impact of Cleaning at Building Scale

Building scale cleanings are observed at all of the mosques (5/5) (Figure 5.19). Cleaning interventions are only appropriate at four of the mosques (excluding Haki Baba Mosque). Their effects are at eminent level; +24 points, +21 points, +54 points and +36 points at Göktaşlı Mosque, Kabasakal Mosque, Pazaryeri Mosque, and Çarşı Mosque, respectively. Cleaning of additional unqualified finishings or elements made the patina of these mosques legible; they affected virginity values positively. Virginity values of Göktaşlı Mosque, Kabasakal Mosque and Çarşı Mosque increased 1 grade (Figure 5.11). However, virginity value of Pazaryeri Mosque decreased only 1 grade, in relation with the effects of other inappropriate interventions.

5.3.3.3. Comparison of Impact of Reintegration at Building Scale

Building scale reintegrations are observed at three of the mosques (3/5; excluding Haki Baba Mosque and Kabasakal Mosque) (Figure 5.20). Appropriate reintegrations are seen at all of these three mosques while inappropriate ones are observed at Göktaşlı Mosque and Pazaryeri Mosque. However, appropriate reintegrations are at minor level. Inappropriate reintegrations are seen at Göktaşlı Mosque (-8 points) and Pazaryeri Mosque (-36 points). Their effects are at eminent level only at Pazaryeri Mosque. In

Pazaryeri Mosque, reintegration as a restoration approach was inappropriate in a settlement that has fallen into ruins and does not have a chance to be re-established because of landslide risk. So, Pazaryeri Mosque's virginity value decreased 1 grade (Figure 5.11).

5.3.3.4. Comparison of Impact of Renewal at Building Scale

Building scale renewals are observed at all of the mosques (5/5) (Figure 5.21). Appropriate renewals are seen at four of them (4/5; excluding Pazaryeri Mosque). Appropriate renewals are at minor level. Excluding Kabasakal Mosque, which presents very limited renewal, all of the mosques were extensively renewed giving way to eminent reduction in their virginity (Figure 5.11). Renewal of the elements of inconsiderate additions such as the last comers' hall and *mahfil* for women in Göktaşlı Mosque was evaluated as unnecessary. Renewal of unqualified finishings or elements that should be cleaned or removed as in posts carrying the additional last comers' hall of Haki Baba Mosque, repair plaster and paint at the last comers' hall of Göktaşlı Mosque, etc.; renewal of the authentic elements that have not deteriorated as in floor and ceiling coverings of prayer hall of Çarşı Mosque and Haki Baba Mosque; renewal of the altered elements as appropriate to its altered state such as stone parapets of *şerefe* of Çarşı Mosque; and renewal of the elements which received the age in line with inappropriate restoration approach such as timber joineries of the doors of the passage and timber columns of the prayer hall of Pazaryeri Mosque were inappropriate. So, current waqf restorations are unsatisfactory in terms of virginity.

5.3.3.5. Comparison of Impact of Alteration at Building Scale

Building scale alterations are observed at all of the mosques (5/5) as appropriate and inappropriate (Figure 5.22). Appropriate alterations of Haki Baba Mosque (+48 points), Göktaşlı (+18 points) and Çarşı Mosque (+19 points) are at eminent level (3/5). Re-establishment of authentic details of architectural elements such as wooden joinery, *minber*, etc. in all examples; correction of spatial borders such as separator wall in Haki Baba Mosque and location of architectural elements such as stairs in Çarşı were appropriate alterations. Virginity was positively affected. However, some authentic

elements were lost with alterations. Haki Baba is the only case in which these incorrect alterations have been repeated throughout the monument: alteration of *mihrab* niche, sermon chair, door, etc. (-39 points). Its virginity value was decreased 1 grade (Figure 5.11).

5.3.3.6. Comparison of Impact of Addition at Building Scale

Building scale additions are observed at all of the mosques (5/5) (Figure 5.23). Appropriate and inappropriate building scale additions are at minor level.

5.3.3.7. Comparison of Impact of Reinforcement at Building Scale

At building scale, reinforcement is only observed at Haki Baba Mosque (1/5) (Figure 5.24). They are inappropriate reinforcements (-36 points). Reinforcements at Haki Baba Mosque recalling the building techniques of the late 19th century realized by damaging the authentic construction technique of its adobe mud brick walls resulted in the loss of original construction technique of the mosque; its virginity value became decreased 1 grade (Figure 5.11).

5.4. Extensiveness of Current Interventions

It is seen that, legibility of historical layers of the cities is achieved by taking into account the historical processes of both the historical buildings and their site. Interventions in different scales can not be considered as independent from each other. GDPF should be stakeholder in the design process of the development plan, which plays role in the change of urban scape in the closed by environment of the waqf originated historical monuments (Figure5.25). Waqf restorations requires this consideration for their appropriate contribution in urban context.

Historical monuments with their closed, open and semi-open spaces are primary components of the history of a city. When the authentic spatial hierarchy is altered in the restoration, the presentation of the historic monument contradicts the contemporary

theory of conservation. Virgin characteristics of the mosque can be preserved and presented by eliminating approaches insisting on their usage exceeding the capacity of the historical monument. Thus, the lot scale interventions damaging lot characteristics of the mosques by adding masses or elements, and/or altering the present ones, and presenting them inappropriately (Figure 5.26) with the anxiety of maximising comfort conditions for the users can be prevented. Presentation of the remains in the lot of the mosques and approaching the problem as an urban archaeology problem, may be necessary for multi-layered lots like Göktaşlı Mosque.

It is understood that a successful restoration design including appropriate intervention decisions is firstly related with correct definition of the problem. This accurate framework can be defined by considering the balance between usage and conservation. Thus, renewal decisions and applications damaging both the age value and virginity values of a monument (Figure 5.27 and 5.28) stemming from the desire of their usage over their capacity as though it is a new building can be prevented. So, a multilayered mosque and its lot should be presented like an archaeological urban site which may be visited with the purpose of cultural tourism, in turn, the religious function should be limited.

5.5. Principles and Checklist for Future Interventions

In the light of the evaluation of the values and their changes, principles are proposed and listed in the below. They are grouped under four headings as physical, managerial, presentation and education in Table 5.1.

- Development plans should take into consideration historic monuments and their context so that overdevelopment is avoided. Similarly, urban designs regarding settings of historic monuments should take into consideration conservation values.
- Mass additions competing with the modest scale historic mosques/masjids should be avoided. Thus, virginity value can be sustained.
- Removable separators in the prayer hall can be a solution at the modest scaled mosques so that women can also experience the authentic spiritual atmosphere.

- Design principles for a *şadırvan* or an additional entrance space preventing the rain and wind, providing an area for removal of shoes before entering the prayer hall, but not preventing the perception of the authentic entrance façades of mosques can be searched via a project competition.
- Historic mosques small in size can be used alternately and equally by men and women with the organisation of their usage hours.
- Qualified restoration design should be provided; information obtained at the historical research should be reflected to the project. A comprehensive comparative study should be realized for an appropriate restoration design; the case building's first construction period and restitution phases should be deciphered by taking into account the reliable documents.
- Additions to provide the security, improve comfort conditions and provide technical requirements should be considered at the project phase. Otherwise, virginity value can be damaged.
- Illegal interventions realized by collecting money from the community or charitable people should be avoided.
- Detailed research on historical development of the monument should be realized. If necessary, excavation should be realized. Besides that, references to the original context should be provided in the restoration project. Presentation of the authentic site characteristics (route organisation, entrance, chamfered corner, ruins of fountain, madrasah and *şadırvan*, etc.) and mass characteristics should be taken into consideration in the restoration project to improve the overall quality of the application. So, virginity value can be sustained.
- Inconsistency within the project, and between the project and application should be avoided. Otherwise, virginity value is lost.
- Interventions should be realized with a meticulous workmanship: excessive mortar usage at the joints should be avoided.
- Overuse of daily life objects such as digital clocks, wardrobes, etc. should be avoided for preserving virginity. Their positions should be proposed in the restoration project.
- People should be made aware of the importance of praying in a historical mosque and feeling its spiritual atmosphere. They should be educated on the rights of women for experiencing the tranquility of the mosque equally with men.

- Technical requirements such as sufficient drainage system should be fulfilled. Thus, the risk of loss of virginity and rarity values can be prevented.
- Adobe mud brick masonry buildings' mud plasters and earthen roofs should be maintained periodically. For rare cases such as mosques converted from *zaviyes*, museum like functions may be proposed or usage capacity-conservation balance should be considered very carefully.
- Reintegration of mosque remains located within abandoned settlement remains should not be undertaken; rather, they should be evaluated as ruins.

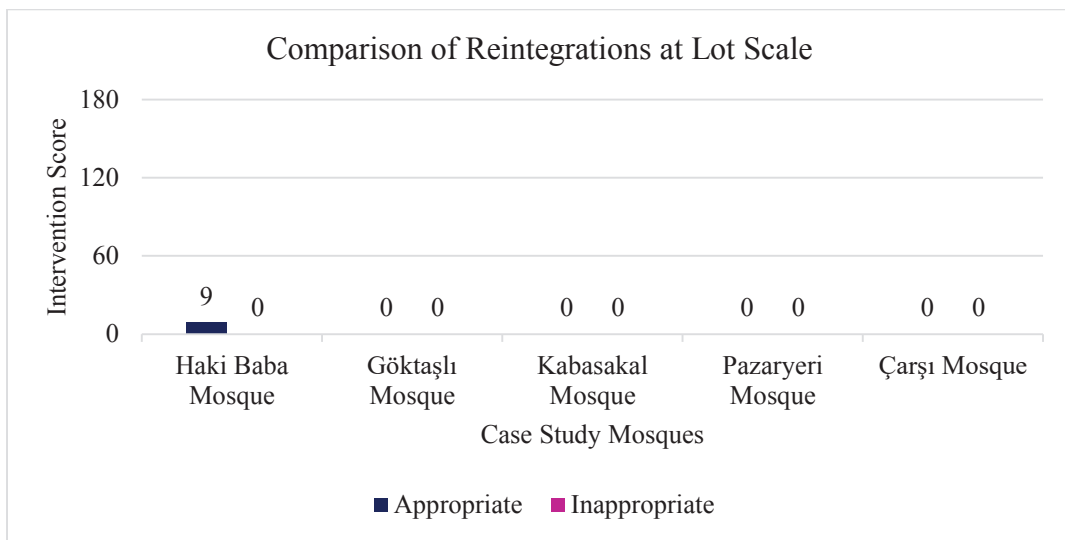


Figure 5.13. Comparison of impact of reintegrations at lot scale.

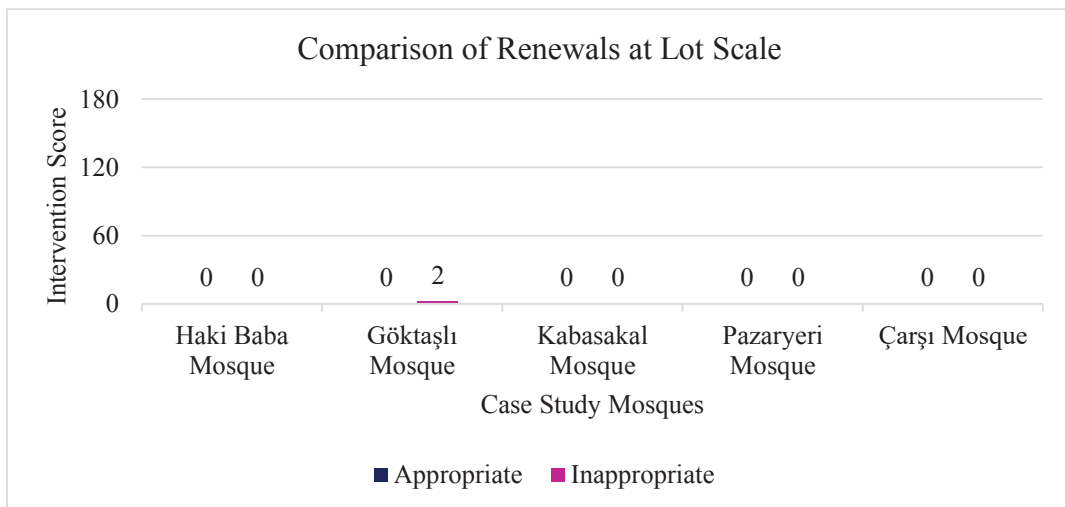


Figure 5.14. Comparison of impact of renewals at lot scale.

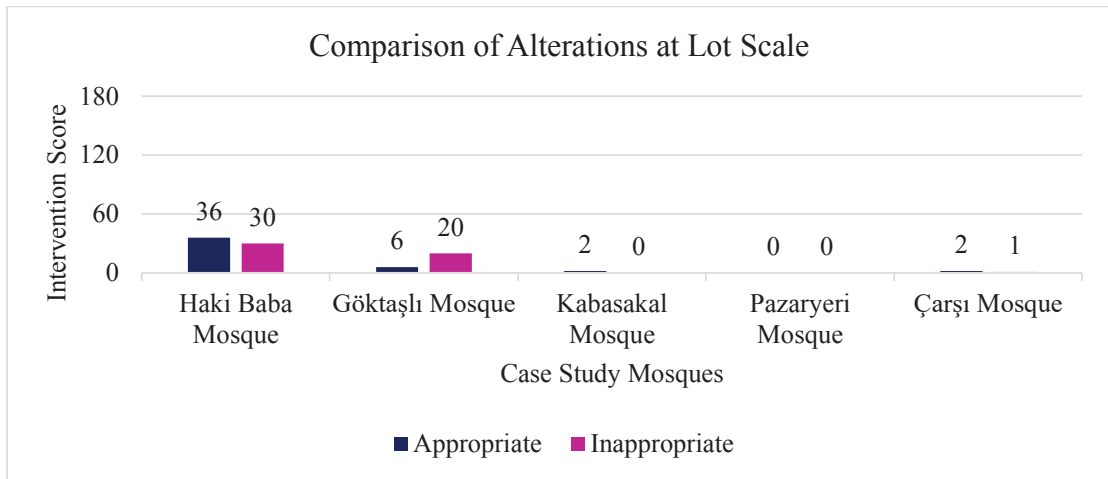


Figure 5.15. Comparison of impact of alterations at lot scale.

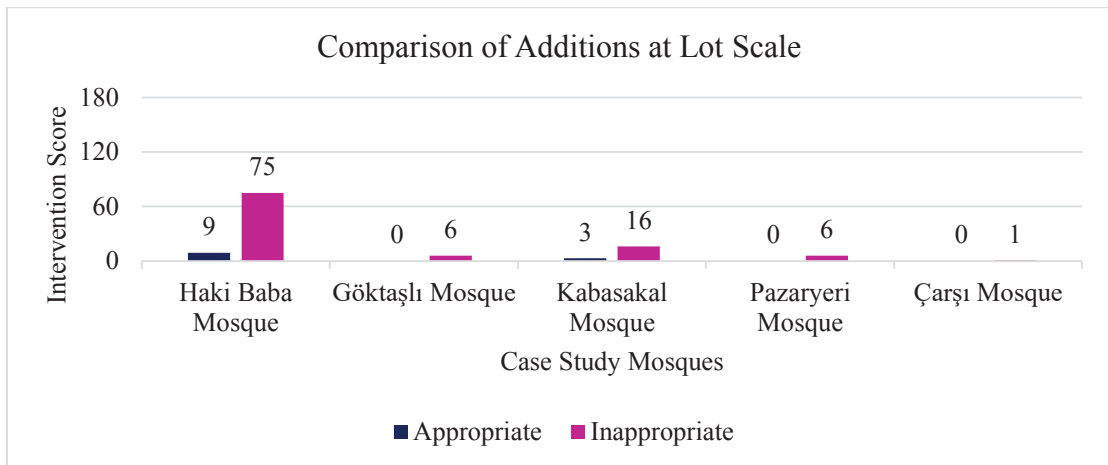


Figure 5.16. Comparison of impact of additions at lot scale.

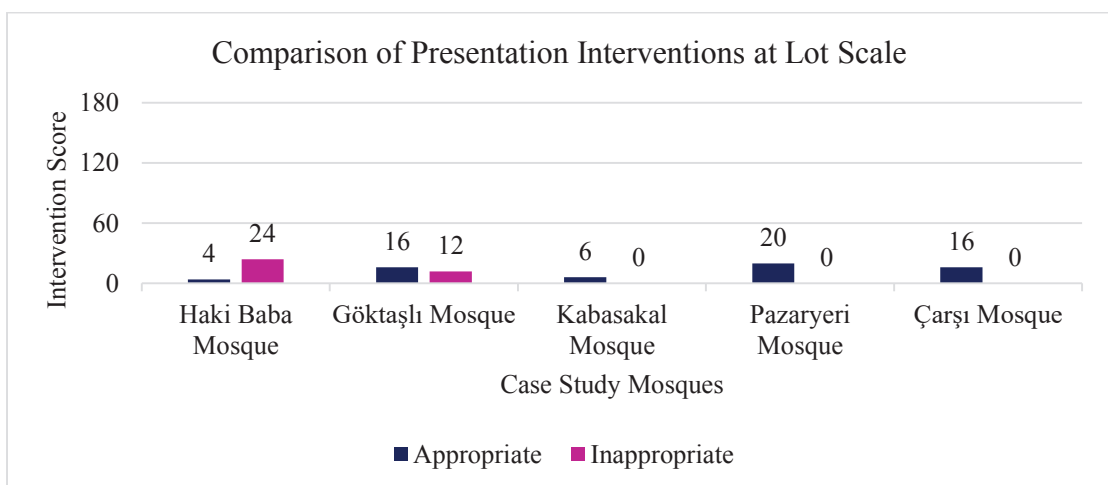


Figure 5.17. Comparison of impact of presentation interventions at lot scale.

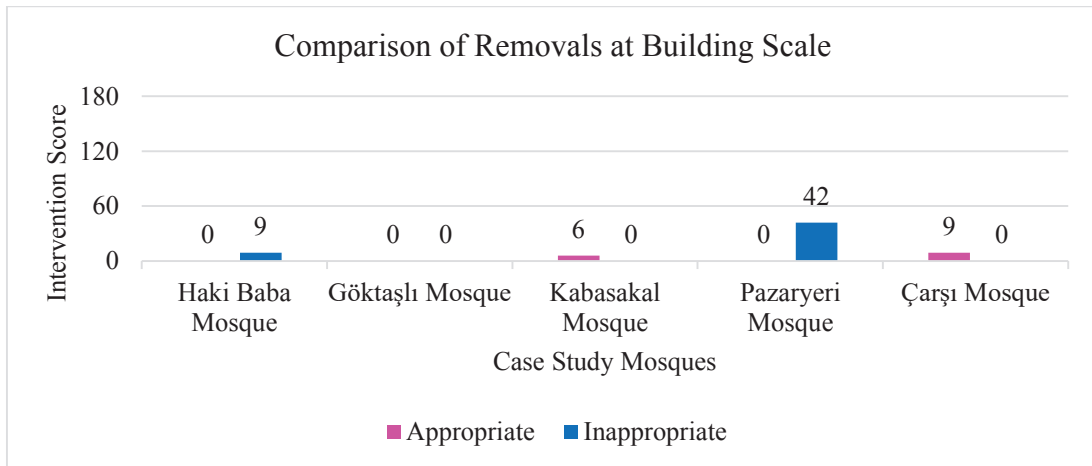


Figure 5.18. Comparison of impact of removals at building scale.

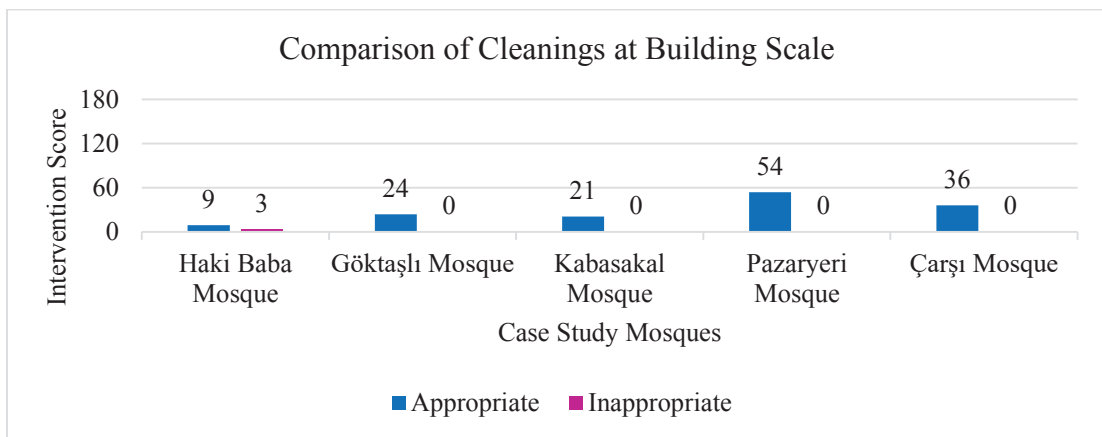


Figure 5.19. Comparison of impact of cleanings at building scale.

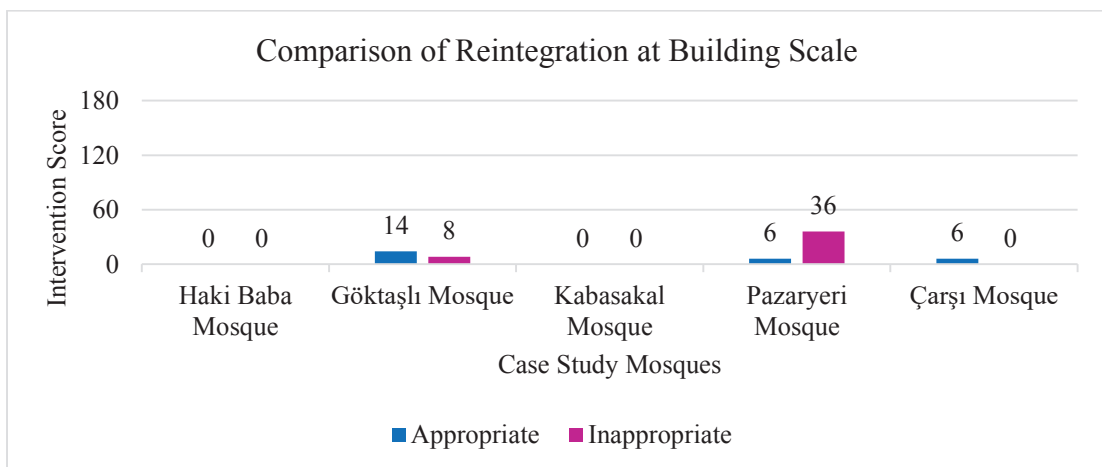


Figure 5.20. Comparison of impact of reintegrations at building scale.

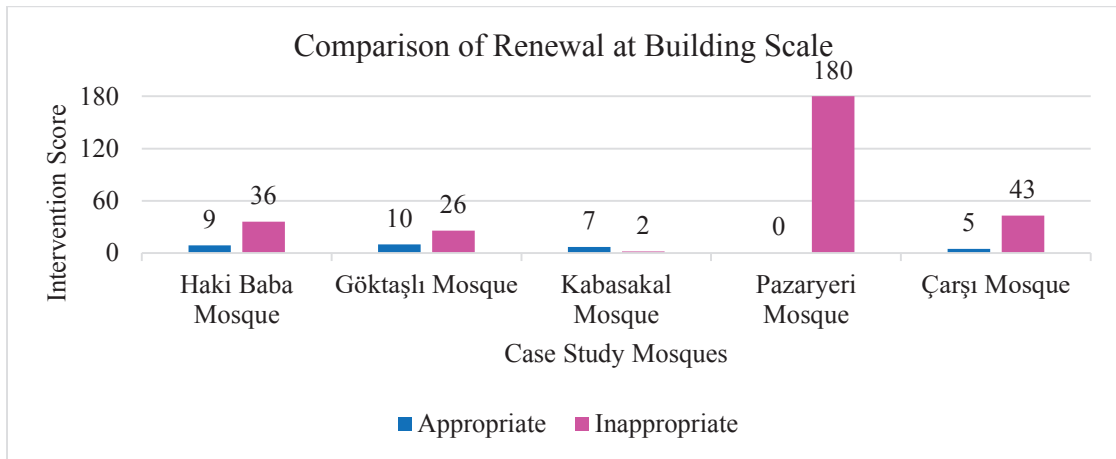


Figure 5.21. Comparison of impact of renewals at building scale.

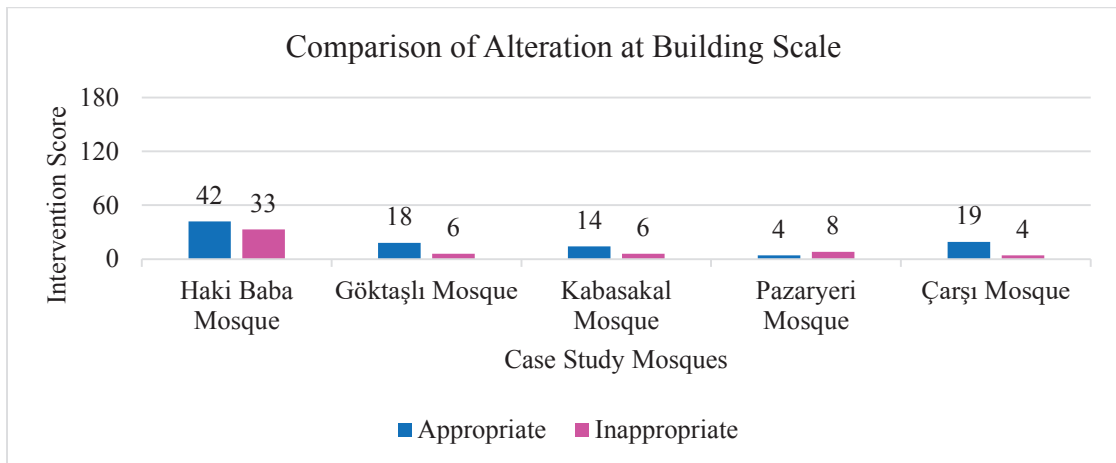


Figure 5.22. Comparison of impact of alterations at building scale.

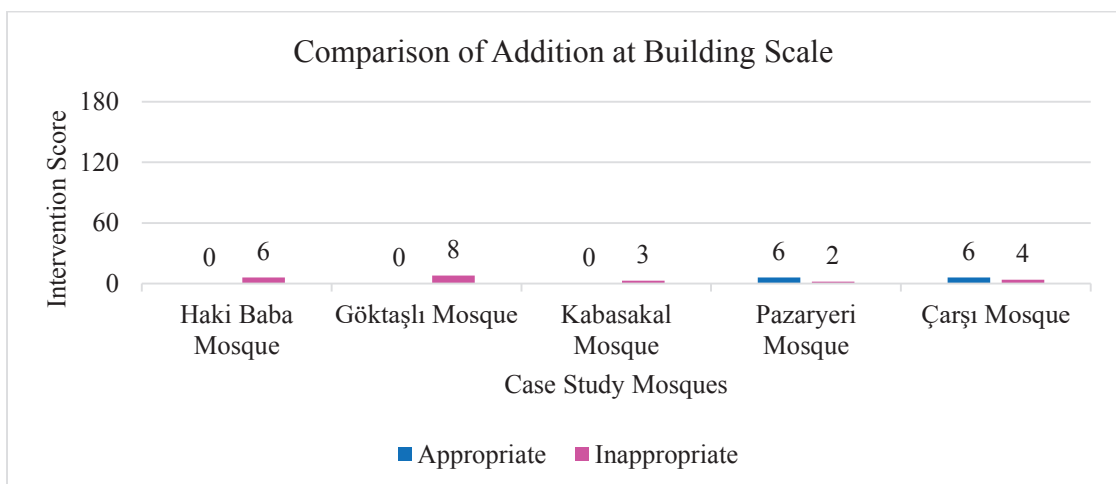


Figure 5.23. Comparison of impact of additions at building scale.

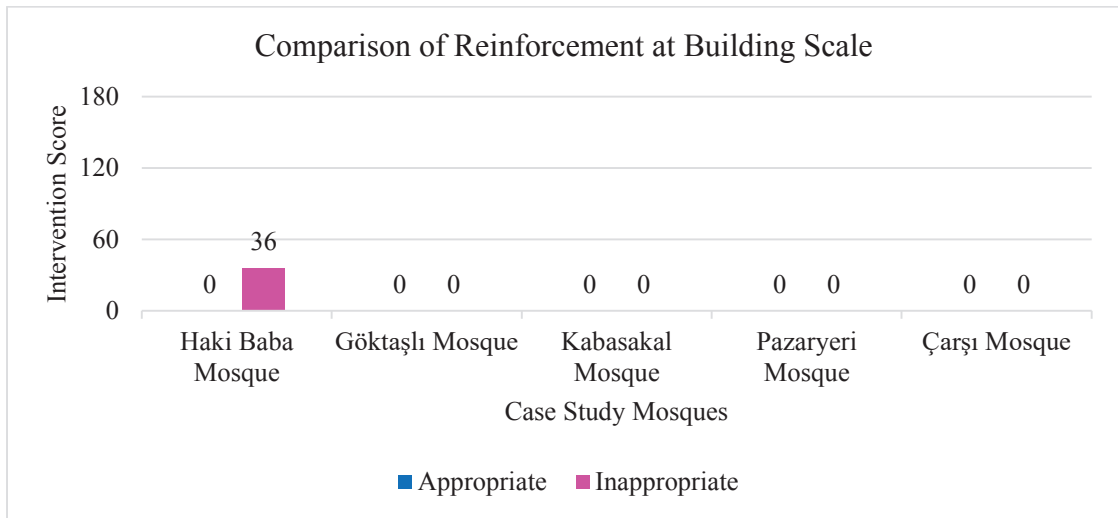


Figure 5.24. Comparison of impact of reinforcements at building scale.

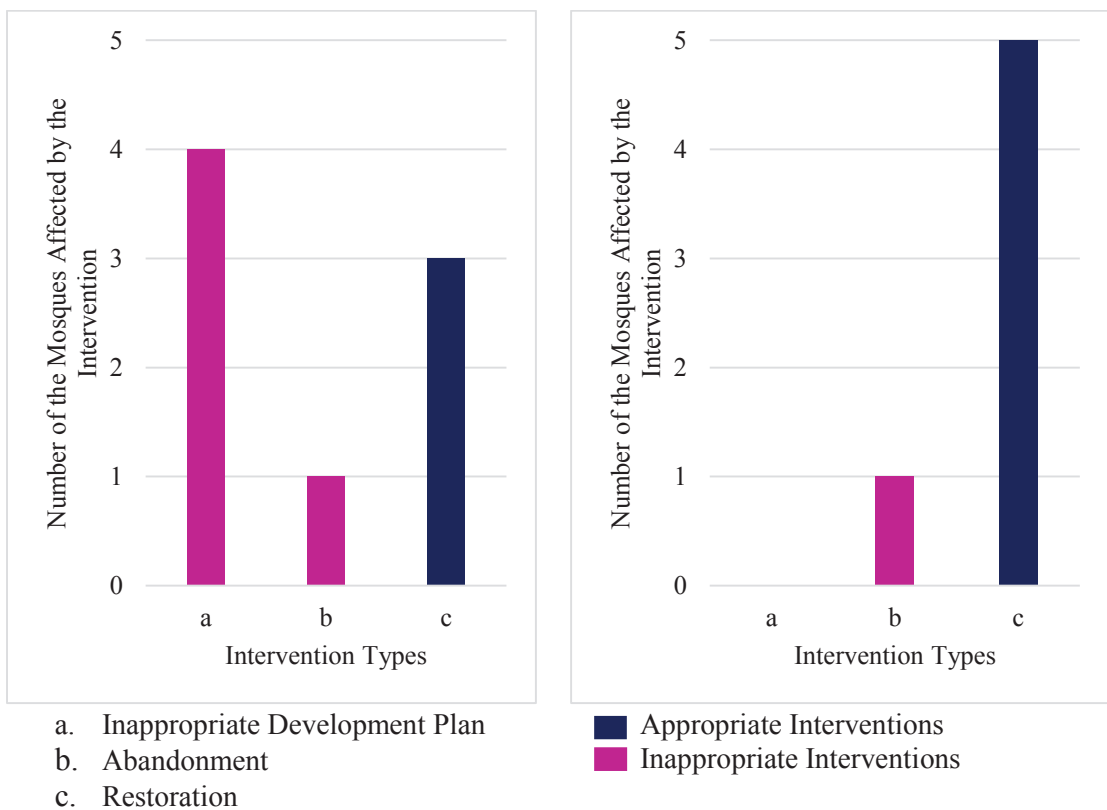
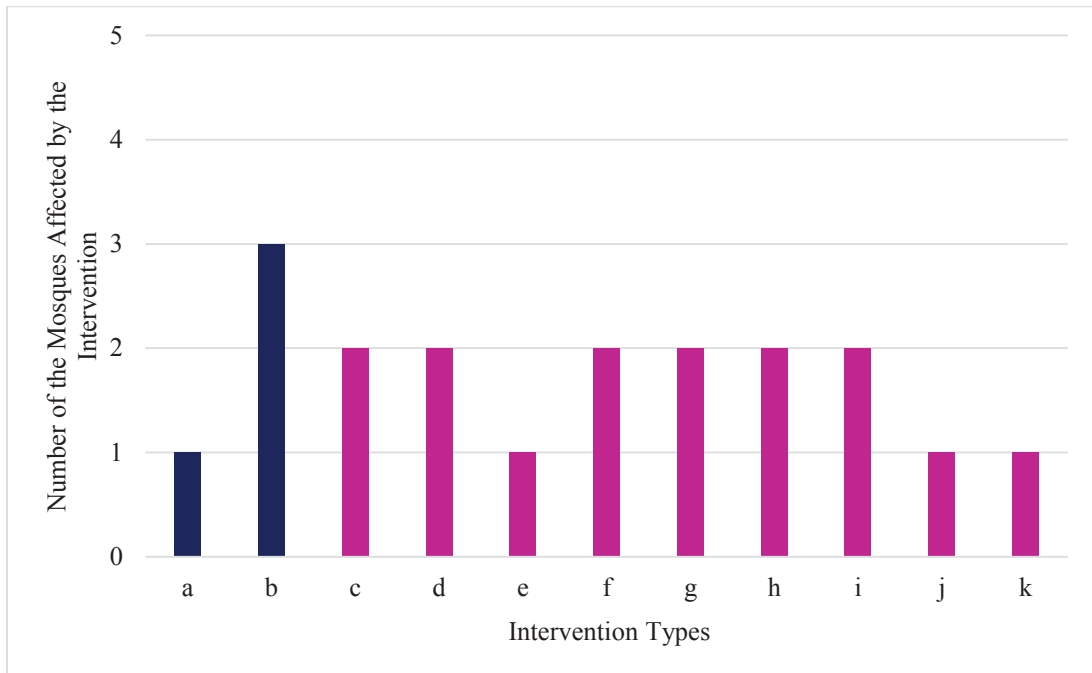
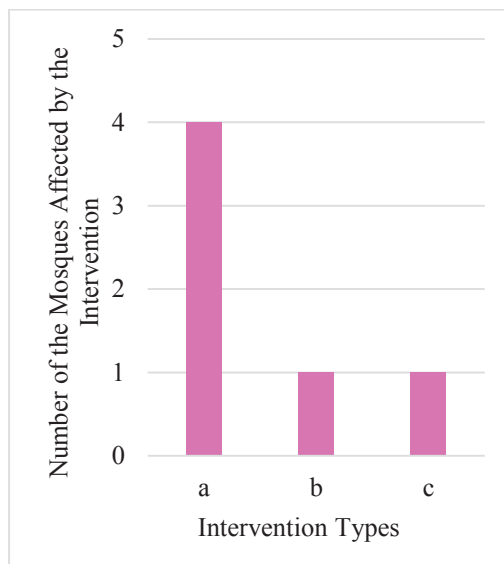


Figure 5.25. Extensiveness of latest appropriate and inappropriate urban interventions affecting picturesqueness (left) and spiritual (right) values.



- | | | | |
|----|----------------------------------|----|---|
| a. | Alteration of unqualified masses | g. | Addition more than necessary |
| b. | Removal of unqualified masses | h. | Addition to an element which is already an unqualified addition |
| c. | Unnecessary alteration | i. | Inappropriate presentation |
| d. | Inconsiderate alteration | j. | Lack of presentation |
| e. | Unqualified mass addition | k. | Insufficient presentation |
| f. | Unqualified element addition | | |

Figure 5.26. Extensiveness of current appropriate and inappropriate lot scale interventions affecting virginity value.



- a. Renewal of undamaged authentic elements
- b. Renewal of authentic elements that gained age
- c. Alteration of authentic element

Figure 5.27. Extensiveness of current inappropriate building scale interventions affecting age values.

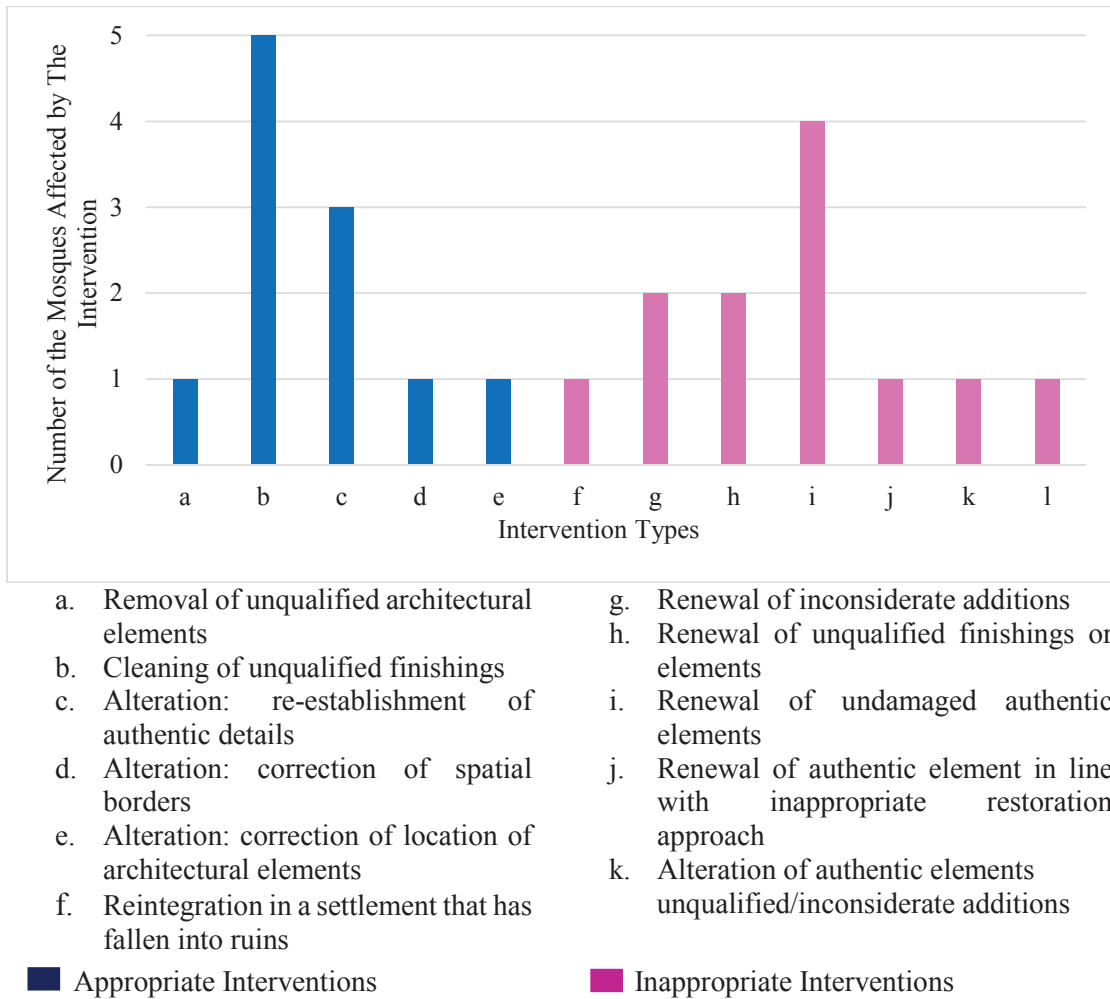


Figure 5.28. Extensiveness of current appropriate and inappropriate building scale interventions affecting virginity values.

The risk of repetition of problematic interventions that are eye catching in the studied cases can be controlled with appropriate intervention criteria with the help of the check list in the below (Table 5.2).

Table 5.1. Principles for future interventions

Mosque Name	Principles			
	Physical	Managerial	Presentation	Education
Göktaşlı	<p>*Avoiding mass additions. *Separator solution. *Design solution via competition for additional entrance spaces. *Avoiding uncontrolled interventions. *Sufficient technical requirements. *Avoiding inconsistency. *Meticulous workmanship</p>	<p>*Organisation of usage hours. *Preventing the overuse of daily life objects.</p>	<p>*Referring to the authentic state: context.</p>	<p>*Experiencing the mosque equally.</p>
Haki Baba	<p>*Avoiding mass additions. *Qualified design. *Avoiding inconsistency. *Avoiding uncontrolled interventions.</p>	<p>*Sufficiently analysing the restitution phases of the building. *Preventing the overuse of daily life objects.</p>	<p>*Referring to the authentic state: construction technique and material usage.</p>	<p>*Experiencing the mosque equally.</p>
Çarşı	<p>*Qualified design. *Considering building and environment scale together at the project.</p>	<p>*Sufficiently analysing the restitution phases of the building. *Preventing the overuse of daily life objects.</p>		
Kabasakal	<p>*Avoiding mass additions. *Avoiding uncontrolled interventions.</p>	<p>*Sufficiently analysing the restitution phases of the building.</p>	<p>*Referring to the authentic state: context, plan characteristics, architectural characteristics.</p>	
Pazaryeri	<p>*Qualified design. *Considering building and environment usage relations together at the project. *Avoiding reintegration.</p>	<p>*Sufficiently analysing the restitution phases of the building.</p>		

Bold written principles are relevant for more than one mosque.

Table 5.2. Check list proposal for the interventions to be applied in historic mosque restorations.

Intervention Type	Criteria		Applicability
Renewal	Applied to an authentic element.	Applied to damaged element.	√
		Applied to undamaged element.	X
Alteration	Applied to an authentic element.		X
	Applied to unqualified element.		√
Addition	Necessary.	Qualified.	√
		Unqualified	X
	Unnecessary.		X
Removal	Applied to unqualified addition.		√
	Applied to authentic element.		X
Presentation	Referring to authentic state.	Sufficient.	√
		Insufficient.	X
	Not referring to authentic state.		X
Reintegration	Applied to authentic element.	Appropriate material, detail and workmanship.	√
		Inappropriate material, detail and workmanship.	X
	Applied to unqualified element.		X

CHAPTER 6

CONCLUSION

In this study, interventions on some waqf originated monuments; historical mosques in Manisa, were investigated in a historical perspective in order to understand their effects on conservation values. Period by period changes of the values in relation with the interventions, value accumulation process of the case study mosques and impact of the current interventions were presented, and these results were compared with each other.

Picturesqueness values were affected by settling on traditional rural land; overdevelopment in traditional urban areas, disasters and; inappropriate development plans are common problems of all of the mosques. Besides short breaks at their usage during their conversion processes, unqualified functional additions stemming from socio-cultural changes and unused state caused by abandonment affected their spiritual value negatively. Historic interventions in line with the taste of time contribute to re-establishment of virginity value. Thus, lack of comprehension of potential outcomes of sampling excavation; lack of presentation, conversion of the original construction system; disrespect for the original/authentic characteristics, loss of patina of age in line with the inappropriate restoration approach; and intervention approach against the taste of time are the major causes of the reductions in virginity value. Purifying the monument from misleading and misrepresenting unqualified mass additions and elements, and alterations appropriate to the authentic state of the monument are major causes of the re-establishment of virginity value. Loss of the authentic or original elements caused by disasters are the major causes of the decrease in rarity value. Complete re-establishment of rarity values of the monuments following this kind of loss is impossible because of the re-integration of the monument can not go beyond to be a replica. Conversion, disasters and interventions resulting in the loss of the elements such as renewal, removal and alteration of original/authentic elements received age are mostly effective in loss of age value. Passage of time is required for the re-establishment of age value.

In 1630-1750s, conversion/replacement of the religious monuments and their sites, with functional necessities, in line with construction opportunities of the period, and without respect for original configuration; in 1800s-1914, replacement of historic mosques, qualified historic additions like a madrasah and a minaret, and qualified

reintegrations; in 1922-1950, interventions with lack of design effort and lack of maintenance; in 1960s, overdevelopment and design insufficiency; and in 2000s, insufficient presentation, addition of incompatible secondary functions, insufficient and inconsistent restoration design, reliability insufficiency, no respect for authenticity, insufficient applications, consistency in maintenance and repair, partially qualified design and presentation of the building and uncontrolled interventions are detected.

At site scale, picturesqueness values are mostly affected negatively by inappropriate development plans (4/5). Abandonment is an exception (1/5). It is effective on spiritual value also. All of restorations have positive effect on picturesqueness and spiritual values (5/5). However, their design insufficiency (2/5) in terms of urban context and inappropriateness of their approach (1/5) may limit this effect.

At lot scale, virginity value is re-established by appropriate removals (5/5) of unqualified masses or elements in the courtyard, alteration of unqualified masses with the ones contributing to the legibility of the original courtyard characteristics (1/5), and improving presentation of the authentic qualities of the case study mosques with removal of unqualified masses (3/5). In contrary to them, unnecessary alterations of additional elements or mass instead of its removal (2/5), and inconsiderate alterations (2/5); unqualified mass (1/5) or element additions (2/5), more than necessary addition (2/5), and addition to an element which is already an unqualified addition (2/5); inappropriate presentation by sustaining of the unqualified mass additions (2/5), lack of presentation in coordination with scientific excavation (1/5), and absence of enough reference to the original silhouette (1/5) caused to reduction in virginity value. Rarity value and age value were not affected by these interventions at lot scale.

At building scale, removal of unqualified architectural elements (1/5), and cleaning of unqualified finishings (5/5) contributing to the legibility of authentic characteristics; and re-establishment of authentic details of architectural elements (3/5), and correction of spatial borders (1/5) or location of architectural elements (1/5) with alterations increased virginity value. Rarity and age value could not be re-established with appropriate interventions. On the other hand, reintegration in a settlement that has fallen into ruins and does not have a chance to be re-established (1/5); renewal of the elements of inconsiderate additions (2/5), renewal of unqualified finishings or elements (2/5), renewal of not deteriorated authentic elements (4/5) or authentic elements that had received age in line with inappropriate restoration approach (1/5); alteration of authentic elements (1/5); unqualified/inconsiderate additions applied to authentic or to unqualified

additional mass (1/5); and unnecessary reinforcement damaged virginity value. Renewal of undamaged authentic elements (4/5) or authentic elements that received age in line with inappropriate restoration approach (1/5); and alteration of authentic elements (1/5) also reduced age value. Rarity value of the monuments was not affected by these interventions.

Principles proposed; development plans taking into account conservation of monuments, separator solution or organisation of usage hours for usage of different sexual groups instead of unqualified mass additions, project competition for indispensable additions, detailed research on the historical development of the monument, comprehensive comparative study, solution for technical requirements, sufficient and consistent restoration design, meticulous workmanship for the applications, giving up reintegration of the monuments that have lost their context, avoiding unqualified mass additions, uncontrolled interventions and overuse of daily life objects, and presentation of the mosque with its setting as a cultural asset, as well as utilising it as a religious space can be considered for improving restoration of waqf originated historic mosques.

Simple repair tradition of Pious Foundations applied to waqf originated buildings throughout the history of Pious Foundations is not present today. There is lack of regular maintenance, monitoring and management. Cost of the waqf restorations can be provided easily since Pious Foundations have high budget. Thus, design of an appropriate restoration approach and the interventions in accordance with it are primarily important for the conservation of cultural asset values. This study clarified that waqf originated monuments are mostly exposed to renewals and alterations at their restorations with the aim of providing high comfort conditions and achieving high usage capacity. As a result of this approach, authentic qualities displaying the multi-layered qualities of the monuments and/or their legibility are lost; virginity value decreases.

The method of this study which is mixing qualitative and quantitative approaches, provided a detailed assessment via qualitative part, while the quantitative techniques resulted in ease in understanding of the change-value relations. Period by period evaluation provided a comprehensive understanding of historical development of the monuments; values and their changes, and a fraction of the history of interventions of the monuments in Manisa. Evaluation of the values in accordance with the defined criteria and assessment of the impact of current interventions of the monuments by using a multiplication of defined criteria method prevented subjective judgements. Opportunity of the quantitative method used to present the results in graphics and bar charts is the

possibility of accurate comparison. By the proposed approach, systematic monitoring of the restorations of monuments, their comparison with each other, and minimization of loss of cultural asset values by feedback can be possible. It should be remembered functional capacity of the historical mosques is not the same as functional capacity of new mosques, and historical mosques should be intervened by considering the balance between conservation and usage, while they sustain their lives as cultural assets.

The case study mosques sustained their spiritual values and their religious function after the waqf restorations. However, tendency of the users to fill in the historical mosques with daily objects, their expectations for high comfort conditions from the historical mosques instead of experiencing their true tranquility and serenity. Restoration approach of Pious Foundations supporting the user viewpoint, and prayer leader-community relations which have impact on illegal interventions can be investigated further with the tools of social sciences for improving the preservation of intangible qualities through better management of historical mosques.

APPENDICES

APPENDIX A

INTERVIEW REALIZED BY WITH FORMER DEPUTY MÜFTÜ OF İSTANBUL MÜFTÜLÜĞÜ

Kadınlar camiden neden uzaklaştı?

Eski İstanbul Müftü Yardımcısı Kadriye Erdemli dünden bugüne kadınlara ayrılan ibadet yerlerini anlattı



Kaydettiklerim

Selin Ongun - Cumhuriyet

Yayınlanma tarihi: 25 Haziran 2015 Perşembe, 20:18



“Ramazan-medya-kadın” faslında camilerdeki “erkek vesayetine itirazın” gazete sütunlarında kendine yer bulduğuna da tanıştık. Eski İstanbul Müftü Yardımcısı Kadriye Avcı Erdemli, camilerde kadınlara ayrılan ibadet yerleri söz konusu olduğunda meselenin hem pratiğini hem de geçmişini aktarabilecek isimlerin başında geliyor.

- Camilerde kadınlara ayrılan yerler söz konusu olduğunda, Yıldız Ramazanoğlu ve Sibel Eraslan gibi isimler, “Hiç değilse birkaç dakikalığına, ibadetimizi yaptığımız sırada üstast ilişkisi olmadan, ibadetimizi yapamaz mıyız” diye sordu yıllarca. Bu ne ölçüde değişti bugün?

Camiler Allah’ın evleridir ve orada üst-ast ilişkisi tarihin hiçbir döneminde olmamıştır şimdi de olamaz. Allah’ın huzuruna gelen bütün kullar eşittir. Sibel Hanım ve Yıldız Hanım’ın kastettiği caminin manevi atmosferini hissederek ibadet edebilmek olmalı.

- Burada işaret edilen kısım, en nazik deyişle, camilerde kadınlara ayrılan yerlerdeki özensizlik. Örneğin bazı camilerde kadınların namaz kıldığı bölümlerin önüne perde çekiliyor. Hz. Peygamber dönemindeki usul nasıldı?

Hız. Peygamber ve Hulefa-i Raşidin (Dört halife) döneminde kadınlara ayrıca bir mekân ayrılmamış, kadınlar caminin ana mekânında erkekler safının arkasında bir bölme olmadan namaz kılmışlardır.

Kadınlara perde

- Ya Osmanlı dönemindeki pratik?

Osmanlı döneminde kadınların vakit namazlarına, bayram ve Cuma namazlarına Hz. Peygamber'in dönemindeki gibi bilinçli bir katılımından söz edilemez. Ama yine de bu dönemde Osmanlı kadınları camiye Ramazan ayında kılınan teravîh namazı, kandil ve mevlit gibi bazı özel gün ve sebeplerle gitmişlerdir. Kadınların camiyle bağı bu kadar az olmasına rağmen, yine de onlar için caminin içinde, ana mekânda paravanla (caminin içinin görülebildiği) bir bölme ya da kadınlar mahfili yapılmıştır. Kadınlar burada, sınırlı da olsa, hem mihrap, minber gibi ana unsurlarını görerek camide bulunma duygu ve sevabına ererek namaz kılmışlar, hem de camide dinledikleri vaaz ve hutbeler münasebetiyle eğitim faaliyetlerinden nasiplenmişlerdir. Sorunuzdaki perde örneğine gelecek olursak, perdeler hem caminin mimari estetiğine aykırıdır hem de kadınların camiden kopuk namaz kılmalarına neden oluyor.

- Kadınlar camiden neden uzaklaştı?

Kadınların toplum hayatında daha aktif olması, kadınların camilerde vakit ve Cuma namazı kılma ihtiyacını gündeme getirmiştir. Çoğu camimizin mimari yapısı, cami yapılırken kadınlar düşünülmediği için bu talebi karşılama konusunda yetersizdir. Hz. Peygamber zamanında caminin ana mekânında saf düzenine uygun olarak namazlarını kılan, camide cemaat olma duygu ve bilgisine erebilen kadınlara bugün Türkiye'de, bodrum katı ya da küçük yerler tahsis edilmiştir. Bu küçük yerler camiden kopuk odalar veya cami estetiğine uymayan perde ile ayrılmış mekânlar olup bu durum, namazlarının geçmesi gibi bir zaruret olmadıkça, kadınların camiye gelmemesinde de etkilidir. Ramazan'da bir ay teravîh namazı kılmak için bu tür camiden kopuk mekânlara gelen kadınlar, mihrabı, minberi, caminin bölümlerini görmedikleri, caminin atmosferini yaşayamadıkları ve kendilerini camide hissetmediklerinden, konsantrasyonlarını kaybetmekte, arkadaşlarını görünce konuşmaya dalmaktadırlar. Ya da mevsimine göre yazın çok sıcak kışın çok soğuk, rutubetli, eski halı, rahle, sıra, süpürge, perde, temizlik ürünleri gibi eşyaların bulunduğu sağlıksız şartlarda namazlarını kılmak durumunda kalmaları da kadınları camiden uzaklaştırmaktadır.

Abdest yeri yoktu



Eski İstanbul Müftü Yrd.

Kadriye Avcı Erdemli. - **Abdest alma mekânları için notunuz nedir?**

Abdest alma mekânları da hiç düşünülmemiştir. Camide vakit namazlarını kılmak isteyen kadınlar, genç kızlar en başta abdest alma sorunu ile karşılaşabilmekteydi. Şehirler arası cami ziyaretine gelen kadınlar da tarihi camilerde iki rekât namaz kılmak istediklerinde abdest

alacak yer, abdestleri olduğu zaman ise özellikle Cuma günleri namaz kılacak yer bulamamaktaydılar. Ya camiden kopuk cami altlarında namaz kılmak durumunda kalmaktaydılar ki, bu da onların kendilerini, ziyarete geldikleri tarihi havayı soluyacakları cami ortamında hissetmemelerine neden olmaktaydı.

- “Dili geçmiş zaman” kullanıyorsunuz, değişen bir durum var mı?

Camilerin kadınlar bölümünün kadınlar lehine iyileştirildiğini rahatlıkla söyleyebiliriz. Özellikle İstanbul’da. Görevde olduğum dönemde takibini yaptığım “İstanbul Müftülüğü Camilerin Kadınlar Bölümünü Güzelleştirme Projesi” tamamlanmıştı. Sevinerek söyleyebiliriz ki, birçok camiye kadınlar için yer ayrıldı, bu yerler ya mahfeler oldu ya da perdeler kaldırılarak paravanlar yapıldı. Ve de abdest alma yeri yapıldı.

- Hz. Peygamber zamanında kadınların beş vakit namazlara da aktif olarak katıldığı söylenir. Bugün sonuç neden farklı sizce?

Hz. Peygamber’in Medine’de başlattığı bu gelenek, hızla genişleyen İslam coğrafyasına aynı ölçüde yansımamıştır. Dinin temel kaynağı olan Kur’an-ı Kerim’e ve Hz. Peygamber’in sahih sünnetine uymayan, İslam öncesi geleneğin izlerini taşıyan rivayet ve yorumların sözlü ve pratik uygulamalara yansması, İslam dünyasında kadınların cami ortamından uzak kalmasında ve eğitimin ihmal edilmesinde önemli bir etken olmuştur. Kadınların fitne, fesat korkusu ve düşüncesiyle camiye gelmelerini hoş karşılamayanların ve karşı çıkanların görüşlerinin delile dayanmadığını söyleyebiliriz. İbadethanelerde ve bütün alanlarda her türlü güvenliği sağlamak, idarenin ve yetkililerin görevidir. Bu vehimler vesile kılınarak kadınların camilere girmelerini engellemek veya onlar için nezih ve zarif mekânlar içeren mabetler tesis etmemek, Kur’an ve sünnete dayandırılmaz.

- Örneğin geçen yıllarda Hacı Bayram Camii’nde, cuma namazında “erkekler yer kalmıyor” gerekçesiyle kadınlar camiye alınmamıştı. Bu aslında neyin, hangi zihniyetin tercümesi?

Maalesef, halen “Kadınlar namazlarını evlerinin en izbe köşesinde kılsın” diyen bir anlayış mevcut. Okuyan genç kızlar, çalışan kadınlar öğle namazını, ikindi namazını okulunun ya da iş yerinin yakınındaki camide kılmak istediğinde, “Siz gidin evinizin en izbe köşesinde namaz kılın sonra işinize dönün mü?” diyeceğiz. Dini bir kurum olarak, her inanan için ibadetlerini rahatça huzur içinde yapacakları mekânlar ayırmak Diyanet İşleri Başkanlığı’nın bir vazifesi.

- Bir gelecek öngörüsü: Ne zaman Diyanet İşleri Başkanı koltuğunda bir kadın görebileceğiz?

Kadınların Diyanet İşleri başkanı olmalarında dinen bir mahsur yok. Teamülen olamıyorlar.

Kadınların hakları

- Teamülen neden olamıyorlar sizce?

Biliyorsunuz Türkiye’de hatta dünya da kadınlar belli mevkilerde yeni yeni görülmeye başladı. Türkiye’de 81 vilayet var ve benim bildiğim bir kadın vali var. Oysa bunun olmaması için ne dini ne de yasal bir engel mevcut. Diyanet İşleri Başkanlığı dahil bazı makam ve mevki ile ilgili olan bu durum dini olmaktan ziyade kadına toplum içinde biçilen konum ile ilgili. Bu durum kadının toplum içindeki konumunun değişmesiyle birlikte değişebilir.

- Kadınların hak arayışına tepki duyan kimi İslamcı erkeklerin ıskaladığı kısım nedir?

İslam dini geldiğinde kadınlara mülkiyet, miras, evlilik, boşanma, vasiyet etme, eğitim vs. medeni hakları verdi. O dönemde Batı'da hak arayışı bile mevcut değildi, hatta sonraki tarihlerde hak arayan kadınlar giyotinle öldürülüyordu. İslam, kadınlara hak vermiş ve kadınlar da haklarını aramıştır. Mesela, Havle binti Huveylit. Kocasına ona o dönemin boşama şekillerinden biri olan zihar yapıyor. Kadın da çok mustarip oluyor. Hz. Peygamber'e soruyor, "Gençken benimle evlendi, yaşlanınca beni atıyor. Benim durumum ne olacak?" Peygamberimiz, "Bu konuda bana vahiy gelmedi" diyor. Sorularına yanıt arayışı devam ederken kadın en sonunda "Herkese gelince ayet geliyor, bana gelince susuyor. Ben de durumumu Allah'a arz ederim" diyor. Bunun üzerine dua ediyor ve Rabbimiz, bu olay üzerine indirdiği Mücadile (Tartışan Kadın) Suresi'nde kadın lehine düzenlemeler getiriyor. Dolayısıyla kadınların haklarını aramaları İslama ters bir durum değil. Olması gereken bir şey.

APPENDIX B

INTERVIEW WITH DEPUTY *MÜFTÜ* OF MANİSA *MÜFTÜLÜĞÜ*

In-depth Interview with Sevinç Tepekaya; Deputy *Müftü* of Manisa

1- At what frequency do women visit the mosque in ordinary days and Bayram days in Manisa?

In each region or neighborhood, there is a mosque and those could go to the mosque for *vakit namazları*. They pray in spaces which are separated from the rest of the prayer hall by using curtain or separator or in *mahfil*, in each mosque.

2- Do they prefer visiting neighborhood mosques or great mosques?

During *Cuma namazı*, great mosques such as Sultan Cami, Yarhasanlar Cami, Hatuniye Cami are full of women.

3- Is there any drawback when considering that women pray in the space which is separated by a curtain or timber separator? Which one is appropriate according to you? Why?

The best is the perception of the mosque by women, and seeing *mihrab* and *minber* while praying.

The separator is more appropriate, and it is more elegant. Also, it is favorable since it could be easily fold up and removed.

4- Have you another suggestion for the space that could be used by the women?

There is lack of ablution space. However, some arrangements have recently been making. For the small mosques, the presence of separator causes the diminishment at the interior space of mosque. Thus, it is more suitable to design women's section as a separated room.

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