

Analyzing the Historical Ayazma Bath within the Scope of Integrated Preservation and Specifying the Criteria for Reuse

Meryem Elif Çelebi Yakartepe, Ayşe Betül Gökarslan

Abstract—Today, preservation of the historical constructions in "single construction" scale creates an inadequate preservation model in terms of the integrity of the historical environment in which they are located. However, in order to preserve these structures forming this integrity with a holistic approach, the structures either need to continue their unique functions or to be reshaped for function conforming to today's comfort conditions brought by the modern life.

In this work, the preservation of Ayazma Social Complex located in Ayazma Neighborhood of Üsküdar, one of the most important historical districts of İstanbul, with integrated preservation method has been discussed. In the conventional Turkish architecture, the social complex is a structure complex formed via constructing the public buildings required for the daily life of the people living in a settlement. Thus, the preservation of the social complexes within the scope of "integrated preservation" has gained importance. Ayazma Social Complex that forms the examination area of this work consists of a mosque in its center and structures around this mosque such as sultan mansion, time assignment center, primary school, stores, bath and water reservoirs. Mosque, sultan mansion and the water reservoirs survived to today as mostly preserved status. However, time assignment center, primary school and the stores didn't survive to today and new structures were built on their plots. The bath was mostly damaged and only the wall residues survive to today. Thus, it's urgent and crucial especially carry out the preservation restoration of the bath in accordance with integrated preservation principles. The preservation problems of the bath based on the social complex were determined as a working method and preservation suggestions were made to overcome these problems and to include the bath into daily life. Furthermore, it was suggested that the bath should be reshaped for a different function in order to be preserved with the social complex.

Keywords—Üsküdar, Ayazma Complex, Ayazma Bath, Conservation, Restoration.

I. INTRODUCTION

HISTORICAL constructions are parts of their surrounding environment. The parts of this integrity are the buildings, arrangements and curved conventional streets allowing the surprises [5]. Preserving the historical environment with a holistic approach instead of preserving the buildings that are crucial to this integrity in "single structure scale" will allow

Meryem Elif Celebi Yakartepe works as Assistant Professor in the Department of Architecture within the Faculty of Architecture at Süleyman Demirel University, Isparta (phone: +90-246-2118254; e-mail: melifcelebi@hotmail.com).

Ayşe Betül Gökarslan works in Restoration Division as a research assistant in Süleyman Demirel University, Faculty of Architecture, Department of Architecture (phone: +90-246-2118254; e-mail: aysebetul_sezer@hotmail.com).

sustainable development. Environmental -social-economic and cultural development, which are the basic parameters of the sustainable development are the preservation discipline, the consistency of the cultural diversity; strengthening the bonds between the environment and society; consistency of the local building culture; reusing the historical constructions and conceptualizing the historical areas [4].

The definitions and principles of the integrated preservation and re-functioning are specified with the international laws, rules and regulations participated by many countries and the nations' local laws, rules and regulations.

'Ancient Artworks Law' no. 1710 dated 1973 is the first legal regulation anticipating that the historical environment should be preserved as a whole. It formed key points for the development of the preservations in Turkey with other approaches it has brought. In this law, the issue digressed from the single structure scale in terms of "artworks required to be preserved" and it was stated that lands and sites should be preserved as well [2]. This new preservation brought by law no. 1710 also made the necessary change in the GEEAYK¹ obligatory [3].

The preservation of architectural inheritance was stated as one of the aims of the urban and regional planning in the Amsterdam Manifesto published at the end of the campaign which had started after 1975 was announced as Europe Inheritance Year. It was stated in this manifesto that the objective is "integrated preservation" [6].

The integrated preservation was brought forward in the UNESCO meeting in Nairobi in 1976 and the decisions concerning the "Advices Concerning the Preservation of the Historical Areas and their Modern Roles" were adopted by the member countries [6].

On the other hand, in order to preserve these structures forming this integrity with a holistic approach, the structures either need to continue their unique functions or to be reshaped for function conforming to today's comfort conditions brought by the modern life.

Due to the changing life style and accordingly the demands, many historical constructions lose their unique function and they are adapted to serve with a function different than its creation. Since historical construction types such as baths, caravansaries, dervish lodges and monasteries continue their unique functions only in special occasions, it becomes

¹ GEEAYK: Gayrimenkul Eski Eserler Anıtlar Yüksek Kurulu (High Commission of Estates, Ancient Artworks and Monuments)

obligatory for these structure types to be used with different purposes. Re-functioning is a tool to save the old buildings from demolition [6].

II. ÜSKÜDAR AYAZMA NEIGHBORHOOD AND SOCIAL COMPLEX

Üsküdar District is located in the Anatolian side of the Bosphorus. Üsküdar, settlement date of which goes back to 7th century B.C, housed many civilizations and hosts the architectural inheritance of them. One of these architectural artworks is Ayazma Social Complex, located in Ayazma Neighborhood of Üsküdar.

Ayazma Social Complex consists of a mosque in its center and structures around this mosque such as sultan mansion, time assignment center, primary school, stores, bath, and water reservoirs. Mosque, sultan mansion and the water reservoirs survived to today as mostly preserved status. However, time assignment center, primary school and the stores didn't live up today and new structures were built on their plots. The bath was mostly damaged and only the wall residues live up today (Fig. 1).

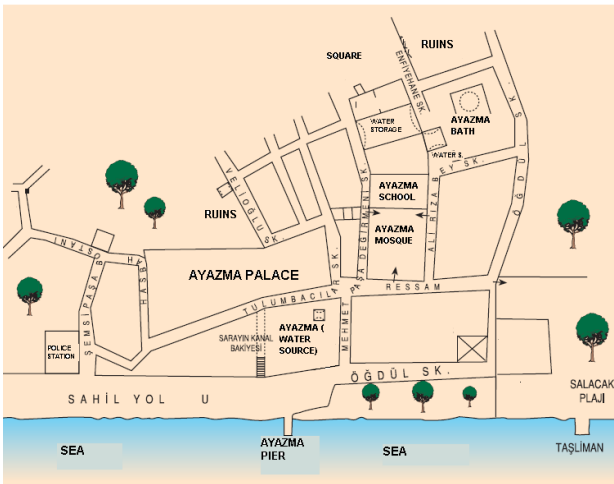


Fig. 1 Ayazma Social Complex Layout [7]

III. THE LOCATION AND HISTORY OF AYAZMA BATH

One of the sides of the bath located in Ayazma Neighborhood faces Ögdül Street and the other faces Enfiyehane Street (Fig. 2). There is a water reservoir to the east of the bath (Fig. 3). This reservoir used to be filled with the water from Bulgurlu Village and used to supply water to the bath.

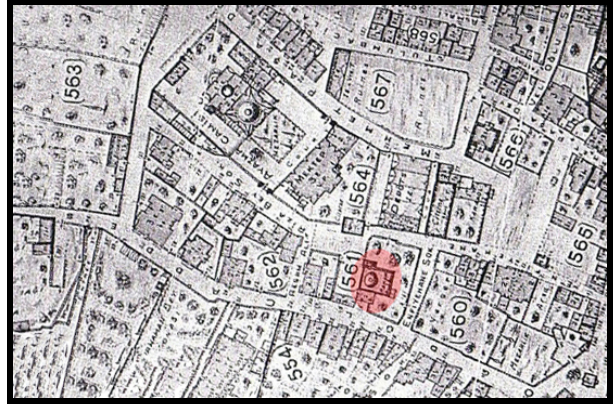


Fig. 2 Ayazma Neighborhood, Complex and Bath [9]

The exact location of the bath is described in Vakfiye as follows: "...a bath built in land no. 975 which is limited with foundation range and partially limited with new main road from both sides and stores, to the east of the mosque and next to the school; with two private rooms, five sofas, a restroom, marble water-tank, display window, furnace, bath attendant rooms, furnace yard and rivers in three 'maksura's..." [10].

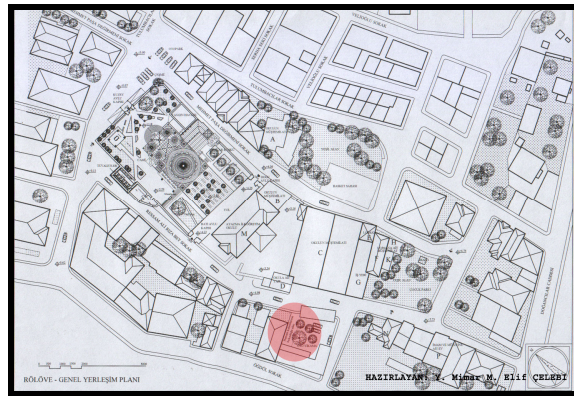


Fig. 3 Ayazma Neighborhood, Ayazma Complex and Turkish Bath [11]

The building date of Ayazma Bath is not precisely known. However, there is the following record in the construction book recorded in no. 1137 in Topkapı Palace Archive: "5674 kurus and 59 small coins were spent for the bath repaired in Ayazma Palace land and display window built and two stores and two houses built next to them." It can be inferred from this record dated as the last days of September 1758 that the bath was built long time ago [8].

According to Mehmet Mermi Haskan (2001), the bath was mentioned in the work called Tezkiretü'l- Ebniye, thus the bath was built during the reign of Suleiman the Magnificent along with Ayazma Palace by Mimar Sinan. In 1760, it was repaired by the foundation of Ayazma Mosque by Sultan Mustafa III and made available to the public. The bath was built to the south of the Mosque in 1184 (Hegira) / 1757 (Gregorian) with the purpose of bringing income to the mosque [1], [8].

Ayazma Bath was a part of the Imperial Foundation in Üsküdar and was a unisex bath built by Mustafa III in the names of his mother Mihrişah Emine Sultan and his brother Şehzade Süleyman [12].

The bath, which was abandoned for some time during World War I, started to serve again 1916. In a record dated September 17, 1769; it is claimed that the bath is used as a snuff workshop. Despite being a property of the foundation, it became a private property later with lawful resolution. The date until the bath served under the property of a person and its structural status is not precisely known. Nahide Şimşir (2004) states that the bath was in ruins in 1946 [12]. In 1974, the owner of the bath had stores built on the side of the bath facing Ögdül Street. In 1976, the bath is used as a dump [11] (Fig. 4). It is understood from a photo in the article of Sadi Bayram and Adnan Tüzen (1987) that the top cover of the bath was demolished in 1987 and that only the wall residue remained [10] (Fig. 5). Today, it is desolate.



Fig. 4 Ayazma Bath's old photograph [1]



Fig. 5 Ayazma Bath's old photograph from 1987 [10]

IV. THE ARCHITECTURE OF AYAZMA BATH

Today bath and its surroundings have been occupied by a car wash. This car wash center does not allow to enter to bath, building plan review could not be made. Therefore, archive documents and literature were utilized.

According to Mehmet Mermi Haskan (2001), Ayazma Bath has "single bath" type (Fig. 6). According to İbrahim Hakkı Konyalı (1976) defines the unique plan of the bath as "...after the display window, the left part of the changing room is

covered by a round and the left is covered by a pendentive dome. From here, one can go to privy and bath sections. It has three private rooms and one navel stone..." [1].

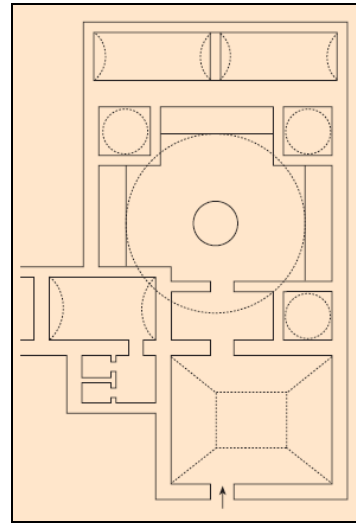


Fig. 6 Ayazma Bath's plan [8]

The first building of the bath was built out of rubble stones with masonry technique; however, the places added during the repair were made of thin bricks. It can be observed that the top sections of some walls were completed later with stone material (Fig. 7). There are no information concerning the top cover and interior arrangement which didn't live up today.



Fig. 7 Bath's material usage and construction technique

V. PRESERVATION PROBLEMS OF AYAZMA BATH

The structure is in ruins today. Its domes and furnace is completely destroyed, only the wall residues survived to today. A car and carpet wash service was built in its garden next to the bath. The residues of the structure and its surroundings were closed by new premises built by this enterprise. Water reservoirs were put inside the structure. The water and chemical based leaks used by the enterprise caused

serious deteriorations on the bath. The bath is faced with the danger of collapsing today (Figs. 8, 9).



Fig. 8 Ayazma Bath, 2014



Fig. 9 Bath's south facade - 2014

Drainages used to drain the washing water were opened on one meter ahead of the side of the bath facing Ressay Ali Rıza Bey Street and on the ground. The water flowing from these drainages fosters the ground water problems in the bath and cause trees to bloom in the interior section.

It is observed that an entrance gap was opened on the body wall by the Car Wash Service in order to be able to use the interior of the bath (Fig. 10).



Fig. 10 The gap opened on the body wall of the bath by the enterprise - 2014

The interior of the bath became the storage and dump of the Car Wash Service. It is observed that the trees in the interior part of the structure were randomly cut without considering its effects to the structure.

The complete destruction of the upper cover of the structure, the interior being in ruins, vegetation in the wall

residue, darkening and salinization effects, trees and soil dumps in the interior and wrong usage are the important deteriorations in the historical bath (Figs. 11, 12).



Fig. 11 The bath's interior filled with soil and garbage, the upper parts of the bath walls completed with random stones and the trees blooming out of these - 2014



Fig. 12 Bath's interior views - 2014

VI. PRESERVATION MEASURES FOR AYAZMA BATH

Since Ayazma Bath is a cultural asset having the characteristics of documentation, the deteriorations and its reasons should be removed and control supervisions should be made in some intervals.

It is observed that Ayazma Bath, which was observed to remain in a garden between Ögdül Street, Enfiyehane Street and Ressay Ali Rıza Bey Street in Pervititch Map, stuck between a dense structuring and a commercial enterprise; that it has become a ruin and that it is being abused.

In order to preserve Ayazma Bath and hand it down to the next generations, it should be purified of the dense structuring surrounding it; it should be saved from the usage type that damages the structure; surveying, restitution and restoration projects should be prepared as soon as possible and the restoration applications should immediately commence.

As a result of the analysis conducted concerning Ayazma Bath, it is determined that the building faces important problems due to property issues. In order to provide availability and create integrity with Ayazma Social Complex, since it's a public construction; it needs to be taken from the private enterprise and made available for general use. Thus, the bath that is an important part of Ayazma Social Complex will be perceivable as well.

After the property problems are overcome, "liberation, consolidation, integration, modern additions and re-functioning" restoration techniques should be used on the bath, respectively.

Firstly, the new additions of the enterprise in the surrounding of Ayazma Bath and the trees and soil dump in the bath should be cleaned. After this, ground excavations should be made and the status of the foundations should be examined. Necessary foundations and the walls should be subjected to strengthening and consolidation works. If there is ground water problem, the water should be kept away from the

structure with drainage system. After the structural liberation, side liberation should be made. The plants, especially on the sides, should be removed from the structure with their roots. Next, the darkening and salinization should be cleaned.

Considering the material losses, the wall residues of the bath should be integrated and should be put to its unique height. Since there isn't any data concerning the unique roof of the bath, the upper cover should be built with today's modern material steel and glass.

After the structural repair and restoration, in order to do the regular maintenance of the structure and to hand it down to the next generations, it should be included in the daily life with its unique or new function.

VII. THE HISTORICAL AYAZMA BATH WITHIN THE SCOPE OF INTEGRATED PRESERVATION AND SPECIFYING THE CRITERIA FOR REUSE

Ayazma Complex's buildings have to conserve within the scope of integrated preservation. Firstly, the structures to be protected are determined by study of fabric analysis (Fig. 13).



Fig. 13 Buildings at Ayazma Complex and its current situation analysis



Fig. 14 Ayazma Complex and around buildings proposal analysis

TABLE I
BUILDINGS' FUNCTIONS AT AYAZMA COMPLEX

No	Building to be protected	Function	
		Unique	New
1	Ayazma Mosque	X	
2	Sultan Kiosk	X	
3	Fire Pool	X	
4	Toilets and Water - Closets	X	
5	Ayazma School	X	
6	Ayazma Turkish Bath		Library and Study R.
7	Water Storage - 1		Archive
8	Water Storage - 2		Archive
9	Ruins	X	
10	İmam House	X	
11	1 Numbered Traditional House	X	
12	2 Numbered Traditional House	X	
13	3 Numbered Traditional House	X	
14	4 Numbered Traditional House	X	
15	5 Numbered Traditional House	X	
16	6 Numbered Traditional House	X	
17	7 Numbered Traditional House	X	
18	8 Numbered Traditional House	X	
19	9 Numbered Traditional House	X	
20	10 Numbered Traditional House	X	
21	11 Numbered Traditional House	X	
22	12 Numbered Traditional House	X	
23	13 Numbered Traditional House	X	

Due to the fact that Ayazma Primary School is an important architectural inheritance of the work space and that the mass of buildings around many houses, it's decided that the buildings to be re-functioned should have "education" purposes.

Since the users are the students around 5-14 ages and in primary education level, it was suggested that Ressam Ali Rıza, Enfiyehane and Değirmen Streets should be pedestrianized. Furthermore, the areas considered to belong to the historical social complex should be evacuated and these areas should be functioned as social - public areas in relation to the school.

Among the Ayazma Social Complex; Ayazma Bath, which survived to today but is not able to maintain its unique function, and the water reservoir that provides the water needs of the bath should be re-functioned. It was considered that the bath should be library and study center and the water reservoirs to be archives. Thus, school - library - study center constructions and the pedestrianized streets connecting these constructions to each other will have created an education island of streets and social areas.

VIII. CONCLUSION AND EVALUATION

With this work, in the light of the analysis and research made concerning the region where the historical Ayazma Bath is located, the attempt was to put forward the method required to analyze a historical fabric within the scope of integrated preservation and its reuse.

According to this method, the structure stock analysis should be carried out on the historical fabric. In this analysis, within

the historical fabric; the historical structures, historical residues and today's structures in harmony with the environment should be classified as 'needs preservation'; today's buildings with additional floors, disharmonious side arrangement, etc. as 'needs rehabilitation' and the buildings without qualification and harmony with the environment as 'needs demolition'.

After this, if necessary; the historical constructions should be restored; historical residues should be taken under protection and presented like an outdoors museum; the demolition works of the unqualified and disharmonious to the historical fabric should be carried out.

Then, the function analysis of the selected work area should be carried out. The consistency of the unique functions of the historical constructions that are able to continue their unique functions should be maintained. The historical constructions which are unable to continue their unique functions should be determined.

Its "main function theme" in conformity with the region where the work site is located and with the construction stock which it includes according to the function analysis data, such as tourism, education, commercial area, etc.

According to the main function theme, the constructions which are unable to maintain their unique functions should be re-functioned. New constructions having the functions required by the main function theme should be built on the areas which are demolished in necessity and need after specified as unqualified and disharmonious to the historical fabric. Public areas and the functions of these areas should be determined. Finally, the pedestrian and vehicle roads should be specified; infrastructure problems should be solved and the environment accessories should be placed.

Thus, the historical architectural values which have been inactive today will be saved from abandonment and destruction; they will both be included in the daily life with protection and will be handed on the next generation thanks to the integrated preservation and re-functioning works.

REFERENCES

- [1] Konyalı, İ. Hakkı, 1976, "Abideleri ve Kitabeleriyle Üsküdar Tarihi", Cilt 2, Sayfa 436-437
- [2] Madran, E. 1989, "Son Yirmi Yılda Koruma Yasaları Tarihi Kentlerde Planlama/Düzenleme Sorunları", Türkiye 11. Dünya Şehircilik Günü Kolokiyumu, Ankara.
- [3] Çeçener, B. 1992. "Ülkemizde Taşınmaz Kültür ve Doğa Varlıklarını Koruma Olayı ve Bu Konuda Bazı Eleştirel Görüşler", Ege Mimarlık Dergisi, Sayı:2, 47, İzmir.
- [4] Akkurt, H. B. 2010, "Mimari Koruma Disiplininde Sürdürülebilirlik; Hedefler, Olasılıklar", Mimari Korumada Güncel Konular, Anadolu Üniversitesi Yayınları, s.153-174.
- [5] Tanaç, M.Z. 2010, "Tarihi Çevrede Yeni Ek ve Yeni Yapı Olgusu, Çağdaş Yaklaşım Örnekleri", Yalın Yayıncılık, İstanbul, s.17.
- [6] Ahunbay, Z. 2007, "Tarihi Çevre Koruma ve Restorasyon", YEM Yayınları İstanbul, s.90, 120, 121.
- [7] Haskan, M. N. 2001, "Yüzyıllar Boyunca Üsküdar", cilt.1, s.88
- [8] Haskan, M. N. 2001, "Yüzyıllar Boyunca Üsküdar", cilt.2, s.961-962
- [9] Pervititch Haritası,1930
- [10] Bayram, S. ve Tüzen, A., 1987, "İstanbul-Üsküdar Ayazma Camisi ve Ayazma Camisi İnşaat Defteri (Üsküdar, Sultan 3. Mustafa Camisi)", Vakıflar Dergisi, Sayı: XXII, Ankara, s. 199-288.
- [11] Çelebi, M.E. 2004, "18.Yüzyılda Osmanlı İmparatorluğu'nda Batılılaşma Dönemi ve Bir 18. Yüzyıl Örneği: Üsküdar Ayazma Külliyesi" Yüksek

Lisans Tezi, Restorasyon Anabilim Dalı, Yıldız Teknik Üniversitesi, İstanbul.

- [12] Şimşir, N., 2004, "XVIII. Yüzyıl Ortalarında Uskudar Ve Çevresindeki Hamamlar", I. Üsküdar Sempozyumu, Üsküdar Belediye Başkanlığı Yayınları, İstanbul, cilt: 1, s.79-89.