

REINTEGRATION OF A FRAGMENTED HISTORIC URBAN CORE:
SUNGUR BEY MOSQUE MARKET AREA, NIĞDE

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

BURCU GÜNAY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF ARCHITECTURE
IN
CONSERVATION OF CULTURAL HERITAGE IN ARCHITECTURE

DECEMBER 2019

Approval of the thesis:

**REINTEGRATION OF A FRAGMENTED HISTORIC URBAN CORE:
SUNGUR BEY MOSQUE MARKET AREA, NIĞDE**

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ABSTRACT

REINTEGRATION OF A FRAGMENTED HISTORIC URBAN CORE: SUNGUR BEY MOSQUE MARKET AREA, NİĞDE

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Master of Architecture, Conservation of Cultural Heritage in Architecture

Supervisor: Prof. Dr. Neriman Şahin Güçhan

December 2019, 255 pages

Historical city centers contribute to the formation of urban identity and helps to keep urban memory alive with regard to the building stock and the way of life they reflect. However, urban interventions which have taken place as a result of the social, economic and cultural changes, threaten the unique qualities of historical city centers by causing them to disintegrate.

The main subject of the thesis is conservation and reintegration of the fragmented historic urban core of Niğde by preparing a preliminary environmental design project. It covers conceptual background on the conservation of historic urban areas, together with analyzing some European examples. Based on this background, the historic core of Niğde is reviewed through its historical development, planning and conservation activities and general characteristics. After the remaining historical parts of the city are analyzed, one of them, Sungur Bey Mosque Market Area, is selected as the case study.

The market area has a unique historical link with the past and significance of the area is evidenced by many monumental buildings. Evaluating urban characteristics of the Sungur Bey Mosque Market Area, a preliminary environmental design project is aimed to produce in this thesis.

Keywords: Historic Urban Cores, Urban Conservation, Integration, Sungur Bey Mosque Market Area, Niğde.

ÖZ

PARÇALANMIŞ TARİHİ KENT MERKEZİNİN YENİDEN BÜTÜNLEŞMESİ: SUNGUR BEY CAMİ PAZAR ALANI, NİĞDE

Günay, Burcu
Yüksek Lisans, Kültürel Mirası Koruma
Tez Danışmanı: Prof. Dr. Neriman Şahin Güçhan

Aralık 2019, 255 sayfa

Tarihi kent merkezleri, sahip oldukları yapı stoğu ve yansıttıkları yaşam biçimleri dolayısıyla kentsel kimlik oluşumuna katkıda bulunmakta, kentsel hafızanın yaşatılmasına aracı olmaktadır. Fakat, sosyal, ekonomik ve kültürel değişimler sonucunda deneyimlenen müdahaleler, tarihi kent merkezlerini parçalanmaya sürükleyerek bu alanların sahip olduğu özgün nitelikleri tehdit etmektedir.

Tezin ana konusu, çevre düzenleme projesi hazırlayarak Niğde parçalanmış tarihi kent merkezinin korunması ve yeniden bütünleşmesidir. Tez kapsamında Avrupa'daki bazı örnekler incelenerek, tarihi kentsel alanların korunmasına ilişkin kavramsal bir arka plan belirlenmiştir. Bu kavramsal arka plana referansla, Niğde tarihi kent merkezi tarihsel gelişimi, planlama ve koruma faaliyetleri, ve genel özellikleri incelenmiştir. Şehrin günümüze ulaşan tarihi kesimleri analiz edilerek, Sungur Bey Cami Pazar Alanı örneklem olarak seçilmiştir.

Pazar alanı geçmişle benzersiz bir tarihsel bağlantıya sahiptir ve bu alanın önemine çok sayıda anıtsal yapı tanıklık etmektedir. Bu tezde kentsel özellikleri değerlendirilerek, Sungur Bey Cami Pazar Alanı için bir çevre düzenleme avan projesi hazırlanması amaçlanmıştır.

Anahtar Kelimeler: Tarihi Kentsel Merkezler, Kentsel Koruma, Bütünleşme, Sungur Bey Cami Pazar Alanı, Niğde.

To my family

ACKNOWLEDGEMENTS

At first, I would like to express my deepest gratitude to my supervisor, Prof. Dr. Neriman Şahin Güçhan for her endless support, encouragement and guidance in any time during my thesis research.

I would also like to thank to the jury members, Assoc. Prof. Dr. A. Güliz Bilgin Altınöz, Assoc. Prof. Dr. Lale Özgenel, Assoc. Prof. Dr. Mert Nezh Rifaioğlu and Assist. Prof. Dr. A. Elif Yabancı for their constructive criticism and valuable suggestions. I am deeply grateful to Prof. Dr. S. Güven Bilsel for allowing me to use his archival materials and sharing his own experience with me. I am also thankful to Prof. Dr. Ömür Bakırer, Prof. Dr. F. Cânâ Bilsel and Saadet Sayın for their intellectual contributions and support.

The staff of Ankara High Council and Nevşehir Regional Council for Conservation of Cultural and Natural Heritage, Municipality of Niğde, Niğde Museum also deserves my sincere appreciation for their kindness and tolerance in allowing me to use the archives.

I owe thanks to my friends who has always been with me. Especially, I am indebted to Beril Güner Arslantaş, Buğra Tetik, Burcu Şenal, Celallettin Apak, Elifnaz Durusoy Özmen, Ezgi Balkanay, Fatma Seda Yalçın and all of whom I cannot list here.

Finally, I would like to express greatest thanks to my parents, Hülya and A. Serdar Günay, for their infinite support and patience in every aspect.

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LIST OF ABBREVIATIONS

ABBREVIATIONS

CSRP: Cullaz Street Rehabilitation Project, Cullaz Sokak Saęlıklaştırma Projesi

GCM: General Command of Mapping, Harita Genel Komutanlığı

GD: General Directorate of Cultural Heritage and Museums, Kltr Varlıkları ve Mzeler Genel Mdrlę

HC: High Council for the Historical Properties and Monuments, Gayrimenkul Eski Eserler ve Anıtlar Yksek Kurulu

HCC: High Council for Conservation of Cultural and Natural Properties, Taşınmaz Kltr ve Tabiat Varlıklarını Koruma Yksek Kurulu

KaRC: Kayseri Regional Council for Conservation of Cultural and Natural Heritage, Kayseri Kltr ve Tabiat Varlıklarını Koruma Kurulu

KoRC: Konya Regional Council for Conservation of Cultural and Natural Heritage, Konya Kltr ve Tabiat Varlıklarını Koruma Kurulu

NRC: Nevşehir Regional Council for Conservation of Cultural and Natural Heritage, Nevşehir Kltr ve Tabiat Varlıklarını Koruma Kurulu

NUDP: Nięde Urban Design Project, Nięde evre Dzenleme Projesi

UNESCO: United Nations Educational, Scientific and Cultural Organization

CHAPTER 1

INTRODUCTION

There exists a wide literature on the conservation of historic areas. However, this study is focused on reviving historic areas by identifying the needs in areas that require regeneration and employing urban and building scale elements, interventions and new functions through these interventions. For this reason, in order to prepare a working program by identifying the aspects to be kept in mind while designing in historic areas, the design review of CABE¹ (2006) and the guideline of English Heritage (2010) which are directly related with the design of historic areas were utilized. These reference works enlighten the process of conservation of Niğde historic city centre.

One of the key issues of designing in the historic context is to achieve an understanding of the character of a place. Historic Area Assessment (HAA) is a useful tool for analyzing historic environment and fulfilling the needs of places. The approach is aimed to determine how the past is evolved and shaped the present. Defining the historic character and evaluating the significance of the places, it is intended to detect the problems that would change this character.

English Heritage (2010), explains the key benefits of HAA as developing a deeper understanding of the historical and architectural development of an environment, identifying the distinctive character of the area with its historical buildings and open spaces, evaluating the conservation activities with its strongest and weakest points of heritage protection, pointing out the undervalued areas and providing more detailed research in these areas.

¹ The Commission for Architecture and the Built Environment.

Historic Area Assessment copes with historic environments at different scales such as a small town, village, or parts of larger settlements. The initial issue of these assessments is to identify the suitable boundaries, taking into consideration the wholeness of the historic area. Defined boundaries should be treated as permeable, having relationships with its surroundings.

Another issue of the HAA is to define the character of an area which consist of many components that are perceived through the senses. According to English Heritage guideline (2010), these components are categorized as *topographical features*; *layout* including land use, street pattern, and building scale; *building types and their architectural characteristics*; and finally *green spaces and public realm*. Besides these, traffic movement, changing vistas and views, and daily variations are determined as other factors that influence our perceptions and experiences of places. Highlighting the uniformity and diversity of these components makes frequently possible to divide character areas into differentiated sub-areas.

It helps to understand how the historical landscapes are shaped over time by the subsequent. The stages of the historical development and its dominant historical elements. The social and economic character of the area changed over time.

Understanding the character of a place through historic area assessments and detailed analysis contains useful information for new designs in historic settings. The design review of CABE (2006: 10) identifies some general principles to use this information more effectively through the design process and to achieve a successful project. It is stated that urban design should respond to different aspects including “*urban structure, urban grain, landscape, density and mix, scale, details and materials*”.

One of the main aspects for urban design is to develop the existing urban structure of a place including *the framework of routes and spaces* with their interrelationship. In this sense, it is important for a new intervention to correlate itself with not a single building but a group of different elements that defines a space. The urban grain, which is identified by *the pattern of the arrangement of blocks, plots and buildings* is another

significant factor to new designs in historic setting. Architectural composition and solid-void relationship of the buildings as well as the permeability of a grain that would affect the human movement between spaces are important considerations for this factor.

Landscape that constitutes of *shape, form, ecology and natural features of a place* as well as the products created by human interventions is another component that influences the urban design. New development should unify with the existing landscape but also avoid to copy it.

Density and mix of uses are dominant factors for the variety and the vitality of a place. Density covers *the amount of development* on a particular land and it differs with the *type of uses*. New designs in historic environment should respect the amount, nature and mix of traditional and current functions as well as giving reference to its historic growth.

Scale that is shaped by the *hierarchy, height and the massing* of the existing built environment is another significant aspect. Height of a person, width of a street as well as nearby buildings, specific landmarks, vistas and views are important guidelines for shaping the scale of a new design. Using common proportions and architectural features such as cornices, door and window openings reduces the dominance of the apparent scale of the building.

Traditional materials and detailing in historic setting are strong components that reflect the distinctiveness of a place. Using high quality sustainable materials in appropriate color, texture and pattern with careful detailing would increase the harmonization between the new design and the traditional fabric.²

² Further information can be reached from 'New Design in Historic Settings'. <<https://www.historicenvironment.scot/archives-and-research/publications>>, last visited on April 2019.

CABE (2006: 11) also defines seven objectives for good urban design as “*character, continuity and enclosure, quality of public realm, ease of movement, legibility, adaptability and diversity*”. It is emphasized that these objectives have a great influence on local life in historic environment, since they should be considered having full regard to people and their activities.

Topography of the area with its natural features and green spaces, building types and materials, the relationship between built environment and open spaces, cultural identity and diversity with local traditions contribute to the character of a place and form a sense of identity which make the place distinctive. Responding to the character of a place, new designs should reinforce the distinctive historic environment.

Buildings that follow the boundary of a street block provide a clear distinction between public and private spaces. While the gaps and blank walls create a weakening effect on the continuous street frontages, projections and small setbacks promote the continuity of the building line.

The quality of the public realm contribute to the attractiveness of a place. Therefore, the public realm including squares, parks, and streets should meet the needs of a wide range of people. To enhance the success of the urban design, the type, character and scale of public spaces should be varied. Considering the local identity and the sense of place, these public spaces should be reinforced by the arrangement of street lighting, street furniture, paving and signage. To create an attractive public realm, ground floors of buildings that restrict the area should accommodate active functions such as restaurants, cafes and shops. To encourage living over these commercial units are suggested for evening activities. In this situation, privacy of residential development should be maintained and perceptions of safety should be provided through the public realm.³

³ Further information can be reached from ‘*By Design: Urban Design in the Planning System: Towards Better Practice*’. <<http://www.designcouncil.org.uk/sites/default/files/asset/document/by-design.pdf>>, last visited on April 2019.

Ease of movement is another factor that ensure a safe and pleasant experience in historic environment. A well-designed place promotes *accessibility* and *pedestrian permeability*. Besides, it encourages walking and cycling rather than the high level of traffic. Connecting routes, and passing through spaces and buildings that offer minimal distances between different functions of the area generate large number of visitors. In this sense, movement patterns should be considered as a key for a good urban design. Junctions that identify the entrances of places should be designed in a careful way. Moreover, public transport should be given importance as reducing the traffic pressure on the built environment.

Landmarks, focal points and intersections are dominant features that promote the legibility of an area. They provide a clear image that help the visitors of a place finding their ways. *Views* to a wide open landscape or *vistas* affected by landmark buildings also strengthen the sense of place. In that respect, urban design is a useful tool to create new visual corridors towards landmark buildings or to enliven the older views that have been interrupted. Building a connection between traditional fabric and new development increase the legibility of the space. The function and location of the buildings defines the character of the space and contributes to its distinctive identity. Especially, corner buildings with public uses make the space easy to understand and provide points of orientation. The choice of materials and details in new designs, lighting and signage schemes also enhance legibility.

Urban spaces as well as buildings require to be adaptable to changing conditions at every scale. Places should allow for *a variety of possible functions* to be accommodated over time. Besides the adaptability of a place, diversity that promote *a mix of uses* within a town, a street or a building is a significant consideration to fulfill the changing needs. When the uses are compatible with each other, a balanced community is achieved. The place that offers different uses at different times provides intensive economic and social activities.

1.1. Case Studies on Current Approaches in Historic Open Spaces

As the case study, two historic market areas, namely the HARP Area in Dublin and the Grassmarket of Edinburgh were examined. These market areas in the centre of the two historic cities are important parts of the historic urban tissue that include many historic focuses. Both of these market areas has lost their vividness and quality and later exposed to certain interventions to revive them by conservation. By working on these examples, it is planned to identify the necessary tools for conservation of Sungur Bey Mosque Market Area in Niğde.

Reflecting City: Dublin

Dublin, the capital city of Ireland, is situated on the east coast of the island at the mouth of River Liffey. The city is established by the Vikings in the 9th century, later inhabited by Anglo-Normans and developed within the defensive walls during the medieval periods. After the British colonization of the island, being a port city, Dublin becomes the second city of the British Empire in the 17th century. Georgian and Victorian buildings, squares, and gardens change the architecture and streetscape of Dublin.⁴

After independence, the building stock of Dublin face with the threat of demolition, since Georgian and Victorian architectural heritage are considered as evidence of colonial oppression. In addition, the unique Georgian buildings, except some landmark buildings preserved by the laws, are started to be replaced with modern office blocks with the effects of the economic growth in the 1960s (Negussie, 2003: 18-21). Although the development pressure on these buildings diminishes towards the 1980s, new negative factors on the character of the inner city emerge with the

⁴ Further information can be reached from '*Dublin: UNESCO City of Literature*. 2009.' <http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/CLT/pdf/CCN_Dublin_Application_Literature_en.pdf>, last visited on April 2019.

industrial decline. Due to the migration of manufacturing industries from the inner city to suburbs and the high levels of unemployment, the physical and social environment of the inner city falls into decay (Moore-Cherry and Vinci, 2012: 3). Moreover, the road-widening activities in the city center give rise to demolition of the historic buildings (Negussie, 2003: 23).

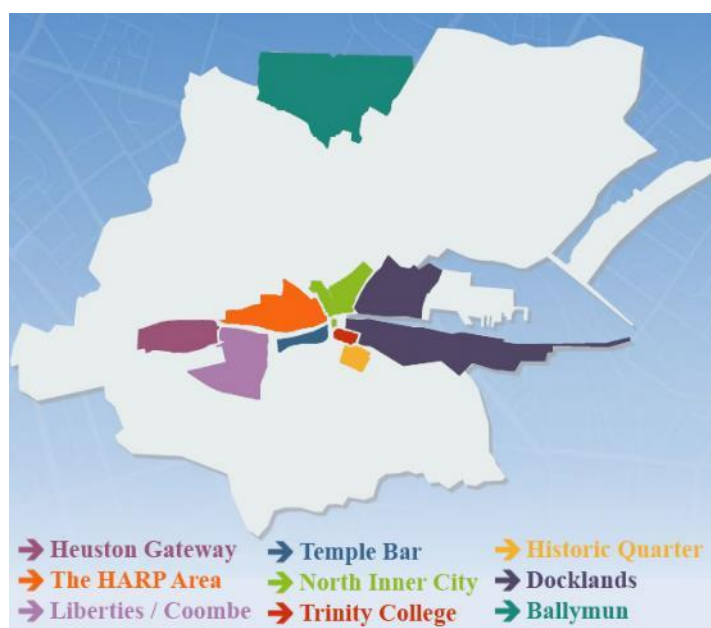


Figure 1.1. Urban renewals of Dublin (adapted from the video of Reflecting City)

The Temple Bar is one of the historic areas escaped from these destructions. Through community pressure, the idea of constructing a central bus depot that threatens the existing historic tissue and street pattern of the area is rejected, and an urban pilot project that aims to develop Temple Bar as Dublin's cultural quarter is launched in 1991. Integrating new buildings and public spaces with the existing historical buildings and conserving the characteristics of the area is accomplished successfully. This creates 'an ideological shift' among the planners and the architects for the regeneration of Dublin. Over last decades, Temple Bar is adopted as a model and 'a

compact and sustainable city’ is intended, preparing Integrated Area Plans for different parts of the city such as the HARP (Historic Area Rejuvenation Project) Area, Docklands, O’Connell Street and the North Inner City (Figure 1.1).⁵

The special attention is focused on **the HARP Area**, since it has been used as a major market and trading site on the ‘royal road’ of Ireland for centuries. Located on the north side of the River Liffey, it is also distinguished from the rest of the city by the presence of the Collins Barracks. The HARP Area has been abandoned and left to decay, after losing its military presence. Moreover, it has been greatly suffered from the widespread economic and industrial decline and turned into a forbidding area with an unemployed population and poor standards of social housing and public domain.⁶



Figure 1.2. The HARP Area (adapted from Google Earth, last visited on May 2016)

⁵ Further information can be reached from ‘*Reflecting City. The Reconstruction of Dublin.*’ <<http://www.reflectingcity.com/>>, last visited on June 2017.

⁶ Further information about the HARP Area can be reached from <<http://www.reflectingcity.com/north-west/>>, last visited on June 2017.

In order to maintain the commercial identity of the area and to rehabilitate the poor environmental quality, the HARP Framework Plan is initially prepared in 1996. The area extends from O’Connell Street to Collins Barracks is analyzed under the titles of ‘land use and investment, quality of the built environment, urban design, movement and transport, socio-economic issues, tourism, conservation, recreation and culture, and residential’. In the light of these, it is divided into four local cells as the Smithfield cell, the markets cell, the retail cell focused on Henry and Mary Streets, and the museum cell at the barracks (Russell, 2001: 9). These cells are proposed to be linked by the construction of boardwalks over the river and the light rail system, Luas (Figure 1.2).



Figure 1.3. The HARP Area (adapted from Google Earth, last visited on May 2016)

The Smithfield, established as a cattle market in the 17th century, is the largest open space in Dublin. It has been neglected and misused as a surface car park for years (Figure 1.3). Through an architectural design competition, to convert the area into a destination for public events is proposed in 1997. By means of the winning project, the distinctive rectilinear form of the marketplace and its cobbled paving are conserved. The recycled cobbles and granite slabs which allow the pedestrian access across the site are laid diagonally to enhance the sense of width. Furthermore, 26 m high lighting columns having gas braziers and indirect lighting systems are installed to create a symbolic feature for the area (Jackson, 2007: 49, 52).⁷

⁷ Further information can be reached from ‘*Street Life: Dublin, Ireland – Historic Area Rejuvenation Project*. 2001.’ <<http://www.planum.net/street-life-dublin-ireland>>, last visited on April 2019

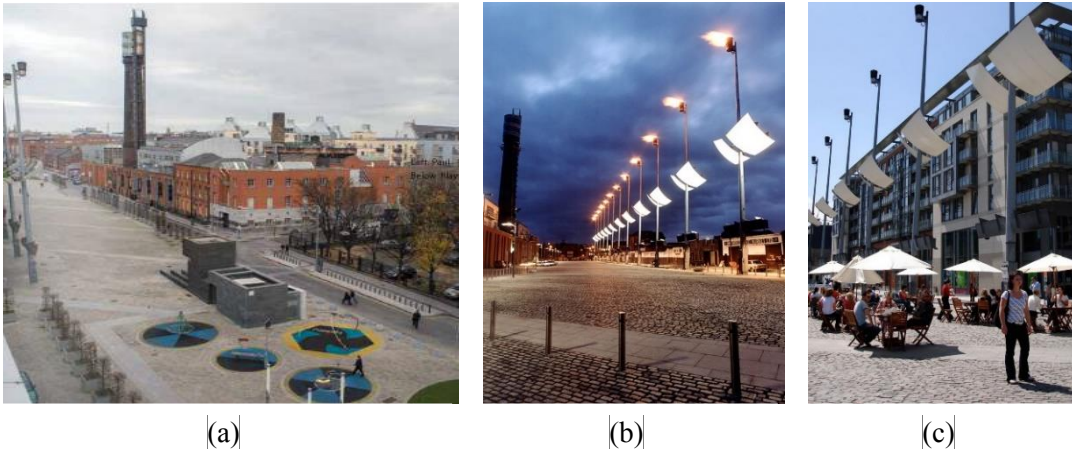


Figure 1.4. (a) Smithfield Square after interventions (<http://totallydublin.ie/>) (b) The impact of lighting columns before new constructions (<http://www.mcgnie.ie/>) (c) Mixed use developments (<http://www.hkrarchitects.com/>)

Besides, the surrounding environment of the square is also improved by introducing mixed use developments. The old whiskey distillery at the east side is adapted as hotels, and its chimney is renovated as an observation tower that offers panoramic views of Dublin. Single-storey derelict buildings at the west side of Smithfield are replaced with the multi-storey buildings, including offices, apartments, workshops restaurants, and leisure facilities with a new smaller quarter. While this new urban edge attracts investment into the area, it changes the scale and characteristics of the square and reduces the dramatic impact of the lighting masts (Jackson, 2007: 46) (Figure 1.4).



Figure 1.5. Different uses of Smithfield Square (<https://www.flickr.com/>)

At present, the square has still been served as a horse fair, but the removal of the fair is a controversial issue that is discussed among public authorities, local residents and horse traders. Since it creates an uncomfortable atmosphere with the perceptions of animal abuse, noise and smell, the residents object to the continuation of this traditional function in the area. Due to the fact that ancient trading rights of horse traders prohibits the close of the historic Smithfield horse fair, the Dublin City Council enforces new regulations to improve conditions and provide a safety area. Additionally, it establishes green areas with a play area for children through the demands of the local people. To create a livable space, new functions are being considered continually. As a gathering space, Smithfield Square hosts live performances, ceremonies, festivals and a seasonal ice rink (Figure 1.5).

The Grassmarket of Edinburgh

Edinburgh, the capital of Scotland since 15th century, is a very unique city built on seven hills. It is divided into two distinct areas: the medieval Old Town and the neoclassical New Town which are designated as UNESCO World Heritage Sites in 1995. The harmonious juxtaposition of the Old and New Towns of Edinburgh, each including many important historic buildings, makes the city the most popular destination in the UK outside London and the Grassmarket is one of the most attractive urban spaces in the heart of the Old Town (Figure 1.6).⁸

The Grassmarket, situated just at the south side of Edinburgh Castle and close to Royal Mile, has its roots in the 15th century. It expanded beyond the boundaries of the medieval town until it became a part of the city with the construction of Flodden Wall. Being in a small valley that was easily accessed by carts, it was used as a weekly marketplace from 1477 to 1911. It was also served as the city's main place of public executions until 1785. The Grassmarket lost its vitality in the 18th century, when the

⁸ Further information about the Edinburgh's heritage can be reached from <<http://www.ewht.org.uk/>>, last visited on April 2019.

Flodden Wall was demolished and the city shifted towards the New Town. Although the architectural style of the area has changed through the mix of buildings from different times, the basic layout of the area has retained its historic character.⁹



Figure 1.6. The highlights of the World Heritage Site (<http://www.ewht.org.uk/>)

The Grassmarket is associated with a negative perception in recent years, due to the fact that the use of the area is dominated by hotels, restaurants, inns and pubs. The night time drinking culture and issues of antisocial behavior, crime and disorder cause a gradual deterioration in the public realm. Rising level of traffic and surface car parks also detract from the historic character of the area. For these reasons, the Grassmarket is defined as a priority for action by the City of Edinburgh Council, recognizing that public realm improvement in the area reinforces the retail vitality and viability of the city center. Consequently, the Grassmarket Public Realm Project is started to be developed within the Capital Streets Programme in 2004. The aims of the project are determined as to create a pedestrian priority space offering flexible use for a wider range of users and to enhance linkages to adjacent areas, by means of redesigning the streetscape (Figure 1.7).¹⁰

⁹ Further information can be reached from ‘*Grassmarket Public Realm Project, Capital Streets Programme.*’, <<https://citydev-portal.edinburgh.gov.uk/>>, last visited on December 2014.

¹⁰ Further information can be reached from ‘*Improvement of the Public Realm in the Grassmarket. 2010.*’ <<http://www.scotland.gov.uk/Publications/Recent>>, last visited on December 2014.

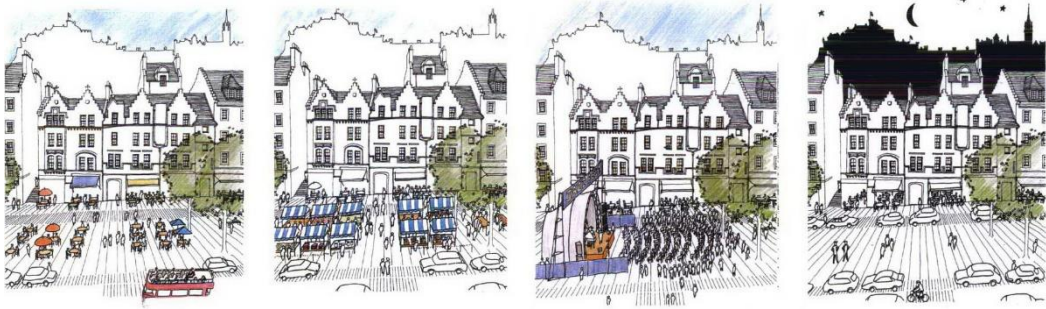


Figure 1.7. The idea of creating a flexible space with multiple uses (Grassmarket Public Realm Project, 2006.)

After the historical development of the area and conservation activities are evaluated in the context of the Old Town, general characteristics of the area is analyzed in a detailed way through the project (Figure 1.8). It is realized that restaurants, cafes and pubs at the north side of the space offer a positive edge with their active shop fronts that attract tourists, and as well as the locals. Therefore, to maintain the popularity of these facilities and increase their interaction with the central space is identified as key consideration for the design of the Grassmarket. It is also noticed that hotels and small shops line the other sides of the space on street level and residential uses are located above the street level uses. Hence, vehicular access is proposed to be provided with sufficient car parks for visitors and residents, at the south side of the space. In addition, the historical features of the area, including the Bow Well, the Covenanters' Memorial on the west and the Flodden Wall that previously formed the west borders of the Grassmarket, are proposed to be reinterpreted.¹¹

¹¹ Further information can be reached from 'Grassmarket Public Realm Project, Capital Streets Programme.', <<https://citydev-portal.edinburgh.gov.uk/>>, last visited on December 2014.

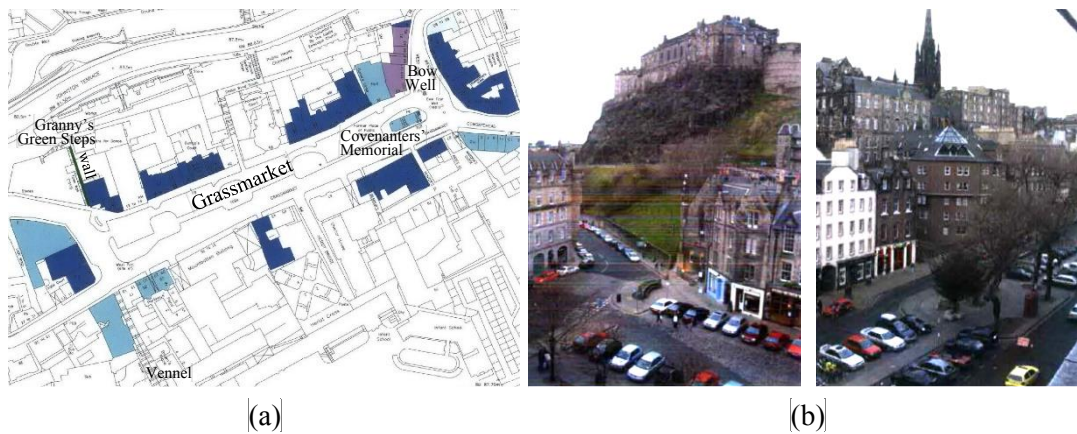


Figure 1.8. (a) The Grassmarket and the preserved buildings on the site (b) Before interventions, car parks dominates the space (Grassmarket Public Realm Project, 2006.)

While analyzing the area, surveys are also conducted, seeking a diverse range of views. Furthermore, community engagement that includes business owners, residents and traders is established for the success of the design and a series of design ideas and concepts that form the basis of the design principles are generated through the public meetings and a community planning weekend.¹²

After an overall ‘spatial planning principles plan’ is formed through the selected design options which are drawn up with the community, the detailed proposals for the Grassmarket are also developed by the consultants based on this plan (Figure 1.9). Moreover, Granny’s Green Steps that lead up to the castle and the Vennel that connects the market area to the local schools are included into the scope of the project, upon request of the community. These two links facing each other at the west side of the marketplace are upgraded by the installation of lighting elements, and so a sense of security is provided. Additionally, their steps are enhanced in order to turn the links into attractive pedestrian connections.

¹² Further information can be reached from ‘*Improvement of the Public Realm in the Grassmarket. 2010.*’ <<http://www.scotland.gov.uk/Publications/Recent>>, last visited on December 2014.

In summary, in the case of Dublin, one of the cities of case study, it was aimed to create a compact and sustainable city. In this context, it is a positive approach in terms of urban design to identify associated zones in the city and develop different proposals for each zone. However, by organizing an architectural competition in the HARP area, new settlements with mixed use of high-rises were located around the perimeter of the market area, and these new developments led to the deterioration of the physical characteristics of the area and changing the scale in the area. Furthermore, the fact that the needs of the people of the region were not taken into consideration prevented the continuity of the use of the area. For this reason, in line with the demands coming from the local people, the green areas were expanded and playgrounds were made to convert Smithfield into a more viable area.

In the case of Grassmarket, the general characteristics of the area were examined in detail and no changes were made in the traditional building stock, which has been preserved to date. The area is planned to be revived by being used at different times for different purposes. The local people were included in the design process and contributed to the development of the area.

In both cases, elements such as street furniture, pavement, and lightings were designed to prioritize the streetscape pedestrian experience. With such interventions, it is seen that market areas can be improved and be involved in people's lives. However, in order to ensure the sustainability of the area, it is necessary to develop a public opinion who knows the historical, cultural and architectural value of the area and can transfer this consciousness to its environment and to take an active role in this field.

1.2. Definition of the Problem

Situated in the heart of Niğde, Sungur Bey Mosque Market Area is an undefined open space having huge dimensions and does not reflect relationship of the history and character of this peculiar place.

1.3. Aim and Scope

A great amount of renovation works is carried out in the historical city centers with different scales, contexts and purposes. These works have usually criticized from conservation point of view, because of their lack of care and attention to historical buildings and environments. In new designs and proposals to be developed for such areas should respond to different aspects including “*urban structure, urban grain, landscape, density and mix, scale, details and materials*”. Furthermore, the character of the area should be defined by analyzing the components such as *topographical features; layout* including land use, street pattern, and building scale; *building types and their architectural characteristics*; and finally *green spaces and public realm*.

Therefore, the aim of this study is to prepare a preliminary environmental design project for historic urban areas which have increasingly damaged by inappropriate and unsuitable new buildings. Starting from this, the thesis further aims to discuss how these environmental design projects can be integrated to historic city centers in a compatible and sustainable way. By emphasizing the authentic characters as well as the present conditions of historical urban city centers, this aim will mediate to create more perceptible environments in terms of physical and social integrity.

In order to develop a criteria and a path of approach, a number of successful European examples are examined. Following this examination, the deficiencies of Turkey on the case Niğde, an old and rich Turkish city in terms of its historical structures and areas but has no interventions related to integration of new to old yet, is discussed. Through the evaluation of analyses, the thesis seeks to understand and provide solutions to problems in Sungur Bey Mosque Market Area of Niğde.

1.4. Methodology and Structure of the Thesis

With reference to the aim of the thesis, several methods are used including literature survey, field survey to define current features of Sungur Bey Mosque Market Area and mapping techniques to present these features. In the data collection process, a literature review focusing primarily on the historic core of Niğde was carried out. Beside the related books and articles, other written sources such as foundation charters, travellers' accounts were collected to identify the historical periods of Niğde. In addition to that, old photographs were gathered and analysed for this aim. The aerial photograph dated to 1956 was also obtained from the General Command of Mapping and used as a base map for identifying the boundaries of the city in each period.

Concerning the planning and conservation activities, the general information about the registration status of sites and buildings was firstly retrieved from the Niğde Cultural Inventory, a work that was prepared by the Niğde Museum. Conservation council decisions were investigated in General Directorate of Cultural Heritage and Museums. Additional documents of some decisions were also examined in Nevşehir Regional Council for Conservation of Cultural and Natural Heritage. Considering the historic core of Niğde, approximately 400 annually categorized conservation council decisions were gathered and assessed in this thesis. The outcomes of the decisions were presented on the current map of Niğde obtained from the Municipality of Niğde, to illustrate current conservation status and history of conservation activities in Niğde. Furthermore, the assessments on the Egli Plan and development plans of Niğde were retrieved from METU City and Regional Planning Department. Niğde Castle Urban Design Project prepared by Bilsel et al. was obtained from the personal archive of Prof. Dr. S. Güven Bilsel. The conservation plan revision prepared by Bülent Tanık et al. was taken from Nevşehir Regional Council. The urban design project and the conservation plan revision were evaluated and compared with each other in this process, to understand and assess the planning and conservation history of Niğde historic core.

The current state of the historic core of Niğde was analysed by the author with the aid of the site surveys conducted in April 2012 and June 2013. The general observations are presented by mapping techniques under the headings of natural and topographical features, slope of open areas, vehicular and pedestrian density, open and build-up areas, land use and number of storeys. Finally, considering all outcomes, character areas according to values, potentials and problems are defined and the study area is decided.

Another site survey was conducted in July 2015. The urban characteristics of the study area is investigated under the headings of building category, structural system and construction material, building use, types of public open areas, pavement of public open areas, man-made elements of public open areas. All of these collected information are processed and presented on the current maps of Niğde in digital mediums such as Adobe Photoshop, AutoCAD. Furthermore, photographs taken on this survey are used for producing street sections and elevations with the help of PhoToPlan image rectification program. Finally, Sungur Bey Mosque Environmental Design Project is proposed with conceptual images, drawings and 3D models which is created with SketchUp.

The structure of the thesis is composed of five main chapters. In the introduction part, current approaches in conservation of historic open spaces are studied and case studies regarding conservation and presentation of historic open spaces especially including market areas are presented. After that, the problem and importance of Sungur Bey Mosque Market Area is defined, aim and scope of the study, methodology and the structure of the thesis are mentioned.

In the second chapter, after a brief description of the geography and location of Niğde with an emphasis on the importance of the city in its regional setting is given, the historical development of the city is mentioned. Then, planning and conservation activities in the historic urban core of Niğde are stated, especially based on conservation council decisions.

In the third chapter, the current historic fabric of the city is evaluated according to its values, potentials and problems by analyzing the general characteristics of the historic core of Niğde. In the light of these, the historic core of Niğde is divided into character areas. One of these areas is selected as the study area and the project area is defined. Further, the urban characteristics of the study area is analysed and evaluated in a more detailed way.

After evaluating the current state of the study area, an environmental design project for Sungur Bey Mosque Market Area is prepared as a preliminary stage proposal. Moreover, further studies and concluding remarks are offered in the fifth and last chapter of the study.

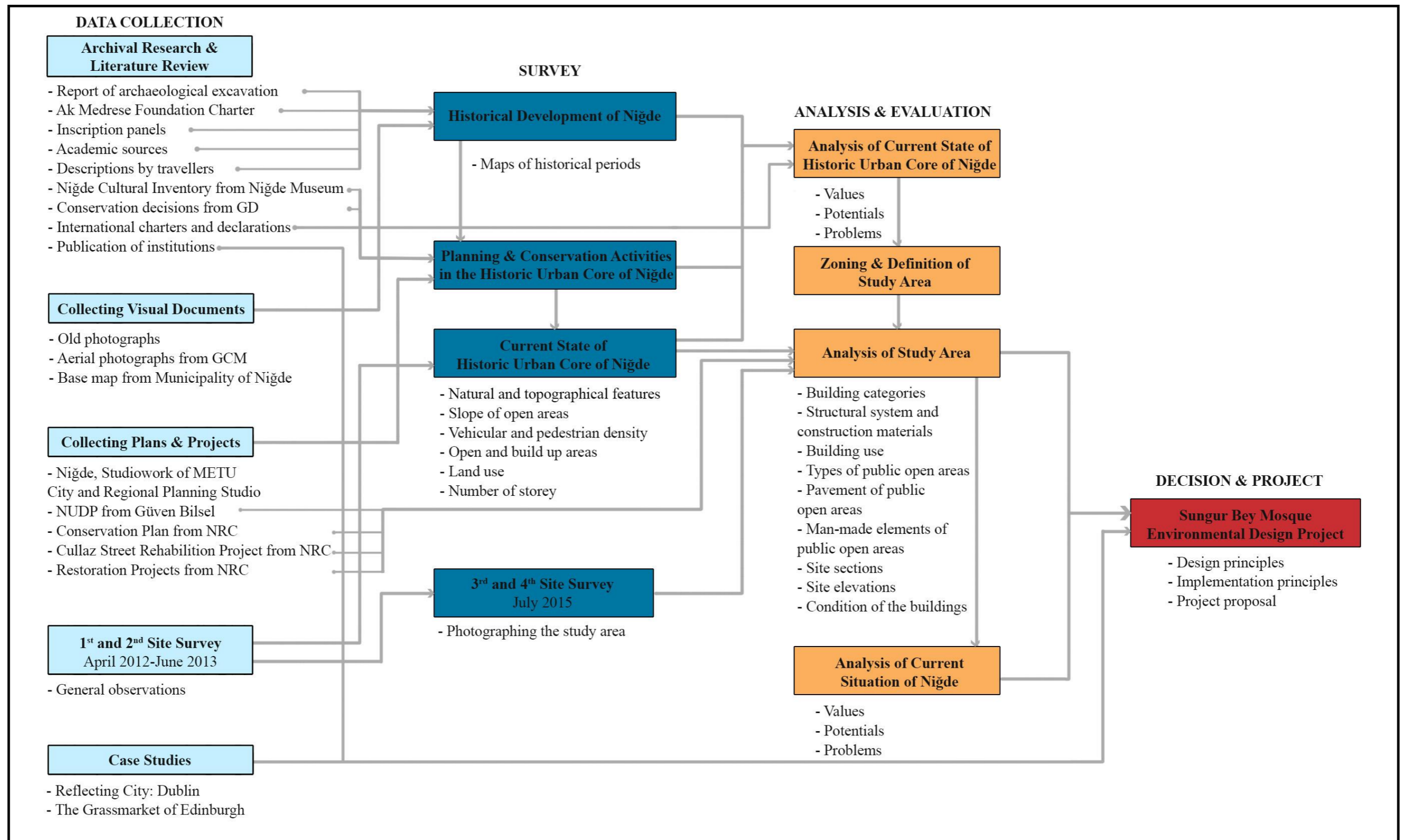


Table 1.1. Methodology of the thesis

CHAPTER 2

NIĞDE AS AN HISTORIC CITY TO BE CONSERVED & IMPORTANCE OF SUNGUR BEY MOSQUE MARKET AREA

As an historic city, Niğde is “the product of several historical periods and of specific social, cultural, anthropological, geographical and economic relationships”.¹³ In order to reveal the character of the city, which makes it unique in relation to historical time, the contributions of different periods should be evaluated in all its aspects through a careful study and analysis. According to Feilden and Jokilehto (1998: 81), the identification of historic fabric by regarding its present condition constitutes the starting point and the basis for the conservation of a historic city. In addition to that, as mentioned in the Burra Charter¹⁴, uses, associations and meanings of the historic city should also be regarded for the preservation of the identity of historical structures and spaces.

In this context, after indicating the importance of Niğde as a city belonging to the Cappadocian region, the historical analysis for Niğde was covered to understand the events and circumstances, which shaped the city over the centuries. The historical development of the city was demonstrated on the overlaid maps of different historical periods. By this way, the growth and change of the city at each phase of its development was visualized. In the process of exploring the historical, spiritual and architectural significance of monumental and traditional buildings, historic open spaces and landscape of the city, different research sources such as written sources, travellers’ accounts, old photographs are utilized. In the light of these studies, it has been revealed that Niğde is an historic city developing around the Sungur Bey Mosque

¹³ ‘Feilden, B. M., Jokilehto, J. *Management Guidelines for World Cultural Heritage Sites*. 1998.’

¹⁴ The Charter for Places of Cultural Significance, adopted by Australia ICOMOS in 1979 and has been revised four times in 1981, 1988, 1999 and most recently in 2013.

Market Area.¹⁵ The continuation of the relationship between the mosque and the marketplace has vital importance in terms of preserving the historical continuity and identity of the city. Therefore, special emphasis is put on Sungur Bey Mosque Market Area in this thesis.

Furthermore, planning and development activities, researches and projects for the preservation of the historic core of Niğde and conservation council decisions are studied to understand modern transformations of the city. All these information which is transformed into maps are used as a base for defining and evaluating the historic urban core of Niğde.

2.1. Niğde in Its Regional Setting

Niğde, located in the south-eastern part of Central Anatolia, encompasses an area of 7.400 km² and has an average altitude of about 1200 m above sea level. Besides the central district, it contains five administrative districts; that are Altınhisar, Bor, Çamardı, Çiftlik, and Ulukışla. It is bordered by Aksaray on the northwest, Nevşehir on the north, Kayseri on the east, Adana and Mersin on the south, and Konya on the west (Figure 2.1).

Aladağlar and Bolkar Mountains, the extensions of the Taurus Mountains, form natural boundaries between Niğde and its neighbouring cities, Adana and Mersin. The city is also surrounded by Hasan, Keçiboyduran, Melendiz and Göllüdağ volcanoes on the northwest. Having a fairly high altitude, Niğde is characterized by a continental climate where the winters are cold and snowy, while the summers are hot and dry. There are also high temperature differences between the day and night.

¹⁵ See also: 'Aktüre, S. 17. *Yüzyıl Başından 19. Yüzyıl Ortasına Kadarki Dönemde Anadolu Osmanlı Şehrinde Şehirsel Yapının Değişme Süreci*. 1975.'



Figure 2.1. Map of Niğde (adapted from Google Earth, last visited on May 2016.)

Within this mountainous terrain, four main plains of the region namely Altınhisar, Bor, Melendiz and Misli are located. The main water streams of the city are Karasu Stream, which flows through the city center and Ecemiş and Melendiz streams. Additionally, there are many glacial lakes on Aladağlar and Bolkar Mountains and a volcanic crater lake called as Narlıgöl.¹⁶

Being on the main trade route from Anatolia to the Mediterranean and controlling the passages through the Taurus Mountains, Niğde has always been a strategic location. Besides, it is situated in the unique landscape of Cappadocia, created as a result of the volcanic eruptions. Since the prehistoric times, the city has hosted many civilizations including the Hittites, Persians, Romans, Byzantines, Seljuks, Ilkhanids, Karamanids and Ottomans.

¹⁶ For further information, see: 'Niğde Merkez 1/25.000 Ölçekli Çevre Düzeni Planı. 2010.'

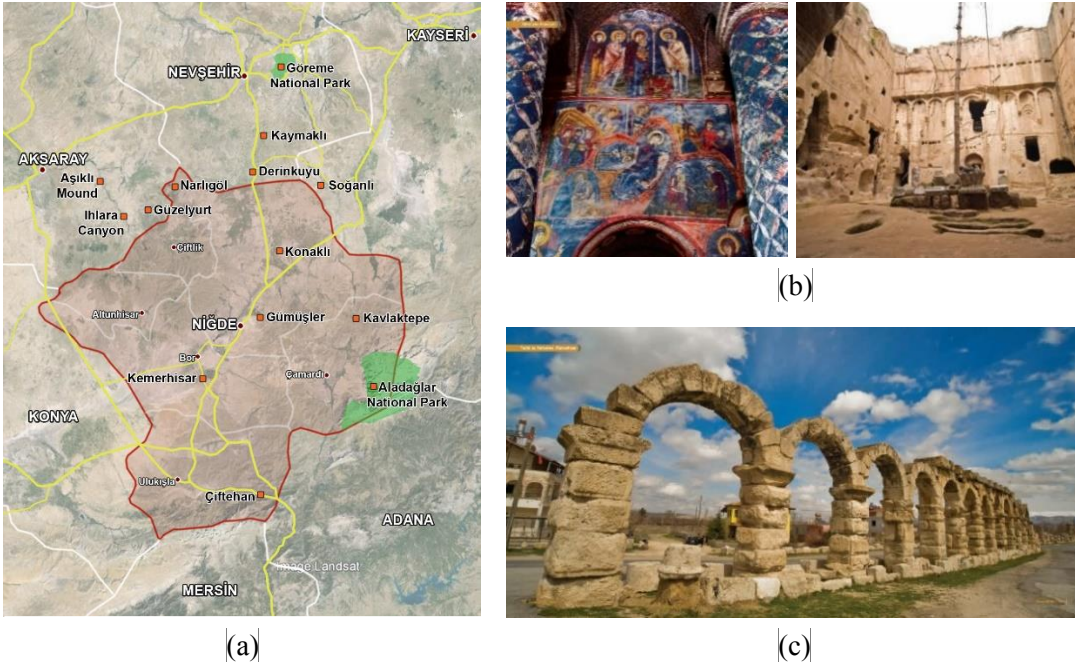


Figure 2.2. (a) Surrounding attractions of Niğde (adapted from Google Earth, last visited on May 2016.) (b) Gümüşler Monastery and (c) Ancient Tyana (Fotoğraflarla Niğde, 2011.)

Historical settlements of Cappadocia contribute greatly to the cultural tourism activities in Turkey. Among these settlements, underground cities of Kaymaklı and Derinkuyu and Ihlara Canyon are located approximately 60 km away from Niğde. Gümüşler Monastery and the ruins of the ancient city of Tyana in Kemerhisar are very close to Niğde city center. In addition to the attractions of Cappadocia, Aladağlar National Park which is at a distance of about 50 km from Niğde offers a variety of outdoor activities including mountain climbing, camping, trekking, and hiking. Niğde is also a thermal tourism destination with its hot spring resorts in Narlıgöl and Çiftehan (Figure 2.2). However, tourism potential of Niğde is overshadowed by its neighbouring cities. The city's economy is heavily based on agriculture, producing mainly potatoes and apples. Moreover, Niğde has a rich industrial history and plays a leading role in leather and carpet production.

2.2. Historical Development of Niğde

The obsidian artifacts, discovered during the archaeological researches, prove that Niğde has been inhabited since the Palaeolithic Age (Yurt Ansiklopedisi, 1981/8: 6159). Especially, the area on the north-west of Niğde with Kaletepe and Kayırlı obsidian workshops is dated back to Prehistoric periods (Kuhn et al., 2015: 581-602). Moreover, the mounds such as Pınarbaşı, Köşk and Celaller in Niğde demonstrate that settlement continued uninterruptedly during the Neolithic and Bronze Ages (Gedik, 1997: 9).

The city was inhabited by the Hittites around 18th century BC. As an inscription that was found in a Greek church at Andabalis revealed, the name of the city was *Na-hi-ta* in this period (Gelb, 1939: 23). Also, Kemerhisar, referred as *Tuvanuva* in Hittite written documents, was an important settlement on the southwest of Niğde. When the Hittite Empire collapsed in 1170 BC, *Tuvanuva* became one of the Late Hittite City States and Niğde maintained its importance as well. Later on, the region was invaded by the Assyrians and Cimmerians, respectively (Çal, 1992: 1).

Niğde became a part of the Persian Kingdom in 546 BC. After the city was conquered by Alexander the Great in 334 BC, Cappadocian Kingdom was founded as a Roman province. Following the death of Alexander, it was split into two parts as Cappadocia Prima and Cappadocia Secunda (Özkarcı, 2001: 6). Kemerhisar, called as *Tyana* in the Roman period, was made the capital of the Cappadocia Secunda. *Tyana* was located on the Royal Road stretching from Ephesos to Cilician Gates, and used as a military base (Ramsay, 1962: 42, 75) (Figure 2.3).

When the Roman Empire was divided into two as the Eastern and Western Roman Empires in 395 AD, Cappadocia came under the control of the Eastern Empire, known as the Byzantine Empire. According to Texier, Christianity spread throughout Cappadocia, and *Tyana* became a prominent religious center in this period (Texier, 1862: 573). The church in *Andabalis* and the cave monastery in Gümüşler were the other significant religious places of this period.



Figure 2.3. Boundaries of Cappadocia and location of Tyana (Shepherd, Asia Minor, 1923.)

Between 8th and 9th centuries, *Tyana* was assaulted by Muslim raiders and occupied by Umayyad and Abbasid Caliphates. The city has changed hands many times between the Byzantines and Muslims. In order to protect the land against the Muslim attacks and prevent their entry into Anatolia through the Cilician Gates, Niğde was fortified with castles, walls and towers. When *Tyana* became unsafe for its citizens and its water supplies dried up in the 10th century, it was abandoned and its population moved to Niğde which had fertile lands and rich water sources (Tütenk, 1967: 73-74).

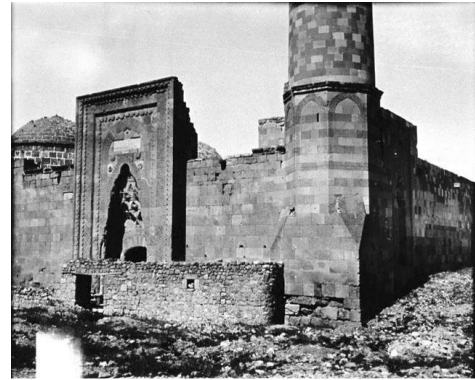
Niğde was conquered by the Anatolian Seljuks in the 12th century. İbni Bibi mentions that the city was called *Nakida* or *Nekide* and states that it was given to the control of Melik Arslan Şah, when Kılıç Arslan II divided his territories among his eleven sons in 1186. However, Keyhusrev I struggled with his brothers and gained the control of all territories (Gençosman, 1941: 24). Although the castle and fortification walls were assumed to be built during the Muslim raids in Byzantine times, they were substantially reconstructed in the Seljuk period. An inscription panel which explained the reconstruction of the city by Kılıç Arslan II was located on the castle entrance, named *Ereğli Kapısı*. (Özkarıcı, 2001: 13-14) (Figure 2.4-a). The first neighbourhood within the fortification walls developed around Rahmaniye Mosque, which was also

named as Fatih Mosque. Akşit (2005: 30) mentions that when a city was captured by Anatolian Seljuks, a church was converted to a mosque or masjid, and named *Fatih* in reference to the conquest. Consequently, although this mosque was built in 1747, there was another building located in its place.

After the death of Keyhusrev I, his son Keykavus I ruled the sultanate and granted Niğde to Zeyneddin Beşare in 1211. Niğde remained under Beşare's control during the reign of Keykubad I until he was replaced with the Turkmen ruler, Ylan Yabgu (Gençosman, 1941: 173). Niğde became one of the important cities as a military base in Anatolia and lived its golden age in the period. One of the best examples of Seljuk Architecture, Alaaddin Mosque, named as Sultan Mosque in Ottoman sources, was built by Beşare in the southern part of the hill in 1223 (Figure 2.4-b). Depending on the capacity of the mosque, the population was estimated around 1500-2000 in this period and it increased by the newcomer Turkmen tribes running away from Mongol invasions. However, these nomadic immigrants were not accommodated in the citadel area; they were resettled in mountainous lands (Akşit, 2004: 3).



(a)



(b)

Figure 2.4. (a) Niğde Castle (Tütenk, 1962.) (b) Alaaddin Mosque (Gertrude Bell Archive. O-183, 1909.)

Inequality between the newcomers and the local population gave rise to the Babai Revolt in 1239 and it affected the large part of Anatolia. While suppressing the revolt, the Seljuk army was seriously weakened. After the battle of Köse Dağ in 1243, Anatolian Seljuks lost their sovereignty and the Mongols started to rule over them. When Kılıç Arslan IV re-established control over Niğde in 1264, he assigned Hatıroğlu Şerafeddin as the governor of the city (Çal, 1992: 2). The fountain built in 1268 in front of the Alaaddin Mosque represents his rule. When he revolted against the Mongols, he was killed in 1276 and to ensure the safety of Niğde, a Mongol tribe was placed in the region (Darkot, 1988/9: 254) (See the map of Seljuk Period, Figure 2.7).

Niğde was plundered many times by the Seljuks and Ilkhanids. At the beginning of the 14th century, the city suffered from severe droughts and as a result many people died of famine (Yurt Ansiklopedisi, 1981/8: 6163). Far away from the city center, the graveyard was situated in the north-west (Figure 2.5-a). Mevlevi dervish lodge was founded in the vicinity of the graveyard (Küçük, 2005: 337-339). Moreover, Hüdavent Hatun and Beylerbeyi Mausoleums which exemplify the architectural style of both Seljuk and Ilkhanate periods were built in this area in 1312 and 1325, respectively. Although Beylerbeyi Mausoleum was recorded as a monumental building by Gabriel in 1928, it was demolished after 1930s (Tütenk, 1962: 48-54) (Figure 2.5-b).

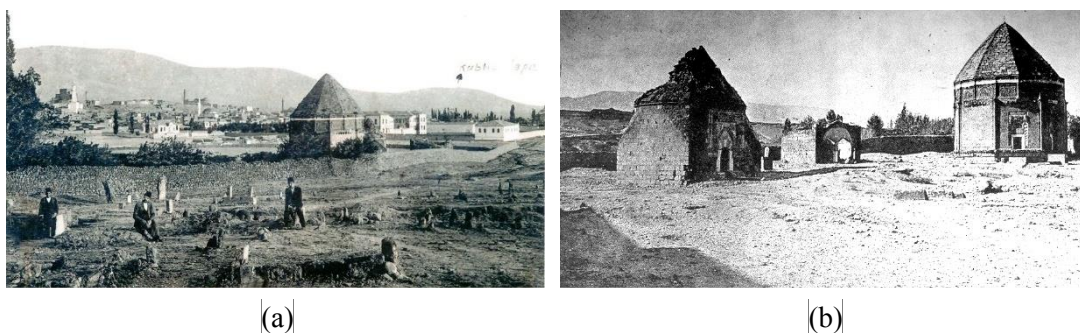


Figure 2.5. (a) Graveyard (Etem, 1936.) (b) From left to right: Gündoğdu, Beylerbeyi, Hüdavent Hatun Mausoleums (Albert Gabriel Archive, 1928.)

In the Ilkhanate period, Timurtash ruled Anatolia in the name of Abu Sa'id Bahadur Khan until he escaped to Egypt in 1327. Then, Alaaddin Eretna was assigned as governor of Anatolia and Sungur Bey became responsible of Niğde (Darkot, 1988/9: 254). Ibn Batuta who visited Niğde in 1333 describes it as big and crowded, and expresses that some parts of the city were in ruins. Moreover, he mentions Karasu River passing through the city in the east and speaks of three bridges and many wheels watering the gardens and vineyards (Aykut, 2004/1: 415). Considering the description of Ibn Batuta, Gabriel held the idea that the city expanded towards the east (Tütenk, 1962: 22). However, the absence of the intact buildings today gives the idea that this area has never been inhabited. Ibn Batuta may have referred to agricultural activities that became important on both sides of the river, and tannery for the leather production and trade (Akşit, 2005: 31).

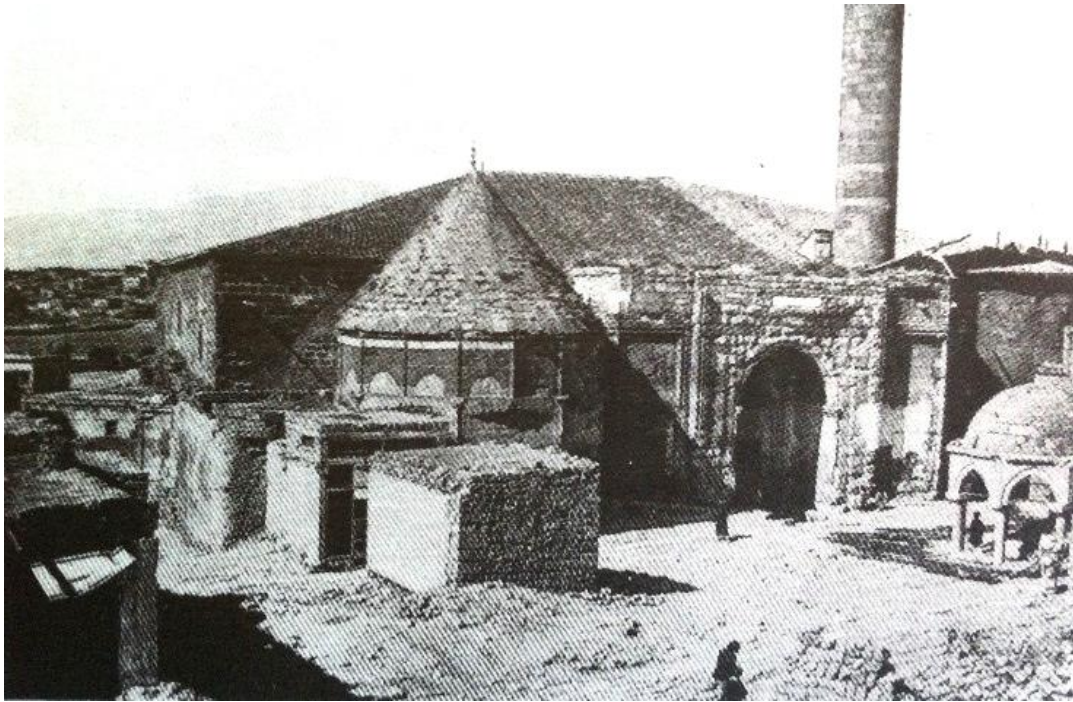


Figure 2.6. Sungur Bey Mosque (Albert Gabriel Archive, 1928.)

Alaaddin Eretna declared his independence and established a principality after the death of Abu Sa'id Bahadur Khan in 1335. Sungur Bey Mosque was built near the south entrance of the castle before this year (Özkarıcı, 2001:51) (Figure 2.6). The location of the mosque indicates that the city expanded beyond the walls and a neighbourhood developed around the mosque on the south-west. Furthermore, since trade caravans were not allowed to enter the castle for safety reasons, the area in front of the mosque was used as a market place (Aktüre, 1975: 115). In order to accommodate caravans, Sarı Han was built on the road from Kayseri to Cilicia in 1357. In addition to that, Gündoğdu Mausoleum (1344), nearby the other mausoleums, and Kesikbaş Mausoleum on the south also were built during Eretna's reign (Özkarıcı, 2001: 142-146) (See the map of Ilkhanate Period, Figure 2.8 - Figure 2.9).

Niğde was captured by Alaaddin Ali Bey of Karaman in 1366. The Eretnids laid siege to the city in 1378 but failed to retake it. Kadı Burhaneddin Ahmed, the vizier of the last ruler of the Eretnids, also blockaded and destroyed the city greatly in 1396 (Yücel, 1989: 61, 188). Kadı Burhaneddin fought in front of the castle entrance named as *Büyük Kapı*. This gate, also known as *Ereğli Kapısı*, was located on the south (Akşit, 2005: 29).

After the siege of Niğde by Kadı Burhaneddin, the city was conquered by the Ottoman Sultan, Bayezid I in 1398; however, his reign lasted short. After Timur won the Ankara War against the Bayezid in 1402, he gave the control of the Karamanid lands back to Mehmet Bey, the son of Alaaddin Ali Bey. Later on, Mehmet Bey appointed his younger brother Ali Bey as governor of Niğde, while he ruled Karaman and Konya (Uzunçarşılı, 1969: 15-17). The Karamanids became one of the most powerful principalities in Anatolia, and Niğde transformed from being a frontier town to become a prosperous city (Darkot, 1988/9: 254).

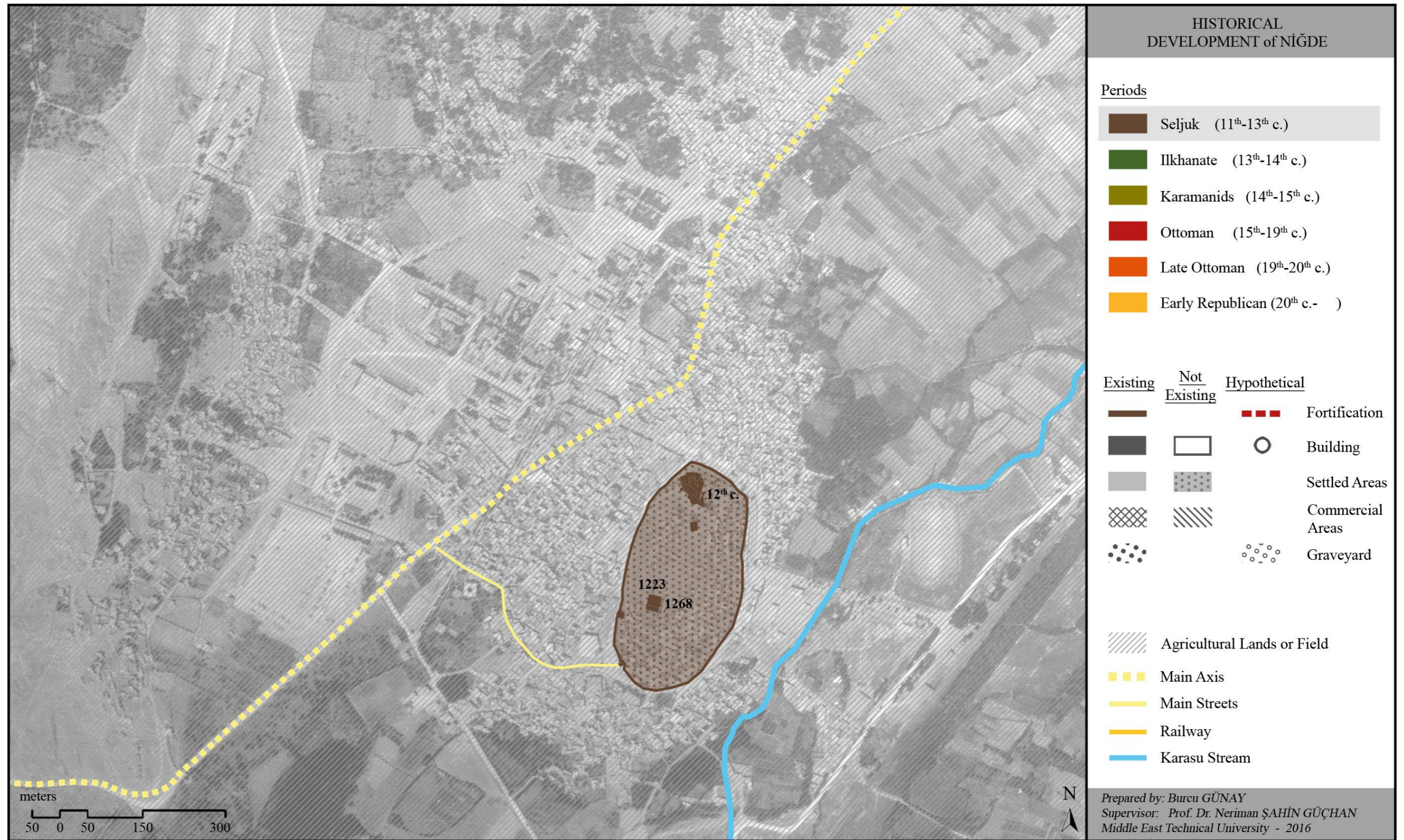


Figure 2.7. Niğde in Seljuk Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)



Figure 2.8. Niğde in Ilkhanate Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)

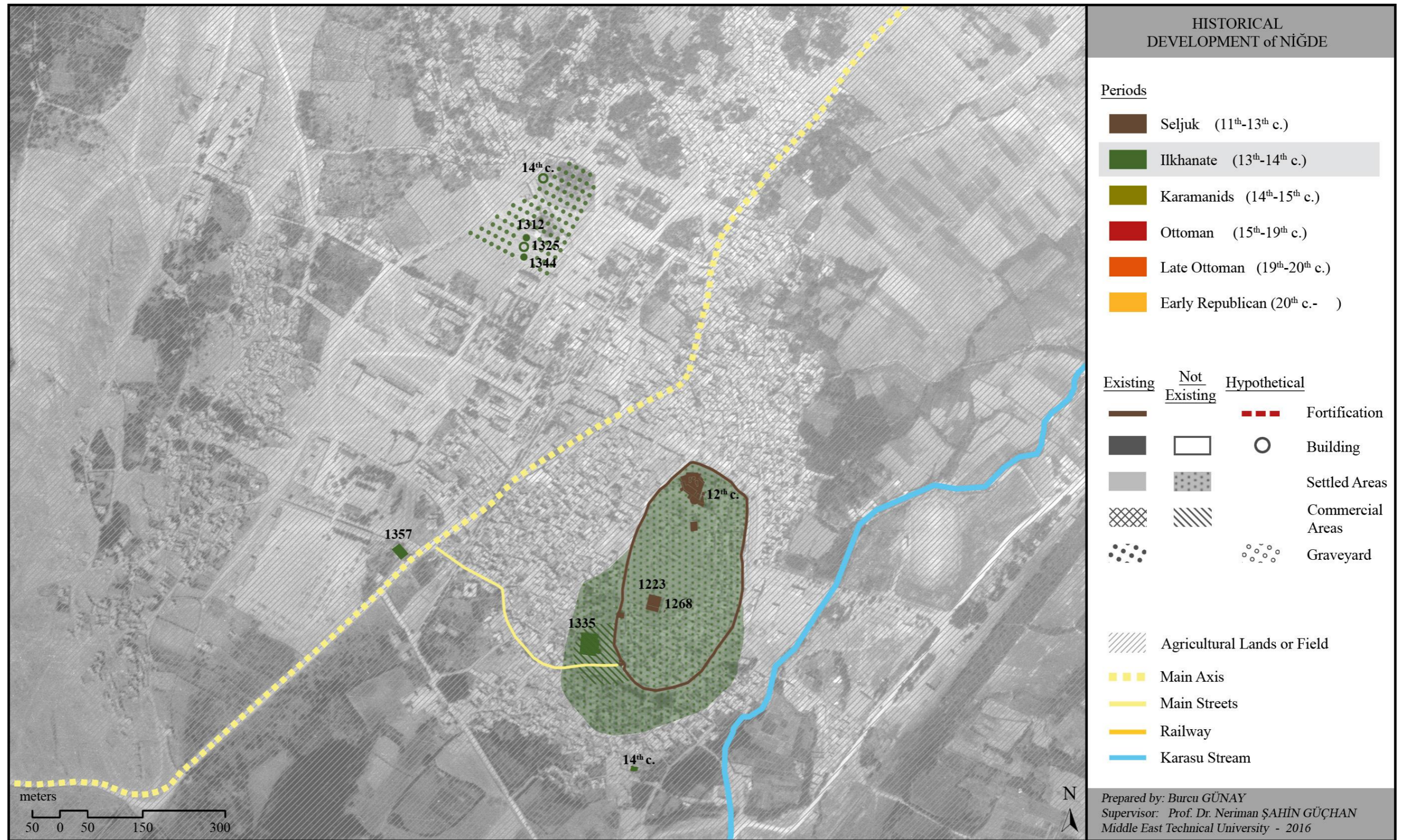


Figure 2.9. Niğde in Ilkhanate Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)

Although Ali Bey approved to be a vassal of his brother, it is realized that he declared himself sultan in the inscription panel of Eskiciler Masjid built in 1413 (Çal, 2000: 3). When Mehmet Bey attacked Tarsus, the Mamluks sent an army and destroyed Niğde as other cities of the Karamanids in 1419. Then, Mehmet Bey was captured and the Karamanid lands were given to Ali Bey by the Mamluks. However, Mehmet Bey and his son defeated Ali Bey and took some cities back (Uzunçarşılı, 1969: 19-21). Therefore, it is interpreted that the Karaman Principality was divided into two parts and Niğde became the capital of one of them (Oflaz, 1992: 72).

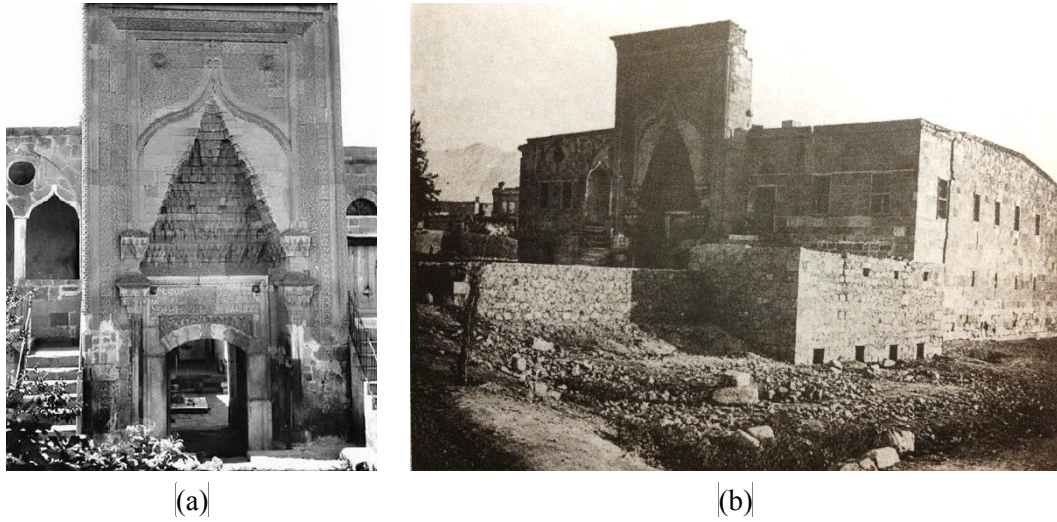


Figure 2.10. Ak Madrasa (a) Gertrude Bell Archive. O-179, 1909. (b) Albert Gabriel Archive, 1928.

Ali Bey gave importance to the development of Niğde. The Ali Bey Madrasa which is named as Ak Madrasa today is the most significant monument constructed under the Karamanids rule in 1409 (Figure 2.10). The information about the development of Niğde in this period is derived from its foundation charter, prepared in 1415 (Uzunçarşılı, 1942: 64). The three districts namely *Yuğutaş*, *Meydan* and *Nur* are mentioned in the charter. Ak Madrasa surrounded by vineyards and orchards was located in *Yuğutaş* district, and the land next to the madrasa was bordered by two roads (Uzunçarşılı, 1942: 58-59). Moreover, Ali Bey Hamam built in the same year with the

madrassa was situated in *Meydan* district, the name of which refers to a public square. Although it has not survived to present day, it is known that this district was in the northwest part of the city, close to the mausoleums (Akşit, 2009: 23). Both districts which began to be occupied in the Karamanids period constituted the boundaries of the city in the west.

The market area in front of the Sungur Bey Mosque was expanded towards the north in this period. A bazaar of cloth merchants, *Bezzazlar Çarşısı*, and two hans, which were located nearby the mosque, were recorded in the charter. The charter also mentions of other two bazaars and a neighbourhood opposite to the hans (Uzunçarşılı, 1942: 60). One of these hans is assumed to be Ali Bey Han built in this area in the beginning of the 15th century (Özkarıcı, 2001: 190). Furthermore, another commercial area with eight detached shops was located in *Meydan* district (Uzunçarşılı, 1942: 60). Unfortunately, none of these commercial buildings have survived to present day.

There were two non-Muslim districts namely *Ermeniyan* and *Zimmiyan*; however, their location cannot be identified (Oflaz, 1992: 79). Akşit (2009: 23) claims that these districts could not be situated in the city center, although a church, close to the *Bezzazlar Çarşısı*, was mentioned in the foundation charter. However, it is known that the Karamanlides, the Orthodox Christian people lived in Niğde, played an important role in trade activities. Having similar customs and close relationship in trade activities, it can be assumed that these districts were not separated from the Muslims neighbourhoods (Anzerlioğlu, 2009: 175-176).

The neighbourhoods in Niğde continued to develop around the mosques and masjids. Eskiçiler Masjid and Darülzikir Masjid, which were built in the beginning of the 15th century, were situated in the vicinity of the citadel area. Şah Masjid (1413), the dervish lodge and mausoleum of Esen Bey (1479) and Kubbe Masjid (1426) in the north were important locations in the extending city. Furthermore, Afife Hanım Mosque and Burhan Masjid, built in 1452 and 1473 respectively, illustrates that the city also

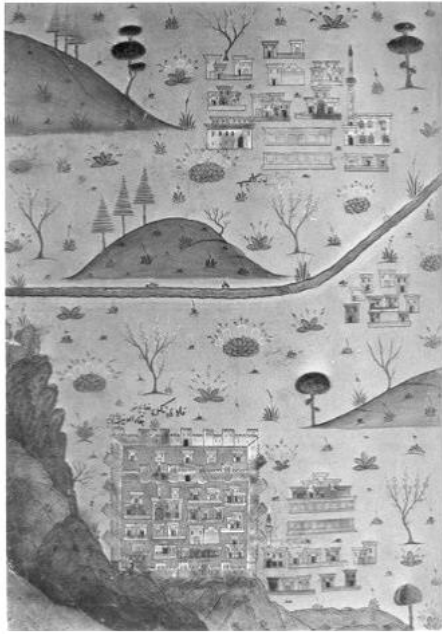
expanded towards the east and the Karasu River became its natural boundary.¹⁷ Şah Süleyman Mausoleum, which is located outside the city, is one of the intact buildings from this period (See the map of Karamanids Period, Figure 2.14 - Figure 2.15).

Ottoman Sultan Mehmet the Conqueror captured the Karamanids lands between the years of 1466 and 1475. The grand vizier of the Sultan, İshak Paşa, repaired the city walls in 1470 (Galanti, 1951: 11). Niğde became a sanjak of Karaman province and Altınhisar, Ürgüp, Develi were annexed to Niğde in the Ottoman period (Kaya, 2006: 196). According to *Tahrir Defterleri*, tax ledgers that includes information on villages and households, the number of the districts in Niğde was 29 in the beginning of the 16th century (Metin, 2009: 48). Furthermore, the number of households was recorded as 731 and this corresponds to the population of about 5000 people (Oflaz, 2007: 94).

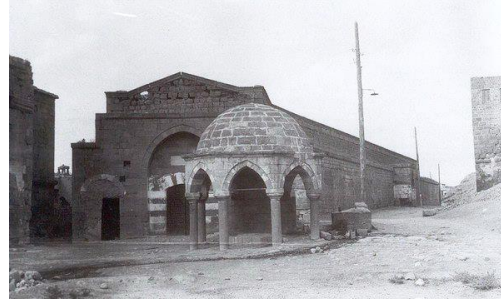
During the reign of Sultan Süleyman, the expansion of the Ottoman Empire reached its peak, controlling the trade routes between Asia and Europe. A miniature of the city depicting the castle and the neighbourhoods was drawn by Matrakçı Nasuh, when the Ottoman army under the command of Sultan Süleyman moved to Iraq and passed through Niğde in 1534 (Figure 2.11-a).

Although castle of Niğde lost its importance due to its strategic military position, the city continued to develop with trade and agricultural activities in this period. Textiles, carpets, rugs and other goods produced by felting and weaving were considered as the means of earning living. On the site of the *Bezzazlar Çarşısı* and the han adjacent to the Sungur Bey Mosque, a covered bazaar called Sokullu Mehmet Paşa Bedesteni (1574) and a fountain were built (Figure 2.11-b). According to the foundation charter of the Bedesten, there were fifty shops located inside the bazaar and sixty more around it (Özkarcı, 2001: 158-160).

¹⁷ The information about the construction date of the buildings is gathered from ‘Çal, H. *Niğde Şehrindeki Ahşap Tavanlı Cami ve Mescitler*. 2000.’



(a)



(b)

Figure 2.11. (a) Miniature of Niğde drawn by Matrakçı Nasuh in 1534 (Özkarıcı, 2001.) (b) Sokullu Mehmet Paşa Bedesteni (NRC Archive)

According to *Tahrir Defterleri*, the number of tax payers was reached to 2632 in 1584. On account of this, the population was estimated around 13000 at the end of the century (Ofıaz, 2007: 94). Additionally, the number of districts was increased to 32 in 1530 and 37 in 1584. It is reported that two districts among them were settled by non-Muslims (Metin, 2009: 49).

Katip Çelebi, who visited Niğde in 1624, gives some information about the city in his book 'Cihannüma'. While mentioning that the city walls were composed of three rows, he states that the outer fortification walls enclosed the whole city. Moreover, he mentions that the inner circuit surrounded with houses of the castle guardians. In addition to the mosques of Alaaddin and Sungur Bey, he mentions of ten mosques in this area. Moreover, he refers to Hasan Çelebi Mosque, hamams and a two storey madrasa named *Beyza* (Etem, 1936: 6-7).

Based on the description of Katip Çelebi, Etem (1936) claims that the buildings such as Sungur Bey Mosque, Ak Madrasa were surrounded by fortification walls. Even he informs that the traces of the walls remained until the 20th century. While Bilsel et al. (1994) tries to identify the outer city in Niğde Castle Urban Design Project, Özkarcı (2001:16) opposes the notion of the outer city referencing to the miniature of Niğde by Matrakçı Nasuh.

The Çelebi Mosque, built in the 16th century, is also called *Dışarı* Mosque which means the mosque outside the city. Therefore, it is supposed that the mosque and Sarı Han remark the place of entrance to the outer city. Starting from this point the city walls extend to the road in the west (Bilsel et al., 1994). Furthermore, *Paşa Kapı* Road, passing alongside the buildings of Murat Paşa Complex and stretching towards the market area in the name of *Külhan* Street today, constitutes the other castle entrance in the north. In the light of this information, the outer city walls are also demonstrated hypothetically in this study. In the eastern and southern parts of the city, the urban fabric and masjids of Karamanids period are taken into consideration and encircled with city walls, as well (Figure 2.16 - Figure 2.17).

While trade routes between Asia and Europe began to decline in importance with the Age of Discovery, Niğde, likewise the other provinces of the Ottoman Empire, suffered from the economic and social problems. The Jelali revolts, occurred against the deteriorating living conditions, caused people to migrate to larger provinces. Most of the population left Niğde due to plunders of Tavi Mehmet in 1603 (Yurt Ansiklopedisi, 1981/8: 6164). In addition to that, the revolts of Abaza Mehmed Paşa and Gürcü Nebi, in 1623 and 1648 respectively, also destroyed the city (Galanti, 1951: 13-19).

After the revolts, development of the city continued with the construction of *Çarşı* Hamam on *Külhan* Street and Murat Paşa Complex on *Paşa Kapı* Road. At present, Murat Paşa Complex is composed of a mosque, a mausoleum and a fountain in the west side of the road and a han, a hamam in the east side (Figure 2.12-a). However, it

is known that it also included a madrasa and a school, which were demolished at the beginning of the 20th century (Özkarcı, 2001: 19). Moreover, Kığılı Mosque was built opposite to the *Çarşı* Hamam in 1694. In Gabriel's map, this mosque is marked as *Pazar* Mosque. The terms of *Pazar* and *Çarşı* means marketplace and it indicates that the area surrounded by *Pazar* Mosque, *Çarşı* Hamam, Bedesten and Sungur Bey Mosque was the heart of trade activities in Niğde (Özkarcı, 2001: 90, 162). Besides felting, weaving and manufacturing, the presence of a *Nalbantlar* (Blacksmiths) Fountain (1764) shows that blacksmithing was also took place in this vivid part of Niğde.



Figure 2.12. (a) Paşa Mosque (Gertrude Bell Archive. O-180, 1909.) (b) Sketch of the traditional buildings in Niğde by Albert Gabriel, 1928. (c) Cullaz Street (Selamoğlu, 2011.)

Paul Lucas who visited Niğde in 1712 mentions a very high hill in the middle of the city and emphasizes that the local nobility inhabited in this area. He states that Niğde was once an important settlement, turning into ruins every day. In addition to that, he speaks of two churches belong to Greeks and Armenians and three covered bazaars in the city (Lucas, 1714: 144).

The inner city began to be abandoned because of lack of water supply during these years. Furthermore, since the castle guardians were assigned to the Nevşehir Castle in

1720s, Niğde Castle lost its military function (Darkot, 1988/9: 255). This situation also affected the inner city adversely. However, Rahmaniye Mosque constructed on the top of the hill in 1747 shows that some of the local population continued to live in this area.

The majority of the population inhabited in the vicinity of Alaaddin Hill. Kible Maşjid built in the 16th century, Torbalı Maşjid (1753) from which, only the minaret is still intact, and Cullaz Maşjid (1762) with its fountain point to the fact that there were neighbourhoods close to the castle area (Figure 2.12-b/c).

The mosque, mausoleum and fountain of Sır Ali built in 1712 indicate that a new neighbourhood developed between the entrance of the castle and Paşa Complex in the 18th century. Moreover, it is known that the notables of the city who afforded the construction of Paşa Complex inhabited in the vicinity of the Esen Bey Mausoleum and this area was named as *Saray İçi*. Construction of Kemali Ummi Maşjid on the site of the Mevlevi dervish lodge and Dört Ayak Mosque and Mausoleum (1764) far from the city center shows that the hill in the north of the graveyard also began to be settled in this period.¹⁸

Kinneir, who visited Niğde in 1813, mentions that the city built on a conical sand stone cliff which is surrounded by a valley in the east, a plain in the west and hills in the north and south. Kinneir estimates the population of Niğde as about 5000 and states that the most of the population lives in poverty and subsists on the produce of gardens and vineyards. He reports that the sand stone cliff had been excavated and divided into the cells that have doors and windows and these cells are used as dwellings by the poor population (Kinneir, 1818: 112-113). The entrances of the cells can still be seen under the remains of fortification walls which are located opposite to Sungur Bey Mosque. The local people, who entered these cells informed about the passages going

¹⁸ The information about the construction date of the buildings is gathered from 'Özkarıcı, M. *Niğde'de Türk mimarisi*. 2001.'

down and the large stone doors closing the passages. Moreover, it is rumoured that some of the traditional buildings within and around the castle area have connections to the passages that are blocked at present (Figure 2.13).



Figure 2.13. The cells and passages reached from the vaulted space which is situated close to Rahmaniye Mosque (Personal Archive)

While Kinneir (1818: 113) underlines that the traces of ancient periods could be observed in the walls of the city that were decayed and in the marble columns lay on the streets, Texier points out the absence of ancient remains in 1834. He emphasizes that Niğde was established between *Tyana* and *Andabalis* taking the place of these ancient cities, and hence, only Islamic buildings from the 13th to 15th centuries were seen in Niğde. He mentions of Hüdavent Hatun Mausoleum, a 15th century mosque in ruins and a madrasa, which had white marble architectural elements (Texier, 1862: 569-570).

In the end of the 18th century, the administration was entrusted to local notables, *ayans* in the provinces of the Ottoman Empire. Çapanoğulları conducted the administration of Niğde, collecting taxes and organizing the flow of goods. Especially, gunpowder produced in Niğde was sent to İstanbul (Yurt Ansiklopedisi, 1981/8: 6164). Sungur Bey Mosque was damaged in a fire because it was used as a gunpowder depot during these years.¹⁹ Therefore, it might have been the mosque in ruins reported by Texier.

¹⁹ It is assumed that the superstructure of the mosque was collapsed because of the fire. However, Yavuz (2009) underlined in the restoration report of the building that the collapse of the superstructure may have occurred earlier because traces of the fire are seen on the north façade, not inside the building.

Texier (1862: 569) also refers to Niğde Castle and the traditional fabric developed around the city walls and he notes separate neighbourhoods occupying the surrounding hills. In the 19th century, Niğde consisted of three main districts on the hills: *Şehiriçi*, *Tepeviran*, *Kayabaşı*.²⁰ In addition to that, it included a plain field used as a graveyard between these hills (Darkot, 1988/9: 255). While *Şehiriçi* covered the Alaaddin Hill and its surroundings in the center of the city, *Kayabaşı* corresponded to the western hill of Niğde inhabited by non-Muslims. It remained as an isolated district with its Greek church, built in 1841 on top of the hill. Moreover, *Tepeviran* can be regarded as the collection of neighbourhoods located around Dört Ayak Mosque (1764) and Fesleğen Mosque (1839) in the north.²¹ This separated district was connected to the city center through *Saray İçi* (See the map of Ottoman Period, Figure 2.16 - Figure 2.17).

The local notables started to impose their authority in an abusive way, keeping the collected taxes for themselves. Therefore, the power of local notables was undermined, while military structure was changed to secure territorial integrity of the empire in the beginning of the 19th century. On the ridges of the hill where *Kayabaşı* was situated, military barracks were built during this period (Toroğlu, 2006: 279).

Moreover, with the aim of establishing a centralized administrative system several reforms were made, starting with the decree of *Tanzimat* in 1839. Introducing new building types such as governmental offices, hotels, banks, post and telegraph offices, the reforms caused changes in the urban context of Niğde. A secondary city center was formed by these buildings on *Eski Vali Konağı* Street. This situation weakened the significance of the old trade center, since some trade activities also moved to the new city center.

²⁰ See Figure 3. 10. Natural and topographical features of the city.

²¹ The information about the construction date of the buildings is gathered from ‘Niğde Kültür Envateri. 2009.’

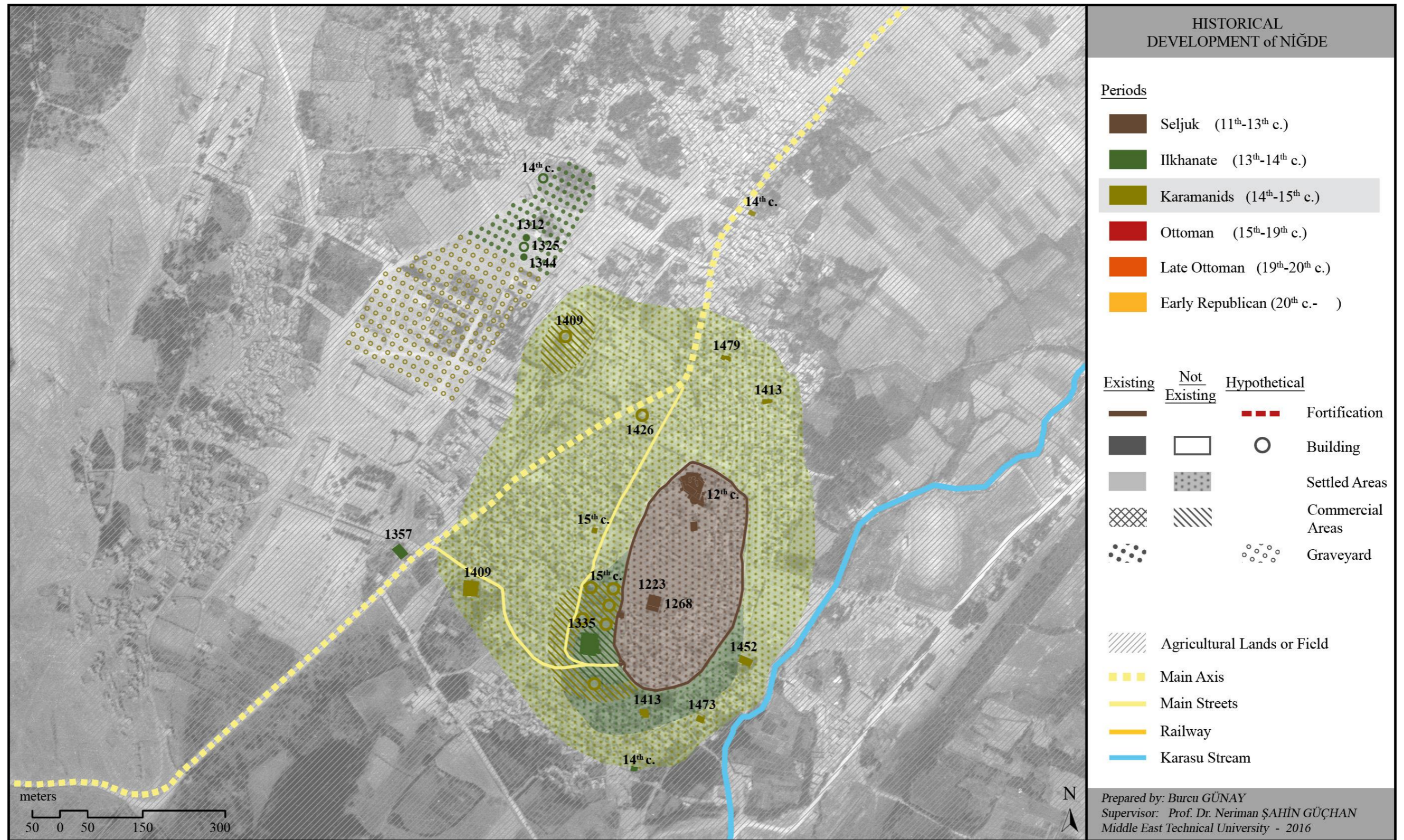


Figure 2.14. Niğde in Karamanids Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)



Figure 2.15. Niğde in Karamanids Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)

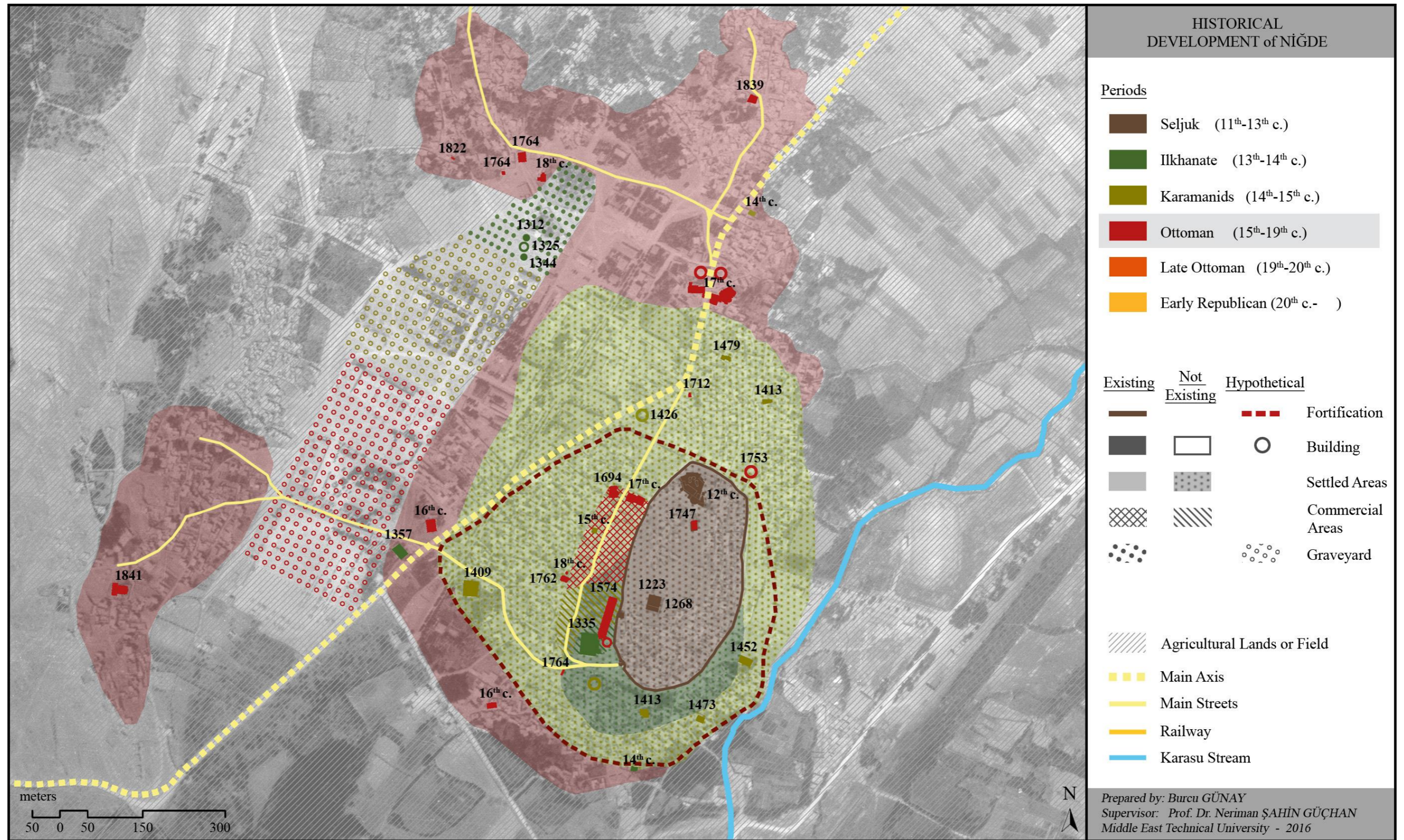


Figure 2.16. Niğde in Ottoman Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)

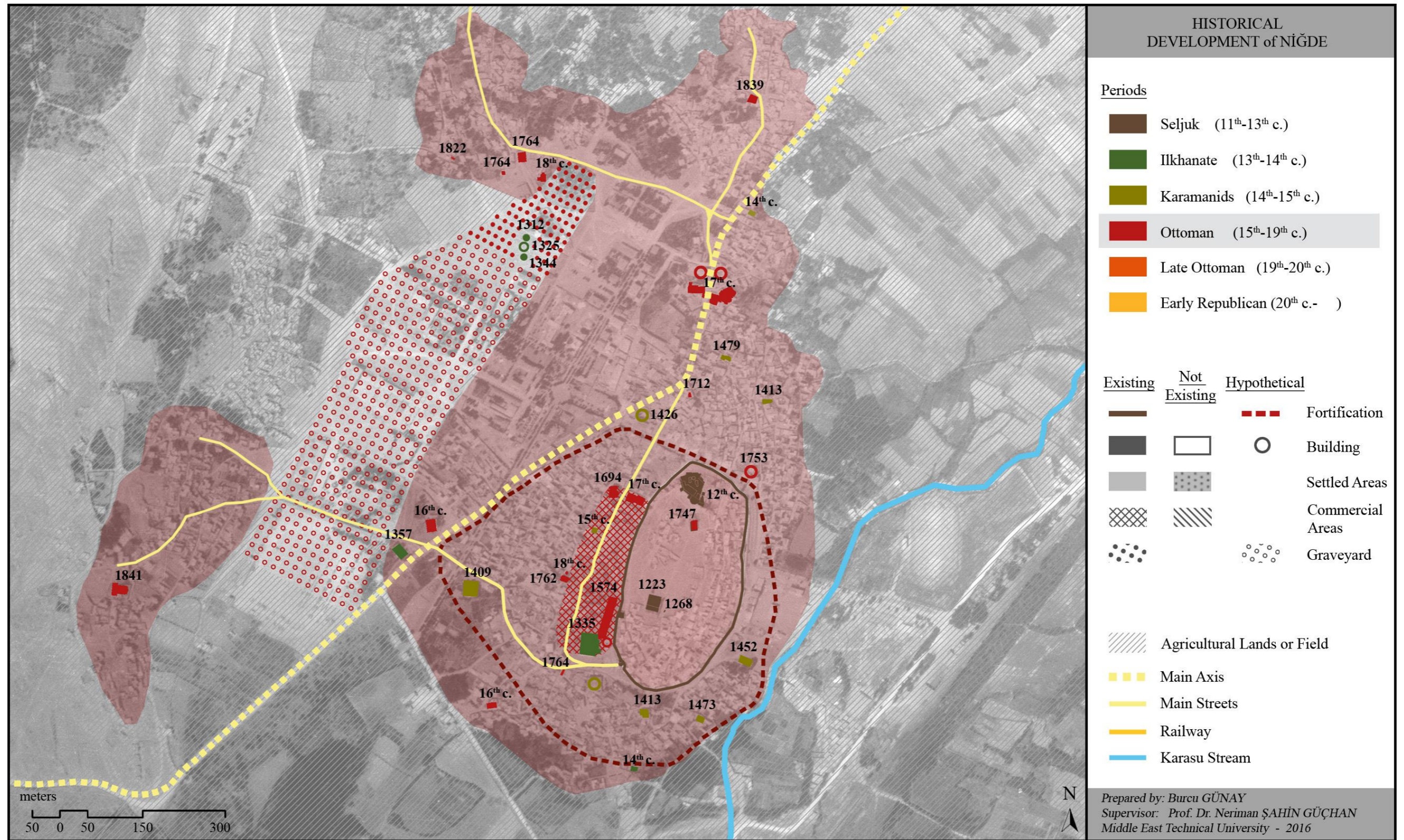


Figure 2.17. Niğde in Ottoman Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)

Niğde was made a sanjak of Konya province with the regulations of 1864 and Nevşehir, Ürgüp, Aksaray, Bor were annexed to Niğde. The sanjak also consisted of Altınhisar, Ulukışla, Çamardı, Arabsun and Yahyalı (Öztürk, 2008: 24-25) (Figure 2.18). The assembly of Konya was established and the issues about repair and maintenance works in the sanjaks were handled. In 1869 the fortifications and castle of Niğde were decided to be demolished in order to provide stone material for paving the streets. In addition to that, with the aim of creating fund for building shops and establishing an orphanage and a hospital, part of the castle lands was decided to be sold (Çadırcı: 1991, 263). Subsequently, the fortification walls and seven bastions of the castle were destroyed in 1870s, on the grounds that they posed threat to public safety (Toroğlu, 2006: 279).

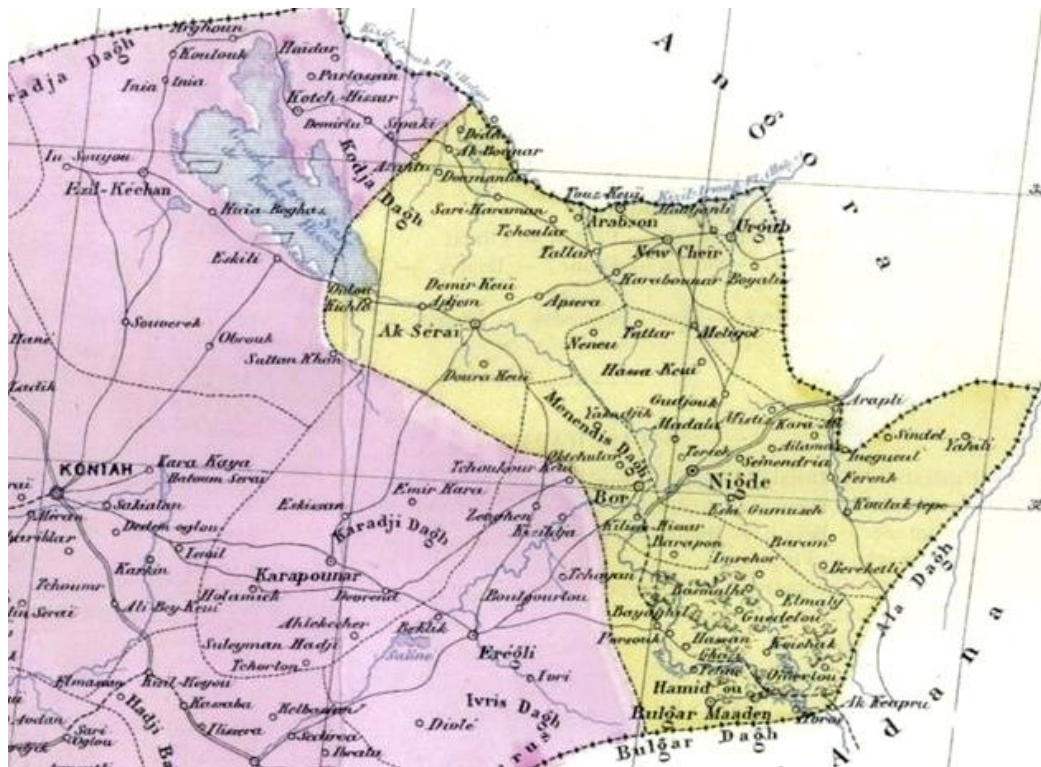


Figure 2.18. Sanjak of Niğde (Cuinet, 1892.)

According to the 1868 *Konya Vilayet Salnamesi*, the first yearbook of the province, the male population living in the Niğde city center was 9929. Later, the first official census was conducted in the Ottoman Empire and the male population of Niğde was estimated as 24292 in 1883. Approximately half of the population was living in the city center and 32 percent of this population was formed of non-Muslims. When the female population was taken into account, the population of Niğde was recorded as 51434 in 1886.²²

The non-Muslim population of Niğde mostly consisted of Karamanlides and they were recorded as Greek Orthodox Christians. With regard to its central position next to Sungur Bey Mosque, the Greek Church belonged to H. Prodromos Monastery points to the high social status of this group. Although it was rebuilt in 1861, the history of the church dates back to Karamanids period. Çal (1992: 20) assumes that it may be built in the place of the church mentioned in the foundation charter of Ak Madrasa. The Armenians, constituting only 2 percent of the population, also had a smaller church located close to Kible Masjid. The Armenian Church, which was named as H. Stephanos Church, was reopened after being repaired in the middle of 19th century (Pekak, 1999: 26).

In addition to administrative reforms, certain attempts were made for modernization of education in the Late Ottoman period. Instead of education in religious buildings and madrasas, education in *sibyans* (infant) schools, *rüşdiyes* (junior high school) and *idadis* (high school) were promoted. Moreover, minorities were given permission to establish their own schools (Çadircı: 1991, 287-289). According to Cuinet (1892: 836), 26 primary schools, 1 *rüşdiye*, 2 *idadi* schools and a girls' school were established for the Muslims and 3 minority schools were founded by the Greeks and Armenians in Niğde. It is known that the school of Paşa Complex served as *rüşdiye*, and then as *idadi* school in the end of the 19th century (Özkarıcı, 2001: 19). None of

²² For further information, see: 'Öztürk, İ. *Niğde Sancağı (İdari ve Demografik Yapı) 1868-1923*. 2008.'

these schools have survived, except for the Greek school built near the H. Prodromos Church in 1902.

Speaking and writing in Greek was taught and the Greek national consciousness was tried to be imposed on students in minority schools. Since Karamanlides defined themselves as Orthodox Turks, their spoken and written language was Turkish. They did not know any Greek word, although they used the Greek alphabet in writings (Anzerlioğlu, 2009: 173-175).

According to Cuinet (1892: 840-841), there were 84 mosques, 36 madrasas, 1 library, 3 churches, 6 hamams, and 4 hotels in Niğde. He mentions of three separate districts that consist of two storey stone houses with fruit gardens. Additionally, the funerary monuments in the city attracted his interest. It is understood from his statement that the graveyard was extended towards *Kayabaşı* in these years. The increase in the area of the graveyard can be associated with the famine took place between the years of 1887 and 1892. At present, Şeref Ali Mausoleum (1865) is the only surviving monument from the Ottoman graveyard that was destroyed during the construction of administrative and educational buildings.



(a)



(b)

Figure 2.19. (a) Government House of Niğde (Emin Selamoğlu Archive) (b) A general view of Niğde from Alaaddin Hill: Kığılı Mosque and behind it, the Government House and prison (Gertrude Bell Archive. O-185, 1909.)

After the *Tanzimat* reforms, constitutional monarchy introduced a well-governed state with an increase in number of bureaucrats. Therefore, a new government house including all bureaucratic units was first built on a part of the graveyard in 1898 (Toroğlu, 2006: 282). Then, a prison and a military police station were constructed next to the Government House (Figure 2.19). Unfortunately, all of these buildings were destroyed after 1960.

The development of the city continued during the Constitutional period. A new district including new houses for bureaucrats were formed in the west of the city. Greek people who established banks, exchange offices, import and export companies also settled in the same area with the bureaucrats (Horvarth, 1913: 74). The clock tower was built on a bastion of the Niğde Castle in 1901 to celebrate the 25th anniversary of the enthronement of the Abdülhamid II who ruled the Ottoman Empire in the 1st Constitutional period (Özkarıcı, 2001: 211). Moreover, two schools were constructed close to mausoleums of Ilkhanate period. Opposite the Sungur Bey School, which was built in 1915, Sungur Bey Library was situated; however, the building has not survived to the present (See the map of Late Ottoman Period, Figure 2.21 - Figure 2.22).

The import of European goods was encouraged in this period and it reduced the local production. However, Niğde was specialized in the production of carpets and rugs and exported these goods to America. According to the 1906 *Konya Vilayet Salnamesi*, 611 shops and 600 weaving looms were run in Niğde (Toroğlu, 2006: 282). In addition to that, Horvarth (1913: 77) informs that women and girls were spinning, washing and dyeing wool, and weaving carpets and rugs in their houses.

Horvath, who visited Niğde in 1913, also mentions of a high castle that was used as a prison. He speaks of the new Government House and the monumental buildings of the city, including Alaaddin Mosque, Ak Madrasa, Sungur Bey Mosque and Hüdavent Hatun Mausoleums. He particularly emphasizes the ornamented portals of these monumental buildings (Horvath, 1913, 74-76).

Niğde was separated from the Konya province and became an independent sanjak in 1915. The population of Niğde was recorded around 80000 between the years of 1914 and 1918 (Öztürk, 2008: 28, 135). While the Ottoman Empire was losing wars and territories in Europe, immigrants from Albania and Macedonia were settled to Niğde during this period. In addition to that, the Armenians were forced to leave the city as a result of the Tehcir Law in 1915 (Kaya et al., 1974: 5).

After the War of Independence, in compliance with the relevant article of the Treaty of Lausanne in 1923, Turkish and Greek population exchange based on religious identity was carried out. Being Greek-Orthodox population of Anatolia, Karamanlides were also subjected to migration, although they resisted the Greek invasion of Anatolia and declared themselves as Turks (Anzerlioğlu, 2009: 174). Karamanlides constituted productive force of the city and engaged in international trade and finance. On the other hand, the immigrants from Greece, who were resettled to the districts of Karamanlides, were occupied with agricultural production. Therefore, the population exchange resulted in disruption of economic activities in Niğde (Kaya et al., 1974: 6).

After the establishment of the Republic of Turkey, Niğde became an administrative province in 1924. Nevşehir and Aksaray were attached to Niğde.²³ In the first census of the Republic, the population of Niğde was recorded as 59289 (Öztürk, 2008: 28, 136). There were about 10000 people living in the city center. The population, which had declined because of wars and population exchange, has remained almost stable until 1960s (Toroğlu, 2006: 290).

Accordingly, urban expansion area of Niğde has not changed significantly in the Early Republican period. One of the main aims of the urban planning activities in Niğde in this period was to integrate three historic districts of the city separated with the graveyard. Therefore, a large part of the graveyard was moved to the periphery of the city and new educational and administrative buildings were constructed on these

²³ Nevşehir was separated from Niğde in 1954, and then Aksaray was separated in 1989.

lands. First, the hospital which till then had served in the military barracks, was moved to its new place close to the Government House in 1929. Then, Vocational High School for Boys and İnönü Primary School were built in the graveyard area and started to education in 1947 and 1949, respectively. Furthermore, Artillery Barracks were situated in the southern part of this area (Toroğlu, 2006: 286-288).

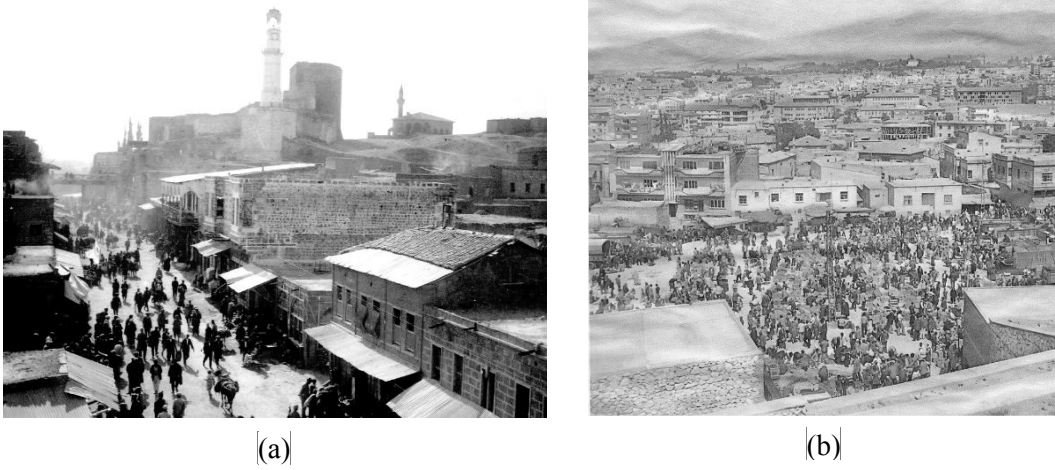


Figure 2.20. (a) İstasyon Road (Selamoğlu, 2011) (b) Market area, 1973 (Emin Selamoğlu Archive)

The opening of railway lines in 1932 and the construction of highways in 1940s slightly accelerated the development of Niğde. New industrial areas were built along the transportation axes of the city (Kaya et al., 1974: 5). In addition to that, the road network within the city was designed according to the plan of Egli. The main axis of the city namely Cumhuriyet Avenue in the north-south direction and İstasyon Road connected to the main axis through the quarter of Government House became new attraction points for commercial activities (Figure 2.20-a). Losing its primary function, the old trade center was mostly filled with residential buildings, except for a small part of the area that was used as vegetable and fruit market (Figure 2.20-b). Furthermore, the access to the Alaaddin Hill was given from the market place and a park area was created by destroying the ruined buildings on the hill in the beginning of the 1960s (Figure 2.25) (See the map of Early Republican Period, Figure 2.23 - Figure 2.24).

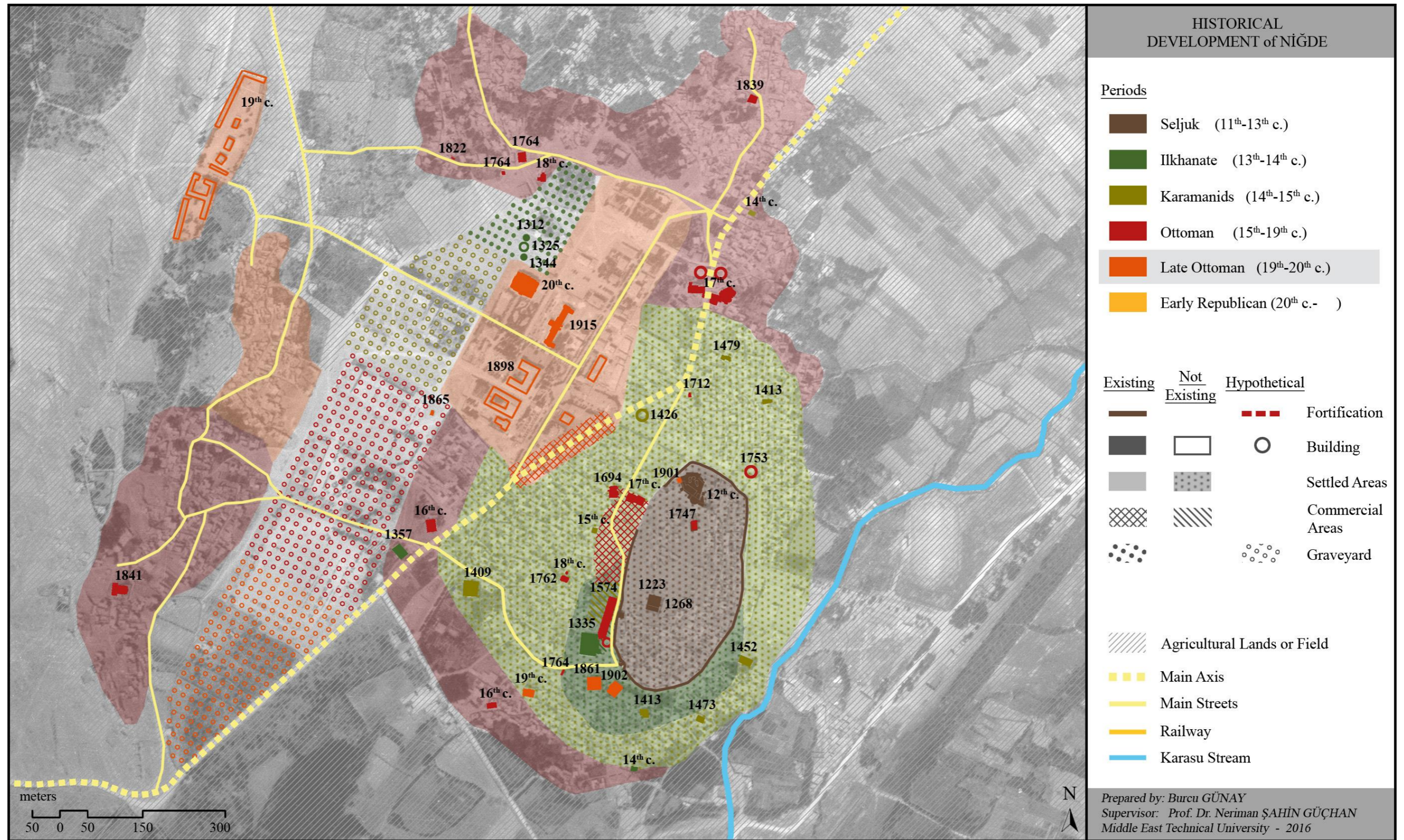


Figure 2.21. Niğde in Late Ottoman Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)

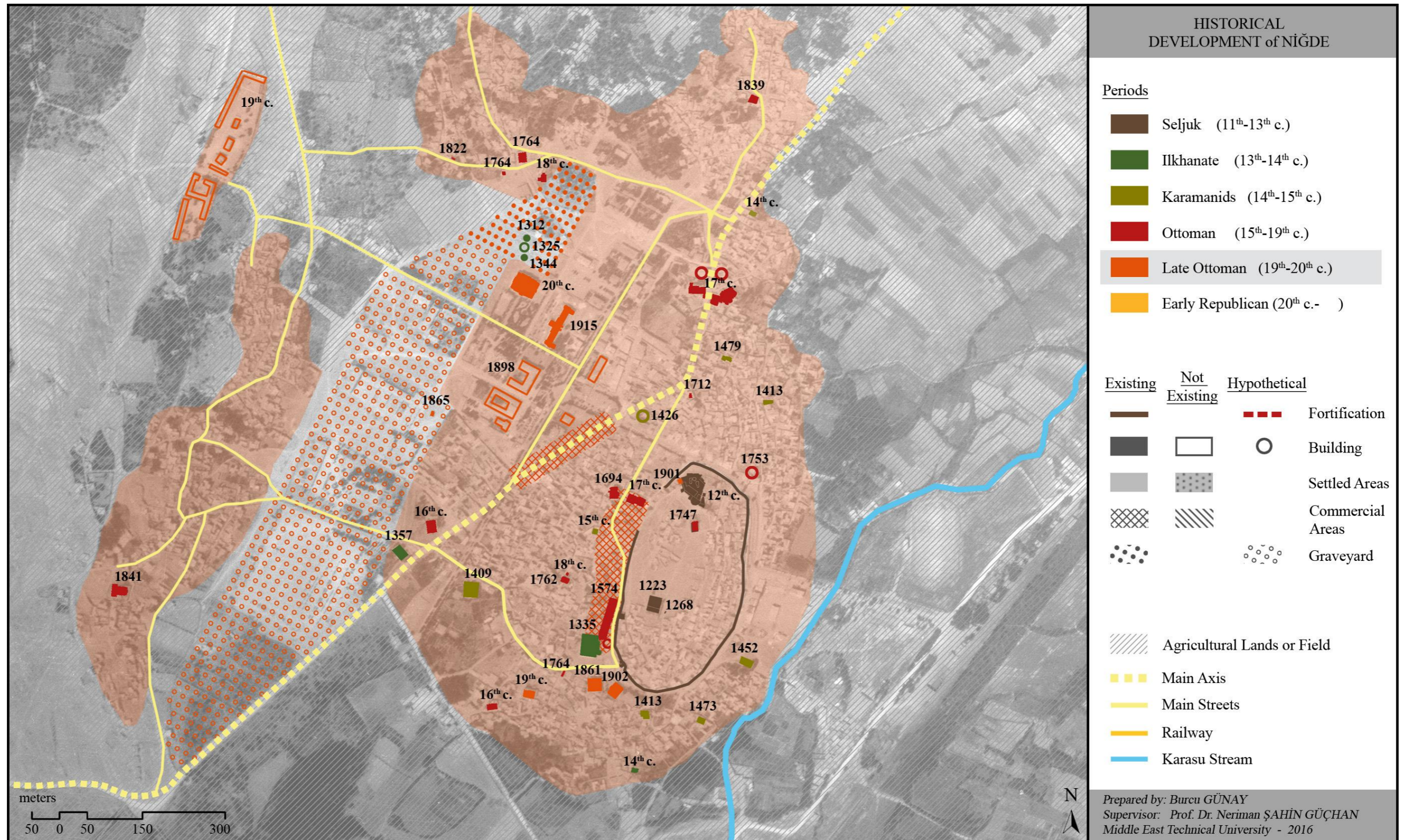


Figure 2.22. Niğde in Late Ottoman Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)

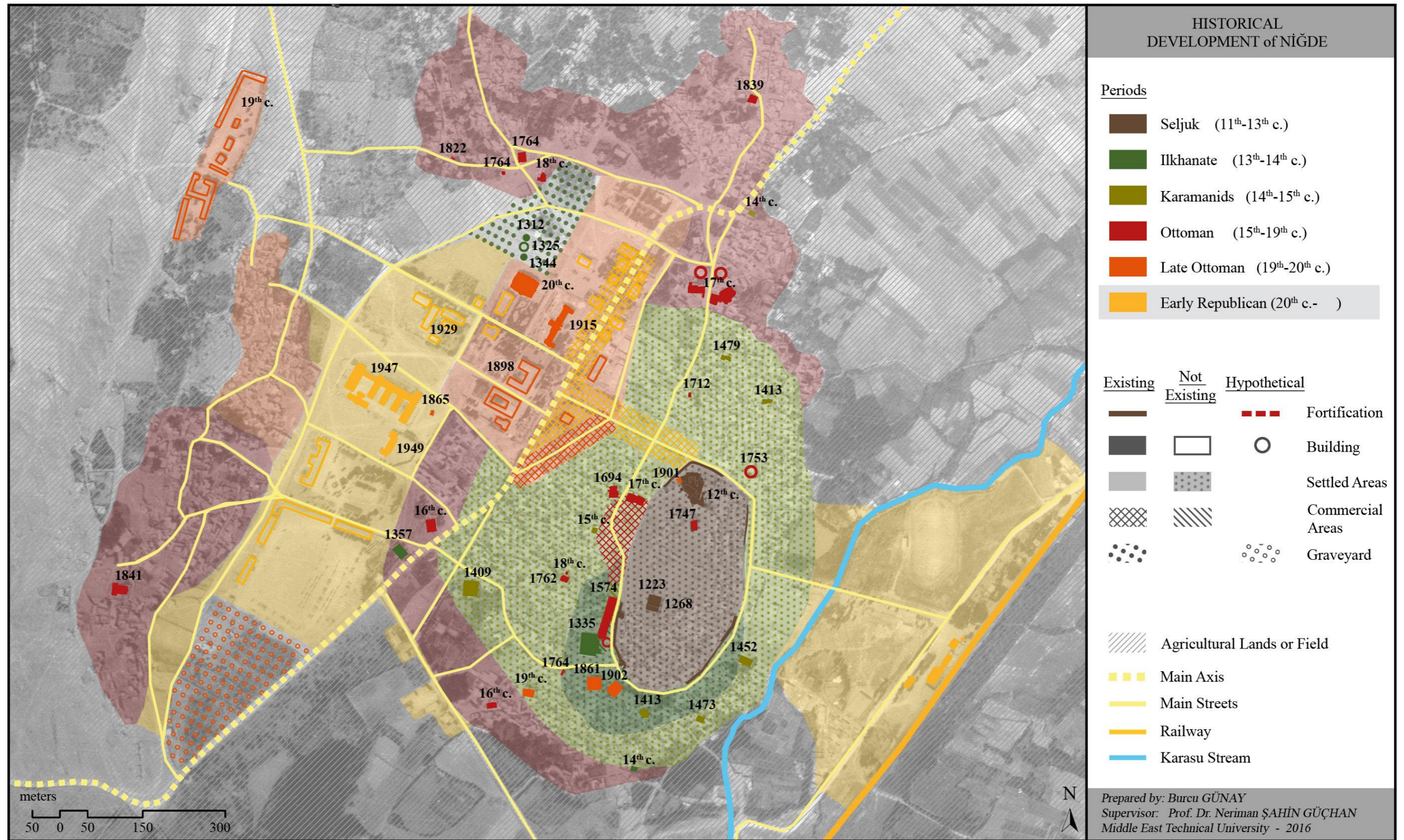


Figure 2.23. Niğde in Early Republican Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)

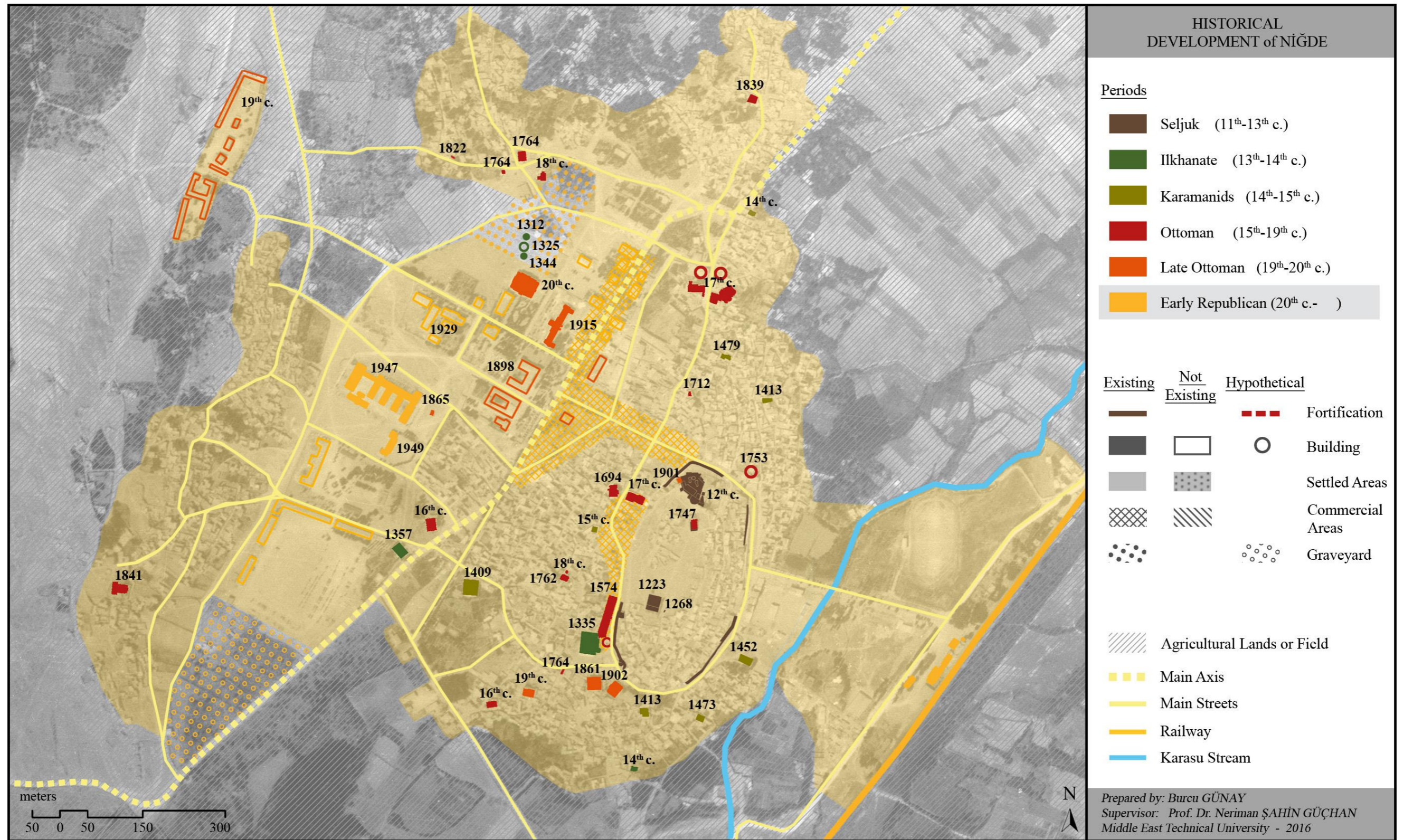


Figure 2.24. Niğde in Early Republican Period (The aerial photograph of Niğde in 1956, taken from GCM, used as base map)



Figure 2.25. The aerial photograph of Niğde in 1960s (Emin Selamoğlu Archive)

In summary, during the Seljuk Period in the 12th century, Niğde started to develop as a citadel that is surrounded with city walls. Because the city has been located on the main trade route between the East and the West, the commercial activities exceeded the city walls during the 13th and 14th centuries. As a result, Niğde continued to grow around the public square, which was as a market place and located just outside one of the city gates that had the easiest access to the caravan route, and Sungur Bey Mosque which has defined this public square. Positioning of commercial buildings such as bedesten, hans, around this public square during the 15th and 16th centuries made it the focus of the urban life.

After issuing of the decree of *Tanzimat*, the administrative reforms in the city started to show their influences on its spatial structure and the city centre gained two foci. As a result of the planning activities in the Republican era, the double-centred structure of the city that is composed of the traditional and modern parts was maintained. The administrative centre became a new centre of gravity with the buildings such as shops, banks and hotels. The neighbourhoods which were formed by the residential areas growing around religious buildings such as masjids, mosques and churches reached to their most extensive boundaries until the *Tanzimat* reforms and the city remained within these boundaries until 1970s (Figure 2.26).

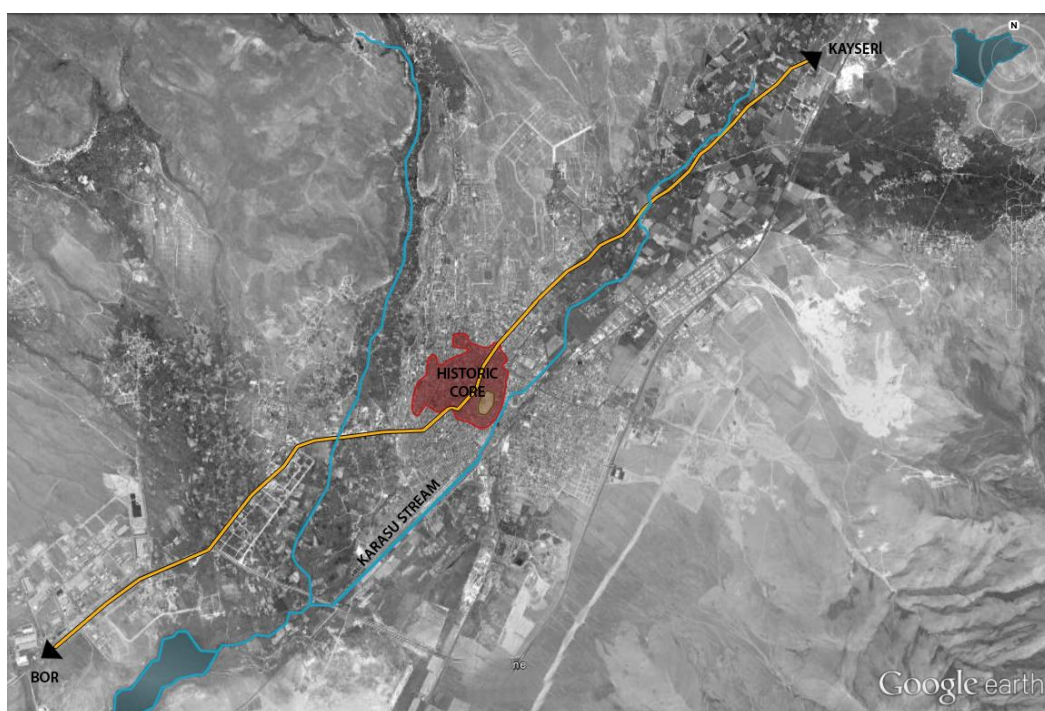


Figure 2.26. The boundaries of Niğde until 1970s (adapted from Google Earth, last visited on May 2016.)

The urbanisation process in Niğde decelerated due to continuous emigrations because of the lack of economic growth after the Republican era. Establishment of industrial facilities in the city centre in the 1970s could not change the economic affairs in Niğde,

which was a poor city leaning on agriculture and livestock breeding as means of existence. However, foundation of the university in the southwest of the city in 1992 made dramatic changes in the number and structure of the city's population. Increasing housing demand caused by growing population resulted in extension of the city settlement area. The university has been influential in reviving the social and economic life of the city, and led diversification of urban functions. The service sector in the city has developed in time and new recruitment possibilities have emerged. The Niğde Organized Industrial Zone, which was established opposite to the university in 1994, has also played an active role in Niğde's industrialization process and accelerated the economic growth of the city.²⁴ As a result of these, the city extended over the boundaries of its historic core and new residential areas emerged in the southwest of the city (Figure 2.27).

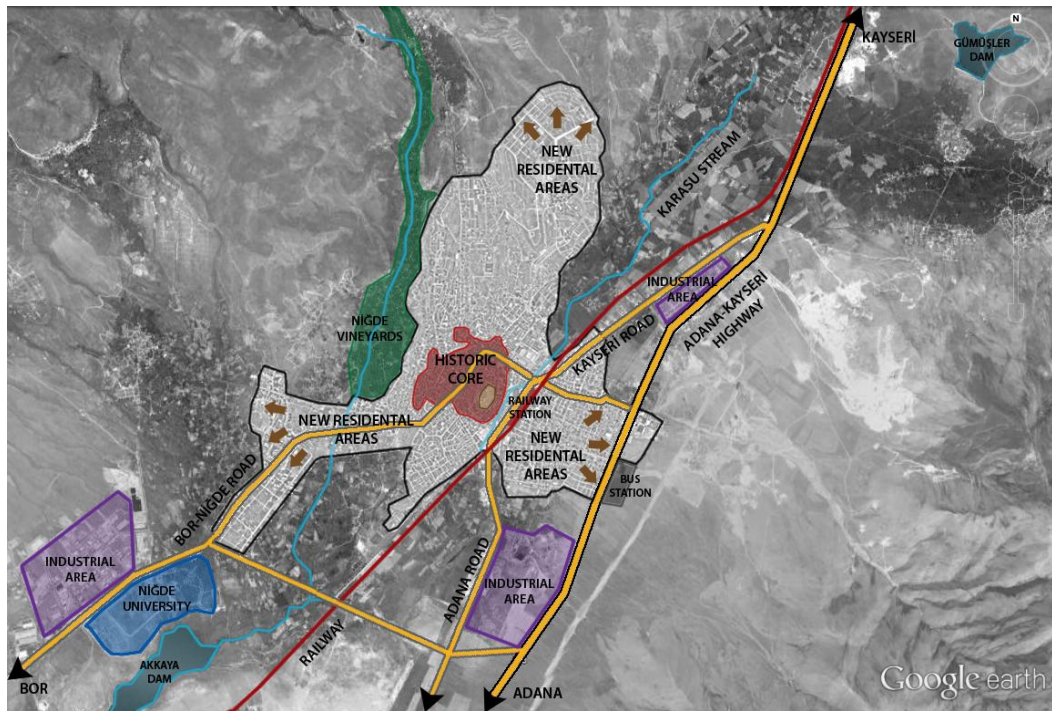


Figure 2.27. The boundaries of Niğde today (adapted from Google Earth, last visited on May 2016.)

²⁴ For further information, see: 'Özel, M. *Kentsel Gelişme ve Kentleşme Sürecinde Niğde*. 2005.'

At present, new buildings continue to be constructed in the city on the axis heading to Bor province. Efendibey Urban Transformation Project, which has been conducted by TOKİ (the Housing Development Administration of Turkey) since 2011 has just been completed. New residential areas started to emerge in the northern periphery of the city. Another new residential zone is in progress in the region between the railway station and bus terminal. Ankara-Niğde and Kayseri Adan Motorway Projects, which are currently under construction, would improve intercity connection and speed the development of Niğde. These motorways may transform Niğde, which is a historic city in Cappadocia, a new touristic destination.

2.3. Planning and Conservation Activities in the Historic Urban Core of Niğde

The planning activities in Niğde start in 1930s, when the Swiss architect Ernst Arnold Egli is charged to prepare city plans for Edirne, Niğde and Balıkesir. The plan of Niğde is completed in 1936 and its major objective is stated as integrating the fragmented historic parts of the city. For this purpose, Egli defines a new axis that passes through the middle of the city in north-south direction and proposes the construction of all government and public buildings in relation with this axis. By this way, he aims to create a new city center between the historical parts of Niğde and transform this area into a commercial zone. Adopting '*yol istikamet*' (road destination) planning approach, Egli also suggests two ring roads linked to the development axis of the city. One of them, İstasyon Road, encircles the castle and the other one runs around the new facilities of the city in the west. Furthermore, he proposes a new street pattern with public squares around the monumental buildings and an avenue that reach to the Hüdavend Hatun Mausoleum.

Improving the plan of Egli, Hüseyin Güngör prepares a development plan upon the request of Municipality of Niğde in 1949. The new development axis and ring roads proposed by Egli are carried out; however, the proposed street pattern is abandoned due to the fact that it neglected the historical urban tissue. In addition to that, the

proposed commercial areas that expanded considerably over the main axis of the city are diminished, while a large part of these areas are shifted to İstasyon Road in order to establish a link with the old city center.²⁵

While the city follows an organic growth pattern, the conservation history of Niğde begins in 1961 with the registration of Niğde Castle by the High Council for the Historical Properties and Monuments (HC). It is mentioned in the registration document that, in addition to the inner castle, some parts of fortification walls have survived; and the cells, used as houses before Seljuk period, still exist in the east side of the Sungur Bey Mosque. Having historical value, they are also conserved; however, construction of shops and stores next to the remaining parts of the walls is permitted by the HC.²⁶



Figure 2.28. Demolition of traditional buildings near Bedesten (Niğde Kültür Envanteri, 2009.)

²⁵ For further information, see: ‘Kaya, Y. et al. *Niğde Kenti Tarihsel Analizi*. 1974.’

²⁶ Detailed information about the related conservation council decisions can be found in Appendix A.

The 1963 Development Plan, prepared by the Bank of Provinces, keeps the urban structure as it was shaped by the plans of Egli and Gngr. However, it has been revised many times, while some practices, which are incompatible with the development plan, are carried out.²⁷ Not considered as cultural assets, the Government House, the prison and military police station are demolished in the end of 1960s. A large number of traditional buildings surrounding Sungur Bey Mosque and Bedesten are also demolished and in this area the current market place is formed (Figure 2.28). Moreover, the rate of destruction increases with the introduction of 1977 Development Plan and its revision issued in 1981, since they enable the construction of high rise buildings and the opening of new arteries in the historic core of Nide.

Meanwhile, concerning ‘the notion of *historic sites*’ which is introduced by the Antiquities Act no. 1710, one of the most significant conservation decisions for the historic core of Nide is taken in 1978. More than one half of the Alaaddin Hill, including inner castle and Alaaddin Mosque, is declared as 2nd degree archaeological site. In addition to that, 20 monumental buildings including Alaaddin Mosque, Sungur Bey Mosque, Ak Madrasa, Bedesten, Hdavend Hatun Mausoleum, Greek and Armenian Churches are registered. In the following year, hans and hamams with some mosques, masjids and mausoleums are added to the list of registered buildings making the total number of registered buildings 40 (See Figure 2.33).²⁸ After that, the HC becomes the decision maker on the site, as well as the monumental buildings. The 1977 Development Plan has lost its validity for the archaeological site, in accordance with the Act no. 1710. Although, preparation of a ‘conservation master plan’ within two years is obligatory, Municipality of Nide shows resistance to conservation measures and ‘temporary development conditions’, which are put into practice by the HC, remain in force for a long time.²⁹

²⁷ For further information, see: ‘Kaya, Y. et al. *Nide Kenti Tarihsel Analizi*. 1974.’

²⁸ Detailed information about the related conservation council decisions can be found in Appendix A.

²⁹ For further information, see: ‘Ghan ahin N. and Kurul, E. *A History of The Development of Conservation Measures In Turkey: From the Mid 19 th Century Until 2004*. 2009.’

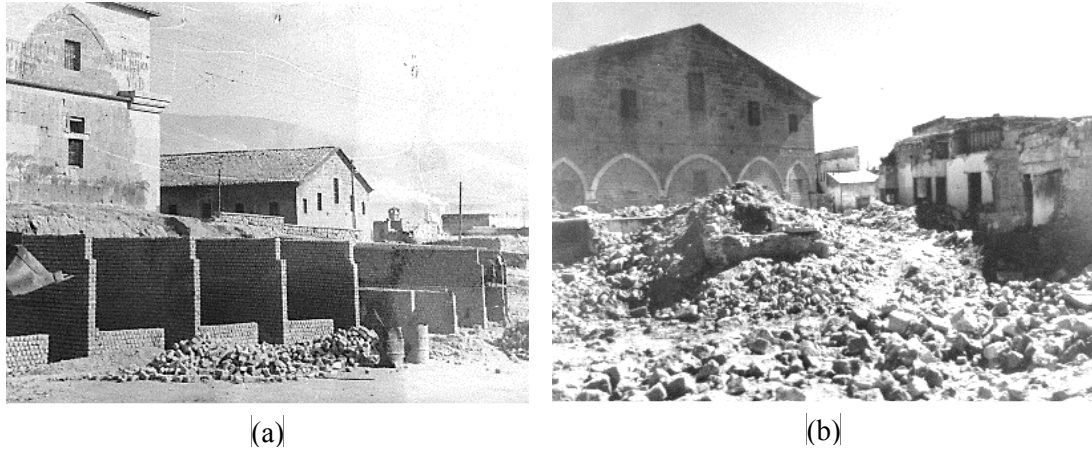


Figure 2.29. (a) Construction of shops surrounding Sungur Bey Mosque (c) Demolition of traditional buildings near the Greek Church (NRC Archive)

When some of the decision making power of the HC is localized through the regional councils in 1983³⁰, Konya Regional Council for Conservation of Cultural and Natural Heritage (KoRC) becomes responsible for the conservation activities in Niğde. Even if the necessity of conserving the urban tissue with traditional buildings is underlined and ‘Conservation Development Plan’ is introduced by the Act no. 2863, the effects of this changed conservation approach are not observed in Niğde till the 1990s. Only the traditional residential buildings of Resul Özkul and Abdülkadir Sarıgül, which were registered in 1976 and 1989, are taken into consideration in this period, since they are demanded to be destroyed by their owners. With respect to the settings of monumental buildings, a few protection areas are designated. Accordingly, the shops near Sungur Bey Mosque, whose construction is allowed by the HC in 1981, are removed. The traditional buildings surrounding the Greek Church are also destroyed (Figure 2.29-a/b). Moreover, some substantial repairs are applied to Ak Madrasa and Sungur Bey Mosque through the permission of KoRC.³¹

³⁰ 1983 Cultural and Natural Heritage Protection Act No. 2863.

³¹ Detailed information about the related conservation council decisions can be found in Appendix A.

The major conservation activities regarding the historical urban tissue are conducted between the years of 1991 and 1994. At first, the registration of 7 traditional residential buildings and 3 educational buildings including Dumlupınar Primary School is carried out. Then, Kayseri Regional Council for Conservation of Cultural and Natural Heritage (KaRC) is given authority on the concerns in Niğde, and the boundaries of the urban site are defined in 1992. Additionally, the 2nd degree archaeological site is enlarged to cover the whole Alaaddin Hill including fortification walls and the castle entrance. In the same year, Niğde Urban Design Project (NUDP) is started to be prepared by Güven Bilsel and his team.

At the initial stage of the project, the historical development of the city is analyzed, and it is reported to the KaRC that the districts of Kayabaşı and Tepeviran also have the characteristics of an urban site. Furthermore, it is suggested that the historic core of Niğde should be considered as a whole and the project area should cover the districts of Eskisaray, Sungur, and Burhan. Correspondingly, the urban tissue of Niğde is re-examined and the number of registered buildings in the city center is increased to 109. Besides, the urban site is redefined as encompassing only suggested parts of Eskisaray. The 2nd degree archaeological site is divided into two parts as 1st and 3rd degree archaeological sites in 1993 (See Figure 2.33). After the registration of these sites and buildings, NUDP is prepared as a conservation plan upon the request of the Ministry of Culture. Although the Plan is regarded as an obstacle to development by the Municipality of Niğde, it was accepted in 1993. It is also assessed and found appropriate by the KaRC in 1994.³²

Within the scope of NUDP, conservation decisions regarding ‘buildings’ and ‘historical urban tissue’ are covered in two different parts. With reference to the building typology, four main groups are defined as: registered monumental buildings, registered traditional buildings, buildings contributing to the character of the area, and

³² Detailed information about the related conservation council decisions can be found in Appendix A.

incompatible buildings. The preparation of restoration projects is considered essential for conservation of the registered buildings. Introducing cultural and social functions to churches is supported and the commercial function of bedesten is proposed to be maintained. The buildings having environmental value are also conserved with their height and façade organization by means of the project. The incompatible buildings are aimed to be replaced with new buildings in harmony with the context, in the process of time.

With respect to conservation of historical urban tissue, the project area, defined by boundaries of the urban site, is subdivided according to final decision on sizes of the sites. For the areas which are classified as 1st degree archaeological site, urban design and landscape projects are proposed, and new construction works are prohibited. For the areas designated as urban and 3rd degree archaeological sites, the spatial layout of traditional buildings are preserved. Integration and division of lots are not allowed, since they would affect the scale of building mass. In order to rehabilitate the existing urban tissue, construction of a new building on the foundation of the former building is permitted in the dilapidated areas, on the condition that it is approved by relevant regional council. Essentially, new building regulations are covered in a comprehensive manner by the project report.³³

Concerning the accessibility decisions, a large part of the project area is pedestrianized in order to preserve the human scale of streets. Vehicular access to the entire Alaaddin Hill is forbidden with exception of emergency vehicles. Moreover, the road encircled the hill from both west and south sides is identified as shared surfaces that enable service and maintenance access only at restricted times (See Figure 2.34).

After the approval of NUDP, Niğde falls under the authority of Nevşehir Regional Council for Conservation of Cultural and Natural Heritage (NRC). In the following years, NRC considerably protects the historic core of Niğde from destruction by giving

³³ For further information, see: 'Bilsel, G. et al. *Niğde Kalesi Çevre Düzenleme Projesi*. 1994.'

references to NUDP in the conservation council decisions. Increasing demands for the construction of new buildings are responded in accordance with the regulations of the project. Moreover, the demands for the abolition of registration by Municipality of Niğde and private owners of traditional buildings are rejected by NRC, unless they are approved by the Constitutional Court of the Republic of Turkey.³⁴

Since the implementation of NUDP is portrayed as an obstacle to development by the Municipality of Niğde, it is revised by Bülent Tanık and his team in 2000. Thereupon, this revision is accepted as a Conservation Plan Revision by the NRC. By introducing the idea that ‘residential areas to be renewed’, the construction of high-storey buildings is given permission in this plan. Even the construction of six-storey buildings is legitimized. Additionally, integration and division of lots are permitted in these areas. Furthermore, vehicular access to Alaaddin Hill is permitted and a human scale street, İlyas Ağa Street is proposed to be enlarged for this purpose. Sungur Bey Mosque and the churches are considered as a whole by means of suggesting special project areas. Different from NUDP, this approach is the most important revision decision for valorization of the historic core (See Figure 2.35).³⁵

By introducing new tools and new financial resources for conservation implementations and increasing the conservation responsibilities of the municipalities, many legislative arrangements accelerate the conservation activities after 2003.³⁶ Related to these arrangements, the number of restoration works in Niğde is considerably increased during 2000s. Niğde Castle, Ak Madrasa, and residential building of Resul Özkul are restored and refunctioned for cultural purposes. Moreover, repair and restoration projects of monumental buildings including Alaaddin Mosque, Bedesten, Saruhan, Kığılı Mosque, Hüdavend Hatun and Gündoğdu Mausoleums are implemented.³⁷ Although some conservation projects are also prepared for Sungur

³⁴ Detailed information about the related conservation council decisions can be found in Appendix A.

³⁵ For further information, see: ‘Tanık, B. et al. *Niğde Eskisaray ve Kale Mahalleleri Koruma Planı Revizyonu*. 2000.’

³⁶ For further information, see: ‘Güçhan Şahin N. and Kurul, E. *A History of The Development of Conservation Measures In Turkey: From the Mid 19 th Century Until 2004*. 2009.’

³⁷ Detailed information about the related conservation council decisions can be found in Appendix A.

Bey Mosque, they are found insufficient and rejected. The proposal for reconstruction of an earlier stage of the mosque including a domed superstructure is found incompatible.³⁸

The concept of conservation is extended from single building scale to urban scale in Niğde, when three streets namely Cullaz, Üçler and Koçer Streets are declared to be conserved and the registered traditional buildings on Cullaz Street are expropriated in 2005. These buildings are proposed to be used as boutique hotels; and by this way, transformation of this conserved area into a tourist destination is envisioned. In addition to that, establishing a carpet museum and a tourist information center is intended by the public authorities.³⁹ For the regeneration of the area, Cullaz Street Rehabilitation Project (CSRP) is prepared, and it is approved by NRC in 2007. Within the scope of the project, the facades of 20 traditional buildings, Cullaz Masjid and Cullaz Fountain are proposed to be repaired. Furthermore, imitating the appearances of the traditional buildings, the facades of 5 new buildings are proposed to be covered with stone.⁴⁰

The project is almost implemented by 2011; however, the restored buildings are left empty for a long time. Especially, the abandoned buildings, which are undertaken only to façade repair, become frequented by drug addicts and homeless people. This situation affected the residential character of the district in a negative way, it reduced the liveability of the area (Figure 2.30).

³⁸ For further information, see: 'Yavuz, A. *Niğde Sungur Bey Camisi Restorasyon Projesi Hakkında Rapor*. 2009.'

³⁹ The information is obtained from the interview with Mehmet Öncel Koç, the director of Niğde Directorate of Ministry of Culture, in 2013.

⁴⁰ For further information, see: 'Işık, M. P. et al. *Niğde Merkez Korunması Gerekli Sokak Sağlıklaştırma ve Kentsel Tasarımı Projeleri*. 2006.'



Figure 2.30. Traditional residential buildings that are repaired within the scope of the CSRP (Personal Archive)

Although the development plan for the project area is revised and accepted by NRC in 2011, the revised plan that disregards the historical tissue and organic street pattern is not implemented (Figure 2.31). The development plan of Sıralı District that covers the surroundings of Esen Bey Mausoleum is also revised at the same time. While it does not make any recommendation about the street pattern, it gains importance for restricting the building heights to two and three stories and designing surface car parks around the registered buildings.⁴¹

In recent years, the existing historical urban tissue of *Kayabaşı* is also intended to be conserved by conducting a street rehabilitation project for Kadiođlu Street; however, the relevant studies are lacking in this area. On the other hand, the traditional residential buildings in the castle area are also proposed to be repaired and restored.⁴²

⁴¹ For further information, see: ‘Özkan, A. et al. *Cullaz Sokak 1/1000 Ölçekli Revizyon Uygulama İmar Planı Açıklama Raporu, Sıralı Mahallesi 1/1000 Ölçekli Revizyon Uygulama İmar Planı Açıklama Raporu*. 2011.’

⁴² The information is obtained from the interview with Mehmet Öncel Koç, the director of Niğde Directorate of Ministry of Culture, in 2013.



Figure 2.31. (a) Current situation (b) Partially revised development plan (Özkan, 2011.)

Bringing a design proposal for the wide open space of traditional city market area is a highly controversial issue and continually being addressed by the Municipality of Niğde. There is a need for a covered market place and it could not be fulfilled until the present time. A lightweight structure with polycarbonate roof panels that can shade a large area near Bedesten is proposed in 2009. However, the project is not found appropriate by NRC on the ground that it destroys the silhouette of Niğde historic core (Figure 2.32).

Lastly, historical monuments of Niğde, which are located in the archaeological and urban sites, are included in the tentative list of World Heritage Sites by the UNESCO in 2012. Especially, the outstanding universal value of Alaaddin Mosque and Sungur Bey Mosque are recognized.⁴³ While the restoration of Armenian Church is in progress, the monumental building became isolated from nearby environment after the demolition of traditional residential buildings in 2013. Göncü Manor situated on Cullaz Street is donated to Niğde Ömer Halisdemir University to be used as a training

⁴³ For further information, see: 'Historical Monuments of Niğde. 2012.' <<http://whc.unesco.org/en/tentativelists/5731/>>, last visited on April 2019.

hotel by the students of the Vocational School of Tourism in 2014. Another registered building repaired during the rehabilitation of Cullaz Street is given the new function of ‘traditional carpet museum’. However, it is closed after being open for a year because the building is made over as a part of the training hotel.

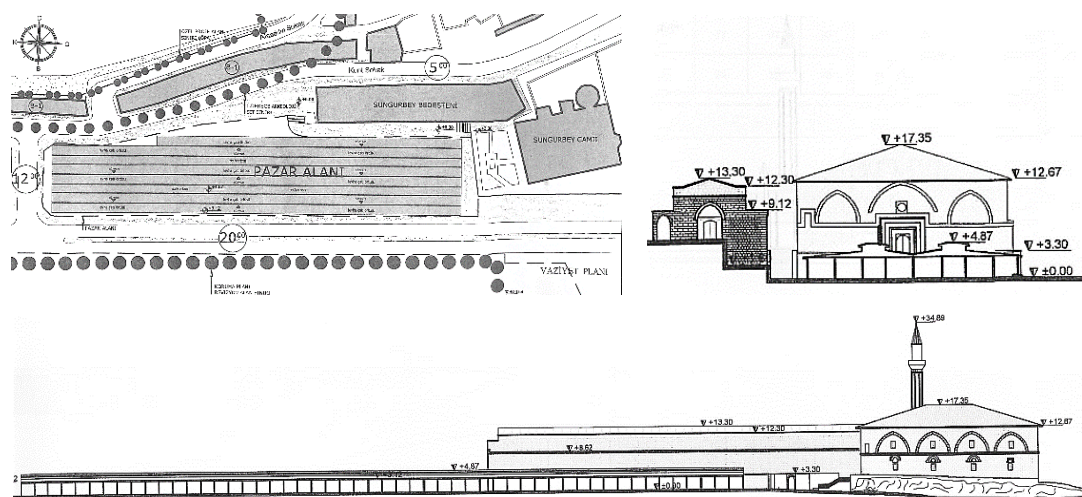


Figure 2.32. A project for the city market area (Ergün, 2009)

Considering current registration status and conservation implementations, Alaaddin Hill in Niğde city centre is under protection within the scope of the 1st and 3rd Degree Archaeological Sites. In addition to that, there is an urban site which also includes these archaeological sites. Kayabaşı and Tepeviran historic quarters are not included within the scope of any urban site or a conservation area and thus under the threat of becoming a new zoning area. The conservation master plan in Niğde includes only the urban site. Although Cullaz Street Rehabilitation Area and Ak Madrasa Conservation Area are in the proximity, they were not included in the conservation master plan. This situation also prevents the integrated management of the site (See Figure 2.36).

At present, although the majority of monuments in Niğde are registered, there are still many unregistered traditional houses. As a result of the expansion of the market area by removing the houses around Sungur Bey Mosque and Bedesten in 1960s, opening new arterial roads in the city and due to new building activities, the number of the traditional houses decreased dramatically. Today clearing the traditional houses around the historic buildings is still continued as an act of a conservation approach. Besides, replacement of unregistered traditional houses with new buildings is very usual in Niğde.

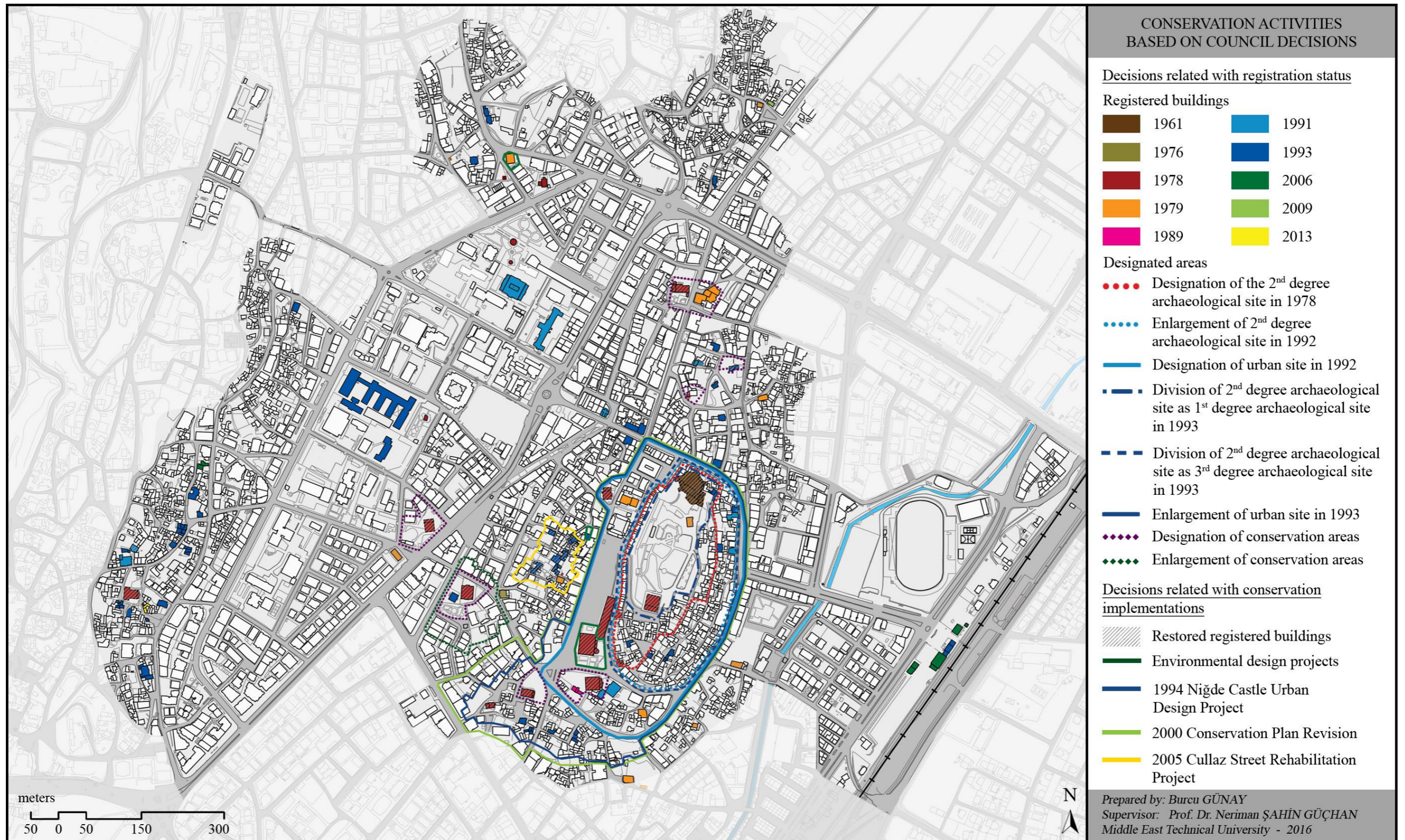


Figure 2.33. Conservation council decisions (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

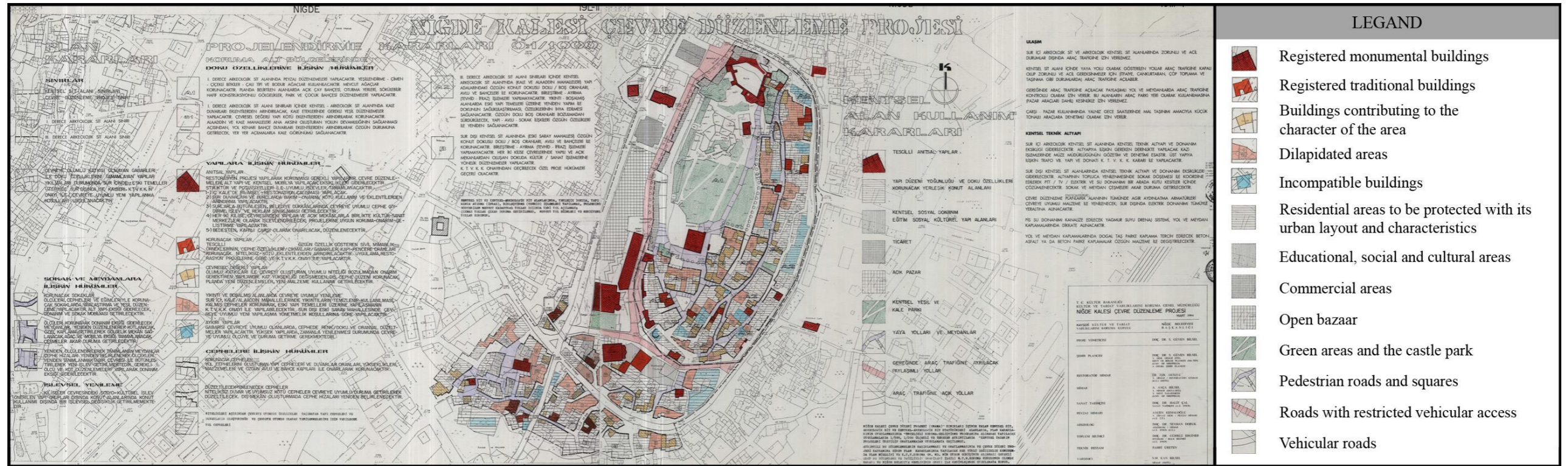


Figure 2.34. Niğde Urban Design Project (Güven Bilsel et al., 1994)

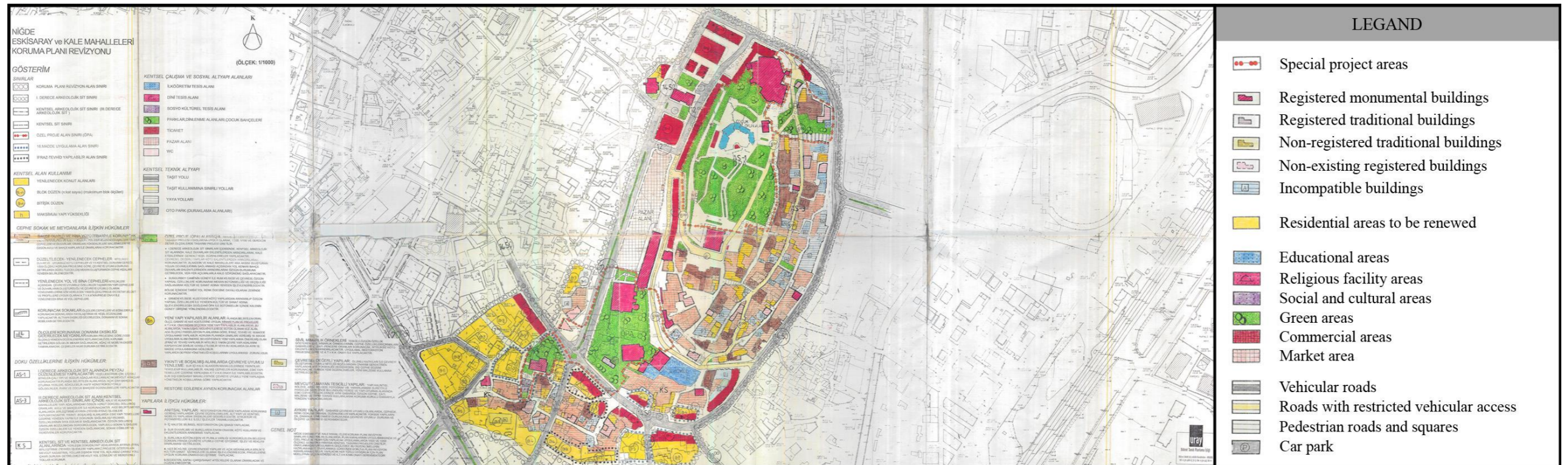


Figure 2.35. Revision of the Conservation Plan (Bülent Tanık et al., 2000)

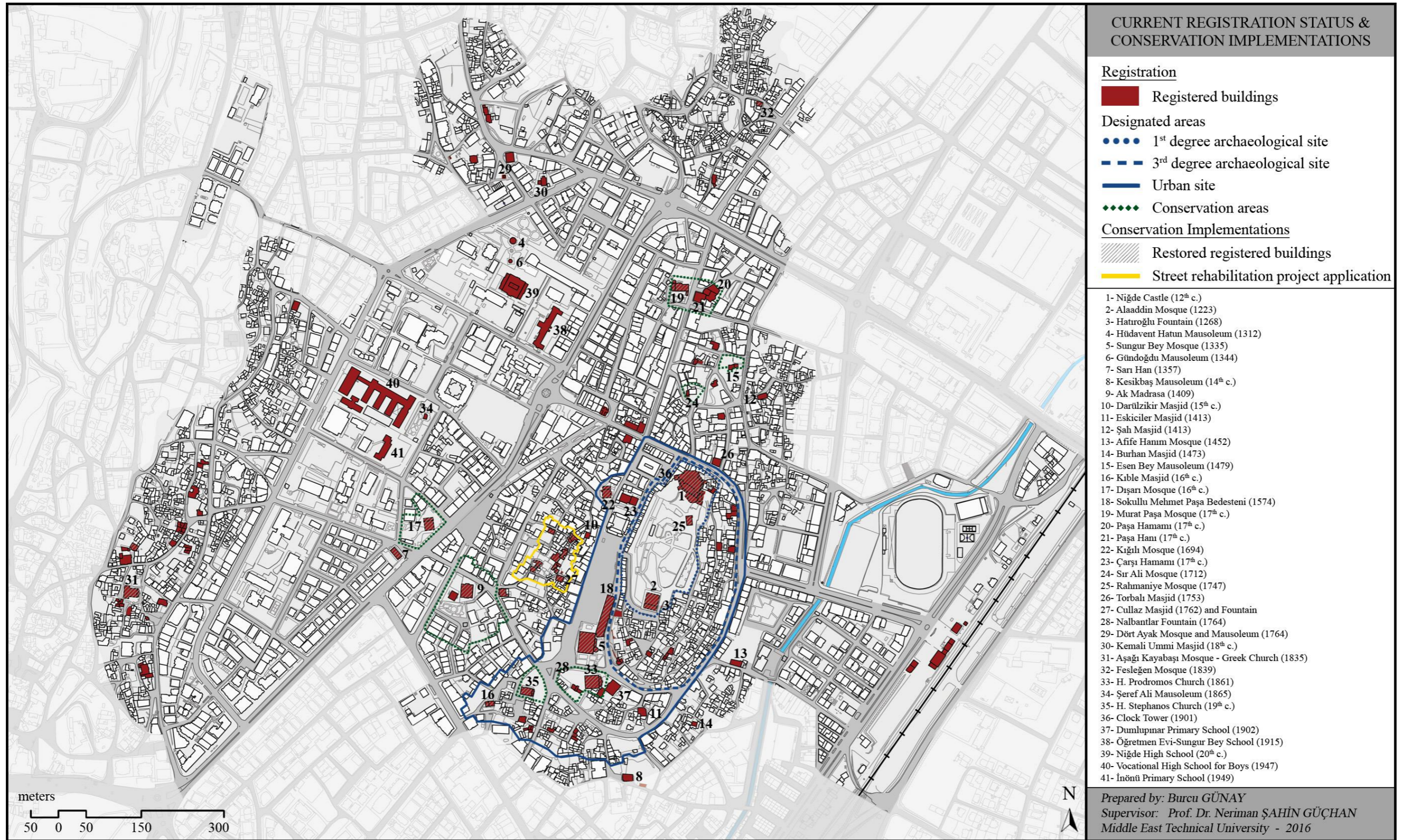


Figure 2.36. Current registration status (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

CHAPTER 3

CASE STUDY: SUNGUR BEY MOSQUE MARKET AREA

In regard to conservation of historic cities, it is necessary to handle each historic focus of the city within a wider context. In this chapter, the historic core of Niğde, which is defined by developing a deeper understanding of the historical development of the city at the end of the chapter 2.2, is examined under the headings of natural and topographical features, the slope of open areas, vehicular and pedestrian density, land use, open and build-up areas and number of storeys.

After the general characteristics of the area is determined by evaluating these components that influence people's perceptions of places, the historic core of Niğde is divided into associated zones according to their values, potentials and problems. Taking into consideration the wholeness of these zones, Sungur Bey Mosque Market Area which can integrate the monumental structures, historic residential tissues and historic open spaces is identified as the study area.

The current state of the study area is analysed under the headings of building category, structural system and construction material, building use, types of public open areas, pavement of public open areas, man-made elements of public open areas. Besides, the site elevations of the buildings surrounding the market area and the site sections are produced to explore spatial potentials of the area. As a result, it was concluded that this market area is an urban void; it is a problematic area except for the days when it is used as a bazaar however, its potential is high as the surrounding historic buildings and Alaaddin Hill nearby are valuable in terms of culture, architecture and aesthetics.

3.1. General Characteristics of Historic Urban Core of Niğde

Topography plays a significant role in formation of Niğde by setting three distinctive parts within the city. Alaaddin Hill, in the east of the city center, is the most remarkable one that makes a strong contribution to townscape by its topographical features. The steep northern slopes of the hill provide a dramatic setting for Niğde Castle. The clock tower that rises on a bastion of the castle overlooks the whole city from the summit of the hill.

Being the earliest settlement area in the city, Alaaddin Hill hosts Alaaddin Mosque and Rahmaniye Mosque. As mentioned before, the ruined traditional buildings, which are located between these mosques and the castle, are destroyed in the beginning of the 1960s and an open space is formed by flattening the hilltop. Because this part of the hill is designated as 1st degree archaeological site, the area is mainly characterized by landscape elements such as paving, seating, lighting, ponds, and plants.

The western boundary of Alaaddin Hill is formed by a line of small shops; and towards the south, it is defined by the remaining fortification walls and the castle entrance. This side of the hill also have a steep slope that is terraced by stone retaining walls. A high-slope street, and stairs between the shops provide access to the hill (Figure 3.1).



Figure 3.1. Panoramic view of Alaaddin Hill from market area (Personal Archive)

The southern and eastern part of the hill are shaped by the topography together with the traditional residential buildings oriented perpendicular to contour lines. These buildings are faced towards the mountains and cascaded topography ensures the buildings do not block each other's view and sunlight. The narrow streets that pass through the residential area of the hill are laid parallel to the slope and there are stairways connecting the streets in different levels.

Another distinctive part of the city, Kayabaşı is located at the west of the city center. While the traditional residential tissue surrounding Aşağı Kayabaşı Mosque is accumulated in the upper parts of the hill, newer settlements are extended to the lower parts with medium slopes. The natural form of the hill is subject to threats arising from new constructions (Figure 3.2).



Figure 3.2. Traditional residential tissue in Kayabaşı districts (Personal Archive)

Tepeviran hill, in the north side of the city, is divided into two parts as Yenice District developed around Dört Ayak Mosque, and Efendibey District developed around Fesleğen Mosque. The topographic features of the hill, which is composed of high slopes, are deformed by the new settlements. The topography of the hill is also threatened by the Efendibey Urban Transformation Project (See Figure 3.3 - Figure 3.4).

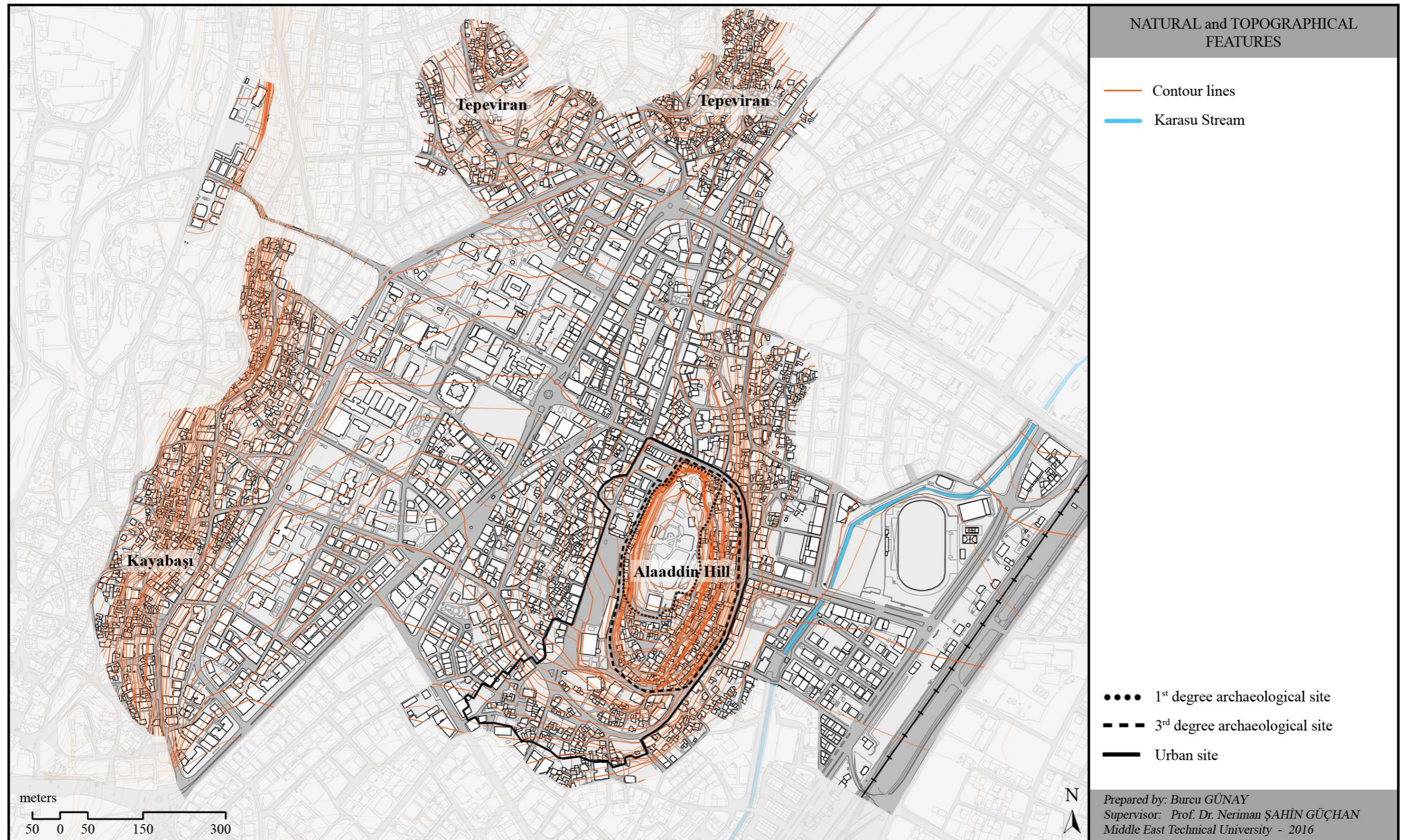


Figure 3.3. Natural and topographical features of the city (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

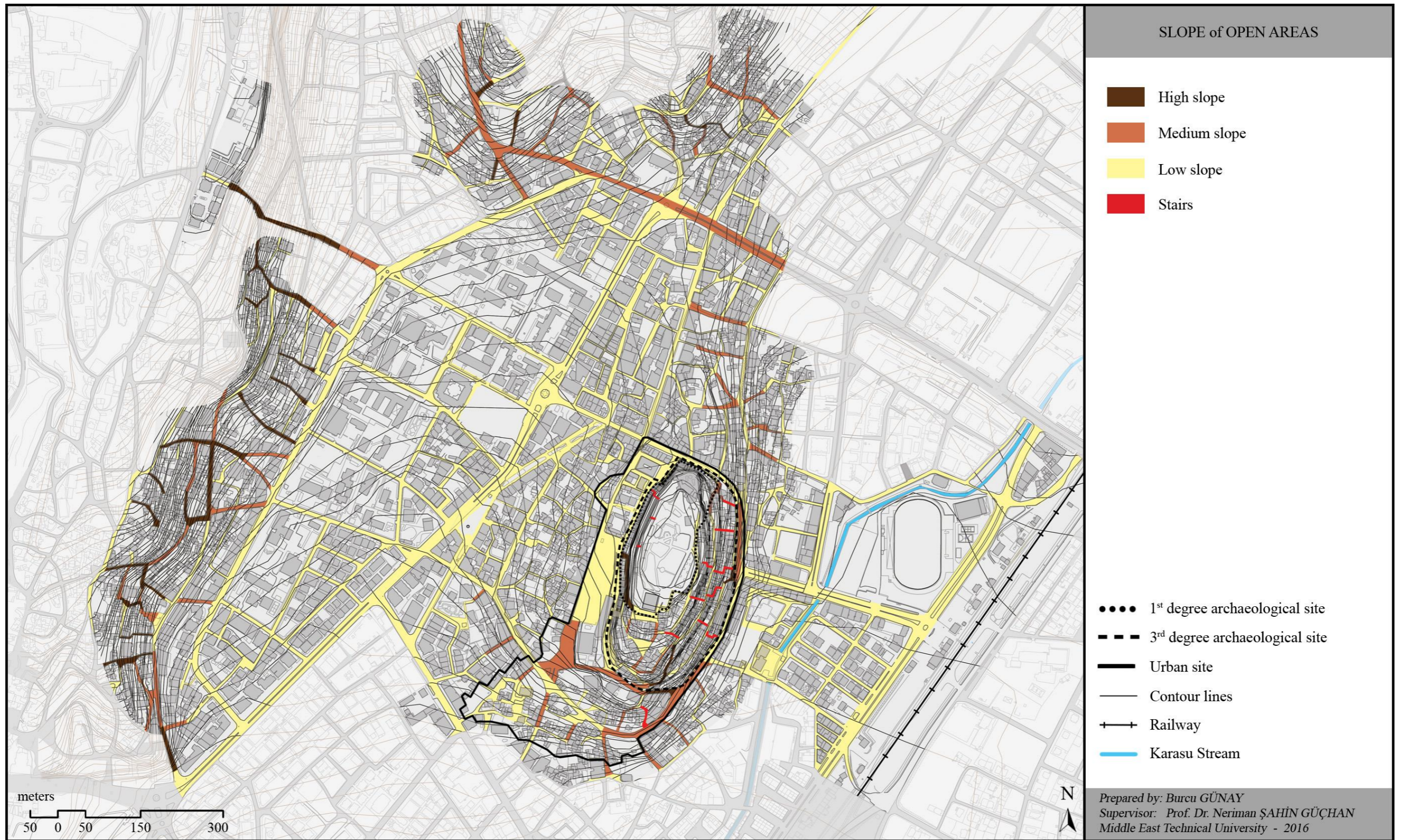


Figure 3.4. Slope of open areas (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

The city has three main entrances; one is from Bor Road and the others are from Kayseri-Adana highway. These roads create high vehicular density on Dr. Sami Yağız and Ayhan Şahenk Boulevards, which form the main artery of the city and were together called as Cumhuriyet Avenue. Having a high linking function, İstasyon and Süleyman Fethi ring roads are connected to this axis and carry large volumes of vehicular traffic. Public transport is also concentrated on these three routes, directing vehicles around and through the city center.

Ak Medrese Avenue that reaches to the castle entrance, and Paşa Kapı and Külhan Streets connecting the historical city center to Tepeviran represent historical continuity of the city. These historical routes still keep their importance having medium vehicular density at present. Furthermore, the new settlements in Kayabaşı districts lead to an increase in traffic on Öğretmenler Street.

Density of traffic flow decreases in narrower streets. Although vehicular access to narrow streets in the castle area is restricted by conservation plan decisions, it is provided from the market area and the castle entrance. Therefore, there is low vehicular density in the archaeological sites.



Figure 3.5. Before and after photographs of the city square (<http://nigde.bel.tr>, Personal Archive)

Dr. Hüseyin Ülkü Street, a pedestrian way with commercial units on it, and Şadırvan Park are crowded parts of the city. Besides, Hüdavent Hatun Park is heavily used by pedestrians as open public space. Since Dr. Sami Yağız Boulevard and İstasyon ring road are characterized by commercial uses, the pedestrian density in these roads is also higher than the rest of the city. Market area that continues its existence as an historical site has high pedestrian density only on Thursdays, and turns into vacant area during the rest of the week. The city square, which is recently constructed by destroying green spaces in front of Municipality of Niğde, is no longer used excessively due to lack of street furniture (Figure 3.5). Although Castle Park with its green spaces can be used in recreational purposes, it is not preferred by local people due to security issues (See Figure 3.7).



Figure 3.6. Market area (Personal Archive)

The land use in the city is mostly affected by the plan of Egli. Although the new commercial center of Niğde is shifted from Cumhuriyet Boulevard to İstasyon ring road in order to provide connection with traditional commercial area, it inevitably expands through the main axis of the city as Egli planned. At present, ground floors of many buildings are actively used for commercial purposes such as cafes and shops. Furthermore, the market area still maintains its significance as an historic commercial center (Figure 3.6).

Bedesten, Çarşı Hamam and the only cinema building of Niğde, which define the northern border of the site, emphasise the character of the area. In addition to that, there are a lot of one or two storey shops and new residential buildings that are functioned for commercial purposes on ground floors, alongside the edges of the site. This kind of mixed-use development also exists on Paşa Kapı Street and creates another commercial axis in the city.

Educational and health facilities are accumulated in the plain land, which is once the graveyard of the city. Niğde University Vocational School of Social Sciences, which offers a variety of courses such as tourism and hotel management, marketing and advertising, foreign languages and cultures, is situated in the south of Öğretmenler Street. Vocational high schools are located in the other side of the street. Nearby these high schools, Niğde Museum represents an important cultural destination in the city, with the exhibitions such as mummy of a priestess, four infant mummies, many unique archaeological materials, as well as ethnographic artefacts like door and window shutters of Sungur Bey Mosque, and carpets and rugs collected from the region. The administrative facilities are also scattered on this plain land. The Municipality of Niğde, Niğde Courthouse, and Governorship of Niğde occupy the site of the old government house and the prison that are demolished in 1960s.

These facility areas and commercial axes are surrounded by new residential buildings. Facing the pressure of the new settlements, Kayabaşı districts still retain their traditional residential characteristics. Although the site around Cullaz Street also preserves its historical identity, the street rehabilitation project has caused an interruption in continuity of residential function of the area. As mentioned before, Göncü Manor is turned into a training hotel of the Vocational School of Niğde University. In addition to that, two traditional buildings in the area are used by the Chamber of Architects and Journalists' Association of Niğde.

The residential building of Resul Özkul and Ak Madrasa, nearby Cullaz Street, are converted to art and cultural centers. Moreover, Niğde Castle serves for cultural and social purposes with exhibitions of traditional life and a cafe that overlooks the city from the terrace of the castle. The integration of these historical buildings into social life creates main attraction points in the city center.

Alaaddin Hill and Eskisaray Neighbourhood are mostly covered with the traditional residential fabric that is conserved within the boundaries of the urban site. This site and Sungur district, which consists of Cullaz Street locality, are also characterized by high density of religious buildings, including many historical mosques from different periods as well as Greek and Armenian churches. While H. Stephanos Church is functioned as an art gallery, H.Prodromos Church is currently not in use. The surroundings of these buildings are utilized as car parking areas. Market area is also used for car parking all the days of the week except Thursdays (See Figure 3.8).

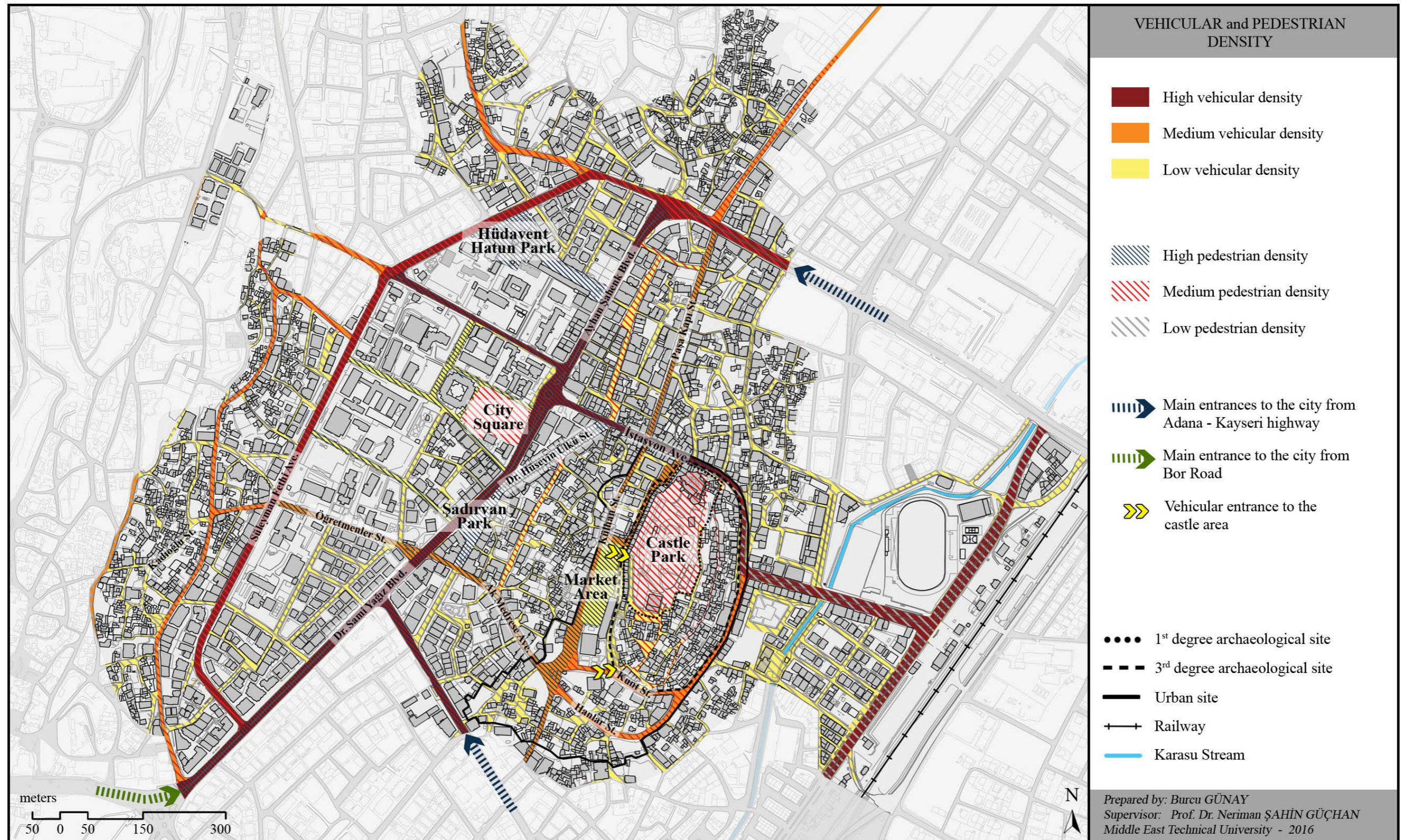


Figure 3.7. Vehicular and pedestrian density (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

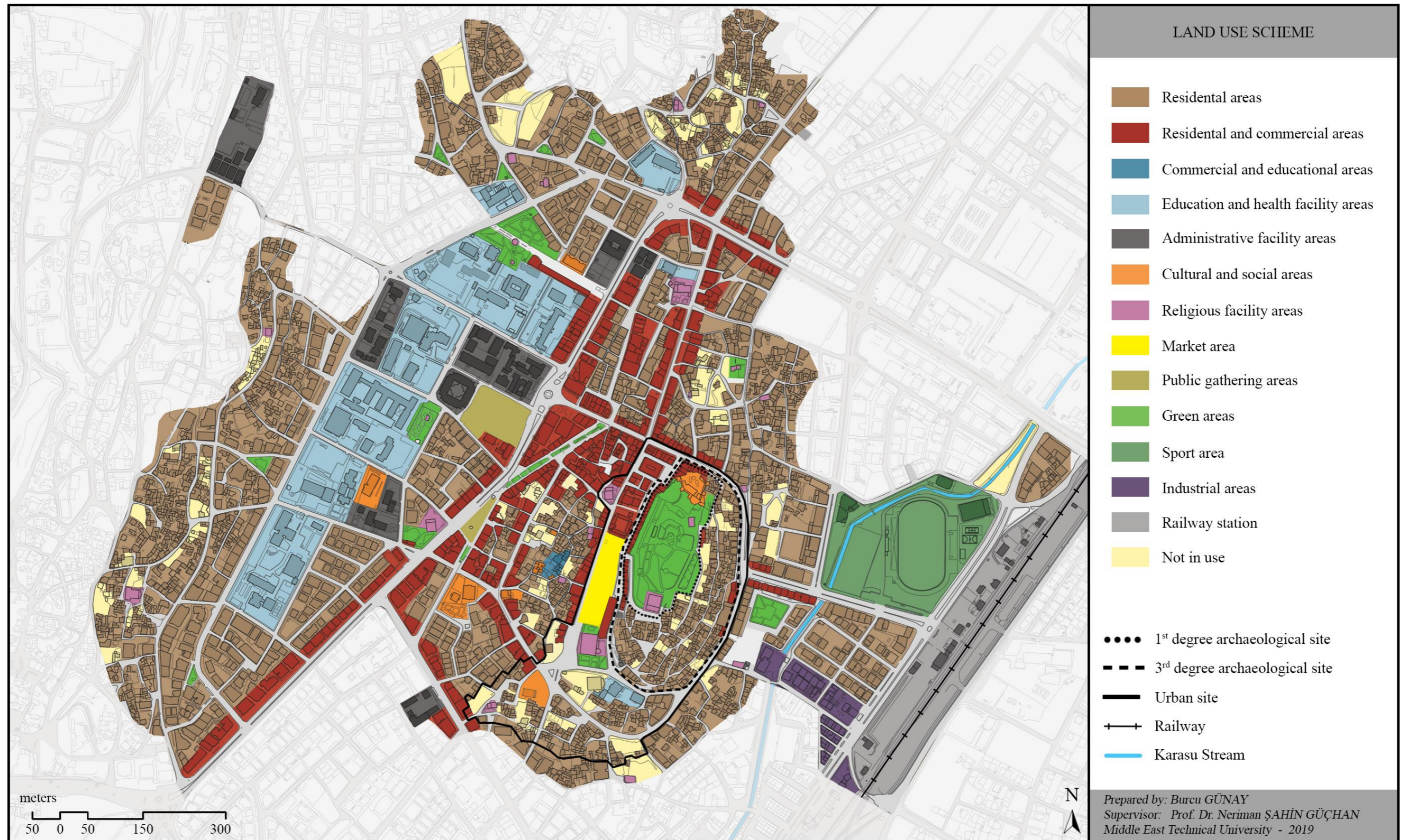


Figure 3.8. Land use scheme (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

Green areas are mostly situated around religious buildings such as Hüdavent Hatun Mausoleum, Sungur Bey Mosque, and Dışarı Mosque. After the city square, Şadırvan Park is also recently turned into stone paved area, and therefore Castle Park remains the only green area designed as a gathering place in the city center (Figure 3.9).

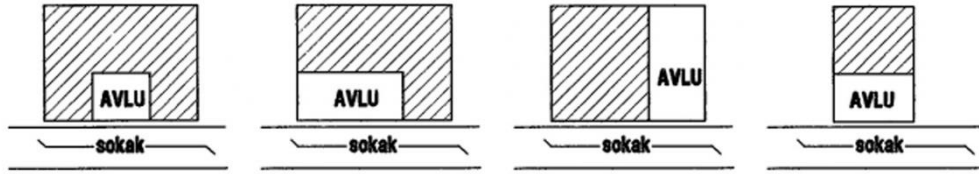


Figure 3.9. (a) Hüdavent Hatun Park (b) Castle Park (Personal Archive)

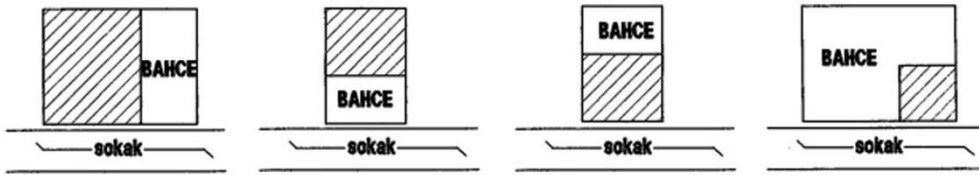
The traditional urban fabric within the city has an organic pattern that is formed by irregular shaped building lots. This fabric is also identified by the building heights that vary from one to three storeys. Due to the steep slope, some buildings in Alaaddin Hill appear as one-storey from the street, even though they have more storeys when viewed from their backyards. Aside from these, there are few three storeyed traditional residential buildings.

Forming a human scale environment, the traditional urban fabric consists of narrow streets usually defined by the facades of traditional buildings and the stone walls of courtyards or gardens. The relations between building lot, building, and courtyard or garden have considerable impacts on the environment of these streets.

a) Avlulu Tipler / *buildings with a courtyard*



b) Bahçeli Tipler / *buildings with a garden*



c) Avlusuz, Bahcesiz Tipler / *buildings without a courtyard or garden*

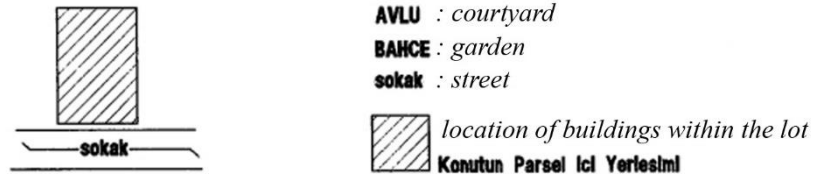


Figure 3.10. The scheme of the location of traditional buildings within their lots (Altuner, 1999: Lev.40)

Traditional residential buildings in the historic urban core of Niğde are categorized into three main groups according to their position within the lot. The first category includes the buildings with a courtyard (Altuner, 1999: 117). Acting as a transitional space between public and private space, courtyards are significant component of the traditional urban pattern (Özbek, 2010: 103). Courtyards, which are usually paved with stones, include the service spaces such as kitchen, storage and toilet. They also contain architectural elements like furnaces, niches, fountains, and wells. Therefore, they have a vital role for daily activities, especially in summer times. In order to prevent gazes from the street and ensure the privacy of the daily life, courtyards are surrounded by the stone walls above the eye level.

The second group consists of the buildings with a garden. Different from the courtyards, gardens do not necessarily serve as a transitional space, since there are examples of gardens situated at the back of the buildings. Therefore, entrances to these buildings are provided either directly from the streets or through the gardens. In general, these private open spaces are used for the cultivation of fruit trees and vegetables. They are also surrounded with stone walls. Natural elements such as branches of trees, ivy and grapevines extend from private spaces of these buildings contribute to the perception of streets (Figure 3.10).

The final group encompasses the buildings occupying the entire lot. Compared to buildings with a courtyard or garden, they are fewer in number (Özbek, 2010: 100). While juxtaposition of this type of buildings forms the organic pattern, they provide the balance of open and built-up areas within the traditional urban fabric (See Figure 3.12).

The integrity of traditional urban fabric is interrupted by empty lots. The empty lots, which are under protection within the scope of the 3rd degree archaeological site at the Alaaddin Hill, are occupied with foundations and remains of old buildings. The vacant traditional houses contribute dissolution of the fabric in this area and the number of unused private spaces increases. The traditional houses in the urban site are being demolished for security reasons and their sites are being converted to car parking areas. Traditional houses in the areas, which are not covered by any protection decision, are demolished in order to obtain empty lots. Adjacent building lots, which have remained empty for a certain period, are joined together and in these new plots high rise buildings are constructed. By this way, especially in Tepeviran region, a new settlement area, which comprises five or six storied buildings is currently in formation (Figure 3.11).



(a)



(b)

Figure 3.11. Vacant areas and remains of traditional houses which are threatened by new constructions (a) near Şadırvan Park (b) in Yenice District (Personal Archive)

Small irregular squares at the junction points of streets in the traditional urban fabric are used as public open spaces. Except for those in Alaaddin Hill, these areas, which are usually defined with religious buildings or fountains and encircled with traditional houses, have not survived to present day. The squares, which were defined with masjids and fountains, have been converted to new building lots, while surroundings of mosques and tombs have been cleared and converted to green areas. The traditional fabric around churches has also been demolished and that caused formation of undefined open spaces. In addition to that, as a result of extending of the historic market place, an urban lacuna which is encircled with Sungur Bey Mosque, Bedesten and four or more storied buildings has been formed.

The open and built-up areas in the administrative centre of the city are distributed evenly. However, accumulation of commercial areas in addition to the administrative areas has caused building heights to increase. Attached buildings that are usually higher than five floors, are built in the building lots on the boulevards of Dr. Sami Yağız and Ayhan Şahenk, which are constructed as wide arteries of the city. The same order of attached buildings that create dense development with minimal setbacks is also seen in the Süleyman Fethi Avenue. The historic routes of the city are also defined with multi-storey buildings in the present day (See Figure 3.13).

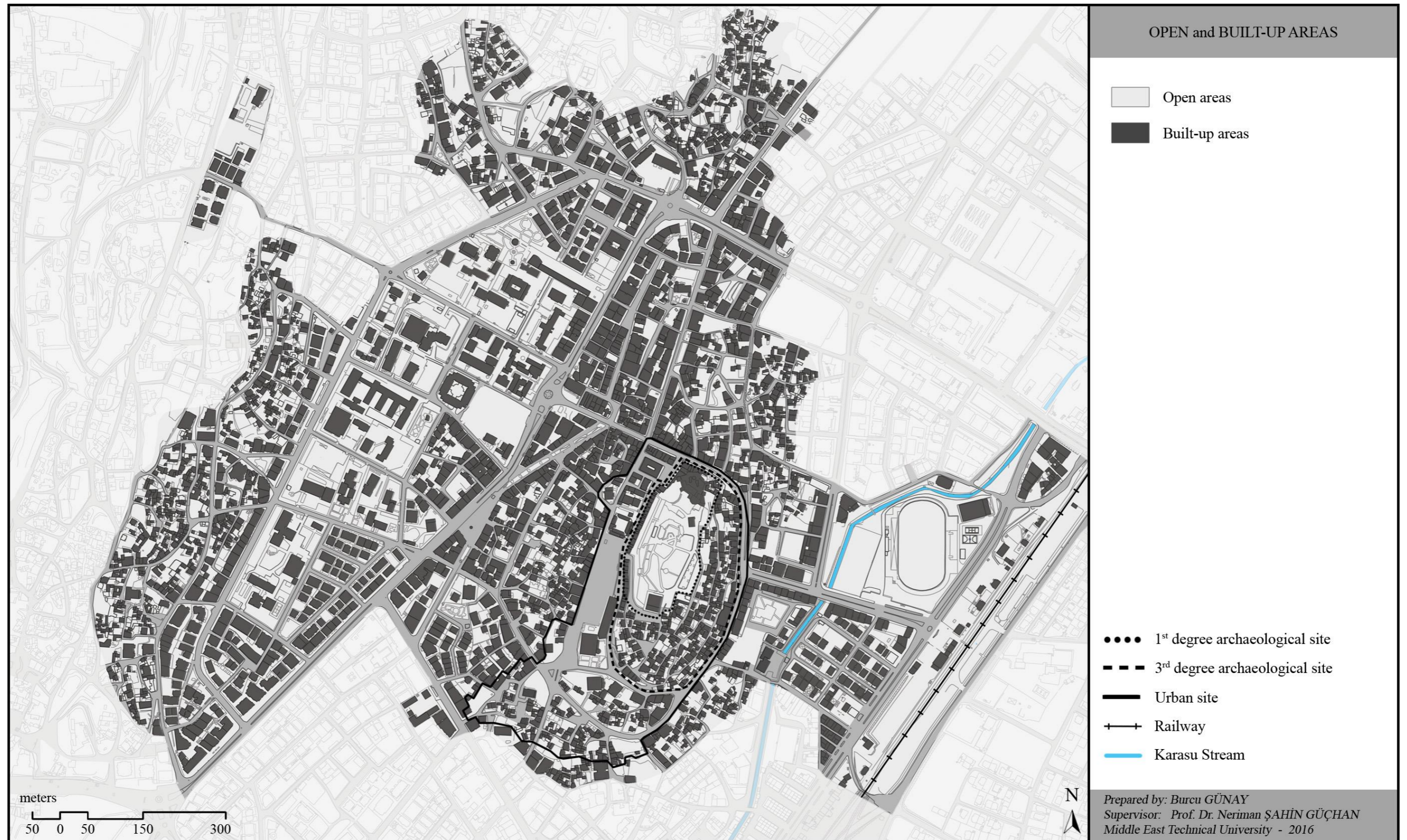


Figure 3.12. Open and built-up areas (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

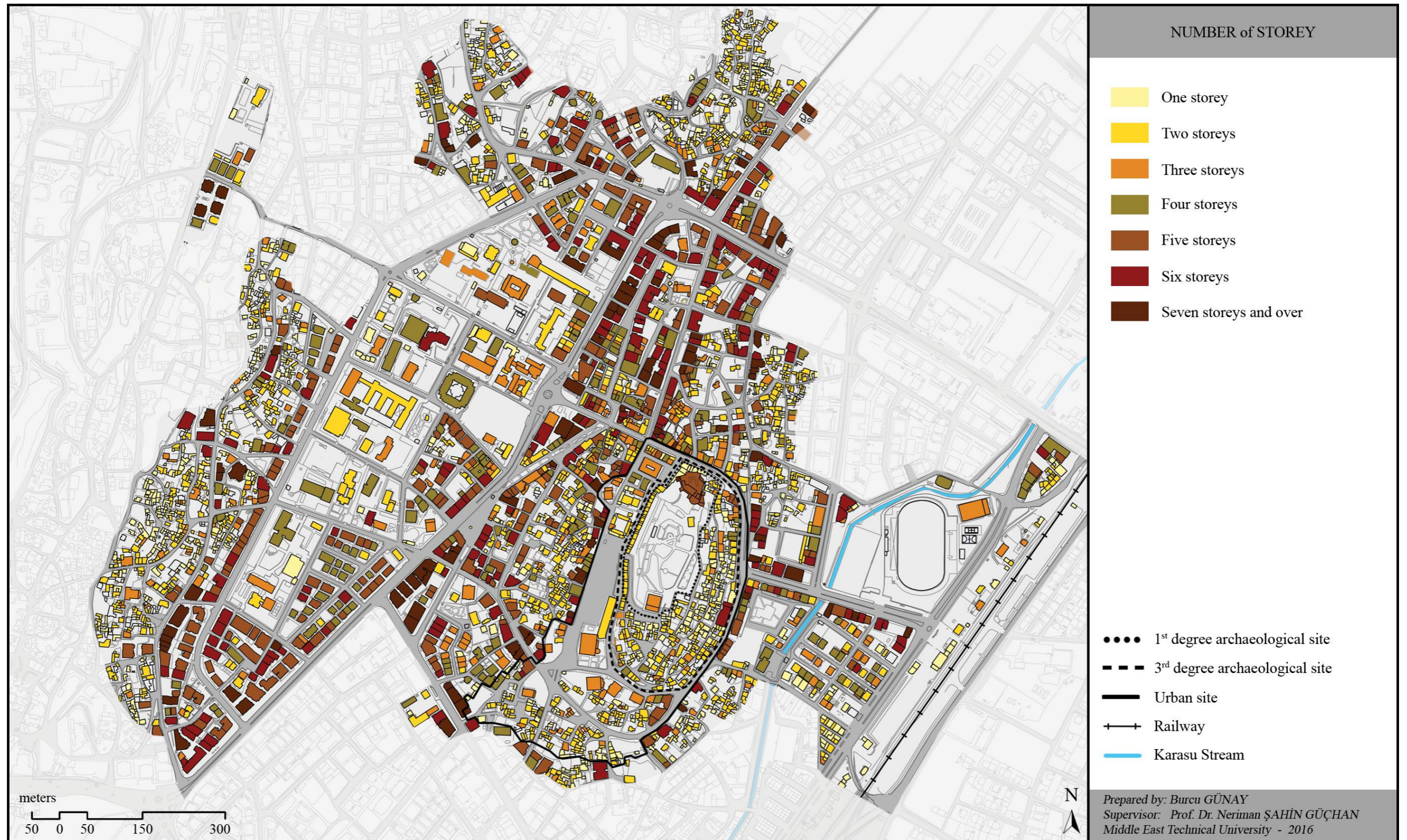


Figure 3.13. Number of storeys (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

3.2. Assessment of Historic Urban Core of Niğde

The monumental buildings in Niğde are randomly distributed big masses, which have been detached from the historic fabric and disassociated with each other. According to the Venice Charter⁴⁴ (1964), a milestone document for heritage conservation, the monuments with their settings are considered as common heritage and the significance of the setting is recognized as an evidence of historic events and developments. The context of the monuments is given attention as a part of a larger environment, opposing the destructions and new constructions that disrupt the relation of the mass. Although the Venice Charter was adopted by HC in Turkey in 1967 and conservation of cultural assets within their historic environment became obligatory by the Act no: 2863⁴⁵, in Niğde demolition of traditional residential fabric and planning of green areas around the monuments were found satisfactory for the conservation of the cultural heritage of the city. Demolition of the residential fabric around H. Stephanos Church in 2013 points to the fact that the building scale conservation notion is still prevalent (Figure 3.14). Neglecting the monumental buildings' adaptation to their surrounding and current life conditions continues to be a serious problem in the present day.



Figure 3.14. Demolition of the traditional fabric around H. Stephanos Church (before and after photographs taken at the same location in 2010s, Personal Archive)

⁴⁴ ICOMOS International Charter for the Conservation and Restoration of Monuments and Sites. Venice, 1964.

⁴⁵ 1983 Cultural and Natural Heritage Protection Act No. 2863.



Figure 3.15. Demolition of the traditional fabric near the Bedesten and Sungur Bey Mosque in 1960s (adapted from Emin Selamoğlu Archive)

As it is defined in Chapter 2.3. before, the continuous course of inhabitation in Niğde was suddenly interrupted by demolition of the traditional fabric near the Bedesten and Sungur Bey Mosque in 1960s (Figure 3.15). Development of the administrative and commercial centre of the city around the main artery caused land speculation in this region and this in turn lead to losses in the historic fabric. The course of modern development of the city has started after 1970s and this course was accelerated with the Development Plan of 1977, which gave permission to demolition of traditional buildings in areas nearby the new city centre and construction of high-rise buildings in their places. As instructed in the Nairobi Recommendation⁴⁶, modern urbanization,

⁴⁶ UNESCO Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas. Nairobi, 1976.

which caused increase in the scale and density of buildings, gives damage to the physical integrity and architectural variety of historic areas in the city. Visual corridors between the monumental buildings and historic areas are interrupted by multi-storeyed buildings, and this situation decreases legibility of historic fabric. Even the historical and aesthetic values of the city silhouette which is created by Alaaddin Hill, Nigde Castle and the clock tower is presently illegible from the city.

Another factor that deteriorates the historic identity of the city is the size of the urban site, which is not large enough for holistic conservation of the historic fabric of the city. Omission of Sungur District, which includes Cullaz Street, in the urban site paved the way for new development to create physical, social, and economic pressure on this district.

In the Washington Charter⁴⁷, qualities of historic urban areas to be conserved are determined as the urban layout, the relation of open and built up areas, the interior and exterior appearance of buildings, the relationship between the historic urban area and its setting, and the functions of the area changed over time. According to the Charter, the knowledge of site should be expanded with collaboration of different disciplines such as history, architecture, sociology and conservation plans should be prepared in order to ensure a harmonious whole of historic areas and the town. Within the scope of NUDP, these qualities of the city are analyzed through multidisciplinary studies. As mentioned before, these studies revealed out that the historic urban fabric of Niğde is not restricted to the Alaaddin Hill and the vicinity of Sungur Bey Mosque. However, extending the urban site to cover only a part of Eskisaray Neighbourhood was accomplished. Conducting the project under the constraints of the local administration and keeping the project area within the boundaries of the urban site as requested by the local administration prevented conservation of the city as a whole.

⁴⁷ ICOMOS Charter for the Conservation of Historic Towns and Urban Areas. Washington, 1987.



Figure 3.16. CSRP area stuck between multi-storeyed buildings (Personal Archive)

According to the Xi'an Declaration⁴⁸, understanding, documenting and interpreting the history, evolution and the current character of the context is required for the conservation and management. Additionally, planning tools and strategies are necessary to establish a protection or buffer zone around the heritage areas and protect the setting from the rapid change and urban development. On the contrary to this notion, certain decisions of NUDP were modified and a conservation plan was prepared under the disguise of revision, through which the legal framework for multi-storeyed development on the fringes of the urban site in the Eskisaray Neighbourhood was formed. Presence of a six-storey building opposite to the Sungur Bey Mosque within the boundaries of urban site started construction of multi-storeyed buildings on the fringe of the market area. Indeed, at present, these buildings create obstacles for integration CSRP area with the historical core of the city. The area became stuck between multi-storeyed buildings and lost its legibility from close vicinity (Figure 3.16).

⁴⁸ ICOMOS Xi'an Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas. China, 2005.

The Burra Charter⁴⁹ defines the conservation as ‘an integral part of good management of places of cultural significance’. The term of cultural significance refers ‘aesthetic, historic, scientific, social, or spiritual value for past, present, or future generations’. Moreover, cultural significance lies in ‘fabric, setting, use, associations, meanings, records, related places, and related objects’ of a place. Alaaddin Hill possesses this variety of values for its topographical features, its historic urban fabric that exhibits cascading settlement form and the green area in the middle of the hill (Figure 3.17). Niğde Castle with the clock tower, located on the steep northern slopes of the hill, is one of the most distinctive features of the city. Furthermore, Alaaddin Mosque contributes to the cultural significance of the hill, reflecting the outstanding characteristics of the Seljuk Architecture with its elaborate geometric ornamentation on the portal. However, Alaaddin Hill, which is conserved as 1st and 3rd Degree Archaeological Sites within the framework of the conservation plan, could not be managed effectively. For this reason, it is a problematic area isolated from the urban life and its urban context.

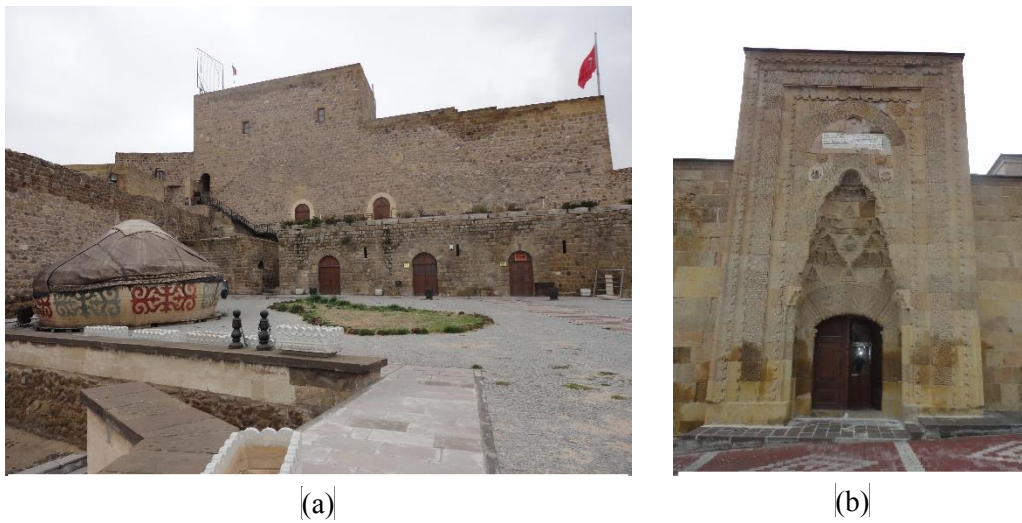


Figure 3.17. (a) Niğde Castle (b) Alaaddin Mosque (Personal Archive)

⁴⁹ The Charter for Places of Cultural Significance, adopted by Australia ICOMOS in 1979 and has been revised four times in 1981, 1988, 1999 and most recently in 2013.

There are very few small parks organized within the residential fabric in Niğde. After conversion of the green areas in the city square and Şadırvan Park into stone paved areas, shortage of green areas in the city became a more serious problem. The city square is used for ceremonies in holy days and does not meet people's recreation needs. On the other hand, as a result of recent arrangements, Şadırvan Park serves as a short time resting place for pedestrians using public transportation and passing by. Under these circumstances, the 1st Degree Archaeological Site in the Alaaddin Hill has a great social value and potential as a recreation area for its intense vegetation (Figure 3.18). However, despite of its central position in the city, it is not used frequently.



Figure 3.18. Alaaddin Hill (<https://tr.wikipedia.org>)

The most important factor preventing integration of this area into the city is the lack of security in the empty building lots and buildings in the citadel. In addition to regulation of lighting elements in the citadel, necessary security measures should also be taken. On the other hand, in the long term, attaining new functions, which are in line with the needs of the local community, to these empty building lots while taking the traditional fabric into consideration, would add to the values of the area. Although the steep topography of Alaaddin Hill weakens the relationship between the area and the city centre, it offers various panoramic vistas. By regulating these vista points and

facilitating the access to the area, Alaaddin Hill could be converted to a popular gathering place. However, vehicular access to the area, as it threatens the archaeological site, should be restricted.

Another usage problem in Alaaddin Hill is the lack of urban furnitures such as sitting units, shelters and trash bins. There are also improper implementations such as constructing garden pond in the archaeological site. Keeping the current arboreal tissue, which has positive impacts on the silhouette of Alaaddin Hill, open area designs should be conducted in the site.

As it is an identified archaeological mound, this green area has also historic and scientific values. As a result of test excavations in the area, layers dated to Phrygian, Roman, Byzantine, and Seljuk periods were identified. However, the archaeological investigations were conducted in 1960s with the limited possibilities and only three excavation pits could be dug. In one of the test pits, remains of walls, floor coverings and basins belonging to a hamam were discovered at 1.20 m below the surface.⁵⁰ Today exact location of this hamam is unknown and this situation confirms how less is known about the history and archaeology of the area. The lack of research in this archaeological site brings about the problems of using and representing the area appropriately (See Figure 3.22/A - Figure 3.23/A).

The 3rd Degree Archaeological Site in Alaaddin Hill, which is the first inhabited area in the city, contributes to the cultural significance of the hill with the organic urban fabric that is composed of partially protected building lots, human scale streets, stairways and public squares (Figure 3.19). The facades of traditional buildings with the stonewalls of courtyards and gardens, and the balance of open and built-up areas, which is created with the tradition of courtyard and garden construction, are the significant components for the authenticity of the area and these are threatened by empty lots and new buildings. In addition to inadequate public infrastructure in the

⁵⁰ For further information, see: 'Akok, M. *Archaeological Report of Alaaddin Hill*. 1962.'

area, people's preference in living proper buildings that satisfy their daily needs have caused the area to be abandoned and become squalid. The social and economical transformations occurring as a result of low income people dwelling the traditional houses are visible in the physical space as deterioration of the traditional fabric. The local community is not financially capable of carrying out maintenance and repairs of the houses, and for this reason, maintenance problems will progress further as long as necessary financial support will be provided by certain institutions (See Figure 3.22/B - Figure 3.23/B).



Figure 3.19. Traditional residential fabric in Alaaddin Hill (<http://nigde.bel.tr>)

Likewise the traditional residential fabric in the citadel, there is similar maintenance problems in the urban site outside the citadel, which is caused by abandonment of traditional houses. However, urban sites are conserved less strictly than archaeological sites. Therefore, non-registered traditional buildings contributing to the character of the area are being demolished on the grounds that they pose threat of collapse. Because of these demolitions, empty lots are created and used as car parking areas. Permitting

new constructions, which are compatible with their surrounding, in these empty lots provides suitable ground for making use of these areas and present great potential for revitalization of the area.

There are many monumental buildings that are protected within the scope of the urban site in Niğde, most of which serve for religious purposes. However, the churches of Armenian and Karamanlides communities have remained idle for a long time because these communities do not live in the region anymore. Karamanlides, who spoke Turkish but wrote it in Greek alphabet, have lived in Niğde since the 15th century. They built their church in the city centre nearby Sungur Bey Mosque (Figure 3.20). This is a value that point out the multicultural identity of Niğde. However, in addition to the disappearing of this multicultural identity, insufficient conservation works on churches damages the cultural as well as spiritual value of the area. According to the UNESCO Universal Declaration on Cultural Diversity (2001: 62),

“Culture takes diverse forms” which is “embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind... cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.”

Sungur Bey Mosque, which is located very close to the castle entrance, plays an important role in the morphological configuration of the traditional urban tissue. Maintaining the relationship between Sungur Bey Mosque and Bedesten and the Marketplace at the present time is crucial for revealing Niğde’s historic identity as a market city. A closed market was wanted to be built in the market area; however the project proposals, which may negatively affect the silhouette of the Mosque and the Bedesten, was rejected by the conservation board. This situation caused the proposal of moving the market place to another location, which threatens the historic, architectural, and cultural values of the site.



Figure 3.20. Sungur Bey Mosque and H. Prodomos Church of Karamanlides (Personal Archive)

Because it is in close vicinity of the city centre and it continues its commercial function, the marketplace, which has turned to be an urban void as a result of mass demolitions in the area, has potential for regeneration. Introduction of new functions and activities in a careful manner contributes to the enrichment of the area. However, creating a break in the social fabric should be avoided. As mentioned in the Nairobi Recommendation⁵¹, the existing functions of historic areas should be maintained by cultural and social revitalization activities that are compatible with the context of the area. The social and economic needs of local residents should be taken into consideration for the establishment of these activities (See Figure 3.22/C - Figure 3.23/C).

⁵¹ UNESCO Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas. Nairobi, 1976.

Some of the traditional houses, which are located right behind the multi-storeyed buildings in the circumference of the Marketplace, were restored within the scope of CSRP. However, these restoration interventions caused buildings to remain evacuated for a long time, which in turn ended up with an interruption in the residential function of Sungur District. As a result of the use of Göncü Manor as the training hotel of Niğde University, a new function was introduced to the site. Use of traditional buildings for educational purposes in addition to the commercial purposes has a social value as it caused students to engage actively in the city centre. Besides, Göncü Manor is the sole example of conversion of traditional houses into hotels in Niğde. Because there are very few accommodation facilities in the city, the hotel has cultural and touristic potentials (See Figure 3.22/C).

Because the conservation activities, which were conducted within the scope of CSRP, remained in the street scale, the traditional fabric in Sungur District cannot be perceived as a harmonious whole. There are traditional houses, which are not being protected by a conservation practice and thus lost their originality around the CSRP area. As mentioned earlier, in addition to its centrality, the new constructions around it cause a physical pressure on the site and eventually the traditional houses are disappearing (See Figure 3.22/D - Figure 3.23/D).

Another site, which draws attention with its traditional residential fabric, in Niğde is Kayabaşı Hill that was established as a non-Muslim quarter and developed into an isolated district. Kayabaşı Hill, which has historic importance with its topographic properties, is divided into two neighborhoods as Aşağı (Lower) and Yukarı (Upper) Kayabaşı. The historic fabrics in these neighborhoods differ from each other with respect to the conservation problems.

Existence of traditional houses, which were registered as single building, around Aşağı Kayabaşı Church is an important factor leading Aşağı Kayabaşı neighborhood to reach the present day better protected. Besides, the local people who keep their houses due to their strong relationship with each other and establishing a meaningful

connection with the site, are a more important value for protection of the site. The sense of place that the local dwellers developed socially would increase further if the public respect and understanding towards the historic and cultural values of the site can be enabled. However, the historic residential fabric is faced with some maintenance and conservation problems due to economic insufficiency of the local dwellers (See Figure 3.22/D - Figure 3.23/E).

Empty lots and vacant buildings in Yukarı Kayabaşı neighborhood, fragment the traditional residential fabric and disrupt the image of the area. As it is mentioned before, administrative, educational and health facilities are situated on the plain land near the Kayabaşı Hill. Creating land speculation in Kayabaşı districts, these facility areas are surrounded by the new developments that create both physical and social pressure on the traditional fabric (Figure 3.21). Consequently, the empty lots and buildings are replaced with the high-rise building. Besides, turning empty lots into designed open spaces and green areas, they also have a high potential for improving the quality of urban life. In addition, vacant and partially demolished buildings can be rehabilitated through specific design guidelines. By re-functioning the buildings according to the needs of inhabitants, both physical and social character of the site can be improved (See Figure 3.22/E - Figure 3.23/F-G).



(a)



(b)

Figure 3.21. New developments that create physical, social and economic pressure on the traditional fabric (a) Kayabaşı District (b) Sıralı District (Personal Archive)

Tepeviran Hill and Sirali District are also suffered from disintegration of historic fabric. Efendibey Urban Transformation Project has caused a change in the physical and social characteristics of Tepeviran Hill. As a consequence of the urbanization process, the traditional fabric of the area which is not protected by a conservation practice is mostly destroyed for new denser high-rise buildings.

Being close to the castle area, fragmented traditional fabric of Sirali District have a strong potential for contributing to the identity of the city. However, increasing commercial activities in the area, lead to the construction of new buildings that are not compatible with the existing fabric. New development areas create a negative impact on the image of the district. The economic pressure of new developments is one of the major problems that destroy the physical and visual integrity of historic areas (See Figure 3.23/H).

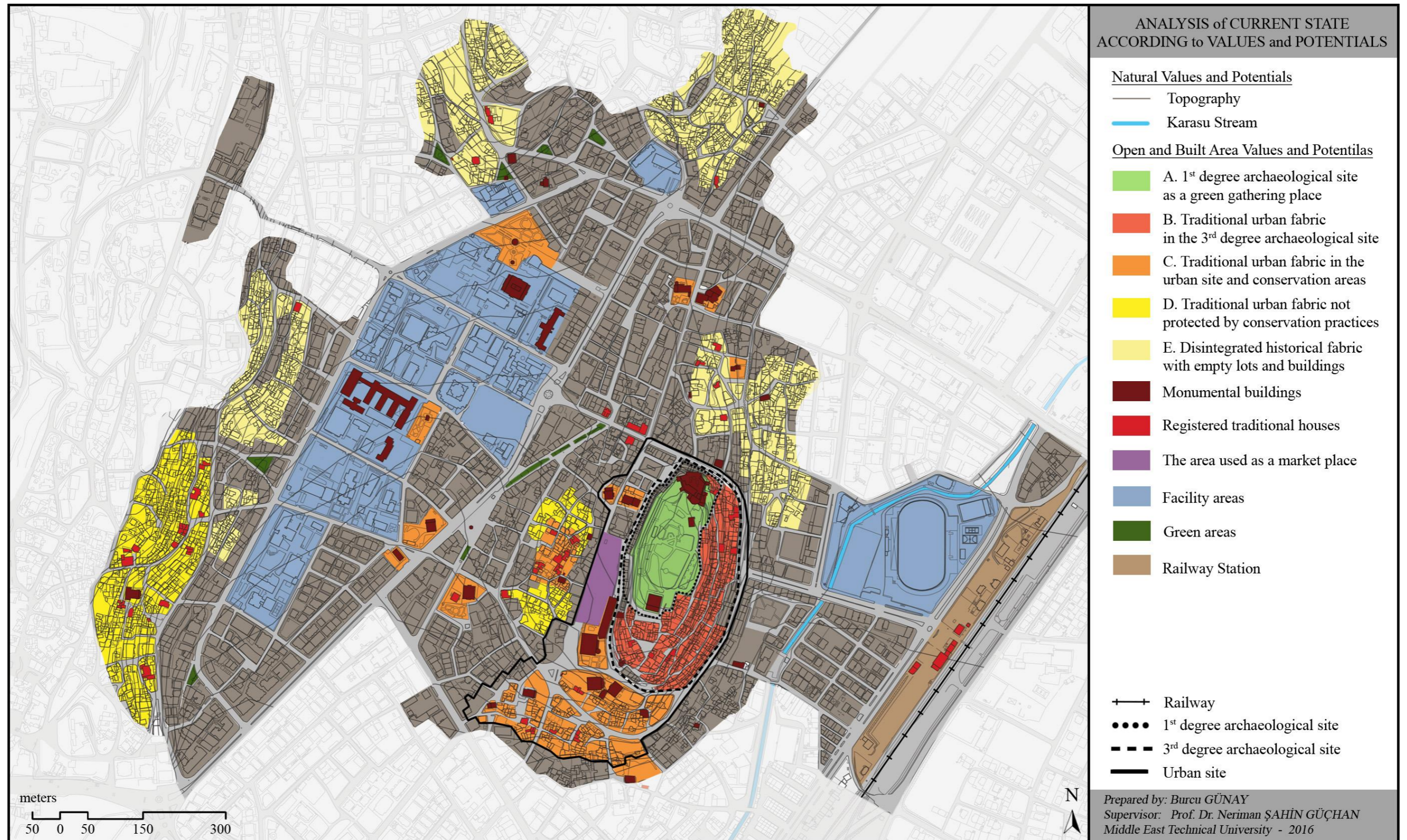


Figure 3.22. Analysis of current state according to values and potentials (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

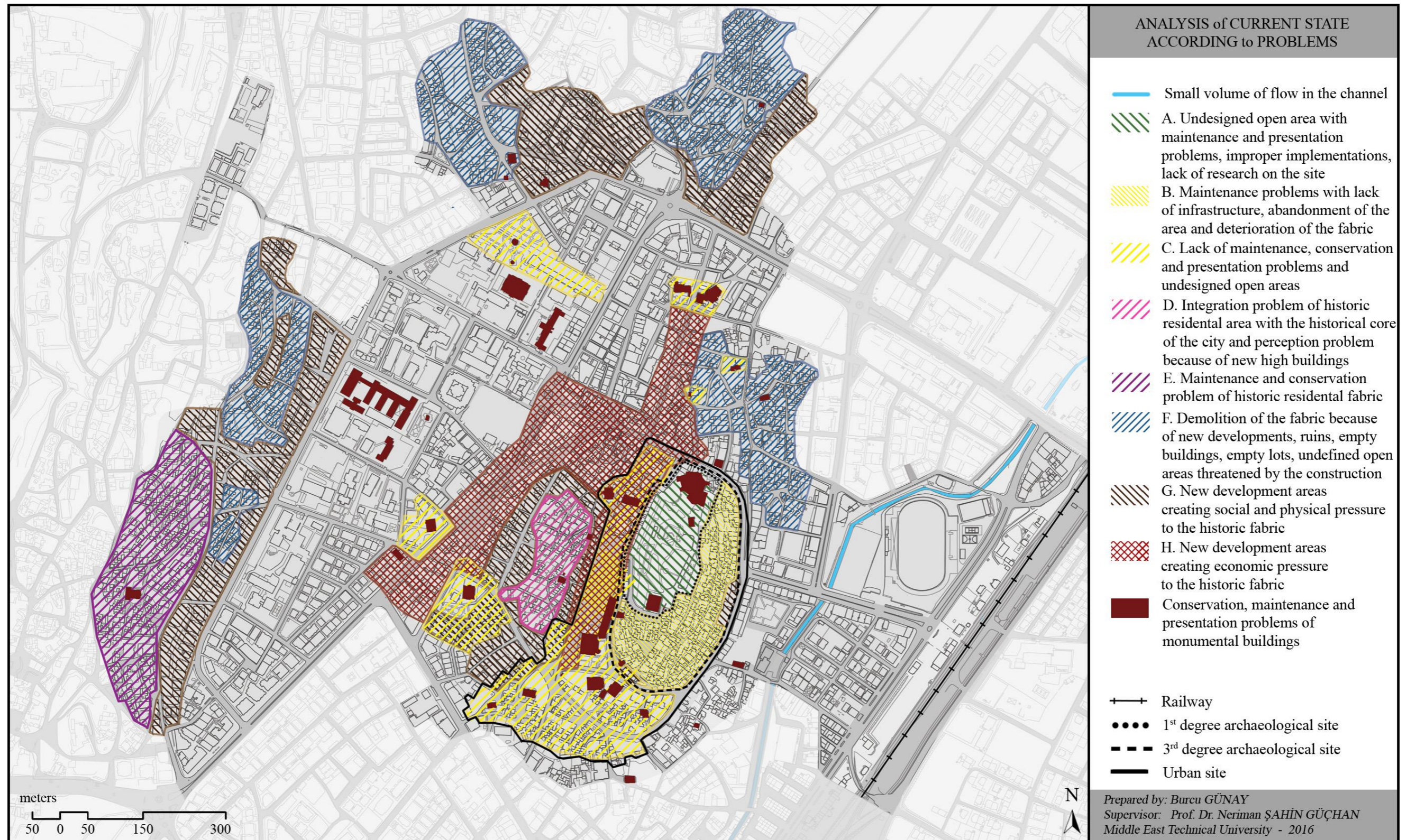


Figure 3.23. Analysis of current state according to problems (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

3.3. Definition of Character Areas in Historic Urban Core of Niğde

After the historic area assessment, the historic core of Niğde is divided into distinct character areas (See Figure 3.26). These areas are distinguished from each other through the uniformity and diversity of many components including topographical features, green spaces, land uses, urban grain and layout, building types and periods. The management of these areas should be conducted in accordance with different conservation strategies, which are to be developed keeping different problems and potentials in mind.



Figure 3.24. Niğde Castle and fortifications (Personal Archive)

Because of its conservation status as an archaeological site, its topographical and morphological structure, and its accessibility and relationships with the city centre, **Alaaddin Hill**, which is defined with the Niğde Castle and fortifications, differs considerably from its surrounding environment. The preserved traditional fabric composed of narrow streets and stairways is the integral part of the hill. Being continuously inhabited since early ages, this area has a unique historical value. Alaaddin Mosque located on the top of the hill increases the historical and cultural significance of the area. Alaaddin Hill is also characterised by a green open space that

provides recreational and social values. Steep topography of the hill enables panoramic views and vistas, while it forms a natural boundary for the character area and creates difficulties with regard to the integration of the area with other parts of the city (Figure 3.24).

Sungur Bey Mosque Market Area is identified as another character area that covers the traditional fabric in the urban site outside the Alaaddin Hill, Cullaz Street area and Ak Madrasa Conservation Area. It includes many monumental buildings with high architectural value and comprises the historic marketplace, which turn into an undefined open space. The relation between the marketplace, Bedesten and Sungur Bey Mosque contributes to historical and cultural identity of the city. Furthermore, the coexistence of Sungur Bey Mosque, H. Prodromos Church of Karamanlides and H. Stephanos Church of the Armenians represents the multi-religious identity of the place and gives a unique spiritual value to the character area. With its residential, commercial, cultural, and social functions and different types of building groups, this character area exhibits a great variety in terms of the values, potentials and problems it possesses (Figure 3.25).



Figure 3.25. Sungur Bey Mosque, Bedesten and the marketplace (Personal Archive)

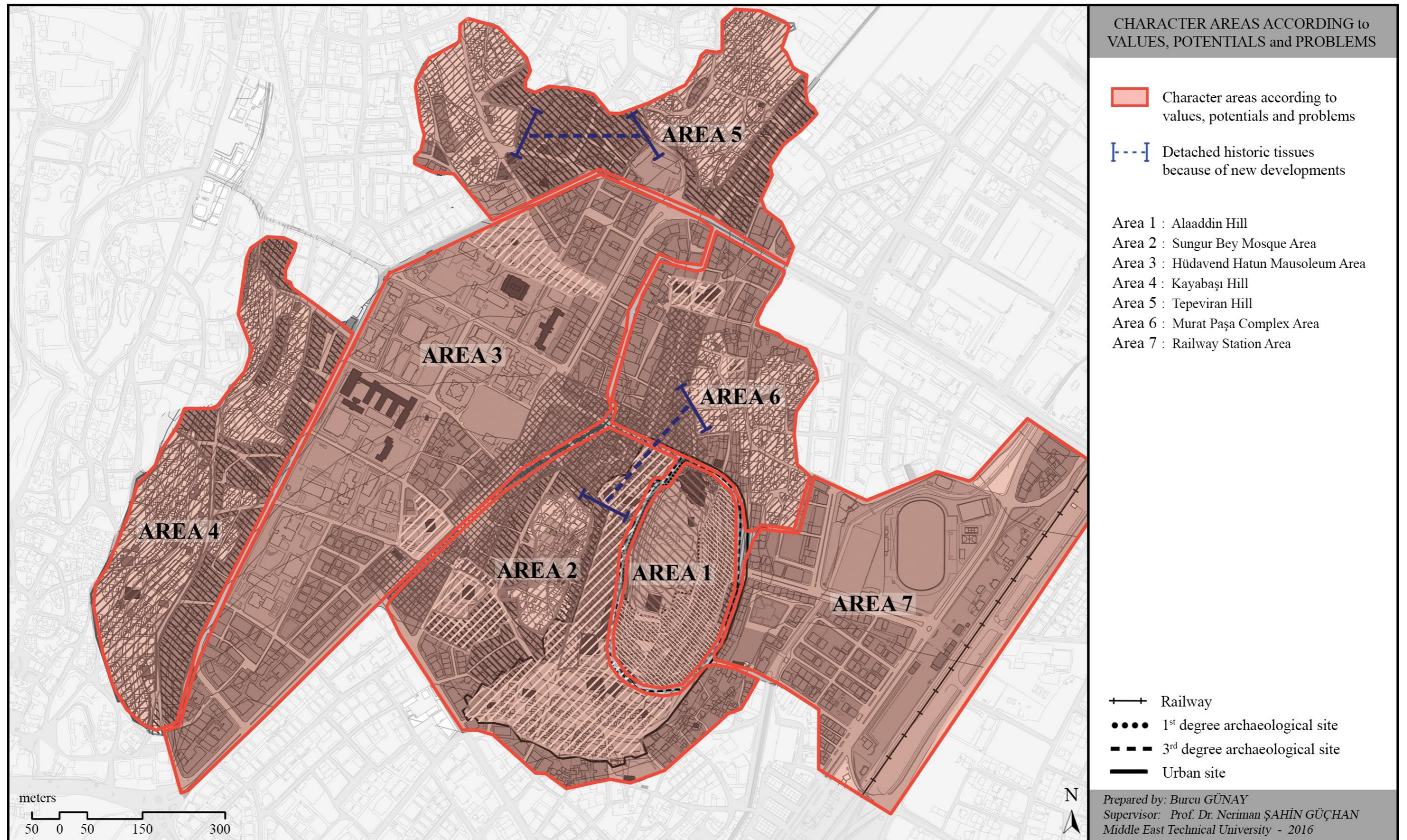


Figure 3.26. Character areas according to values, potentials and problems (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

Hüdavend Hatun Mausoleum Area is defined by main arteries of the city and the ring road surrounding administrative, educational and health facilities. It is characterised by the plain land, which was used as the graveyard of the city. Providing a transitional zone between the districts of the city and having easy access to different services, this plain land is heavily used by pedestrians. Although it is mostly composed of new high-rise buildings, the city square and the gardens of the educational buildings and mosques promote the social interaction in the area. Hüdavend Hatun Park and the Mausoleum, which exemplifies the unique architectural style of both Seljuk and Ilkhanate periods, also strengthens the value of the site (Figure 3.27).



Figure 3.27. (a) City square (b) Hüdavend Hatun Mausoleum (Personal Archive)

Kayabaşı Hill, which was inhabited by non-Muslims in the 19th century, maintains its distinctive character as an isolated area of the city. Greek church turned into a mosque dominates the top of the hill. Surrounding the church, traditional residential buildings of non-Muslims are one of the most significant features of the area. Although empty lots scattered in this area disrupt the image of the hill, they have a potential for the rehabilitation of the site (Figure 3.28).



Figure 3.28. Kayabaşı Hill (Personal Archive)

Tepeviran Hill is another character area composed of traditional residential buildings. Because of the urban transformation project, the construction of new buildings incompatible with the historic environment is accelerated in the area. The historic urban landscape of the hill is under threat of change and loss due to the urbanization. The relation between the historic districts developed around Dört Ayak Mosque and Fesleğen Mosque has already been detached by the new developments (Figure 3.29).



Figure 3.29. Tepeviran Hill (Personal Archive)

Murat Paşa Complex Area covers a transitional zone including the historical route of Paşa Kapı Street, which connects the Tepeviran historical fabric to the historical city center and indicates the presence of the castle entrance to the north. As commercial activities have increased on Paşa Kapı Street, the street is now defined by new buildings. To the east of this route, there is a fragmented historical texture with empty lots and buildings. Murat Paşa Complex, which includes mosque, han and hamam buildings, reinforces the historical and architectural value of the area. This disintegrated texture, close to the castle, has the potential to restore the severed connection to the old town (Figure 3.30).



Figure 3.30. Murat Paşa Complex (a) Paşa Mosque (b) Paşa Hamam (Personal Archive)

Railway Station Area, has been developed with the provision of railway access to Niğde in the early years of the Republic and the construction of modern station buildings. Except for Afife Hanim Mosque and railway station buildings, it consists of new buildings. Due to the presence of sports fields and Karasu Stream passing through this area, it has recreational values (Figure 3.31).



Figure 3.31. (a) Railway station building of Niğde (<https://kulturportali.gov.tr/>) (b) Karasu Stream (<http://nigde.bel.tr>)

Seven character areas were identified in the historic city center. Each of these fields has unique attributes that make the fields different from each other. While taking the historic city center as a whole, zoning is one of the most powerful tools to develop different visions in each area based on their unique values. Conservation interventions to be made in each area should be decided by studying that area in more detail. For this, the character areas can be subdivided into sub-areas.

Among the character areas Sungur Bey Mosque Market Area consists the highest number of monumental buildings. In addition the Market area, which has been transformed into an urban void with the collective demolition of traditional residential buildings around the Sungur Bey Mosque and Bedesten, is the largest undefined open space in the historic core. Although it is one of the most problematic areas in the city, surrounded by high rise buildings, it has a unique value for the identity of the city and a great potential for revitalizing the area with its historical function being maintained today.

As mentioned earlier, the fact that mosques and churches are side by side in the historical center of the city increases the spiritual values of the area by revealing the social tolerance among the people that lived in the city and the cultural diversity of the city throughout the history.

Moreover, the fact that the access to Alaaddin Hill from the city center is provided from the market area and the aesthetic value of Alaaddin Hill being fully visible from the market area are the other unique features of area. Evaluating the traditional residential building stock with the correct functions together with the monumental buildings in the area will contribute to the values of the area. Ensuring that Sungur Bey Mosque Market Area is considered as a whole, including the CSRP area, the Marketplace, churches and mosques within the urban site together with the Ak Madrasa Conservation Area will reveal the city's historic identity.

For these reasons, Sungur Bey Mosque Market Area was chosen as a study area among the character areas in the historic core of Niğde. Sungur Bey Mosque Market Area is defined by Istasyon Avenue in the north, Dr. Hüseyin Ülkü Road and Şadırvan Park which is the historical route of the city in the west. Alaaddin Hill forms a natural border in the east. The castle entrances, fortifications and one or two storey shops at the western and southern slopes of the hill are included in the study area. In the south, the building lots where church buildings and Ak Madrasa are located were taken into the study area and new building lots defining Ak Medrese Avenue form the border (Figure 3.32).

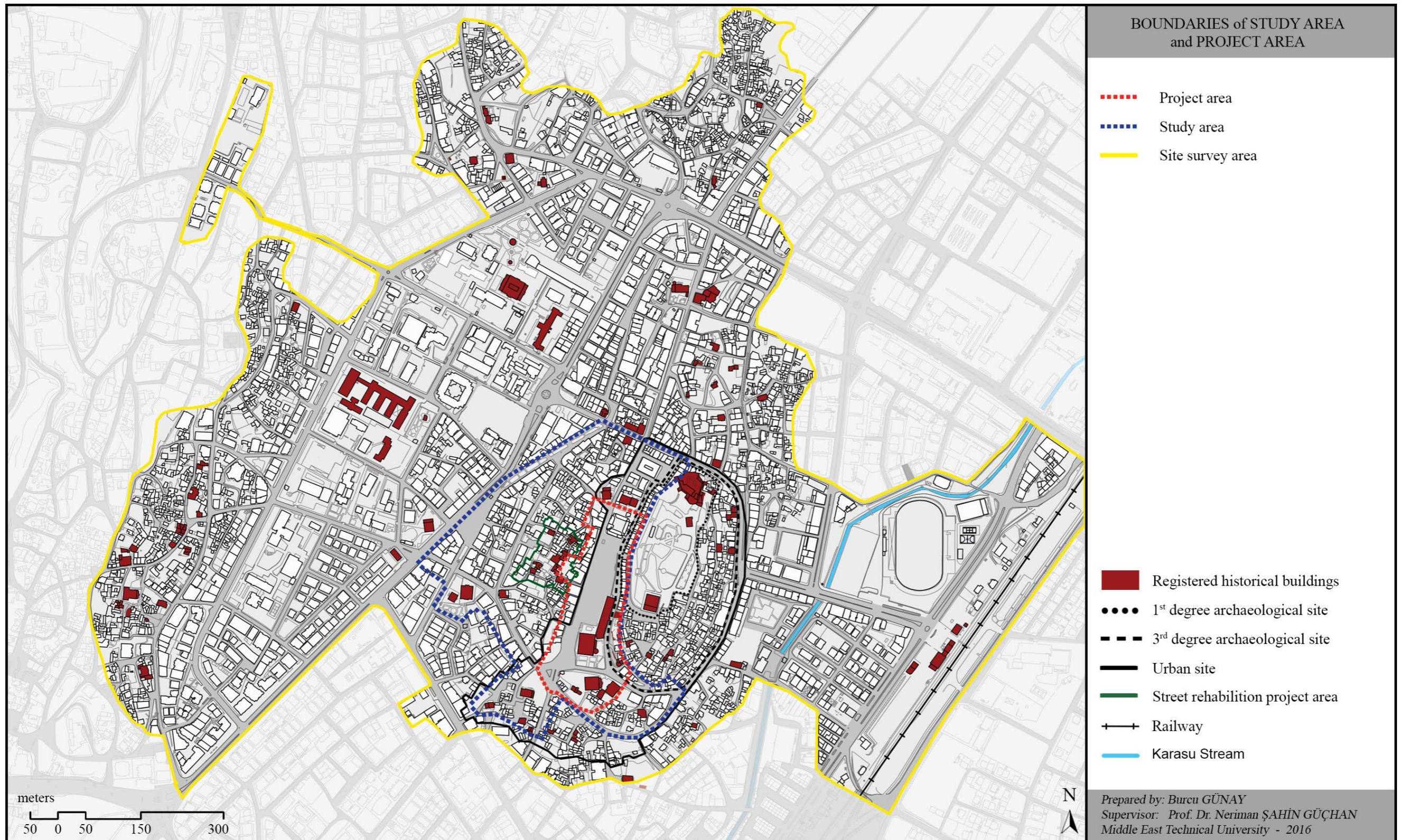


Figure 3.32. Boundaries of the study area and project area (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

3.4. Urban Characteristics of Sungur Bey Mosque Market Area

The physical characteristics of built and open areas in Sungur Bey Mosque Market Area is analyzed in a more detailed way in order to generate more efficient conservation interventions, after the general characteristics of the historic core of Niğde are evaluated and Sungur Bey Mosque Market Area is defined as study area.

Building types in the study area are mainly grouped as traditional buildings and new buildings. Besides, traditional buildings that have additional upper floors constructed with new techniques and materials are separately determined (See Figure 3.36). Traditional and new buildings are also distinguished from each other by their structural systems and construction materials.

Yellowish trachyte stones obtained from locally available tuff rocks were used in the traditional structures in the area and these structures were built in masonry system. The use of cutstone in monumental buildings is quite common. In traditional residential buildings, cutstone is generally used on the street facades and the other parts of the buildings are formed with rubble stone in masonry system. Rarely traditional residential buildings with cutstone on all facades are also available. The circular fortress walls and the fortification walls in the area were built with cutstone and roughstone. In addition, the use of brick as a masonry construction material in traditional buildings is only seen in Bedesten.

New buildings are usually built with reinforced concrete frames. It is remarkable that the traditional masonry construction technique was continued in the new buildings, which were built before 1990s, by adding concrete frames and additions (See Figure 3.37).

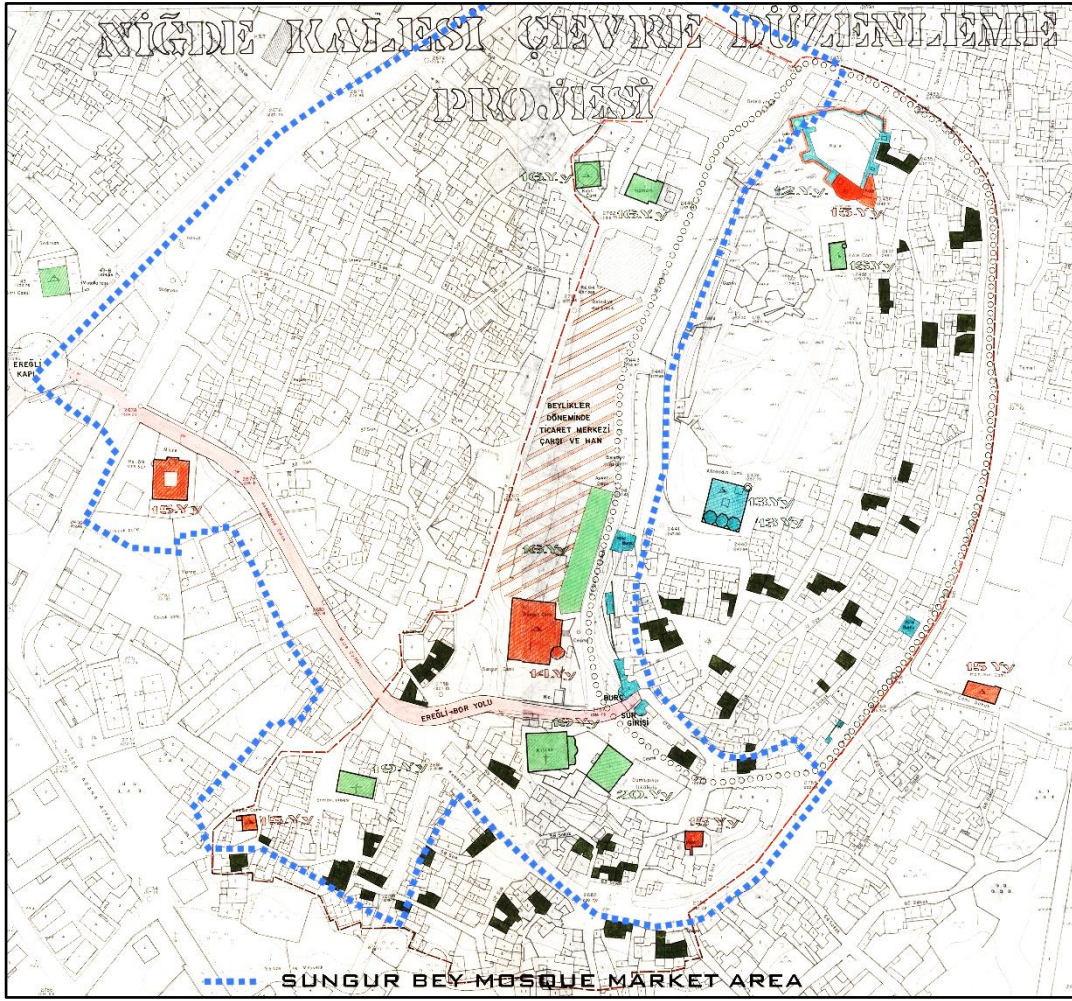


Figure 3.33. Historic urban fabric of Sungur Bey Mosque Market Area in 1990s (adapted from NUDP, 1994, Güven Bilsel Archive)

New buildings built before 2000s with fewer than 4 storeys are generally in harmony with the traditional texture compared to those built after this date. It can be seen from the plan prepared within the scope of 1994 NUDP that until that period, the historical tissue in the area has been better preserved and the spatial layout of the area has been taken into consideration when the new structures were built. (Figure 3.33).

As mentioned earlier, because the traditional fabric in the CSRP area and its surrounding area was not included in the Conservation Plan, which was revised in 2000, the traditional buildings that were not within the boundaries of the plan were demolished and high-rise new buildings were replaced. The highest buildings in the study area are located on Ak Medrese Avenue and on the western edge of the market area (Figure 3.34). The CSRP area is trapped between these new structures that are incompatible with the historic texture. The high new buildings in the market area, cut the historical relationship between the market area and the monumental buildings and traditional residential buildings (See Figure 3.38 - Figure 3.39).



Figure 3.34. New buildings surrounding the historic marketplace (Personal Archive)

There are new structures of small scale built adjacent to each other with reinforced concrete frame surrounding Alaaddin Hill. These structures, which are not contradictory in terms of scale and mass, contribute to the identity of the area as a historical trade center with their commercial functions. However, some of these new

buildings with flatroofs were subsequently built with sloping roofs and there were material and form changes in the repeating elements on the facades of the buildings. Due to these changes, together with the visual pollution caused by the irregularity of the commercial signs on the facades, these structures have a negative impact on the historical commercial center (See Figure 3.40).



Figure 3.35. The historic castle entrance (Personal Archive)

The linearity, created by these small-scale new buildings continues with fortification walls and fort bastion. The fact that a bastion defining the historic castle entrance was demolished and replaced with a new structure damages the historical and aesthetic value of the area (Figure 3.35).

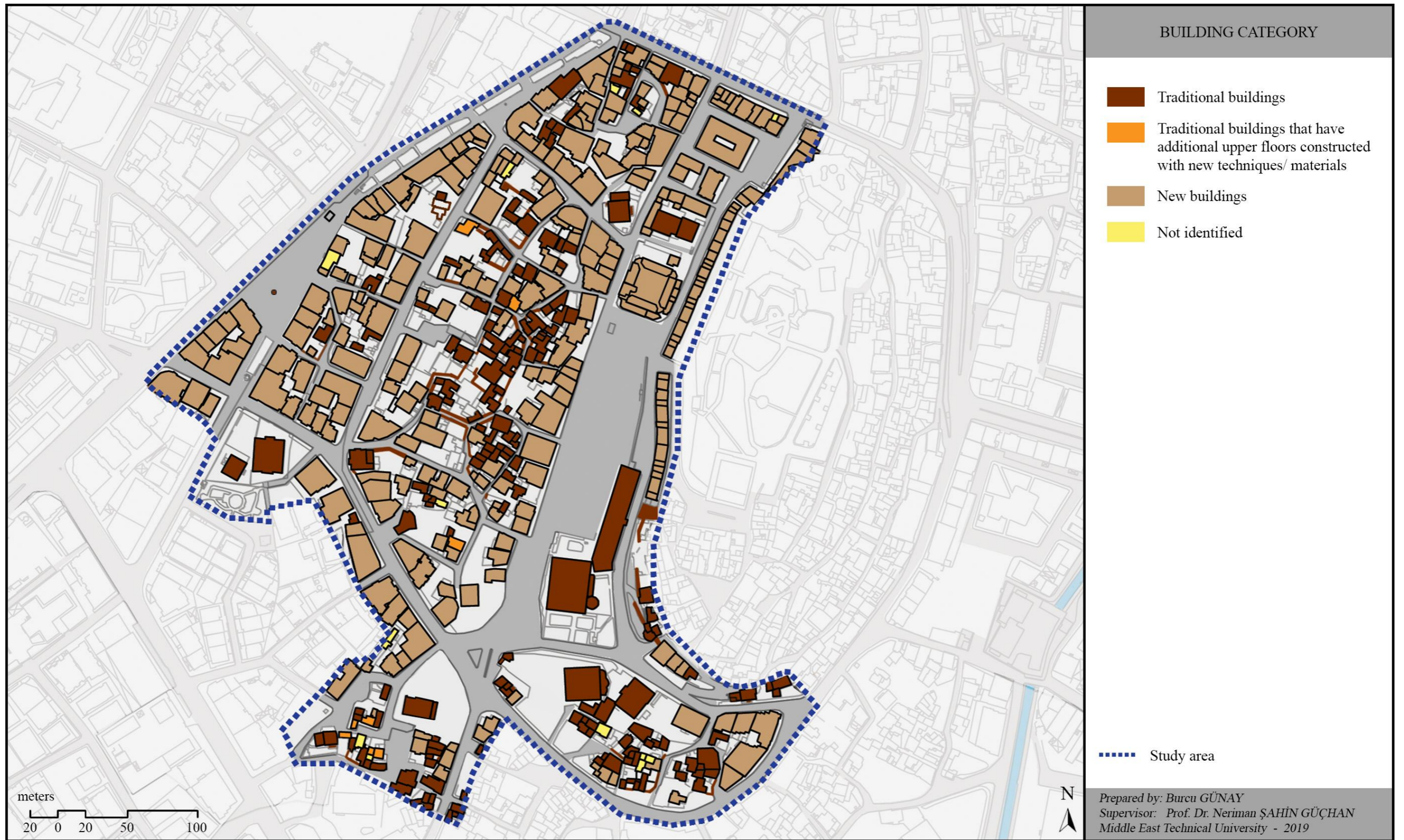


Figure 3.36. Building Category (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

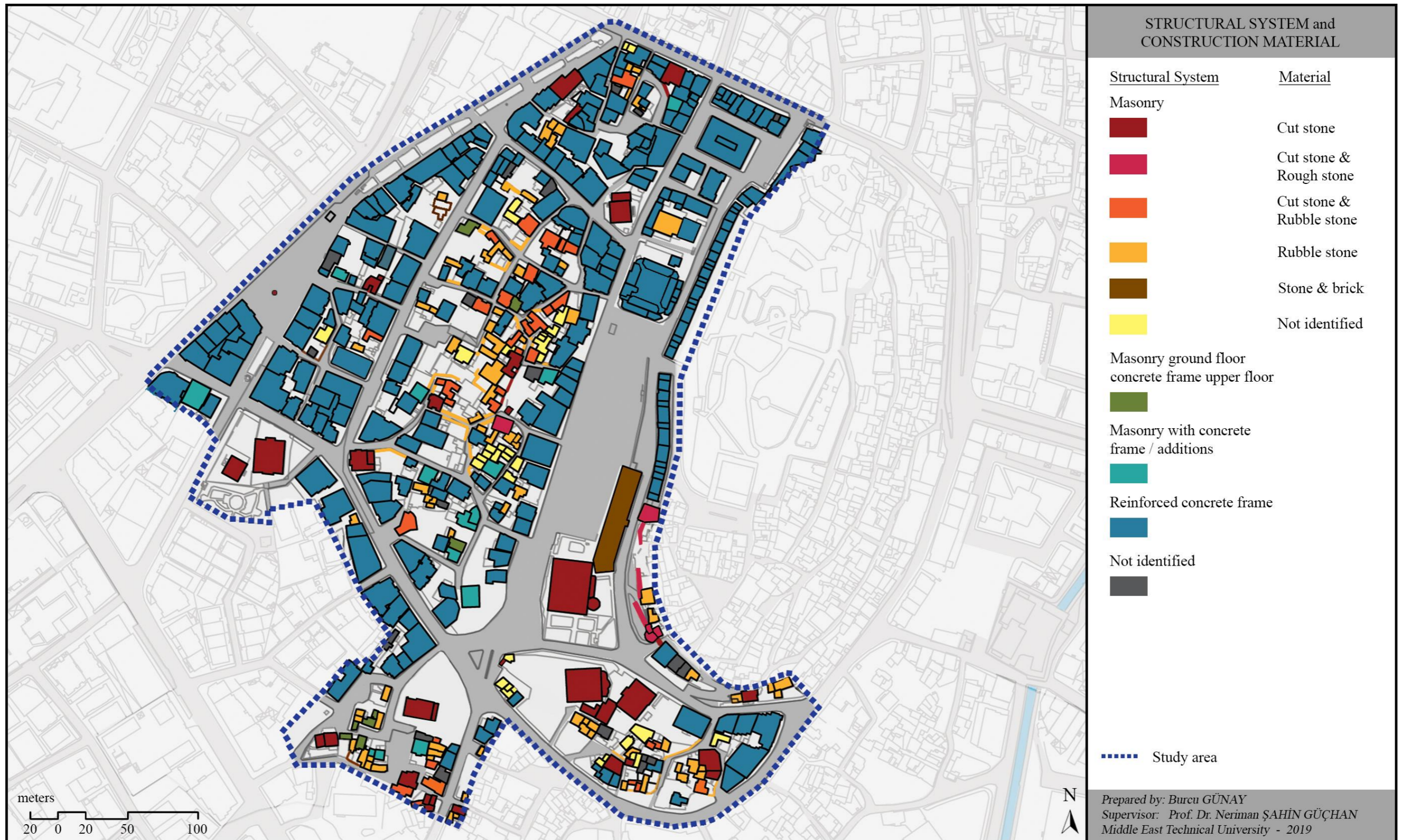


Figure 3.37. Structural system and construction material (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

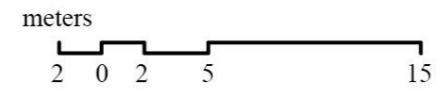
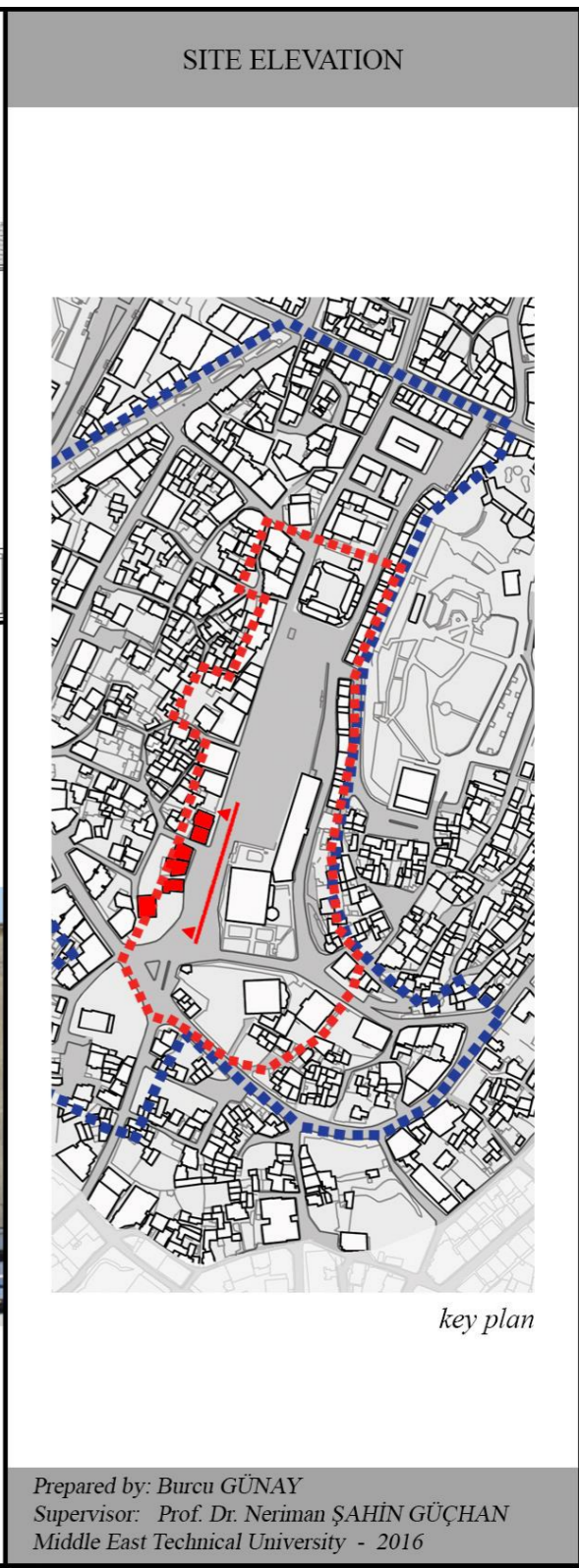
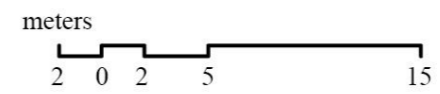
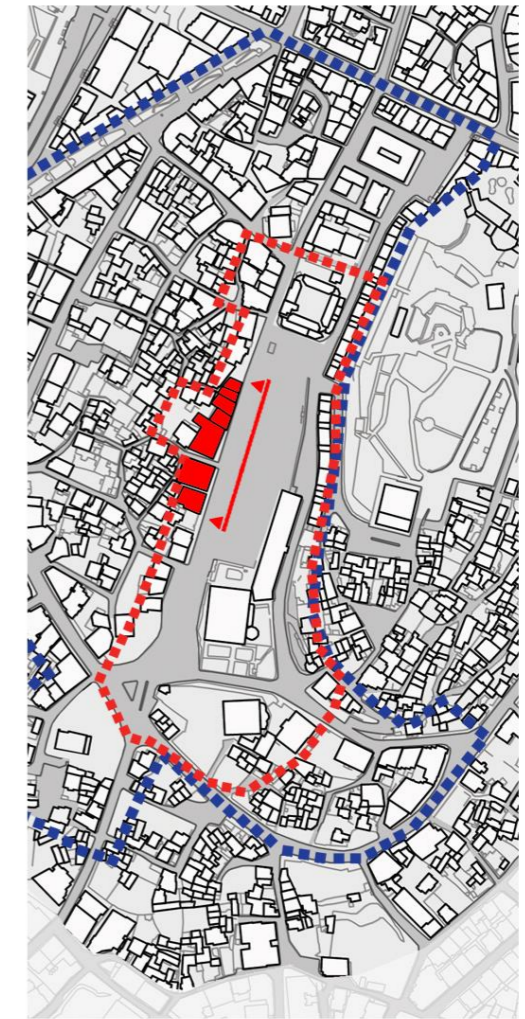


Figure 3.38. Site elevation



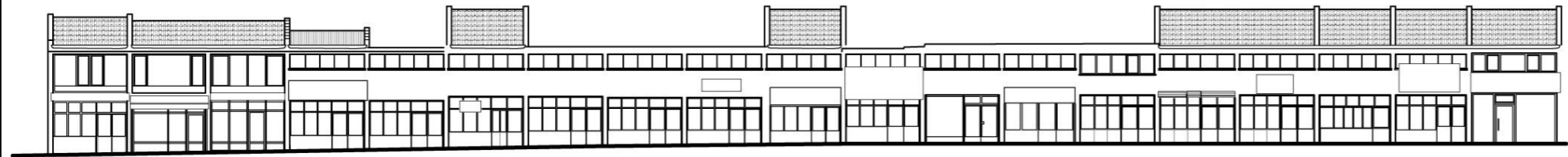
SITE ELEVATION



key plan

Prepared by: Burcu GÜNAY
 Supervisor: Prof. Dr. Neriman ŞAHİN GÜÇHAN
 Middle East Technical University - 2016

Figure 3.39. Site elevation



ELEVATION 1-1'



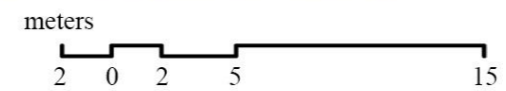
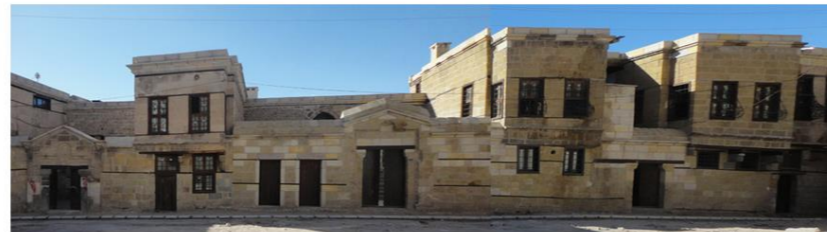
ELEVATION 2-2'



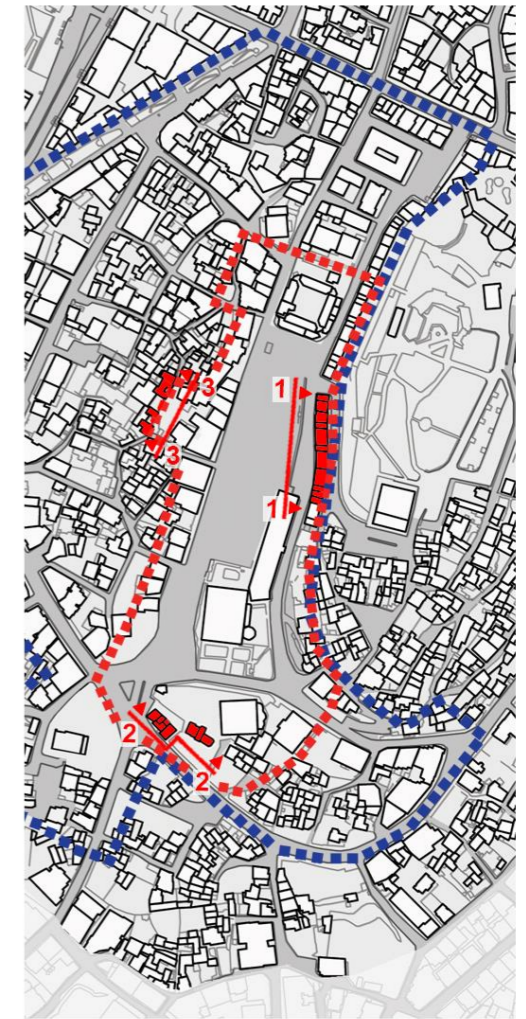
*** The traditional residential building of Abdülkadir Sangül has recently been destroyed.



ELEVATION 3-3'



SITE ELEVATION



key plan

Prepared by: Burcu GÜNAY
Supervisor: Prof. Dr. Neriman ŞAHİN GÜÇHAN
Middle East Technical University - 2016

Figure 3.40. Site elevation

Traditional buildings are divided in two, as monumental buildings and traditional residential buildings. The architectural features of these buildings are determined in order to maintain the heritage value of the area through a deep understanding of these features.

Traditional Residential Buildings

Niğde houses forming the historic urban residential fabric are built with stone masonry. Continuously used timber girders, which can be seen in the upper and lower levels of the window openings, are the complementary elements of the stone masonry system. The floorings of the buildings are installed on timber beams and these beams are also covered with timber.



Figure 3.41. The traditional house of Resul Özkul (Personal Archive)

The ground floors of the street facades of two storey traditional houses are generally formed with rubble stone, while the second floors are built with cut stone. It is noted that the traditional house of Resul Özkul, some quality houses nearby the churches are only built with cut stone masonry. The tint of cut stones provides colour variety while emphasising the facades (Figure 3.41).

The lateral and rear facades of the buildings are less elaborate in terms of architectural elements; they are built only with rubble stone. It can be observed that the both facades of the houses located at the corners of the street are paid importance and the wall corners are broken and bevelled alongside the ground floor level.

The courtyard and garden walls of the buildings are also constructed with rubble stone and they are built in certain height for the sake of privacy. The double shuttered courtyard doors with large openings, which give access to the houses, are the main elements of the ground floor facade. Upper parts of the doors are framed with stone jambs, which are narrowed down with profiled stones. Different from the others, the courtyard walls of the houses in Cullaz Street are built with cut stone masonry. Stone elements looking like architrave are used above the doors in these buildings. In the houses, which neither have courtyard nor garden, there are double shuttered wooden doors with top windows above them, which provide direct access to the building. In these houses, narrower door openings are used to provide access from the street to the storage spaces in the basement (See Figure 3.40).

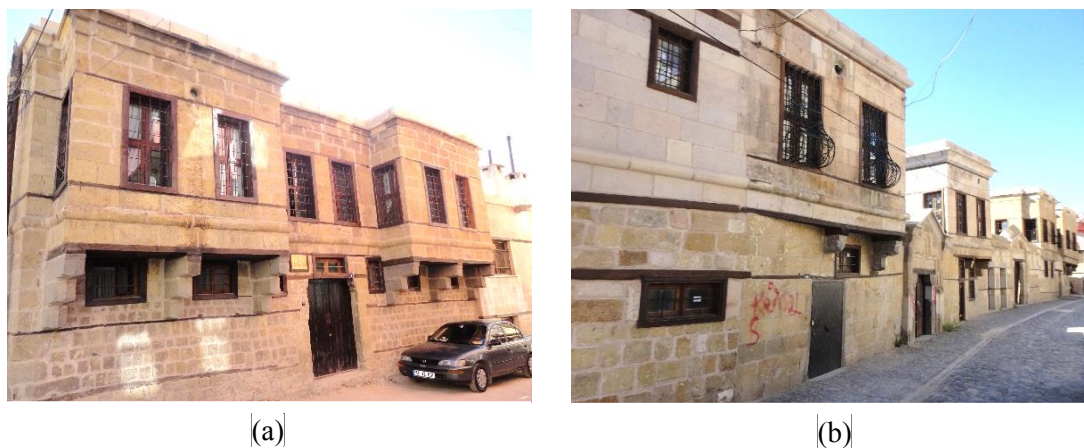


Figure 3.42. Projections (a) the traditional house used by Chamber of Architects (b) Inclined projections in Cullaz Street (Personal Archive)

While the ground floors of the Niğde houses are mostly used for storage and service functions, upper floors are reserved for living spaces. The plans of the buildings are composed of rooms, which serve the basic purposes such as eating, sitting and sleeping, surrounding a space called sofa or are placed in one of its sides.

The massive structure of Niğde's traditional houses is enriched visually with the projections supported by stone cantilevers. The surfaces of facade facing towards the streets are enlarged because of sofa or the rooms in its both sides projecting out the facade. The projection facades are square-like and include two windows. There are also windows on the lateral sides of projections. In the Niğde houses, there are examples of inclined projections, which obtain rectangular spaces in the upper floors by adjusting the angle of the lower wall that follows the street level, horizontally. There are two windows in these projections (Figure 3.42).

The windows on the projections are in similar manner with the other upstairs windows, having rectangular shape with the aspect ratio of 1:2. In addition to hung sash windows, there are also examples of double shuttered windows, having divisions of four or eight. In some ground floors, smaller windows are installed in order to provide air and light. The windows facing the street are secured with iron railings.⁵²



Figure 3.43. Changes in traditional houses (Personal Archive)

⁵² For further information, see: 'Altuner, H. *Niğde Evleri*. 1999.'

The houses are covered with flat earthen roofs. The roof is surrounded with a parapet and projecting stone cornices on the facades. Below the cornices, gargoyles are used for draining rain water. Use of pitched roof and roof tiles are seen only in the big scale traditional buildings. However, it can be seen today that pitched roofs covered with tiles are added to flat roofed houses (Figure 3.43).

Facades of traditional houses are originally not plastered. However some of the traditional houses in the study area are cement plastered at present and for this reason, although their stone masonry structural systems are identifiable, the differences in the material uses are not observable. In addition to that, because of the financial and socio-cultural statuses of the householders, and requirements of modern life, today, the houses are divided vertically and horizontally. It is observed that in some traditional houses concrete frame upper floors are constructed on masonry ground floors. Some buildings are added with service spaces and the windows of buildings, usually the ones in the ground floors, are extended. Wooden doors and windows are replaced with iron or plastic based materials (Figure 3.44).



Figure 3.44. Before and after photographs of an unregistered traditional house nearby Cullaz Street (Personal Archive)

The numbers of traditional residential buildings concentrated around the churches and the CSR area, are declining over time. During the thesis, it was determined that the buildings within the urban protected area, which were not registered by the revised conservation plan but defined as the buildings contributing to the character of the area

by NUDP, were demolished. Even, the registered traditional residential building of Abdulkadir Sarigul, the facade features of which was documented within the thesis, was also demolished recently (See Figure 3.40).

Monumental Buildings

Sungur Bey Mosque, with its elaborated stone craftsmanship and decorations, is a unique monument of its period. The building is constructed with yellow trachyte cut stone. However, in the eastern door opening and in the jambs and lintels of some windows, marble is used. There are portals in the eastern and northern facades of the building. Of these portals, the one projecting from the eastern facade in the form of a pointed arched iwan, which originally had minarets in both sides, is the main entrance (Figure 3.45). There is a tomb attached to the building in the south of this portal. The original minarets of the building have not survived, but one of the minarets was reconstructed in the 19th century (Özkarıcı, 2001: 52-53).



Figure 3.45. The main entrance of Sungur Bey Mosque (Personal Archive)

Originally, the facade of the portal was covered with geometric decorations. However, during the past repairs, great part of the facade has been renovated with cut stone without decorations (Figure 3.46). The iwan is covered with a ribbed cross vault, which is an element of the Gothic architecture. In addition to the well preserved floral and geometric decorations, the stylized figures of animals such as dragon, lion, elephant, horse, monkey, fish and birds on the lateral surfaces of the portal are attention grabbing. The lintel of the door opening, which is made with fitting technique with seven marble pieces, and marble jambs are enlivened with palmette and rumi patterns. Moreover, there is a heavily damaged pointed arched tympanum, which reminds the rose windows of the Gothic architecture.⁵³



Figure 3.46. The eastern portal of Sungur Bey Mosque (Personal Archive)

⁵³ For further information, see: ‘Esin, D. *A Study on Possible Foreign Impacts on the Sungur Bey Mosque in Niğde*. 2005.

Except for the western facade, the facades of the building are divided with a cornice, which is composed of profiled mouldings that are decorated with various ornamentations. The cornice on the facade frames the upper part of the northern portal. The stone craftsmanship of the portal is as flamboyant as the one in the eastern facade. The stone mouldings and frames of the portal as well as the marble door jambs, which form the depressed arch of the door opening, are decorated with geometric and vegetal ornamentations. In addition to that, there is a double-headed eagle figure on the keystone of the depressed arch. There is a rectangular window with stone tracery resembling rose windows, which is decorated with geometric motifs made with fretwork technique (Figure 3. 47).



Figure 3.47. The northern portal of Sungur Bey Mosque (Personal Archive)

The attention paid to the facade composition of the building is not only restricted to the portals. There are four windows on the lower part of the western facade, each of which has a recessed arch fashioned in a different manner. On the tympanums of these windows, which display foreign influences on Sungur Bey Mosque, there are different geometric motifs made with fretwork technique.⁵⁴ In addition to that, the upper parts of the walls above the cornice surrounding the facades are enlivened with blind arches; plain rectangular windows are installed in the centres of these blind arches in the western and southern facades (Figure 3.48). The wooden doors of the building, which are decorated with different techniques such as *kundekari* and plain and bevel carving, are other elements enriching the facades (Özkarıcı, 2001: 63-65).



Figure 3.48. The western facade of Sungur Bey Mosque (Personal Archive)

At present, the superstructure of Sungur Bey Mosque is covered with tiled pitched roof with wooden eaves. According to Gabriel (1962: 33), lateral axes of the building were initially covered with cross vaults and its central axis with domes. However,

⁵⁴ For further information, see: 'Esin, D. *A Study on Possible Foreign Impacts on the Sungur Bey Mosque in Niğde*. 2005.

Özkarcı (2001: 55) and Yavuz (2009: 13-14) proves that the superstructure of the building was composed entirely of groined vaults. Moreover, it is assumed that the superstructure was framed with a stone cornice and covered with soil.

Another building, which draws attention with its elaborate stone craftsmanship, is Ak Madrasa, which is built with cut trachite stone. The madrasa is two storied and have an open courtyard. Its entrance is on its northern facade. There is a projecting portal with muqarnas intrados on this facade. This portal raises one floor above the roof level of the madrasa. The portal, although it is long and narrow, is made outstanding by using white marble in its depressed arched entrance door and the inscription plate above it (Figure 3. 49).



Figure 3.49. The northern facade of Ak Madrasa (Personal Archive)

The portal is bordered with segmented pilasters that are topped with capitals, outer parts of which are slightly cylindrical and inner parts are decorated with muqarnas. The four rows of the muqarnas of the intrados form a projection on the facade and this

projection supports the ogee blind arch above. Besides, this projection causes the inner pilasters to seem having double capitals. These elements of the portal are interpreted as the reflections of the Gothic architecture.⁵⁵



Figure 3.50. The portal and courtyard of Ak Madrasa (Personal Archive)

There are symmetrically arranged double arched galleries in both sides of the northern portal in the second floor of the Madrasa, which allow relationship with exterior. There are windows formed with double ogee arches that are divided with marble pilasters and there are oculi above them, in these galleries. It is noted that the ogee form of the blind arch on the portal is repeated in these windows, in smaller scale. This type of galleries and ogee arched windows are also associated with the Gothic architecture (Ögel, 1990: 152).

⁵⁵ For further information, see: ‘Şaman Doğan, N. *Niğde’deki Türk Dönemi (13- 15. yüzyıl) Yapılarında Taç Kapı- Mihrap Tasarımı ve Bezeme İlişkisi*. 2013.’

The massive appearance of the other facades of the Madrasa is tried to be eliminated with small window openings. Facade walls are finished with cut stone cornice. Ak Madrasa is covered with a flat roof and rainwater was plumbed from the roof via stone gargoyles. At present day, a transparent covering on the open courtyard of the building is added to its flat roof (Figure 3. 50).



(a)



(b)

Figure 3.51. (a) Darülzikir Masjid (b) Eskiciler Masjid (Personal Archive)

There are a lot of historic religious buildings around the market place. Of these buildings, Darülzikir, Eskiciler and Cullaz Masjids were built in rectangular plans with rubble and rough stone masonry. In their original state, they were covered with earthen roofs supported by timber beams. However, the buildings have recently been restored and currently Darülzikir Masjid is covered with zinc plate and Cullaz Masjid is covered with pitched tiled roof. Eskiciler Masjid have survived in its original state

with its flat earthen roof and timber columns, which are topped with capitals decorated with wood carved muqarnases, supporting this roof. In addition to that, hand carved ornamentations on the wooden columns and ceiling are partially protected.⁵⁶

External facades of the masjids are plain. They were enlivened only by simple rectangular windows. Different from the others, there is a narthex in the northern part of Eskiçiler Masjid. The narthex has pointed arches built with cut stone. In a later period, the gaps of arches were filled with stone. Today, the building is entered through the door installed in the middle arch. The northern facade of the building draws attention with spolia marble columns topped with Corinthian capitals, which support the arches. These masjids, which do not have minarets, are surrounded with multi-storey buildings, which interrupt their visibility (Figure 3. 51).



Figure 3.52. (a) Kible Masjid (b) Kığılı (Pazar) Mosque (Personal Archive)

Kible Masjid and Kığılı Mosque are square planned and single domed. They are built with yellowish trachite cut stone. The domes of the buildings are covered with lead. Both buildings have one minaret with single balcony. The minaret of Kible Masjid has been built in a later period. Moreover, a section with tiled pitched roof has been added to the northern part of Kible Masjid as narthex in a later period. Marble was used in

⁵⁶ For further information, see: ‘Çal, H. *Niğde Şehrindeki Ahşap Tavanlı Cami ve Mescitler*. 2000.’

the main gates of the buildings and in some of the window jambs and lintels of Kığılı Mosque. The window jambs and lintels of Kığılı Mosque were decorated with *sulus* inscription panels and geometric motifs. The facades were enlivened with pointed arched pediments above the windows. In addition to that, Kığılı Mosque draws attention with the birdhouse in the eastern façade⁵⁷ (Figure 3.52).

There is a fountain installed in a pointed arch niche at the southern facade of Kible Masjid. While this fountain is out of use, Cullaz Fountain and Nalbantlar Fountain, which were built independently in the study area, are still in use. The water depots and reserves behind the fountains have not survived to present day. Cullaz Fountain, which has a pointed arched niche, was built with yellow trachite cut stone. The main niche of Nalbantlar Fountain has been demolished. It is built with marble. Its front facade, where the taps are installed, displays influences of Baroque architecture (Figure 3.53).



Figure 3.53. (a) Cullaz Masjid and Fountain (b) Nalbantlar Fountain (Personal Archive)

Apart from these religious buildings, there are two churches, one of which belonged to the Greek congregation and the other to the Armenian congregation, in the study field. The churches have basilical plan with three naves and covered with vault. They

⁵⁷ For further information, see: 'Özkarıcı, M. *Niğde'de Türk mimarisi*. 2001.'

are oriented in the east-west axis and composed of naos, narthex, apsis and gallery parts. In addition to that, there is a parekklesion at the northern facade of the Armenian church of H. Stephanos.

The churches were built in stone masonry technique with basalt cut stones. The main masses are covered with barrel vault that is covered with gabled roof made with stone blocks. Apsis and parekklesion are covered with fine cut stone. The Greek monastery of H. Prodromos located nearby Sungur Bey Mosque was once covered with tiled roof and its being restored in this manner at present time.

H. Stephanos Church, which is built with yellow cut stones, is smaller and has a plain facade organization. There is the narthex, which is divided into three sections with pointed arches and columns, at the western facade of the building. Use of grey stone in arches at the western facade of the building, in the masonry piers at the two corners of the narthex and lintels of doors and windows enlivens the facades of the church (Figure 3. 54).



Figure 3.54. H. Stephanos Church (Personal Archive)

The masonry of the walls of H. Prodomos Church is composed of grey cut stones laid together with lime mortar joint. The fitting system that keeps the masonry together is used as a decoration element on the facades. The dragon figures on the fittings are remarking. Besides, the doors, window railings, tension bars, candelabra rings, and chains are iron elements of the building. The narthex in the western part of the building stretches to the apses in the northern and southern parts. There is the gallery framing the naos in three sides above the narthex, which is covered with cross vault. The capitals of the columns supporting the gallery are ornamented with volutes and fluted pendants. In order to enliven the western facade, the windows, which provide light to the gallery, were set in levels. There are a lot of windows in the other facades of the building (Figure 3. 55).



Figure 3.55. H. Prodomos Church (Personal Archive)

There are frescoes in the H. Prodomos Church. The Ascension of Christ and four gospel writers were depicted on the vault of the middle nave. A fresco of the Annunciation of Holy Virgin is located on the eastern wall of the naos, on both sides of the window opening to the middle nave. Saints and illustrious persons were

depicted on the arches facing towards the middle nave over the capitals supporting the superstructure.⁵⁸ The plastering of the building is in its original state and majority of depictions have survived intact (Figure 3. 56).



Figure 3.56. Frescos in the H. Prodromos Church (Personal Archive)

There is a library belonging to the Monastery of H. Prodromos and the Greek school adjacent to the building. Currently, the Greek school continues its educational function and serving as Dumlupınar Primary School. The building was constructed two floored with a basement in a rectangular plan with trachite cut stones. The windows on the second floor are topped with depressed arches, while those in the ground floor are rectangular and encircled with basalt stones and topped with triangular pediments. The building displays the features of Neo-Classical style with the variation of the

⁵⁸ For further information, see: ‘Kocaman, M. *Niğde'nin Geç Dönem Osmanlı Kiliseleri*. 2016.’

organization of windows in different floors.⁵⁹ The building is accessed from the courtyard of the school through the stairs at its south-eastern facade. There is a round arched entrance door on this facade. There are traces of fire on the windows in the second floor of the building (Figure 3.57). The cut stone masonry building, which was used as the library of the monastery, is presently used as the canteen of the school. One of the windows of the single floored building was converted to a door and some of its windows were covered.⁶⁰



Figure 3.57. Dumlupınar Primary School (Personal Archive)

Different from the other traditional buildings in the study area, in the masonry system of Bedesten, brick material is used. While the walls of the Bedesten are built with fine and rough cut stone, the superstructure of the building and its arches are formed with brick. Via alternate use of black and yellowish fine cut stone on the facades where the gates of the building are located, the facades are enlivened (Figure 3.58).

⁵⁹ For further information, see: ‘Özdaş, G. *Modernleşme Sürecinde Niğde’de Mimari Çevre ve Kentsel Dönüşümler*. 2007.’

⁶⁰ For further information, see: ‘Yassıbaş, E. *Niğde’de Ortodokslar*. 2010.’



Figure 3.58. Bedesten (Personal Archive)

Among the monumental buildings in the study area, Çarşı Hamam has lost its authenticity to a large extent. *Soyunmalık* (changing rooms) section has been rebuilt as two storey reinforced concrete building. The water storage and furnace sections located in the west of the building have been demolished and single storey reinforced concrete shops have been built on their site. The masonry system of the walls of the building is illegible due to interventions made with cement. The roof and chimney of the building are also covered with cement and the smoke is exhausted via zinc pipes (Figure 3.59).



Figure 3.59. Çarşı Hamam (Personal Archive)

Providing continuity in the use of monumental buildings, as well as the protection of these structures, the sense and identity of the place is also protected. Sungur Bey Mosque continues to be a religious structure which is frequently used especially on Fridays due to its location and size in the city center. Kığılı Mosque and Darülzikir, Cullaz and Kible masjids are other small-scale religious buildings that function in the historical city center. Eskiciler Masjid, which is used as a warehouse, cannot maintain its original function and is in ruins.

As a result of population change, churches in the study area have been idle for a long time since the 1920s. In recent years, the restoration of H. Stephanos Church has been completed and opened for use as an art gallery of Niğde Municipality (Figure 3.60). H. Prodromos Church was also under restoration, and only interventions such as the renovation of the top cover required for the protection of the building from external factors were performed. Since the necessary restoration works were not carried out inside the church, the re-use of this church has not been achieved yet.



Figure 3.60. H. Stephanos Church (Remziye Gedik Archive, <http://www.nigdehaber.com.tr/>)

Ak Madrasa is another monumental building annexed to the Municipality of Niğde. It is currently used as a cultural centre. Every room of the madrasa were appointed to different non-governmental organization. Together with the iwans, the courtyard of the madrasa, which is currently covered, serves as a multifunctional hall. Being as a teahouse, it usually provides a gathering place for local community while housing exhibitions and conventions in certain times.

Bedesten, which has been inactive for a long time, has been rented by the Municipality of Niğde and converted to a place where people who have economical troubles can shop for free. Bedesten is the only building that reached to the present, as a trace that the area was once the historical commercial center. Therefore, maintaining the original function of the building is important to preserve the historical value of the area.

The bathing tradition continues in Niğde, and thus Çarşı Hamam is used not only for its health function but also as a monumental building where local people perform social and cultural activities. The Greek School is one of the monumental buildings that maintain its original function. Together with the new structure nearby, it serves as Dumlupınar Primary School (See Figure 3.66).



Figure 3.61. Göncü Manor, the training hotel (<http://www.ohu.edu.tr/konukevi>)

Functional change is also found in traditional residential buildings in the area. Particularly within the scope of the CSRP, the restored buildings could not be re-used as a residence and therefore most of them were used as training hotels by Niğde Ömer Halisdemir University (Figure 3.61). As mentioned earlier, the traditional residential building of Resul Özkul also serves as an art and cultural center of the University.

Other traditional buildings and new buildings around the CSRP area are used as residential buildings. The high-rise buildings surrounding this area appear to be residential with ground floor commercial uses. It is seen that the ones on Dr. Hüseyin Ülkü Street are used only for commercial purposes.



Figure 3.62. (a) The cinema building (b) Kunt Street (Personal Archive)

There are two inns in the area as new buildings with commercial function. Located at the edge of the market area, one of the inns contains the only cinema of Niğde which cannot meet the demand of the people due to neglect. This inn and Çarşı Hamam are surrounded by one-storey shops. In addition, Kunt Street, which extends from the İstasyon Avenue to the Bedesten, defines a commercial axis in the area with two-storey commercial buildings (Figure 3.62).

It is seen that some traditional residential buildings within the study area cannot meet the changing human needs and are abandoned today. It was observed during the thesis study that some of the abandoned buildings were expropriated and destroyed by the Municipality. The remaining building lots are used as car park (See Figure 3.67).

Car parking is also allowed in the free spaces around Hagios Prodromos Church. The empty space created by the destruction of the traditional fabric around Hagios Stephanos Church was arranged as Eskisaray Park in 2017 and a playground was placed in its garden. There is also a playground for children within the study area near Ak Madrasa.



Figure 3.63. Before and after photographs of Şadırvan Park (Personal Archive)

The lack of green areas in the historical city center of Niğde is also observed within the boundaries of the study area. Şadırvan Park was previously a green area, but it was transformed into an area where the natural elements were surrounded by a stone paved area. The only pedestrian street of the city, which connects Şadırvan Park to the İstasyon Avenue, also includes small green areas surrounded by stone pavement (Figure 3.63).

Ak Medrese Avenue, Külhan Street and Kunt Street are historic routes in the area that provide access to the castle. İstasyon Avenue has a historical value due to the development of the new commercial center on the road during the Republican period. Külhan Street, which passes between Hamam and Kığılı Mosque, is connected to the market area. Starting from the market area, this road originally continued between Bedesten and

fortification walls as Kunt Street. Today it extends to Ak Medrese Avenue, as a result of the destruction of the traditional fabric to the south of the historical market area (Figure 3.64). Kunt Street around Alaaddin Hill is actively used at present, since it provides both vehicle and pedestrian access to the castle area. The ground elevations of Bedesten and Sungur Bey Mosque are below the elevation of Kunt Street (See Figure 3.68).

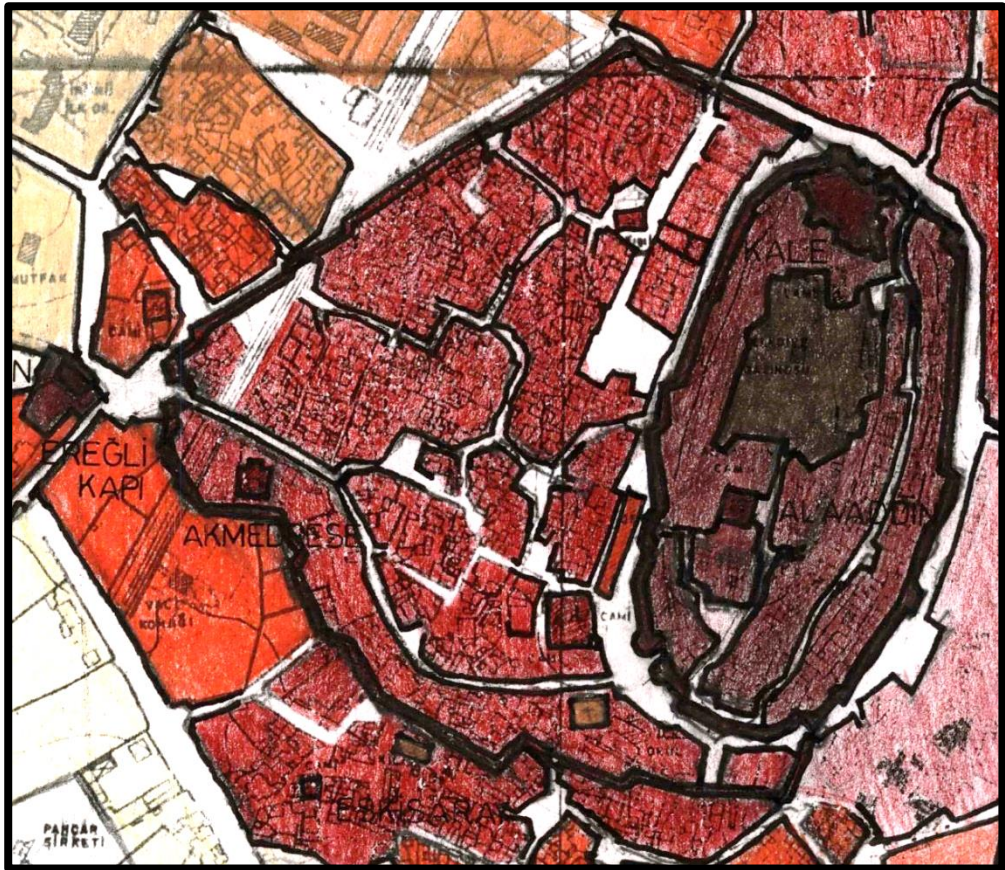


Figure 3.64. The historical market area before the destruction of the traditional fabric existed near Bedesten and Sungur Bey Mosque (Güven Bilsel Archive)

Streets which are surrounded by high-rise buildings are wide and are often identified by pedestrian walkways. In the areas with historical tissue, the streets are narrow and have an organic pattern. There are few dead-end streets in this organic pattern. There is also a street with stairs leading from the Eskiciler Masjid to Hanlar Street.



Figure 3.65. The undefined open area of the marketplace (Personal Archive)

The most important public open area in the study area is the marketplace which has become an undefined area not integrated because of the destruction of the traditional fabric around Bedesten and Sungur Bey Mosque. Although it is a very large open area, it cannot be used actively. Except for the Thursdays when the local bazaar is gathered, the area is used as an open car park (Figure 3.65).

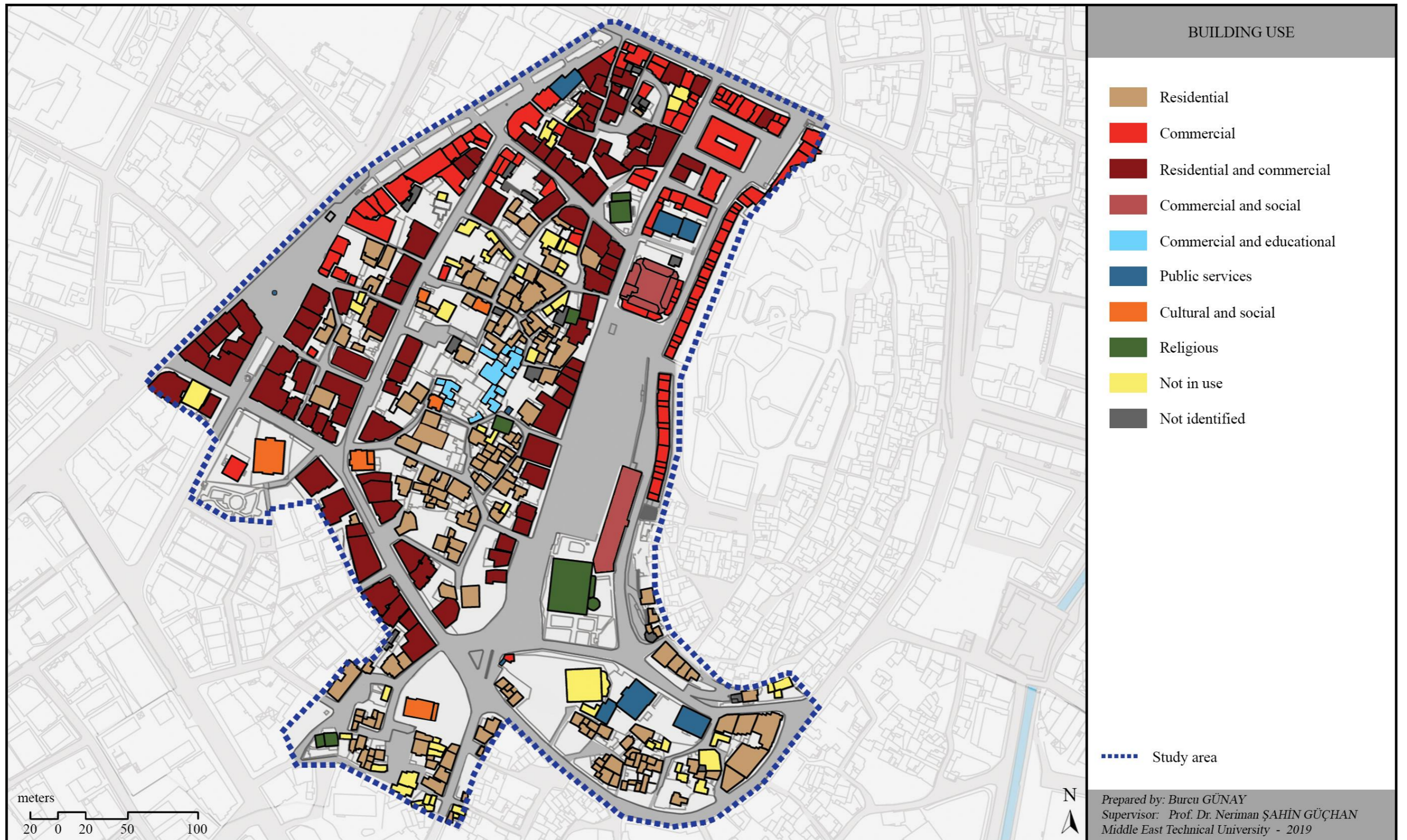


Figure 3.66. Building use (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

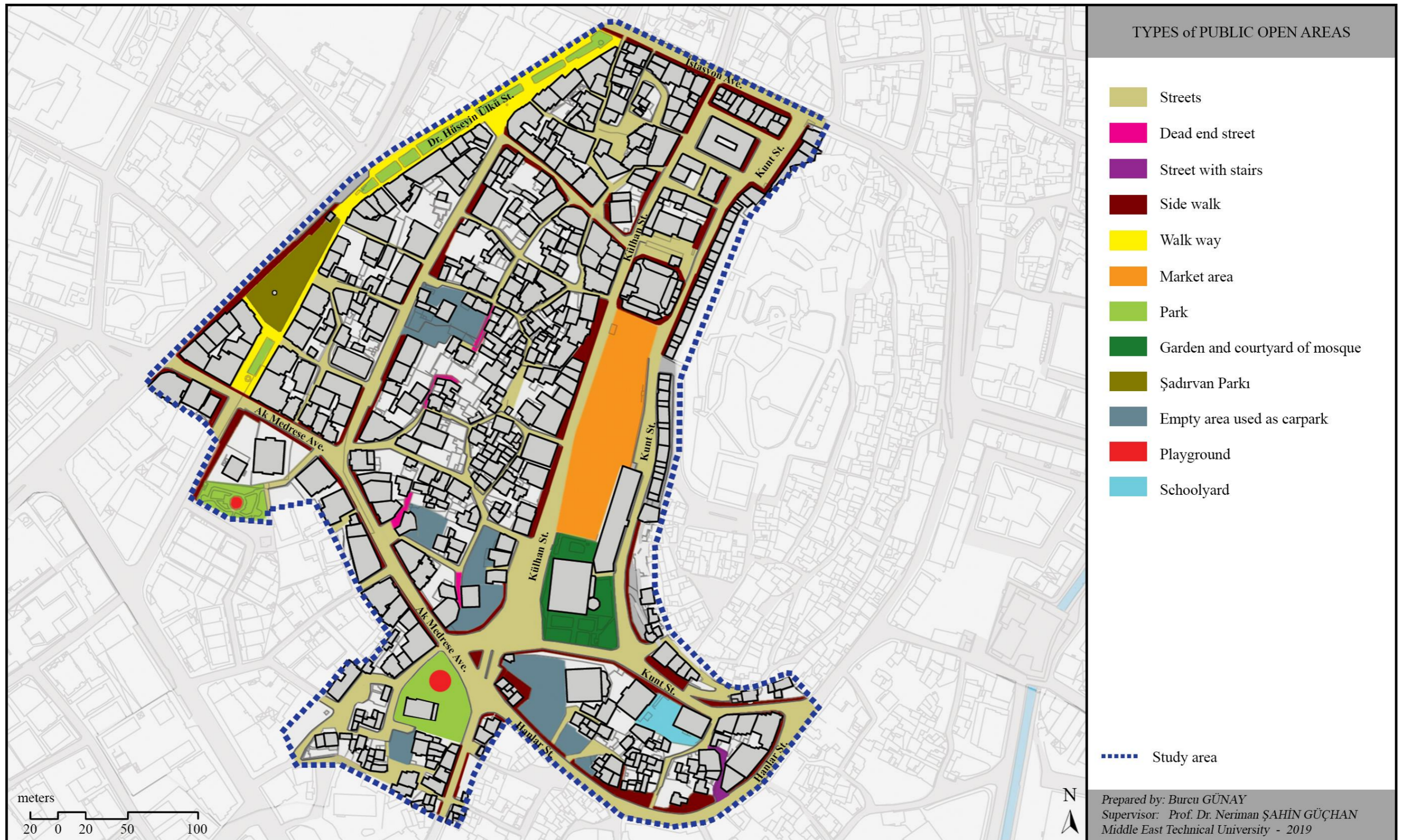
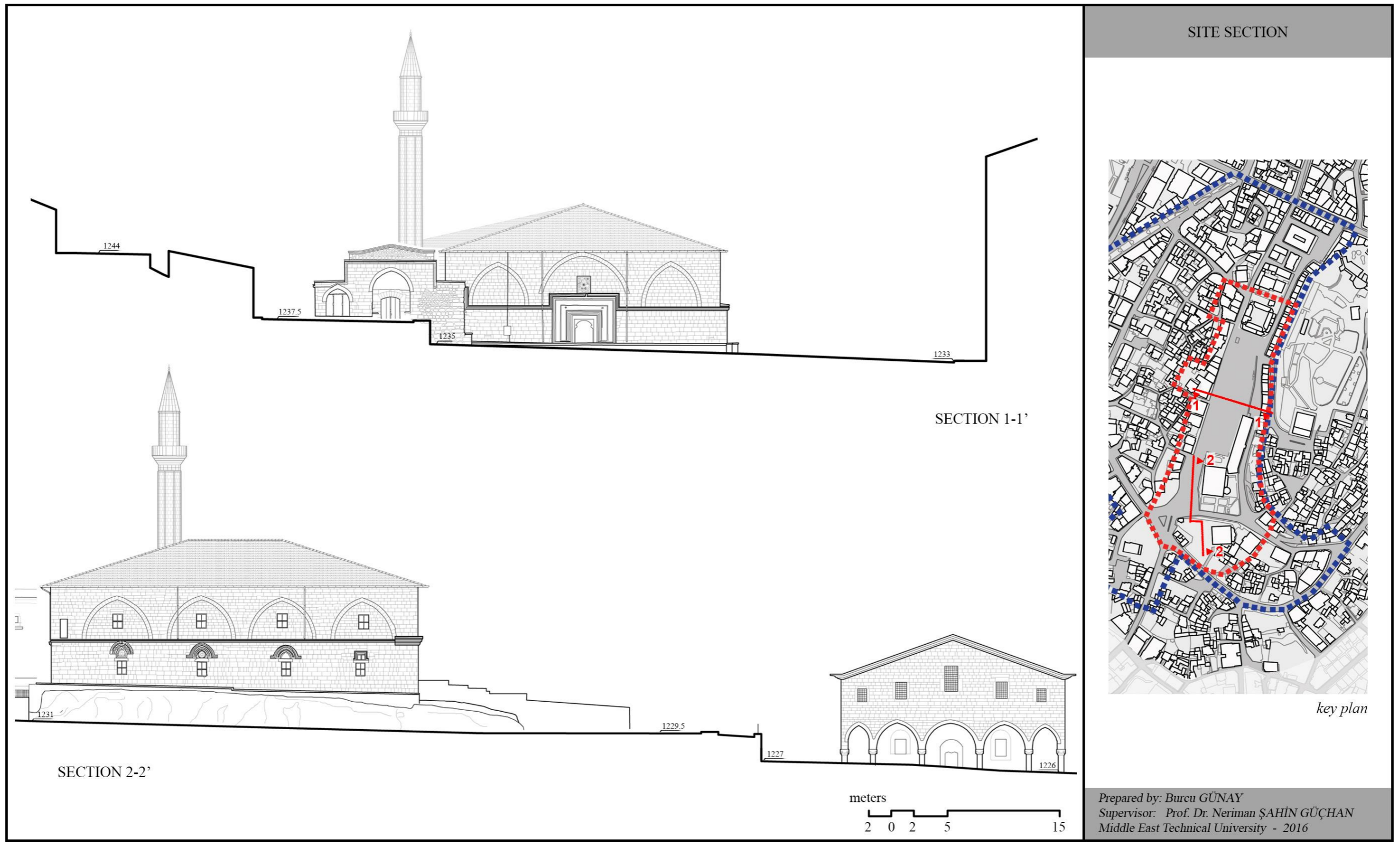


Figure 3.67. Types of public open areas (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)



SITE SECTION

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 Middle East Technical University - 2016

Figure 3.68. Site section (The silhouette of Sungur Bey Mosque is redrawn utilizing the restoration project of Barut İnş. Müh.Ltd. Şti.)

There is no traditional pavement in the historical fabric of Sungur Bey Mosque Market Area. Pavements seen in the area can be grouped as tarmac, stone, earth and pebbles (See Figure 3.75). In addition, there are various materials such as ceramic tiles and screeds paved on side walks in front of the shops around the Market area. The main artery providing access to the site, Ak Medrese Avenue and the Market area and the streets surrounding the monumental structures, such as Külhan, Kunt and Hanlar Street, are paved with tarmac. Using tarmac as a pavement material in the Market area is another negative factor causing it to become an undefined open area.

As mentioned before, the green areas of the Şadırvan Park have been replaced with andesite pavestones. The pavement material on the streets to the north of the road that connects Şadırvan Park to Kığılı Mosque is the andesite pavestone. Apart from this, the interlocking pavestones are generally seen in the streets surrounding the historical core in the area. There are spots where interlocking stone slabs are missing and the holes are either left empty or filled with tarmac (Figure 3.69).



Figure 3.69. (a) Interlocking paving stones (b) Cobble stones (Personal Archive)

Within the scope of the Cullaz Street Rehabilitation Project, interlockings were renewed with cobble stone. However paving with cobble stone was terminated in half in some streets since these streets were not included entirely in the project area. Combining stone pavement materials with tarmac increases visual pollution. In addition, the open area in front of Göncü Manor, the courtyard of H. Prodromos Church, the building lots of some traditional buildings used as car parks are covered with earth.

There are various types of man-made elements of public open areas in Sungur Bey Mosque Market Area (See Figure 3.76). Street lighting is one of the significant man-made elements that maintaining pedestrian safety and producing optimum illumination for vehicles. In the market area, the illumination of the streets that are defined by the new buildings is provided by lighting poles placed at certain intervals. The lighting and the infrastructure of electricity and telephones are buried underground and for this reason there are many electric boxes (Figure 3.70).



(a)



(b)

Figure 3.70. Lighting poles (a) castle entrance (b) walk way of Şadırvan Park (Personal Archive)

In areas where the historical tissue is dense, electricity and telephone lines are above ground. These areas are illuminated by lights on utility poles (Figure 3.71). Apart from that, there is human-scale lighting poles in the walk way of the Şadırvan Park. Only these lighting elements promote night activities.



Figure 3.71. Lights on utility poles (Personal Archive)

Trash cans are the essential components of the streets. While the cleanliness of the Market area is a challenging issue, there are surprisingly no trash can in this area. Large trash cans were placed in the streets by creating spaces in the pavement. There are some small metal trash cans fixed to the ground around monumental structures and on the walk way of the Şadırvan Park (Figure 3.72).



Figure 3.72. Trash cans (Personal Archive)

Street and traffic signs are the fundamental man-made elements that regulate traffic flow and provide information on the direction, however, there are few traffic signs in the study area. Traffic signs are placed only at the entrances to the castle area for guidance to monumental buildings. Around Dumlupınar Primary School there are warning signs to ensure the safety of the students. In addition, there are traffic signs around the CSRP area indicating that heavy vehicles cannot be entered into the historical core. Nameplates of the streets are attached to the corner facade of the building no matter if it is historical or new building (Figure 3.73).



Figure 3.73. Street and traffic signs (Personal Archive)

Sitting units are useful components as they provide means for people to relax and interact with others. Sitting units in the area are not sufficient in number. In Şadırvan Park, sitting units where people can spend time together are located. In addition, there are benches in the courtyard of the Sungur Bey Mosque and in the parks with playgrounds (Figure 3.74-a).



Figure 3.74. (a) Benches (b) Fountain in the market area (Personal Archive)

Apart from the historical fountains, there is two fountains in the market area, which is generally used by stallholders (Figure 3.74-b). Furthermore, there is a phone booth in the square surrounded by Sungur Bey Mosque and churches.

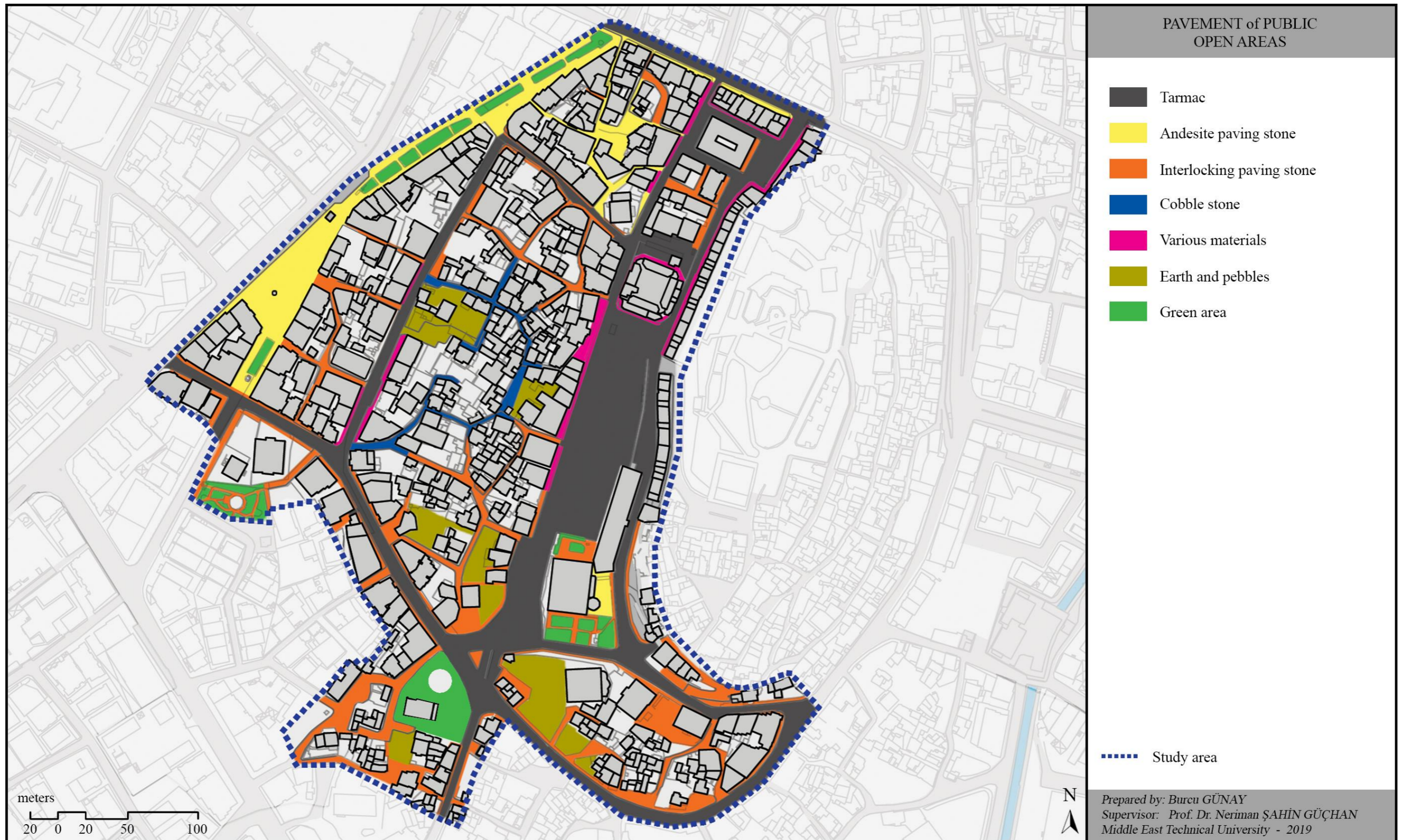


Figure 3.75. Pavement of public open areas (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

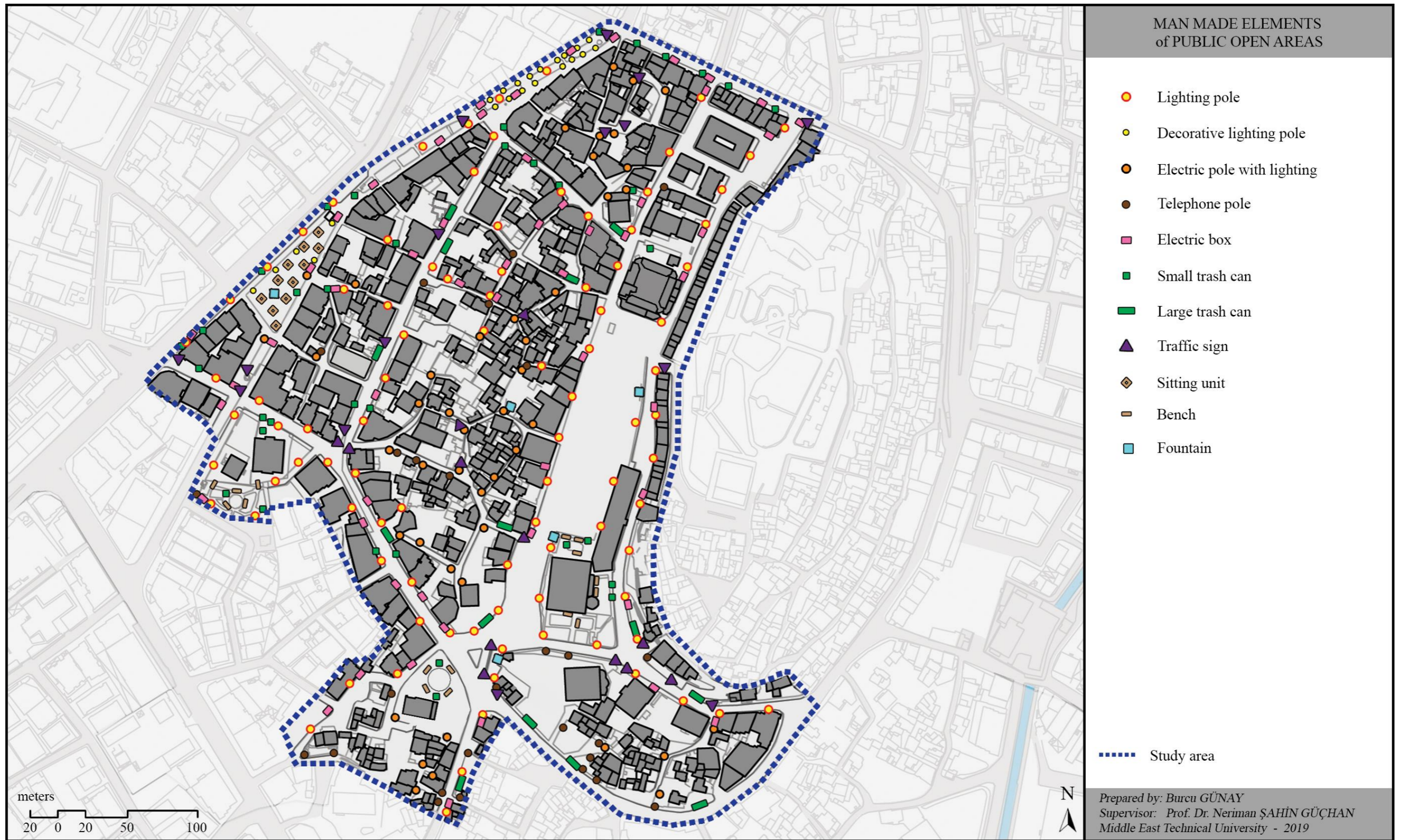


Figure 3.76. Man-made elements of public open areas (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

3.5. Assessment of Current State of Sungur Bey Mosque Market Area

Considering the analyses revealing the physical, historical and architectural features of the area its use status and visual qualities, it has been figured out that Sungur Bey Mosque Market Area, like the historical city core, has a fragmented tissue and the conservation decisions regarding the area have not been implemented in a holistic way. First of all, determining the values that expose the importance of Sungur Bey Mosque Market Area, the sense of place and historical identity in the area and the potentials and problems would provide a base for identifying the conservation principles and interventions (See Figure 3.79 - Figure 3.80).



Figure 3.77. The node defined by Sungur Bey Mosque and Bedesten at the castle entrance
(Personal Archive)

The Sungur Bey Mosque Market Area is a multi-layered area covering many monumental buildings from different periods. The fortress walls and the castle entrance, which have existed since the establishment of the city form the western border of the Sungur Bey Mosque Market Area. The Sungur Bey Mosque, near the entrance of the fortress, symbolizing the city's overflowing outside the city walls

during Ilkhanids, is one of the most important monumental buildings preserved in the city. Maintaining the historical function in the area is of great value in terms of reflecting the historical identity of Niğde, which developed as a market city around the mosque. Bedesten also contributes to the historical identity of the area with its commercial function. Revealing the historical relationship between the castle entrance and walls, the Sungur Bey Mosque and the Bedesten, by rearranging Kunt Street, which is defined by aforementioned buildings and the node at the castle entrance has great potential (Figure 3.77).

Ak Medrese Avenue is a historic road stretching from the city's new commercial centre to the castle entrance. Ak Madrasa from the Karamanid period located on this road adds value to the area with its architectural features. In addition, there are many religious buildings from the Ottoman period in the Sungur Bey Mosque Market Area. The churches in the area were also built during the Late Ottoman period, but it is known that a church has existed since the 15th century nearby the Sungur Bey Mosque. The close relationship between mosques and churches, which have coexisted since the old times, is a proof of the cultural diversity, as well as the presence of the people who have had different lifestyles and understanding in the area and adds a unique spiritual value to it. The square where Ak Medrese Avenue is connected and where Sungur Bey Mosque is seen together with H. Stephanos and H. Prodromos churches has the potential to reveal the historical value of the area (Figure 3.78).



Figure 3.78. The coexistence of Sungur Bey Mosque and H. Prodromos Church (Personal Archive)

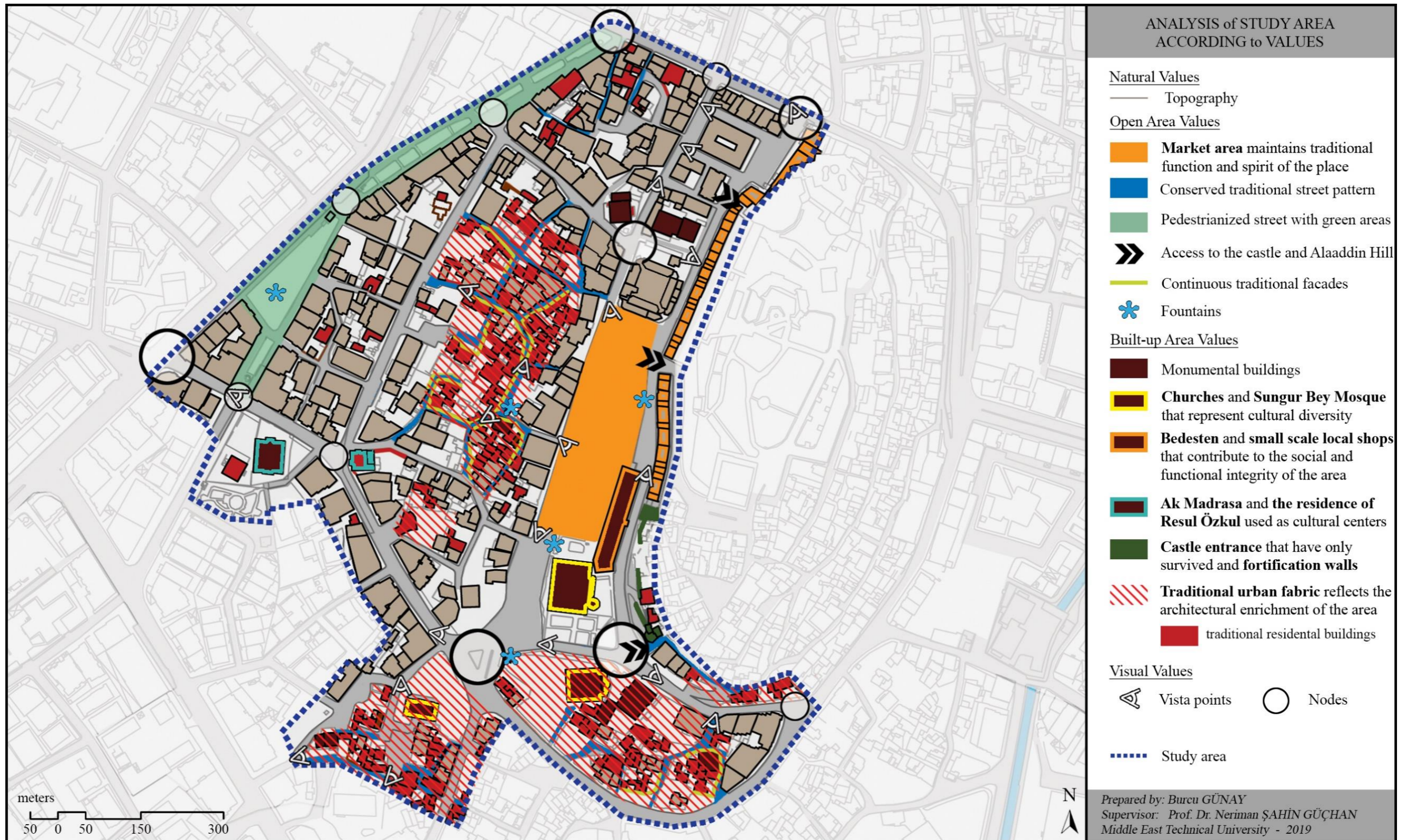


Figure 3.79. Analysis of study area according to values (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

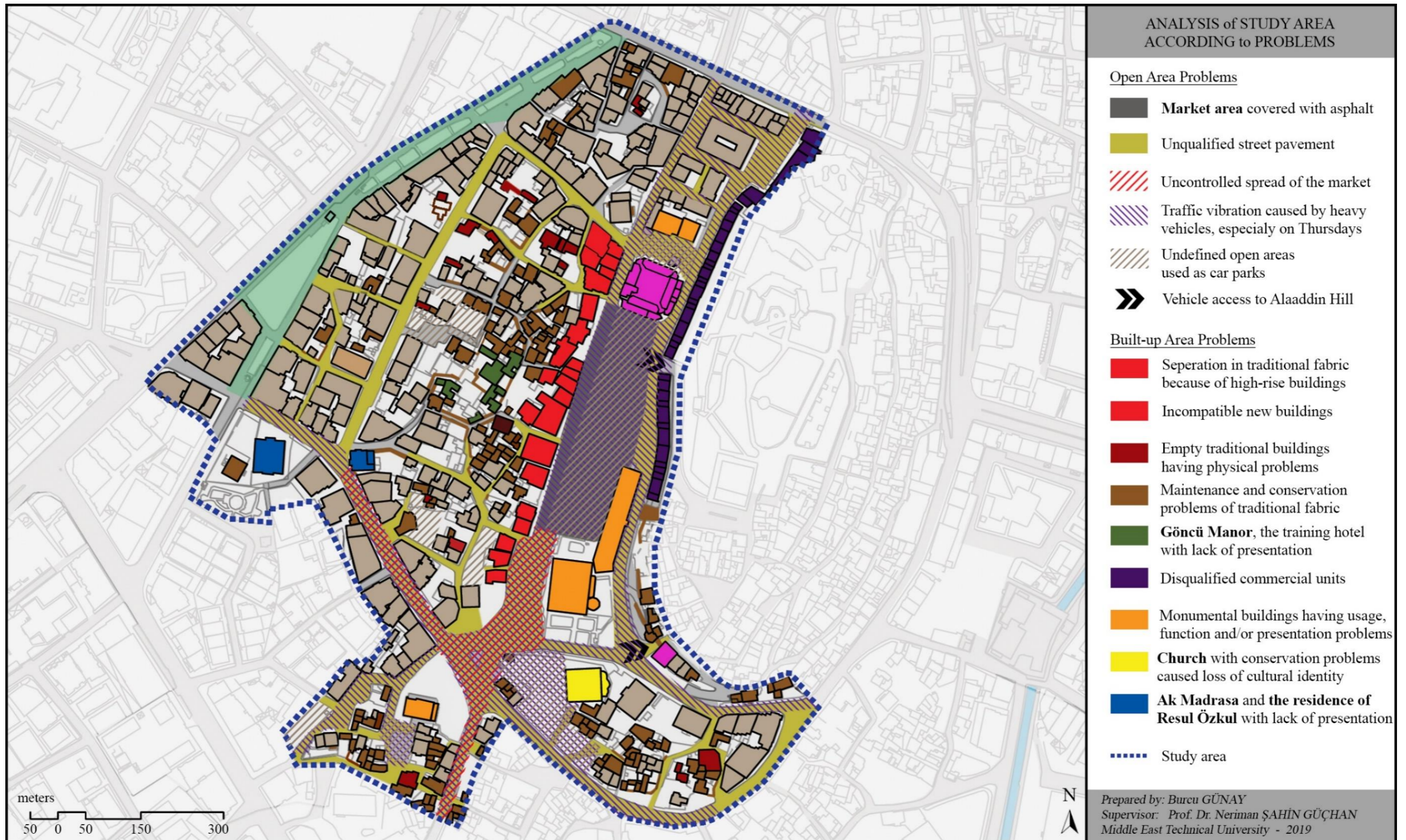


Figure 3.80. Analysis of study area according to problems (The map of Niğde, taken from Municipality of Niğde in 2013, used as base map)

Traditional residential buildings in the historical city core are valuable in reflecting the daily life styles of people in this culturally diverse area. The authenticity of the traditional structures that exist in the area is preserved. In particular, the CSRP area and the traditional residential fabric around it attract attention with their continuous facades and human-scale organic street tissue.



Figure 3.81. Abandoned buildings close to H. Stephanos Church (Personal Archive)

One of the main problems in the protection of the Sungur Bey Mosque Market Area is the abandonment of traditional buildings for neglect and their destruction on the grounds that they create a danger to the environment (Figure 3.81 – Figure 3.82). The historical tissue around the churches has been leaving its place to open spaces which are used as undefined car parks. Traditional non-protected lots around the CSRP area are being constructed with new structures that are incompatible with the environment.



Figure 3.82. Abandoned buildings that has been destroyed (Personal Archive)

The Market area, which reveals the importance of the area by continuing its historical function, has been severely damaged by the destruction of the traditional housing fabric and has become vast undefined open area. The fact that the urban protected area covers only the Market area has led to the decision to be taken within the framework of the development plan decisions on the traditional tissue located to the west of the market area. Thus, the traditional tissue on the perimeter of the market area was demolished and new high-rise buildings overlooking Alaaddin Hill were built. This has broken the relationship between the traditional residential fabric of the CSRP and the historic marketplace (Figure 3.83).



Figure 3.83. The market area and its western edge (Personal Archive)

Small-scale new buildings around the market area also affect the physical and visual relationship of the Market area with its environment due to the use of unqualified and incompatible facade and pavement materials and facade irregularities. It damages the dramatic topographical features of Aladdin Hill, which is observable from the market area. However, the commercial functions of these structures ensure the use of the area in times other than the market days and therefore the area remains a historical commercial centre (Figure 3.84).



Figure 3.84. Small-scale new buildings around the market area (Personal Archive)

Another new structure that damages the physical character of Sungur Bey Mosque Market Area is located at the castle entrance. Although Aladdin Hill is in the 3rd Degree Archaeological Site, this new four-storey building has a very negative impact on the historical values of the bastion and fortification walls.

One already mentioned conservation problem in the area is that the conservation applications are realized only on a single monumental structure without considering the other surrounding traditional buildings and the context of the area. The demolition of historical buildings and the construction of parking spaces around H. Stephanos Church is one of the ongoing improper approaches in the protection of the area.

Addressing traditional buildings only on a single building lot within the scope of the CSRP has not also been a correct conservation practice. Due to economic concerns, restoration practices may not be carried out in all the traditional buildings on the building lots surrounding a street however, the protection of these building lots as a whole should be ensured, and the restoration applications should be divided into time by staging. Demolishment of the traditional tissue around the CSRP area and building of a new structure during the thesis study is an outcome of the fact that the surrounding traditional buildings were not protected within the scope of this project.

In addition, the CSRP has changed the residential use of the area. The buildings, which remained idle for a long time after the restoration, were given to Niğde Ömer Halisdemir University. Considering the limited accommodation possibilities in Niğde,

the University's use of these buildings as training hotels today increases the potential of Sungur Bey Mosque Market Area as a historical and cultural touristic destination. It also paves the way for the use of the field by students.

Niğde Ömer Halisdemir University and Niğde Municipality are important stakeholders that ensure the restoration and preservation of historical buildings and thus play an active role in the assessment of the potentials of the area. Besides the traditional buildings of CSRP, the residence of Resul Özkul is donated to the University as an art and culture center in the study area. As mentioned before, Ak Madrasa and H.Stephanos Church serve for cultural and social purposes are used by the Niğde Municipality. Located on Ak Medrese Avenue, these buildings contribute to the cultural significance of the site.

The new commercial city centre of Niğde has been developed on the main axis of the city that is located to the west of the Sungur Bey Mosque Market Area. Şadırvan Park, located on this axis, which is the most accessible open area in Niğde and is actively used day and night. Together with green areas on the pedestrian road connected to it, Şadırvan Park has social and recreational value.



Figure 3.85. Market area at night (Personal Archive)

In the historical city centre of Niğde, which suffers from the lack of qualified public open spaces, the Market area also has great potential to promote social interaction in the area. The fact that the ground of the Market area is completely coated with tarmac and the lack of street furniture such as trees, benches, trash cans causes the area to be functional only on market days while an undefined empty space that is used as car park other days. The insufficiency of street lights poses problems related with the infrastructure. The market area which cannot provide a safe night-time environment turns into a vacant area at night (Figure 3.85).

Although the vehicle traffic needs to be taken under control within the historic area, even heavy vehicles are allowed to access the market area. On market days, heavy vehicles park in empty spaces adjacent to monuments. The vibration they create spreads through the tarmac-covered streets to the entire area and physically damages every building but specially the monuments in the whole area. In addition, the traffic flow and parking problems in narrow streets adversely affect the pedestrian traffic. The electricity and telephone lines above ground creates visual pollution in narrow streets.



Figure 3.86. Access to Sungur Bey Mosque (Personal Archive)

Besides the unqualified pavement materials that destroy the physical character of the area, the elevation differences that occurred during the renewal or change of the street pavements also damage the physical integrity of the area. Access to Bedesten and

Sungur Bey Mosque is problematic since the ground level of these buildings are connected to street level via stairs (Figure 3.86).

After the determination of each time period, the main components of the urban form is analyzed and preserved traditional buildings are evaluated in the light of the Historic Area Assessment defined by English Heritage Guideline (2010). It is derived that the traditional buildings and historic areas in Sungur Bey Mosque Area mainly suffer from disintegration and demolition.

Arslan Sönmez (2016) identifies the changes of historic urban sites. Disintegrated open spaces is defined by the author as “*the incompatible areas within the historic fabric which create the fragmentation of historic and cultural significances.*” As the author mentions demolition “*is the most harmful formation which all the historic elements are disappeared for new functions or structures*”. Traditional buildings and historic areas lose their integrity with the contemporary contexts. After comprehending the changes in historic context, responses to the changes are explained by the author.

In Sungur Bey Mosque Market Area, among wide range of responses as urban conservation and landscape conservation approaches, “*rehabilitation*” is proposed for the market area turned into an urban void to regain its historical values and functions. After the restorations of the traditional buildings; “*adaptive reuse*” is planned to integrate the buildings into the contemporary urban dynamics. “*Recall*” is applied to refer to the traces of demolished traditional houses in pavement pattern. While Niğde Ömer Halisdemir University already has an important role in Sungur Bey Mosque Market Area, to “*inject*” a faculty of this university in the place of high rise buildings acts as a connector and integrate the values of the site.

All of those responses to the changes are demonstrated on a preliminary environmental design project to reintegrate the fragmented areas and traditional buildings of Sungur Bey Mosque Market Area in the following chapter.

CHAPTER 4

A PRELIMINARY ENVIRONMENTAL DESIGN PROJECT FOR REINTEGRATION OF SUNGUR BEY MOSQUE MARKET AREA TO THE CITY

Although it was an area that contribute to the city identity, occupied a space in urban memory and shaping people's lives since the 13th century, Sungur Bey Mosque Market Area has become an 'urban void' which has no function except for the days when it is used for bazaar, after the destruction of the traditional residential fabric in the 1960s.

The main design approach of the Sungur Bey Mosque Environmental Design Project is based on the re-establishment of the active use of the market area, which is surrounded by monumental and traditional residential tissue on the slopes of the archaeological site Alaaddin Hill within the urban protected area, while preserving its historical significance and function. In this context, it is aimed to create an integrated life scenario by considering the market area, monumental buildings around it and the historic residential tissue as a whole. It is planned to design a public open space with a green focus, creating multifunctional alternatives and accessible to the users of all ages and interests through the day and night.

As mentioned in Chapter 2, CABE (2006: 11) defines the objectives of urban design as "*character, continuity and enclosure, quality of public realm, ease of movement, legibility, adaptability and diversity*". In addition, sustainability and liveability should be key objectives in the design of the market space.

In the case studies considered, the market areas were rehabilitated by making improvements in street components such as street furniture, lighting and increasing green areas. However, it has been observed that human factor plays an important role in the sustainability of the area. Therefore, it is of great significance that local people

have information about the environment in which they populate and that it contributes to the development of the field by being aware of the value that the area carries.

One of the biggest problems of the market area is the presence of new high-rise buildings in the western periphery of the area. These unqualified new buildings, that cut the visual perception of the market area and weaken the physical connection of the traditional area with Cullaz Street and its surroundings, need to be demolished to preserve the identity of the city, its natural, historical and cultural heritage. However, because the lower floors of these high-rise buildings are used as for commercially while the upper floors serve for residential purpose, there are many stakeholders in the project area.

It will take a long time to ensure that the area is improved in a way that respects the interests of the stakeholders. In this process, there is a need for a pioneer stakeholder who can take responsibility for the formation of the space and manage the area by being aware of its value. For this reason, it is planned to demolish the highest buildings on the periphery of the area nearby Kığılı Mosque and construct a new structure in harmony with the traditional residential tissue of the city which will be allocated to the Faculty of Architecture of Niğde Ömer Halisdemir University (Figure 4.1).

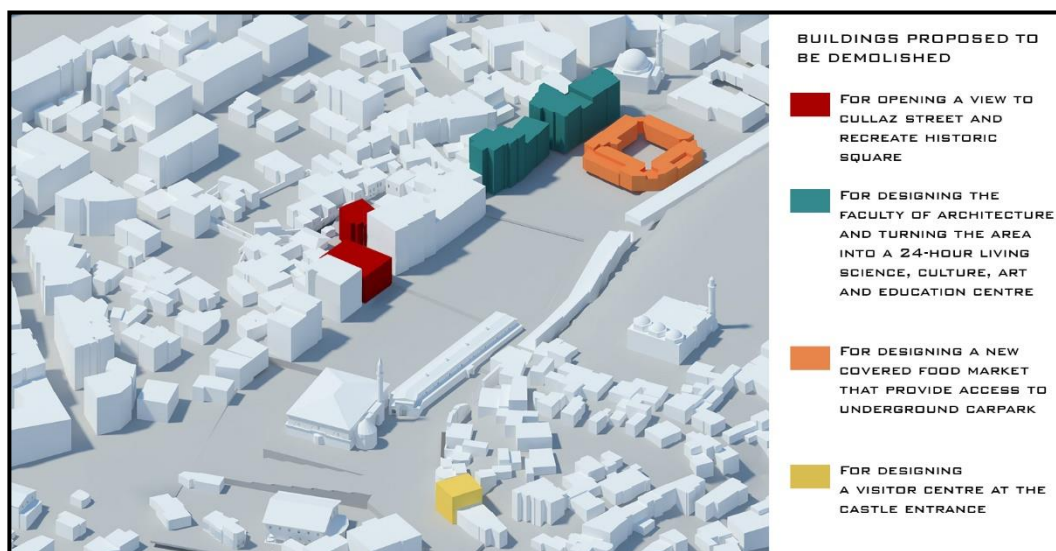


Figure 4.1. The proposed interventions to new buildings

The positioning of the Faculty of Architecture in this area is a tool in the design of ‘urban void’. It was incidentally developed that some traditional buildings in the historical city centre were allocated to Niğde Ömer Halisdemir University. As a result of long periods of inactivity after the restoration of the buildings in Cullaz Street, Göncü Manor has been transformed into a vocational training hotel where the university provides education.

Within the scope of Sungur Bey Mosque Environmental Design Project, it is a conscious approach to deal with this traditional residential tissue together with the market area and turn it into a 24-hour living science, culture, art and education centre. By observing different parts of a historic tissue, it is aimed to create an environment in which students of architecture will be fed from typological diversity and to ensure that students' interactions with the environment by taking active roles in the developmental process of the area would contribute positively to the area.

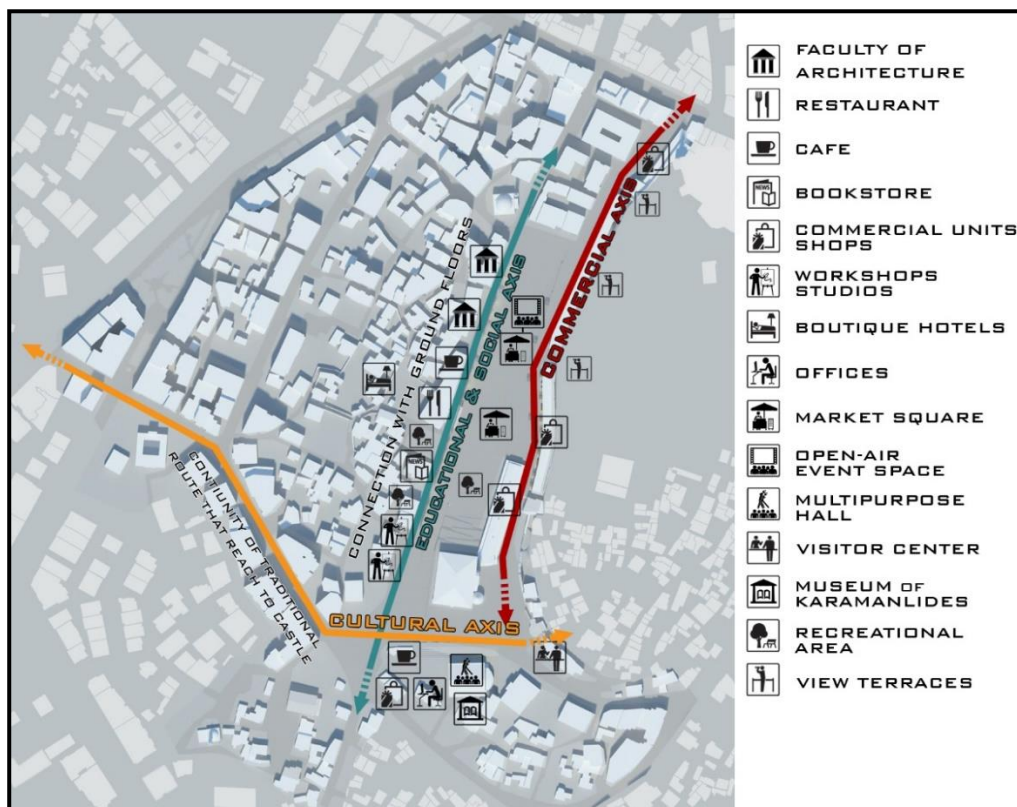


Figure 4.2. The proposed cultural, commercial, educational and social axes

Within the scope of the project, the axis on the Kulhan street which is formed by the Faculty of Architecture and high rise buildings that are expected to transform in time is identified as the educational and social axis (Figure 4.2). By examining the historic tissue of the city on this axis, demolition of a new building which is located on the area that was once used as a city square and re-establishment of the visual relationship between Cullaz Street and the Market area are aimed (Figure 4.1).

In this regard, it was decided to refunction the lower stories of the high rise buildings around the square as cafés and bookstores. It is planned that such uses would influence the square and revitalize the area. The lower stories of the high rise buildings on the part of the axis that stretches through Sungur Bey Mosque are considered to be transformed into various workshops which can be frequented by students and local people. Exhibition of the products that are yielded in the workshops in the Market area would contribute to the sustainability of the area.

Ak Medrese Avenue is a traditional route providing access to the castle area which contains historic buildings such as Sungur Bey Mosque, H. Prodomos Church, H. Stephanos Church and Ak Madrasa. This traditional route is identified as cultural axis within the scope of the project (Figure 4.2). Ak Madrasa, H. Stephanos Church and Resul Özkul's traditional houses have already been used as arts and cultural centres.

One of the aims of the project is to enhance the relationship between the H. Prodomos Church, which is an indicator of the cultural diversity of the city, and this cultural axis. In order to achieve this, existing support wall, which separates the building from its context due to level difference, are proposed to be removed. Furthermore, a cascaded link between the level of the avenue and the level of the church is created and it is planned to be fashioned with sitting units as a recreation area for people. This new function of the area is enriched with a single-storied café house to be built in the place of the transformer building that is located in the church yard.

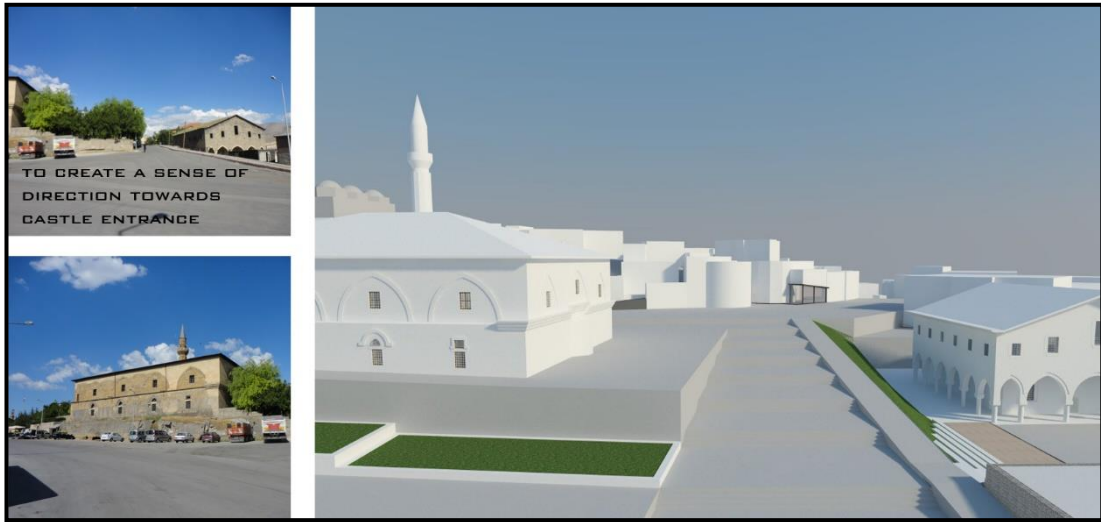


Figure 4.3. The proposed access to castle entrance

In order to ensure the continuity of use, the abandoned church is designed as a multi-functional hall for activities like concerts, conferences, public lectures and exhibitions, except for serving as a church on some special occasions. The historic building next to the church is proposed to be converted to a museum, where the existence and life of Karamanlides, who as the congregation of the church, lived in the city since the 14th century and enforced to leave in the 20th century. The traditional houses near the church are planned to be used as the administration buildings.

It is aimed that the visitors, who access to the site through the cultural axis or from the south would assemble in a public square from where the churches and Sungur Bey Mosque would be viewed all together. The visitors will then be directed to the castle area via the stairway, which extends from this spot to the castle entrance. A ramp, which reflects the old street tissue with its pavement will be added next to the stairway for handicapped visitors (Figure 4.3).

At the castle gate, visitors will be welcomed by a visitor centre, where they would be informed about the history of the city and important sights. In order to achieve this, the inappropriate new structure that has been built in the place of one of the towers at the castle entrance and incompatible with the conservation plan due to its scale and proportions, will be removed. The castle entrance, which will become undefined when

this structure will be removed, will gain meaning with the new visitor centre that will be compatible with the historic tissue and will not overshadow the panoramic view of the protected part of the castle walls and gate (Figure 4.1).

Considering the cultural axis within the urban scale, this axis, which ends at the focus of interest created by Sarihan, Disarı Mosque and Niğde Museum in the study area, should be extended towards Kadioğlu Street, the only place except for Cullaz Street, where the traditional buildings form a continuous façade, and towards the church, which is called Begüm Mosque at present. On the other hand, the axis, which ends at the visitor centre, would allow visitors to experience the historic tissue in the castle and access Alaaddin Mosque and Niğde Castle (Figure 4.4).

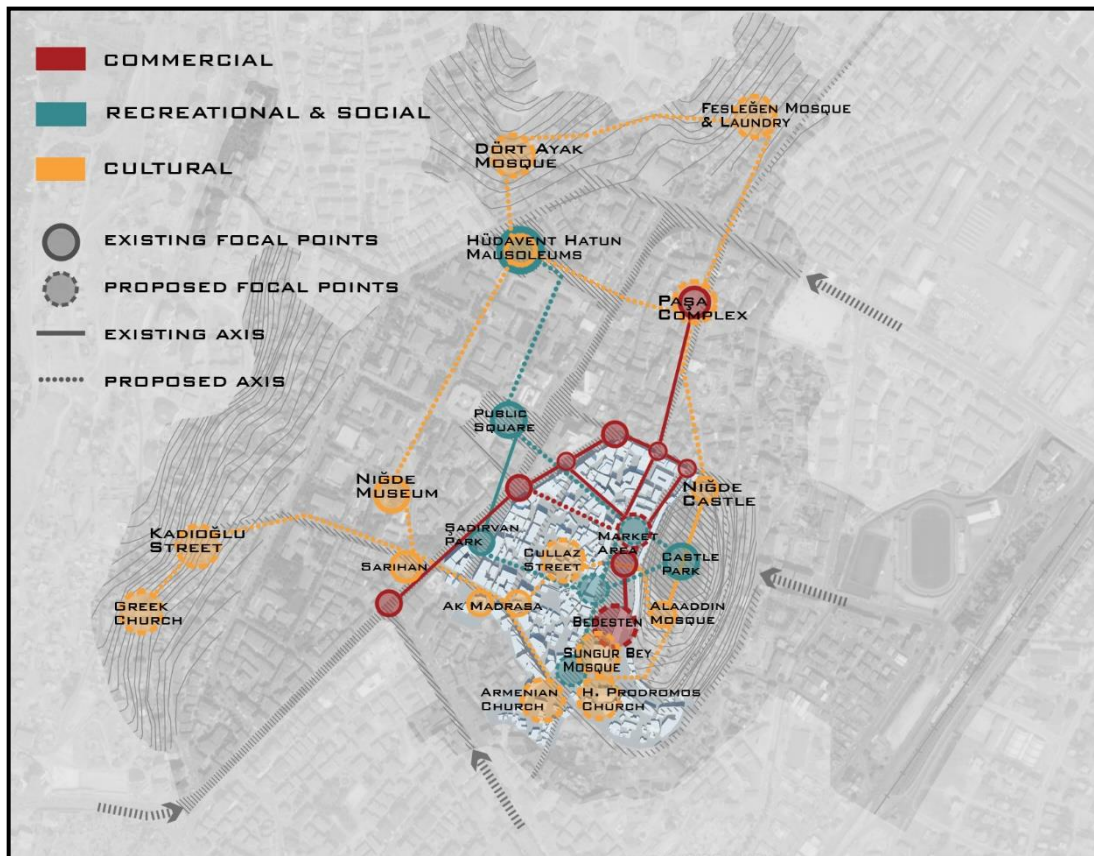


Figure 4.4. The existing and proposed cultural, commercial and social focal points

Although the castle area is not included within the scope of the project, the silhouette value it adds to Sungur Bey Mosque Market area with its monuments should be kept in mind. Besides, the castle park should be converted to a recreational area, which securely serves people every hour in the day. Within the scope of the project, it is aimed to build viewing platforms on the street and near the stairs heading from Alaaddin Mosque to the market area, and equip these areas with urban furniture such as street lamps, banks and signboards.



Figure 4.5. Facade arrangements of small shops

Kunt Street, which encircles the castle in the western side is defined as the commercial axis. The facades of the single storey buildings on the street will be improved in order to create the architectural integrity and to maintain commercial functions that serve the local people (Figure 4.5). The continuity of this commercial axis is supported with the Bedesten building. However, as a massive building, Bedesten should not serve for only one commercial function; instead the commercial diversity within the building should be established. For this reason, it is proposed that every three cells of Bedesten will be rented separately to be used for different commercial activities such as souvenirs store, jewellery shop or herbalist's shop. In fact, putting the three entrances

of the Bedesten into use would make positive influence on the interior circulation. In order to achieve this, current street level is proposed to be decreased to 2 m below to reach the original street level. By decreasing the street level, the relationship between Sungur Bey Mosque and its surrounding would also be improved. Removing the courtyard walls of Sungur Bey Mosque and changing the place of the ablution fountain would re-establish the association it had with Bedesten in the past (Figure 4.6). Also, the visual perception and integration of these buildings with the castle entrance area is strengthened.



Figure 4.6. The proposed relation between Sungur Bey Mosque and Bedesten

One of the most important factors affecting the design of the Faculty of Architecture is ensuring the interaction with the city by opening the design area to public use. In order to create a transparent social space that does not hinder pedestrian circulation, the existing street passage is not prevented within the faculty, and with respect to this situation mass disintegration is carried out in the design. The fact that the heights of the masses are kept limited and separated from each other by open areas and spread to the area in a horizontal plane is also a result of the search for not being disconnected from the historical texture and context of the city.

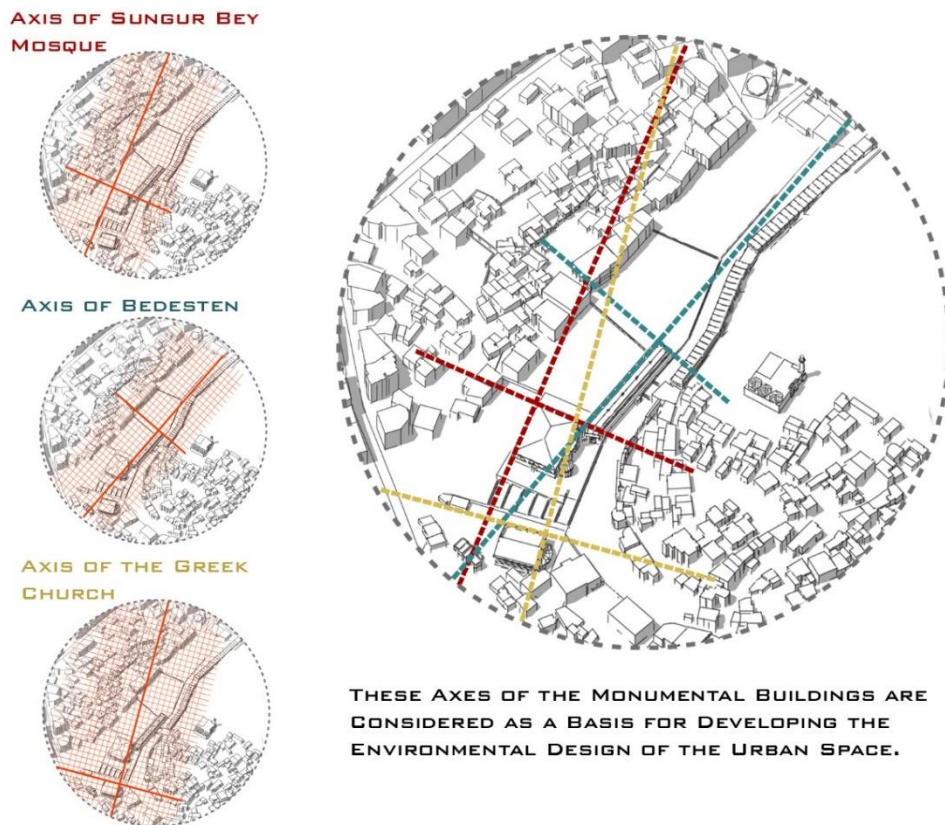


Figure 4.7. The axes which are the basis of the Sungur Bey Mosque Market Area EDP

In addition to adapting to the boundaries of the existing street tissue, the axes of the monumental buildings such as Sungur Bey Mosque, Bedesten and Greek Church are used as bases for the orientation of building units and the design of open spaces (Figure 4.7). To the north of the inner street of the faculty is a design studio, lecture rooms and a seminar room. The studios are located around the ground floor and a courtyard on the first floor. The courtyard of the studios is limited with a stone courtyard wall, as was the case with the traditional residential fabric, to create a special space for the students. On the other hand, it is aimed to establish a visual relationship with the street through the openings in the courtyard wall and to be more transparent than the traditional courtyard walls. Mass fragments are emphasized by studio units climbing onto the street above the courtyard wall. While a reference is made to the traditional

texture, it is also ensured that each studio receives light. It is planned to employ movable wooden panels around the studios and to adjust the desired light through these panels (Figure 4.8).



Figure 4.8. Design studios and reading hall

A library which would serve to local people is located to the south of the inner street of the faculty. There is a reading and study hall on the upper floor of the library, and it is connected to the education part where the studios are located with a bridge across the street. Academic staff rooms are located in the quieter section of the faculty extending towards Cullaz Street (Figure 4.9- Figure 4.10).

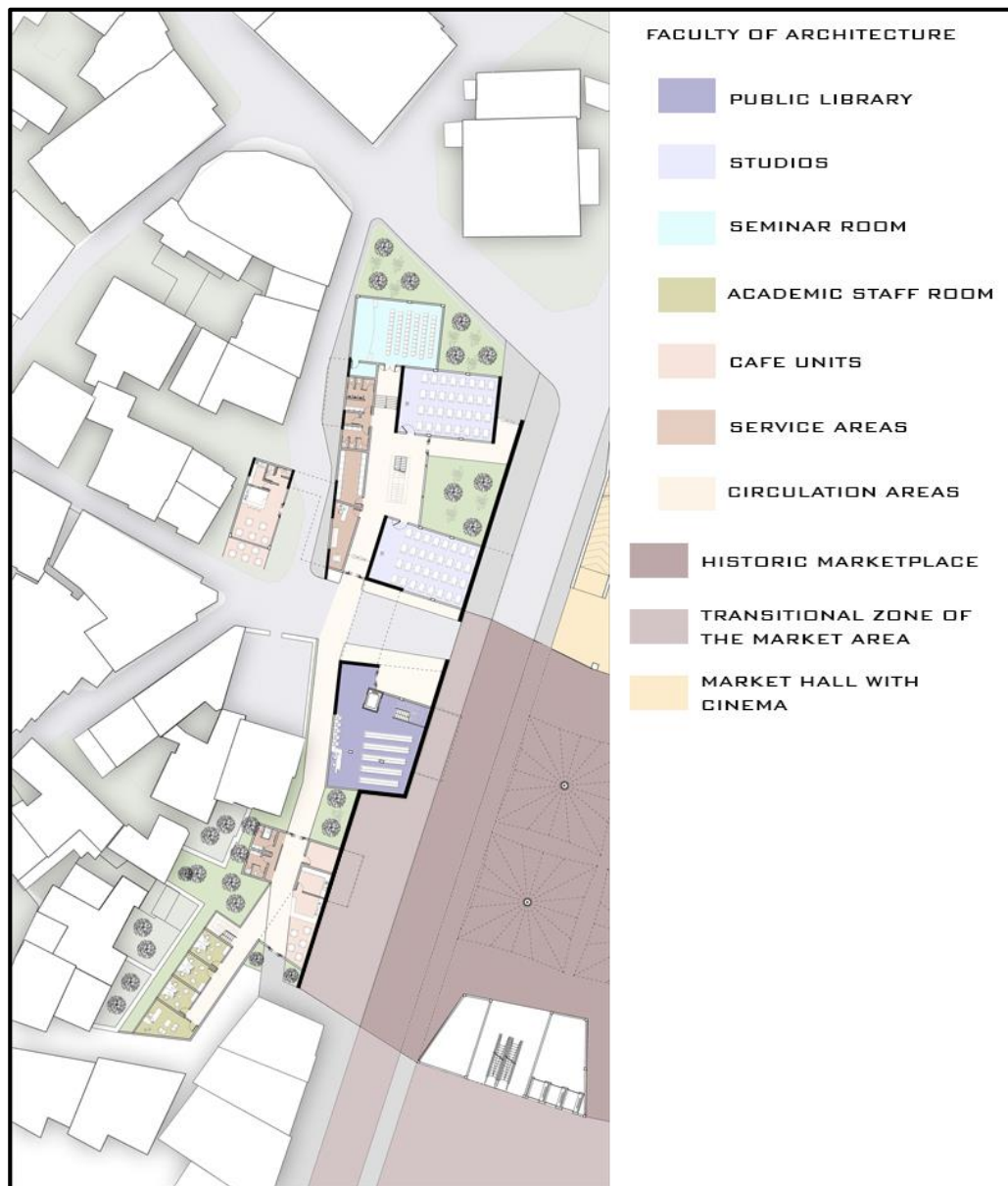


Figure 4.9. Ground floor plan of the faculty

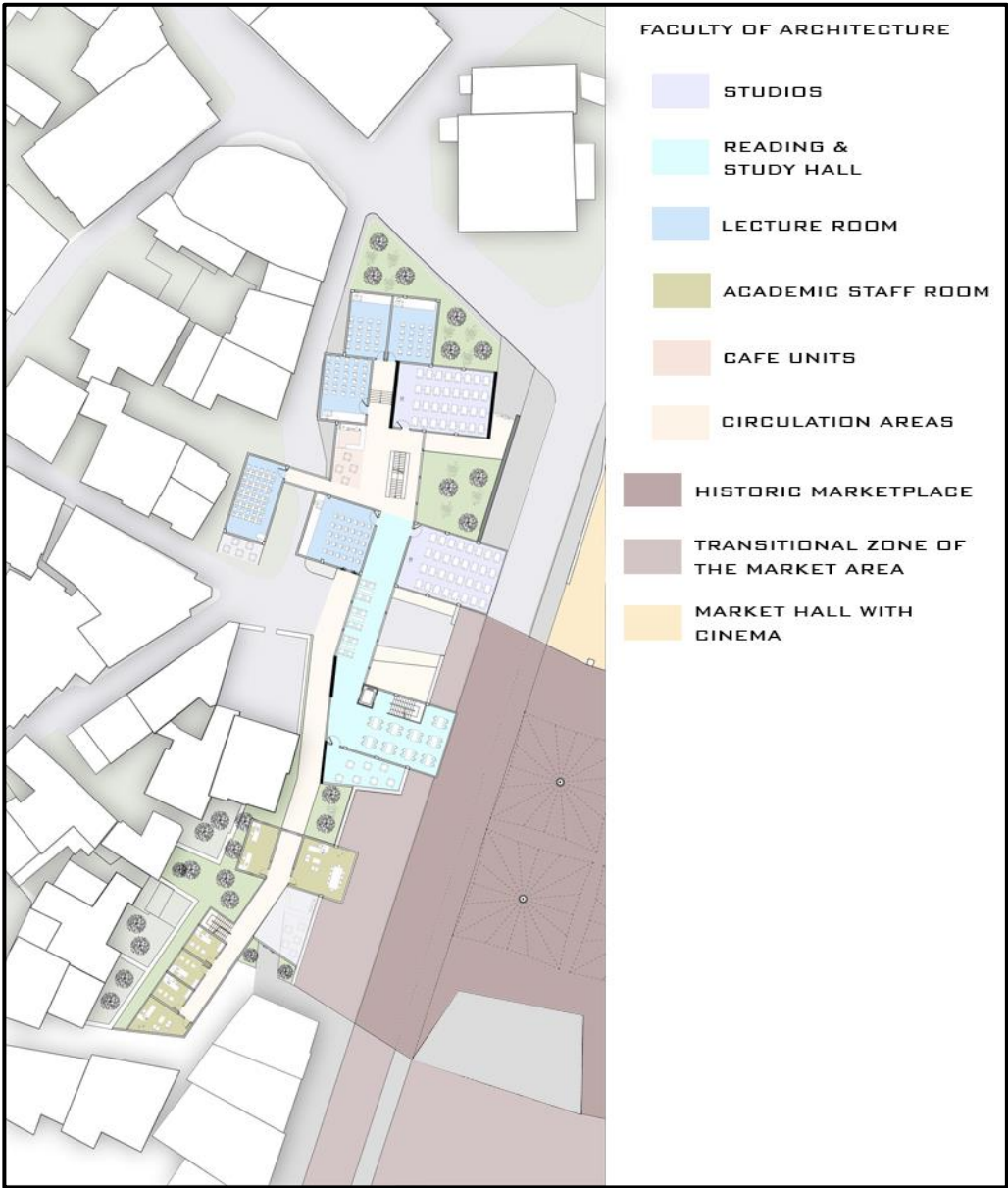


Figure 4.10. First floor plan of the faculty

As previously mentioned, the dimensions of the market area is reshaped in the 1960s by the collective destruction of the traditional buildings. The original dimensions of the historical marketplace and the knowledge of historical squares and routes can be obtained from the maps prepared by Güven Bilsel et al. in 1992. The traces of the old marketplace is planned to be used as open space element to recall the historic, economic and cultural values of the site. Therefore, the old marketplace with the other historical squares and routes are characterized by different pavement materials (Figure 4.11).

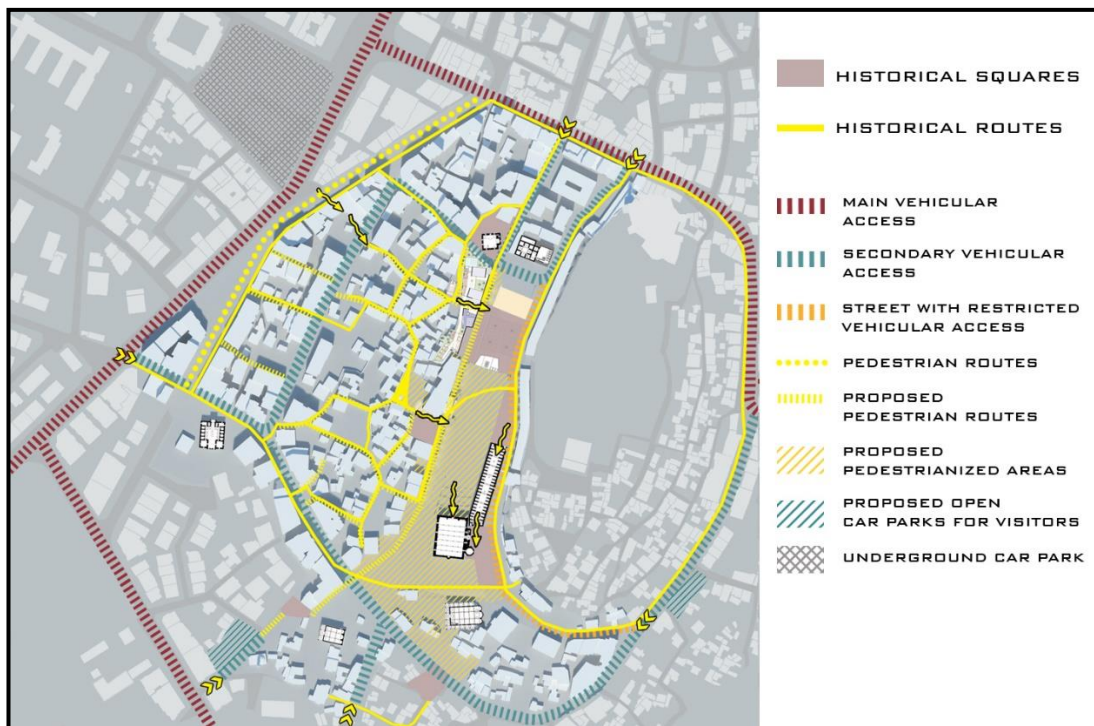


Figure 4.11. Historical squares, historical routes and access through Sungur Bey Mosque Market Area

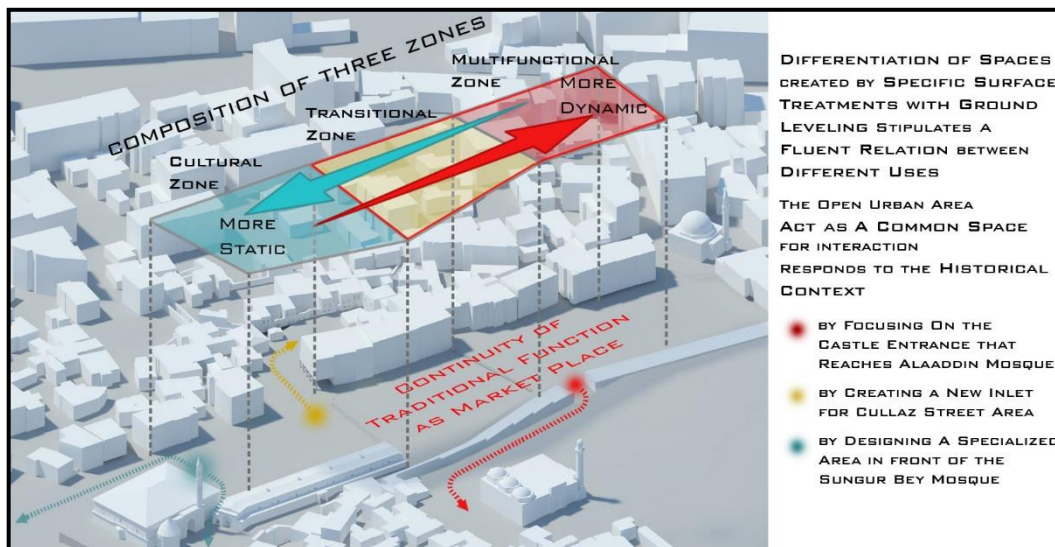


Figure 4.12. Market area composed of three zones

The continuity of traditional function of the marketplace is given importance and the market area is divided into three different zones in terms of their quality. The area of the old marketplace is defined as multifunctional zone (Figure 4.12). Due to its relationship with the proposed faculty building, this area is expected to be used more actively. Furthermore, four urban umbrellas that provide a flexible cover as multifunctional urban furniture are proposed to be installed at the dynamic part of the market area (Figure 4.13).

It is known that a covered market place is requested by the local people. A project which offers to shade a large part of the market area with roof panels is prepared. Since it gives damage to the silhouette of monumental buildings, it is rejected by NRC. The removal of the marketplace is still an issue that is being addressed. However, the loss of traditional use of the area leads to the loss of identity and meaning of the place. The urban umbrellas can be buried completely underground. By this way, installation of the umbrellas does not spoil the silhouette of the city, while it meets the demand of the local people. However, drilling research should be conducted to understand if the archaeological remains are found in the old marketplace.

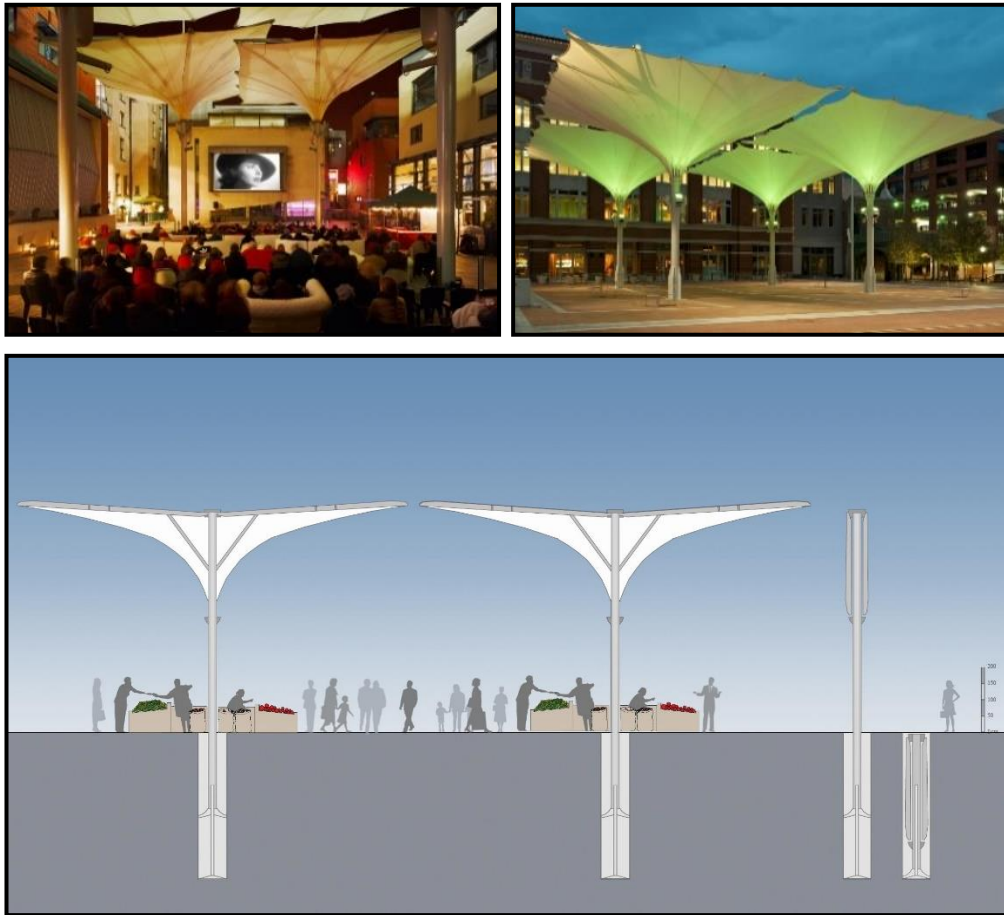


Figure 4.13. Urban umbrellas (drawing adapted from <https://www.sl-rasch.com/de/projekte/schlossplatz/>, photographs from Meeting House Square, Dublin, <http://www.reflectingcity.com>)

The existing cinema building which has lost its functionality is also planned to be demolished to design a new market hall with cinema units on the upper floors. Screening the films on the façade of this building the dynamic part of the market area can also host an open air cinema. To promote a variety of uses and to be adaptable to changing conditions are intended for this area.



Figure 4.14. The proposed access to Sungur Bey Mosque

It is aimed to create a quieter open space towards Sungur Bey Mosque. The physical and visual integration of Sungur Bey Mosque and the market area is proposed by removing the wall and staircases, and by designing a specialized area in front of the mosque (Figure 4.14). Finally, to improve pedestrian experience and safety urban furniture such as information panels, street lights, sitting units should be provided in the market area (Figure 4.15).



Figure 4.15. Information panels proposed for Sungur Bey Mosque Market Area

CHAPTER 5

CONCLUSION

Being on the main trade route, Niğde expands beyond the city walls with the thriving commercial activities after 13th century. The historic city continues to grow around the public square which is used as a market place near the castle entrance. This market area is surrounded by monumental buildings such as Sungur Bey Mosque, Bedesten, Çarşı Hamam, Greek and Armenian Churches that reveal the historical identity of the city. The area was also defined with the traditional residential buildings till 1960s, after the destruction of this traditional fabric it turned into an undefined open space. The current state of the area does not reflect the unique historical characteristics of the site. While attaining new uses and activities, maintaining the existing function of the market area is vital to preserving the historical continuity and identity of the city. Therefore, the problem of Sungur Bey Mosque Market Area as an ‘urban void’ is discussed in this thesis. Sungur Bey Mosque Market Area is chosen as a case study and a preliminary environmental design project is prepared for this area.

To develop an understanding of the character of the place, Sungur Bey Mosque Market Area require detailed analysis of current state of the historic core of Niğde under the headings of natural and topographical features, the slope of open areas, vehicular and pedestrian density, land use, open and build-up areas and number of storeys. After understanding general characteristics of the historic core, current state of Sungur Bey Mosque Market Area are analyzed under the headings of building category, structural system and construction material, building use, types of public open areas, pavement of public open areas, man-made elements of public open areas. By evaluating the values, problems and potentials of the area, Sungur Bey Mosque Market Area EDP proposal is determined.

While international charters, declarations and guidelines are utilized to investigate these values, problems and potentials, publications of institutions such as CABI (2006) and English Heritage (2010) are also used for understanding the current approaches towards conservation of historic open spaces on a global level. Especially focusing on revitalization of market areas, conservation and design approaches in historic open spaces are supported by the selected case studies including 'Reflecting City: Dublin' and 'The Grassmarket of Edinburgh'. In both case studies, market areas are designed to not only preserve the historic value of the places but also meet the needs of daily life

Sungur Bey Mosque Market Area EDP aims to reveal the historical identity of the city. In addition, it is planned to make the area sustainable and livable and to be used by different users in different time periods. It offers a number of recommendations to ensure the physical and visual integration of historical buildings. To demolish the highest buildings in the western periphery of the market area and to design a Faculty of Architecture in their place is the most important intervention that acts as a generator in the market area. A built environment with many monumental and traditional buildings will also make a great contribution to the reputation of the Faculty of Architecture. In addition, this project will provide an understanding of the importance and uniqueness of Sungur Bey Mosque. Conservation of the historic fabric in a holistic way and integration of new and traditional buildings through Sungur Bey Mosque Market Area EDP make the area a significant destination as a part of Cappadocia.

In further studies, the plans and strategies for Sungur Bey Mosque Market Area should be advanced with the cooperation of Municipality of Niğde, Niğde Ömer Halisdemir University and experts from different disciplines. All actions should be carried out with a logic that the inhabitants of the region and the students of the university play an active role in the conservation of the historic open space.

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APPENDICES

A. The chronological list of conservation decisions

Decision Date/ No	Institution	Sheet	Building Block/ Lot	Building Name/ Area-District	Decision Code ⁶¹
1961.08.05/ 42/1-9	HC			Niğde Castle	1.c.
1966.04.15/ 3090	HC			The shops next to city walls	3.c.
1969.04.13/ 4594	HC			The cells on the opposite of Sungur Bey Mosque	1.l.
1976.07.09/ A95	HC	33	356/ 1	The residential building of Resul Özkul	5.b. - 1.c.
1978.01.13/ A914	HC	32	369/ 20	Cullaz Fountain	1.c.
1978.07.15/ A-1207	HC			group of monumental buildings	1.c. - 8.a. ⁶²
1979.12.15/ A-2027	HC			group of monumental buildings	1.c.
1981.02.14/ A-2730	HC	32	353/ 1	Shops surrounding Sungur Bey Mosque	3.c.
1982.06.11/ A3648	HC	30	365/ 3	Kıgılı Mosque	4.s. - 5.c.
1984.01.13/ 109	HCC	17	199/ 4	Paşa Mosque	4.v.
1984.04.05/ 87	HCC	32	353/ 1	Sungur Bey Mosque	4.u.
1985.06.11/ 1140	HCC	32	353/ 1	Sungur Bey Mosque	4.j.
1986.03.07/ 2016	HCC	32	356/ 1	The residential building of Resul Özkul	1.e.
1986.05.16/ 2337	HCC	32	353/ 1	Sungur Bey Mosque	4.t.
1986.05.16/ 41	HCC			Near Saruhan	3.j. - 2.c.
1986.10.10/ 107	HCC			Fortification Wall Shops near Niğde Castle	4.t. 2.i.
1986.10.10/ 112	HCC	36	285/ 2	Ak Madrasa	4.t.

⁶¹ The decision code system developed by İlker Teker in his master thesis ‘*Re-reading of the Conservation Activities in the Historic City of Gaziantep in the 2000s Through Conservation Council Decisions*. 2013.’ is utilized for the classification of the council decisions. His decision code system is given at the end of the table.

⁶² Decisions related to designation of archaeological and urban sites (8a) and decisions related to NUDP and Conservation Development Plan (7a) are highlighted through the Table A.

1988.02.26/ 90	KoRC	32	353/ 1	Sungur Bey Mosque	1.f. - 4.gg.
1988.02.26/ 91	KoRC	18	237/ 17	Sıralı Mosque	4.cc.
1988.02.26/ 92	KoRC	36	285/ 2	Ak Madrasa	4.qq.
1988.02.26/ 93	KoRC	38	598/ 3	Saruhan	1.e.
1988.06.24/ 213	KoRC	36	285/ 1	Near Ak Madrasa	1.i.
1988.07.08/ 250	KoRC	32	353/ 1	Sungur Bey Mosque	4.qq.
1988.07.08/ 251	KoRC	36	285/ 2	Ak Madrasa	4.kk.
1988.09.30/ 276	KoRC	32	353/ 1	Sungur Bey Mosque	4.cc.
1988.09.30/ 277	KoRC	36	285/ 2	Ak Madrasa	4.t.
1988.09.30/ 278	KoRC	33	646/ 39	Armenian Churh	1.i.
1989.06.23/ 492	KoRC	33	289/ 31	The residential building of Abdülkadir Sarıgül	1.c. - 1.i.
			289/ 31	Greek Church	4.g.
1989.08.18/ 526	KoRC	33	289/ 31	The residential building of Abdülkadir Sarıgül	1.f.
1989.08.18/ 527	KoRC	18	237/ 17	Sıralı Mosque	1.c.
1989.09.15/ 549	KoRC	18	237/ 17	Sıralı Mosque	1.i.
1990.03.23/ 670	KoRC	45	410/ 2	Dışarı Mosque	4.s.
1990.08.24/ 810	KoRC	33	289/ 31	The residential building of Abdülkadir Sarıgül	4.gg.
1991.03.08/ 974	KoRC	16	196/ 47-48	Paşa Complex	1.i.
1991.04.26/ 1012	KoRC	33	646/ 39	Armenian Churh	4.gg.
1991.07.05/ 1074	KoRC			group of traditional buildings	1.c.
1991.10.10/ 1151	KoRC			group of traditional buildings	1.c. - 8.a.
1991.11.07/ 1170	KoRC	32	353/ 1	Sungur Bey Mosque	5.c.
1991.11.28/ 1194	KoRC	32	356/ 1	The residential building of Resul Özkul	4.ii. - 5.h.
1991.12.12/ 1202	KoRC	37	314/ 65	In the Yukarı Kayabaşı District	4.gg.
1992.01.02/ 1216	KoRC				8.a.

1992.01.02/ 1217	KoRC	37	314/ 65	In the Yukarı Kayabaşı District	4.gg.
1992.01.30/ 1226	KoRC	37	314/ 65	In the Yukarı Kayabaşı District	4.i.
1992.03.11/ 1264	KoRC	37	314/ 65	In the Yukarı Kayabaşı District	4.k.
1992.03.11/ 1265	KoRC	16	190/ 9	In the Yukarı Kayabaşı District	2.s.
1992.06.17/ 265	HCC				8.a.
1992.07.31/ 1309	KaRC				8.a.
1992.10.03/ 1346	KaRC	26	629	In the Castle Park	3.g.
1992.10.03/ 1347	KaRC	45	410/ 2	Dışarı Mosque	5.c.
1992.12.19/ 1386	KaRC				7.a.
1992.12.25/ 1391	KaRC				7.a.
1993.02.16/ 316	HCC				7.a.
1993.05.22/ 1467	KaRC	16	196/ 43	Near Paşa Complex	3.j.
1993.05.22/ 1468	KaRC	15	674/ 22-23	Near Paşa Complex	3.a.
1993.05.22/ 1469	KaRC				8.a.
1993.07.28/ 323	HCC				8.a.
1993.07.31/ 1529	KaRC			group of traditional buildings	1.c.
1993.09.17/ 1533	KaRC	33	294/ 2	Kible Mosque	2.a.
1993.09.17/ 1534	KaRC	17	200/ 21	In the Şah Süleyman District	1.e.
1993.09.17/ 1535	KaRC				8.a.
1993.09.17/ 1536	KaRC			group of traditional buildings	4.qq.
1993.10.09/ 1584	KaRC	10	219/ 5	Near Fesleğen Mosque	1.e.
1993.11.06/ 1622	KaRC			group of traditional buildings	2.s.
1993.12.24/ 1638	KaRC			group of traditional buildings	1.a.
1993.12.24/ 1639	KaRC	33	294/ 2	Kible Mosque	2.g. - 2.i.
1994.03.05/ 1701	KaRC				7.a.

1994.06.23/ 39	NRC	38	598/ 3	Saruhan	2.k. - 4.e.
1994.06.23/ 40	NRC	10	219/ 4	Near Fesleğen Mosque	2.g.
1994.10.07/ 49	NRC	10	219/ 4	Near Fesleğen Mosque	3.c.
1994.10.07/ 50	NRC	33	289/ 31	The residential building of Abdülkadir Sargül	1.e.
1994.10.07/ 51	NRC	49	679/ 40	Fountain	5.c.
1994.11.25/ 93	NRC	15	674/ 22-23	Near Paşa Complex	3.c.
1995.03.31/ 146	NRC	15	674/ 22-23	Near Paşa Complex	3.f.
1995.05.28/ 209	NRC	18	232/ 4	In the Sıralı District	1.e.
1995.05.28/ 210	NRC	17	200/ 21-53-63	In the Şah Süleyman District	4.k.
1995.05.28/ 211	NRC	33	289/ 27-42-41-24	Near Greek Church	3.c.
1995.08.19/ 276	NRC	27	270/ 4	In the 3rd Degree Archaeological Site	4.ii.
1995.08.19/ 277	NRC	33	294/ 2	Near Kible Mosque	3.f.
1995.09.22/ 300	NRC	17	199/ 4	Paşa Mosque	4.t.
1995.10.27/ 323	NRC	17	205/ 7	In the Esenbey District	1.e.
1995.10.27/ 324	NRC	50 *24M4	194/ 27 *1554/ 1763	In the Şahinalı District	5.k. - 5.n.
1995.12.15/ 370	NRC	33	294/ 2	Kible Mosque	4.s.
1996.01.12/ 381	NRC	17	200/ 21-53-63	In the Şah Süleyman District	1.a.
1996.01.12/ 382	NRC	10	219/ 5	Near Fesleğen Mosque	4.s.
1996.03.16/ 419	NRC	17	200/ 21-53-63	In the Şah Süleyman District	1.i.
1996.03.16/ 420	NRC	55	174/ 32	In the Yenice District	1.e.
1996.03.16/ 421	NRC	33	289/ 24-27-41-42	Near Greek Church	3.c.
1996.07.13/ 512	NRC	17	200/ 21-53-63	In the Şah Süleyman District	3.a.
1996.09.20/ 523	NRC		201/ 10-16, 204/ 1, 577/ 1, 326/ 25, 389/ 11	group of traditional buildings	1.a.

⁶³ * These building blocks and lots are rearranged by the municipality.

1996.09.20/ 524	NRC	55	174/ 35	In the Yenice District	2.a.
1996/ 845**64	CC	17	205/ 7	In the Esenbey District	1.g.**
1997.06.15/ 669	NRC	17	205/ 13	In the Esenbey District	1.g.
1997.07.19/ 692	NRC	32	373/ 4	In the Sungur District	1.g. - 4.hh.
1997.07.19/ 693	NRC	33	357/ 19	In the Sungur District	1.e.
1997.07.19/ 694	NRC	16	196/ 47	Paşa Han	2.k.
1997.07.19/ 695	NRC	33	288/ 35	In the Eskisaray District	3.f.
1997.07.19/ 696	NRC	33	297/ 10	In the Eskisaray District	3.l.
1997.07.19/ 700	NRC	17	205/ 7	In the Esenbey District	2.s.
1997.07.19/ 701	NRC	55	174/ 35	In the Yenice District	2.a.
1997.09.28/ 740	NRC	36	285/ 2	Ak Madrasa	4.kk.
1997.09.28/ 741	NRC	55	174/ 35	In the Yenice District	2.g. - 3.c.
1998.01.24/ 761	NRC	36	285/ 2	Ak Madrasa	4.k.
1998.06.09/ 853	NRC		201/ 10-16, 577/ 1, 326/ 25, 389/ 11 204/ 1**	group of traditional buildings	1.e. - 1.i. 1.g.**
1998.06.09/ 855	NRC			group of traditional buildings	1.e. - 2.s.
1998.10.04/ 947	NRC	37	328/ 8	In the Aşağı Kayabaşı District	1.e.
1998.10.04/ 948	NRC	30	365/ 3	Kıgılı Mosque	4.kk.
1998.10.04/ 949	NRC	55	174/ 35	In the Yenice District	3.j.
1998.12.19/ 968	NRC	32	622/ 44-72	In the Market Area	3.c.
1998.12.19/ 969	NRC	40	389/ 11	In the Aşağı Kayabaşı District	1.e.
1999.03.13/ 997	NRC	15	674/ 22-23	Near Paşa Complex	3.c.
1999.03.13/ 998	NRC	32	622/ 44-72	In the Market Area	3.f.
1999.03.13/ 999	NRC	16	196/ 43	Near Paşa Complex	4.gg.

⁶⁴ ** These decisions related to abolition of registration status are taken by the Constitutional Court of the Republic of Turkey.

1999.05.15/ 1042	NRC	32	353/ 1	Sungur Bey Mosque	6.b.
1999.05.15/ 1043	NRC	53	169/ 32	Fountain	4.gg.
1999.05.15/ 1044	NRC	33	289/ 31	The residential building of Abdülkadir Sarigül	4.kk.
1999.05.15/ 1045	NRC	15	674/ 22-23	Near Paşa Complex	3.f.
1999.07.03/ 1061	NRC	16	196/ 43	Near Paşa Complex	3.j.
1999.09.30/ 1113	NRC	32	356/ 1	The residential building of Resul Özkul	4.k.
1999.09.30/ 1114	NRC	16	196/ 43	Near Paşa Complex	4.u.
1999.09.30/ 1119	NRC	33	287/ 10-38	In the Eskisaray District	2.h.
1999.11.13/ 1141	NRC	16	196/ 43	Near Paşa Complex	4.i.
1999.11.13/ 1143	NRC	32	356/ 1	The residential building of Resul Özkul	5.k. - 5.n. - 4.z.
1999/ 1999**	CC	37	328/ 8	In the Aşağı Kayabaşı District	1.g.** - 4.hh.
2000.03.23/ 1188	NRC	55	174/ 35	In the Yenice District	3.f.
2000.03.23/ 1195	NRC	32	356/ 1	The residential building of Resul Özkul	4.x.
2000.03.23/ 1196	NRC	16	198/ 10	In the Esenbey District	2.s.
2000.03.23/ 1197	NRC	16	196/ 43	Near Paşa Complex	4.k.
2000.04.15/ 1253	NRC				7.a.
2000.04.15/ 1255	NRC	18	231/ 24	Near Torbalı Mosque	3.j.
2000.05.28/ 1259	NRC				7.a.
2000.05.28/ 1260	NRC	33	289/ 30	Greek Churh	4.y. - 4.ll. - 6.b.
2000.06.16/ 1278	NRC	16	197/ 16	Esenbey Mausoleum	5.j. - 1.i. - 4.t.
2000.06.16/ 1279	NRC	56	164/ 18	Öğretmenevi	3.f.
2000.06.16/ 1280	NRC	26	264/ 14	Near Kesikbaş Mosque	3.c.
2000.06.16/ 1281	NRC	18	231/ 24	Near Torbalı Mosque	3.f.
2000.07.13/ 1305	NRC				7.a.
2000.09.17/ 1344	NRC	29	629/ 20	Niğde Castle	4.gg.

2000.09.17/ 1349	NRC	37	328/ 8	In the Aşağı Kayabaşı District	2.h.
2000.09.17/ 1352	NRC	17	199/ 4	Paşa Mosque	4.b.
2000.10.20/ 1365	NRC	17	199/ 4	Paşa Mosque	4.kk.
2000.12.09/ 1397	NRC	32	356/ 1	The residential building of Resul Özkul	4.m.
2000.12.09/ 1398	NRC	33	287/ 10-38	In the Eskisaray District	3.c.
2001.02.09/ 1434	NRC	45	410/ 2	Dışarı Mosque	4.kk.
2001.05.11/ 1510	NRC	33	287/ 10-38	In the Eskisaray District	3.f.
2001.08.08/ 1558	NRC	26	629	Tea House on Alaaddin Hill	2.k.
2001.10.06/ 1641	NRC	32	622/ 19/72	Bedesten	4.t.
2001.10.06/ 1642	NRC	17	199/ 4	Paşa Mosque	4.a.
2001.10.06/ 1643	NRC	29	634/ 39	Alaaddin Mosque	6.f.
2001.11.09/ 1690	NRC	32	622/ 19/72	Bedesten	4.v.
2002.03.03/ 1751	NRC	26	264/ 12	Kesikbaş Mosque	1.i.
2002.04.05/ 1799	NRC	33	292/ 90	In the Eskisaray District	5.j. - 4.ii.
2002.06.21/ 1865	NRC	32	357/ 22	In the Sungur District	3.j.
2002.06.21/ 1866	NRC	16	198/ 10	In the Esenbey District	2.g.
2002.06.21/ 1866	NRC	16	198/ 11-12-13	In the Esenbey District	2.g.
2002.06.21/ 1883	NRC	16	198/ 11-12-14	In the Esenbey District	3.a.
2002.08.05/ 1932	NRC	33	289/ 30	Greek Churh	5.d.
2002.08.05/ 1933	NRC	32	357/ 22	In the Sungur District	3.j.
2002.10.04/ 1993	NRC	16	197/ 16	Esenbey Mausoleum	2.i.
2002.11.01/ 2028	NRC	27	254/ 23	In the 3rd Degree Archaeological Site	3.f.
2002.11.01/ 2030	NRC	32	357/ 22	In the Sungur District	3.j.
2002.11.01/ 2035	NRC	33	646	Kilise Street	1.j.
2003.01.28/ 2119	NRC	16	197/ 16	Esenbey Mausoleum	2.i.

2003.02.26/ 2130	NRC	17	200/ 42	In the Şah Süleyman District	4.t. - 4.gg.
2003.02.26/ 2131	NRC	17	199/ 4	Paşa Mosque	4.x.
2003.02.26/ 2132	NRC	26	264/ 12	Near Kesikbaş Mosque	5.t.
2003.02.26/ 2133	NRC	131	558/ 21	In the 3rd Degree Archaeological Site	2.a.
2003.03.21/ 2183	NRC	16	198/ 11-12-14	In the Esenbey District	2.g. - 3.c.
2003.03.21/ 2185	NRC	38	598/ 3	Saruhan	4.kk.
2003.05.16/ 2225	NRC	38	598/ 3	Saruhan	4.k.
2003.07.21/ 2294	NRC	38	598/ 3	Saruhan	4.t.
2003.07.21/ 2297	NRC	37	621/ 6	Aşağı Kayabaşı Mosque	4.t.
2003.08.29/ 2364	NRC	38	598/ 3	Saruhan	4.r.
2003.10.22/ 2427	NRC	33	289/ 30	Greek Churh	5.c.
2003.12.05/ 2473	NRC	38	598/ 3	Saruhan	4.m.
2004.01.23/ 2536	NRC	29	633/ 104-105-106	Shops in the Market Area	2.g.
2004.02.27/ 2566	NRC	38	598/ 3	Saruhan	4.m.
2004.04.16/ 2624	NRC	27	253/ 8	In the 3rd Degree Archaeological Site	5.k. - 5.n.
2004.06.16/ 2641	NRC	29	633/ 107	The shop in the Market Area	3.j.
2004.06.16/ 2648	NRC	30	605/ 68	In the Balhasan District	3.f.
2004.07.01/ 2687	NRC	56	164/ 40	Öğretmenevi	4.f.
2004.07.01/ 2691	NRC	29	629/ 20	Niğde Castle	2.q.
2004.07.01/ 2693	NRC	*20IV	*157/ 24	In the Efendibey District	4.k.
2004.08.18/ 8	NRC	27	253/ 8	In the 3rd Degree Archaeological Site	4.kk.
2004.10.01/ 4	NRC	29	387/ 1	Rahmaniye Mosque	4.dd.
2004.10.01/ 72	NRC	30	605/ 8-9-63	In the Balhasan District	2.g.
2004.10.01/ 74	NRC	29	633/ 107	The shop in the Market Area	3.o.
2004.10.01/ 77	NRC	37	390/ 1	In the Aşağı Kayabaşı District	5.k. - 5.n.

2004.10.21/ 108	NRC	29	629/ 62	The shop near Niğde Castle	3.n.
2004.10.21/ 112	NRC	29	387/ 1	Rahmaniye Mosque	4.v.
2004.10.21/ 113	NRC	45	410/ 2	Dışarı Mosque	4.kk.
2004.10.21/ 114	NRC	17	199/ 4	Paşa Mosque	4.kk.
2004.10.21/ 115	NRC	54	185/ 1	Dört Ayak Mosque	6.e.
2004.10.21/ 116	NRC	29	634/ 39	Alaaddin Mosque	4.x. - 4.İl.
2004.10.21/ 117	NRC	32	368/ 2	Darülzikir Mescidi	6.e.
2005.04.15/ 197	NRC	32	622/ 19/72	Bedesten	4.İ.
2005.04.15/ 199	NRC	*19LII	*292/ 122	In the Eskisaray District	3.j.
2005.04.15/ 203	NRC	32	353/ 1	Sungur Bey Mosque	4.a. - 4.gg.
2005.05.05/ 231	NRC	32	357/ 17/21 386/ 10, 314/ 43-65	Cullaz Street Rehabilitation	2.İ.
2005.06.03/ 291	NRC	29	629/ 20	Niğde Castle	4.a.
2005.07.04/ 313	NRC	29	629/ 20	Niğde Castle	4.a.
2005.07.04/ 315	NRC	32	353/ 1	Sungur Bey Mosque	6.f.
2005.07.04/ 316	NRC	29	629/ 62	The shop next to Niğde Castle	3.j.
2005.08.26/ 376	NRC	29	629/ 20	Niğde Castle	4.k. - 4.gg.
2005.08.26/ 377	NRC	*19LII	*292/ 122	In the Eskisaray District	3.f.
2005.09.16/ 421	NRC	36	285/ 1	Near Ak Madrasa	4.İİ.
2005.09.16/ 422	NRC	26	629	Tea House on Alaaddin Hill	3.x.
2005.09.16/ 429	NRC	29	629/ 20	Niğde Castle-Citadel	4.k.
2005.11.18/ 503	NRC			Hacı Hafız Üçler, Cullaz, Koçer Streets	1.İ.
2005.11.18/ 508	NRC	*19LII	*376/ 6-7	On the opposite of Ak Madrasa	3.j.
2005.12.14/ 514	NRC	34	258/ 2	Near Ak Madrasa	4.kk.
2005.12.14/ 515	NRC	38	598/ 38	Near Saruhan	3.j.

2005.12.15/ 545	NRC		581/ 8-10	Near Kemali Ümmü Mausoleum	3.c.
2005.12.16/ 558	NRC			Niğde Castle-Fortification Wall	4.k.
2006.03.10/ 624	NRC	*19LII	*376/ 6-7	On the opposite of Ak Madrasa	3.f.
2006.04.20/ 629	NRC	*19MI	*269/ 11	In the 3rd Degree Archaeological Site	4.gg.
2006.04.20/ 632	NRC	*19LII	*376/ 6-7	On the opposite of Ak Madrasa	3.k.
2006.04.20/ 633	NRC		358/ 26	In the Balhasan District	3.j.
2006.04.20/ 634	NRC	72	132/ 1	Railway Station	4.s.
2006.04.20/ 636	NRC	33	296/ 30	In the Eskisaray District	4.s.
2006.04.20/ 637	NRC	32	353/ 1	Sungur Bey Mosque	4.bb.
2006.05.12/ 700	NRC	29	634/ 39	Alaaddin Mosque	4.a.
2006.06.09/ 714	NRC	29	629/ 20	Niğde Castle	4.u.
2006.06.09/ 715	NRC	29	634/ 39	Alaaddin Mosque	4.gg.
2006.06.09/ 716	NRC	29	387/ 1	Rahmaniye Mosque	4.t.
2006.06.09/ 717	NRC	34	258/ 2	Near Ak Madrasa	4.kk. - 5.n.
2006.06.09/ 720	NRC	38	598/ 35	Near Saruhan	3.c. - 3.f.
2006.07.04/ 749	NRC	29	629/ 20	Niğde Castle	4.m.
2006.07.04/ 750	NRC	32	356/ 1	The residential building of Resul Özkul	4.x. - 4.ll.
2006.07.04/ 751	NRC		329/ 2-3	The residential building of Hasan Kulu	1.c.
2006.07.04/ 754	NRC	56	164/ 35	Hüdavent Hatun Mausoleum	4.j.
2006.07.04/ 755	NRC	32	353/ 1	Sungur Bey Mosque	4.a.
2006.07.04/ 756	NRC	56	164/ 35	Hüdavent Hatun Mausoleum	4.j.
2006.07.28/ 805	NRC	30	605/ 3	In the Balhasan District	3.j.
2006.07.28/ 808	NRC	32	353/ 1	Sungur Bey Mosque	4.i. - 4.l.
2006.07.28/ 809	NRC		358/ 26	In the Balhasan District	3.f.
2006.09.22/ 857	NRC	29	629/ 20	Niğde Castle	4.n.

2006.10.18/ 880	NRC	29	629/ 20	Niğde Castle	4.m.
2006.10.18/ 882	NRC	72	132/ 1	Railway Station	1.c. - 2.a.
2007.03.30/ 1107	NRC	32	356/ 1	The residential building of Resul Özkul	4.c.
2007.03.30/ 1108	NRC	*20LIII	*2588/ 10	In the Yenice District	3.c.
2007.04.13/ 1120	NRC	36	285/ 1	Near Ak Madrasa	6.b.
2007.04.13/ 1123	NRC	29	634/ 39	Alaaddin Mosque	4.k.
2007.04.13/ 1123	NRC	29	634/ 39	Alaaddin Mosque	4.k.
2007.04.13/ 1129	NRC	36	285/ 1	Near Ak Madrasa	4.qq.
2007.05.22/ 1167	NRC	29	629/ 20	Niğde Castle	4.x.
2007.06.22/ 1190	NRC	32	357/ 9-17-18-19-20-21-25 368/ 10, 369/ 20, 374/ 3	Cullaz Street Rehabilitation	4.i. - 6.b.
2007.07.19/ 1248	NRC	32	356/ 1	The residential building of Resul Özkul	2.k.
2007.07.19/ 1249	NRC	*20LIII	*2588/ 10	In the Yenice District	3.f.
2007.08.28/ 1266	NRC	32	357/ 9-17-18-19-20-21-25 368/ 10, 369/ 20, 374/ 3	Cullaz Street Rehabilitation	4.gg.
2007.09.21/ 1324	NRC	33	294/ 2	Kible Mosque	4.gg.
2007.09.21/ 1333	NRC	29	634/ 39	Alaaddin Mosque	4.m.
2007.11.09/ 1378	NRC	32	357/ 9-17-18-19-20-21-25 368/ 10, 369/ 20, 374/ 3	Cullaz Street Rehabilitation	4.k.
2008.01.25/ 1507	NRC	*19LII	*372/ 1-2	In the Sungur District	2.s.
2008.01.25/ 1509	NRC	18	237/ 17	Sıralı Mosque	4.w. - 2.i.
2008.01.25/ 1510	NRC	30	365/ 3	Kıgılı Mosque	4.j.
2008.02.29/ 1537	NRC	*20LIII	*184/ 26	In the Yenice District	2.h.
2008.02.29/ 1538	NRC	28	272/ 18	In the 3rd Degree Archaeological Site	4.kk. - 5.n.
2008.02.29/ 1539	NRC	30	365/ 3	Kıgılı Mosque	4.i.
2008.02.29/ 1540	NRC	18	237/ 17	Sıralı Mosque	4.i.

2008.02.29/ 1541	NRC	56	164/ 35	Hüdavent Hatun Mausoleum	4.i.
2008.02.29/ 1542	NRC	56	164/ 36	Gündoğdu Mausoleum	4.i.
2008.04.03/ 1546	NRC	23	258/ 1	Afife Hanım Mosque	4.j.
2008.04.03/ 1547	NRC	56	164/ 36	Gündoğdu Mausoleum	4.k.
2008.04.03/ 1548	NRC	56	164/ 35	Hüdavent Hatun Mausoleum	4.k.
2008.04.03/ 1549	NRC	30	365/ 3	Kıgılı Mosque	4.l.
2008.04.03/ 1550	NRC	18	237/ 17	Sıralı Mosque	4.i.
2008.04.03/ 1551	NRC	36	285/ 2	Ak Madrasa	4.v.
2008.05.22/ 1575	NRC			Market Area	3.x.
2008.05.22/ 1576	NRC			In the 1st Degree Archaeological Site	3.j.
2008.05.22/ 1577	NRC	30	365/ 3	Kıgılı Mosque	4.k.
2008.05.22/ 1578	NRC	18	237/ 17	Sıralı Mosque	4.l.
2008.06.13/ 1711	NRC	18	237/ 17	Sıralı Mosque	4.l.
2008.07.04/ 1734	NRC	18	237/ 17	Sıralı Mosque	4.k.
2008.07.04/ 1736	NRC	32	353/ 1	Sungur Bey Mosque	4.a.
2008.09.11/ 1805	NRC	*20LIII	*184/ 26	In the Yenice District	3.j.
2008.11.07/ 1945	NRC	*19LII	*292/ 81-82	In the Eskisaray District	3.x.
2008.11.07/ 1946	NRC	*20LIII	*184/ 26	in the Yenice District	3.j.
2008.12.19/ 1985	NRC	32	357/ 24	Cullaz Street Rehabilitation	4.i.
2008.12.19/ 1986	NRC	32	357/ 25	Cullaz Street Rehabilitation	4.i.
2008.12.19/ 1993	NRC	32	357/ 9	Cullaz Street Rehabilitation	4.i.
2008.12.19/ 1994	NRC	32	357/ 22	Cullaz Street Rehabilitation	4.i.
2009.02.13/ 2058	NRC	33	289/ 33	Armenian Church	4.f.
2009.02.13/ 2060	NRC	56	164/ 50	Near Öğretmenevi	3.c.
2009.02.13/ 2067	NRC	36	285/ 2	Ak Madrasa	4.w.

2009.02.13/ 2068	NRC	56	164/ 36	Gündoğdu Mausoleum	4.n.
2009.02.13/ 2069	NRC	56	164/ 35	Hüdavent Hatun Mausoleum	4.n.
2009.02.13/ 2075	NRC	32	353/ 1	Sungur Bey Mosque	4.l.
2009.03.12/ 2084	NRC	*20LIII	*184/ 26	in the Yenice District	3.j.
2009.03.12/ 2085	NRC	23	258/ 1	Afife Hanım Mosque	4.i.
2009.03.12/ 2086	NRC	56	164/ 50	Near Öğretmenevi	3.f.
2009.03.12/ 2087	NRC	33	289/ 30	Greek Churh	2.s.
2009.03.13/ 2102	NRC	28	272/ 18	In the 3rd Degree Archaeological Site	5.t.
2009.05.15/ 2117	NRC	26	265/ 1	Eskiciler Masjid	1.l.
2009.05.15/ 2119	NRC	*19LII	*292/ 2	Şeyh Bahaddin-i Veli Hazretleri	1.d.
2009.05.15/ 2124	NRC	32	357/ 9	Cullaz Street Rehabilitation	4.gg.
2009.05.15/ 2125	NRC	32	357/ 24	Cullaz Street Rehabilitation	4.k.
2009.05.15/ 2126	NRC	32	357/ 25	Cullaz Street Rehabilitation	4.l.
2009.06.05/ 2172	NRC	1	218/ 22	Fesleğen Çamaşırhanesi	1.c.
2009.06.05/ 2173	NRC	33	292/ 90	In the Eskisaray District	5.j. - 4.ii.
2009.07.02/ 2181	NRC	*19LII	*2458/ 1	In the Sungur District	2.a.
2009.07.02/ 2185	NRC	33	289/ 30	Greek Churh	4.f.
2009.07.02/ 2186	NRC	38	598/ 35	Near Saruhan	3.c.
2009.07.02/ 2187	NRC	36	285/ 2	Ak Madrasa	4.w.
2009.07.02/ 2193	NRC	*19LII	*292/ 81-82	In the Eskisaray District	2.h.
2009.07.31/ 2247	NRC	32	357/ 9	Cullaz Street Rehabilitation	4.i.
2009.07.31/ 2250	NRC	32	357/ 25	Cullaz Street Rehabilitation	4.m.
2009.07.31/ 2251	NRC	32	357/ 25	Cullaz Street Rehabilitation	4.m.
2009.07.31/ 2252	NRC	38	598/ 35	Near Saruhan	3.f.
2009.10.08/ 2301	NRC	33	646/ 39	Armenian Churh	4.bb.

2009.10.09/ 2333	NRC	*19MI	*296/ 11	In the Eskisaray District	4.gg.
2009.11.13/ 2373	NRC	26	264/ 11	Near Kesikbaş Mosque	5.a.
2009.11.13/ 2386	NRC			Market Area	6.b.
2009.12.11/ 2418	NRC	72	132/ 1	Railway Station	4.a.
2009.12.11/ 2426	NRC	*20LIII	*184/ 26	in the Yenice District	3.f.
2010.02.11/ 2432	NRC	72	132/ 1	Railway Station	4.s. - 4.nn.
2010.02.11/ 2437	NRC	36	285/ 2	Ak Madrasa	4.e.
2010.02.11/ 2443	NRC	36	285/ 2	Ak Madrasa	4.v.
2010.03.05/ 2485	NRC	27	264/ 11	Near Kesikbaş Mosque	5.i.
2010.03.05/ 2486	NRC		291/ 1	Fountain in the Şadırvan Park	1.c.
2010.04.01/ 2502	NRC	*20LIII	*2589/ 10	In the Yenice District	3.c.
2010.04.01/ 2508	NRC			In Kale and Eskisaray District	2.s. - 5.e. - 5.r.
2010.04.02/ 2519	NRC	*19LII	*292/ 81-82	In the Eskisaray District	2.a.
2010.05.14/ 2575	NRC	38	598/ 3	Near Saruhan	5.c.
2010.05.14/ 2576	NRC	33	646/ 39	Armenian Churh	4.k.
2010.05.14/ 2582	NRC	56	164/ 50	Near Öğretmenevi	3.k.
2010.06.11/ 2602	NRC	32	357/ 25	Cullaz Street Rehabilitation	4.a
2010.06.11/ 2603	NRC	32	357/ 9	Cullaz Street Rehabilitation	4.a
2010.06.11/ 2604	NRC	32	357/ 24	Cullaz Street Rehabilitation	4.a
2010.06.11/ 2605	NRC	32	357/ 25	Cullaz Street Rehabilitation	4.a.
2010.06.11/ 2614	NRC	*20LIII	2589/ 10	In the Yenice District	3.f.
2010.06.11/ 2624	NRC	*20LIII	*2588/ 10	In the Yenice District	3.k.
2010.06.11/ 2625	NRC	72	132/ 1	Railway Station	2.s.
2010.08.26/ 2692	NRC	*20LIII	*2589/ 10	In the Yenice District	3.k.
2010.08.26/ 2695	NRC	*19LII	*372/ 1-2-3-4	In the Sungur District	2.h.

2010.08.27/ 2707	NRC	32	357/ 25	Cullaz Street Rehabilitation	4.m.
2010.08.27/ 2708	NRC	32	357/ 9	Cullaz Street Rehabilitation	4.m.
2010.08.27/ 2709	NRC	32	357/ 24	Cullaz Street Rehabilitation	4.m.
2010.08.27/ 2710	NRC	32	357/ 25	Cullaz Street Rehabilitation	4.m.
2010.10.22/ 2730	NRC	*19LII	*292/ 81-82	In the Eskisaray District	2.g.
2010.10.22/ 2731	NRC	*20LIII	*2589/ 8-9	In the Yenice District	2.a.
2010.10.22/ 2732	NRC		3089/ 1	Near Çarşı Hamam	2.a.
2010.10.22/ 2733	NRC		3097/ 1	Near Esenbey Mausoleum	3.x.
2010.10.22/ 2734	NRC	33	289/ 8-36-37-38	Dumlupınar Primary School	2.a.
2010.10.22/ 2735	NRC		581/ 127	Near Kemali Ümmü Mausoleum	2.a.
2010.10.22/ 2746	NRC	16	196/ 85-86	In the Paşa Complex Conservation Area	2.g.
2010.12.09/ 2761	NRC	36	285/ 2	Ak Madrasa	1.i.
2010.12.09/ 2763	NRC	*20MI	*3066/ 1	In the Şehitler District	1.e.
2010.12.09/ 2765	NRC		175/ 3-4-5-6-7-8	In the 1st degree Archaeological site	2.h.
2010.12.09/ 2766	NRC		3097/ 1	Near Esenbey Mausoleum	2.s.
2010.12.09/ 2770	NRC		581/ 127	Near Kemali Ümmü Mausoleum	3.x.
2010.12.09/ 2771	NRC	55	174/ 32-35	In the Yenice District	2.r.
2010.12.09/ 2772	NRC		3089/ 1	Near Çarşı Hamam	2.h.
2010.12.09/ 2773	NRC	32	356/ 1	The residential building of Resul Özkul	4.kk.
2011.01.28/ 2837	NRC	72	132/ 1	Railway Station	3.j. - 2.s.
2011.01.28/ 2838	NRC	37	314/ 43	Kadioğlu Konağı	2.i.
2011.01.28/ 2839	NRC			Cullaz Street Rehabilitation	2.h.
2011.02.25/ 2864	NRC			Sıralı District	6.e.
2011.02.25/ 2865	NRC			Cullaz Street	6.e.
2011.04.08/ 2913	NRC	33	289/ 8-36-37-38	Dumlupınar Primary School	2.g.

2011.04.29/ 2946	NRC	18	237/ 17	Sıralı Mosque	4.qq.
2011.04.29/ 2947	NRC	36	285/ 2	Ak Madrasa	2.g.
2011.04.29/ 2949	NRC	*20LIII	184/ 4-5-6-7-8-9-17-30-32	In the Yenice District	2.g.
2011.04.29/ 2951	NRC			group of traditional buildings	1.a.
2011.04.29/ 2952	NRC	*19LII	296/ 2	in the Eskisaray District	4.gg.
2011.04.29/ 2953	NRC	16	196/ 85-86	In the Paşa Complex Conservation area	2.g.
2011.04.29/ 2954	NRC	32	356/ 1	The residential building of Resul Özkul	4.v.
2011.05.27/ 2886	NRC	28	296/ 13	In the Eskisaray District	3.x.
2011.05.27/ 2966	NRC		3097/ 1	Near Esenbey Mausoleum	3.f.
2011.05.27/ 2973	NRC	27	254/ 23	In the 3rd Degree Archaeological Site	5.e.
2011.07.01/ 3017	NRC		242/ 4	Near Ak Minare Mosque	5.a.
2011.07.01/ 3018	NRC		3089/ 1	Near Çarşı Hamam	3.j.
2011.07.01/ 3019	NRC		3117/ 1	Near Ak Madrasa	3.a.
2011.07.01/ 3020	NRC			Cullaz Street Rehabilitation	6.e.
2011.07.01/ 3021	NRC	33	289/ 5	Near Greek Church	5.t.
2011.07.22/ 3079	NRC	33	289/ 5	Near Greek Church	5.t.
2011.07.22/ 3080	NRC		242/ 4	Near Ak Minare Mosque	5.i.
2011.07.22/ 3081	NRC	18	237/ 17	Sıralı Mosque	4.i.
2011.10.14/ 35	NRC	*20LIII	*2589/ 8-9	In the Yenice District	3.f.
2011.10.14/ 38	NRC		3089/ 1	Near Çarşı Hamam	3.j.
2011.11.17/ 45	NRC	18	237/ 17	Sıralı Mosque	4.i.
2011.11.17/ 46	NRC	56	164/ 40	Öğretmenevi	3.j.
2012.01.26/ 107	NRC	45	410/ 2	Dışarı Mosque	4.u.
2012.01.26/ 108	NRC	*20IV	157/ 24	In the Efendibey District	1.i.

