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THE HISTORICAL FORMATION OF THE TRADITIONAL/COMMERCIAL
CENTER OF ADANA AND A FINANCIAL AND INSTITUTIONAL MODEL
FOR PRESERVATION

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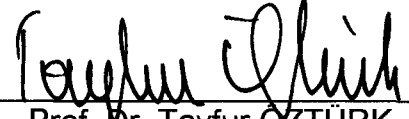
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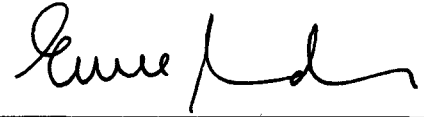
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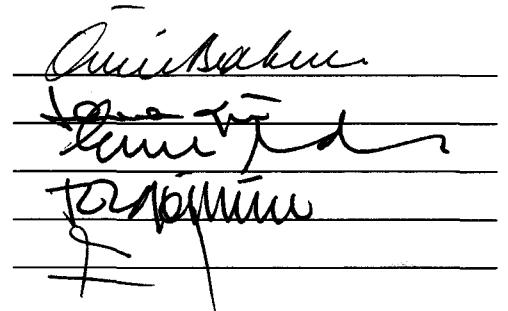
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ABSTRACT

THE HISTORICAL FORMATION OF THE TRADITIONAL/COMMERCIAL CENTER OF ADANA AND A FINANCIAL AND INSTITUTIONAL MODEL FOR PRESERVATION

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In the scope of this thesis, traditional/commercial center of Adana is studied in terms of examining the historical formation of the area and forming an institutional and financial model for the preservation and development of the area. With this aim, the commercial area, which was erected by Ramazanođlu Vakıf in 16th century, is examined through the historical sources. These sources are the foundation charters of the *vakıf*, which include the information about the physical and institutional formation of the area and the other literary and visual sources. For an integrated preservation activity in the area, which is suggested by the conservation plan, the architectural and social structure of the area is surveyed besides the research of the legal and economic aspects of conservation in Turkey. Under the light of these studies, an institutional and financial model is

formed. The model is mainly based on the *vakif* system that the area already had it in its original formation.

Keywords: Traditional/Commercial Center, Participation, Financial & Institutional Model, Preservation.



ÖZ

ADANA GELENEKSEL/ TİCARİ MERKEZİNİN TARİHİ OLUŞUMU VE KORUMA İÇİN FİNANSAL VE ÖRGÜTSEL BİR MODEL

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Bu tez kapsamında, Adana geleneksel ticari merkezinin tarihi oluşumu incelenmiş, alanın korunması ve gelişimi için örgütsel ve finansal model oluşturulması amaçlanmıştır. Bu amaçla, 16. yy'da Ramazanoğlu vakfı tarafından inşaa edilen ticari alan tarihi kaynaklar doğrultusunda incelenmiştir. Bu kaynaklar alanın fiziksel ve örgütsel oluşumu hakkında bilgi içeren vakfiyeler ve diğer yazılı ve görsel verilerdir. Koruma planının da öngördüğü şekilde alanın bütüncül korunması için fiziksel ve sosyal yapının yanında Türkiye'deki tarihi korumanın yasal ve örgütsel yönleri de araştırılmıştır. Bu çalışmaların ışığı altında bir örgütsel ve finansal model oluşturulmuştur. Bu model alanın orijinal yapısında var olan vakıf sistemini esas almıştır.

Anahtar Kelimeler: Geleneksel/Ticari Merkez, Katılım, Finansal & Örgütsel Model, Koruma



To My Parents

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CHAPTER 1

INTRODUCTION

1.1. AIM & CONTENT OF THE STUDY

The conservation of populated historical areas can not be considered without the inhabitants. Their awareness of and points of view on conservation, their tendencies, necessities, and social and economic structure of their life, all play an important role in implementing preservation activity. The participation of property owners with a property of cultural heritage is very significant in the preservation of cultural heritages. Their participation is inevitable at sites with private ownership, multi- ownership or at sites where owners need to act with their neighbors. In either case, the owners can not act on his own. Generally because of difficulties of the economical and legal aspects of the conservation and the unconsciousness of the owners/users, the restoration activity becomes threatening for the owners. Although the governmental authorities are responsible for the preservation of the cultural heritages legally, this practice is not exactly valid for privately owned cultural properties. With the right conservation policies, the public would be encouraged to preserve of their properties.

Besides the participation of the owners, for integrated conservation, the research about the historical formation and the development of traditional/ historical areas are also getting important for both the restitution and restoration processes of the preservation activity and can include clues about the existing physical, institutional, financial etc. frameworks of the

area inside its scheme. These considerable information can be used for the stages of preservation activity, which can include more suitable solutions about the preservation of the area, because it gets out from the original pattern of the area.

In this study, both of these aspects of conservation are aimed to be studied. For this aim, the traditional/commercial center of Adana is examined as a case study, where both of these aspects are expected to be resulted for the history, for the preservation and for the development of the area. Thus, "The Historical Formation of the Traditional/Commercial Center of Adana and A Financial & Institutional Model for Preservation" are the main headings of this thesis.

The area includes building groups which were constructed in the 16th century as a *vakif* by Ramazanođlu Principality. It has still preserved its traditional characters despite lots of wrong interventions. And it carries on its commercial activity and has a considerable role in the city life today. The area has notified as a historical urban site by the Conservation and Development Plan which suggests an integrated restoration activity in the area.

So, this study intends on two main aims which are; revealing the formation of a 16th century commercial center that was constructed through the *vakif* system and forming an institutional and a financial model for its continuation, in the legal and economic condition of Turkey with taking into consideration that it came to 20th century preserving its authenticity.

With these concepts, in the first part of the study, the *Vakif* Organization in the 16th century in Ottoman Empire and the construction system in the empire that developed with the *vakif* organization are studied to realize the construction institution of the period and to understand how the commercial center of the city of Adana was formed. By the help of the historical sources which are; the foundation charters of Ramazanođlu *Vakif*, PhD

and master thesis which were studied the city of Adana in the 16th century, literatures, some old photographs and site analysis an approach towards the restitution of the area is tried to be formed. It is also aimed to determine the interventions that will bring out the physical and institutional features of the area, building groups, units and that will provide the presentation of historical formation of the project area.

While it was constructed as a *vakif* property, by the beginning of the 20th century the ownership pattern had changed almost completely, was converted to private property, which is in contrast with its formation scheme, spatial and architectural character of the area. This change also prevents the preservation of the area. The preservation of the units has become more harder with multi-ownership pattern of the units. Because of these, it is aimed to form a financial and an institutional model in today's conditions for the preservation and development of the area. In the light of the institutional and financial framework of the *vakif* organization of Ottoman Empire, it is aimed to form a model that mainly bases on this concept and solve the handicaps of existing conservation process in Turkey. The model runs mainly with owner participation and General Directorate of Pious Foundation participation, instead of taking credits or waiting for governmental acts. And it can be an interesting model for General Directorate of Pious Foundation, because the model aims the preservation of the area by revitalizing the main idea of *vakif* system today for preserving activities. With this point of view, the roles of the local and governmental institutions, owners, users are aimed to be determined and the legal and economic frame of the model are drawn accordingly.

So, the architectural and social characteristics of the project area are deeply examined, the ownership pattern is also studied within the scope of this thesis. Because of the thesis is aiming the participation of the owners for preserving the area, the social and economic structure of the owners are getting important for a real solution. Besides the researches of the field of building construction and *Vakif* institution in 16th century, today's legal,

administrative and financial processes of preservation in Turkey and executed models are also studied.

1.2. METHODOLOGY OF THE STUDY

1.2.1. Sources & Methodology of Historical Research

1.2.1.1. Sources of Historical Research

The sources can be grouped as; historical documents that are the foundation charters of Ramazanođlu *Vakıf* taken from the regional office of General Directorate of Pious Foundations, journey notes of the travelers, literary sources, the thesis that were studied the city of Adana; Kurt Y. "16.yy Adana Tarihi", " Adana Sarcađı Mufassal Tahrir Defteri" and Oral D. " 16.yy'da Adana Kentinin Fiziksel Yapısı", 1938 cadastral map taken from Adana Directorate of Deeds and some old photographs of the area taken in the beginning of the 20th century from AFAD archive.

The foundation charters are the main sources of the historical research that the study is based on. The foundation charter found in notebook no: 646 which belongs to Ramazanoglu Piri Mehmed Pařa includes 8 foundation charters (945 - 962 H. / 1538- 1555 M.). The translated text of the Arabic foundation charter no:646 is found in the translation notebook no:1961 in the General Directorate of Pious Foundations' archive. These translated texts of 8 foundation charters were taken from the regional office of General Directorate of Pious Foundations. Another translated text of the foundation charters is, "*Ramazanođlu Vakfı ve Vakfiyeleri*" which was prepared by Fatih Bayhan and published by the regional office of General Directorate of Pious Foundations .

1.2.1.2. Methodology of Historical Research

In the historical research section of the study, a brief history of the city of Adana is given, then Ramazanoglu Principality period is studied in detail. To understand the formation of the historical commercial center, the organization of the field of building construction and *vakif* institution in 16th century are briefly examined. The next step of the historical research is the interpretation and evaluation of foundation charters of Ramazanoğlu Piri Mehmed Paşa. Through these collected information from the foundation charters, a site analysis is done for overlaying of these information with the site. By the help of these information which are taken from literature sources, foundation charters and visual analysis, the general frame of the restitution of the site is formed.

In the interpretation and evaluation sections of the foundation charters, first of all, the related information only about the commercial buildings and commercial structure of the period in the city of Adana are examined in detail from the 8 Foundation Charters. This is because, the foundation charters include a lot of information about the management of the *vakif*. In the foundation charters donated buildings, areas, etc. are described with their location in the articles. So only the buildings' or areas' locations that are related with commercial function or related with the commercial area are tried to be drawn one by one as described in articles in the text. But, only in the first three of the foundation charters, information about the commercial function or commercial buildings in Adana can be found. Then, the drawings of the donated buildings or areas are tried to be combined to each other with reference to the monumental buildings or the common buildings or the common areas. Some of these combined drawings can be overlaid with the existing map with reference to the monumental buildings at the historical commercial area. After the visual analysis at the area, the described buildings or areas are tried to be overlaid with the existing condition. With the help of the details of the buildings and the relations between buildings, the structure of the project area is tried to be solved.

With depending on these analyses and the old photographs of the area, an approach towards the restitution of the site is formed.

1.2.2. Methodology of the Site Survey

The study examines the historical commercial center of Adana in two scales which is mentioned as "the site" and "the project area" in the text (Figure 3.2.). The site involves "the project area" and the boundaries of the site reach to; Kızılay St. at the north, Yagcamı at the west, the administrative buildings (Çevik Kuvvet and Sağlık Ocağı) at the east and the shoe product factories in Sarıyakup Quarter at the south. The project area involves Gön hanı (*Vakıf Çarşı*), Kapalıçarşı, the shops on the 29 street and the area which is known as Kazancılar Çarşı or Bakırcılar Çarşı, at south of the Ali Münif Yegenağa St.. In designation of the boundaries of the project area, its homogeneous architectural features, problems and potentials integrating the site and the decisions about the area taken in the Conservation and Development Plan of Adana have been considered.

The site survey was done in August 2000. In the site survey two groups of research was executed. In the first research group the information about the site was taken from the local administrative offices and in the second group, the information about the environmental, architectural and social features of the project area was collected by applying the survey sheets.

In the first group of the research, firstly the maps of; the existing situation of the site in 1/1000 scale, 1/5000 scale development plan of Adana and the conservation and development plan were taken from Seyhan Municipality of the city of Adana. The cadastral maps and the information about the ownership pattern and ownership type were taken from Adana office of the Directorate of Deeds. The cadastral maps are dated to 1938. The existing condition of the lots were examined also. From Adana office of the General Directorate of Pious Foundations, the translated text of the

foundation charters of Ramazanođlu Piri Mehmed Pařa was taken. The information about the properties (that are found in the site) belonged to the General Directorate of Pious Foundations and its income from rents were examined. As the project area is a historical urban site and the buildings in the area are registered, the information about the legal status of the site and the conservation processes that the site faced with were examined from the Regional Conservation Council of Ministry of Culture. The information about the Conservation and Development plan of Adana and the legal status of the site before the plan were studied. The applications to the council by the owners of the buildings in the project area and the decisions that the council has taken about the buildings until today are examined. From AFAD (Adana Photograph Amateurs' Club) archive, the old photographs of the city of Adana and the site were surveyed.

For the second group, before the site survey, some maps and survey sheets were prepared for the study in the site. Maps about the existing situation of the area taken from the Seyhan Municipality and the survey sheets; architectural and social, were prepared for using in the site. Also the whole site was documented with photographs taken from the streets, inside the buildings, shops and from the clock tower.

The site and the project area were examined in different details with different methods. At the site, determined general environmental, architectural and functional features were surveyed by taking notes on the prepared maps. But in the project area the survey was done in detail by the architectural and social survey sheets. At the project area, except Gön Hanı area (which is known as *Vakıf Çarşı* and completely new built), both of the survey sheets were applied to the offices without differentiating whether it is a traditional building or a new building. At the Gön Hanı area, limited information about architectural and functional features were collected by taking notes on the maps.

By using the architectural and social survey sheets, the physical and social structure of the project area are aimed to be determined. In the architectural survey sheet for examining the architectural features of the buildings, a questionnaire was prepared. In it the main question groups are about; building type, number of storeys, function of the shops, alterations and comfort conditions. The shops' plans were also drawn in the architectural survey sheet. In the social survey sheet, with the question groups the social and economic character of the offices, users, owners was aimed to be determined. The question groups are about; the identity of the offices, ownership pattern and ownership relations, the characteristics of the functions in the offices, the users' behaviors towards the shops and environment. The problems related with the shop and the environment, the users' tendencies about going another place, their consciousness to conservation and their tendencies to a restoration activity were also asked. Among them, some questions were asked to the owners, some were asked only to the tenants and some were asked to both of them.

1.2.3. Methodology For Examination of Architectural Features, Social Features and Decision Stages

At the project area, there are 295 offices which were aimed to be surveyed. But due to some reasons such as the emptiness of the offices or the refusals of the offices, the survey sheets were applied limitedly. So, the results of the architectural and social surveys are evaluated according to the applied surveys. From the total of 295 offices, 42 of them are found in *Vakıf Çarşı* in which the information about the offices was taken without applying the survey sheets. To the 122 of the offices at the project area, both of the architectural and social survey sheets were applied and to the 33 of the offices only the architectural survey could be applied. And 98 of the shops could not be surveyed, but only limited information (architectural) could be taken from the outside of the shops.

According to the information obtained from the site survey, the maps of existing situation of the project area is updated. The plan of the project area is also drawn in 1/ 500 scale. Thus, the documentation of the architectural and some social features are done on these maps to see the distribution of the features in the area. At the beginning, general information about the site is given. The general features of the city of Adana and the location of the site in the city are indicated afterwards. To determine the role of the site in the city, the spatial and functional characteristics of the site are examined. Then, the project area is studied in terms of its physical and social characteristics.

The physical characteristics of the project area include the architectural features of the building stock, typology of the traditional buildings and new buildings and the general characteristics of the tissue. Although the traditional buildings in the project area seem the components of the commercial area, they have various architectural features that differentiate the building lots, groups of shops or a unit from each other. With the help of these architectural features, typology of the traditional buildings could be done according to their mass, plan, superstructure, façade and detail characteristics. The general characteristics of the tissue was given with the documentations of building type, number of storeys, function groups, selling types of the offices and the new building typology in the project area.

The social characteristics of the project area was determined according to the results of the social survey. While the social survey was tried to be applied to the whole of the area, because of the shops which are closed or empty or because of the refusal by the owner, social survey could be applied less than the architectural survey. The results of the questions were classified under some headings to constitute the social structure of the project area. The results of the questions were documented in charts and they were generally documented in two times. Firstly, whole of the answers' results were given, then, the answers were documented again

according to the building types or the ownership pattern or like top three answers due to the question. The results of the answers were both given with percentages and number of people. But, in some questions if the number of people who answered the question were few, only the number of people was given to avoid misunderstandings by giving percentages. During the site survey, some questions; generally about the income of the offices and the alterations in the shops done by them, were not responded by the people. This is because, the area is a commercial area and the people who answered the survey have some legal concerns, the reasons can either be for having a registered building or for legal obligations like taxes etc. Finally, the results of the social survey were evaluated and the social structure of the project area was tried to be shaped by establishing the relations between the answers, building types, ownership patterns etc.

While the site is a "historic urban site" due to the Conservation and Development Plan and have a lot of registered buildings in the site and around the site, the legal status of the area was examined and the preservation processes of the area until the Conservation and Development Plan were studied with the information collected from the Regional Council of the Ministry of Culture. The Conservation and Development Plan of the city of Adana which has been in use since 1998, were studied in general and the decisions of the plan about the project area were examined in detail. Furthermore, the applications to the council and the decisions that the council have been taken since today were surveyed to determine the quality of the activities in the project area.

In the next step, physical structure of the project area was evaluated by overlaying of original features and existing features of the project area. Then, the problems and potentials of the project area were examined for determining the values of the area which should be preserved and determining the problems which should be solved.

Finally, the general decisions which were aiming the preservation and development of the site under the rules set by the conservation plan were formed. The decisions were classified in two scales which were; decisions in environmental scale and decisions in building scale. The decisions in environmental scale are for the presentation, preservation and development of the site. The decisions in building scale are developed according to the building types. First group decisions are aiming the preservation and rehabilitation of the traditional buildings for its continuity. And second group decisions are about the new buildings in the project area for providing harmony in the project area and for preventing illegal constructions.

1.2.4. Methodology of Institutional and Financial Model

At the beginning, why an institutional and financial model is necessary for the preservation and development of the project area, is tried to be determined. Then, some researches are done for designating the general frame of the model. Firstly, the examination of the existing instruments of conservation in Turkey is studied. The inputs which are defined by the International Authorities about the financial and institutional sides of conservation of cultural heritages are also studied. The institutional and financial cycle of the *vakif* system towards preservation activities are examined in terms of its negative and positive ways. Afterwards, the handicaps of the present system in conservation in terms of its institutional and financial sides are determined. Finally a suitable model for the preservation and development of the traditional/commercial center of Adana is formed which is mainly based on the institutional and financial cycle of the *vakif* system. The new model which aims mostly the participation of the public, takes the positive sides of the *vakif* system and brings solutions to the handicaps of the present system. From this point of view, the model is formed for the preservation and development of the project area in the present legal and economic condition of Turkey.

In the new model, the organs of the model and their responsibilities during the model are defined. The financial sources of the model are determined and finally the general restoration process which includes the relations between the stages and the organs of the model up to the after implementation phase is drawn.



CHAPTER 2

GENERAL APPROACH TO THE PROBLEM

2.1. PRESERVATION OF HISTORIC URBAN AREAS IN GENERAL

The preservation and development of historic urban areas can not be considered without taking into consideration the participation of the public. The preservation of cultural properties can be realized and carried on with the active contribution of the owners/users to the conservation process in all of its stages. In the case of privately owned cultural properties, the participation of the owners/users is inevitable to execute the conservation activity.

With the Declaration of Amsterdam, "integrated conservation" concept was introduced in 1975. With this concept, beside the wide range components of conservation, the inevitable role of socio-economic factors in conservation has become a subject matter. So, the preservation of cultural heritages can be realized with the supports and contributes of the central and local bodies, participation of owners and voluntaries, through the right mechanisms and managements.

In Turkey, generally the users of the cultural properties belong to low income groups, so they couldn't intervene to the building or area in which they are living. When particular concern is given to the approaches of the owners to their properties, because of the legal and economic handicaps and the complexities of the preservation process, the owners are not willing to attempt the activity. And the governmental possibilities are not generally

sufficient for the activity due to the amount and quality of the cultural heritage in the country. So, it becomes vital to form the management of the preservation which would provide the contribution of central, local and individual bodies.

2.2. INSTITUTIONAL AND FINANCIAL MODELS IN PRESERVATION¹

2.2.1. The Inputs Defined by The International Authorities

Some basic criteria about the financing process of conservation are determined by a research group belonging to Cultural Heritage Committee of Council of Europe:

- "Old architecture as a whole forms a source of economic as well as cultural assets and a key factor of development. As such it must be placed where it belongs in a market economy for fuller exploitation of its potential, as well as for its better upkeep. A considerable change in attitude is needed in order to put an end to the view of old buildings as an unproductive liability and a non-viable investment.
- Considering old buildings as a whole, the mobilization of new resources calls for an increase in private investments based on the principles of profitability governing the free operation of the market.
- There would be no longer be tax mechanisms and credit policies favoring new construction in preference to preservation, whether in housing policy, or in the establishment of businesses and tertiary activities.

¹ The information in this section is compiled from the sources; Madran Emre; "Finansman ve Örgütlenmeye İlişkin Modeller", unpublished text Özgönül Nimet (1996), pg. 76-92 Kanadoğlu Sabih (1998)

- The financial mechanisms used should be appropriate to the type of assets under consideration and to their economic function in cultural and social terms.
- Local authority support is particularly necessary in this sensitive sector which is of decisive importance for the enhancement of quality of life."

This group also classified the cultural heritages according to the criteria above, and the results are:

- a. buildings that are restored and being used for profit
 - a.1. cultural heritages that are used for cultural functions with less profit
 - a.2. cultural heritages that are used for cultural and social functions with a certain profit
 - a.3. cultural heritages that are used for mainly profit-making purposes
- b. buildings that are used for non-profitable functions

A research done by the Council of Europe determined the relationship between the financial groups and their profit expects:

	Central government	Local authorities	Private sector	Other sponsors
X: profit				
. financial profit	XX	X	XXX	X
. indirect profit				
. cultural	X	X		X
. social		X		
. environment		X		X
. prestige		X		X

Figure 2.1. The relationship between the financial groups and their profit expects

It is seen that the central government is expecting a financial profit from preservation and doing it for mainly cultural purposes, whereas local authorities are also expecting financial profits and doing it for cultural, social, environmental and prestige-providing purposes. On the other hand the private sector expects completely financial profits from the preservation activities. Other sponsors are expecting financial credits and doing it for cultural, environmental and prestige-providing purposes.

The results of this research generally reflect with today's financial frame of the preservation in Turkey. Today, the central and local authorities do the restoration activities considering the public benefit and cultural benefit aims that are prestige-providing purposes without a profit. Whereas private sectors expect mainly profit beside the cultural and prestige purposes.

2.2.2. Present Instruments in Turkey

There are 4 different resources for the preservation and restoration of immovable cultural properties in Turkey:

A. Resources of Central Governmental Bodies

According to the law no 2863, the Preservation of Cultural and Natural Properties Law, it is mentioned that the central governmental bodies, firstly Ministry of Culture and the other bodies who use the cultural properties are responsible for their preservation. The law article is;

- "whoever is the owner of a cultural property, to take necessary precautions for the preservation of it is in the responsibility of Ministry of Culture..... the preservation of immovable cultural properties which are in the use of state bodies are carried by those institutions with allowances in their own budgets...."

As it is mentioned in the law, governmental bodies are responsible for the preservation of the cultural properties that are under their govern and are in public use. So the cultural properties of private own are not involved in the article. But, only saying that the Ministry of Culture and the General

Directorate of Pious Foundations are responsible for the preservation of the properties that are under their mission field.

B. Resources of Local Authorities

This can be grouped in two; resources of "The Special Administration of Provinces" and resources of "Local Government". The Special Administration of Provinces are responsible for the preservation of the buildings they own or use, such as; museums, schools, town halls etc. Furthermore, due to a protocol which has been signed between Ministry of Culture and some Governorships in 1989, the income collected from the entrance fees of archaeological sites in that province are being transferred to Governors Office. They are obliged to use those incomes for the maintenance, restoration, preservation and environmental arrangements of archaeological sites. According to the "Municipalities Law", municipalities are responsible from the preservation of the immovable cultural properties own by the such as city walls, fountains, etc.

C. Credits of Central Governmental Bodies

c.1. The Supplementary Fund for the Preservation of Immovable Cultural Properties Owned by Private People and Institutions

According to the law no 2863, article no 12, the owners of the cultural properties can be supported by Ministry of Culture in forms of technical expertise, credits and building materials for restoration implementations. The financial support can be given as loan, subsidy or grant. But the fund is insufficient for the cultural properties in Turkey².

c.2. Tourism originated Funds

"The Regulation on the Qualifications of Tourism Investments and Tourist Installations", dated 6.9.1993, which is prepared in accordance with the article 37 of "Tourism Encouragement law", aims "...to develop the tourism investments and installations, and to adapt them to present conditions..".

² Özgönül Nimet (1996), pg: 79

It also requires the investors to take "Tourism Investment Certificate" and "Tourism Management Certificate" in order to get use the encouragement measures, exemptions and rights pointed out in the law, article 4. according to the article 5 of the Regulation, the certificates mentioned above can also be given to the buildings which can not fulfill the requirements that are defined in the Regulation, but passes local, environmental, historical and architectural characteristics³.

D. Resources of Private Sector

These are the resources of the owners for the restoration of their cultural properties. Today, in Turkey's conditions, the financial support for the restoration activities of privately owned cultural properties are insufficient. Also the process of taking credits require much bureaucratic processes, for example before taking a credit for a restoration activity measured drawings, restitution and restoration projects are required.

Because of the handicaps both in financial support and in bureaucratic processes of preservation, the individual behaviors are faced with much difficulties in realizing the preservation activity. For this reason collective actions can produce a result and can realize the activity easily. According to the current legislation of Turkey it can be done by cooperatives, *vakif* organizations, associations, sponsorships or restore-operate-transfer models.

When these points are considered, three choices for an institutional model which includes the financial support can be formed;

- models completely supported by governmental bodies
- models completely supported by private sector
- mixed models (owner supported by governmental bodies)

³ i.b.i.d., pg: 79

CHAPTER 3

CASE STUDY: ADANA HISTORICAL COMMERCIAL CENTER

3.1. GENERAL INFORMATION ABOUT THE SITE

3.1.1. The City of Adana and The Location of the Site in the City

Adana is the fourth biggest city of Turkey, which is located at the east of Mediterranean Region. The city is found in the center of Çukurova which is a plain and known as Kilikya area in history. It includes İçel and Hatay provinces. The city has 1.270.640 population according to the census in 1997 and 18428 km² surface area. The city is surrounded with Mediterranean sea at the south, İçel at the west, Nigde and Kayseri provinces are at the north and Kahramanmaraş, Osmaniye and Hatay are at the east. The city center has an altitude of 23 meters above the sea level. The north part of the province is surrounded with the Taurus Mountains. 24% of the land in Adana is plain. Its economy is firstly based on agriculture (cotton, citrus fruits, water melon...), secondly industry. The city has three local municipalities which are Büyükşehir, Seyhan and Yüreğir Municipalities.

Seyhan river separates the city from north to south and also E-5 highway separates the city by passing through east - west directions inside the city. The area between the south of the E-5 road and the west of the Seyhan River is the old settlement of Adana. The north part of the city has been developing since the beginning of the 20th century. Adana city goes on its

development at three sides; north, east and west. The new residential areas have been developing at the north of Adana, where industry zones have been spreading to the east and west directions.

The site including the project area is a part of the old settlement of the city which is known as Büyüksaat Area in general (Figure 3.1.). Seyhan River is at the east of the site, which separates the city into Seyhan and Yüreğir districts. At the north of the project area Kızılay St. and Abidinpaşa St. are found. At the north of Abidinpaşa St. Kayalıbağ and Tepebağ Quarters which are the historic residential areas are found and they still preserve their residential function. At the south of the site, Sarıyakup Quarter is located, which is a residential historic tissue. And at the west, Yağcamı Complex and new constructed commercial zone are found.

3.1.2. The Spatial and Functional Characteristics of the Site

The project area is located in the old city of Adana which includes the area known as Kazancılar- Bakırcılar Çarşı and Kapalıçarşı, near Büyüksaat area (Figure 3.2.). The site, including the project area, is the one of the commercial areas of the city. Residential function is seen in Tepebağ Quarter and n Sarıyakup Quarters. The project area is located between Ulucami Complex and Yağcamı Complex. Ulucami and its madrasah is found at the north-east of the project area, whereas Yağcamı is found at the west direction. At the east, there are some administrative buildings such as Çevikkuvvet, old Government Office, etc.. Ali Münif Yegenağa street passes through inside of the project area. Çarşı Hamamı is found at the north-east of the project area, on Ali M.Y. street. It was built in 16th century by Ramazanoğlu Vakıf. On the street, opposite of Çarşı Hamamı, there is a clock tower (Büyüksaat) which was built in 1882. Another monumental building near the site is Hasır Pazarı Cami which is located at the west of the site. Inkılap School is found at the north of Çarşı Hamamı, which is completely brick construction and was built at the end of 19th

century. At the south of the project area, some commercial activities like shoe production, are found and at the south of this area, traditional dwellings of Sariyakup Quarter are seen.

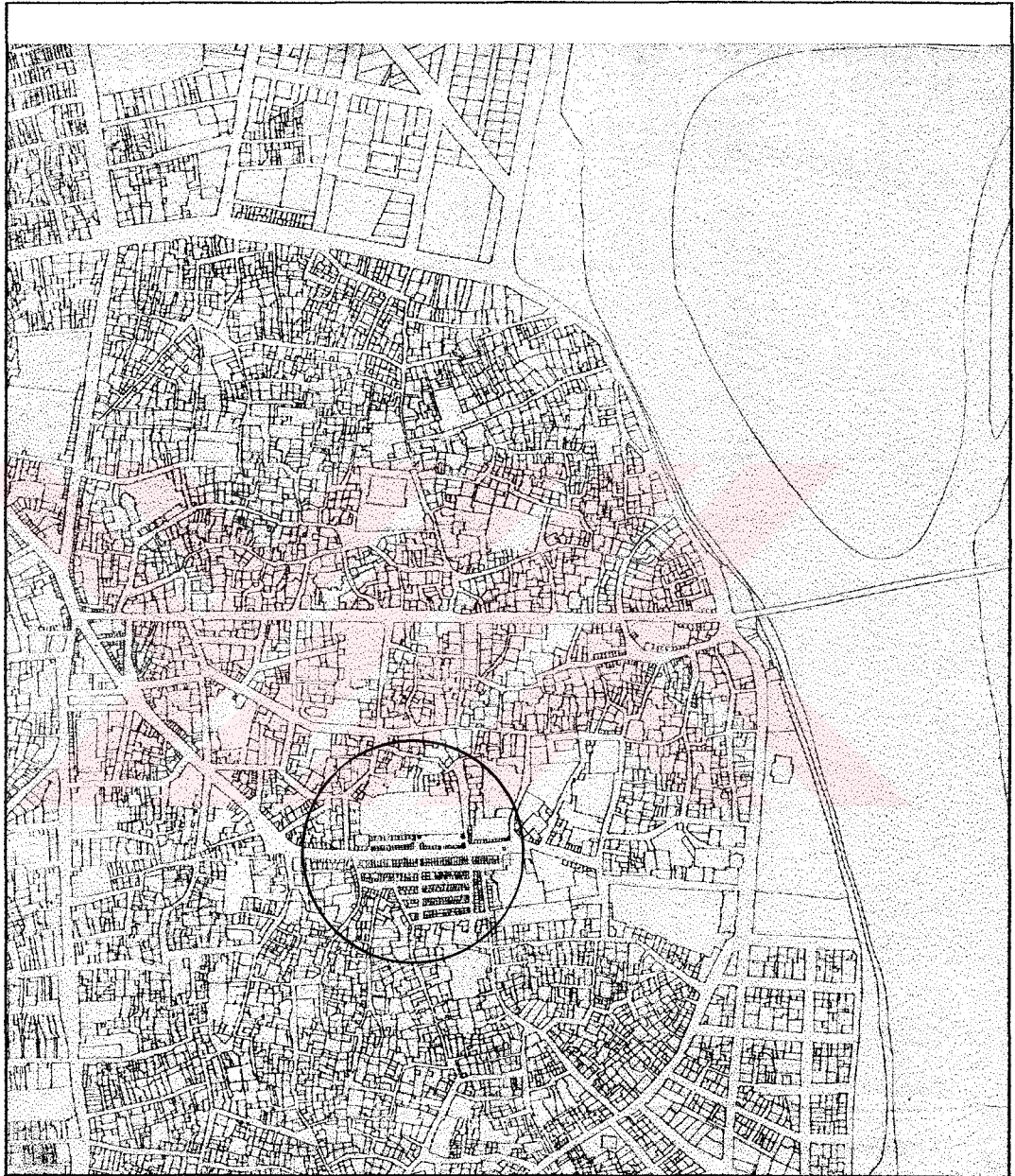


Figure 3.1. The historical settlement of the city of Adana

Source: Oral Duygu (1996)

Although it is a residential area, commercial activities (especially shoe production) can be seen in most of the traditional dwellings.



Figure 3.2. The project area and near surrounding

Source: Conservation Plan

The site has been losing its character with the interventions since the beginning of the 20th century. Kızılay Street which passes from the north of Ulucami, was opened in the middle of the 20th century by demolishing the historic tissue. The other main street in the site is Ali Münif Yeğenağa Street which passes through inside of the project area. The street has a dense traffic on it, where nearly all of the Seyhan District's dolmuş route are passing on Ali M. Y. St.. Commercial functions are seen at the both sides of Kızılay St. and Ali M. Y. St.. On Kızılay St. especially banks, car item sellers are seen, where on Ali M. Y. St. various functions can be seen such as jeweler, drapery, textile shops, stationery, bakery etc.

At the north-east of the site, Ulucami and its Madrasah, constructed in 16th century, are located. Between Ali M. Y. St. and Ulucami, Ziyapaşa park is found in which the Ramazanoğlu tomb is located. At the south of the Madrasah a bath unit and Ramazanoğlu house are found. Some parts of the Madrasah is used as a mosque today, because of the restoration activities of Ulucami after the 1998 earthquake. Between the Ramazanoğlu house and Madrasah, Tuz Hanı is located. Near the Ziyapaşa Park Çarşı Hamamı is located and still continues its bath function today.

At the south of the project area, shops or some small factories generally about shoe production or candy production are seen. And these goods are sold generally in the offices in the project area. The shoe production activity is also seen in the old dwelling units of Sarıyakup Quarter.

3.2. THE PROJECT AREA

3.2.1. Physical Characteristics of The Project Area

3.2.1.1. Architectural Features of The Building Stock

The project area includes traditional/historical commercial buildings which are organized in an arasta pattern, a covered bazaar and a completely new-built area known as *Vakif Çarşısı* (Figure 3.3.). The project area has almost preserved its original character, but by the beginning of the 20th century with wrong interventions and illegal new constructions it has been losing its architectural features. Beside the traditional units, there are also new constructions which are generally not harmonious with the architectural character of the area.

The architectural organization of the project area can be grouped into three. First group includes the area at the south of the Ali M. Y. St. which shows arasta pattern. Second group can be the area between the Ali M. Y. St. and *Vakif Çarşısı*, which includes *Kapalı Çarşı* and the shops on 29 street. This area has features of covered bazaar. And the third area is *Vakif Çarşısı* which includes new-built shop units.

The general architectural characteristics of the first group area is; shops that are arranged in an order on the two sides of the streets(Figure 3.4.). The streets; Ali M.Y. street, 6 St., 8 St., 2 St., 4St. and 10 St. pass inside of the project area through east- west directions. 2 St., 4St. and 12 St. are perpendicular to these streets. The building lots are found between these streets. The building lots are completely built- up and the shops are arranged back to back and open to the streets. The basic features of the shops (units) are, totally brick construction, have a rectangular plan of approximately 3m x 4m in dimensions. The street facade of the shops are completely opened. The supper structure is generally brick barrel vaults that are perpendicular to the streets. Although the shops have similar features, some differences can be seen between the shops and building

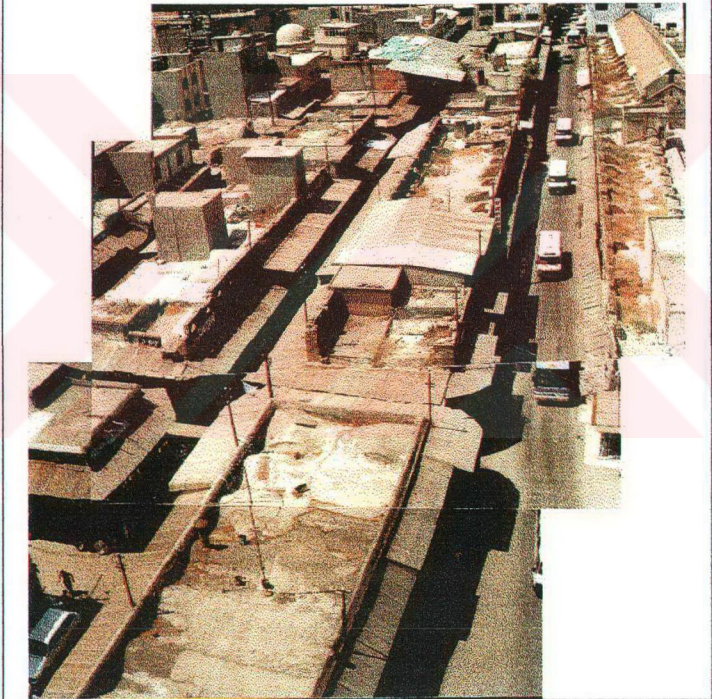
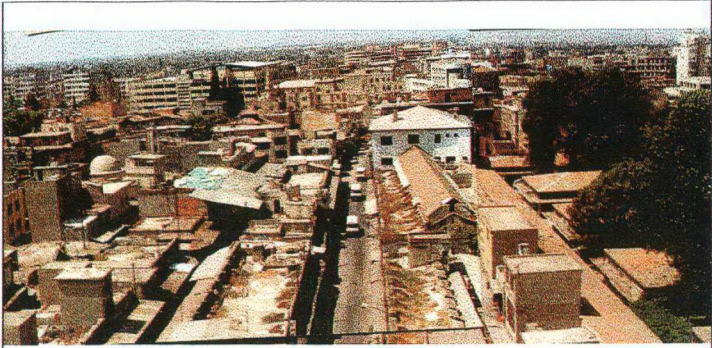


Figure 3.3. Views of the project area from the clock tower (Akar T.,2000)

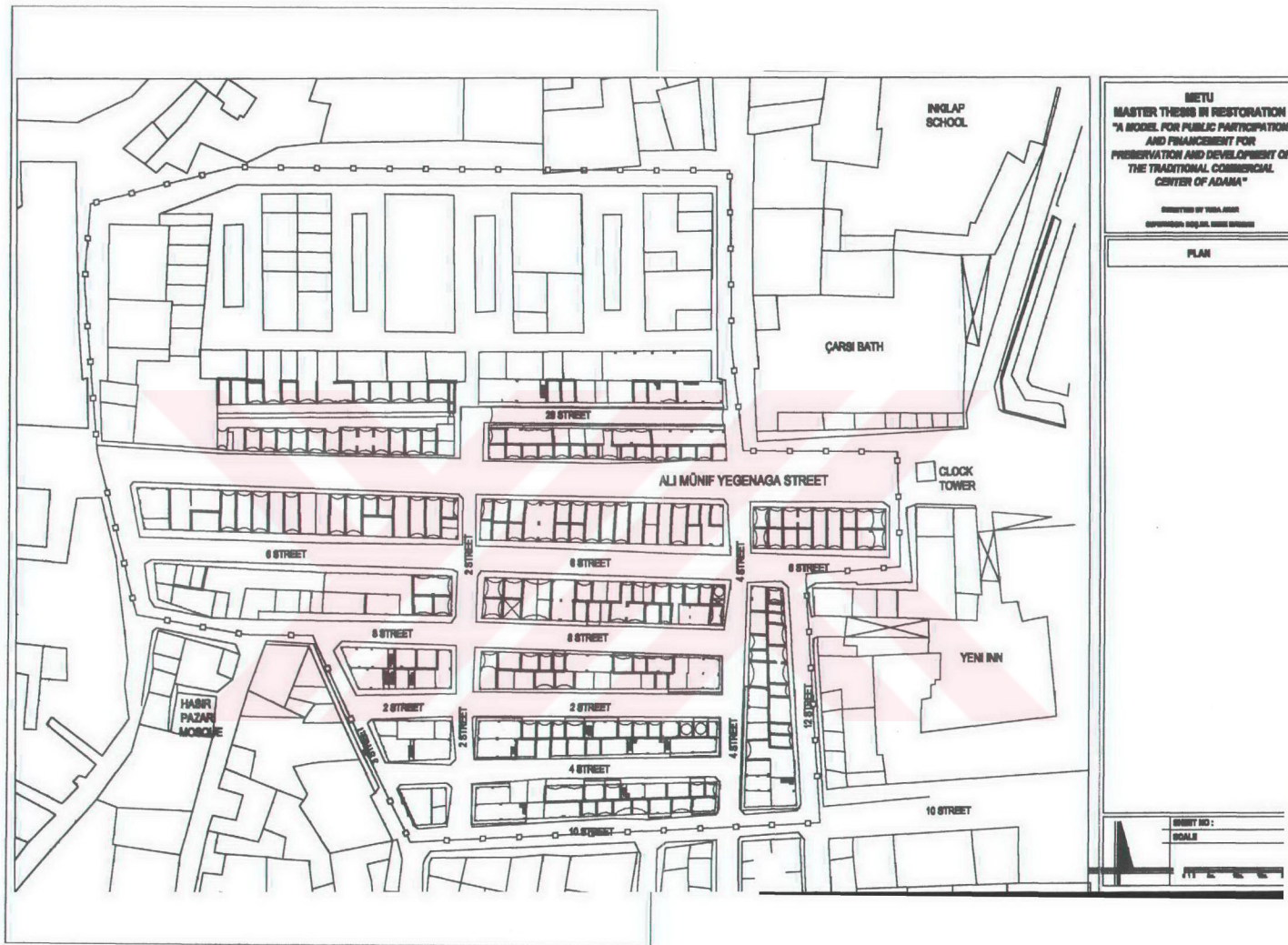


Figure 3.4. The Plan of the project area

lots. The differences can be seen in mass, plan and facade characteristics or it can be seen in material or in details. The main facade organization seen in the building lots is, brick facades with arches seen at the façade of the vaults, and timber beams at springing line level. The facade wall is heightened above the vaults and finishes with special profiles.

The building lot no 102 has similar features in plan and façade design. But it was constructed with stone whereas the basic material seen in the area is brick. Also it has a different cornice detail .

The building lot no: 101 has differences from the other lots and there are differences between the shops, too. But brick is seen as the building material in the complete of the building lot. Between the facades' of the shops door no: 2 and 5 there is no organic combination in the construction. Also the heights and the details of the shops are different from each other. The shops on the 12 St. have different façade organization from the other shops in the area (Figure 3.5.). The façade shows baroque features, it might be repaired. The shop door no:7 has also differences with its scale and its superstructure from the others. In this building lot, the dimensions of the lots' of shops show varieties (Figure 3.6.).

The building lot no:93 and 89 have regular architectural features in terms of its plan and façade organization (Figure 3.7.). The building material of the building lots are completely brick. The shops are arranged in order back to back in the building lots. At the super structures of the shops only the barrel vault is seen. The façade of the building lot no:93 on Ali M.Y. St. is heightened and there are some opening (like window openings) traces seen on the façade (Figure 3.8.). The other façade of the building lot which is on 6 St., is also heightened. But at this façade the openings are still exist at the roof level. These openings have semicircular form and completely brick. The openings on the Ali M.Y. St. façade have rectangular shape. Both of the openings are found rhythmic on the façades. At the finishing level of the façade on 6 St., there are stones which are seen in certain

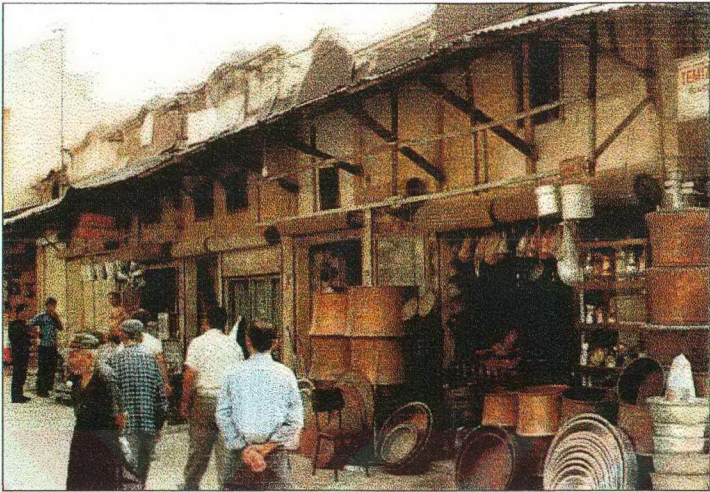


Figure 3.5. The facade of the building lot:101 (Akar T., 2000)

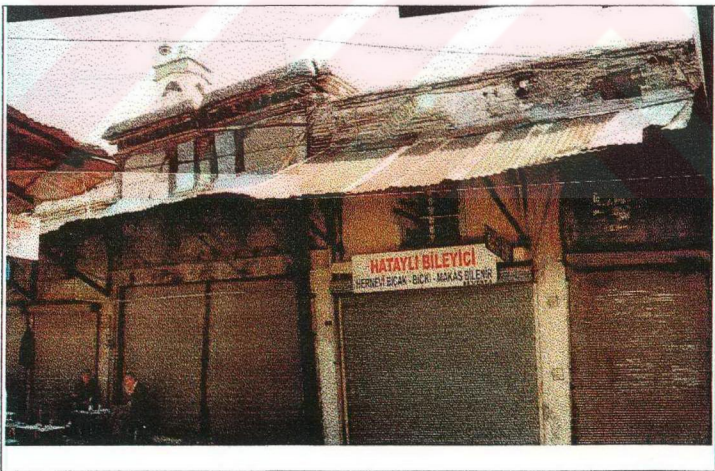


Figure 3.6. The facade of the building lot:101 (Akar T., 2000)

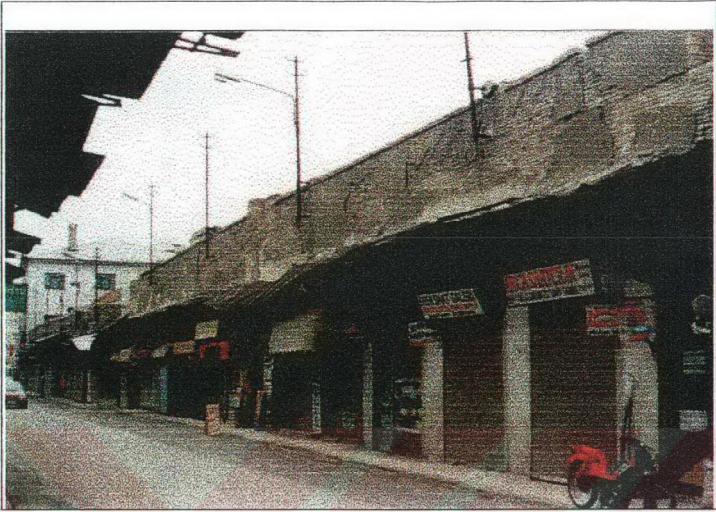


Figure 3.7. The facades of the building lot:89 - 93 on Ali M.Y. St. (Akar T., 2000)

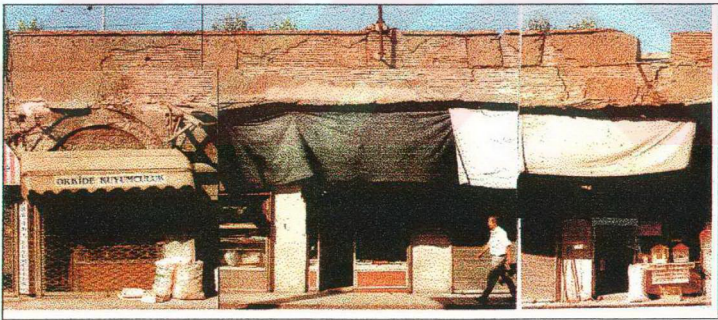


Figure 3.8. The facade of the building lot:93 (Akar T., 2000)

distances. These openings and the stone elements (Figure 3.9.) are also found on the opposite building lot (the façade of the building lot no:94 on 6 St.). There isn't seen any traces of the openings on the facades of the building lot no:89 like on the building lot no:93. The other façade characteristics of the building lots are similar to each other.

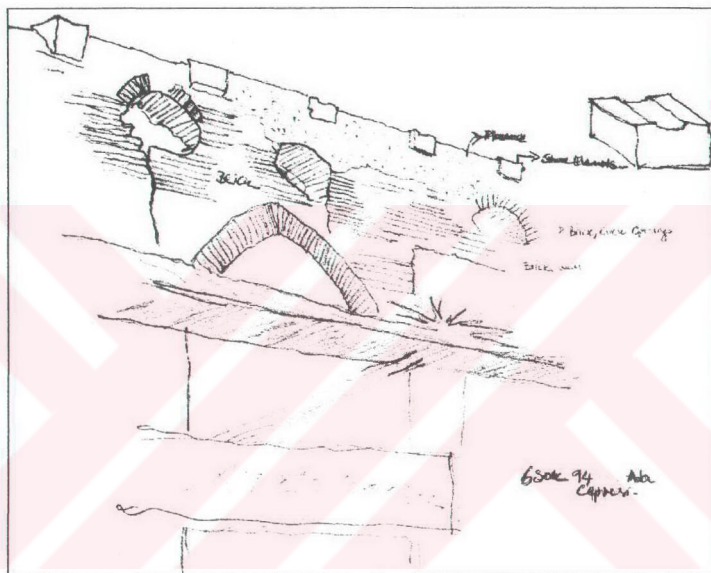


Figure 3.9. A detail from the facade of building lo:94 (Akar T., 2000)

The building lot no:94 do not have regular features as the lot no: 93. When it is looked at to the plan features of the units, it is seen that the shop door no:110 has a plan dimensions of four units(Figure 3.10.). The vault of this unit has semicircular shape and higher than the other vaults. Also the shops door no: 24 and 10 are smaller than the other shops in terms of plan dimensions. The super structure of the shop door no: 6 is different from the others in the building lot. It has a segmental dome and a barrel vault

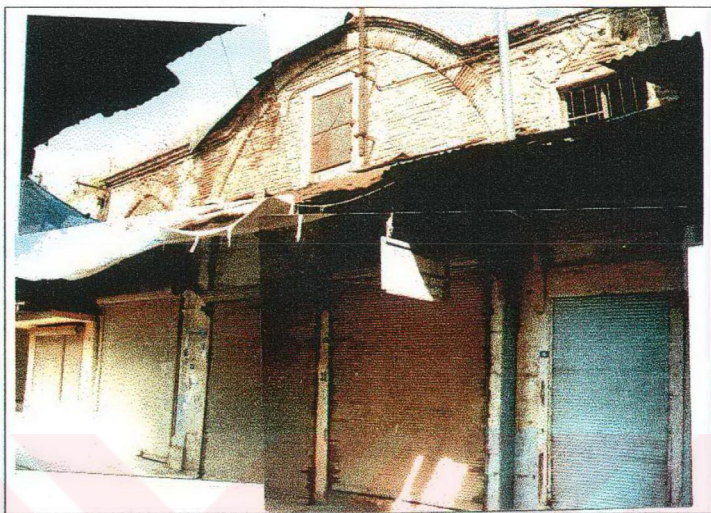


Figure 3.10. The facade of the building lot:94, door no:26-32(Akar T 2000)



Figure 3.11. The detail of facade of the building lot:94 (Akar T., 2000)

together at the super structure of the shop. The arches seen on the façade of the building lot are seen as depressed arch (Figure 3.11.).

The building lots no:88, 90, 91 and 92 have lost its architectural features by the wrong interventions. Nearly the complete of the buildings lots are new constructed. Only a few units in the building lot no:88 have preserved its architectural features.

At the building lots no:95, 96 and 97 it is seen that the characteristics of the architecture have began to change due to the alterations. And the new constructions are also seen in the lots of the building lot. These illegal constructions and alterations have effected the physical and social



Figure 3.12. The facade of the shops in the building lot:96, door no:22-24 (Akar T., 2000)

structure of the area negatively. The varieties in the architecture is also seen in these building lots, such as; the shops door no:22 and 24 which are found in the building lot no:96, are completely constructed with stone and its façade characteristics are also different from the other shops in the project area (Figure 3.12.), the shops door no: 62 and 64 which are found in the building lot no:97 are constitute a big unit which was divided into two for usage.

Kapalı çarşı shows a building character with its superstructure (Figure 3.13.). The building has three entrances. When it is looked at to the plan features the units, it is seen that the units near *Ali.M.Y.St.* are smaller than the units adjacent to *Vakıf Çarşısı*. The facades on the inner street of the building have the same features. The super structure of the inner street is heightened and it has windows under the roof.

Vakıf Çarşısı is a completely new constructed building group. The shops in *Vakıf Çarşısı* have a ground and a mezzanine floor. And the shops at the north of the *Kapalı Çarşı*, are adjacent to the old units. And these two adjacent shops are generally combined by demolishing the wall between the shops because of usage.



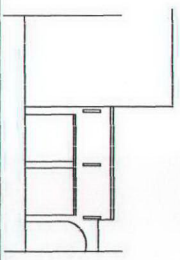
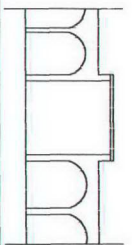
Figure 3.13. *Kapalı Çarşı* (Akar T., 2000)

3.2.1.2. Typology of The Traditional Buildings

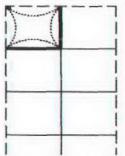
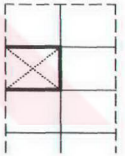
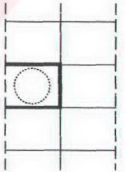
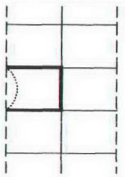
The traditional units are examined in terms of their volumetric, plan and façade characteristics, to distinguish the similarities and differences for determining the typology (Figure 3.14.). This study is based on the original characteristics of the units/shops and buildings.

When the volumetric characteristics of the units are evaluated, 5 types of mass features are seen in the project area. First type includes *Kapalı Çarşı* which shows a building character in terms of its volumetric organization. The units on the 29 St. can be evaluated in this group although the original superstructure of the street not exist today. Second group can be the units with the same height and arranged in a arasta pattern. Third group can be the units which are higher than the units adjacent to them. These are also bigger units and have higher vaults.. These are the units; the building lot

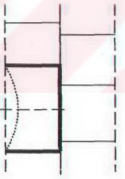
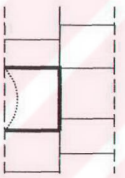
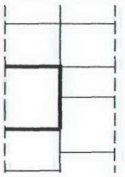
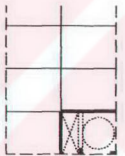
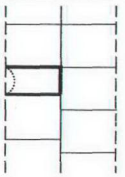
According to features of Mass



A Unit :
2.50m < a unit < 4.00m

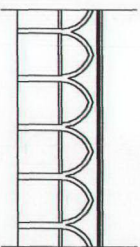
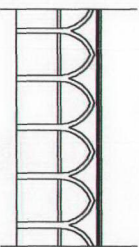
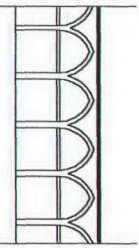
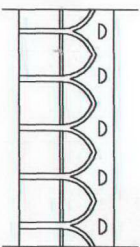
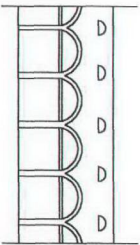
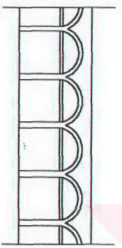
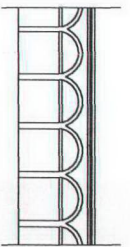
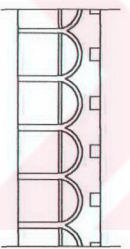
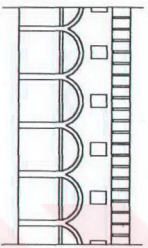


Half Unit; small than a unit :
2.00m < half unit < 2.25m



Big than a Unit :
big unit > 4.50m

According to features of Elevation



no:94 lot no:14, the building lot no:97 lot no:4 and the building lot no:101 lot no:9. The fourth type is the mass features of the building lot no:101 lot no:12 which has higher rectangular mass. The last type is the mass features of building lot no:96 lot no:10-9. These lots have different features from the other lots. It has a rectangular and higher mass and it was constructed with stone.

According to the classification of the traditional units' plan and superstructure features, it can be seen three main plan characteristics which have variations at their superstructures. The plan dimensions of the units can be grouped in three which are; a unit, half unit and big unit. These units are classified according to their façade lengths. So, a unit has a façade length of between 2.50m and 4.00m. which is the mostly seen group. Half unit includes the units which have façade length between 2.00m. and 2.25m. The big unit has a façade length more than 4.50m. Addition to this, four types of superstructure can be seen at a unit. These are; a unit with barrel vault, a unit with dome, a unit with cross vault and a unit with cloister vault. The superstructures of the half unit are; barrel vault and cross vault. And all of the big units have only barrel vaults at the superstructure .

The façade characteristics of the traditional buildings have variations in details. In the first type of façade organization, heightened façade wall is seen and window openings are arranged above the segmental arches of facades of the units. The façade features of the units on 29 St. are similar to the façade organization of Kapalı Çarşı. But the façade of the units on 29 St. was destroyed at the window levels. Some timber coverings at the springing level of the units' (units on 29 St) facade are seen. The two street facades of the building lot no:93 show differences from each other. The façade on Ali M. Y. St. has rectangular window openings, at the other façade semi circular openings are seen which are arranged above the segmental arches of the units. Another type of this façade is seen at the opposite of the road, the façade of the building lot no:94 on 6 St.. At this

façade only the type of arches are different from the other façade. Also another façade organizations are seen, which are based on the façade organizations mentioned above, but have different details at their cornices.

3.2.1.3. General Characteristics of The Tissue

In the cadastral map (Figure 3.15.) of the project area, dated to 1938, it is seen that there are 12 building lots found at the south of Ali M. Y. street. At the north of Ali M. Y. St., there are 3 building lots, from these 2 of them are the parts of Kapalı Çarşı and the other building lot includes some lots of the Kapalı Çarşı, lots on 29 St. and Vakıf Çarşı's lot. According to the general architectural-pattern of the area, it can be said that some lots were combined and some lots were divided in building lots. In the cadastral map, there are also street names such as; Çarşı Sokağı (Ali M. Y. St.), which are not used now.

The existing condition of the project area which is updated due to the site survey, shows differences from the cadastral map (Figure 3.16:). The main difference is the using of generally two cadastral lot by offices. This can be implemented by removal of the walls between the lots. Furthermore the street names were completely changed. For example "Çarşı Street " in the cadastral-map of 1938 is known as " Ali Münif Yeğenağa Street " today.

When the building types at the project are classified, three groups can be seen which are; traditional buildings, altered traditional buildings and new buildings (Figure 3.17.). It is seen that Vakıf Çarşısı includes completely new buildings. There are also some new buildings at the south of the Ali M. Y. Street. Traditional buildings are generally found on two sides of Ali M. Y. Street and altered traditional buildings are found generally at the south parts of the project area. As a result it can be said that new buildings are densely seen at the west and south lots of the project area. The shops on

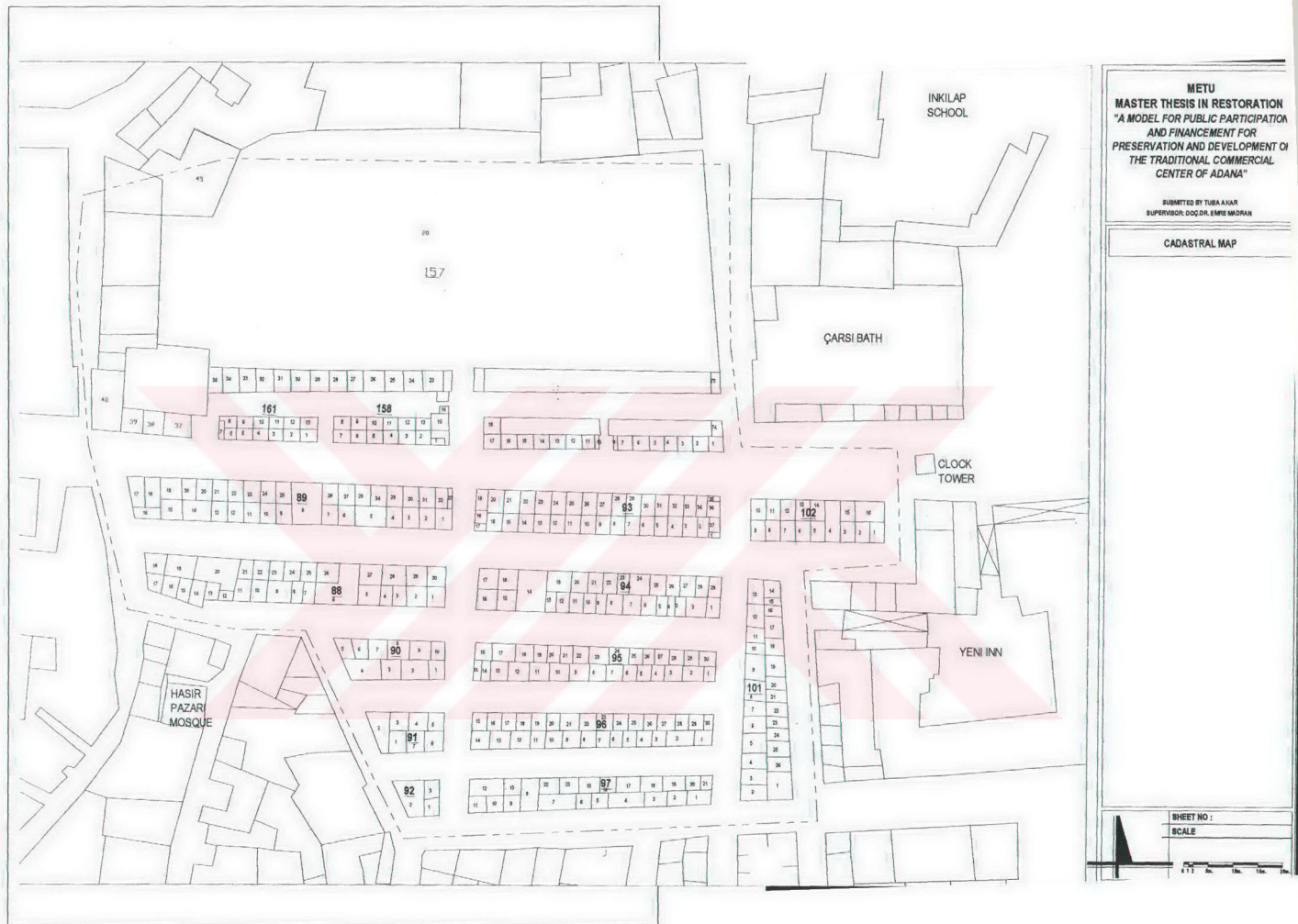


Figure 3.15. The cadastral map of the project area

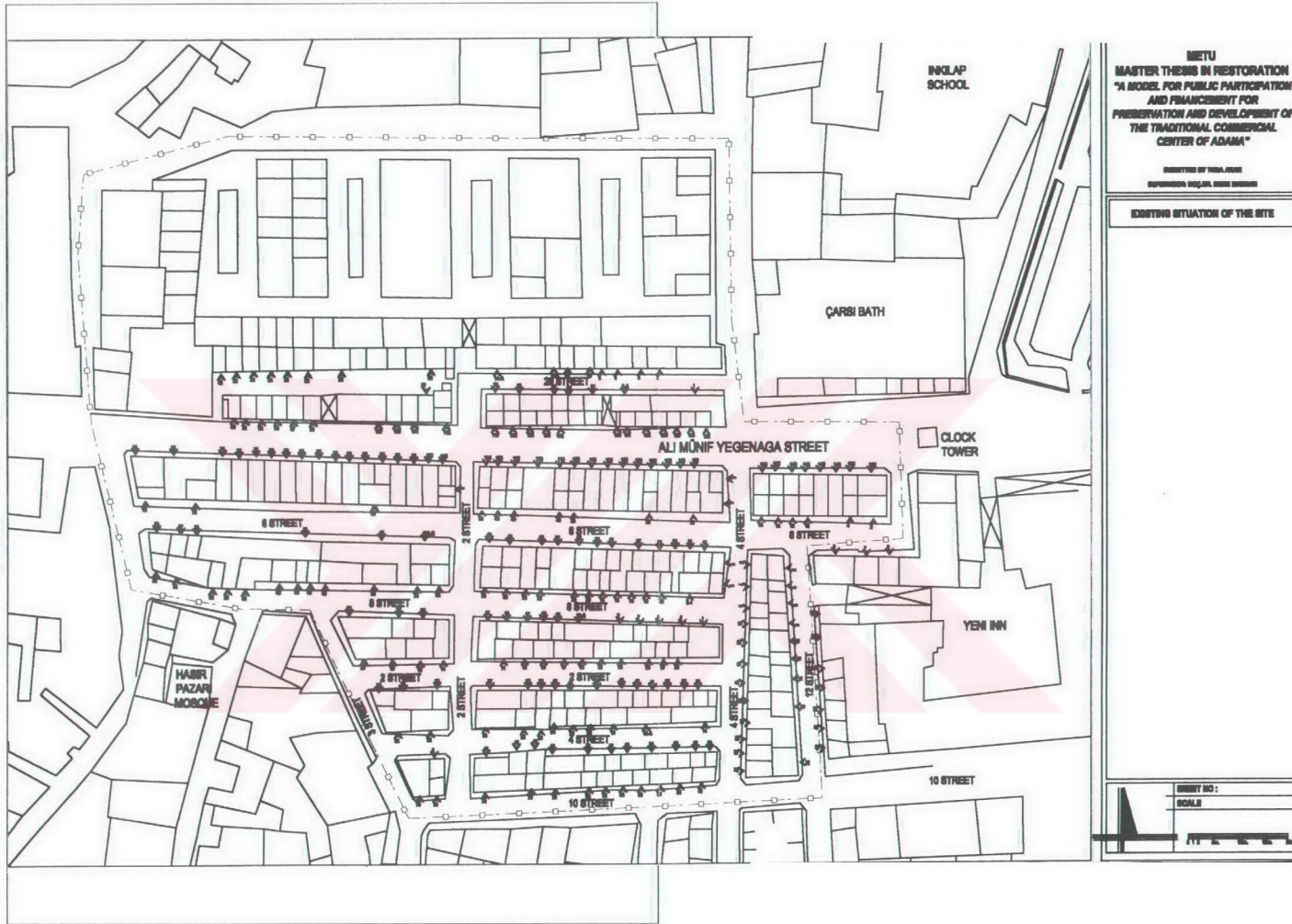


Figure 3.16. The existing situation of the project area



Figure 3.17. The survey of building type

the Ali! M. Y. Street are generally original traditional units which preserve their traditional character still.

After the determination of the building types at the project area, it is useful to examine the number of storeys of the buildings for determining the scale of the area and distinguishing the contrary buildings. With this point of view, when the area is examined 5 types of number of storeys are seen in the project area (Figure 3.18.). These are buildings with; one storey (only ground floor), one storey and a mezzanine floor, two storeys, three storeys and four storeys. The distribution of the buildings due to number of storeys are; traditional buildings have one storey, the new buildings in Vakif Çarşı were planned as ground with a mezzanine floor. Generally, the buildings more than one storey are the new buildings on the original lots. The buildings which are found at the south and the west of the project area, have generally more than one storey. It can be clearly signed that the area begins to loose its scale at the south and west.

Since the project area is the oldest commercial center of the city, various functions are seen in the area (Figure 3.19.). The functions seen in the project area can be grouped as; shoe production and/or sale, copper/knife sale, jeweler, game equipment sale, dry goods & notions, metal works, drapery, furniture sale, tailor/tent sewing, cloth sale, tin madder, restaurant, grocery & butcher and others. There are also some empty shops and some which can not be surveyed. It can be said that shoe production and sale function is dominant in the area. When it is looked at to the distribution of the function groups in the project area, it is seen that shoe production and sale activity is generally found at the south of Ali! M. Y. St. Jewelers are seen on the main street whereas cloth sale function is found at Vakif Çarşı and at the shops on 29 street. In Kapalı Çarşı dry goods & notions and drapery shops are generally seen. Restaurants are seen on the 6 street.

Besides the function groups, the selling types and the type of the functions in the offices are studied for identifying the functions in the area. It is seen

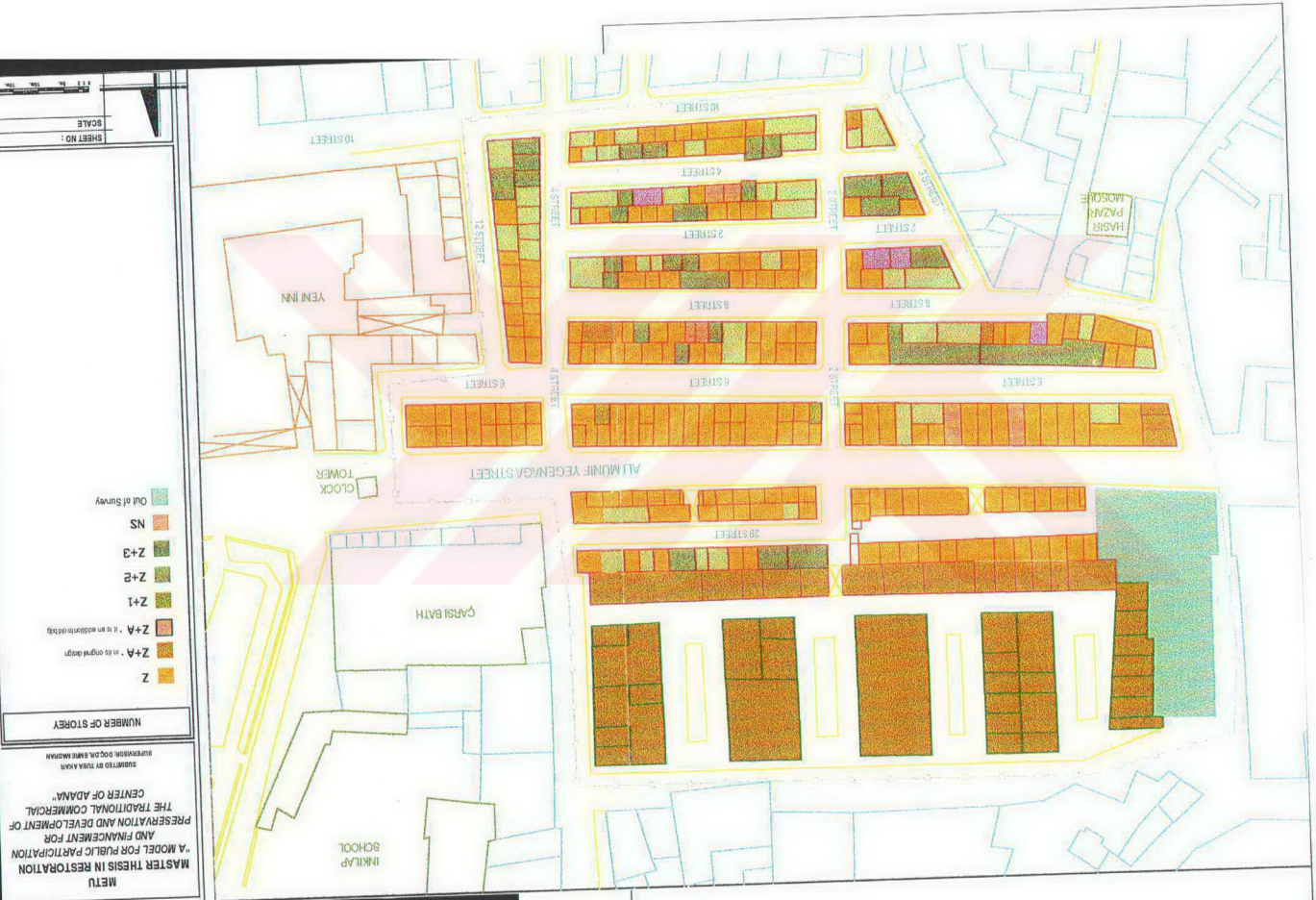


Figure 3.18. The survey of number of storey

METU
 MASTER THESIS IN RESTORATION
 AND FINANCEMENT FOR
 PRESERVATION AND DEVELOPMENT OF
 THE TRADITIONAL COMMERCIAL
 CENTER OF ADANA"
 SUBMITTED BY TUNA KALKAN
 SUPERVISOR: PROF. DR. NURHAN KARAKAN

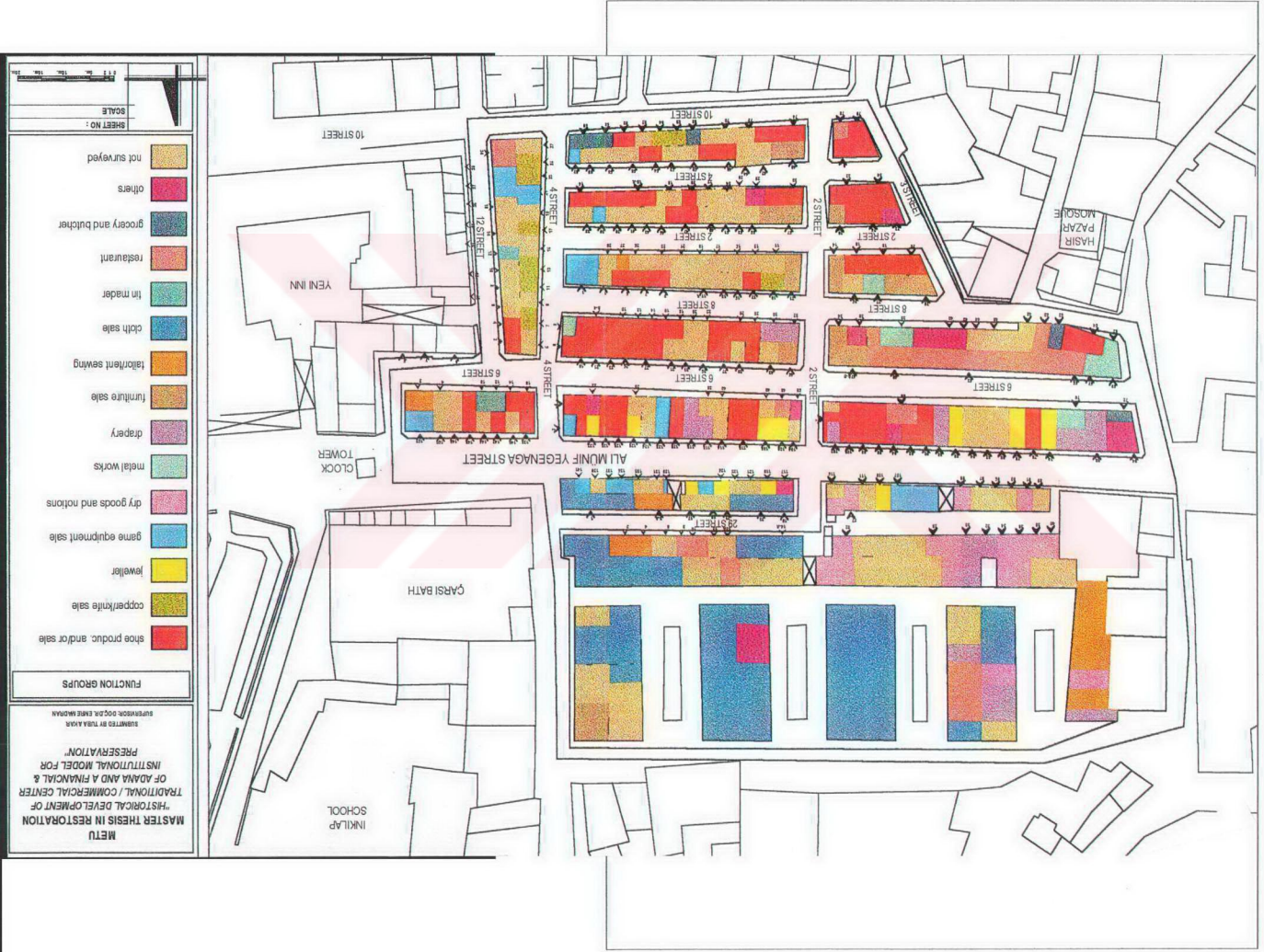
NUMBER OF STOREY

- Z
- Z+A - in its original design
- Z+A - in its additional design
- Z+1
- Z+2
- Z+3
- NS
- Out of Survey

SHEET NO:

SCALE

Figure 3.19. The survey of functions



that in addition to trade activity in the project area, production activity also takes place. In some offices selling and production activities are seen together. In the offices; retail sale, wholesale and retail & wholesale are seen. Some offices have service and storage functions and some are empty. It is determined that the offices on the Ali M. Street have trade function only and retail selling type is seen. Production and trade & production activities are mostly seen at the south of the area. In *Vakıf Çarşı*, wholesale trade of textile products are seen in the offices.

3.2.2. Historical Background and an Approach towards the Site Restitution

3.2.2.1. A Brief History of the City of Adana

The city of Adana always had important place in history because of its location that is on the caravan road between İstanbul (Anatolia) and the Arab world. Different civilizations have been settled in the city during the time and some ruins of these civilizations have been seen in the city. Thus, it can be possible to get information about the periods' architectural, social and economic structures.

From the archaeological excavations, it is understood that Adana was inhabited since the Neolithic period. It is known from the sources that, Tepebağ hill was a Hittite settlement in the 6th century BC and between 112 BC - 395 AD Roman period was seen in the city. In Roman period, Taşköprü bridge was built between 117-138 AD by Hadrianus. Also, Irmak Hamamı is accepted to be built on the ruins of a Roman Bath¹. From the ruins of the city walls, it is suggested that it was built in the late Roman period, which had two entrances; one was Kalekapısı, the other was Tarsus Kapı. And it is also known that some taxes were taken from the

¹ Türkiye'de *Vakıf* Abideler ve Eski Eserler 1 , pg. 34

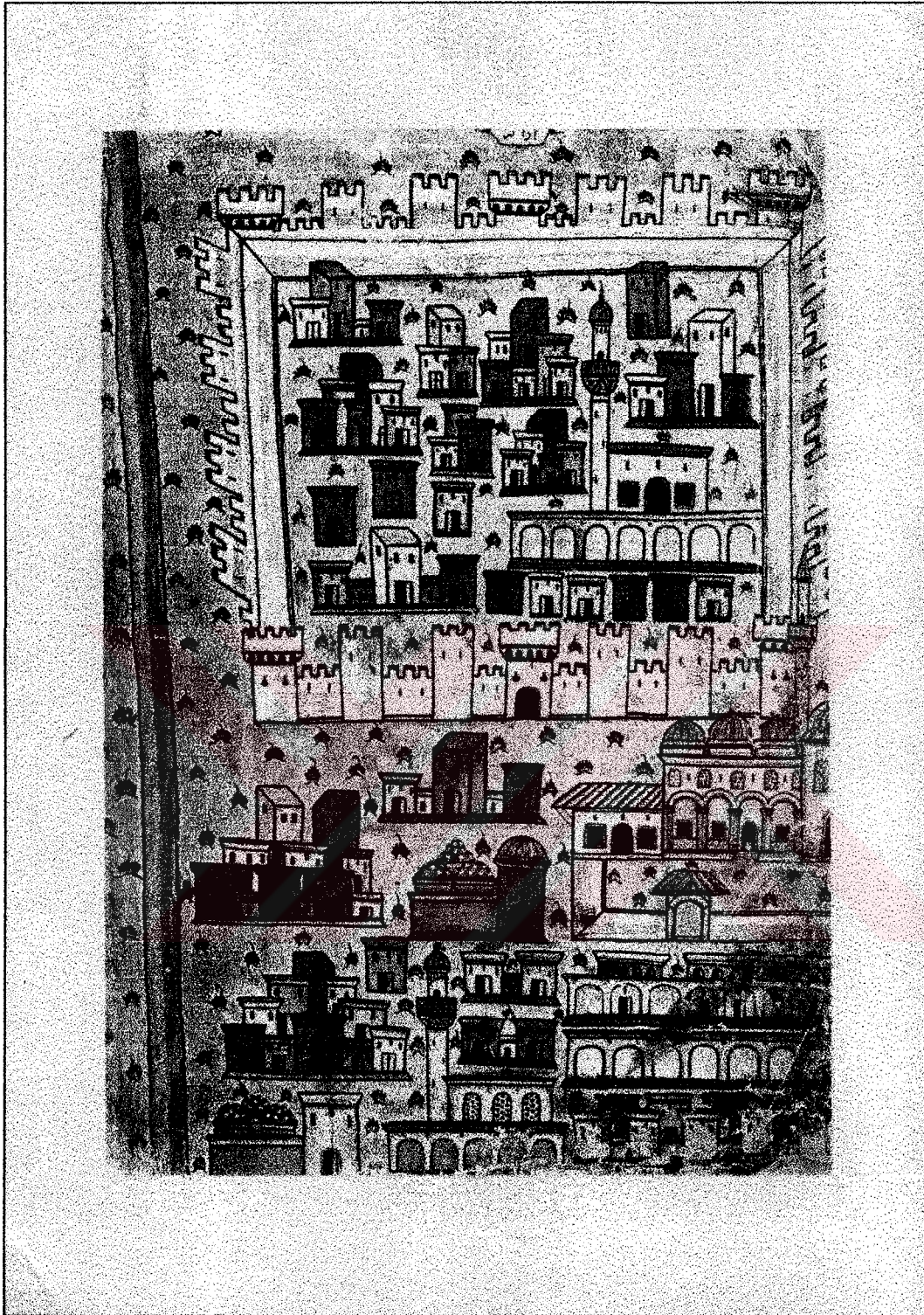


Figure 3.19. The city of Adana in Matrakçı Nasuh's miniature
Source: *Matrakçı N.*

goods while entering the city from these entrances. Kale kapısı was also opened to the castle which was built in 781 AD by Harun-ür Reşit. This castle was demolished by Mehmed Ali Paşa in 1836 who was the governor of Egypt. Evliya Çelebi indicated in "Seyahatname" that the castle was small, had quadrilateral shape and had periphery of about four hundred steps². He added that the castle had seven towers and ditches surrounded the three sides of the castle and had two entrances. He said there were 37 houses in the castle. The castle was seen in Matrakçı Nasuh's miniature (Figure 3.20.) and in Bartlett's engraving of Taşköprü

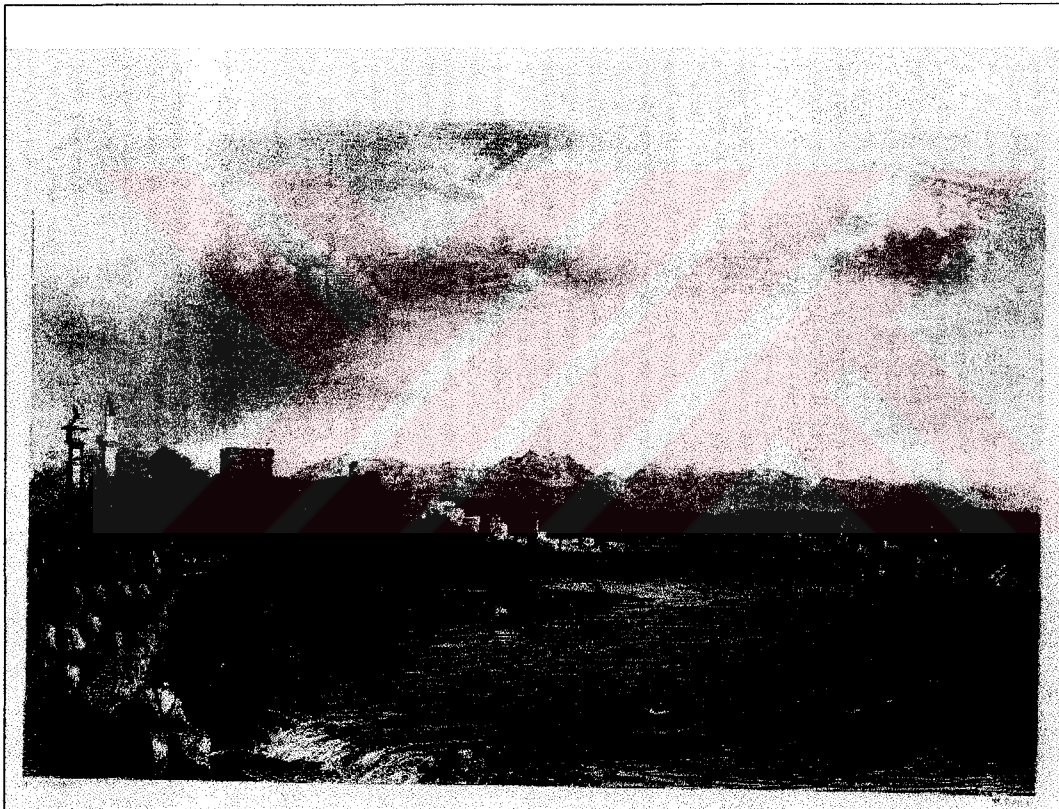


Figure 3.21. A view of the city of Adana in Bartlett's engraving

Source: *Bartlett W.H., pg:46*

(Figure 3.21.). After the Roman Period, Byzantine (395-653 AC), Abbasid and Ommiad sovereignties were seen in the history of Adana.

² Evliya Çelebi, *Evliya Çelebi Seyahatnamesi*, volume 9/10, 1984, pg:138

The city mainly developed in the period of Ramazanoğlu Principality between 1352 - 1608. Although the city was joined to Ottoman Empire territories in 1517, Ramazanoğlu Principality's authority was seen until 1608 in the city. The city of Adana was a lively commercial center in the 16th century, because the caravan routes from Syria and India to Istanbul went through Misis and Adana Bridges. Also, the goods produced in Adana had an important role of being the city as a lively commercial center in that period. In the 16th century, economy of the city was based on firstly agriculture, then stockbreeding and industry. 85% of the population was semi-nomad that they were living in the city in winters and at the mountains in summers. The population included not only Muslim Turks, there were also the Arabs, Armenians and Jews³ in the 16th century in Adana. The city had 17 quarters in 1525 whereas it increased to 28 quarters in 1572⁴. There were 20 *vakıfs* in Adana in the 16th century but the most important and the biggest *vakıf* was Ramazanoğlu *vakıf*. Others were small mescid *vakıfs*. In this period; Ağca Mescid (1409), Küçük Mescid (1493), Halil Bey House (1495), Irmak Hamamı(16.yy), Çarşı Hamamı (1529), Gön Hanı (1530), Kapalı Çarşı (1540) , Ramazanoğlu *Vakıf* Çarşı, Yağ Camii which was a church before and its Medreseh (1553) , Ulucami Complex(1509-1541), Cuma fakih Mescid (1541) Kemeraltı Camii(1548) , Hasan Kethüda Camii (16th century) were built. The city had two commercial centers in the 16th century⁵ which were Suk-I Cedid (the new commercial center) and Suk-I Atik (the old commercial center). According to the Kurt Y., the location of Suk-I Cedid was between Yağcami Complex and Ulu Cami Complex and Suk-i Atik was located between the castle and Ramazanoğlu commercial center (suk-I cedid) which began to loose its importance in the 16th century with the constitution of the Ramazanoğlu commercial center.

³ i.b.i.d., pg.: 139

⁴ Kurt Yılmaz, 16.yy. Adana tarihi, pg: 48-50

⁵ i.b.i.d.

After Ramazanoğulları, the Ottoman rule prevailed, but it didn't play an important role in the life of the city of Adana like the Ramazanoğulları Principality. The city continued to its growing, but there wasn't built big scale monuments anymore. The monuments which were built in the Ottoman Empire period were: Yeşil Mescid (1746- 1748), Alemdar Cami (1748), Şeyh Zilfo Mescidi (1844), Mestanzade Cami (1682), Yeni Cami (1724), Yeni Hamam (1720) and Clock Tower (1881).

In 1867, Adana became a province of the empire while it belonged to Halep Province before. And in January 5th 1922, the city became independent. The development in economy was risen with the opening of the Mersin- Adana railway in 1886. After that time, exportation of cotton could have been possible from Mersin seaport.

In the 19th century, restoration activities were seen in the city. In 1850 the commercial center was repaired by Kel Hasan Paşa and Taşköprü has also repaired several times since the 18th century.

After the opening of the Mersin- Adana railway, the city developed faster and took a lot of immigrants by the increase in cotton agriculture. After that, the city has enlarged its boundaries from the old city center to north, west and east directions. In 1939, Development Plan of Adana was prepared by the municipality. In this plan, the development of the city was suggested to north direction, between E-5 road and railway station. But the city has not developed through the development plan. After, this plan was renewed in 1943 and in 1948. In 1966 and in 1980 regional plans of the city were prepared. These irregular developments were also seen in the old part of the city, like the opening of Kızılay and Cemal Gürsel streets by demolishing the old fabric, and this caused changing of the functions in the fabric. Residential functions left their places to commercial functions. Now, generally commercial functions are seen in the old city center of Adana but there are some quarters which has preserved its residential functions still.

3.2.2.2. The Organization of the field of Building Construction and *Vakif* Institution in 16th Century

In the Ottoman Empire, the organization of the field of building construction (except construction of dwellings) was classified in two groups which are state constructions and constructions done by individuals⁶. State constructions were military installations such as fortifications, ramparts etc. and public works such as roads, bridges etc. Other buildings which are not mentioned, were done by individual initiatives. Cezar⁷ listed the advantages of the constructions done by the individuals; firstly the speed of the constructions, thus individual constructions were completed in a short time and secondly because of individual activities didn't run with the state budget they didn't wait for subsidies or any bureaucratic processes. And these individual initiatives in building construction were developed under the *vakif* system in the empire.

When it is looked at to the land ownership in Ottoman Empire, it can be said that nearly whole of the empire was miri land which belonged to the state. It means that the ruler has the owner of the miri land. But, miri lands could be transferred to persons who had rendered some service to the state⁸. These were especially some taxes or accommodation of soldiers for the empire or giving some service to the public etc.

Vakif system played an important role in the field of building construction in the empire. The public buildings which were built for social, cultural or commercial purposes, were constructed by individuals by this institution in Ottoman Empire. Cezar explains the *vakif* system; "The *vakif* system which encouraged private citizens to establish institutions of public welfare"⁹. With this point of view, the great people of the period like sultans, wife of the sultans, vezirs or the local people who were rich and powerful

⁶ Madran Emre, 1996, pg: 25

⁷ Cezar M., 1983, pg.:261-265

⁸ i.b.i.d., pg:265

generally established *vakıfs*. The ideas under *vakıf* system are; firstly and mainly belief in Islam. It was believed that if they could take more people's prayers they could go to heaven. The other idea was became a person who was respected by the public. Although individuals established *vakıfs*, god is the real and the only owner of the *vakıf* and its properties. So the continuity of the *vakıf* was very important. With this aim, the properties of the *vakıf* should not be changed, destroyed or sold.

As mentioned above all of the land in the empire belonged to the sultan, but in *vakıf* institution for being somewhere or some building/complex a *vakıf* or donated for the *vakıf*, it must be private property. So with this aim, the donater could take the ownership of the area or building from the sultan (sultan gave the ownership to the donater) and could monopolize it in his *vakıf's* ownership until the *vakıf* was exhausted.

The general frame of the *vakıf* system is; construction of buildings for cultural or social purposes as a *vakıf* (Figure 4.1.). These buildings were called "hayrat" buildings which were mosques, madrasahs, imarets etc. that gain no profits. And the "akar" of the *vakıf* could be buildings, areas or capitals which were donated for the purpose of providing the continuity of the *vakıf*. "Akar" buildings or areas were generally in commercial use which gained profit or rents for the *vakıf*.

A *vakıf* had an institutional and financial cycle in its own organization. And *vakıfs* had foundation charters in which the regulations of the *vakıf* were written. These regulations were determined by the donater. Generally the donater determined a person called "mütevelli" who manage the *vakıf* after him. The mütevelli was responsible for the institutional and financial cycle of the *vakıf*. In the foundation charters there were also some regulations about the expenses of the *vakıf* like repair expenses, the expenses for continuity of the functions in the buildings, the salaries etc. From all of

⁹ *ibid.* pg: 265

these expenses the mütevelli was responsible. The income of "akar" buildings/areas were spend for the whole expenses of the *vakıf*.

As it is mentioned that because the owner of the *vakıf* was Allah and because it was built through Islamic beliefs, the continuity of the *vakıf* to eternity was the main aim of the system. So, it become important to repair buildings for the continuity of the *vakıf*. Thus, hayrat buildings were repaired regularly and akar buildings were also repaired regularly for not cutting the incomes of the *vakıf*.

3.2.2.3. Interpretation and Evaluation of Foundation Charters of Ramazanoğlu Piri Mehmed Paşa

Ramazanoğlu Bazaar (suk-I cedid) was the new and the lively commercial center in the 16th century in Adana¹⁰. It located between the two big complexes which were Yağ Camii Complex and Ulu Camii Complex. And it belonged to Ramazanoğlu Piri Mehmed Paşa's *vakıf*.

Like the other *vakıfs* of the period, it had foundation charters in which the institutional scheme and regulations of the *vakıf* were written. There are 8 foundation charters (945- 962 H. / 1538 - 1555 M.) belonged to Piri Paşa. In the foundation charters there are a lot of information about the *vakıf's* management such as; description of *vakıf's* properties, the expenses of imaret, about the meals that were given in imaret, about salaries given to the staff of the hayrat buildings etc. In this study only the information related to the commercial center and commercial activity in Adana is studied. But these kind of information can be found only in the first three foundation charters.

¹⁰ Kurt Yılmaz, (1992), "16.yy Adana Tarihi "

In the foundation charters, location of the hayrat properties and the donated properties were described. Thus, the schematic drawings of the donated properties' locations are drawn in the study for understanding the formation of the commercial center.

A. Articles From the Foundation Charter of Ramazanoğlu Piri Paşa

- In the first part of the I. Foundation Charter¹¹ (945 H. - 1538 M.) *Camii Cedit (Ulucami)*, its Madrasah and İmaret were donated. It described the location of the İmaret that was at the west of the road passing through from the west of *Camii Cedit*. It was mentioned that the imaret had a kitchen, a larder, 4 rooms, a barn, a fountain and a wc(Figure 3.22.).
- In first article of the I. Foundation charter, 13 shops, *Hamam-i cedit (Çarşı Hamamı)*, a garden with 2 room and a water mill were donated. It was mentioned that all of them were adjacent to each other, three sides of these area (east, south and west) surrounded with roads, and at the north of the area imaret was found(Figure 3.23.).
- In the third article, a zone near *Camii Cedit* was donated, which had 4 gardens. In the gardens wells, water mills, pools, barns, a bath, a bakery , a store house, 2 shops, houses...were found(Figure 3.24.).
- In the fourth article, sesame oil mill was donated. It was indicated that around of the mill were surrounded with private properties(Figure 3.25.).
- In the sixth article, it donated a shop in *Pabuççular* bazaar. The shop's location was described as; at the east there were shops belonged to *Camii Atik (Yağcamı)*, at the north there was a private property, a shop at the west and road at the south (Figure 3.26.).
- In the seventh article it donated a shop in *Saraçlar* bazaar which was surrounded with shops at the east and west, a private property at the south and road at the north (Figure 3.27.).

¹¹ the Arabic foundation charter notebook no:646 is found in translation notebook no:1961 in VGM archive, registration number 367-393, translated by Refik Şallı in 1936

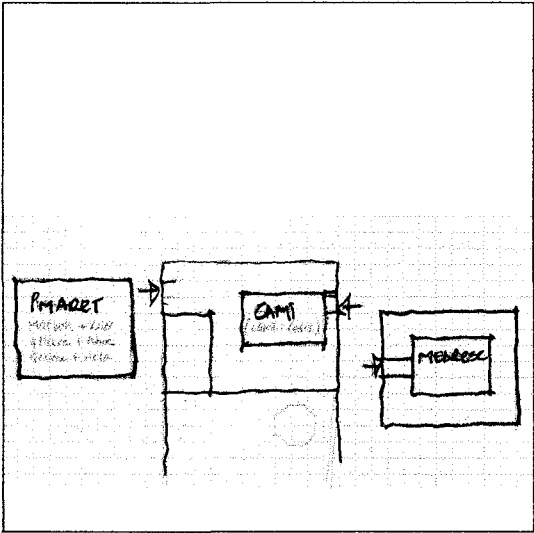


Figure 3.22. First part of the I. Foundation charter

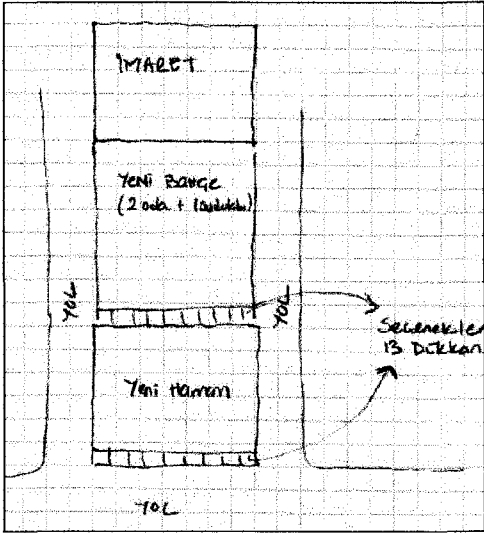


Figure 3.23. First article of the I. Foundation charter

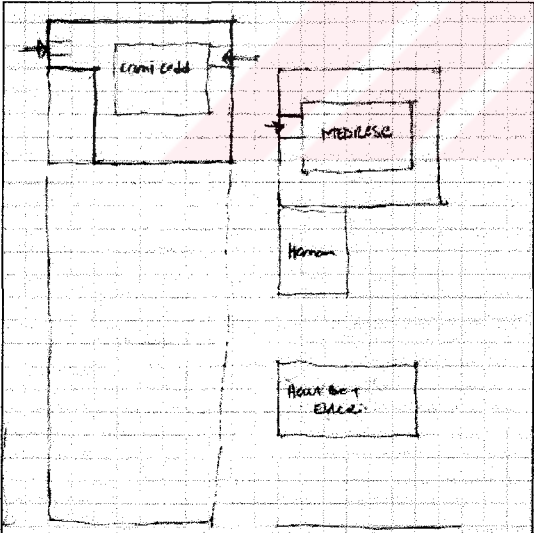


Figure 3.24. Third article of the I. Foundation charter

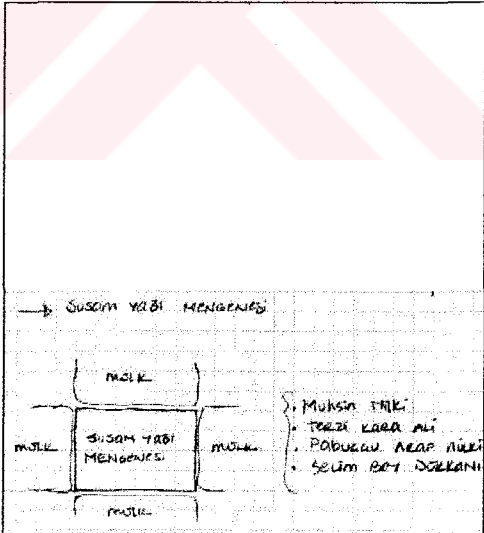


Figure 3.25. Fourth article of the I. Foundation charter

- Another shop was donated in *Saraçlar* bazaar in the eighth article, which was located at the south of *Kantaroğlu han*. At the east and west of the shop, shops in privately property were found. And at the south of the shop, a road was passing through (Figure 3.28.).
- In the ninth article of the I. Foundation charter, 4 shops in *Saraçlar* bazaar were donated, which was two by two arranged oppositely around the *çarşı* road. 2 of the shops which were located at the north of the *çarşı* road were surrounded with a private property at the north, *vakıf* property of *Mahalle mescidi* at the east and a private property at the west. Other two shops, at the south of the *Çarşı* road, were surrounded with *vakıf* property of *Mahalle mescidi* at the west, a private property at the south and a road at the east (Figure 3.29.).
- In the tenth article, 2 shops were donated which were in *Pabuççular* bazaar. At the north of the shops a road passed through, at the east and west *vakıf* properties of *Mahalle mescidi* and *Çukur mescid* were found and at the south of the shops a private property was found (Figure 3.30.).
- In the fifty fourth article, it donated 85 shops adjacent to each other and which were constructed for tailors and cloth sellers in the *Çarşı* and *Pazar* area. It was indicated in the foundation charter that between these shops a road was passing through. At the north of these shops, *Pamuk Kapan Hanı* was located. At the east, a road was found between the shops and the bath, which the seventh door of the *Çarşı* area, *Pamuk Kapanı* door, was on it. At the west of the shops sesame oil mill and a empty lot were found. At the south of the shops a road was located which was purchased by the *vakıf*(Figure 3.31.).
- In the fifty eighth article, 15 shops were donated which were surrounded with *Çarşı* land at the south, a road at the west, a road at the north that passed through from the south of the bath, and a fountain at the east. And a road was found at the east of the fountain(Figure 3.32.).

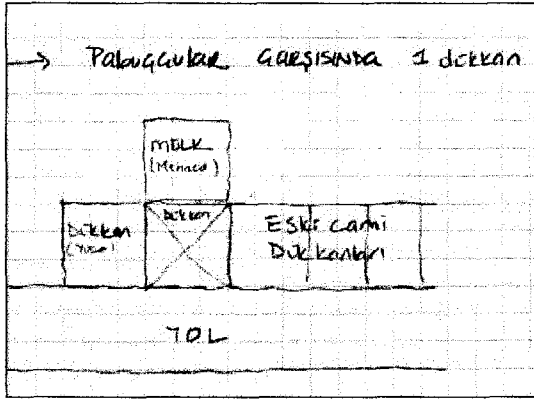


Figure 3.26. Sixth article of the I. Foundation charter

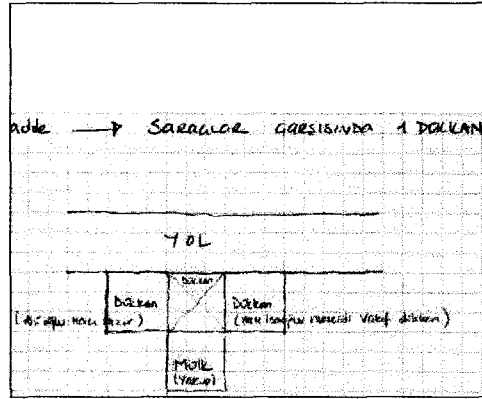


Figure 3.27. Seventh article of the I. Foundation charter

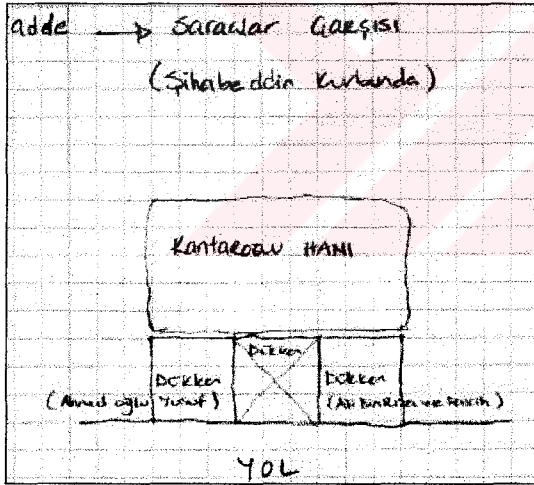


Figure 3.28. Eighth article of the I. Foundation charter

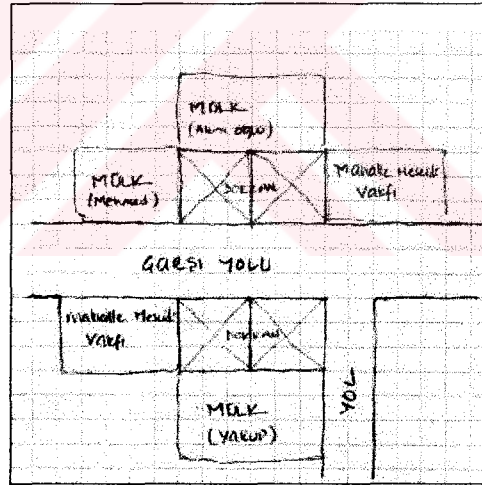


Figure 3.29. Ninth article of the I. Foundation charter

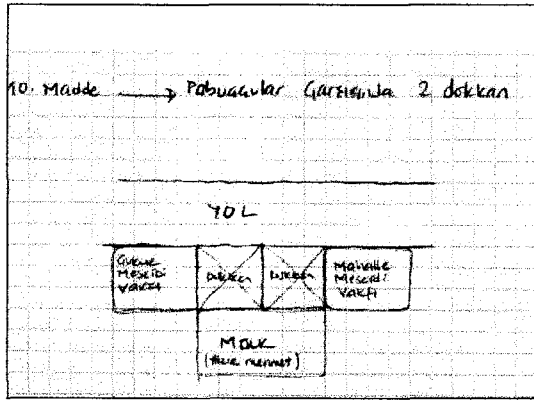


Figure 3.30. Tenth article of the I. Foundation charter

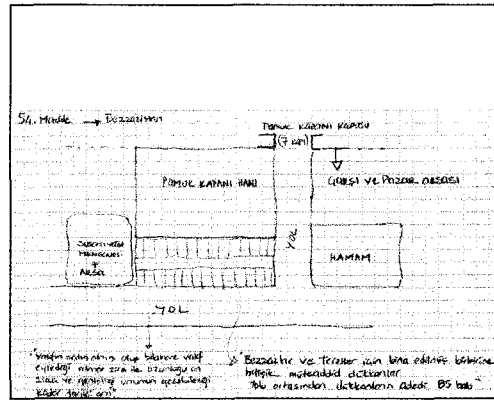


Figure 3.31. Fifty fourth article of the I. Foundation charter

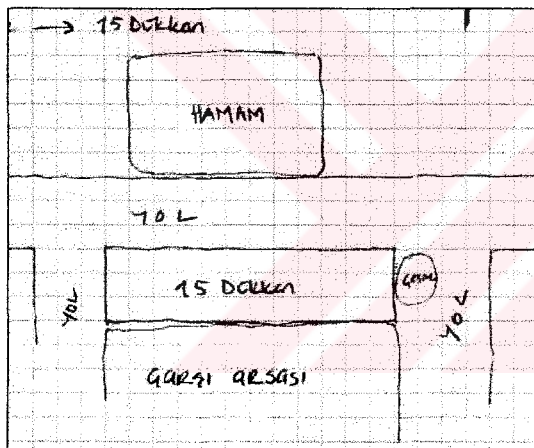


Figure 3.32. Fifty eighth article of the I. Foundation charter

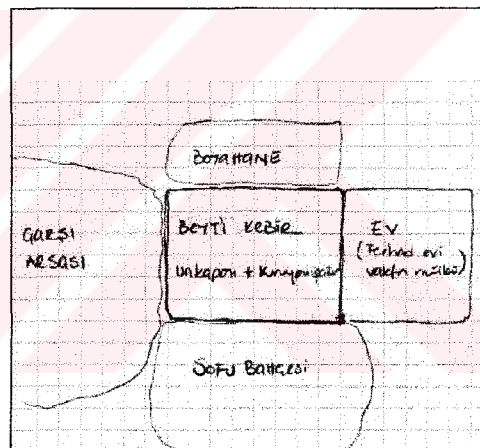


Figure 3.33. Fifty ninth article of the I. Foundation charter

- In the fifty ninth article, it donated a big building (*Beyti Kebir*) in Pazar area, which was constructed for flour and dried nuts sellers. At the north of the building paint house (*boyahane*) was found, at the east the house of Ferhad was found, at the south Sofu garden was located and at the west *Çarşı* land was seen (Figure 3.33.).
- In the sixtieth article, it donated a paint house (*boyahane*). There was a fountain at the north of the paint house, the house of Ferhad was found at the east, *Beyti Kebir* (the big building donated in the fifty ninth article) was found at the south of the *boyahane* and *Çarşı* land was located at the west of the of the paint house (Figure 3.34.).
- In the sixty first article, 69 shops were donated which were surrounded with bakery at the east, *Çarşı* land at the south, private properties at the west and at the north there was a road passing through from the south of the *Buruzi* (Figure 3.35.).
- In the sixty second article, it donated shops. But it didn't give the number of the shops. At the south of these shops *Çarşı* street and the east entrance of the *Buruzi* were seen. At the east, empty lot was found, at the north *Hamamı cedid* was located and at the west shops which belonged to the bath were found (Figure 3.36.).
- A fountain was donated in the sixty third article of the I. foundation charter. At the east of the fountain there was a *namazgah sofası*, at the south, paint house was found and at the north, the road passing through the *Çarşı* was located (Figure 3.37.).
- In the sixty sixth article, it donated a empty lot which was surrounded with some private properties at the north and west. *Pamuk Kapanı hanı* was found at the east the lot and sesame oil mill and *Bezzaz* shops were at the south of the lot (Figure 3.38.).
- *Pamuk Kapan Han* was donated in the sixty seventh article. At the east of the han there was a road passing through between the han and the bath. At the south of the han, *Bezzaz* shops were exist, at the north some private properties were seen and at the west again some private properties and the empty lot were found (Figure 3.39.).

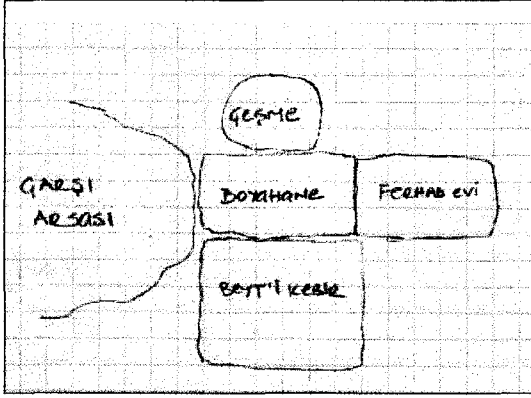


Figure 3.34. Sixtieth article of the I. Foundation charter

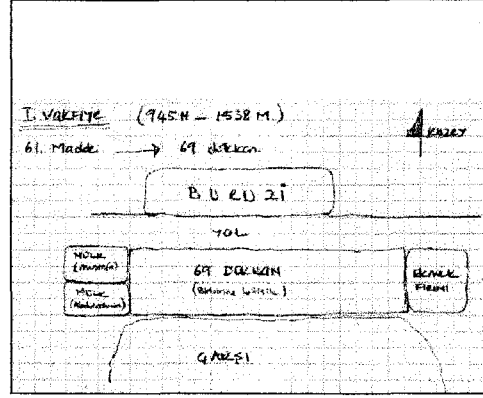


Figure 3.35. Sixty first article of the I. Foundation charter

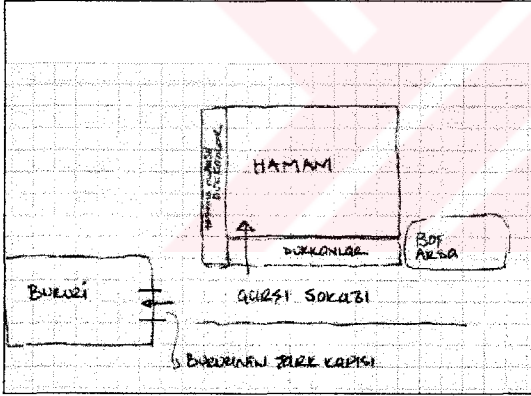


Figure 3.36. Sixty second article of the I. Foundation charter

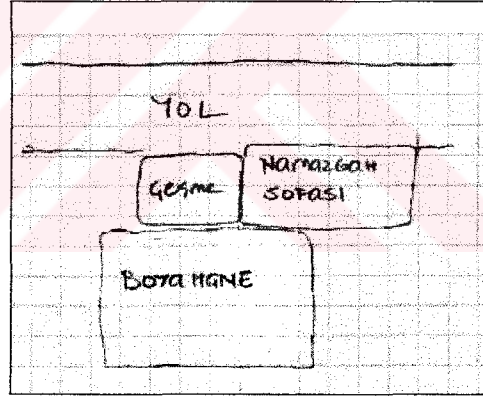


Figure 3.37. Sixty third article of the I. Foundation charter

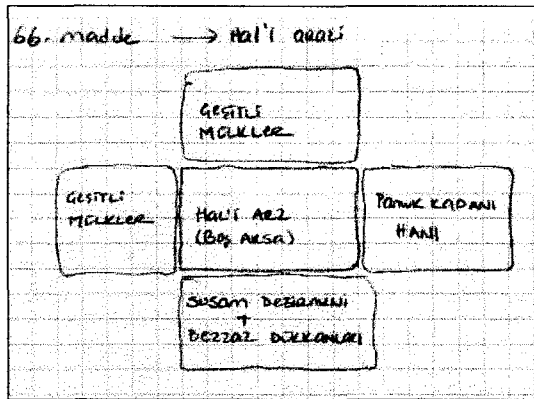


Figure 3.38. Sixty sixth article of the I. Foundation charter

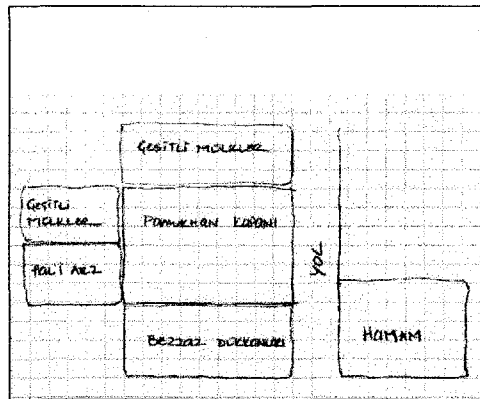


Figure 3.39. Sixty seventh article of the I. Foundation charter

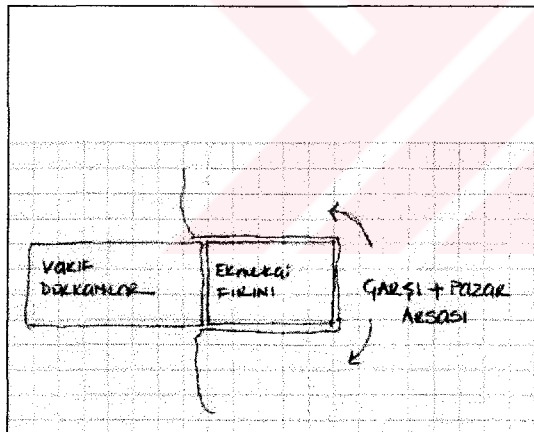


Figure 3.40. Sixty eighth article of the I. Foundation charter

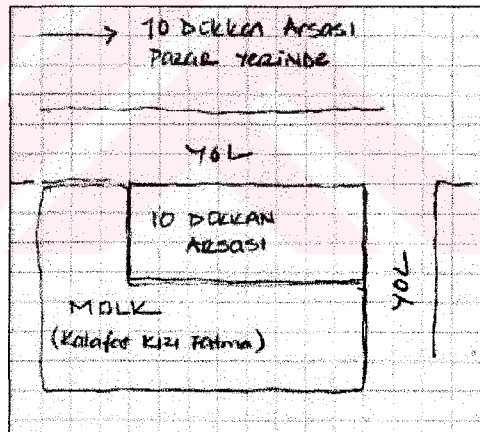


Figure 3.41. Seventy fifth article of the I. Foundation charter

- In the sixty eighth article, it donated a bakery which was surrounded with shops of the *vakıf* at the west and *Çarşı* and *Pazar* area at the other sides (Figure 3.40.).
- In the seventy fifth article, it donated 10 shop lot which were found in *Pazar* area. The shop lots were surrounded with a private property at the south and west, roads at the other sides (Figure 3.41.).
- In the seventy sixth article, six shops in the *Pazar* area were donated. Some properties of the *vakıf* were found at the east of the shops and the other sides of the shops were surrounded with roads (Figure 3.42.).
- Another 6 shops in the *Pazar* area were donated in the seventy seventh article of the foundation charter. Some properties of the *vakıf* were found at the south the shops and the other sides of the shops were surrounded with roads, too (Figure 3.43.).
- 15 shops in the *Pazar* area were donated in the seventy eighth article. It was mentioned that all of the sides of the shops were surrounded with roads (Figure 3.44.).
- In the seventy ninth article, 15.5 unit of shops in the *Pazar* area were donated. It was surrounded with an empty lot at the east, and roads at the other sides (Figure 3.45.).
- In the next article, it donated 9.5 shops' lot in the *Pazar* area. At the north and west of the lots the *vakıf*'s' properties were found and roads were passing through at the east and south of the lots (Figure 3.46.).
- Five shop lots in the *Pazar* area were donated in the eighty first article of the foundation charter. The shop lots of the *vakıf* were found at the east and north of the donated lots. At the other sides roads were passing (Figure 3.47.).
- In the eighty second article of the I. Foundation Charter, an animal bazaar was donated, which was surrounded with private properties at the west and south, the wall of the *sofu* garden was at the east and the property of the *vakıf* was found at north (Figure 3.48.).
- In the first article of the II. Foundation charter (1540 M.), *Gül Paşa hanı* was donated. At the east of the han three private properties were found,

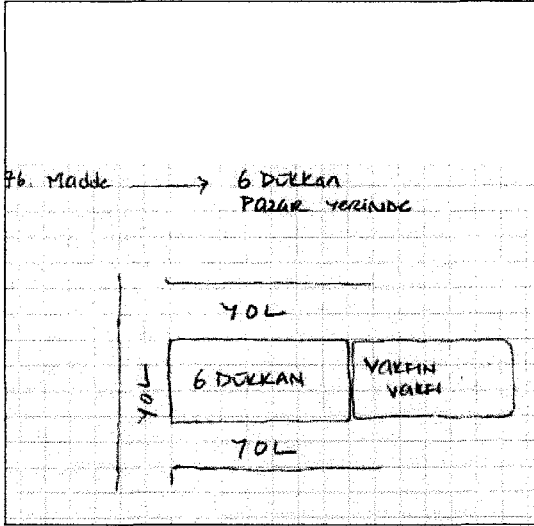


Figure 3.42. Seventy sixth article of the I. Foundation charter

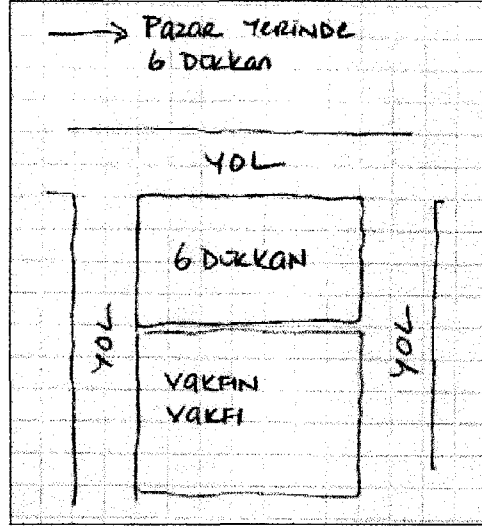


Figure 3.43. Seventy seventh article of the I. Foundation charter

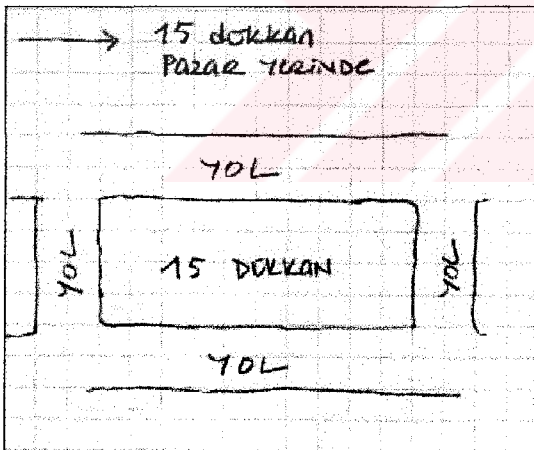


Figure 3.44. Seventy eighth article of the I. Foundation charter

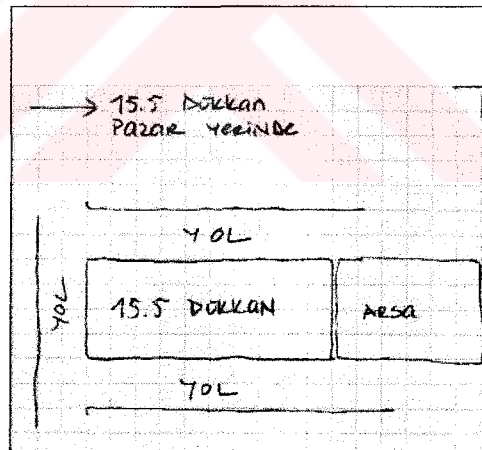


Figure 3.45. Seventy ninth article of the I. Foundation charter

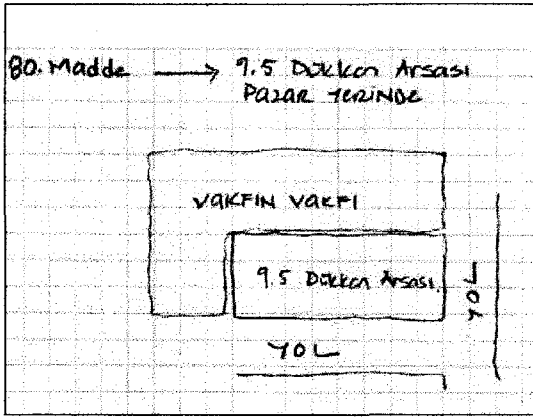


Figure 3.46. Eightieth article of the I. Foundation charter

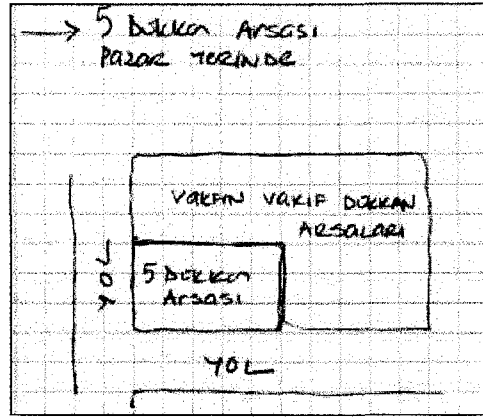


Figure 3.47. Eighty first article of the I. Foundation charter

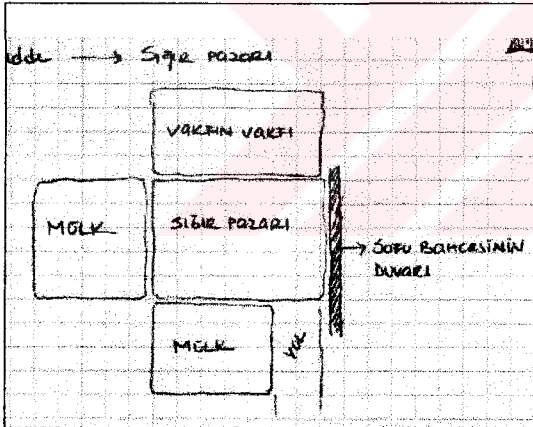


Figure 3.48. Eighty second article of the I. Foundation charter

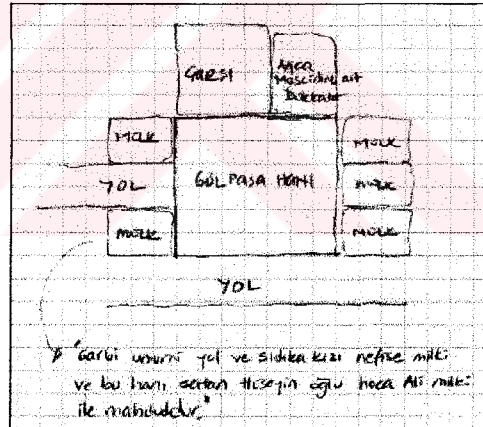


Figure 3.49. First article of the II. Foundation charter

at the north, Çarşı land and shops of *Ağca mescid* were found, at the west two private properties and a road were seen and a road was passing through at the south of the han (Figure 3.49.).

- In the first article of the III. Foundation Charter (1547 M.), it donated 65 shops, but it didn't describe the location of the shops.
- In the next article, 4 *peyke* was donated. It was indicated that rice, oil, honey, grape molasses were selling in the first *peyke*, flour etc. were selling in the second *peyke*, fig, grape etc in the third *peyke* and wheat, barley were selling in the fourth *peyke*.
- 300 sofa were donated in the third article. These sofas were for the people of *Pazar* for selling their goods.
- In the fourth article, an empty lot was donated for animal selling. Also in this article it was indicated that all of these shops, sofas, *peykes*, empty lots... were surrounded with a wall which had 8 doors. The first door was at the south and opened to the road which went through to the Ramazanağa mescid quarter. The second door was also at the south and opened to the road which went through the Baytemur Mescid. The third and the fourth doors were at the south too, and they were opened to the roads which went through to Baytemur Quarter. The fifth door was at the west and opened to the road which went through the *Camii Atik (Yağcamı)*. The sixth and the seventh doors were at the north. The sixth was opened to the road which went through the Karasofu mescid, And the seventh was opened to the road which was passing through between *Pamuk Kapan Han* and *Hamamı Cedit*. And the last , eighth door was at the east and opened to the road which was passing through between the houses of Halil Bey and Mustafa Bey(Figure 3.50.).
- In the fifth article of the III. Foundation Charter it donated the house belonged to Mustafa Bey and the bath and the garden within. The house was surrounded with a barn at the east, sofu garden at the south, *boyahane* and flour selling area at the west and the road, passing through from the south of the Halil Bey house, at the north.

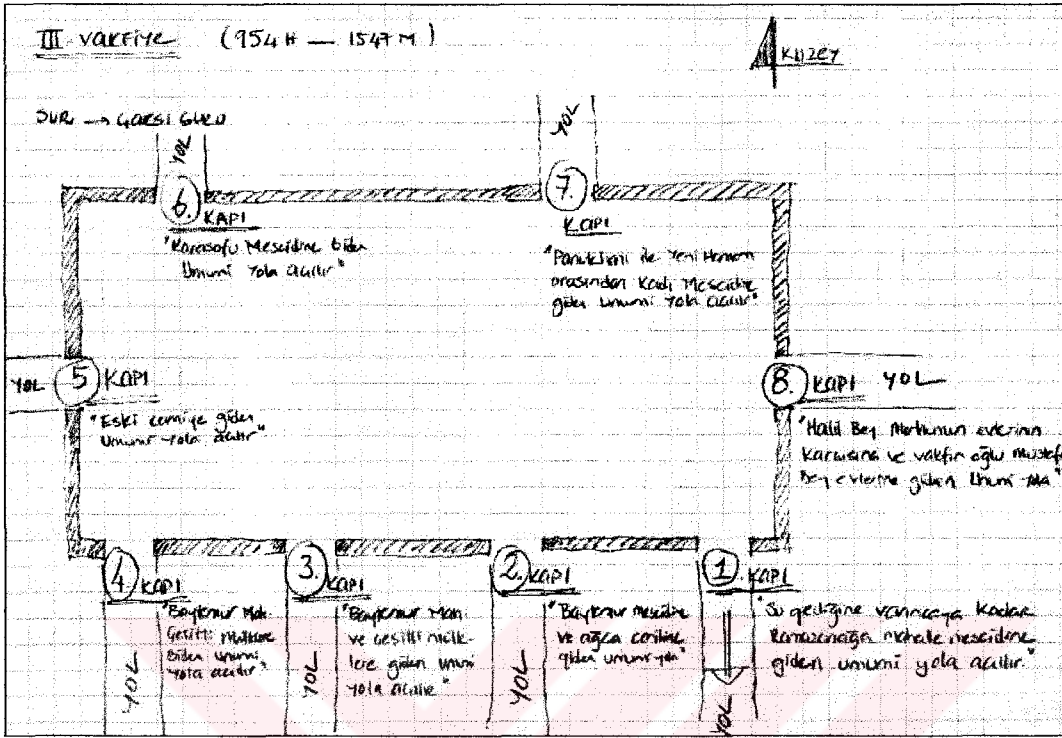


Figure 3.50. Fourth article of the III. Foundation charter

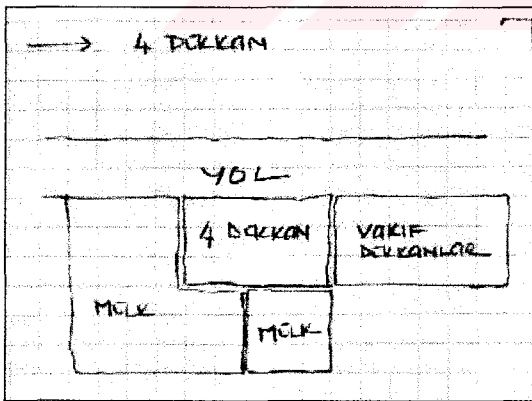


Figure 3.51. Seventh article of the III. Foundation charter

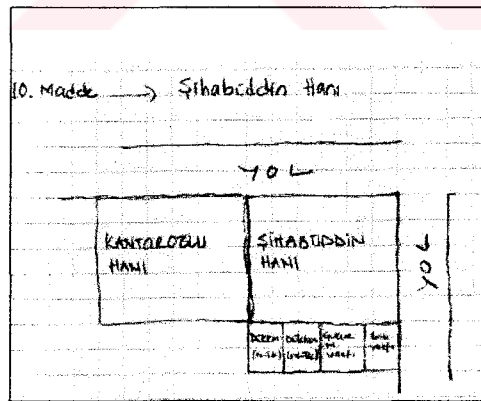


Figure 3.52. Tenth article of the III. Foundation charter

- In the seventh article of III. Foundation charter, 4 shops were donated. At the east of the shops, shops of the *vakıf* were found. At the south and west, private properties were seen. And a road was passing through at the north of the donated shops (figure 3.51).
- *Şihabüddin Han* was donated in the tenth article of the foundation charter. At the west of the han, *Kantaroğlu Han* was found. At the south, there were four shops and at the north and east, roads were passing (Figure 3.52.).

B. The Interpretation of the Articles

Some of the drawings of the articles can be combined to each other if the location of the building or area were described with reference to a monumental building, or it can be combined to each other with the common building, area or street that were described in the articles.

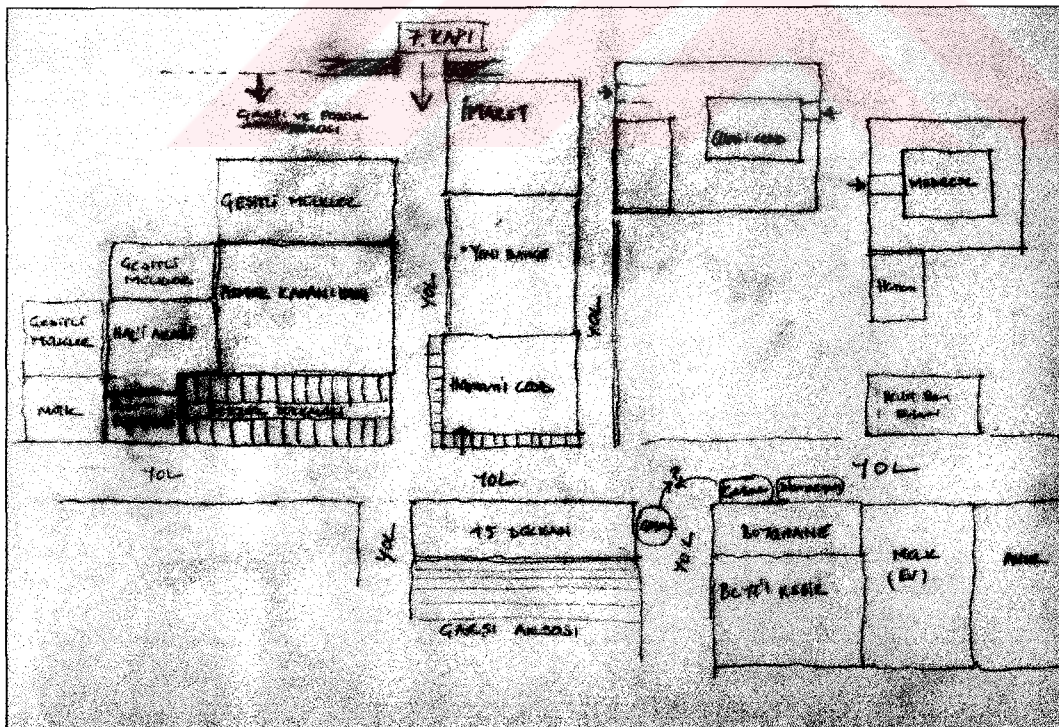


Figure 3.53. Interpretation of the articles- I

This figure is formed by the combination of the; 1., 3., 4., 54., 58., 66. and 67. articles of the first foundation charter (Figure 3.53.). The combination of the articles can be easily done, because the descriptions generally referred to Ulucami and Çarşı Hamamı which are still exist.

The second drawing is formed with the combination of the articles no; 61, 62 and 68 of first foundation charter (Figure 3.54.)

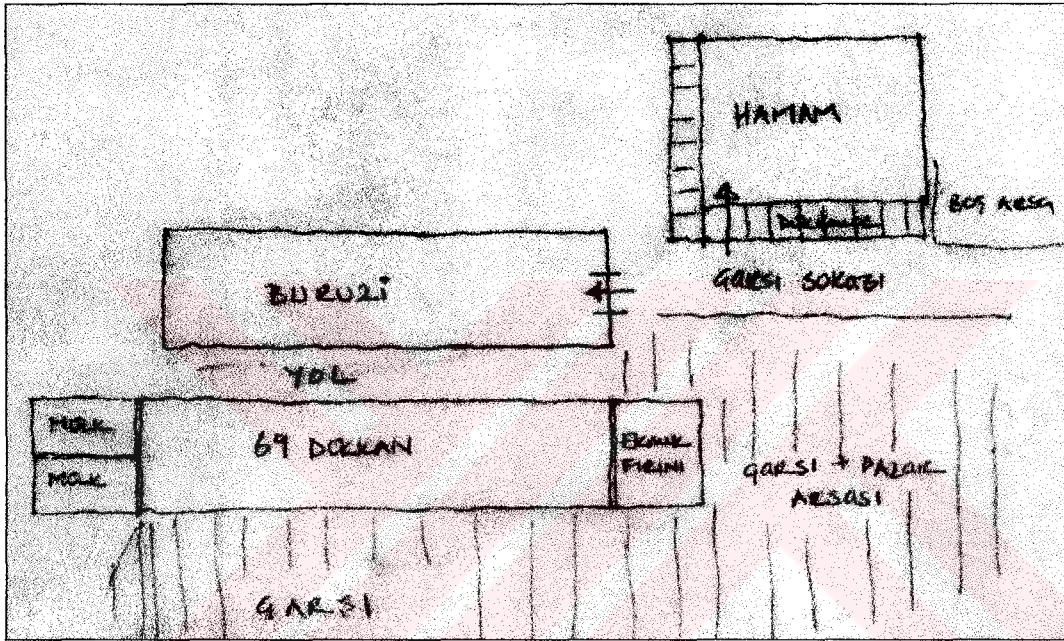


Figure 3.54. Interpretation of the article-II

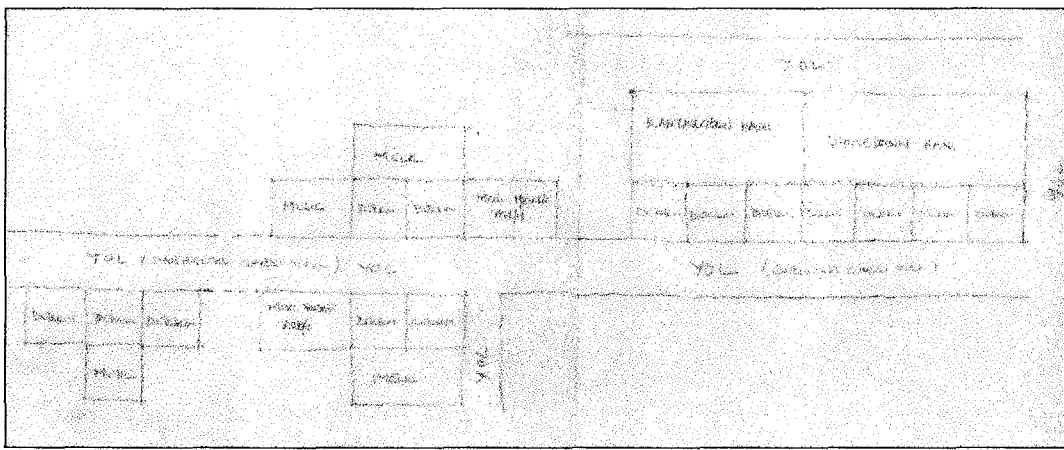


Figure 3.55. Interpretation of the article-III

These are the combination of the articles no:7, 8, 9 of the first foundation charter and 10. article of the third foundation charter. In these articles the shops, located on *Saraçlar Street*, were donated (Figure 3.55.).

And, Figure 3.56 shows the combination of the articles no 6 and 10 of the first foundation charter, which were on *Pabuççular Street*.

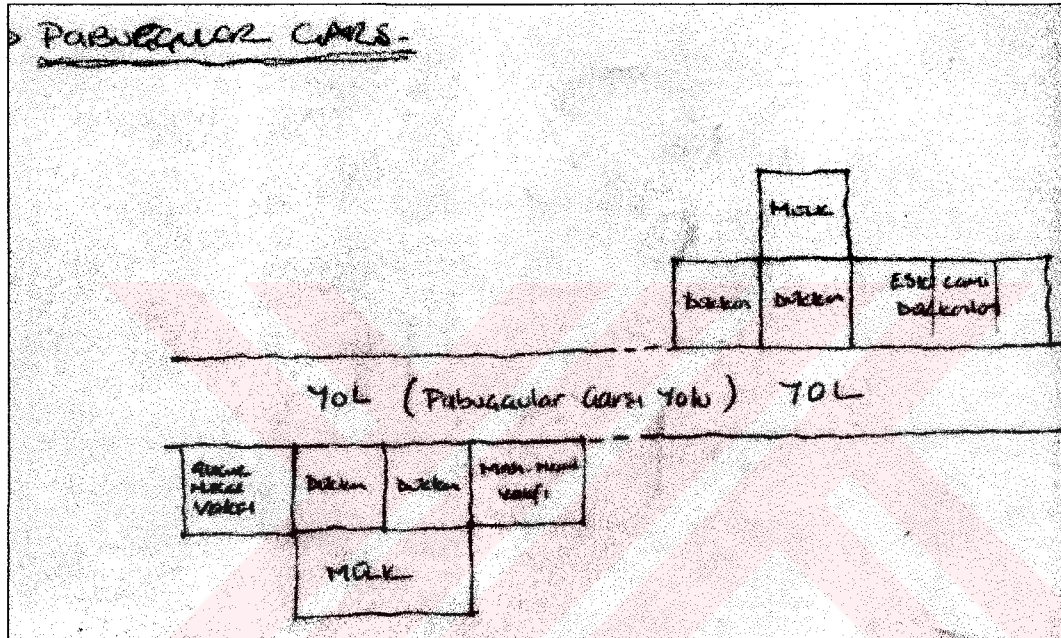


Figure 3.56. Interpretation of the article-IV

C. Evaluation of the Foundation Charters

It is understood from the information in foundation charters that Ramazanoğlu *Vakıf Çarşı* was a big commercial area which had different types of commercial buildings in different scales, such as; shops, hans, bazaar areas, factories like paint house, sesame oil mill etc.. And it can be said that it had unique features like being a commercial area surrounded with walls. It is understood that the commercial area was a restricted area. This is because of providing the security of the area.

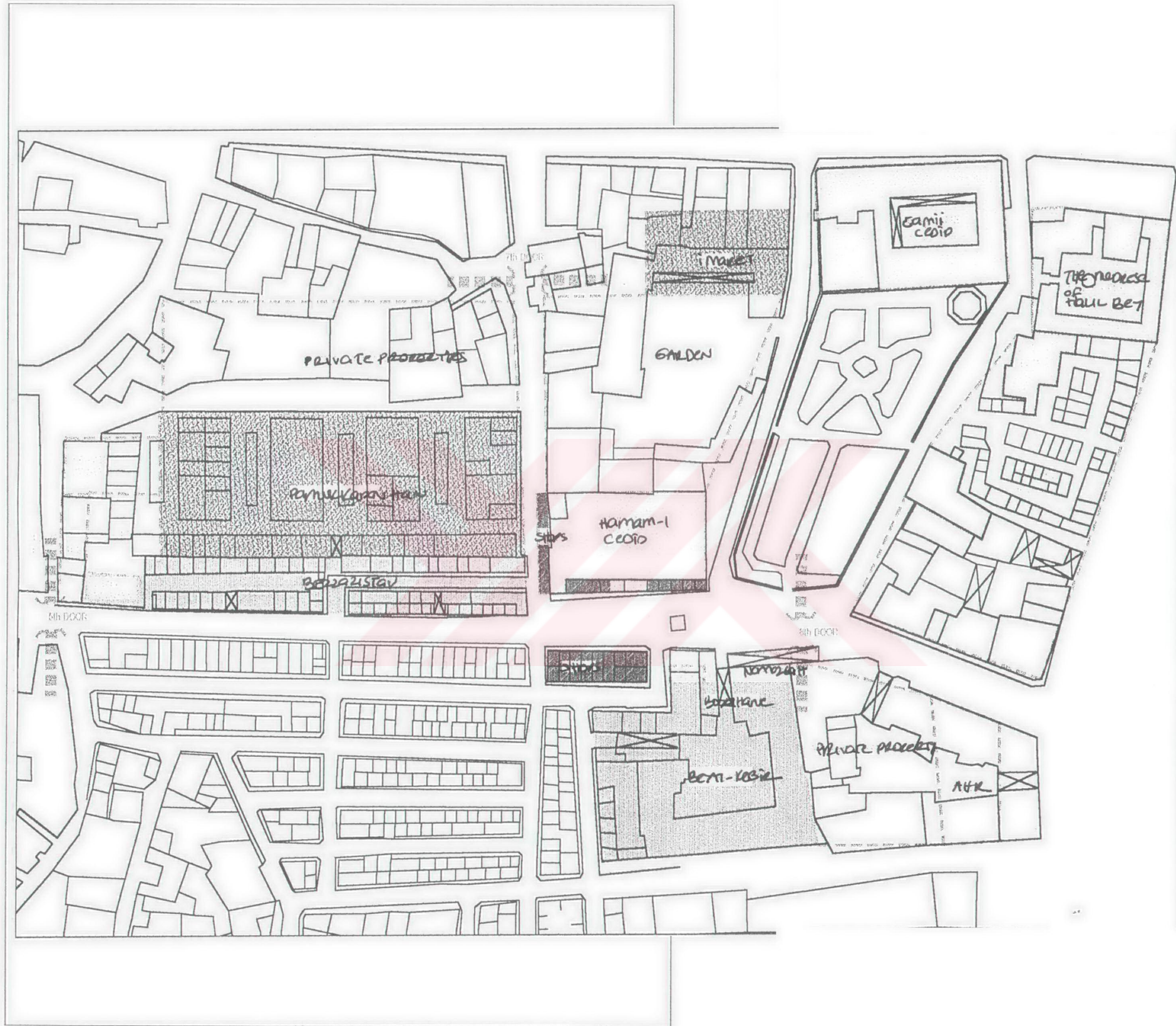
Although the commercial area belonged to a *vakıf*, it is not supposed that all of the buildings (or all of the shops in arasta pattern) were completely built by the *vakıf*. This is because, even if the shops in arasta pattern are similar to each other, they have some different features in details. And in the third foundation charter, it was mentioned that, the donater of the *vakıf* had constructed some of the buildings and he had also bought the other buildings or shops which were in the boundaries of the surrounded wall of the commercial area.

So it can be clearly said that even the arasta pattern of the Ramazanoğlu *Vakıf Çarşı* didn't constructed completely in once. This can be obviously seen in the architecture of the area. It is also understood from the foundation charters that the commercial area was firstly planned, then the constructions were realized during the time. Because, in the foundation charters, besides some shops, the shop lots were also donated. With this information, it is thought that there were some shops in the area and there were some empty lots which were planned as shop lots.

In general, it is understood from the foundation charters that, there were two commercial areas. And there were some streets which had named with the functions in the shops arranged on these streets. The commercial areas were mentioned as "Çarşı area" and "Pazar area". The streets were; "pabuççular street ", "saraçlar street " and "çarşı street "¹².

If the described commercial buildings are classified, two types of commercial buildings were found in the area. These were; small units of commercial buildings like some shops and some large scale buildings like hans, mills, boyahane... If shops are classified, 4 different descriptions about shops are seen. These are; first, the shops belonged to

¹² " çarşı street " still exist on the cadastral map of 1938 which is named " Ali Münif Yeğenağa Street " today.



METU
 MASTER THESIS IN RESTORATION
 "HISTORICAL DEVELOPMENT OF
 TRADITIONAL / COMMERCIAL CENTER
 OF ADANA AND A FINANCIAL &
 INSTITUTIONAL MODEL FOR
 PRESERVATION"

DRAWN BY TUNA AKAR
 SUPERVISOR: DOGAN ERGÜN MADRAN

OVERLAPPING OF THE ARTICLES WITH
 THE EXISTING CONDITION OF THE SITE

SHEET NO:
 SCALE

1:10 0m 5m 10m 15m 20m

Figure 3.57. Overlapping of the articles with the existing condition of the site

- In the place of Kapalı Çarşı, Bezzazistan located according to the foundation charters
- At the north of Kapalı Çarşı, Pamuk Kapanı hanı was found in the 16th century
- Çarşı and Pazar area may be the name of the area which is at the south of Ali Münif Y. street today.
- The location of the 3 doors of the commercial area might be like this; 8th door might be on Ali M. Y. street at the east of the clock tower, 5th door might be again on Ali M. Y. street at the west of the Kapalı Çarşı and 7th door might be on the street which is at the west of the Çarşı Hamam.
- The road mentioned as Çarşı Street in the foundation charters might be Ali M. Y. street

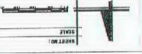
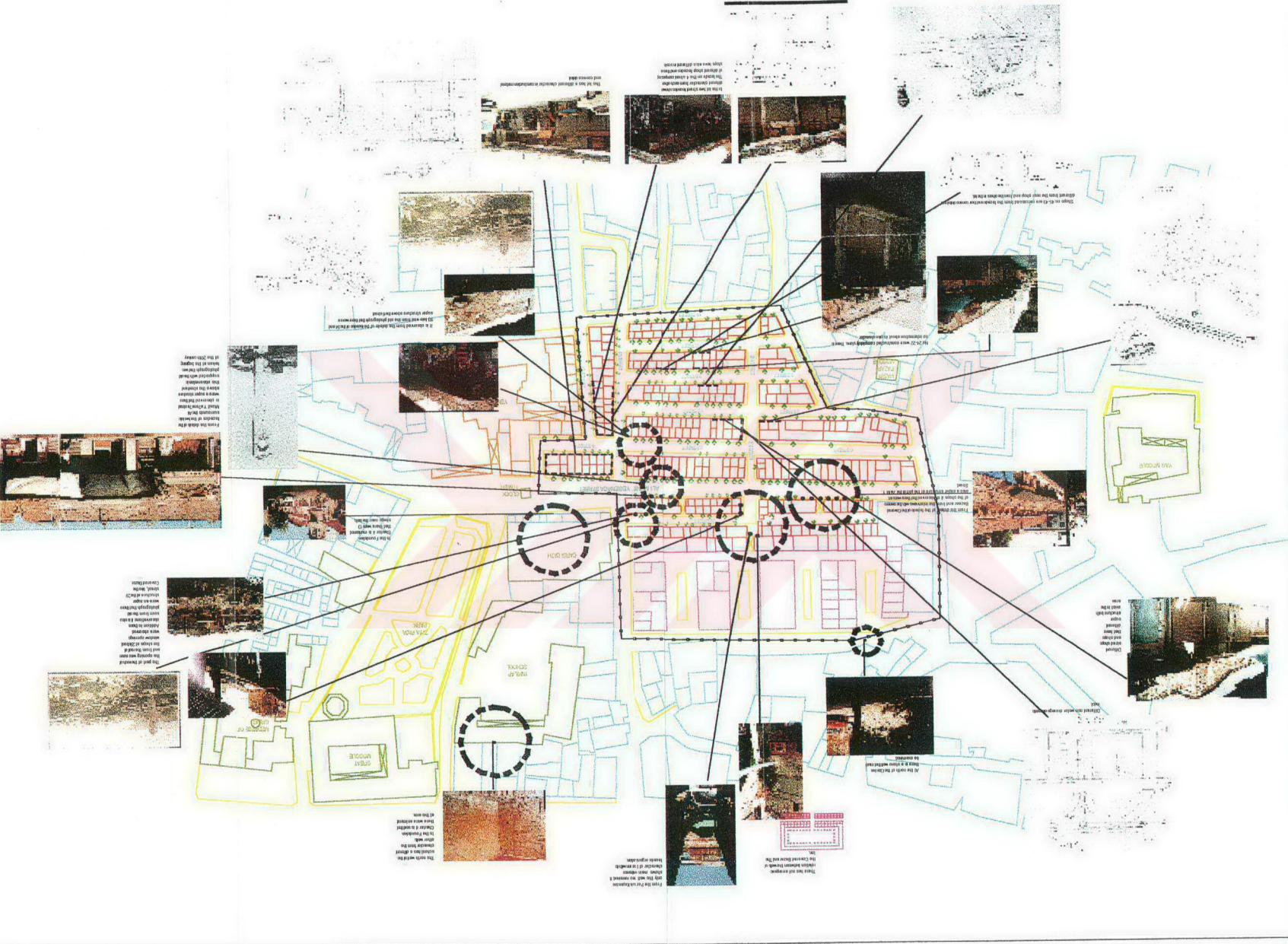
According to the site analysis which is done through the information taken from the foundation charters, some clues are found which can be useful for understanding the formation of the commercial area(Figure 3.58.). These are:

- If İnkilap school is examined, it is seen that the north wall of the school shows different character from the other walls of the school. It might be the wall of different building.
- In the foundation charters it was mentioned the numbers of the shops which were at the south of Çarşı Hamam is 13. Today according to the cadastral map, there are also 13 lots exist.
- When the shops on 29th street is examined, it is seen that the street has also similar character and had similar super structure (which was destroyed today) like Kapalı Çarşı.
- When the entrance of Gön Hanı (*Vakıflar Çarşı*) is examined, it is seen that it shows architectural features of a han entrance.
- When the joint place of the walls of Kapalı Çarşı and Gön Hanı is examined, it is seen that there are no organic combination between the stones of two walls. Thus it is understood that the buildings were

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MAP OF THE NATIONAL COMMERCIAL CENTER OF ARMUT

METU

THE ARCHITECTURE AND PLANNING INSTITUTE OF METU

ARCHITECTURAL STUDY AREA

ARCHITECTURAL PLAN OF THE ARMUT STUDY AREA

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not constructed at the same time, it can be seen that Gön Hanı was constructed before Kapalı Çarşı.

- The courtyard wall which is found at the south of the Gön Hanı (Vakıflar Çarşısı) might be an old wall belonged to Pamuk Kapanı Hanı or the surrounding wall of the commercial area. So it should be analyzed deeply.
- Yeni Han might be the big building(Beyt-I Kebir)mentioned in the foundation charter. But the date on the inscription panel of Yeni Han indicates 18th century, however it might be the repair panel. So, Yeni han should be examined in detail.
- On the cadastral map, dated to 1938, the name of Ali M. Y. Street is Çarşı Street which is also mentioned in the foundation charters.
- When Ali M. Y. Street and 6 street are examined, it is understood from the details that, there were a super structure on Ali M. Y. Street and on 6 street between the building lots 93 - 94. It is supported by the old photographs of the area.
- From the architectural features and details of the shops, it is understood that the construction of the commercial area was realized in sections.

There are some thesis which were studied the city and the commercial area. Yılmaz Kurt who studied "16th century History of Adana" city as a PhD. thesis, drew a schematic plan of the bazaar (Figure 3.59.). Another approximate boundaries of the bazaar was drawn by Duygu Oral in her master thesis which is "The physical Structure Of the Adana City in 16th century" (Figure 3.60.).

In the light of these analysis, the probable restitution of the site in general in the 16th century is tried to done (Figure 3.61.). According to this;

- in the place of Gön Hanı (Vakıflar Çarşısı) Pamuk Kapanı hanı was located. A plan of the han is drawn due to the general features of the hans in the 16th century.

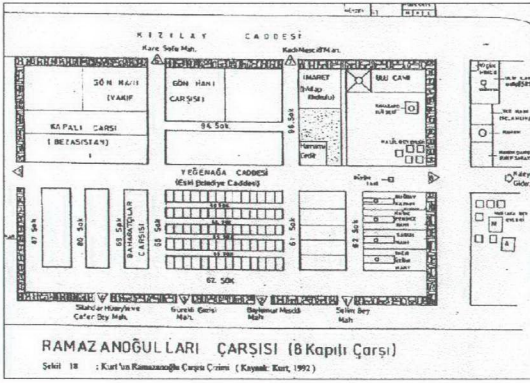


Figure 3.59. Ramazanoğlu Çarşısı, drawn by Kurt Y.
 Source: Kurt Y.(1992)



Figure 3.60. Ramazanoğlu Çarşısı, drawn by Oral D.
 Source: Oral D.(1996)

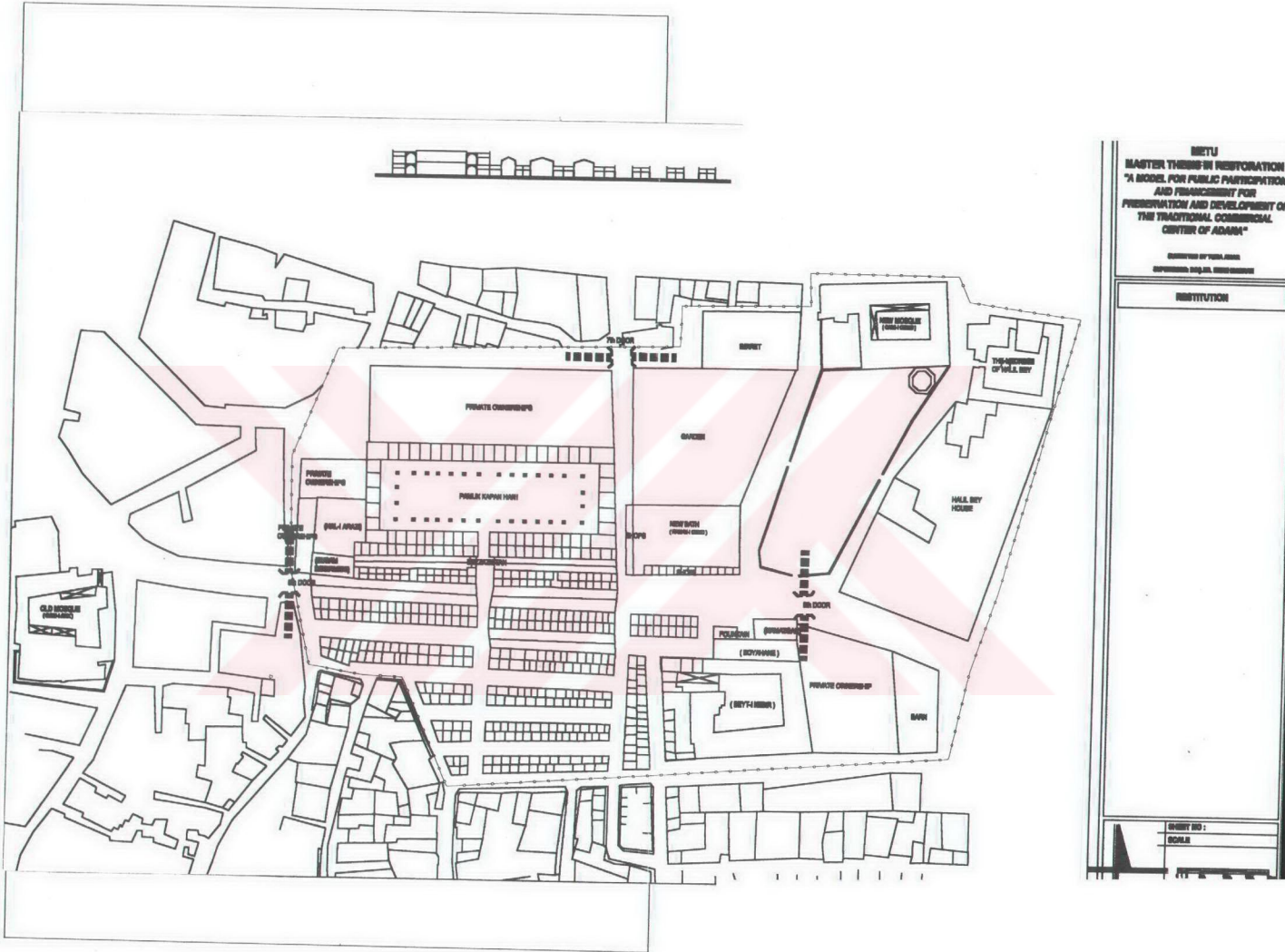


Figure 3.61. An approach towards the restitution of the site

- Bezzazistan was constituted with two buildings; Kapalı Çarşı and the section on 29 street.
- Imaret building was located at the place of İnkılap School.
- The original shop lots are drawn according to the cadastral map or if the map of some lots has changed, it is drawn according to the approximate original lot dimensions.
- The super structure of the streets are drawn. There are no super structure on the other streets. Because there are not seen any detail about the probable super structure. The super structures of the streets can be seen in old photographs of the city(Figure 3.62.)
- The boundaries of the commercial area can not be drawn as exactly as the drawing of Oral D. At the east, west and north, the boundaries might be like in the drawing of Oral but the south boundaries should be more larger. Because in the foundation charters it was mentioned some other areas like 300 sofa, an area for selling of animals, which is expected to be at the south of the shops.

3.2.3. Social Indicators of the Project Area

3.2.3.1. Ownership Pattern

According to the information taken from the local office of the Directorate of Deeds, four types of ownership are seen in the project area (Figure 3.63.). These are private properties belong to individuals, private properties belong to companies, properties belong to Ramazanoğlu *vakıf* and properties belong to Finance Office. And there are some lots which are shown as "not surveyed" in the legend, because of it couldn't find any information about these lots. When it is looked at to distribution of the legend in the project area, it is seen that from the total of 336 cadastral lots, 309 of them are private property, 7 lots are private property which belong to companies, 6 lots belong to finance office and 1 lot (whole of

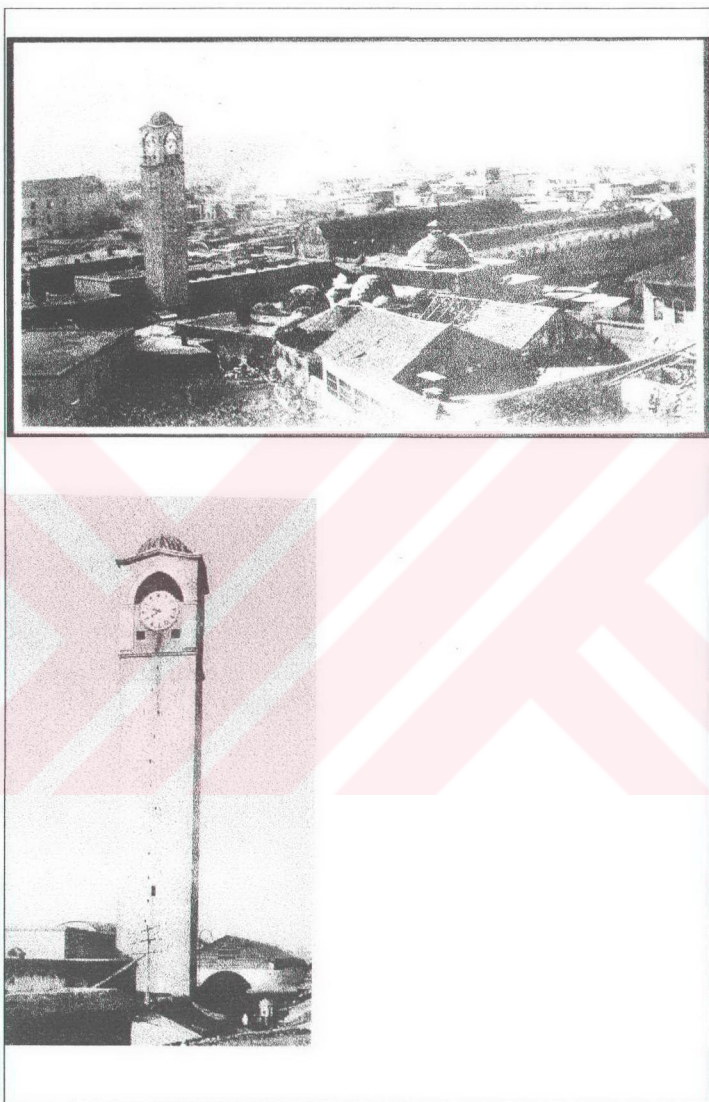


Figure 3.62. Old photographs of the city
Source: AFAD archive



Figure 3.63. Type of the ownership

Vakıf Çarşısı and the lots around the 29 street) belongs to Ramazanoğlu *Vakıf*.

The distribution of the types of the ownerships in the project area is; lots that are found at the south of Ali M.Y. street are generally privately properties. The lots belong to finance office are found in this area. Except 4 lots in *Kapalıçarşı*, the others are completely private property. The 4 lot in *Kapalıçarşı* are the properties of companies. The lots around the 29 street and complete of *Vakıf çarşısı* are owned by Ramazanoğlu *Vakıf*, that belong to General Directorate of Pious Foundations .

3.2.3.2. The Results of the Social Survey

If the preservation aims the participation of public (owners/users), the social pattern of the area becomes so important in the process. With determining the relation between the social and physical attitudes towards the preservation of the area, suitable solution can be formed which fits with the situation. With this point of view, to distinguish the socio- economic character of the project area, social survey was applied to the offices. In the survey, some groups of questions were asked for determining; the offices' identities, ownership patterns and relations, distribution of functions, number of workers, information about the offices, customers, behaviors towards the shops & environment, issues related with restoration and/or repair activities, level of interest to the history and to the preservation of the area.

The study bases on the offices in the project area which is a total number of 259. But the survey could be applied to 122 (47%) of them (Figure 3.64.). 87 (72%) of these offices that the social survey was applied, are found in traditional buildings, the rest 35 (28%) are in new buildings. Because of the survey couldn't be applied to the whole of the offices, from

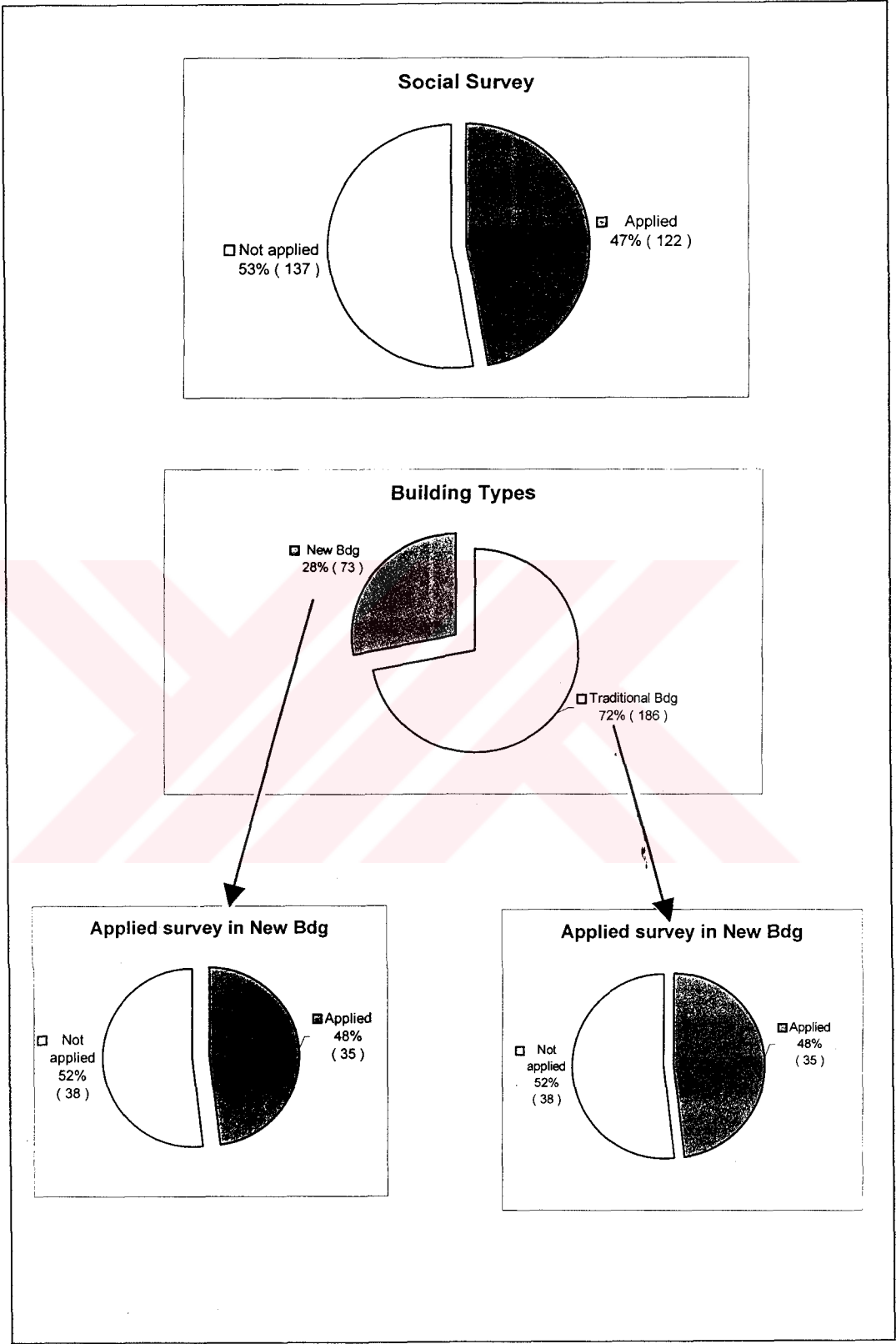


Figure 3.64. General information about social survey

the total of 186 (72% of the whole project area) offices found in traditional buildings, the survey was applied to 87 (47%) of them and to the 35 (48%) offices in new buildings from the total of 73, the survey was applied.

In 90% of the shops, it was interviewed with the boss and in 10% it was done with the worker.

A. Ownership

%73 (89) of the surveyed offices are used by the owners of the shop, whereas %27 (33) of them are tenants. 69% (61) of the owners are in traditional buildings and 31% (28) are in new buildings. When it is asked to the owner about how they owned the shop, the result is; %60 (54) of the owners owned their property by purchase and % 40 (36) said that they owned the shops from their family. If the owner-tenant distribution is examined according to the building types; 70% (61) of the offices in traditional buildings are owners where it is 80% (28) in new buildings (Figure 3.65.). All of the owners (owner of the properties) are from Adana, and 84% of the bosses are from Adana.

B. The Distribution of Functions

B.1. Features of Functions

In this group of questions, it is wanted to be determined the features of the functions in the offices (Figure 3.66.). Firstly, it is asked that if there is any production in their office. 67% (82) of the offices said "no" to this question and in 27% (33) of the offices said that there is a production. In 7 offices because of having a service function already, their answers are not evaluated. Secondly the function groups are examined. According to the functions in the offices some function groups and distributions can be seen. The function groups in the project area are; % 33 (40) of the shops have shoe production & sale function, % 8 (10) have copper/knife sale, % 7 (9) are jewelry and another % 7(8) have game equipment sale function. There

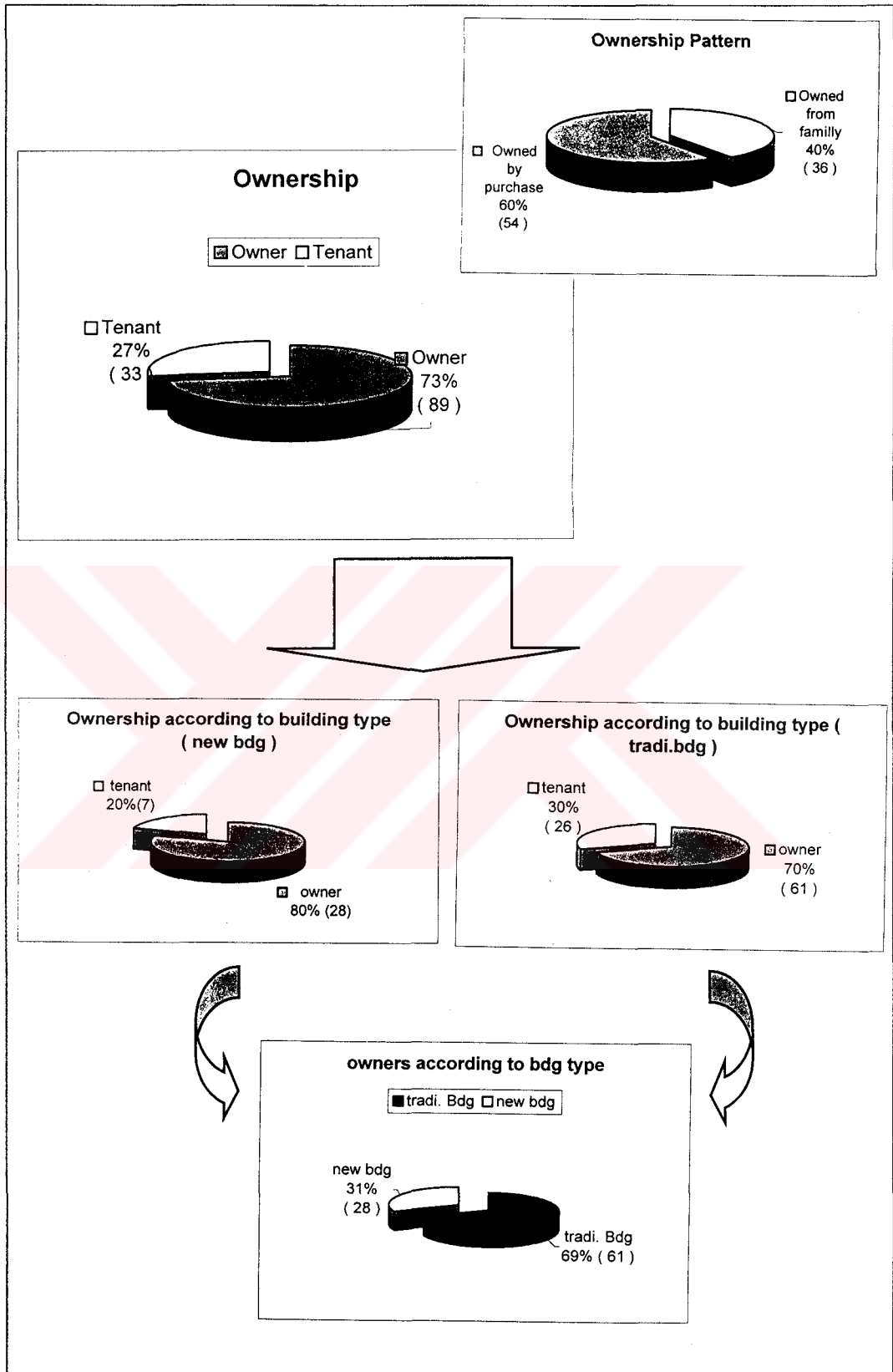
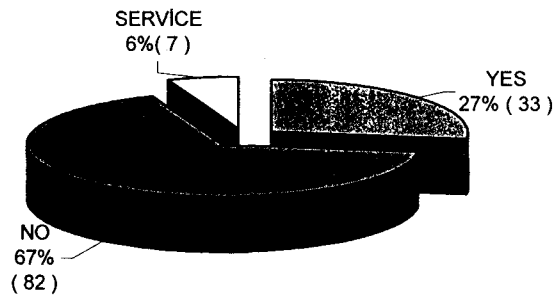
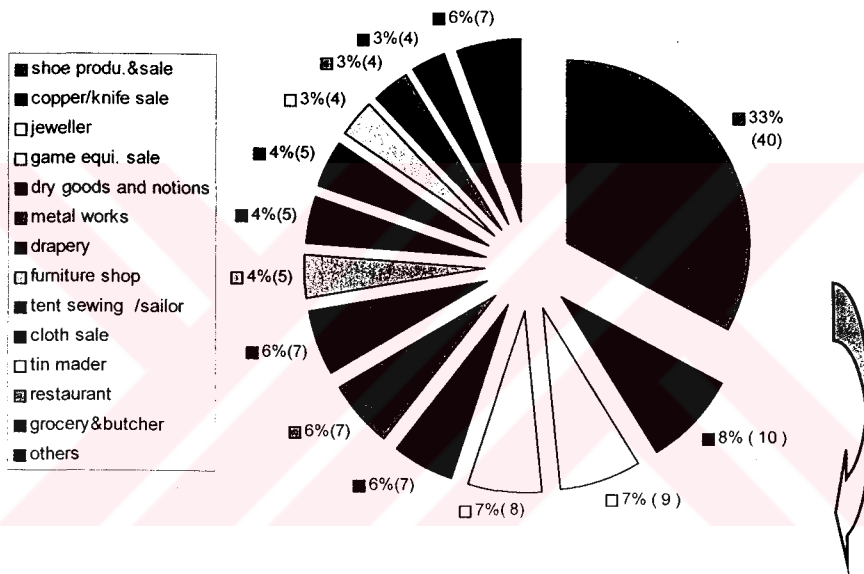


Figure 3.65. Ownership

Is there any production in the shop?



Function Groups



Shoe Production & Sale

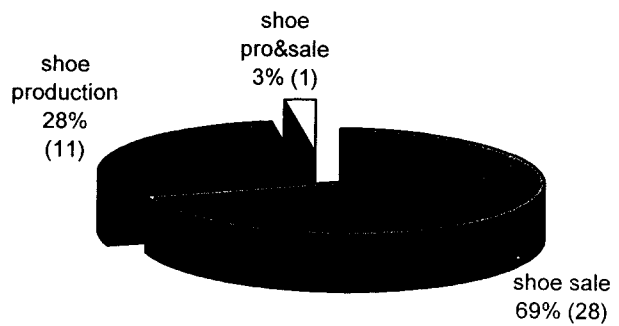


Figure 3.66. The distribution of functions

are three segments of % 6 that are; dry goods and notions, metal works and drapery. % 4 (5) of the shops in the surveyed area are the furniture shops, other % 4 segments are tent sewing/ tailors and cloth sale function. Also tin madders, restaurants, grocery & butchers are seen in the project area.

It is clearly seen that shoe production and sale function is widespread in the project area. If it is deeply examined, in 69% (28) of the shops only shoe sale, in 28% (11) of them shoe production and in 3% (1) of the offices both shoe production and sale activity are seen.

B.2. Selling type

When the selling types in the offices are studied, it is seen that 62% (66) of the offices have retail sale, 17% (18) have wholesale and the rest 21% (22) have both of the selling types.

C. Number of People Working in Office

A large amount of the offices, 67% (55), have only one worker and this is especially the boss. 23% (19) of the offices have 2 or 3 workers, where in 7 offices between 3 and 16 number workers are seen. This is because of the production activity in these offices. And 2 offices, these are the restaurants in the area, have more than 19 worker.

D. Information about the Offices

D.1. The factors effecting the location of the offices

In the another group of questions, information about the offices (Figure 3.67.) is taken. In the first question of this group, the factors effecting the location of the offices are wanted to be distinguished. 42 (36%) person said that "being together of certain groups of functions" is the effecting factor for them, 37(32%) said "ownership" and 13(11%) said because of the "commercial center character" of the area. 6 (5%) person answered the

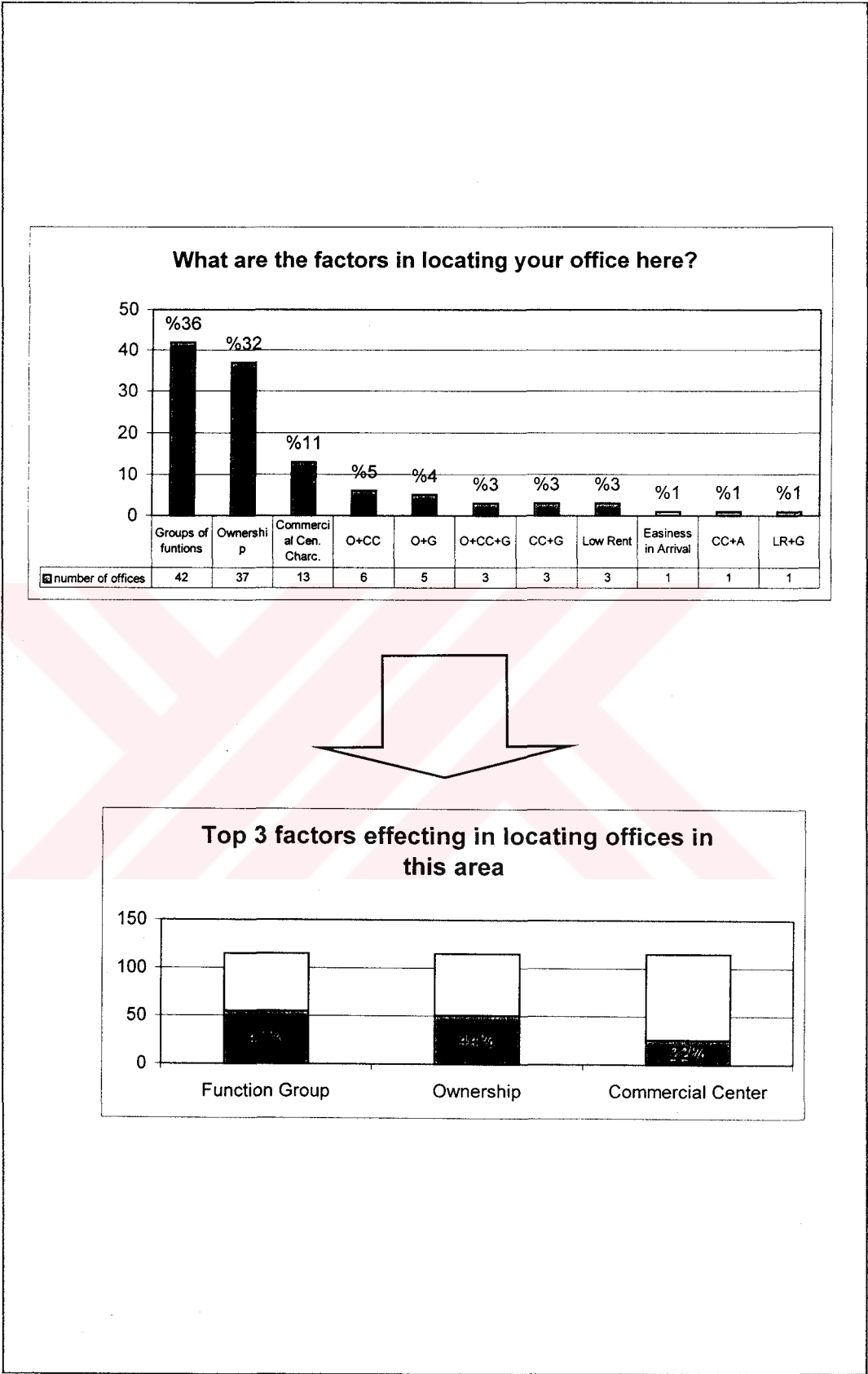


Figure 3.67. The information about the offices

question as; "ownership and commercial center factors" are important in locating their office there. 5 (4%) people said that "ownership and group of functions" are important factors for them. Whereas 3 (3%) people said "ownership, commercial center and group of functions" are the factors for locating their office there. 3 (3%) people said that they are looking for "commercial center character and group of function". Another 3(3%) said that "low rent" is the basic factor for them. 1person said "commercial center and easiness in arrival" are the factors for him, whereas the other 1 person said that "easiness in arrival" is the important factor for him and finally 1 person said "low rent and group" factors behaved an important role in locating his office there.

At the end the top three factors effecting the location of the offices are evaluated and it is seen that % 47 said "function group", % 44 said "ownership" and % 22 said "commercial center character".

D.2. Duration of the offices

With the question it is wanted to know the duration of the offices at the area, the answers are: % 24(29) of the offices have been locating there less 5 years, % 33(40) said between 5 and 20 years and % 43(53) of the offices have been there more than 20 years. In the next question, it is asked about the location of their old office, but only 13 person answered this question. 8 of them said that their offices were in this area before, 3 people said that their old office were located at near surrounding and 2 said different places in Adana as their offices were there before.

E. Customers

The sixth question group is about the customers. It is seen that 31% (36) of the people who answered the question said that their customers are from near surrounding (from the old city center of Adana), 9% (10) said that their customers are from the city. Only 2 people said that their customers are from out of the city. 36%(41) of the offices have customers from near surrounding and from the city, where 12% (14) said that their customers

are from the city and out of the city. The rest 10% (12) have customers both from the city and out of the city. Finally when the answers are evaluated, the result are; from the total of 115 answers, 46% have customers from near surrounding, 40% have from the city and 14% have customers out of the city.

F. Behaviors towards the Shop & Environment

F.1. General Tendencies

In the seventh question group, behaviors towards the shop & environment are wanted to be clarified (Figure 3.68.) To determine the general tendencies, it is asked that if they were pleased of their shop & environment. The results are; 47% (56) of the people said that they were pleased of both their shop and environment. From these 56 offices, 38 of them are in traditional building. 12% (14) said that they were pleased of their shop but not for environment. And 10 of them are in traditional building. Only 2 people said they were not pleased of their shop, but they were fond of their environment. These two are in new building also. 39% (46) said they were not pleased of both of them. From these 46 offices, 38 of them are traditional building and 8 of them are new building.

If the answers evaluated separately; 59% (70) are pleased of their shops but 41% (48) are not. 49% (58) indicates their satisfaction about the environment whereas 51% (60) are not.

F.2. Environmental Problems

In the second part of this question group, it is asked about the problems of the area (Figure 3.68.) 39% are complainant from the infrastructure and 29% are complainant from the traffic. These are the offices generally locates on the Ali Münif Yeğenağa Street. 19% of the people see the lack of maintenance and lack of restoration activities as the main problems of the area, where 4% indicate that the lack of presentation and environmental plan of the area are the problems. The other problems that are mentioned by the users are; non-existence of the enough shade elements, covering of the streets, not enough parking area and noise.

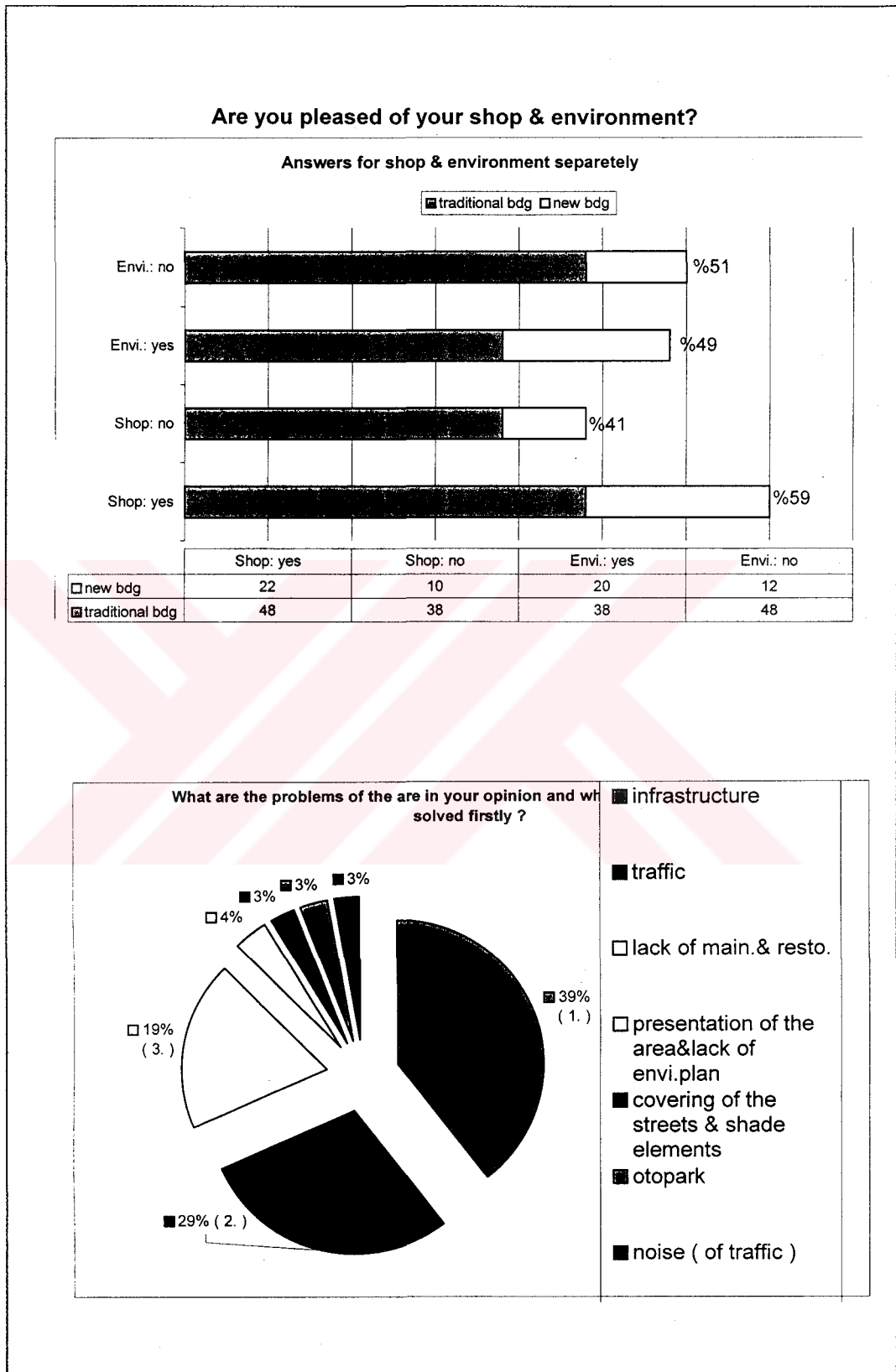


Figure 3.68. Behaviours towards the shop and environment

F.3. Problems Related with the Shop

In an another question, problems related with the shop are wanted to be determined. With this aim, firstly it is asked if their shop is sufficient for their business. 61% (67) said that it was sufficient and 39% (42) said it was not sufficient.

After this, the negative features of the shops are asked (Figure 3.69.). 36% (24) of the people said that the smallness of the shops is the negative feature. From these, 18 of them are in traditional buildings. 21% (14) said that the lack of maintenance of the shop is the negative feature for them, where nearly total (13) of them are in traditional building. 3 people who are living in traditional building said that both smallness and lack of maintenance are the negative features of their shop. Other 3 people said that smallness and not serviceable of the shop are negative, where 2 people said only the not serviceable feature. 28% (18) said that there were no negative features of their shop. The half of the people who said this answer are living in new buildings and the other half in traditional buildings. The top three answers are; 46% are complainant from the smallness of their shop, where 27% from lack of maintenance. Addition to this, 27% said there was not any negative features of their shop.

F.4. Tendencies about Going Another Place

In the last section of this question group, tendencies about going another place is wanted to be determined (Figure 3.70.) So it is asked if they want to go another place. The results are; 47% (53) said that yes to the question and 53% (59) said no. When the answers are evaluated according to the ownership; 85%(50) of the people who said "no" are owners and 55% (29) of the people who said "yes" to the question are owners. When it is asked to the people where they want to go; 40% (14) said that in this surrounding again, 49% (17) said that they want to go another place in the city and 4 people said they want to go to the industrial estate.

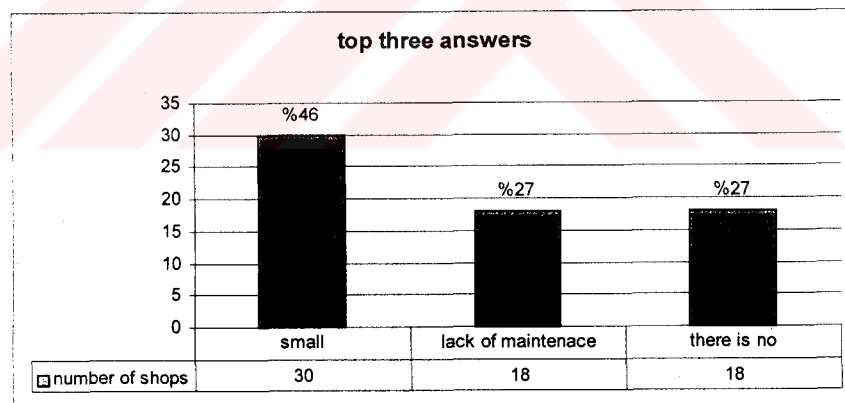
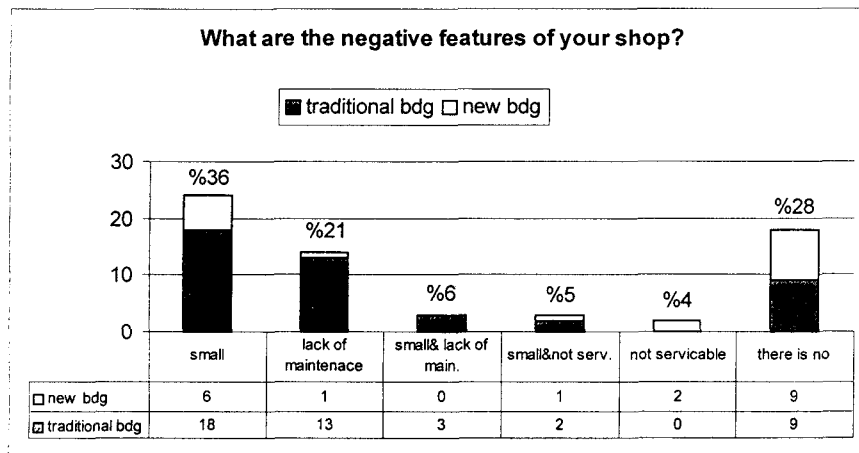


Figure 3.69. Problems related with the shop

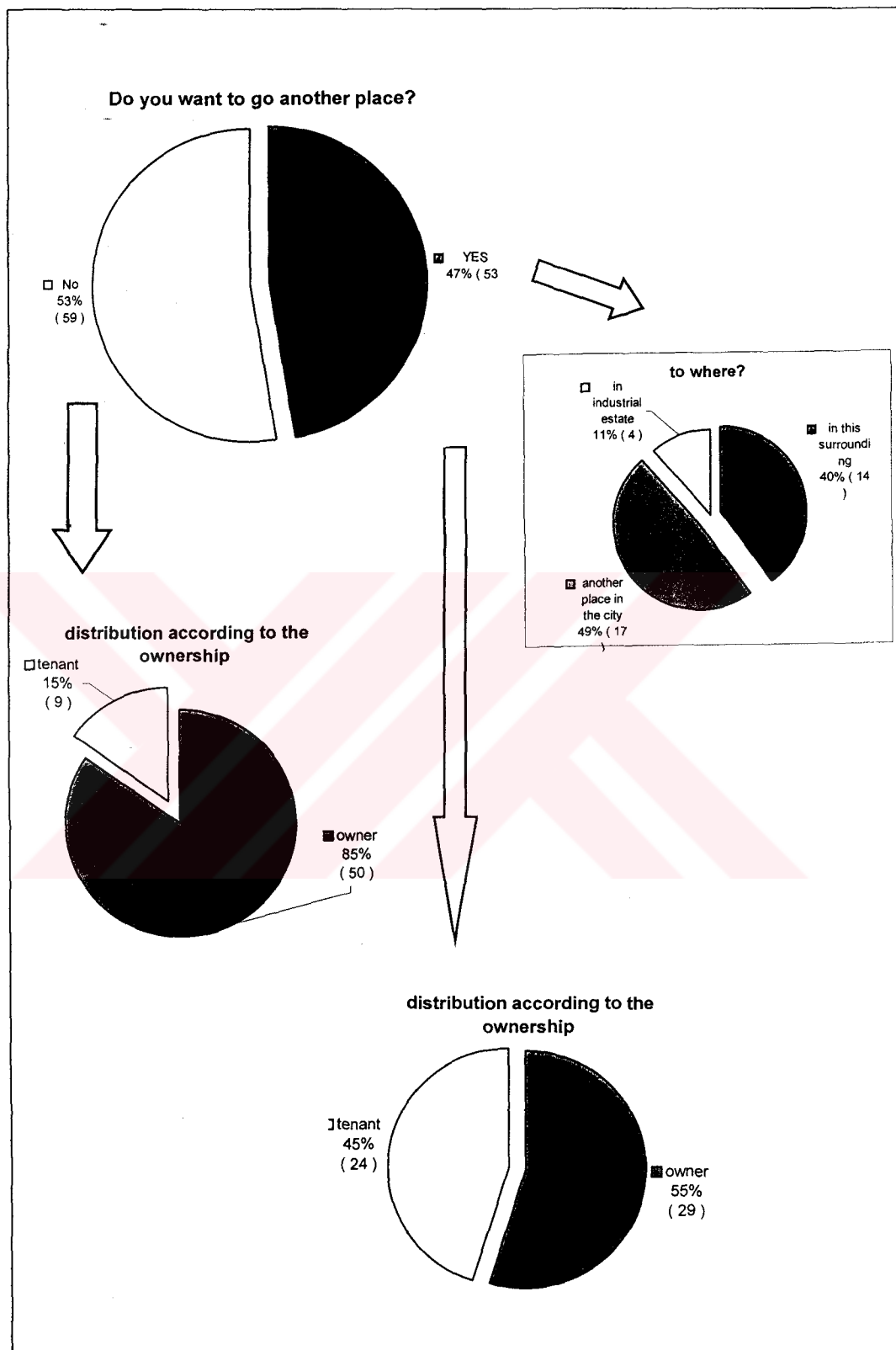


Figure 3.70. Tendencies about going another place

G. Issues Related with Restoration and/or Repair Activities

G.1. Types of Problem (Need of Repair)

In this part, it is asked if they need any repair and to where (Figure 3.71.). Only 31 people answered this question. 13 people said that they need repair to the superstructure of the shops for isolation problems. Again 13 people said they need repair but they do not mentioned where do they need repair. 2 people answered the question that they need repair for whole of the shop, and two indicated they need repair to the walls of the shop. Finally 1 person said they do not need any repair.

G.2. Realized Repairs

When it is looked at to the realized repairs in the project area, it is seen that groups do some repairs and individuals do some. Repairs done by 3 or 4 owners/users were generally done for isolation problems of the roof and for covering of streets for shade. Only 20 people mentioned that they done some repairs by group. These are; 7 people said that they had their roof repaired, 6 people indicates the superstructure of the street (these are the owners/users of the shops on 29 St.). 3 people done repairs together after the earthquake in 1998.

When it is looked at to the repairs done by individuals, it is seen that 19 people answered to this question. 8 people said they done some interventions to the superstructure only for isolation, 7 people said that they done interventions for decoration purposes. 3 said they done some reinforced concrete interventions like columns, mezzanine floor. Only 1 said they removed the wall between the two shops for usage.

G.3. Reasons for not Repairing

It is asked that what were the reasons that prevent them from repairing, the results are; 61% (20) of the answers are "because of legal reasons", 24% (8) of them are "economic reasons" and 15% (5) are "because of economic and legal reasons".

G.4. Behaviors of the Tenants

It is asked to the tenants that what they done for rehabilitation of their shop, only 8 people answered the question. 5 people said that they could only

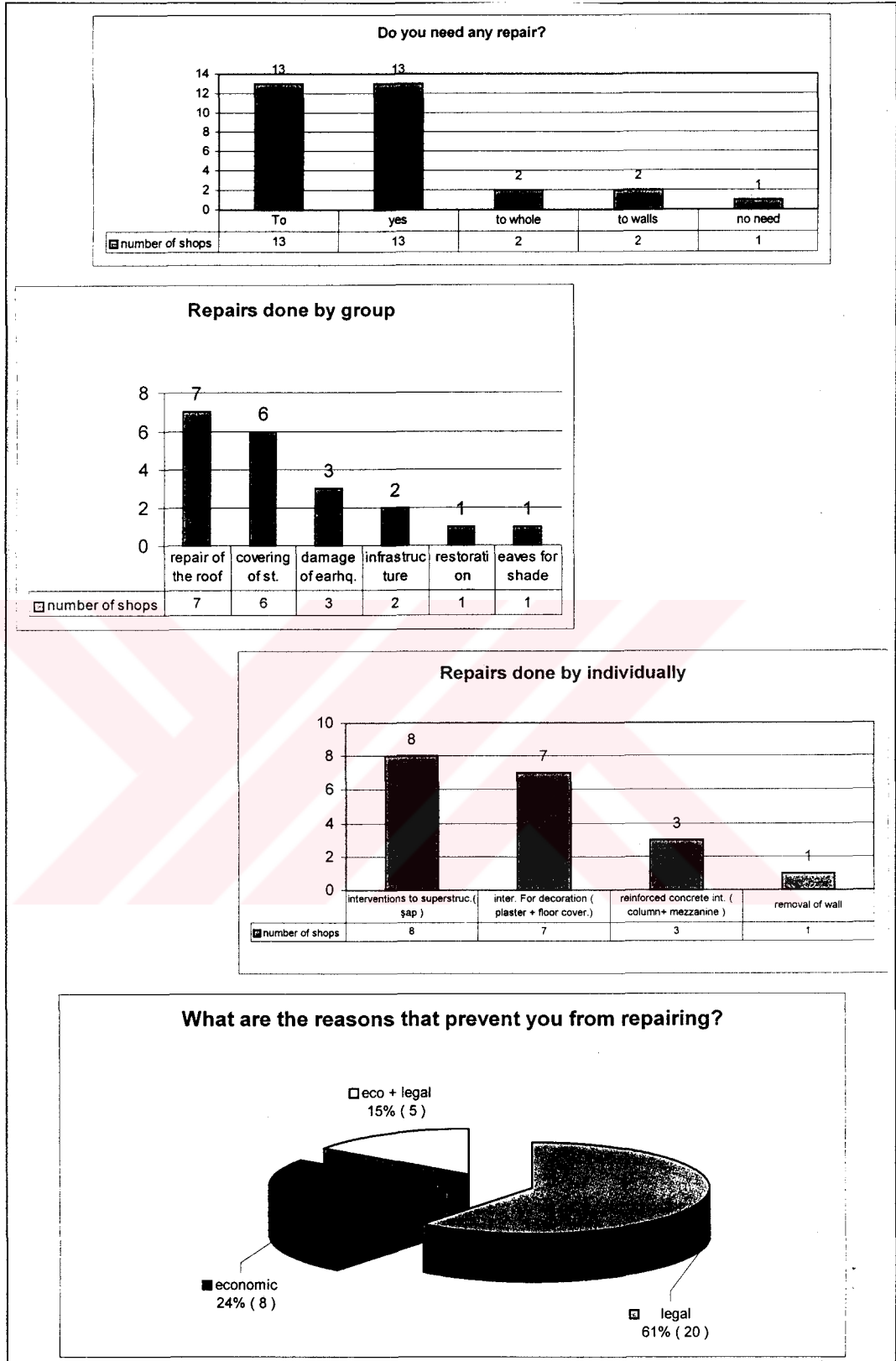


Figure 3.71. Types of problem

done minimum interventions and 3 people said they didn't do anything. When it is asked, if the owner contribute to repair expenses, only 11 people answered the question and they said "no".

H. Level of Interest

H.1. Knowledge about the History of the Area

To understand the peoples' knowledge about the history of the area, it is asked if they know something about the history of the area the are living. The results are; 34% (41) of the people interviewed in the area have an opinion about the history of the area, but 66% (81) of the people do not have any opinion.

H.2. Tendencies about Preservation

In this section it is asked that if they think these buildings have features to be preserved (Figure 3.72.); 62% (73) of the people said "yes", 38% (45) of the people said "no" to this question. Afterwards the answers are evaluated according to the building types. It is seen that 77% (56) of the people who said yes to the question are living in traditional buildings, and 23% (17) of the people who said yes, are living in new buildings. 63% (31) of the people who said no are in traditional buildings and 37% (18) of the people who said no are living in new buildings.

H.3. Knowledge about Procedure

In the first question of this section, it is asked if they know how and where they require for a legal restoration process. It is understood that 69% (37) of the people don't know anything about the process, and 31% (17) of the people know the process.

In the second question, it is asked if they know where they could take credits for a restoration. The results are; 90% (47) of the people don't know about where they could take credits, 10% (5) know something about the credit mechanism.

When it is asked if they have ever require for a legal restoration process, it is seen that only 17% (13) required for a legal restoration process, the rest, 83% (62), have not ever require for a legal restoration process .

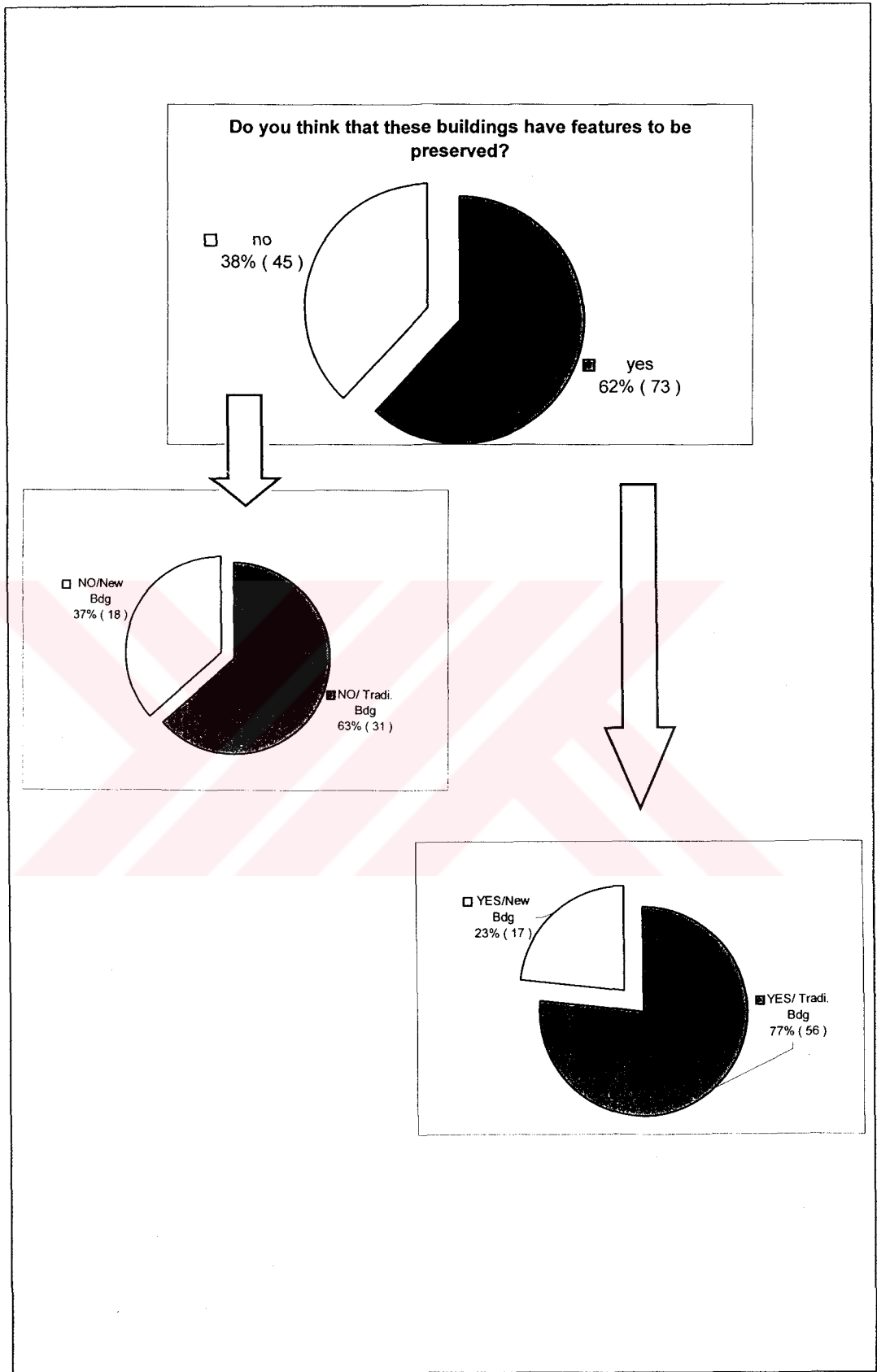


Figure 3.72. Tendencies about preservation

H.4. Participation

In this section it is firstly asked that if they have any association or group with the trades there, 94% (83) said "there is no" and 6% (5) said "yes" to the question (Figure 3.73.). The people who said "yes" are found in Kapalı Çarşı. In the second question, it is asked that if it is possible to take decisions together by the trades there. The answers are; 39% (43) said that "yes" to this question and 61% (67) said "no". In the last question, it is asked that if they come together when the government or any organization give credit for restoration. 52% (45) of the people who are interviewed with said "yes" and 49% (43) of the people said "no" to the question.

3.2.3.3. The Interpretation of the Social Structure of the Project Area

With the results of the social survey, the picture of social structure of the project area is determined. The socio-economic character of the area is more important for the preservation of the area, because legal and physical necessities of the situation require an integrated preservation process. So when the results are interpreted;

It is seen that the owners generally use the area. Nearly 3/4 of the traditional buildings are used by the owners. These are important inputs for the participation model.

When it is looked to the functions in the area, it can be said that shoe production & sale activity is main function seen in the area. This is because of the shoe factories that are found at the south of the project area. Although the area is known as " Bakırcılar Çarşı- Kazancılar Çarşı (traditional functions related with copper, tin made)", these functions; copper good sellers, tin makers are minority in the area now. And the production in the offices and wholesale selling types in the offices are began to change the character of the area.

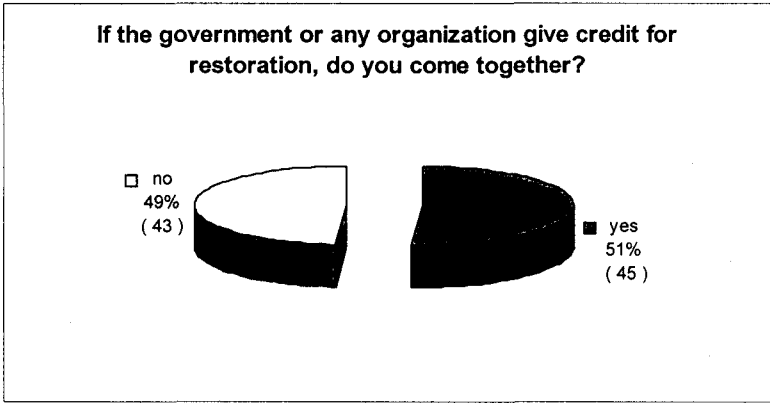
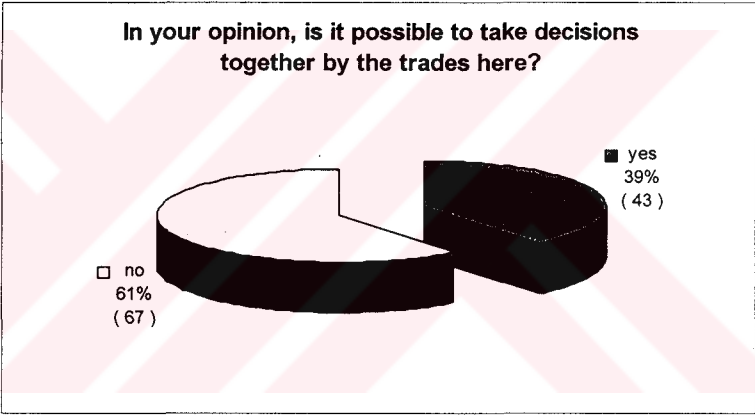
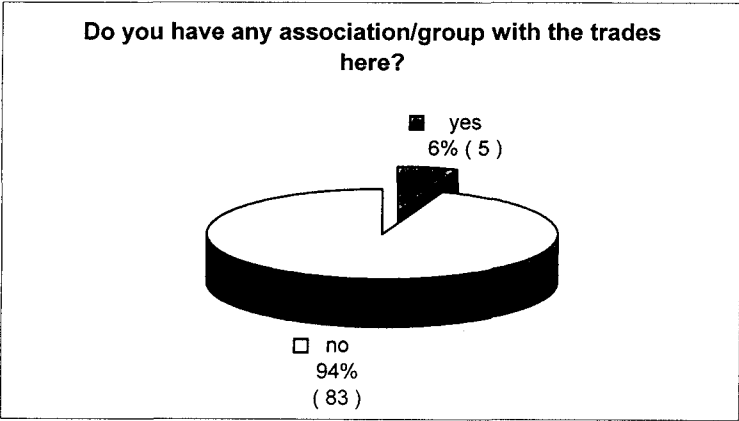


Figure 3.73. Participation

Generally the owners of the offices has prefer the area because of being together of the same functions and being the owner of the shops. And nearly half of the offices in the area, have been there more than 20 years. It can be said that, while nearly half of the people in the area are pleased of their shops and environment, the rest aren't. In general, infrastructure, traffic and lack of maintenance are seen as the main problems of the environment. And the users complain about the smallness of the shops. It is seen that the users are generally faced with isolation problems on the superstructure of the traditional buildings. And repair activities have been done against to this problem. The main reasons preventing them from repairing are; legal and economic reasons. In the area most of the people do not have an idea about the history of the physical environment around them. But more than half of the people think that these buildings should be preserved. However most of them don't know anything about the process of preservation. At the end, if there will be a restoration activity in the area, half of them will participate to the process.

3.2.4. Legal Status of the Area

3.2.4.1. Registration Status of the Buildings in the Project Area and Near Surrounding

According to the information taken from Regional Council of General Directorate for Preservation of Cultural and Natural Properties that the oldest decision about the buildings in the project area is, the registration decision no 1712 dated to 26.11.1961. With this decision all the lots in the project area were registered. And it is said that these mentioned shops hadn't be destroyed, only the repair activities could be permitted. The following decision about the area is the urban archaeological site decision, no: 1807 dated to 21.04.1994. After that, on 30.06.1998 Conservation and Development Plan was accepted. The plan decision about the area is Historic Urban Site.

Thus it can be said that all the buildings in the project area have registered. *Vakıf Çarşısı* (Gön Hanı) is also recommended for being registered according to the Conservation Plan. The new buildings in the area at the south of Ali M. Y. Street, were illegally constructed buildings by destroying the registered traditional shop units.

At the near surrounding, a lot of registered monumental buildings exist. These are; Ulucami and its tomb, the Madrasah of Ulucami, the bath of Ramazanoğlu Konağı which is adjacent to madrasah, Tuz Hanı Area (the area between the Ulucami Madrasah and Ramazanoğlu Konağı), Ramazanoğlu Konağı (Halil Bey House), Çarşı Hamamı, The Clock Tower, İnkilap school, Yağcamii and its madrasah, Hasır Pazarı Camii are the registered buildings at the near surrounding.

3.2.4.2. The Related Information of the Conservation and Development Plan of Adana

The conservation Plan that was prepared in 1998, is an important step for preservation of cultural heritages in Adana. The plan involves a big area that locates at the west of Seyhan River and at the south of the E-5 highway. It includes residential areas, like Tepebağ, Kayalıbağ and Sarıyakup Quarters, traditional commercial area and monumental buildings, like Ulucami and Yağcami complexes.

It is mentioned that the plan area has changed during the time and do not show homogenous features now. With this point of view the basic strategies of the plan are; to take contrary functions out of the area, to rehabilitate the residential and commercial fabric and to give new functions, to transform the area to the cultural and historical center of the city and to take the green pattern, at the border of Seyhan river, to the inside of the plan zone.

With this aim plan decisions determines the historic urban site, the archaeological site and the buffer zones in the boundaries of the plan area. The plan determined the decisions in site scale and in building scale. The plan's main decision for the site is to preserve the historic trade center and Akün Street as a prestige street where it is the first street pattern of the fabric and has preserved most of its architectural values. It is also said that Tepebağ, Kayalıbağ and Sarıyakup Quarters have features to be preserved in which residential functions still continue. In the plan the regulations for new constructions in the plan area are not restricted. It is also taken some decisions about illegal buildings and monumental buildings in the plan. The regulations about historic urban site , archaeological sites and other areas are taken in the plan.

According to the plan some areas are determined as SPA (Special Project areas) where the decisions which are taken at 1/1000 scale are not enough for these areas, so the plan requires detailed studies and projects for these areas. In this study only the SPAs which are in the project area are examined.

In the plan, the project area is divided into three SPA (Figure 3.74.) The zone at the south of the Ali M. Y. St. is one group (SPA 4.3), Kapalıçarşı and its continuation on the 29 St is the other (SPA 5.2), and Vakıflar Çarşı (Gön Hanı) is the another SPA (SPA 5.1). The main decision about these SPAs is suggesting an integrated conservation.

The definition of the SPA:4.3 in the plan decisions is; *involves the area of arasta*, SPA:5.1 is defined as: *the area that is at the north of Kapalı arasta* and SPA 5.2 is defined as; *arasta*.

According to the plan decisions and its explanatory notes the regulations about the areas are:

The regulations for SPA 4.3 are determined as;

- It is mentioned that the area has to be preserved with an integrated conservation activity and the individual initiatives shouldn't be accepted. The explanatory notes brings an explanation to the decision that the units of a building lot which are on the same street can be projected and restored separately.
- A cooperative is suggested for the area to organize the conservation process completely. It is suggested that the Local Authority can pioneer to this activity.
- It is mentioned that the illegal buildings and the additions to the traditional units should be removed.
- The functions which can give visual and physical damage to the traditional units should not be permitted.

The regulations for SPA 5.1 are determined as;

- it is mentioned that the area is used under capacity
- new construction can be permitted by the plan decisions and its orders are determined
- the trees in the area should be preserved according to the plan decisions.
- If the new construction isn't preferred, the suggestion about the interventions in the existing built-up area for being in harmony with the surrounding are indicated.

The regulations for SPA 5.2 are determined as;

- an integrated conservation of the arasta is mentioned and it is said that the individual initiatives shouldn't be accepted

So it can be said that an integrated conservation should be realized according to the plan decisions. But the partial activities although includes a building lot which is mentioned in explanatory notes are not acceptable for the preservation of the area. Because of the architectural features of the

area, the projects (measured drawings, restitution and restoration) should be prepared for the complete of the area and main decisions about restoration and implementation processes should be taken for the area to provide unity in implementations.

It can be behaved separately to the SPA 5.2, because the area has different architectural features from the others.

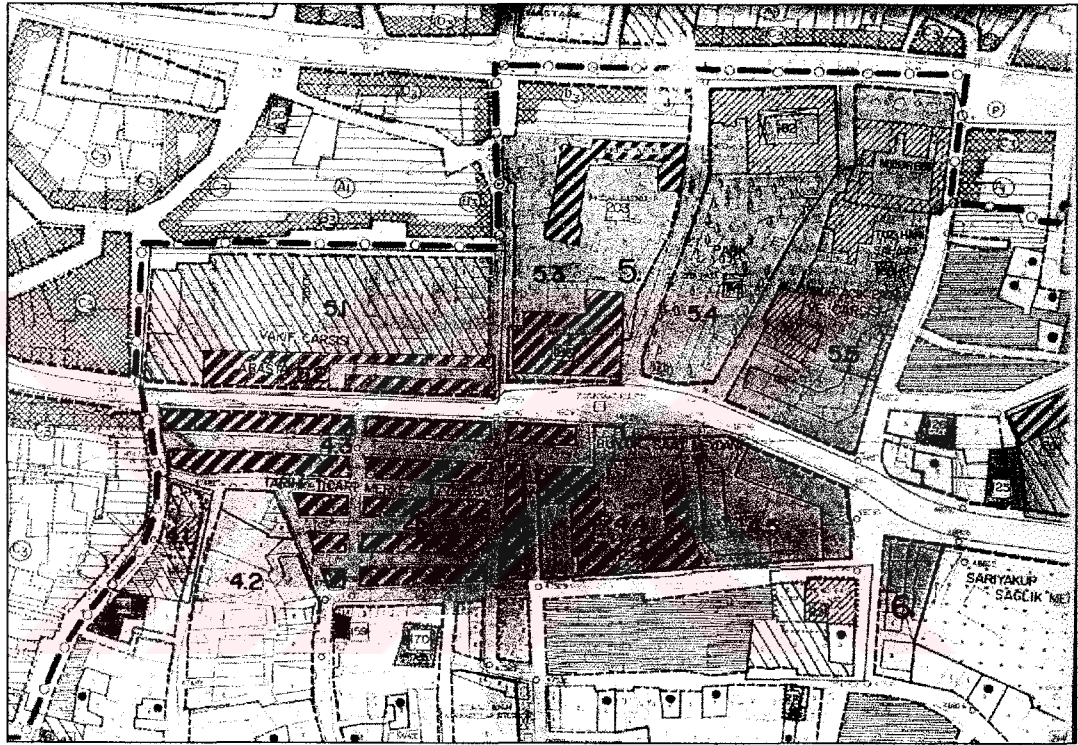


Figure 3.74. The Project Area in Conservation Plan

3.2.4.3. The Applications and The Decisions About The Buildings in The Project Area

The general applications about the shops in the project area to the Regional Council of General Directorate for Preservation of Cultural and Natural Properties were for taking permissions to sell or rent the buildings. Also 6 lot in building lot no 96, applied to the council for repair request after

the earthquake in 1998. And there were some requests for demolishing the old building to construct the new. Beside these, there are some decisions taken by the council about the illegally constructed buildings in the area.

3.3. EVALUATION OF THE PHYSICAL STRUCTURE OF THE PROJECT AREA

In the evaluation stage of the study, some of the information is overlapped to determine the relations and to determine their reflections to the physical area. The information which are overlapped are; cadastral map, existing situation of the project area and the original pattern. With the point of view that the study aims a participation model for preservation and development of the area, original pattern for preservation of traditional buildings, cadastral map for the participation process (in conservation activity, only the owners are authorized from their properties in the legal structure) and existing situation for the reflection of the needs of the physical and social structure of the users today, are important in the conservation process. So by overlapping these information, the problems for the preservation and the institution processes can be seen.

It is also the typology of the new buildings in the project area are done for determining the interventions to the new buildings during the process of development of the area.

First of all, the existing situation and cadastral map are overlapped and the relations are examined. The overlapping of the cadastral map and the existing situation of the area gives the problematic condition of the project area (Figure 3.75.). It is seen that generally three group of interventions are seen. These are; using of one cadastral lot by one office, using of one cadastral lot by more than one office (division of cadastral lot for usage),

MEU
MASTER THESIS IN RESTORATION
AND FINANCEMENT FOR
THE TRADITIONAL COMMERCIAL
CENTER OF ADANA
 SURVEYOR: DOĞAN ERGEMERKAN
 SHEET NO. 104

OVERLAPPING OF EXISTING SITUATION
AND CADASTRAL MAP

one cadastral lot= one shop	one cadastral lot= many shop	one cadastral lot= one shop
one cadastral lot= two shop	one cadastral lot= three shop	two cadastral lot= one shop
one cadastral lot= two shop	one cadastral lot= many shop	three cadastral lot= one shop
one cadastral lot= one shop	one cadastral lot= one shop	four cadastral lot= one shop
one cadastral lot= one shop	one cadastral lot= one shop	five cadastral lot= one shop
one cadastral lot= one shop	one cadastral lot= one shop	six cadastral lot= one shop
one cadastral lot= one shop	one cadastral lot= one shop	seven cadastral lot= one shop
not surveyed	not surveyed	out of survey

SCALE
 SHEET NO. 104

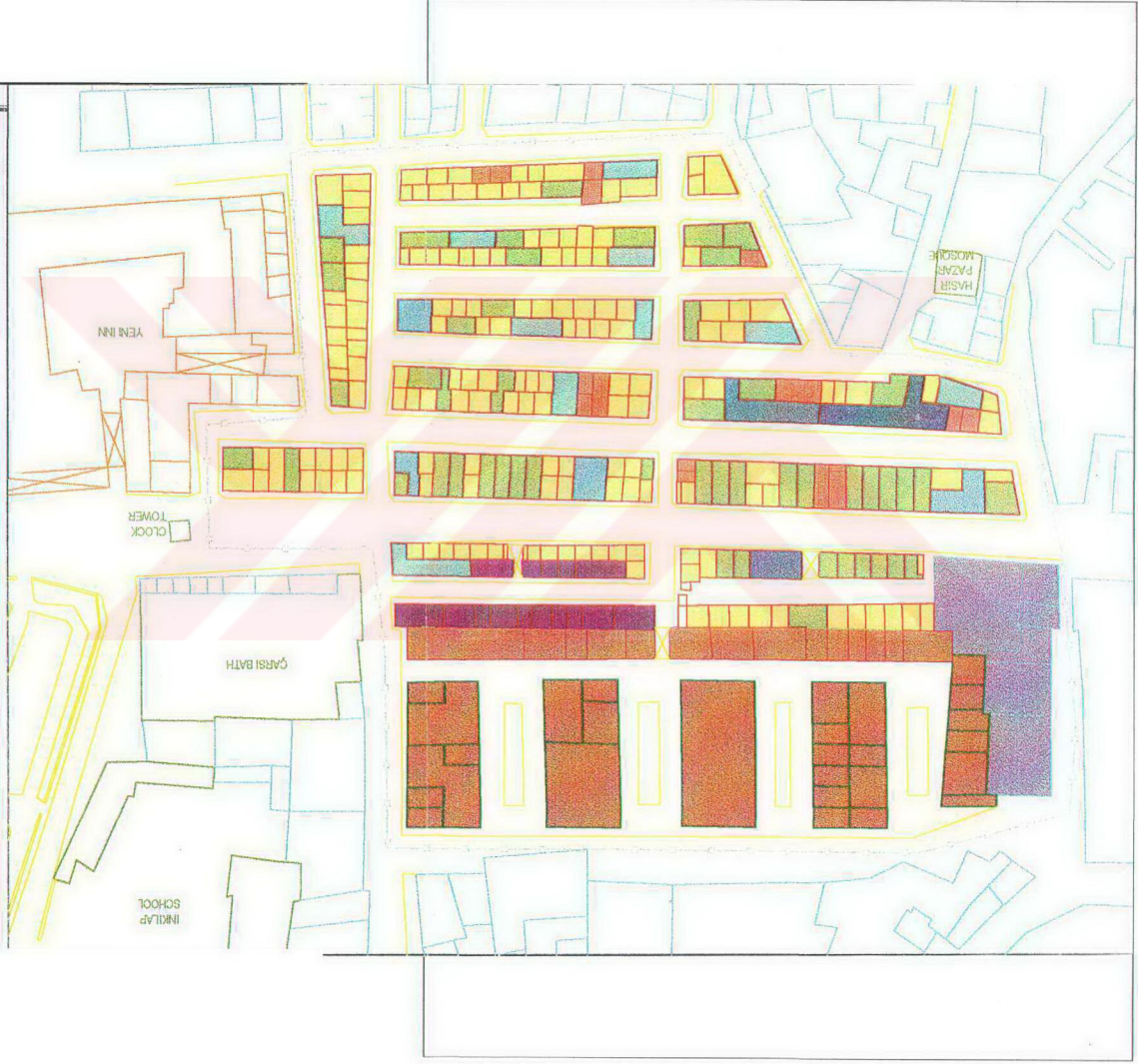


Figure 3.75. Overlapping of the existing situation and cadastral map

using of more than one cadastral lot by one office (combination of cadastral lots for usage).

It is seen that nearly % 50 of the lots are divided or combined for usage or for some another purposes. In other words, the picture of the area is; % 50 of the offices in the area does not use cadastral pattern of the area. And it is useful to mention that this cadastral map is not reflects the original position of the area.

When the original pattern and cadastral map are overlapped to determine the changing in the cadastral pattern during the time, there are three groups classified (Figure 3.76.). These are; first, one original lot is still one cadastral lot today, second group is combined lots which two original lot is one cadastral lot today. Third group is divided lots that one original lot is two cadastral lot today. It is seen that 13 cadastral lot are formed by the combination of two original lots and 20 cadastral lot are formed by division of one original lot into two. It is seen that most of the changing are seen in the lots which are found at the west of the project area.

The existing situation and the original pattern are overlapped for determining the relation between the original units and the usage. It is generally seen in the site survey that the original units are not sufficient (in means of m²) for the existing functions in the area. So, when the existing situation and the original pattern are overlapped, there are four groups seen (Figure 3.77.). First group is using of one original lot by one office, second group is the combined lots for usage. In this group, generally two or more original lot are used by one office. In the third group, it is seen that one original lot are used by two offices. And the last group is the enlargement of the original lots during the new constructions.

It can be said that the general view of the area is, the original lots are not fit with the existing functions in the area. Because it is seen that more than 50% of the original lots are combined and used by one office.



Figure 3.76. Overlapping of the original pattern and the cadastral map



Figure 3.77. Overlapping of the existing situation and the original pattern

For determining the interventions towards the new buildings, the typology of the new buildings are done. There are four groups are determined. In the first group, the buildings which are not in harmonious with the area with its storey number, mass and elevation characteristics, are found. 33 new buildings are found in this group. The second group is the buildings which can be harmonious with the area by some interventions to the mass and façade organization. There are 12 new buildings in this group. In the third group, the buildings which are in harmonious with the surrounding buildings are found. And these are 30 buildings in the area. In the last group only one building (unit) is found which can be turned to its original character by some interventions.

3.4. PROBLEMS & POTENTIALS OF THE PROJECT AREA

The project area has some problems and potentials that should be rehabilitated and evaluated.

The main environmental problems are, firstly the illegal constructions of new buildings in the area which cause losing the values and the scale of the project area. The illegal rents of the owners/users of these buildings become wrong examples to the owners/users of the traditional buildings. Also contrary functions in the area, like shoe production (small factories), are becoming problem. Because spatial necessity of these contrary functions cause interventions in the traditional buildings and it is not acceptable for the historic area including cultural heritages. Other environmental problem is the infrastructure problem that should be rehabilitated. Traffic and the lack of parking area are the other problems that should be solved. The traffic at Ali M. Y. St. is very dense for the capacity of the street and for the historic area, which is a problem with its noise, effects on the traditional buildings, pollution etc. Lack of presentation of the area can be seen as another problem. There is not any descriptive boards or anything else for explaining the history of the area, the formation of the area, about the monumental buildings etc. in the

area. Also the wrong interventions like; new plasters, signboards of the offices, new façade elements for shadow, new façade organizations etc make difficult to see the traditional building.

The problems of the buildings are; first of all, lack of maintenance. By some minor repairs the area will look more rehabilitated. But because of legal and economical difficulties of restoration and also because of the unconsciousness of the users/owners result in not repairing. The architectural characters of the new buildings; volumetric features, façade organizations, relations with traditional buildings etc. are generally in not harmonious with the area. Lack of comfort conditions of the shops is the other problem. Individual interventions on façades are also another problem that should be solved.

The main potential of the project area is the itself of the area. It is a unique character with its scale, with its architectural features, with its formation, with being an example of 16th century *vakif* construction etc. It has an important role for the social and cultural life of the city. Because, the area is the only compact traditional area in the city, where the other parts of the historic fabric don't have cultural properties at the same dense. The area can takes tourism potential of the city. It has an also economic value with more than 300 unit shops in the area.

The architectural features of the traditional shops in the area have been preserved almost. By the right interventions the shops can get its original characters easily.

3.5. GENERAL DECISIONS AIMING THE PRESERVATION AND DEVELOPMENT OF THE PROJECT AREA UNDER THE RULES SET BY THE CONSERVATION PLAN

The decisions aiming the preservation and development of the project area can be classified in three groups; decisions for the rehabilitation and presentation of the area, decisions about the traditional buildings in the project area and decisions about the new buildings in the project area.

Decisions in environmental scale are :

- An integrated conservation process should be applied. The individual initiatives shouldn't be permitted. With this aim the projects (measured drawings, restitution and restoration) should be prepared for complete of the project area. The decisions about the restoration and implementation of the conservation process should be taken for complete of the area. But the implementation can be realized for the building lots separately.
- For an integrated conservation the participation of the owners should be prepared. For the institutional and financial cycle of the conservation an organization should be recommended between the owners and the local and governmental bodies.
- The infrastructure of the area should be rehabilitated.
- The traffic in the area should be reduced. Traffic in the area can be forbidden, it can take the traffic for service to the offices traffic from Sarıyakup Quarter
- the information about the history and the formation of the site and the information about the buildings should be given with some boards, panels etc. to the visitors and users, for presentation and expression of the area.
- In the area, some scientific excavations can be recommended. With this aim surface researches can be done for determination of the

location of the excavations. The excavations are recommended for Pamuk Kapan Hanı and for the gates of the commercial area.

- the functions in the area should be limited, the contrary functions which can give damage to the cultural property should not be permitted. For preservation of the character of trade in the area, the offices which have productions in it shouldn't be permitted.
- The streets that had super structure in its originality should be revitalized.
- The interventions to the other part of the covered bazaar (on 29th street), should take into consideration the constitution of the covered bazaar.

Decisions about the traditional buildings are:

- The preparation of the projects should be in two groups. The measured drawings, restitution and restoration projects should be prepared for the complete of the area. After taken of main decisions about restoration and implementation, the implementation and refunctioning projects can be prepared for construction lots.
- Determination of the intervention types. Determination of the buildings which need only maintenance or repair interventions.
- Removal of the wrong interventions
- The present condition of the shops should be preserved, new wall removals (the removal of walls between the shops to combine the shop units) shouldn't be permitted.
- A facade project about the new details of the facades, like façade coverings, elements for shadow, signboards of the offices etc. should be prepared for complete of the site to provide the unity.

Decisions for new buildings are :

- the buildings which are not in harmonious with the area should be demolished.

- Façade interventions to the buildings which can be harmonious with the tissue should be implemented for providing the harmony in the project area.
- new constructions should be permitted under the rules given by the conservation plan

It is recommended that the owners of the new buildings can participate to the conservation process of the area.



CHAPTER 4

INSTITUTIONAL AND FINANCIAL MODEL FOR PRESERVATION AND DEVELOPMENT OF THE TRADITIONAL/COMMERCIAL CENTER OF ADANA

4.1. THE NECESSITY OF AN INSTITUTIONAL AND FINANCIAL MODEL

The physical characteristics of the project area require an integrated conservation process, in terms of projecting, decision and implementation phases, for the preservation and development of the area, where the Conservation and Development Plan suggests also. When particular concern is given to the ownership pattern of the area, a considerable part of the traditional buildings is in private property. According to the present legal structure of the conservation of cultural heritages in Turkey, the owners are responsible for the restoration of the cultural heritages that are in their ownership. So it can be said that the owners¹ are responsible for the restoration processes of the buildings at the project area. On the other hand the Conservation and Development Plan refuses individual initiatives due to the architectural and urban integrity of the area. In addition to this, when the credit mechanisms, the preparation of projects and the implementation processes of conservation activity are beared in mind, the activity becomes more complex for an individual. This prevents the owners from preserving their properties. Thus the necessity of an institutional

¹ There are 336 unit of cadastral lot in the boundaries of the project area

organization which includes the financial and the technical mechanism for the preservation and development of the area becomes necessary. Furthermore it is kept in mind that the area had an institutional and financial scheme in its original formation that had provided its preservation for a long period.

4.2. GENERAL FRAME OF THE MODEL

In determining the general frame of the institutional and financial model for the preservation and development of the project area, it is essential to evaluate the *vakif* system in Ottoman Empire and the existing preservation system in Turkey. If the two systems are examined in terms of their positive and negative impacts on conservation, the suitable model can be formed by taking the positive sides of the two systems.

As it is mentioned, there was an institutional and financial scheme in the formation of the project area, which had organized the technical and financial aspects of the restoration of the buildings providing the continuity of the *vakif*. This scheme was not only in use for the project area in Adana, but also it was seen in all of the buildings which were constructed through a *vakif* system. The *vakif* system succeeded in the preservation of the buildings belonging to their structure for a long period. So it becomes important to examine the *vakif* system in terms of its institutional and financial aspects related to restoration activities to determine the positive and negative sides of the *vakif* system which had an important role in the field of restoration in the Ottoman Empire.

In general, the *vakif* system was based on the construction of public used social and/or cultural buildings, basically due to some Islamic thoughts. There were two groups of buildings in the *vakif* organization which are; "hayrat" and "akar" buildings (Figure 4.1.). "Hayrat" buildings had cultural

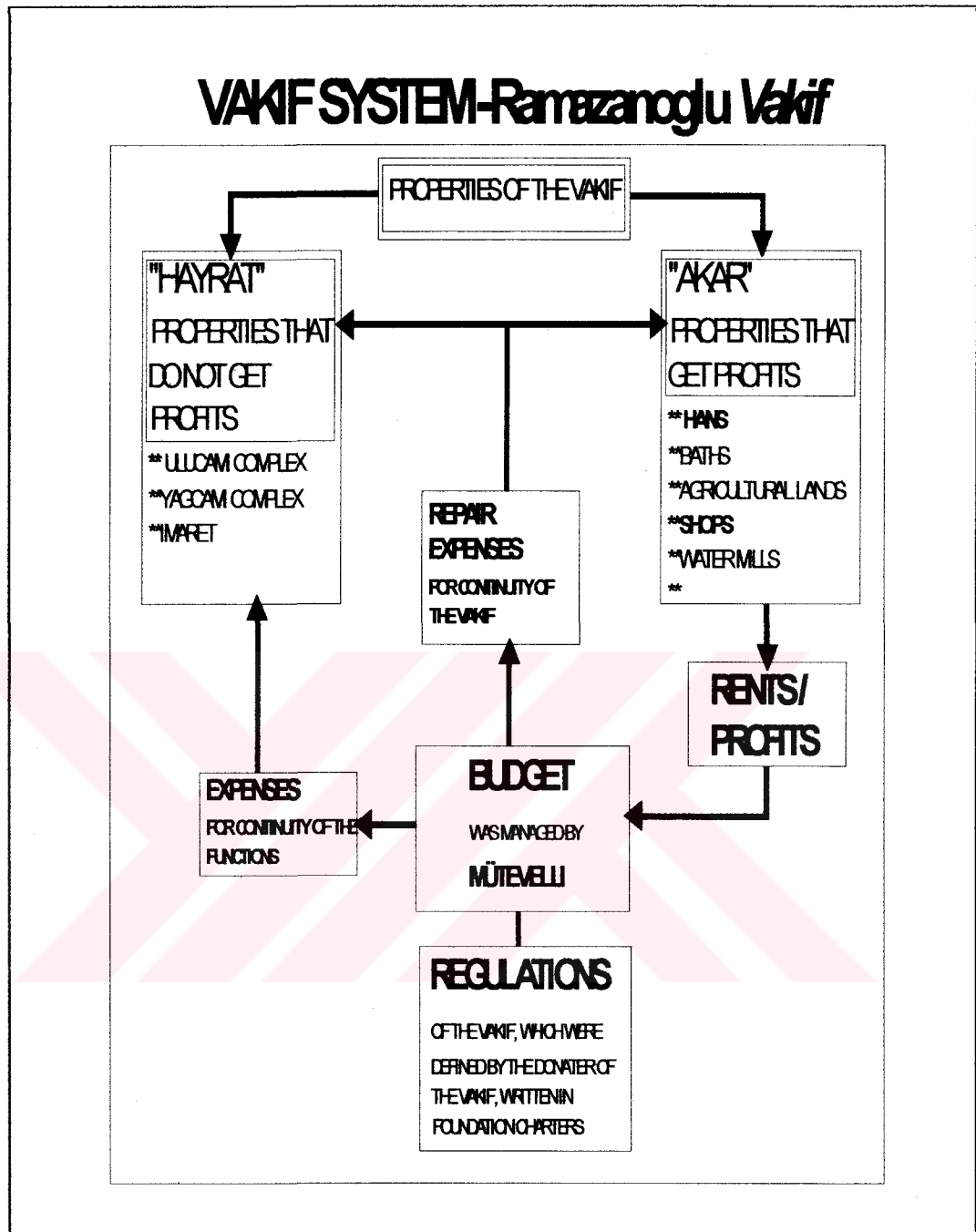


Figure 4.1. The flow chart of the *vakif* system

or social functions which gain no profit. "Akar" buildings or areas had social or commercial functions which gained profits for the *vakif*. Thus, the *vakif* had a permanent financial support which came from its "akar" buildings/areas. This provided the expenses of the *vakif* one of which was the repair expenses. In the foundation charters there were rules

determined by the donater to organize the management of the *vakif* for the continuity of the system to eternity. In this system, the continuity being the main aim, could be maintained with the existence of the buildings and activities-in them. So the preservation of both "hayrat " and "akar" buildings were vital in *vakif* system.

When the *vakif* system is examined in terms of its institutional and financial processes related to restoration activities, some negative and positive sides of the system are seen. These can be determined as follows²:

Positive sides of the *vakif* system are:

- The *vakif* system suggested permanent maintenance for the continuity of the *vakif* buildings.
- It was written in foundation charters that the expenses for repairing activities had priorities when compared to other expenses. This shows the importance of restoration activity in the process of *vakif* system in providing its continuity.
- When the expenses had to be limited because of the decrease in incomes, other than the repair expenses were limited.
- The relatives of the donater or the "mütevelli" of the *vakif* could not resist to the expenses for repair.
- If the *vakif*'s fund was finished, the treasure office of the empire used to repair "hayrat" buildings of the *vakif*.
- There were specialists for repairing activities in the staff of the big *vakifs*.
- The restoration activities were realized in locally through the *kadi*'s office, so the bureaucracy was decreased.

² Madran Emre. The organization of the field of restoration in the Ottoman Empire: 16th - 18th centuries, PhD thesis in METU, Ankara, 1996, pg:58-65

Negative sides of the *Vakif* system are:

- After the land reformation in the empire, the funds of the *vakif* reduced, because of the change in the ownership patterns of the properties. Most of the *vakifs* changed to private property.
- The funds of a *vakif* couldn't be spent for an another *vakif*.
- The degeneration of the *vakif* system throughout the time.
- The system didn't take precautions to strengthen the *vakif* when the funds reduced.

According to the current law, "Preservation of Cultural and Natural Properties Law no 2863", the Ministry of Culture is responsible for the preservation of the cultural heritage in Turkey. There can be seen some handicaps of the present system when the existing conservation process is examined. These are:

- There are a lot of bureaucratic processes in restoration activities.
- General Directorate of Pious Foundations which possesses a big amount of cultural heritage can not use the *vakifs'* funds for preserving the buildings.
- The adjudication system of the Ministry of Culture which is used for restoration activities, are not suitable such activities.
- The centrally designed controlling and monitoring system can not take care of the whole process efficiently
- Some of the implementations are carried without projects.
- The credits, offered by the central governmental bodies for the conservation activities, are insufficient.

Although the current system have been doing the activity with the conscious of preservation, the main handicaps in the constitution of the

system which are; doing or controlling the activity by a central organ and having a central financial mechanism make the preservation activity difficult.

When the existing financial system for the conservation of the properties in the project area is examined, it is seen that none of the owner spend any expenses for repairing of the buildings (Figure 4.2.). Only in private properties some of the owner have done minor repairs for continuity of the office.

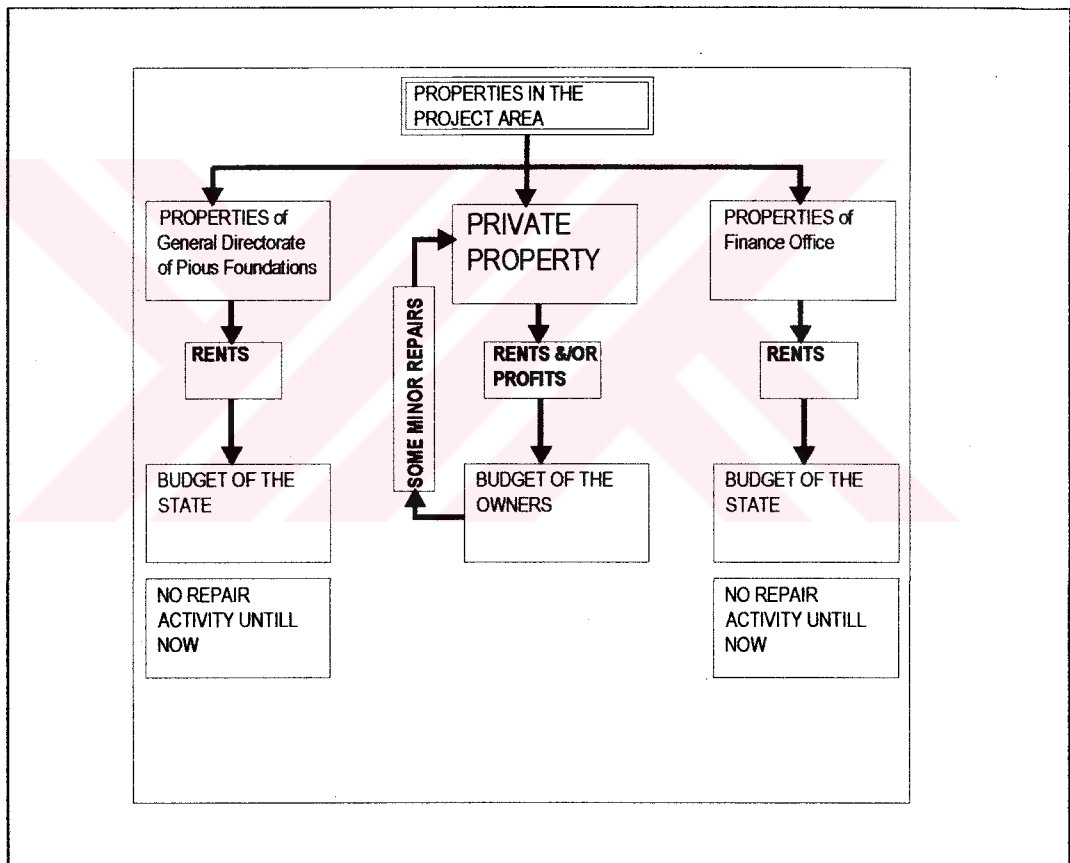


Figure 4.2. The flow chart of the existing financial system for the conservation of the properties in the project area

As it is mentioned before, since the traditional buildings being private properties, the owners are responsible for the restoration of the cultural properties. Therefore, an organization related to the preservation and

development of the project area becomes inevitable, because the owners should have done the restoration by themselves and the activity should be done within an integrated scheme according to the Conservation and Development Plan. At this point a model mainly based on the *vakif* system's institutional and financial scheme which the area already had it in its original formation, becomes suitable for the preservation and development of the project area (Figure 4.3.). The new model should take the positive sides of the *vakif* system and also solve the present system's handicaps.

The new model;

- should have an institutional organization

In the *vakif* system, all of the *vakifs* have their own governing bodies. The system had its own regulations which was applied by mütevellî of the *vakif*.

The mütevellî also managed the whole income of the *vakif*.

Today all of the traditional shops are private properties and their owners behave individually. The income of the shops are used by the owners or tenants.

In the new model, the owners of the shops in the area are the members of the organization. And the organization should have a management unit which organize the bureaucratic processes, restoration activities, financial funds, communication with the owners and/or users etc.

- should have its own financial income for the expenses

In the *vakif* system the rents or profits of the "akar" buildings or areas were used for the expenses of the "hayrat" buildings and for the repair expenses of the "hayrat" and "akar" buildings.

Today, because the buildings are private properties, the incomes from the shops are used according to the preference of the owners or tenants. They have not spent even a little amount of the income for the preservation of the shops until (except some minor and urgent interventions).

In the new model the owners will participate in the activity with a certain participation lot which is determined according to the intervention type

THE NEW MODEL IS MAINLY BASED ON THE VAKIF SYSTEM

IT TAKES THE POSITIVE SIDES OF THE VAKIF
SYSTEM AND SOLVES THE PRESENT SYSTEM'S
HANDICAPS

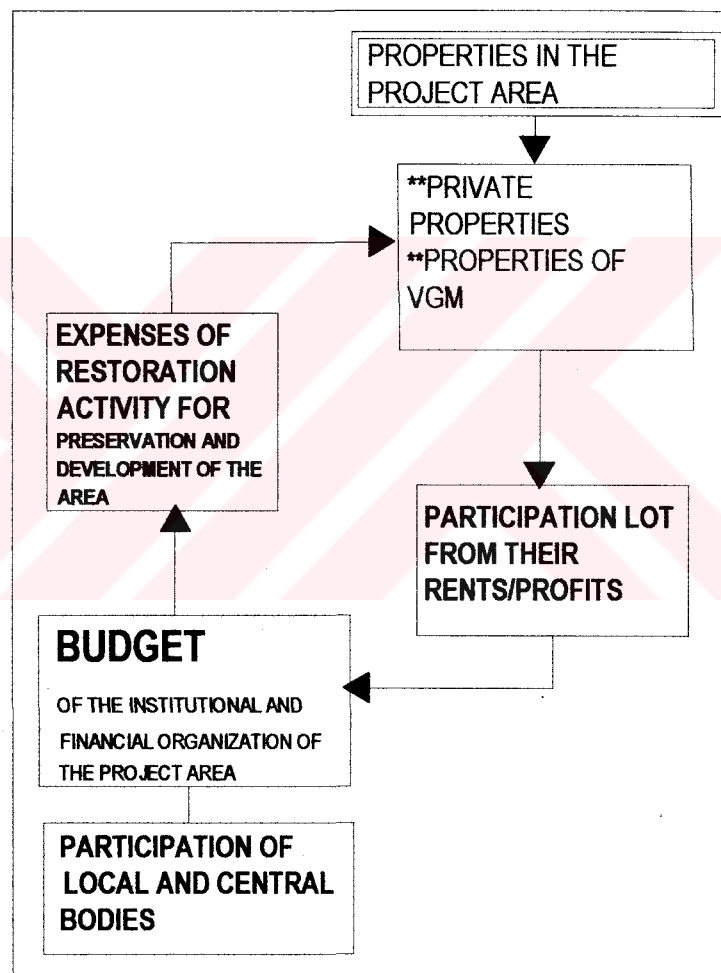


Figure 4.3. The flow chart of the new model

their shops go through. The financial participation of the members will be used for restoration expenses of their properties and rehabilitation expenses of the environment.

- - Should provide permanent maintenance

In the *vakif* system permanent maintenance was provided for the continuity of the *vakif*.

Today, it can't be said that the maintenance of the shops are being provided regularly. Only some interventions have been done for the continuity of the function in the shops.

The new model should organize the permanent maintenance after the restoration activity in the area for the inheritance of the cultural properties to the future.

4.2. THE MODEL FOR THE PRESERVATION AND DEVELOPMENT OF THE PROJECT AREA

4.2.1. The Organs of the Model

The institutional and financial model will include the participation of the owners, local and governmental bodies for achieving the preservation and development of the area. This can be done with a "cooperative" in today's legal and administrative situation of Turkey. The conservation process of the area should begin by forming "Preservation & Development Cooperative" which has the following:

** the technical and financial aspects of the preservation is executed by a central organ. By this;

- operations that can't be resulted by individual actions, can be resulted in a short time,
- the first stage of the implementation which need more capital can be provided easily, because the financial participations are collected in one hand.

- a technical unit is established belonging to the cooperative which would organize and control the projecting and implementation stages of the restoration process. This organ will also execute the permanent maintenance after the restoration.

** Public participation, an important section of the preservation, can be realized. This model will encourage the owners and the users to participate the preservation activities.

** Because the preservation activity is realized by the participation of the owners and the users, the unexpected changes in social structure of the area would not be observed.

A. Various Organs of this Model

In this model there are 5 organs (Figure 4.4.); "**Preservation and Development Cooperative**" which is formed by the "**Owners**", "**Local Authority**" namely Seyhan Municipality of the district, "**Ministry of Culture**" as the central governmental body responsible from all of the preservation activities in the country, "**General Directorate of Pious Foundations**" which has a considerable amount of property in the area and "**Bank of Pious Foundations**" which is responsible for the financial activities of the General Directorate of Pious Foundations.

In the area nearly all of the traditional shops are in private property. The whole of *Vakıf Çarşı* and some new and traditional shops on 29 St. are the properties of the General Directorate of Pious Foundations. Besides these 5 shops belongs the Treasury. According to the law no 7044 the 5 shops' ownership are transferred to the General Directorate of Pious Foundations. As a result, there are two types of ownership observed in the area which are the private ownership and the General Directorate of Pious Foundations ownership. Some of these shops are used by the owners and some of them are used by the tenants, but, the members of the cooperative are the owners of the shops.

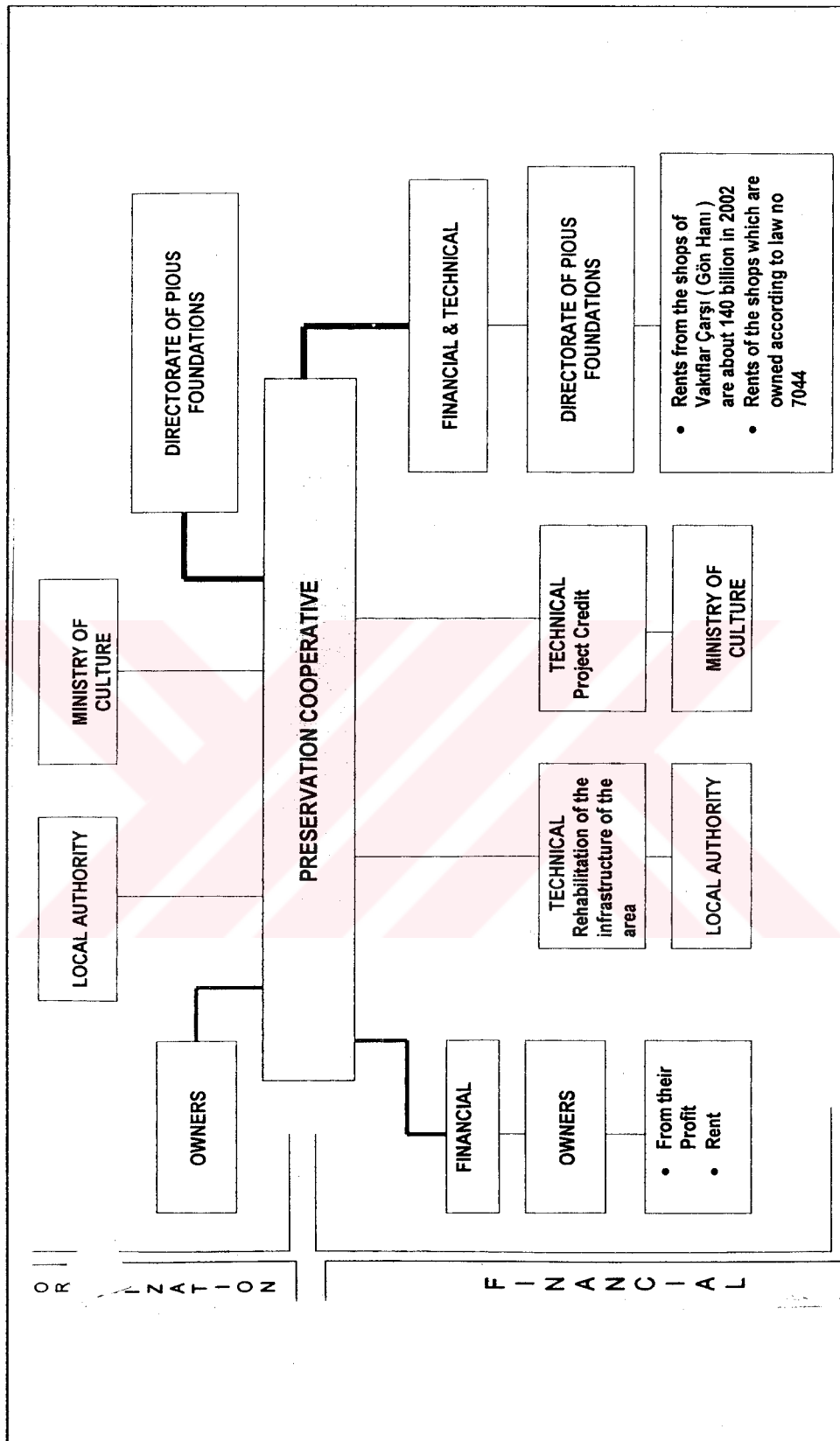


Figure 4.4. The organs of the model

It can not be expected from the tenants to be the member of the cooperative and to participate in the activity.

In this model all of the owners of the buildings (traditional and new) in the project area are expected to be the members of the cooperative. The owners of the traditional buildings should particularly participate in the cooperative, because they can not behave individually according to the conservation plan. Because of the differences in the projecting and implementation stages of the traditional buildings and new buildings, they can also behave separately. But in presentation and environmental design stages of the implementations, all of the owners in the area are recommended to participate the activity. So the owners of the new buildings can both establish another organization for the interventions in building scale and participate in the Preservation and Development Cooperative for the interventions in environmental scale. In this way, the projects and implementations for the new buildings can be executed easily in terms of being in harmony with the area.

B. The Roles of The Various Organs

a. Preservation and Development Cooperative

The main duties of the cooperative are; to organize the restoration and refunctioning processes of the units with its members and to organize the rehabilitation and presentation processes of the project area. Within these aims the responsibilities of the cooperative are;

- to prepare or make prepare of all kind of projects in all scales
- to follow all the bureaucratic processes faced with, in all stages of the action
- to supply financial resources for the investment
- to get funds for investment
- to establish a technical unit (PMU) that would guide the projecting and implementation stages

- to guide the permanent maintenance activity and to solve infrastructure problems after the investment in the area.

"Project Management Unit" (PMU) is established by the cooperative as a technical body. The responsibilities of PMU are;

- to prepare or to make prepare all of the projects necessary for restoration process.
- To participate in the Preservation Council's meetings and to inform the council about the various activities in the area. This can speed up the process in the council.
- To control all phases of the implementation.
- To produce local and applicable solutions when a problem both in projecting and/or in implementation stages arises.
- To provide permanent maintenance after the implementation.

The responsibilities of the members are;

- To obey to the decisions taken by the executive committee of the cooperative, related with the area and the buildings
- To participate the managing model which is recommended by the cooperative after the implementation
- Not to show contrary behaviors which can delay the restoration activities.
- Not to use the buildings for the purposes which are not recommended by the cooperative.

b. Local Authority

The activity is a local activity and the area is in the boundaries of the municipality, so the local authority should participate to the cooperative. In this case the local authority is Seyhan Municipality.

- Seyhan municipality is the authorized unit responsible for the planning activities in the city. And according to the legal

structure, the local authorities are responsible for the implementation of the Conservation and Development Plans

- The rent which arises after the restoration of the area can be a resource and can provide prestige for the local authority.

Because of these, Seyhan Municipality(SM) should be a member of the cooperative. The responsibilities of the SM are;

- to provide local coordination
- to provide service for infrastructure of the area
- to supply some of the financial resource for the activity

c. Ministry of Culture and The General Directorate For Preservation of Cultural and Natural Properties

The Ministry of Culture and the General Directorate For Preservation of Cultural and Natural Properties should be in this activity because of being the governmental organ responsible for the preservation of cultural properties according to the law no: 2863 article 10. And the regional councils of the Ministry of Culture have the responsibility of approving the projects and following the implementation processes.

d. The General Directorate of Pious Foundations

It is known that the project area was erected through the *vakif* system in 16th century, the General Directorate of Pious Foundations have properties in the project area. Therefore it will play an important role in this activity which is based mainly on the institutional and financial circle of the *vakif* system. This can be a model for the General Directorate of Pious Foundations which has a great amount of properties constructed through the *vakif* system in the Ottoman Empire.

4.3.2. Financial Sources of the Model

The financial process of the model basically run around the participation of the owners. Beside the individual owners, the General Directorate of Pious Foundations have a considerable amount of properties in the area and takes rents from these properties. This can be an important resource to begin with. The financial sources provided by local authority and some credits and loans to be taken from the Ministry of Culture can both be used as a capital at the beginning of the activity.

So the sources are:

- the income (rents) of the shops of *Vakıf Çarşı* which are owned by the General Directorate of Pious Foundations.
- The income of the 5 shops whose ownership would transferred from the Treasury to the General Directorate of Pious Foundations (The total of the rents of the shops in *Vakıflar Çarşı* in the year 2002 is about 140 billion Turkish liras.)
- the participation of the owners of registered buildings.

This can be arranged according to the intervention types that the buildings need. It is too hard for the owners to give the whole restoration expenses at once, so it can be collected in small amounts during a certain period.

- funds of the Municipality

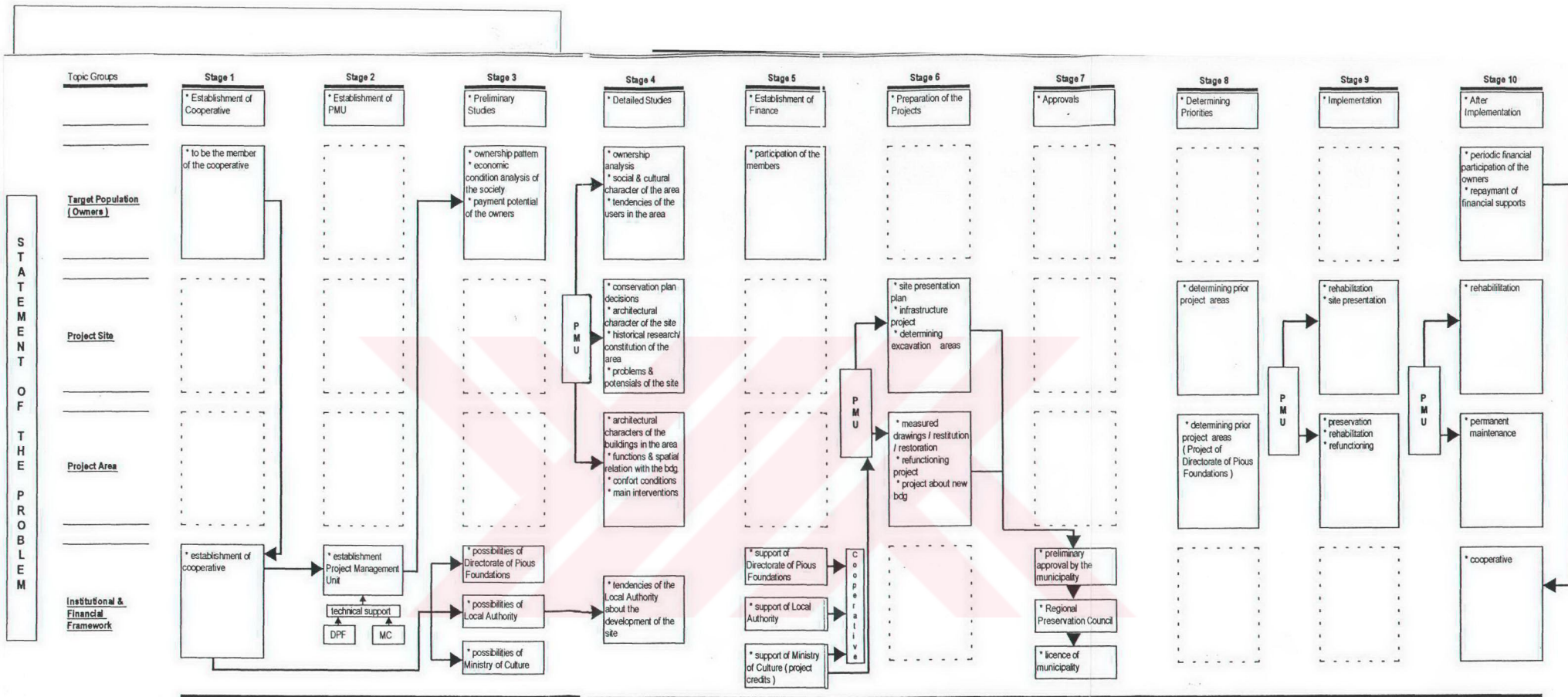
The Municipality is already responsible for rehabilitating the infrastructure of the area. It can support other activities like; the projects about the presentation of the area and the rehabilitation of the environment. The Local Authority can also give financial support to the restoration activities, so that it can gain both rant and prestige from the area after the implementation.

- funds of Ministry of Culture

The Ministry of Culture can provide credits for the restoration of the cultural heritages in the area.

4.3.3. The Action Plan

In this section, the action plan of the proposed process for the preservation and development of Adana historical/traditional commercial center is determined (Figure 4.4.). Firstly; the statement of the problem, stages of the process and the topic groups are defined. The activities in each stage according to the topic groups are determined afterwards. Then the relations between the stages and topic groups are pointed out. The topic groups are defined as; target population (owners), project site, project area and institutional & financial framework. And the stages of the process are; establishment of cooperative, establishment of project management unit (PMU), preliminary studies, detailed studies, establishment of finance, preparation of the projects, approvals, determining the priorities, implementation and after implementation. The activities of the cooperative and PMU related to topic groups are marked in Figure 4.4. So, the flow chart of the process which begins with the definition of the problem and ends with the definitions of the activities after the implementation is drawn.



FLOW CHART OF THE PROCESS FOR PRESERVATION OF ADANA HISTORICAL/TRADITIONAL COMMERCIAL CENTER

Figure 4.5. The flow chart of the process for preservation of Adana historical/traditional commercial center

CHAPTER 5

CONCLUSION

The traditional commercial center of Adana is located in the old city center which has still preserved its liveliness. By the beginning of 20th century the character of the site began to change due to wrong interventions. In the middle of the century, Kızılay Street and Abidinpaşa Street, which are at the north of the project area, were opened by demolishing the old fabric, as a result of which the rent in the area got higher. Furthermore, the area started to lose its residential functions together with the development of the city towards the north. Thus, the dwelling units began to be used for commercial activities followed by illegal physical interventions, alterations, demolishing of traditional buildings.

Although the architecture of the shops, building lots are similar to each other, there were some differences. By the determination of mass, plan and façade characteristics, some typologies can be determined in the architecture. As a result of this, it can be said that the building lots haven't got the same architectural features in the whole of the building lot. Some shops/units have similar character, some have different character from the adjacent shop.

It is known that the traditional commercial center including the project area was erected through the *vakıf* system in the 16th century by Ramazanoğlu Principality. The formation of the commercial area is determined through historical sources, other literary sources, old photos and examination of the physical structure. Also, the pattern of the area in the 16th century is tried to

be drawn using descriptions of the properties in the foundation charters. This part of the study is done for being the base of the proposed model.

The historical and architectural research produced important information on the formation of the project area. Firstly it can be said that although the area was a *vakif* property, the buildings at the area were not constructed completely by the *vakif*. In other words, some of the units were bought by the *vakif*. Secondly the architectural features and the typology of the buildings show that some of the building lots were constructed separately. In the light of these researches, it can be said that the commercial area of Adana was not constructed at once completely. Besides this, the area was planned as a commercial area and there were some building regulations for the area which new constructions had to obey. Through these rules the constructions had been continued within the time and the unity of the area was provided by these regulations.

While the study aims forming an institutional and financial model for the preservation and development of the area, the social structure of the area becomes important for providing the participation. When the ownership type of the area is observed, it is seen that nearly all of the traditional buildings are in private property (also, the area is generally used by the owners of the properties). General Directorate of Pious Foundations has a great amount of property in the area some of which are *Vakif Çarşısı* and some lots on 29 street. According to the laws, the owners are responsible from the preservation of cultural properties.

A model for preservation can not become fact if it doesn't consider the inhabitants' tendencies and potentials in the area. For this purpose it is necessary to do social survey for determining the positions and potentials of the owners or users in the area. The results of the social surveys indicate that the users generally are not conscious towards preservation activities. They can do only minor repairs because of both economic difficulties and legal structure of the area. They generally do individual

repairs, but in some cases they can act together. Their main complaint about the area and buildings is the lack of maintenance.

For the preservation and development of the area an organization is recommended for arranging the institutional and financial aspects of the conservation. An area which was erected through *vakif* system and provided its preservation due to the institutional and financial cycle of *vakif* system for a long period, has already had an institutional and financial model in its formation. When the *vakif* system is criticized, it is seen that the institutional and financial cycle (which had an own budget and less bureaucracy), are the positive ways of the *vakif* system in preserving the buildings. Examining the present system and its handicaps, it is seen that the central organization in conservation makes the process difficult. And bureaucracy of the process is more complex for individuals. Also according to the conservation plan individual activities are not accepted.

The result is to establish an institutional and financial model based on the idea of *vakif* system. This is realized with the establishing of the Preservation and Development Cooperative at the first step. The participants of this model and the reasons of including them are;

- **The Preservation and Development Cooperative**, being the management unit of the preservation process which organizes all the technical and financial processes of the activity for its members,
- **the owners**, being the owners of the cultural properties and being responsible for the preservation of their properties,
- **General Directorate of Pious Foundation**; having properties in the area, should behave pioneer in the process for the preservation of the area which was erected through *vakif* system.
- **Ministry of Culture**, being the governmental body responsible for the preservation of cultural heritages in the country

- **Local Authority**, being responsible for the implementation of the Conservation Plan and being responsible for the activities in its boundaries.

The model and its components which is proposed in this study can not be applicable for the preservation and development of all of the historical commercial centers in Turkey. Because, each area has its own potentials, problems, weaknesses and strengths. The model suggested that each area or building should be evaluated in its own situation under the main rules of the conservation theory. As a conclude, two important points in conservation process that should be emphasized again:

- The financial and institutional models in the formation of the area are firstly examined, before revealing a model for the preservation and development of the area.
- The proposed models should be applicable with local organs. It should provide the participation of the inhabitants in the area in all scale and quality of conservation activity.

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APPENDIX A

FOUNDATION CHARTERS OF RAMAZANOĞLU PIRI MEHMED PAŞA



VAKIFLAR
Umum Müdürlüğü
vakıf kayıtlar Müdürlüğü
Sayı 2208

muhtesabı

Ramazandil, emir namile müstehir Piri bey ibnilmerhum
Halil bey bin Davud bin İbrahim bin Ahmedin evasiti,
Zilhicce 945 tarihinde başlayup 2 Safer 946 tarihi-
nde hitam bulan vakfiyesi ile zeyillerinden telhisen
gekarılan terceme ber veçhi âtidir .

- Adanada Cami : Şöhretine binaen tahdit ve tavsiften müstağnidir .
- Adanada Cami :
hariminde xx
Medrese .
- X Adanada müste- :
milâtile ber-
aber imaret .
- Adana ortasında: Bunların hepsinin hududu kiblesi ve şarki ve garbi
on üç dükkan ve
Y bir bahçe ile - tariki am ve şimali imaret ile mahduttur .
cedit Hamam .
- Adanada Atik Hamam : Şöhretine binaen tahditten müstağnidir .
- Camicedit yanında : Şöhretine binaen tahditten müstağnidir .
müstemilâtile bir :
menzil .
- Adanada Susam : Mühsin ve terzi kağa Ali ve dikici arap milikleri
Yağhanesi . ile Selim bey dükkanı ile mahduttur .
- Dolaplı sebze : Kiblesi tariki am şarki Kızıl ırmağ garbi Değir-
bahçesi . men şimali Beni bin hattan Yusufül, asgar ile ma-
hduttur .
- Adanada Dikiciler : Kiblesi tariki am şarki camiatikin vakıf dükkanı
garşısında dükkan şimali deli Mehmet milki garbi Yusuf bin Abdülka-
dir ve boynu eğri dükkanı ile mahduttur .
- Saraçlar garşısında: Kiblesi Efzeng oğlu Yakup milki şarki hacı İsa x
bir dükkan . mescidi vakfı şimali tariki am garbi hacı Hıdırx
bin ahi dükkanı ile mahduttur .
- Şahabuddin kurbunda: Kiblesi tariki am şarki Ali bin Rıza şimali ibni
dükkan . kantar hanı garbi mustan ahmet oğlu Yusuf dükka-
nları ile mahduttur .
- Saraçlar garşısında: Bunlardan ikisinin hududu garben mehmet bin naip
dört dükkan . şimali ibni alem milikleri şarki mahalle mescidix
vakfı kiblesi garşı yolu ile mahdut olup diğer x
ikisinin kiblesi efzeng oğlu yakup şarki yol ve
garbi mahalle mescidi vakfı şimali garşı yolu ile
mahduttur .

VAKIFLAR

2

Hulâsa

Umum Müdürlüğü

akif kayıtlar Müdürlüğü

Sayı

- Dikiciler çarşısında : Kiblesi ibni İbrahim bin Hıdır milki şarki x. mahalle mescidi vakfı şimali çarşı yolu garbi çukur mescit vakfı ile mahduttur .
- Bir beyit altında dört değirmen . : mezkûr değirmenlersu dolabı yanında ve kızıl ırmak suyu ile deveran edip tahditten müstağnidir .
- Adana haricinde sekiz bahçe . : Gökce , babi tarsus , elhac ali , inarlık , sarıgül , cankara bahçeleri ve gülistani kebir ve gülistani sağır isimleriyle müsemmadirler kible ve şark cihetleri abardin ve hüseyin bin pan ali bostanları ve tarikiam şimali selim be bahçesi ve tarikiam garbi durmuş fakih bahçesi ile divane hasan bin hüseyin milki ile mahduttur .
- Adana zahirinde-- Mahmut bey namile maruf dolaplı bahçe : kiblesi , şarki , şimali tariki am ve garbi İbrahim bin elhasis bağı ile mahduttur .
- Adana kurbunda Yar bahçesi . : kiblesi , garbi tarikiam şarki arzihali ve nehir şimali selim bey bahçesile mahduttur .
- Adana kurbunda üç bahçe . : kara Mustafa , molla davud ve hüsam bahçeleri isimleriyle müsemma olup kiblesi ve şark ve garbitarikiam şimali şelen mehmet bahçesile mahduttur .
- Sofu namile maruf bahçe . : kiblesi , şarki adana sürü garbi tarikiam şimali naip evlatları evleri ve mahmudulbaytar x milki ile mahduttur .
- Adananın Yoregir nahiyesinde çeltiklik . : bunun suyu mekabiri müslimin canibinde birinci köprüden alınır .
- Adananın Yoregir nahiyesinde çeltiklik . : İskebanın ve karabük mezraasile meşhur olup x suyu kızıl ırmaktadır .
- Sarıçam nahiyesinde değirmen . : mentozluve kılıçlı mezraasında ve nehreyn arasında olup suyu kızıl ırmaktan olup indel, ehali şöhretine binaen tahditten müstağnidir .
- Mesis nahiyesinde on değirmen . : ceyhan suyu ile deveran edipsekizi mamur ve x mütebakisi muattaldır .
- Mesis nahiyesinde Çatal karyesinin cemii . : Kiblesi saferci vadisi şimali hayit özü mevzii (bu iki canip ceyhan nehrine münthehi olur) garbi bu nehir şarki cebelunnur ve kızıl deredir
- Pirenler nahiyesinde Mağnak karyesinin nısfı : Kiblesi vadi dahilinde karabağataş ve pınar değirmen garbi karataş şimali beyaz taş ve nevrüzlu göl şarki çelimli vadisi .

T.C. YÜKSEKÖĞRETİM KURULU
DOKÜMANTASYON BİREMLERİ

- Pirendi nahiyesinde : kiblesi ahırtaş ve teslime deresi ve çakal de-
Kurtkulağı karyesi- liği ve taşlı göl ismile müsemma vadi şarki x
nin rubu . vadi, ahmer ve büyük söğüt şimali tokurcun öy-
üşünümile müsemma tepe ve taraflı gölü (buradar
makabiri müslimine gidip gelinir) garbi hardal
öyüşü namile müsemma tepe ve delik köprü ve su
dağıldığı (teslime deresine müntehi olur) ve x
ahırtaş ile mahduttur .
- Kınık nahiyesinde : kiblesi mercin nehri ve aktaş öyüşü ve kenise
Dulek karyesininx şarki kaldırım taşı ve taşlı gölü ve ağır şim-
rubu . ali su çukuru garbi beyaz dikili taş .
- Kınık nahiyesinde : şarkan kâfir harmanı şimali karağalı kurbunda
Baymak mezraasın- yağlıçakılı kiblesi meşhedli gölü mevzii garbi
in nisfi . kaldırım agzı ve karacaince hududu ile mahduttur
- Kınık nahiyesinde : kiblesi kum divari mevzii ve kulak dağıldığı x
Meşhed öyüşü ve - mevzi şarki haceri ebyaz ve kara çalı garbi ha-
Çomaklu kurbunda- vlek özü ve ibre ağzı ve çamurlu öyük şimali x
Mezre mezraasının ceyhun nehri ve camus burnu ve kebi karataş .
nisfi .
- Kınık nahiyesinde : kiblesi unnağ ağacı urtaş ve ciğer ağıllı pınar
Mercin karyesinin ve yası öyük garbi sıvrice öyük şimali çadır x
cemii . tepesi ve gökcepinar tepesi ve kınalı taş ve x
şarki kuru tepesi ve ali küçük meşhedli .
- Mercin karyesindeki : kiblesi mercin karyesi şimali tarik garbi ozak
değirmenin temami . mevzii ve değirmen suyu bendi .
- Mercin karyesindeki : kiblesi maicari garbi geçme şarki mekabiri müs-
değirmenin nisfi . limin şimali gökcepinar geçmesi .
- Mercindeki iki de- : kiblesi sonsolak özü şimali danışment nehri x
ğirmenin nisifları şarki çadır divarı garbi gökce pınarı .
- Mercindeki bahçenin : kiblesi tarikiam şarki kızılca vıran garbi kar
rubu . kışlağı ve yanya bacağı .
- Kınıkta Nehridanış- : nisfi sultana ait olup şöhretine binaen tahdi-
ment ismile müsemma tten müstağni ve suyu ceyhun nehrindendir .
çeltiklik mezraası-
nın nisfi .
- Ayas kazasında Şatır: kiblesi beyaz tuz gölü şarki kara Ömer bin Ta-
Halil memlehasının x hir memlehası garbi mehmet bin şeker memlehası
nisfi . şimali arzi hali .
- Ayas kazasında Hadır: kiblesi kanber oğlu memlehası şarki hüseyin x
fakih mahallesinin x bey ibni mirza bey memlehası şimali üç tepe x
nisfi . garbi arap Mehmet memlehası .

VAKIFLAR

Umum Müdürlüğü

Vakıf kayıtlar Müdürlüğü

Sayı

- Ayas kazasında Güre : kiblesi kapuluca bahçe garbi Yusuf bin Mehmet .
kalesi kurbundaki x bahçesi şimali İbrahim bin Hüseyin bahçesi şar-
bahçenin nisfı . rki Yusuf fakih milki .
- Adanada Celdirim x : kiblesi talibi köprüsü ve banrı yolu garbi x
kurbunda kara Fadıl kamışlı öz şimali kara Mustafa li canibinde x
mezraasının rubu . vaki göl ve behiki gediği (celdirme gider) şar-
rki oluklu pir höyüğü ve kara İadil ve somca x
kamışlı (bu cihet kanase müntehi olur) .
- Yoregir nahiyesinin : Kiblesi harnup ağacı ve taşlı göl ve büyük öz ve
Çal kurbunda prinç- narlık divarı şarki yahya arzına konan taş ve x
nehriyle beraber xx küçük çal burnu ve kersiz taş ve çat taş şimali
Megare isimli müse- büyük çal burnu ve sarı sofu kışlası ve vizir x
mma mezraanın cemii vizir karyesinin kiblesindeki vakiin bağı garber
sakız ağacı ve kara çallı mevzii ve mağafa yolu
ile zır zır yolunun icumma ettiği manal ve seydi
anmet kışlağı mevzii ve Süleyman kopagı mevzii .
- Sis tevabiinden Cey- : kiblesi ceynun nehri şimali bögri karyesine gi-
nun kurbunda perkar- den yol garbi bakırca savaklı beyti şarkın kö-
rik isimle müsemma x sincele kışlası .
mezraanın cemii .
- Perkârik kurbunda : kiblesi kışlak şarki incirlice mevzii şimali x
Dinkez namile ma- rıadil vadisi canibinden gelen yol carbi akırca
ruf mezraanın cemii . sınırı mevzii .
- Uzeyr nahiyesindeki : Erbah bahçesile beraber papas mezraası suyu ile
değirmenin cemii . deveran eder . şöhretine binaen tahditten müst-
ağnidir .
- Tilân mezraasının : kiblesi haceri ebyaz şarki sıra taş ve lürlevük
cemii . hendeki ve bacağı büyük kışlağı ve kuristan ve
çakumtaş ve osmanlı köprüsü hendeki ve cemaat x
beylikli sakin olduğu mevzi ve değirmen bendi x
şimali kalkan taşı ve serçeli divarı ve küpeli
taş garbi söğütlüpinar ve yörük sandığı .
- Tilân mezraasındaki : kiblesi kamışlık şarki çakal bin aydoğmuş milki
değirmenin cemii . şimali tarikiam garbi tilan tepesi .
- Tilân mezraasında : Büyük ark küçük ark ve gicek isimleriyle müsemma
uç nehir . olup şöhretlerine binaen tahditten müstağnidir.
- Uzeyr nahiyesinde : Erbah bahçesile beraber papas mezraası suyu ile
Ağinas mezraasın- deveran eder . şöhretine binaen tahdit ve tavs-
daki değirmenin x iften müstağnidir .
cemii .
- Dindarlı nahiyesinin : kayalı tepesinden çıkıp ağlanıya dökülen x
Çukur Bükü mezraasında su ile deveran eder . şöhretine binaen tahd-
kain değirmenin nisfı . it ve tavsiften müstağnidir .

VAKIFLAR

5

Hulâsa

Umum Müdürlüğü

Vakıf kayıtlar Müdürlüğü

Sayı

- 1 X Kara isali nahiyesinde : görgün nehri ile deveran edip kiblesi arz kain üç göz mezraasında ki değirmenin cemii . küt,asi (nehir canibindedir) şimali arzix hali şarki nehri cari garbi tarikiam .
- Sis nahiyesinde İlyas : Tilân nehri kurbündadır kiblesi yektaclar bey mezraasının cemii kışlası ve kesik köprü şimali mezbur tilân şarki tilan suyu ve mecrasi garbi paşalı x kışlağı ve koyan ve cayma geçidi .
- Niğdenin Eadui kazasına : Kiblesi Bitinsini ve barsak dağı şimali ki- bağılı Şucauddin nahiye- zilca bişe ve ornas ve opripınar ve eyiver- sinde kain Pirsal mezr- di virani ile beraber mazhar dağı şarki be- aasının cemii karyan gediği ve sencar dağı ve kızıl ziya- ret ve mehmet beli ve mazhar dağına muttas- il üç pınar garbi karadikak ve çatkaya ve it burnu ve betric virani .
- 2 Kara isali nahiyesinin : Gediç cemaati değirmeni namile meşhurdur ve söğütlü mezraasındakix şhretine binaen tahditten müstağnidir . değirmenin cemii .
- Loylak mezraasındaki : mezraai davudka dan alınan su ile deveran değirmenin nisfı . eder şhretine binaen tahditten müstağnidir
- Gökcekler namile meşhur : kiblesi akyare muttasil kara inek cebeli . meliha karyesinin 24 x (buradan kılıç kayaye ve oradan yarık kili- sehim ve kıyrat itibar- seden cereyan eden nehir var) şarki nehri x ile 14 sehim ile sümünü mezburden şabanlı viranına giden yol -sama- kıyratin nisfı . güp burnu canibindedir- bu yol hizaruiddin nehrine vasıl ve başı papas çayırına muttas- sil olup oradan evliya ağacı ve kara çalı ve gök taşına gider şimali mezbur göktaştan xx giderek kamışlı gölü ve tilki isa tepesi et- eği ve buradan doğruca kadim hendek hizasına gider garbi mezbur hendekten gicék köprüsüne ve oradan döklü taşa ve oradan eski mezarlı- ğa ve oradan mezbur kara inek cebeline gider
- Adanada Pamuk hanı kapu : Kiblesi tariki am (vakif sahade kain arsası su etrafında birbirinex için satın almış olup benna ziraile on zir- muttasıl bezzaz , terzi ini yol için vakfeylemiştir) şarki tarik x ve sair san,âta ait se- şimali han garbi Susam yağhanesile mahduttur ksan beş dükkan .
- Mesiste bir değirmenin : Ceyhun nehri suyu ile deveran eder köprü al- cemii . tında kapu değirmeni namile meşhurdur . kib- lesi ve şimali mezbur nehir şarki vakifin x vakif değirmenleri garbi arzi hali .
- Ayas kazasının Göre ka- : Kiblesi tarikam (Bu yol hıdır bin taş çalar ryesinde kapuluca nami- ve meşhur bik bahçesine muttasildir) şarki le maruf bahçe . ibrahim bey bahçesine muttasil tarik şimali merhum Halil camiline mevkuf bahçe ve garben Mansur bey bin Habil bey bahçesi ile mahdu- ttur .

VAKIFLAR
Umum Müdürlüğü
Vakıf Kayıtlar Müdürlüğü
Sayı

6

Hulâsa

- Niğdeye bağlı Bor : Kiblesi , garbi tarikiam şimali Ali fakih bin kazasında Dost pınarı suyu ile beraber cedit hamam .
- Adanada cedit hamam önünde beş dükkân . : kiblesi karşı arsası şarki , şimali , garbi x tarikiam .
- Adanada kapandekik ve kuru yemişler için beytikebir . : kiblesi sofu bahçesi şarki ferhad evi ve kölesinin vakıf milki şimali boyahane garbi karşı arsası .
- Adanada Boyahane : kiblesibeytülkapan şarki beyti ferhad şimali çeşme garbi karşı arsası .
- Adanada altmış dokuz : kiblesi karşı şarki ekmekçi furunu şimali karşı babi müstemil dükkan garbi mustafa bin hüsam ve elhac abdurrahman x bin ban ali milikleri .
- Adanada dükkânlar : kiblesi hamami cedit kapusu ve babuşşarki tabir edilen karşı şarki arzi halî şimali hamam garbi hamami mezbure mülasık dükkânlar .
- Adanada çeşme : kiblesi boyahane şarki namazgâh sofasi şimali karşıdan geçen tarikiam .
- Adanada Atik hamam : kiblesi ayişe ve ahmet ve savci ve hıdır ilyas milikleri ile mezbur atik hamam şimali yine hamam ve camii atik vakfi ve zimmi ağzar bin ohanis milki ve hudaverdi bin yusuf ve vasil bin haski ve vahan bahçelerile zimmi david milki x garbi adana kalesi divari ile mahduttur .
- Yoregir nahiyesinde : Bu çeltikliğin suyu büyük nehirden ve mekabiri suyu ile beraber xx çeltiklik mezraasının cemii .
- Adanada hâli yer : kiblesi susam yahhanesi ve piring deşirmeni şarki kapan hanı şimali hüsamüssabağ oğulları x mustafa , mehmet , muhsin evlatları milikleri x garbi emlaki mezbure ile tebbah ali bin ahmet x ve terzi kara mustafa milikleri .
- Adanada Kapan hanı ve tevabii . : kiblesi vakifi müşarun ileyhın evkafından bezzar dükkânları şarki cedit hamam ile kendi arasında tarikiam şimali veli bin hamza ağa ve mehmet bir kıklidi ve hirşit binti ibrahim ve mehmet bin x fahr milikleri garbi mustafa hüsam evlatları recep ve cemal milikleriyle merhum halil bey bin xxx Ramazan camiine mevkuf arzi halî
- Adanada ekmekçi furunu : kiblesi , şarki , şimali karşı ve pazar arsası unuâlatile beraber. garbi vakifin vakıf dükkânları .

VAKIFLAR

Umum Müdürlüğü

Vakıf kayıtlar Müdürlüğü

Sayı

7

Hulâsa

- Kargâh mezraasındaki : kiblesi paşa ağa arzı şarki meşhur vadil, ayn
değirmenin nisfı . şimalibaşpınar suyu garbi kitiş tepesi .
- Tuzlanın cemii : kiblesi kara ahmet bin hoşkep şarki mehmedil,
kudsi tuzlası şimali divane ahmet tuzlası ga-
rbi hatip tuzlası .
- Catal mezraasında iki; bu dört bahçe birleştirilerek bir bahçe haline
değirmen ve havuz ile ifrağ edildikten sonra kiblesi kara halil bin
beraber dört bahçe . ilyas ve dede cenar ve hasan koca bin hamza x
bahçeleri şarki cebeli murdan çıkan su şimali
göz kayası vadisi va arzı hali garbi mesise x
giden yol .
- Sofu bahçesinin Cemup: kiblesi abdi bin evliya şarki ruşen binti Ali
ve şarki arasında va- şimali ve garbi bahçe .
ki evin cemii .
- Çakır köy mezraası-- : kiblesi , şimali , eğlence nehri şarki börek-
kurbunda ÇAKIR BÜKÜ lüce mevzii .
mevziindeki değirm-
enin cemii .
- Meğare karyesi hudu- : kiblesi budak bin aruma ve hamza bin derviş x
dındaki değirmenin x şarki Ali arzı şimali mezbur hamza arzı garbi
cemii , divane ibrahim ve gal hamza arzı .
- Adanada arzıpazarda : kiblesi , garbi fatma binti kalfal milki şim-
on dükkan arsası . ali tarikiam .
- Adanada arzıpazarda : kiblesi , şimali , garbi tarik şarki vakifin
altı dükkan . vakfı .
- Adanada arzı pazarda : dört tarafı tariki am .
onbeş babı müstemilx
dükkanlar .
- Adanada pazar mahallinde: eri arasında sadka yeri ve üç tarafı tariki
beş buçuk babı müstemilx am .
müteaddit dükkanlar .
- Pazar mahallinde dokuz : kiblesi , şarki tarikiam şimali , garbi vaki-
buçuk dükkan arsası . fin vakfı .
- Pazar mahallinde beş : Kiblesi , garbi tarikiam şarki , şimali vak-
dükkan arsası . ifi müşarun ileyhın dükkanları arzı .
- Sığır pazarı namile ma- : kiblesi yıkılı mir ahur ve murat bin kara bu-
ruf pazar sahasındaki x run milkleriyle tarik şarki sofı bahçesi diva-
arsanın cemii . rı şimali vakifin vakfı garbi Abdurrahman xx
bin pan Ali milkleri .
- Tevliyet ve nezaret : evvelâ hayatta oldukça vakife ve kendisinden so-
nra ebnaı zükürinin aslahına andan sonra ebnaı ebnaının erşedine andan

VAKIFLAR

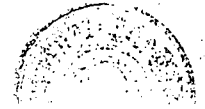
Umum Müdürlüğü

Vakıf kayıtlar Müdürlüğü

Sayı

Sonra ebnai ebnai ebnai zükürinin eslahına neslen bade neslin ve batn-
en bade batnin verilmesini ve evlâdin inkirazından sonra (el,akrabu x
fel,akrab) kaidesince erşediyet ve salah ve evlilik nazara alınarak x
zükür akribasının akrebine andan sonra hâkimin münasip göreceği kimse-
ye verilmesini şart eylemiştir .

Tahsisat : Galleden evvelâ mevkufat tamir ve termim edildikten sonra :
mütevelli ve nazıra yevmiye gümüş yüz dirhem . medrese müderrisine el-
li dirhem . on talebeye yirmi dirhem . cami hatibine sekiz dirhem . xx
cami imamına sekiz dirhem . iki müezzine on altı dirhem . otuz cüzhan-
lara altmış dirhem . kandilleri yakmak vazifesile ferraşa altı dirhem.
sıbyan muallimine beş dirhem . adanadaki cabiye altı dirhem . camiatik
müezzinine üç dirhem . vakifin evinin muhafızına beş dirhem . vakifin:
evinin muhafız yamağına iki dirhem . halepte mahmut bey türbesi türbe-
darına şehri yüz dirhem . saka yamağına lüzümü kadar verilmek üzere ca-
mi ve medresenin sakasına senevi beşyüz dirhem . kınık nahiyesindeki x
danişmend nehri eminine senevi ikibin dirhem . ve kâtibine senevi iki-
bin dirhem . neri hariç eminine senevi ikibin dirhem . ve kâtibine ke-
zalik ikibin dirhem . babulhan mescidi imamına beş dirhem . cami ve xx
medrese ve imaretin kâtibine on altı dirhem . camicedit bevvabına beş
dirhem . camicedit ferraşına beş dirhem . adanadaki mevkufat tamircis-
ine altı dirhem . bütün vakıflar nazırına on dirhem . camiceditte cuma
günleri kur,an okuyana dört dirhem . muarriye üç dirhem . camiatik re-
rraşına iki dirhem . halepte mahmut bey türbesindeki kari kur,ane şe-
hri on dirhem . imaretin taamiye cansısataı için ner menn (batman) bin
dirhem olmak üzere yevmiye on menn et . dört menn ekneklik un . sekiz x
menn piring . iki menn tuz . kileden sekizde bir nuhut . yarım menn xx
soğan . iki teve yükü odun . senede dört menn kimyon . ramazanda pişi-
rilmek için dane piring , et , yağ , herise (keşkek) taami . imaret



Müdürüne altı dirhem . vekilharca altı dirhem . imaret bevvabına beş dirhem . imaret kayyımına dört dirhem . imaret serracına üç dirhem . aşçıbaşıya beş dirhem . aşçı yamağına üç dirhem . ekmekci başıya beş dirhem . ekmekci başı yamağına üç dirhem . imaretteki kaşıkları tevzi ve muhafaza edene iki dirhem . nakibi lahme (çarşıdan et alup xx icap eden yerlere tevzi eden) üç dirhem . yemek tevzi edene dört dirhem . kilerciye dört dirhem . camicedit ve imaret ve mescidi rubat kandillerine şehri altı menn susam yağı . camiatikin kandillerine x yirmi menn susam yağı . camicedit ve camii atik ile imaretin hücrelerine ve daruttalim için kadri kifaye hasır . camiceditte cuma ve xx leylei mubareke için buhur . her şam, a iki menn den olmak üzere camicedit mihrabında yakılmak üzere iki şem, iasel (bittikce tecdidi meşruttur) . ayda bir imaret kaplarının kalaylanması . vakfın fazlası mütevellî ve nazır marifetleriyle emin bir mahalle konarak vakfın tayin ettiği hayrate bu mümkün olmazsa evkafın meremmatına sarfedilmesini . (Bazı şerait) Erbabı vezaiften olan hademe emanetle mevsuf olup uzrişer, i ve aciz tahakkuk etmedikçe binnefis hizmetlerini ifax etmeleri . Vakfın istibdal edilmiyerek olduğu gibi ibka edilmesi . x müstahikki azil olanları azil ve yerine başkasının nasbı hakkının xx mütevellî yedinde olması . medresedeki on hücreden her birinde on xx nefer talebe ve dört misafir odasında onar misafir itibar edilerek x bu hesap üzere taam tevzii . yevmiye dört eknek ile muayyen miktar xx etli çorba verilmesi . Bundan sonra merhum Halil bey vakfından olan camiatikin ziya, dan vikayesi için yapılan mevkufat berveçhi âtidir. Adanada bir bağ : kiblesi , garbi hacı abdurrahman bin ali milki xx şarki hacı mehmet bin gül paşa milki ve kör çmer bağı şimali yine kör çmer bağı .

Adanada ev yeri : Kiblesi ve şarki Hasanül, beytar milki şimali ibni köshi mehmet milki garbi tarikiam .

VAKIFLAR

IO

Hulâsa

Umum Müdürlüğü

Vakıf kayıtlar Müdürlüğü

Sayı

- Camiatik mahallesinde : kiblesi sabur hatun milki şarki tarikiam şimali bir ev ve üç ev yeri. camii mezbur garbi mekabiri müslimin .
- Camiatik yanında bir : kiblesi cami şarki , şimali tarikiam garbi cami dükkân . kapusu .
- Yedi ev . ----- : Kiblesi haci mehmet bin paşa mustafa dükkâni x şarki tarikiam şimali zimni hasanül, baytar milki garbi tarikiam ile mahdud olup yedi evden beşi x eski hamam kurbundaki imarete mevkuftur .
- Demirciler çarşısında : kiblesi Hüsamlu dükkâni şarki haci Mustafa milki bir dükkân . garbi tarikiam .
- Kara sofı dükkâni . : Kiblesi , garbi Yakub milki şarki tarikiam şimali Kınık Mehmet bin kara milki .
- Kara sofı mahallesinde: Kiblesi tariki am şarki, haci küçük dükkâni şimali dükkân . mustafa bin kermec dükkâni garbi haci şeh paşa x dükkâni .
- Eski çarşıda dükkân : Kasap dükkâni kurbunda olup şöhretine binaen tahditten müsteğnidir .
- Amiatik mahallesinde : Kiblesi mezbur Osman milki şarki karaca Ahmet x kara Osman avlusunda milki şimali Eydemir oğulları milki garbi Ahmed bir beyt . dülkayid milki .
- İşbu Halil bey evkafinin tevliyet ve nezaret ve cibayet vazifeleri ücretsiz olarak camicedidin mütevellî ve nazır ve cabinin görmelerini şart x eylemiştir . Başlanğıç tarihi evasiti Zilhicce 945 hitam tarihi 2 Safer 946 dir .
- Vakıf Piri bey ibni Halilin gurrei Cumadel, ulâ 947 tarihli vakfiye münderecati ber veci âtidir .
- Adanada Gül paşa hanı : kiblesi tarikiam şarki dülkayid oğulları abdu-llah ve ibrahim ve hasan milikleri şimali çarşı x ağca ahmet mescidi vakfı dükkânları garbi tariki am ve nefise milki ile bu hanı satan hoca ali xx bin hüseyin milki .
- X : Karaîsalı de büyük Yar: köy mezraasından Ömer-: Şöhretine binaen tahdit ve tavsiftten müsteğnidir. bey değirmeni .
- X : Değirmen altındaki x : Kiblesi , şimali , garbi mezkûr değirmen suyu x arazinin cemii . şarki Uçurke nehri .
- Çakıt nehri ile önen : değirmenler ile önen : Şöhretine binaen tahdit ve tavsiftten müsteğnidir. men suyunun altındaki- arazinin cemii .

VAKIFLAR
Umum Müdürlüğü

II

Hulâsa

Vakıf kayıtlar Müdürlüğü
Sayı

Kızıl dağ mezraasında : Kiblesi mevzii mezbur ile kordak arasındaki dağ su battığı mahaldekix şarki çağliyan pınarı ve şimali mevzii mezbure-cerayan eden su garbi deşirmen ile mekabiri müsliminin garbindeki dağ .

Kızıl dağda Armut : Kiblesi karaca oluk kaşı şarki eyu otu dağı şimali kordak ile mevzii mezbure arasındaki dağ .

Yazlık cami ve medrese : Kızıl dağda su battığı mahallededir .
ve imaret .

Sayfiyede durulduğu müddetce aşciye üç dirhem . ekmekciye üç dirhem . x
imame iki dirhem . kâtibe iki dirhem . müezzine iki dirhem . ferrâşe bir
dirhem . noktaciye dört dirhem .

Cisrikebir haricinde arz : kiblesi çeltik suyunun birinci kâprüsü şarki yorgir kazasına giden yol şimali büyük kâprü garbi büyük nehir . Gurre cumadel,ula 947

3
Vakif piri paşa ibnilmerhum Halil bin Davud bin ramazanin gurre cumadel,
ulâ 954 tarihli zepli vakfiye bervechi âtidir .

Altmış beş dükkân ile : Birinci peykesinde piring , yağ , bal , bekmez ve saire ikinci peykesinde ~~ün~~ ve saire üçüncü peykesinde incir , kuru üzüm ve saire dördüncü peykesinde buğday , arpa ve saire satılmasına mahsus olup pazar ehalisinin meta,lerini yaymak için üçüz sofa ve hayvanat satılışası için arazi haliye vardır . Bunların hepsi sür ile çevrilmiş olup x sekiz kapusu vardır .

Birinci kapu : kible tarafından tariki amme açılır (bu yoldan ramazan y ağa mahallesi mescidine gidilir)

İkinci kapu : yine kible canibine açılır (bu yol Eydemir mescidine gider .

Üçüncü kapu : yine kibleye açılır (bu yol yine eydemir mahallesine x ve sofı halil milkine ve künkli gazisi ve gerçi ahmet x ve kısa ahmet milklerine gider)

Dördüncü kapu : Yine kible canibine açılır (burada tarikiam olup eydemir mahallesinden silâhdar hüseyin milkine ve cafer bey x ve tomik ibrahim ve şeyh ilyas milkine gider)

Beşinci kapu : Garb cihetine açılır (burada camiatika giden yol vardır)

Altınca kapu : Şimal canibine açılır (burada ~~paşuk hanı~~ ^{kâtek Sofu mescidine} ile yeni hamam arasından kadı mescidine giden yol vardır)

Yedinci kapu : Şimal canibine açılır (burada paşuk hanı ile yeni hamam arasından kadı mescidine giden yol vardır .

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Vakıf kayıtlar Müdürlüğü

Sayı

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- Sekizinci kapu . : şark canibine açılır (burada merhum halil bey ve mustafa bey evleri karşısına giden tarikiam vardır.
- Mustafa beyin sakin: kiblesi sofı bahçesi şarki ahur şimali tarikiam xx olduğu hane ile beraber hamam ve köşk ve bahçe . garbi boyahane ve beytüddakik .
- Bostan zer,ine mah-: Kiblesi arzihali ve emirza arzi şarki arzihali şimali abdi ve mevlana piri milikleri garbi incir karyesi ehalesinin hali arzi . sus arz kıt,asi .
- Dört dükkân : Kiblesi Ferhad ve Fatma kızı milki şarki vakıf dükkanlar şimali tarikiam garbi mezbur ferhad milki .
- Cafer evlâdından : kiblesi , şarki , şimali tarikiam garbi kurt ahmet alınan bahçe . arzi .
- Dolaplı bahçe . : Kiblesi Abdülkadir arzi şarki tarikiam şimali ekmecki hacı ismail arzi garbi tarikiam .
- Şihabuddin hanı ✓ : Kiblesi Ali bin sarı fakih ve salih ibni hacı Sallî ve çukur mescit vakfı dükkanları şarki ve şimali xx tarikiam garbi ibni kantar hani .
- Hermetes mezraasın : suyu kızıl ırmak ismile müsemma nehirikebir dendir. da değirmen suyu x ve bostanlar .
- Dökek mezraasında kiblesi arzihali şimali ş şarki şaklı oflu bedir arzi değirmen . garbi tarikiam .
- Dökek mezraasında : kiblesi tarikiam şimali nehri şakıt şarki bostan x bostan erazisi ve arazisi garbi tarikiam . değirmenin nisfi.
- Tekurşanda piring : Kiblesi arzihali şarki ceyhun nehri şimali , garbi ırmağı . arzihali .
- Tekurşanda Kuleli X: kiblesi , şimali , garbi arzihali ve şarki ceyhun köşk . nehri ile mahduttur .
- Tarsusun Kuştemur- : kiblesi gümüş kumu şimali kızıl ırmak garbi kâfir lu nahiyesinde ağ- kuyusu ve harnub kubbesi şarki kara yol ve kızıl x ce kaniş nehri . ırmak hendeki ile müsemma eski nendek .
- Tekurşanda sekiz X: kiblesi ceyhun nehri şarki , şimali kezalik nehri değirmen . mezbur garbi değirmen yolu .
- Dolaplı iki değirmen: kiblesi kızıl ırmak şarki arzihali ve mezbur değirmen yolu şimali ve garbi kezalik nehri mezbur .
- Eski basrın kenisesi: Dört taraflı narab eski basrın mezraasile manduttur
- Harab bahçe ile be- : kiblesi narab bahçe arzi şarki mezbur bahçe arzi x raber iki değirmen. şimali ve garbi büyük nenir .



VAKIFLAR
Umum Müdürlüğü

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Hulâsa

Vakıf kayıtlar Müdürlüğü
Sayı

- Harab bahçe ile beraber : kiblesi bahçe arzı şarki eski köşk şimal ve
değirmen . garbi nehirdir .
- Eski köşk ve hamam . : Kiblesi harap bahçe arzı şark ve şimali keza
harap bahçe arzı ve maslis harabesi ve garbi
nehri kebir .
- Kınık ve Brendi nahiye- : Ak köprü ismile müsemma köprü ve arap divarı
leri arasında beş değir- kurbunda olup kiblesi arap divarı şark ve x
men . şimali arzihali garbi ak köprü .
- Ayas kasabasında Hamam : Kiblesi , şarki , şimali tarikiam ve garbi x
ayas akar suyu .
- Mercin karyesinde Gödlük : kiblesi mercin karyesi şarki kara musa bahç-
değirmeni . esi şimali akar su garbi arzihali .
- Mercinde Yükleduk değir- kiblesi nehricari şarki arzihali şimali va-
meni . kıkf değirmen ile ibni ali kogun iki değirme-
ni garbi evkaf değirmenleri ve ibni alikoç x
değirmeni nehri .
- Kınık kazasının Nesik : kiblesi sarı İlyas oğlu mustafa şarki zeker-
karyesinde hamam . iya arzı şimali tepecik hududu mezraasi gar-
bi İksüz oğlu seydi ahmet arzı .
- Tillihandun kasabasında : Kiblesi Ebubekir oğlu İbrahim milki şarki x
hamam . üç beyi oğulları milkları şimali arslan oğ-
lu milki garbi tarikiam .
- Tillihandun de hamam . : Kiblesi tillihandun kalesi şarki hoşkeb evl-
atları enlaki şimali tarik garbi harab arazi .
- Tahsisat : Cami civarındaki medresei cedide müderrisine yevmiye kırk x
dirhem . medresede on müteiddine yevmiye yirmi dirhem . camiatikin x
ferraş ve kâmdilci vazifesile beraber medresei cedidenin ferraşına xx
yevmiye dört dirhem . camiatik müezzinine yevmiye üç dirhem . cami-
atikin imamına yevmiye beş dirhem . camiatikin muarrifine yevmiye xx
bir dirhem . camicedit bevvabına yevmiye beş dirhem . medresei atik x
bevvabına yevmiye üç dirhem . hafız kütübe iki dirhem . camicedit ve
atik ve medresei cedide ve atika kitabetine yevmiye sekiz dirhem . x
yanbu mescidi imamına yevmiye iki dirhem . mektep halifesine yevmiye
iki dirhem . helasile beraber han mescidi ferraşına yevmiye üç dirhem
. sis livasinin tillân enhari ve tillân mezraasi ve serkerik ve dinkez
ve İlyas bey tepesi mezraaları cibayetine senevi bin dirhem . ehrari

VAKIFLAR
Umum Müdürlüğü

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Hulâsa

Vakıf kayıtlar Müdürlüğü
Sayı

Mezkûre ve mezraai mezbure kitabetine senevi bin dirhem . adanada meka-
biri müslimin tarafında ikinci köprüdeki piringlik suyu için senevi xx
bin dirhem . nehri mezbur kitabetine senevi bin dirhem . çakıt suyu x
değirmenleri ve üç göz ve gönc ve kârgâh ve Ömer bey ve çakırlı değir-
menleriyle piringlik nehirleri cibayetine yevmiye beş dirhem . adanada
bezzaziye dükkânları bekcisine dört dirhem . adanada sürle muhat sekiz
kapunun bevvaplarına yevmiye on altı dirhem . imaret bevvabi ve ebniye
alâti muhafızına yevmiye beş dirhem . imaretin aşci yamağına yevmiyex
iki dirhem . camicedit ve atik ve medresei cedide ve atika ile değı-
rmenler , dükkânlar , nehirler , hanlar , hamamların tamircisine yev-
miye yirmi dirhem . yaylak ismile müsemma yazlık cami ve medrese ve x
imaretin bekcisine yevmiye dört dirhem . halepte mahmut bey mezarında
kur'an okuyana yevmiye otuz dirhem . halepte türbe rahabına senevi kır-
k dirhem . kölek yolu tamirine yevmiye on dirhem . kızıl dağ ve sair
yolun tamirine yevmiye on dirhem .

İmaret tahsisati : Her menn (batman) bin dirhem olmak üzere yevmiye yedi
menn et . altıbuçuk menn un . altı menn piring . birbuçuk menn tuz .
senevi dört mikyal nuhut . senevi 398 deve yükü odun . senevi altı menn
kimyon . yevmiye birbuçuk menn saf yağ . senevi 466 menn bal . senevi
yüz menn peynir . senevi yüz elli dirhem safran . senevi dört buçuk men
karabiber . senevi 1660 dirhem kıymetinde süt . senevi 246 dirhem kıym-
etinde ikindi çorbası için ispanak ve saire . senevi 720 dirhem kıym-
etinde koruk ve narenc . bayramlarda çorba için elli menn kuru üzüm .
beş menn kuru kayısı . beş menn kırmızı üzüm . ikibin adet ceviz . xx
narenc , koruk ve süt çorbası için otuz beş menn sarımsak . senevi altı
menn nane . camicedit mihrabi için senevi sekiz menn şam,a . camicedit
ve atik ve medresei cedide ve atika , pamuk hanı mescidine ve yanbu xx
mescidine ve imaret için senevi doksan menn şırılağan yağı . müsteiddin

Hücrelerinden maada medresei cedide ve atika talebesinin hücrelerine senevi yüz yirmi menn şırlağan yağı . camicedidin buhur ve sairesi için x senevi üçyüz dirhem . camicedit ve atik ve medresei cedit ve atik ve xx hanulkutun ve yanbuul,ma mescitleri için senevi dörtüüz yirmi dirhem xx ve bunların hasırını için bin yirmi dirhem . senevi kaşak için kırk dirhem . imaret kaplarının kalayı için şehri yüz yirmi dirhem . kitapların tamiri için senevi ikiyüz dirhem . bundan sonra bilki vakifi müğarun ileyh birinci defa taam ve harcını vaz ve ikinci defa yine taam ve harcını vaz, etmiş olmağle bunlari cem ve birbirine karıştırıp mahallerine tevzi ve x tevziatini şu şekilde tayin etmiştir .^x sabahleyin pişen çorba için bir x keyl ve sümünü keyl buğday ve sekizbuçuk menn et , yirmi dört menn un , bir menn ve 747 dirhem tuz , ikiyüz elli dirhem soğan , bir keylin sümününün nısfı nuhut , birbuçuk deve yükü odun , otuz dirhem kıymon (bayramlar ile ramazan günleri hariştir) . ikinci vakti pişecek çorba için sekizbuçuk menn piring , yedi menn et , yirmi dört menn un , bir menn x 747 dirhem tuz , bir keylin sümününün nısfı mikdari nuhut , yirmi dirhem kuru nane , yirmi beş dirhem sarmısak , on dirhem kıymetli halis süt , dokuz dirhem kıymetinde koruk , yine dokuz dirhem kıymetinde narenc , x birbuçuk deve yükü odun , otuz dirhem karabiber , misafirler için yapılan dört beytin gelip gidenleri için maraki (çorba) mezkürden gayri sabah ve ikinci zamanlarında biberli pilav için birbuçuk menn piring ve x birbuçuk menn et ve üçyüz yirmi dirhem safi yağ , beş dirhem biber , Ramazan için buğday çorbasile beraber bir gün müfelfel (baharlı) piring pilavi ve bir gün dahi piring çorbasile beraber buğday herisesi (keşkek) . piring çorbasile herise piştiği gün bir keyl ve sümünü keyl buğday . sekizbuçuk menn piring ve beş menn üçyüz otuz iki dirhem saf yağ . ve x yirmibuçuk menn et , kırk sekiz menn un , dört deve yükü odun , üçbuçuk menn tuz , bir keylin sümününün nısfı nuhut , yirmi dirhem kuru nane ,



İkiyüz elli dirhem soğan . yüz yirmi beş dirhem sarmsak , onar dirhem kıymetlerinde süt , koruk , naranç ve bir dirhem kıymetinde selih (d-arçın) verilmesini ve buğday çorbası ile müfelfel piring pişirildiği gün için yirmi yedi menn piring ve altı menn ve ikiyüz elli dirhem saf yağ . onyedi menn et . kırk sekiz menn un . bir keyl ve sümünü keyl x buğday . rubu keyl nuhut . dört menn tuz . otuz dirhem kimyon . otuzx dirhem fülful . bir menn soğan verilmesini şart eylediği gibi senedex kırk sekiz cuma geceleri için pilâv zerde pişirilmesini müfelfel oilâv için yirmi yedi menn piring . altı menn ve ikiyüz elli dirhem yağ . zerde için yedi menn piring ve yedi menn halis bal ve yedi dirhem safran . yirmi dört menn un . otuz dirhem kara biber . yarım menn soğan . iki deve yikü odun . iki menn tuz . keylin sekizde bir ölçüsünü nuhut x sekizbuçuk menn et verilmesini şart eylemiştir . ve bayramlarda tabh-edilecek pilâv zerde üzüm çorbası için yedi menn piring ve yedi menn saf yağ . onsekiz menn et . otuz dirhem kara biber ve zerde için yedi-buçuk menn piring . sekiz menn halis bal . yedi dirhem safran . üzüm çorbası için altı menn piring . yirne beş men siyan kuru üzüm . iki x menn kırmızı üzüm . ikibuçuk menn kuru kayısı . bin adet ceviz . elli menn un . üç menn tuz . sümünü keyl nuhut . üç deve yikü odun . otuzx dirhem kuru nane verilmesini ve erbabi vezâiften baher nefere her ek-mek bin dirhem olmak üzere yevmiye dört ekmek ve pişmiş etten yetmiş x dirhem . piring ve buğday çorbasından birbirinden farksız iki kepçe x verilmesini imaretin dört ofasında sakin misafirlere dört kap çorba x ile beraber baharlı pilâv verilmesini . misafirlerden sabah ve ikindi yemeklerine yetişemeyip akşam yemeğinden sonra gelenlere yirmi dirhem bal ve yirmişer dirhemlik iki ekme verilmesini şart eyledi . baharlı pilâv ve zerde ve herise ve çorbaların şurutu meşruh üzere ramazan vak-

Cuma ve bayram geceleri tabhedilip erbabi vezaiften her birine müsava-
ten tevzi edilmesini . erbabi vezaiften yirmi kişiye verilen miktar x
taamin fıkara , kârler , kütürümler ve malûline verilmesini . adana x
x beldesi haricindeki enhar , mezari , tavahin cabilerine taam verilme-
yip vazifei muayyenelerile hizmet etmelerini şart eyledi . Camişerif-
in canibeyninde ramazan ve bayram ve cuma geceleri yakılmak için on x
iki menn şam,a verilmesini . camiceditte her gece on iki kandil yakı-
larak badel,işâ dokuzunun söndürülerek üçünün sabaha kadar yakılmasını
ve bu kandiller için her gece on dirhem şırlağan yağı verilmesini ve x
yine camiceditte ramazan gecelerinde kırk kandil yakılarak otuz yedis-
inin badel,işâ söndürülerek üçünün sabaha kadar yakılmasını ve bu kan-
diller için ikiyüz dirhem şırlağan yağı verilmesini . Ramazan geceler-
iyle bayramlar ve reğaib gecelerinde cami minaresinde sabaha kadar se-
kiz kandil yakılmasını ve bunun için ikiyüz dirhem şırlağan yağı veri-
lmesinive yine camişerifte bayram geceleri altmış kandil yakılarak sa-
baha kadar devam edip binbeşyüz dirhem şırlağan yağı verilmesini . me-
dresi atika helâsında sabaha kadar yakılmak üzere her gece için elli x
dirhem şırlağan yağı verilmesini . imaretteki misafirhanelerde sabahax
kadar dört kandil yakılmasını . imaretin helâsında sabaha kadar kandil
yakılmasını . bevvab meskeni ile ekmekci beytinde yakılacak kandil iç-
in her gece ikiyüz dirhem şırlağan yağı verilmesini . cami atika her
gece dört kandil tahsis ederek badel,işâ üçünün söndürülerek birinin x
sabaha kadar yakılmasını ve bunun için her gece kırk dirhem şırlağan x
yağı verilmesini . cami atikte ramazan geceleri dokuz kandil yakılar-
ak teravihten sonra sekizi söndürülüp birinin sabaha kadar devam edipx
her gece altmış dirhem şırlağan yağı verilmesini . cami atikte bayram
geceleri on kandil sabaha kadar yakılarak her gece için ikiyüz dirhemx
şırlağan yağı verilmesini . camiatikteki medresi cedide helâsında her

Vakıf kayıtları Müdürlüğü
Sayı

Gece bir kandil sabaha kadar yakılarak onbeş dirhem şırlağan yağı verilmesini . kutun hanı mescidinde ve han kapusunda ve hanın helâsında birer kandil sabaha kadar yakılmasını ve bu kandiller için her gece yüz yirmiş beş dirhem şırlağan yağı verilmesini ve Yanbu mescidinde her gece bir xxx kandil yakılarak badel, işa söndürülmesini ve bunun için beş dirhem şırlağan yağı verilmesini şart eyledi . (TEVLİYET) Vakfın tevliyeti hayatta oldukça vakifin kendisine ve badelvefat bizzar hizmet etmek üzere evlâdi zükürünün ekberine evlâdından zükürü olmazsa akribasından evlâdi zükürünün ekberine şayet müteveli olan ekberi evlât lüzüm ve zarurete binnaen başka bir mahalle gider ve bir seneden fazla kalırsa tevliyetin mütebaki evlâdin ekberine verilmesini ve eğer akribasından evlâdi zükür xxx olmazsa utekasından salih olana verilmesini anlardan sonra hâkimin izni ile ümmet muhamedden salih bir kimsenin müteveli olmasını .

Vakfın zevaidi ve fazlası : Zevaidin evlâdi zükür arasında seviyyen tezi edilmesini evlâdi zükür bulunmazsa akribasinin evlâdi zükürüne seviyyen verilmesini akribasinin evlâdi zükürü de bulunmazsa hâkimin izniyle mekkei mükerreme ve medinei münevverdeki suleha ve fikarâe tevzi edilmesini . bilcümle mevkufatin tamiri iztiza ettikçe zevaidle terminat icra edilerek fazlanın evlât arasında taksim edilmesini . Gurre rebiul, ulâ 954

Piri paşa bin Halil bey bin ramazanin evasiti rebiul, evvel 960 tarihli diğer vakfiyesinde kendi vakfı ile babası halil ve amcası mahmut bey vakıflarına karıştırarak kendi evkafinin şartlarını şart eylemiştir .

Adanaye tabi Karaisali : Kiblesi ibni yeğen değirmeni ile kara yar ve sağır kaya ve sağırcık alanı ve kaya baş kışlağı ve sarı hacılar meşhedi beli ve keyan kayası ve gâkce göl köprüsü ve şarkan kamaşlı mezraasile gâkce göl köprüsünden geçen su ve şimalen hodenko ile gârgün suyuna muttasil cetrenik dağı ve kilisecik ve uğur ekinliği ve tösmen alanı ve çoban okcu ekinliği ve ağca yokuş ve sorkunç suyu ve menğan mezraasına vasil olan sorkunç suyu ve mokermez ve sınır taşı mevzileri ve garbi akpınar başı ve üç oluk ve x çivid gediği ve havid kaya ve akdağda vaki şahin kayası ve tani kapani ve keçi yolu ve ibni yeğen değirmenine muttasil keşlik kayası .

Umum Müdürlüğü
vakıf kayıtlar Müdürlüğü
Sayı

Kızıl dağ mezraasında : vakifin bina ettiği yeni cami ile su batığı mevzi iki değirmen . arasındadır (sallesi vakfın masrafına meşruttur)

Caminin şarkında va ma-: bu evler mütevellî ve müteallikatının sükasına xxx icari yanında evler . meşruttur .

Hamam . : Mezkûr evlerin kiblesindedir .

Mütevellî ve müteallikati , müd , hatîp , imam , muallim , müezzin , Ferras tabbah , habbaz ve yamaklar , müderrisin , müsteiddin , kâtip , nazır , mi-marbaşı , meremmetoçiden maada kimseler cami etrafında vakfa iki dirhem ver-meleri şartıyla bina yapmalarına mîsaade edilmesini .

Adana civarında Canib : Dört tarafı hendek ile çevrilmiş olup kiblesi arzî nahiyesinde İncir mezr- hali ve şarki ağbe mer,asi ve şimalî tarıkiam ve x aasi kurbunda arazi . garbi incir mezraası (bu arazinin bazısı vakifin hayvanatının ra,yine mahsustur)

Tekuşan da Ceyhun ne-: Bu su ile çeltiklik sulanmasını şart edip hasılatı- İrâden alınan su xxx ndan uğri şer,i ihrac edildikten sonra mütebaki x yi sahibi arza ve masarifi vakfa tahsis etmiştir .

Kehri mezkûr kâtip ve cabisinden her birine mezkûr mehir hasılatından sene-vi bin dirhem ve medresei atika müdine yevmiye altı dirhem ve medresei xxx cecide müdine yevmiye beş dirhem . medresei cecide ve camii atik bevvabına yevmiye dört dirhem . camii atik müezzinine yevmiye beş dirhem . medresei x atika ve cecide hücreslerinden her birine her iki cami hademesine verilen x taamin misli verilmesini şart eylemiştir . evasiti rebiul,evvel 960 .

Piri paşa İbni Halil bin Ramazanin surrei muharrem 962 tarihli vafiyede de :

Danada hamam : Kiblesi sofu bahçesi namile maruf bahçe şarki hamamı mezbur ile nevrîkebir arasındaki yol şimalen başık bin hadir namile maruf İbrahim ve zenci İveys ve hacî salih mîlkleriyle hamam arasındaki yol ve garbi İsmail bin mehmet milki .

Yine vakifi muma İleyhin evahiri şehri rebiul,ahire 962 tarihli vakfiye ze-ylinde : icap ve iktiza ederse mevkufat için vazifei muayyene ile bir memur tayin edilmesini ve vazifesi hitam bulursa vazifesine hitam verilerek masra-afın kaydedilmesini . Mevkufatin tamirine lüzüm hasil olursa zevaidi evkaf-ten tamir edilmesini . Zevaid tamire kifayet etmediği surette erbabi vezai-fin muhassasatından kesilerek tamiratin bu suretle ikmal edilmesini .
Evahiri rebiul,ahir 962

Umum Müdürlüğü
vakıf kayıtlar Müdürlüğü
Sayı

20

Yine vakifi muma ileyhin gurrei Ramazan 962 tarihli zeyli vakfiyede de Bor kasabasında hamam için kasaba haricinde Beydost unvanile meşhur su yunu satun alarak kanevate idhal ve çeşme inşasile gerek hamam ve gere çeşme için birer baş parmak su tahsis eyledi . Zevaidi vakıftan beşbin kuruş saklanarak ve evlâde taksim edilmiyerek mevkufatin tamirinde zev aid kifayet etmediği takdirde bu saklanan mebalığden ikmal edildiğden sonra yine intiyatakçasi beşbine iblâğ edilerek saklanmasını şart eyle

Gurrei Ramazan 962

Yine vakifi muma ileyhin evasiti şevval 962 tarihli zeyli vakfiyede : Adanada Camiatik kurbunda medresei cedide adıyla mülekkab medresenin x müderrisine evvelce kırk dirhem tayin eylemiş isede on dirhem daha te-zyid ederek müderrislik vazifesini elli dirheme iblâğ eylemiştir .

Evasiti şevval 962

Terceme edilen bu örnek kütükteki kaydına uygundur . 25/II/936

R. Z. E. G.

Abdulg...

APPENDIX B

PLAN DECISIONS AND EXPLANATORY NOTES OF THE CONSERVATION PLAN OF ADANA



ÖPABA: 4.2:

- Bu alanda, kuzeyde bulunan yeşil alanın yanısıra, planda belirlenen kitleler esas alınmak koşuluyla, h=6.00 yüksekliğinde, ticari amaçla kullanılacak bir yapı gurubu yer alacaktır.

- Yapıların arasındaki sokakçıkların üzeri kapatılmayacaktır.
- Düzenleme, alandaki ruhsatlı çok katlı yapının varlığı gözönüne alınarak gerçekleştirilecektir.

ÖPABA: 4.3:

- Arastaları içeren alandır.
- Bu alanda, niteliğini yitirmemiş arastaların özgün bünyesinde yer alan ve PM'ce ayrıca belirlenecek birimler, hazırlanacak RR projesine göre onanılacaktır. Bu projelerde, özgün birimlerin sokak cephelerinin ve üst yapılarının korunması esas alınacak, iç mekanlarda ise çağdaş kullanımların gerektirdiği değişiklikler yapılabilecektir.

- Bu birimler için tek tek restorasyon projesi hazırlanamaz ve onarım isteğinde bulunulamaz. Bu nedenle, tüm birimlerin bütünsel bir proje içerisinde ele alınması için yapı maliklerine yönelik gerekli örgütsel ve parasal düzenleme, Belediye'nin öncülüğünde ve yönlendiriciliğinde gerçekleştirilecektir.

- Alanda, özgün birimlerin mevcut olmadığı durumlarda önerilecek yeni kitleler, yukarıda anılan RR projeleri kapsamında yer alacaktır.

- Alanda, özgün birimlerle uyumsuz ruhsatsız yeni yapılarla, özgün birimlere yatay ya da düşeyde yapılan uyumsuz ekler kaldırılacaktır.

- Bu alanda, yapılara görsel ve fiziksel zarar verecek işlevler yer alamaz.

ÖPABA:4.4:

Han'ın RR projesi hazırlanacak ve AKTVKK onayı alındıktan sonra uygulamaya geçilecektir. Bu süreçte, yapının kitlesel ve mekansal bütünlüğünün sağlanması için, planda belirlenen boyutlarda ve hanın yüksekliğini geçmeyecek biçimde bir yeni kitle eklenebilecektir.

ÖPABA:4.5:

Mevcut TKV'nın RR projesi hazırlanacak, girişte bir kentsel mekan yaratmak amacıyla, planda konumu ve formu belirlenen , max h: 12.50 m. yeni bir ticari amaçlı kitle oluşturulacaktır.

• ÖPA:5:

Ulucami ve çevresini kapsayan alandır.

ÖPABA:5.1:

-Kapalı arastanın kuzeyindeki çarşığı içeren alandır. Bu alanda, mevcut tüm ağaçları koruyan, arasta ile işlevsel ve dolaşım bütünlüğü içinde olan, h=5.00 yüksekliğinde, mevcut yapı oturma alanını geçmeyen yeni bir yapı gurubu tasarımı getirilebilir. Bu yaklaşımın yeğlenmemesi halinde, mevcut yapıların, çevresindeki anıtsal nitelikteki yapılarla uyum içerisinde ve arastaya ile dolaşım bütünlüğü içinde olmasını sağlayacak düzenleme yapılacaktır.

ÖPABA:5.2:

- Arastanın RR projesi hazırlanacak ve AKTVKK ca onaylandıktan sonra uygulamaya geçilecektir.

- Alanda yer arasta birimleri için tek tek restorasyon projesi hazırlanamaz ve onarım isteğinde bulunulamaz.

ÖPABA:5.3:

- Çarşı Hamamı ve İnkılap İlkokulunun yer aldığı yapı adasıdır.
- Bu alanda, TKV, ve ÇU yapılar dışındaki yapılar kaldırılacak ve yeni yapılaşmaya izin verilmeyecektir. Anıtsal yapılar için, özgün işlevleri dışında kültürel ve /ya da turistik ticaret olmak koşuluyla yeni işlevler önerilebilir.

- Alanda, Koruma Kurulundan izin almak koşuluyla, sadece yüzey düzenlemeleri ve çevre emniyetine ilişkin müdahaleler gerçekleştirilebilir. Yüzey düzenlemelerinin, çevre esnafı ve ziyaretçilerin dinlenebilecekleri bir biçim ve sadelikte yapılması önerilir.
- Bu müdahaleler için de gerekli proje hazırlıkları yapılacak ve bu projelerde, Cami silüet halinde çizilerek, getirilecek yeni elemanların yapı ile ilişkisi gösterilecektir.

ÖZEL PROJE ALT BÖLGE ALANI (ÖPABA) .4.2.

Bu alanda sırasıyla şu işlemler gerçekleştirilecektir:

- Planda belirlenen kitlenin üzerinde yer aldığı parseller tevhid edilecektir,
- Gerekli terk işlemleri yapılacaktır,
- Uygulamayı gerçekleştirmek için, mal sahiplerinden bir tanesi ya da mal sahiplerinin uygun göreceği üçüncü bir şahıs seçilecek ya da mal sahiplerinden oluşacak bir şirket kurulacaktır. Bu özel ya da tüzel kişi, projelendirme, ruhsat alma uygulamanın denetlenmesi, iskan ruhsatı alma vb. tüm işlemleri mal sahipleri adına gerçekleştirecektir.
- Mimari projeleri yapacak olan müellif-mimar, planda belirlenen kitlelerin yer ve boyutlarına uymak koşuluyla, plan kararlarının 5.1.3. maddesinde belirlenen hükümler doğrultusunda etütlerini yapacaktır.
- Bu esnada, alanın kuzeyinde yer alan tescilli kültür varlığı yapı da, bu yeni ticari yapı ile beraber, bir işlev bütünlüğü içinde onarılıp kullanılabilir. Bir başka deyişle, bu yapının da röleve-restorasyon projelerinin, ticari bir kullanıma yönelik olarak hazırlanması ve Koruma Kurulundan onaylatılması koşuluyla, bu yapı da diğer yapılar ile ortak kullanılabilir.
- Yeni yapının projelerinin hazırlanmasında, yapıda yer alacak ticari ünitelerin sayısında bir kısıtlama yoktur. Bu husus, mimari projede çözümlenecektir. Bunun yanısıra, açık alanlarda getirilecek düzenlemelerde de (döşeme malzemesi, havuz, çiçeklik, oturma gurupları vb.) bir ön kısıtlama olmayıp, bu husus da projede çözümlenmek durumundadır.
- Tüm Özel Proje Alanının alt yapı projeleri de hazırlanacak ve Belediyenin onayına sunulacaktır. Altyapı, kentsel tasarım vb. projeler hazırlanmadan ve bunların uygulanacağı taahhüt edilmeden, Belediyenin yeni yapı ruhsatı vermemesi önerilir.

ÖZEL PROJE ALT BÖLGE ALANI (ÖPABA) .4.3.

Tüm proje alanının, gerek yapılar gerekse mülkiyet düzeni açısından en karmaşık bölgelerinden biri olan bu alan için plan kararlarında getirilen hükümlerin dayandığı gerekçeler aşağıda sıralanmıştır:

- Alanda yer alan ve güçlkle izlenebilmekle ve yıpranmış olmakla beraber, niteliklerini yitirmemiş olan yapılar incelendiğinde, bunların mimari ve kitlesel bütünlük içinde olduğu görülür. Bu durum, birimlerin tek tek onarılmasının doğru olmadığını ve bir bütünlük içerisinde ele alınması gerektiğini gösterir.
- Herhangi bir birime tekil onarım izni verilmesi halinde, bu müdahalenin, o birimin iki yanında ya da arkasındaki diğer birimlere zarar vermesi kaçınılmazdır.
- Alandaki kitlelerin geometrik dizilişi de, tüm yapıların bir defada ele alınmasını gerektiren önemli bir nedendir.
- Alanda çok çeşitli kullanımlar yerine belirli kullanımların bulunması da yapıları kullanan kişilerin bir araya gelerek örgütlenmesini kolaylaştıracak bir faktör olarak görülmektedir.

Alanda gerçekleştirilecek müdahalelerde, plan kararlarına ek olarak şu işlemler gerçekleştirilmelidir.:

- Bu konuda ilk önerilecek husus, her yapı adasının kendi içinde ele alınabileceğidir. Bir diğer deyişle, plan kararlarında yer alan "*birimler için tek tek restorasyon projesi hazırlanamaz ve onarım isteğinde bulunulamaz*" hükmü, tüm alanda bir defada proje hazırlanmalı anlamına gelmemekte olup, gerekiyorsa ve tercih ediliyorsa, her yapı adasının sokak cephesindeki birimlerin bir defada projelendirilmesi ve uygulamanın gerçekleştirilmesi şeklinde anlaşılmalıdır. Bir sokak cephesi üzerinde yer alan birimler aşağıda "alt alan" olarak tanımlanmıştır.
- İkinci önemli husus, tüm özel proje alanındaki korunması gerekli taşınmaz eserlerin tek tek belirlenmesi, bunlarla ilgili ön araştırmaların yapılması, restitüsyon şemasının

oluşturulması ve daha sonra hazırlanacak olan kapsamlı rölöve ve restorasyon projelerine yönelik esasların belirlenmesi için bir ön çalışmanın gerçekleştirilmesidir. Bu hazırlık, Seyhan Belediyesi tarafından, bu konuda yeterli bilgi ve deneyime sahip bir kurum ya da firmaya ihale yoluyla yaptırılmalıdır. Bu hazırlığın en büyük yararı, daha sonra, çeşitli müellifler tarafından hazırlanabilecek proje paketlerinde aynı dilin kullanılması ve ortak bir restorasyon yaklaşımının getirilmesinin sağlanmasıdır.

- Yukarıda tanımlanan alt alanları kapsayacak projelerin hazırlanması için, en azından bu alt bölgelerde (yani bir yapı adasının bir sokak cephesi boyunca yer alan birimler) yer alan mal sahiplerinin bir araya gelmesi gerekmektedir. Bu konuda, içinde Seyhan Belediyesinin de bulunduğu bir onarım kooperatifi kurulması önerilmektedir. (Tüm alanı kapsayan tek bir kooperatifin kurulması yeğlenmekle beraber, zorunluluklar karşısında, yapı adası ya da "alt alan" ölçeğinde de kooperatifler kurulabileceği düşünülmektedir.) Bu kooperatif şu hizmetleri görecektir:

- Kapsamlı rölöve /restorasyon projelerini yaptıracaktır. Bu projelerin ana ölçeği 1/100 olup, gerekli imalat detayları, 1/20, 1/10, 1/5 ve hatta 1/1 ölçekte verilebilecektir.
- Uygulama için gerekli taşeronları bulacak ve onları denetleyecektir,
- Yeterli nakit akışını sağlayacaktır,
- Yapıların onarımından sonra, düzenlemelerine yönelik müdahalelerde de ortakları arasında eşgüdüm sağlayacaktır,
- İstediği takdirde, onarım sonrasında, her tür bakım, küçük ölçekli tamirat ve alt yapı hizmetlerini ortakları adına yaptırabilecektir. Bu durum, kooperatifin, onarım sonrasında bir "Site Yönetim Kurulu" gibi çalışmasını gerektirebilecektir.

Belediye'nin kooperatif içinde yer almasının temel nedenleri arasında ise, alt yapı proje ve uygulamalarının bir Belediye görevi olması, ruhsat, proje onayı vb. konularda gerekli çabukluğu ve kolaylığı sağlaması vb. hususlar yer almaktadır.

Kooperatif olgusunun gerçekleştirilememesi halinde, Dernek oluşturulması önerilmektedir.

ÖZEL PROJE ALT BÖLGE ALANI (ÖPABA) .4.4.

Han için hazırlanacak olan rölöve ve restorasyon projesinde, gözönüne alınacak en önemli husus, yapıya getirilecek yeni işlevin, çevredeki diğer işlevlerle uyumlu olması ve hana hemen her yönden kolay ulaşılmasını sağlayacak önlemlerin projeler üzerinde gösterilmesidir. Eklenecek yeni kitlenin projelendirilmesi, rölöve ve restorasyon projeleriyle beraber gerçekleştirilecektir. Bu kitlenin biçimlenmesinde şu süreç izlenecektir:

- Yeni kitle, Han'ın 1/100 ölçekli olarak hazırlanmış plan, cephe ve kesitlerinde, bu ölçeğin gerektirdiği ayrıntılı ile gösterilecektir. Burada önemli olan husus, yeni kitlenin gabari ve cephe biçimlenmesi bakımından hanla uyum içerisinde olmasıdır.
- Müellif mimarın öngörmesi halinde, plan ve cephe çözümleri için birden fazla seçenek oluşturulabilir,
- Bu projeler, Koruma Kurulu'nun onayına sunulacak ve gerekli onay alındıktan sonra restorasyon ve tesisat uygulama projeleri çizilecektir.

Hanın restorasyon uygulaması tamamlanmadan ya da bu uygulamanın yapılacağı , illisi tarafından yasak yollardan taahhüt edilmeden, yeni kitlenin yapım uygulaması başlayamaz.

ÖZEL PROJE ALT BÖLGE ALANI (ÖPABA) .4.5.

- Bu alanda öncelikle gerekli tevhid (Tescilli Kültür Varlığı parseli hariç) ve yola terk işlemleri gerçekleştirilecektir.
- Yeni yapı için hazırlanacak projede, plan kararlarının 5.1.3. bölümünde tanımlanan süreç izlenecektir. Ancak, bu yapının tasarımında, plan kararlarının 5.1.1. ve 5.1.2. bölümlerinde yer alan hükümlere uyma zorunluluğu yoktur.
- Tüm alana ilişkin kentsel tasarım projeleri ile altyapı projeleri de yeni yapının girişimcileri tarafından hazırlanacak ve bu projelerin uygulanacağına ilişkin gerekli taahhütler alınmadığı takdirde, yeni yapının inşaat ruhsatı verilmeyecektir. Kentsel tasarım projelerinin hazırlanması sürecinde, proje alanında bulunan tescilli kültür varlığının konum ve kullanımı da gözönüne alınacaktır.
- Tüm alan ilişkin kentsel tasarım projesi , Koruma Kurulu'nun onayından sonra gerçekleştirilebilir.

- Yeni yapının inşaatı ile, mevcut tescilli kültür varlığının restorasyon uygulamalarının aynı süreçte yapılması zorunluğuyoktur.

ÖZEL PROJE ALT BÖLGE ALANI (ÖPABA) .5.1.

Hemen tümüyle, Vakıflar Genel Müdürlüğü mülkiyetinde bulunan bu alan,, bulunduğu konumdan yararlanmayan bir "potansiyel altı kullanım" içindedir. Bu nedenle, alanda, mevcut yapıların taban alanının geçmeyen, ancak, bugünkü düzenlemeye de sadık kalmayabilen bir uygulamaya şansı tanımak istenmiştir. Bu yaklaşımın getirdiği yenilikler şunlardır:

1. Alandaki yapıların kaldırılarak yeni bir düzen getirilmek isteniyorsa:
 - Mevcut yapıların bugün tabanda kapladığı alanı geçmeyen bir yapılaşma gerçekleştirilebilir,
 - Bu yeni düzenin, eski düzenin geometrisine uyma zorunluğuyoktur,
 - Alanda mevcut tüm ağaçlar korunacaktır,
 - Alanın, özellikle güneyinde yer alan arastayla doğrudan ve etkin bağlantısı kurulmalıdır,
 - Verilen h=5.00 m. yükseklik, yeni yapılaşmanın arakatlı olarak yapılmasına olanak sağlayacak, böylece, içinde büro katı bulunan ticarethaneler yapılması teşvik edilmiş olacaktır,
 - Tüm alan bir defada projelendirilecek , önerilen yapı düzeninin, çevrede yer alan korunması gerekli yapıların kitle, gabari ve mimari biçimlenmesi ile uyumlu olmasına özen gösterilecektir. Bu amaçla, müellif mimar, 1/500 ölçekli bir avan proje hazırlayacak, bu projede,
 - kitle (ya da kitlelerin) konumları, çevrede yer alan Arasta, Çarşı Hamamı ve İnkilap İlkokulu ile olan görsel ilişkileri, arazi kesit ve silüetleri etüd edilecektir,
 - Özel Proje Alanının çevresindeki diğer yapı adalarıyla olan işlevsel ilişki ve etkileşimi yer alacaktır (alana giriş ve çıkışlar, otopark vb.),
 - Açık alanların kullanımları için genel tanımlar getirilecektir,
 - Tüm alanı kapsayacak kentsel tasarımın ilkeleri verilecektir,
 - Bu projeler, Koruma Kurulu'nun da olumlu görüşü alınarak, Seyhan Belediyesi tarafından onaylanacak ve uygulama projeleri hazırlanacaktır.
2. Yeni yapılaşmanın öngörülmemesi halinde ise, mevcut yapıların bugünkü niteliksiz ve kimliksiz görünümünden kurtarılması için, çevresindeki diğer anıtsal nitelikli yapılar da gözönüne alınarak, yeni cephe etüdüleri yapılacaktır. Bunun yanısıra, mevcut düzenin, Arasta ile daha yoğun ilişkilendirilmesi için gerekli müdahaleler yapılmalıdır.

ÖZEL PROJE ALT BÖLGE ALANI (ÖPABA) .5.2.

Arastanın rölöve ve restorasyon projesi hazırlanacak ve uygulama tek aşamada gerçekleştirilecektir. Yapının bir bütün olarak tasarlanmış ve bir defada inşa edilmiş olması nedeniyle, içinde yer alan mülkiyet birimlerinin ayrı proje ve uygulama talepleri kabul edilmeyecektir. Bu nedenle, toplu girişimler teşvik edilmelidir. Bu amaçla, 4.3. no'lu Özel Proje Alt Bölge Alanı için önerilen kooperatif modeli devreye girebilir.

ÖZEL PROJE ALT BÖLGE ALANI (ÖPABA) .5.3.

Bu alan için öngörülen uygulamaların ayrıntıları aşağıda verilmiştir:

- Alanda bulunan tescilli kültür varlığı ve çevreye uyumlu yapılar dışındaki diğer yapılar, Belediye tarafından kamulaştırılarak kaldırılacaktır,
- Çarşı Hamamı ve İnkilap İlkokulu için kültürel ve turistik/ticaret amaçlı olmak üzere yeni işlevler önerilebilir. Bunun için, hazırlanacak rölöve ve restorasyon projelerinin Koruma Kurulu tarafından onaylanması gerekmektedir,
- İnkilap İlkokulu parselinde, bugünkü müstemilat yapıları dışında, hangi amaçla olursa olsun yeni yapı yapılamaz.

ÖZEL PROJE ALT BÖLGE ALANI (ÖPABA) .5.4.

Bu alan için öngörülen uygulamaların ayrıntıları aşağıda verilmiştir:

KÜLTÜR VE TURİZM BAKANLIĞI
KORUMA VE RESTORASYON MÜDÜRLÜĞÜ

APPENDIX C

AN EXAMPLE FOR FINANCIAL PARTICIPATION OF THE OWNERS

A UNIT M2	15 M2
1 M2 Restoration Cost according to the Ministry of Public Works, 2001 1m2 restoration costs	430.000.000 TL.
Total Restoration Cost of A Unit	$15 \text{ m2} \times 430.000.000 = 6.450.000.000 \text{ TL.}$
Decoration + Installation Costs	$\% 30 \times 6.450.000.000 = 1.935.000.000 \text{ TL.}$
Total Cost	8.385.000.000 TL.
% 25 Profit of Contractor	2.096.000.000 TL.
Cost without Profit of Contractor	6.269.000.000 TL.

If it is paid in a year, monthly instalments;	$6.269.000.000 / 12 = 522.000.000 \text{ TL.}$
If it is paid in 5 years, monthly instalments;	$6.269.000.000 / 60 = 104.000.000 \text{ TL.}$
If it is paid in 5 years, instalments in a year;	$104.000.000 / 12 = 1.248.000.000 \text{ TL.}$

If VGM participate to the conservation activity with financial aid	
Income of the Shops of VGM in a year	140.000.000.000 TL
When the income is used for the preservation of traditional buildings in the area, the financial aid for a unit in a year	$140.000.000.000 / 186 = 752.000.000 \text{ TL aid in a year}$
Total cost of the installments in a	$1.248.000.000 - 752.000.000 =$

Monthly installments	$496.000.000 / 12 = 41.000.000$ TL
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- the aid of VGM is paid back after the 5 year

If VGM doesn't participate to the conservation activity with financial aid and If it is provided from the rents of the owners (owner is not user)	
Rents of the shops on Ali M. Y. St = 1.5-2.000.000.000	$1.5-2.000.000.000 - 1.248.000.000$ = 250-750.000.000TL is left to the owner
Rents of the shops at the inner parts of the project area = 0.5- 1.000.000.000	Rent + 250-750.000.000TL that the owner will pay from its income

If the owner used his shop
He will pay 1.248.000.000 TL for 5 years



T.C. YÜKSEKÖĞRETİM KURULU
DOKÜMANTASYON