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Sustainable Conservation of Cultural Landscape and Changing Values around Haci Bayram Mosque and Augustus Temple, Ankara, Turkey

Oznur Aytekin ¹

¹ Cankaya University, Faculty of Architecture, City and Regional Planning Department, Balgat Campus, 100. Yil, 06530 Balgat, Ankara, Turkey

oznuraytekin@hotmail.com

Abstract. Urban transformation is the overall strategy and action set out to improve the physical, economic, social and environmental conditions of an urban space with comprehensive and integrated approaches, taking into account urban issues and needs. Urban design and transformation is that of understanding or application in the multi-dimensionality of the projected core reason of the actors present in the urban renewal applications. In Ankara, Ulus Historic Center, since the past ten years, Urban Regeneration and Urban Renewal expressions and applications affect the content and the legal platform of protection of cultural heritage areas. Through this development, conservation based improvement approach that evaluated in “Urban Revitalization” and the Renewal approach that preferred for cultural heritage areas which become dilapidated urban tissues interfere with each other. The purpose of this paper is to evaluate the Ankara, “*Sustainable Conservation of Cultural Landscape And Changing Values Around Haci Bayram Mosque And Augustus Temple*” in the context of “Sustainable Historic Environment Protection” around Ulus Historical Center. Historical and cultural memory loss has occurred with applications such as demolition of facade structures facing the Haci Bayram Mosque, enlargement of the last community place of the glass, construction of women parth underneath, construction of multi-storey car park by digging the mound, and filling the periphery with false historical artifacts.

1. Introduction

Ankara is a city with a result of thousands of years of accumulation. Archaeological finds in and around the city and the mounds are indications that we are on a rich history of cultural layers (Fig. 1). Although the name “Ankyra” was probably given by the Phrygians, a myth about the roots of the name is related to a Kelt tribe, the Tectosags (first century B.C.). In fact, the Romans ruled the city between 189-395 but the area was named Roman Galatia after they conquered the city in 25 B.C. for the first time. Between 395-684 the city was part of the East Roman Empire.

The ruins of the monumental structures used in Augustus Temple, Roman Bath, Ankara Castle and the Antique Theater (Odeon) and Castle Walls, which have reached to the sun, are the indications of Ankara's Roman (and later Byzantine) identity (Fig. 2) [2]



Resources claim that the first settlement of Ankara starts with the Hittites. Although the exact date is unknown it is estimated that they built a castle to use as a garrison. The castle has been used continuously and was restored during the Roman, Byzantine and Seljukid periods. It was encircled by two other walls but the third no longer exists.

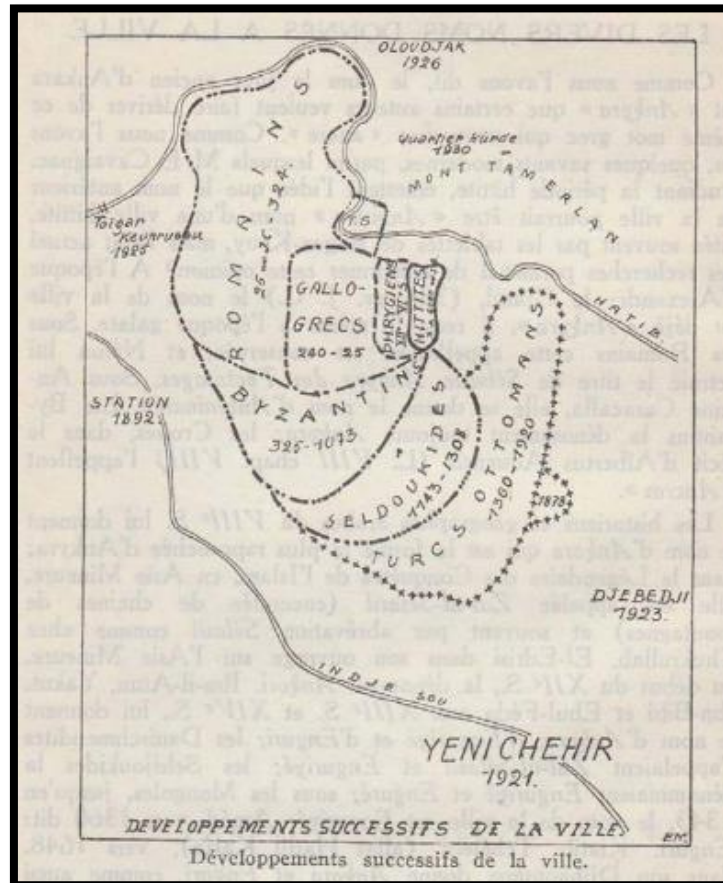


Figure 1. Ancyra-Angora-Ankara's historical development (Maps which are installed in various civilizations) [1].

The castle was used by the Phrygians in the eighth century B.C. and their existence on the Ankara plateau is evidenced by the numerous tumuli. Later Lydians, Persians, Alexander the Great, Galatians, Pergamons and Romans conquered the city.

The first Arab invasion happened in 684. "Ancyra" changed hands between the Moslems and the Byzantine Empire even during the Abbasid Khalif Harun Reşid period (786-809). In 1073 the city was conquered by the Seljukids and was invaded by the Ilhanids in 1243. Political stability could only be established by the Ahi Organization in 1341.

The Ahis, being members of a religious based guild institution, had established the origins of a commercial city as experts on mohair production and textiles, and handed the city "Engürü" to the Ottomans in 1354. Since 1923 "Ankara" has been the capital of the Turkish Republic. In brief, Ankara has been an important settlement twice in history: the Roman Empire Period and the Turkish Republic [3]



Figure 2. Ankara in 1717 (Archieve)



Figure 3. Ankara in the 18th Century (Archieve)

2. Conservation Planning Procedure in Historical Part of Ankara

The conservation plans could only be prepared exactly fifty years later. The first conservation plans for the Ulus Historic City Center, Haci Bayram Mosque environs and the area around the citadel started with the Conservation Aiming Plan Competitions announced by the Ankara were prepared for the Haci Bayram Mosque and Sulu Inn regions as Environmental Arrangement Plans.

Ankara Greater City Municipality announced the “Ulus Historical City Center Conservation Aiming Environmental Arrangement Plan Competition” in 1986 and the “Ankara Castle Conservation Planning and Project Competition” in 1987.

The Ulus Project was approved in 1991 but except for the Hacı Bayram region none of the lower scale local plans have been prepared. Starting with the political view changes in 1994 up to 2006 all efforts are in abeyance for the Ulus Project.

Only a county municipality (Altındağ) prepared free projects. In 2006 the Ankara Greater City Municipality canceled the Ulus Project and ordered a new one from a private architectural bureau that ended up as the subject of a lawsuit. Thus, with the help of a “Plan Differentiation” a sharp shift happened to the “Renewal and Rehabilitation/Amendment Plans” from the “Urban Renewal Zone Conservation Aiming Plan”.

In 1986 and later, amendments in legislation of conservation became the starting point of the conservation and protection applications.

In this paper the main aim is to evaluate these applications’ problems and conclusions over the first application areas in Hacı Bayram Cultural Heritage Areas; to determine the criteria and proposals for sustaining the success and development in sustainable conservation and sustenance and to set the success level of different application methods around Hacı Bayram Mosque. There are many changes in “Urban Facades” and scenery around the Mosque

2.1. Arrangements Around The Augustus Temple

The most important feature of Augustus Temple is; shortly before the death of Emperor Augustus, the four important documents left to the priests of the Vesta Temple in charge of the family in ancient Rome came only to the present day, which was also transmitted to the walls of this temple. Even the original document in Rome was lost and this document was found in three different parts of Anatolia.

When the Romans made Galatia a state and made Ankara a metropolis-capital towards the end of the 1st century BC, they started some zoning activities and ensured the city to grow and develop. The Roman-Augustus temple was built in this period and the cult of the emperor was brought to Ankara [4].

The Temple of Augustus is located next to the Hacı Bayram Mosque in Ulus (Fig. 4) and its environment surrounded by houses. The Temple, one of the most important works of the Roman Period named as Ankara Monument for centuries, to celebrate Augustus's dependence on Augustus and his participation in Rome. It should have been made after 25 years. During the Roman period, Ankara was built around the sacred hill where the Temple of Augustus was located.

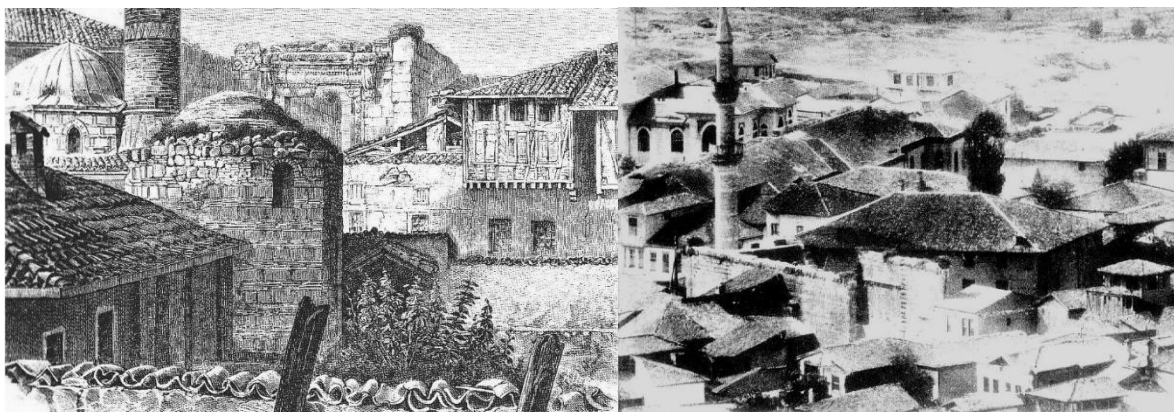


Figure 4. Hacı Bayram Mosque with Augustus Temple (1864) (Archieve)

The Temple of Augustus was built to be a sign of commitment for the Roman Emperor Augustus. The Temple is surrounded by a peristasis in the Corinthian order, which contains 8 columns on the short sides and 15 columns on the long sides. (Fig. 5).



Figure 5. New pool and sitting places showing changing elements around Augustus Mosque (Photos: Aytekin, 2017)

2.2. Arrangements Around Hacı Bayram Mosque, Augustus Temple and Urban Environs

Hacı Bayram-i Veli is one of the great Turkish philosophical thought system that was founded in Khorasan, that is, Sufi philosophy rising in Angora.

They accepted Hacı Bayram-i Veli as the spiritual guardian of the city. The Hacı Bayram Complex with its Hacı Bayram -i Veli Mosque and the end of a mosque is also located in a high position west of the Augustus (Ogüst) Temple . (Fig. 6)

The first construction is 1427-1428. However, with todays vision 17-18. Century features. The main structure originally planned as a small mosque was inadequate due to the population increase in Ankara, especially its immediate vicinity.



Figure 6. Hacı Bayram Mosque and Government Square in 1924 Map (Archieve)

3. Results and Discussions

3.1. *Hacı Bayram Mosque In Hermann Jansen Plan*

In 1936 Hermann Jansen organized surrounding areas of mosques in Ankara. With the title of “Making Arrangements of Few Mosques In Ankara” with the aim of in turning the mosques into historical places, which are important for the general view of the city, Alaeddin Mosque, Yusuf Mosque, Hacı Musa Mosque, Hacı Murad Mosque, Taceddin Mosque, Arslanhane Mosque, Şerifli Mosque, Yeni Mosque, Hacı Bayram Mosque and Ogüst Temple, Tabakhane Mosque and other public areas such as living, children playgrounds, sandbox etc. were made. The cemetery area adjacent to Hacı Bayram Mosque was preserved and converted to “Open Museum” was proposed adjacent to the Augustus Temple. The street texture of the mosque was preserved and a ”Square“ was designed for the vehicles and the road was extended to Bendderesi in 1936 [5].

3.2. *Implementations After 1950's*

Until the 1950s, such as the opening of the New Square in front of the Mosque, first demolition and cleaning applications and road pavements have been made in 1938. Including the surrounding of the Hacı Bayram Mosque, old city “Protocol Area” in the parts of the conservation-development or correction in the direction of a conscious study has not been done.

In the 1957 Plan; These regions are included in the plan, 6-storey construction is proposed to break the texture, while in the “Regional Floor Ordinance Plan (Kat Nizamı Planı)”, building densities have been increased. Planned for the purpose of Evaluation of Hacı Bayram, the Plan was built in 1968 with a 17-meter-wide road route to connect the square to Anafartalar and Bentderesi Street [5].

In the meantime, the street was expanded, and in order to re-prepare the zoning plan of the mosque and its surroundings, negotiations were started between Ankara Municipality and Ankara Nazım Plan Bureau according to the instructions of the Ministry of Development and Housing. The Parceling Plan for the opening of the Guvercin Street could not be implemented as the expropriation could not be carried out [6].

3.3. *Implementations After 1980-2010's*

Hacı Bayram Surroundings; the Hacı Bayram Preservation Development Plan (1984) is a region where the city has spent a great deal of effort and money to organize and repair the National History Center Contest (1986) and the Hacı Bayram Square Regulation Project since the 1990s.

The Bookstore Market has been demolished and rebuilt twice, and the challenge management has been done twice with new concepts [7].

In recent years, the Hacı Bayram Mosque and its surroundings have almost been rebuilt. However, the practices have not only destroyed the Phrygian Mound, the 1st Degree Archaeological Site, but also damaged the Temple of Augustus and its environs.

In addition, the Hacı Bayram-i Veli Mosque, a modest and scaled mosque, escaped the scale with the scale of the Women's Building made of alta with scaled magnification and attachments of almost two orders of magnitude.

We think that this area pool with fountain is misplaced. If the area had a historic city dwelling, if there was a temple 2.5 meters away, we would not want the pool to be built. We think that the insulation problems that may arise in the future will harm the historical texture and Augustus Inscriptions (Fig. 7).



Figure 7. New pool and sitting places showing changing elements around Augustus Temple and Haci Bayram Mosque (Photo: Aytekin, Ö., 2017)

The Regional Board of Ankara of the Regional Board of Protection dated 26/02/2010 and numbered 4895. "The statement of" as the pool of ornaments "as a dry swimming pool, and also by the Ankara Renewal Area of the KTV Regional Board dated 04.09.2009 and numbered 446, the park-related part will be changed and the pool-related section will be changed to the Ankara Regional Directorate for Conservation of Cultural and Natural Heritage.

Haci Bayram Environment has been rehabilitated as a healthy and livable environment with the street regulations and infrastructure works done in the environment. However, with the old Ankara House-style "New-Historical Buildings " made with reinforced concrete and timber framing system, the conservation phenomenon here has become contradicting with the Venice Charter principles.

The city's readability is being weakened by constantly changing and changing city images, and a sense of perception and evaluation is created in the society. In urban people who constantly witness such changes, it is possible that memory-memory associations are weakened and eventually the memory of the city is completely lost. Among the urbanists, the feeling of not belonging to the city, not possessing the city is developing. As a result, it is becoming difficult to save the historical-cultural identity of the city that has been destroyed, or to protect those that can be obtained.

3.4. New Arrangement Plans and Projects After 2010

After 2000 the Ankara Greater City Municipality started a set of interventions that they described as "the biggest", and "completed in the shortest time", but which were defined as "beyond the limits of a plan", and as "against urban planning principles, scientific and technological approaches and resource dissipating" by universities and professional chambers for years. The common characteristics of the plans originating from the municipality prove that they stand on nothing other than spaces and values that make Ankara the real Ankara [8].

The nation has been declared a "Renewal Area" in order to realize sensational and profitable projects. It is an approach that adopts to break down and rebuild, not scientific protection. Hamamönü and Hacı Bayram around the "New" "Historical Edifices" is made. (Fig. 8)

"Hacı Bayram Veli Mosque Restoration and Environmental Regeneration Project" was accepted by Ankara Regional Directorate of Preservation of Cultural and Natural Assets Decree of 26.02.2010 and numbered 4897.



Figure 8. Hacı Bayram Mosque and environs after renovation works (Photo: Ahmet Soyak)

Repairs, new-historical artifacts made around Hacı Bayram cause the gradual deterioration of the original state of the historical circle and memory loss. Ankara Regeneration Area With the Decision No. 649 dated 07.12.2010 of the Regional Board for Conservation of Cultural and Natural Assets; The "Restoration Projects" have been approved for the Hacı Bayram Veli Mosque (original part). However, these restoration projects were the subject of litigation, and the unique architecture of Hacı Bayram Mosque and the environment "Cultural Landscape". The area, which was revised in 1994 and revised in 2014, has a total area of 64,848 m² and has 8,835 m² area and 870 m² pool area. Ulus Historical Center, which is the historical and functional heart of Ankara, is at the point of extinction resulting from mistakes, years of negligence and denial of the scientific informative accretion of the universities, professional chambers and NGOs. In order to create sensational conservation projects Ulus has been designated as a "Renewal Area". This is an approach celebrating reconstruction rather than restoration. In brief, "new historical buildings (!)" completely ignore the archaeological sites.

4. Conclusions

To understand, evaluate and protect the value of historical sites studies on cultural landscapes are increasing and gaining importance. Cultural landscape research, evaluation and protection of cultural properties in the future.

Ulus Historical City Center and Hacı Bayram Mosque with the most important cultural landscaping features of Ankara constitute the main material of the paper.

The “Concept of Sustainability” need to be evaluated in the context of "Urban Cultural Landscape” and it will be assessed in terms of "Urban Design" and "Urban Transformation Concepts". The Case of Haci Bayram and Augustus Temple has changed all of urban historical assets and cultural landscape since beginning of the Republic.

Open, semi-open and closed spaces where cultural landscape values can be examined (history tissue-related structures, paths, squares, green spaces, and other physical elements).

The social and cultural characteristics of the place. Documents related to the field of the present day will be examined and the history evaluation of maps, plans, photographs, drawings and drawings, and changes in landscaping during different historical periods.

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