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TRANSFORMATION OF SIVAS CITY CENTER
IN THE CONTEXT OF SPATIAL CONTINUITY
AND CULTURAL PATTERNS

SUBJECT REVIEW
UDC 711.4-122(630 Sivas)

PREOBRAZBA SREDIŠTA GRADA SIVASA
U KONTEKSTU PROSTORNOGA KONTINUITETA
I KULTURNIH OBRAZACA

PREGLEDNI ZNANSTVENI ČLANAK
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Af



FIG. 1 RIVERS CUTTING ACROSS THE SETTLEMENT AND AREA USAGE IN SIVAS
 SL. 1. RIJEKE KOJE PRESIJECAJU NASELJE I NAMJENE POVRŠINA GRADA SIVASA

UĞUR TUZTAŞI, PINAR KOÇ

CUMHURİYET UNIVERSITY
FACULTY OF ARCHITECTURE
TURKEY – SIVAS, DEPARTMENT OF ARCHITECTURE, CAMPUS
ugurtuztasi@gmail.com
pinarkoc85@gmail.com

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SVEUČILISTE CUMHURİYET
ARHITEKTONSKI FAKULTET
TURSKA – SIVAS, ODSJEK ZA ARHITEKTURU, KAMPUS
ugurtuztasi@gmail.com
pinarkoc85@gmail.com

PREGLEDNI ZNANSTVENI ČLANAK

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PREOBRAZBA SREDIŠTA GRADA SIVASA U KONTEKSTU PROSTORNOGA KONTINUITETA I KULTURNIH OBRAZACA

CULTURAL PATTERNS
SIVAS, TURKEY
SPATIAL CONTINUITY
TRANSFORMATION

KULTURNI OBRASCI
SIVAS, TURSKA
PROSTORNI KONTINUITET
PREOBRAZBA

Situated to the east of central Anatolia, Sivas is one of the oldest cities in Turkey. Due to cultural shifts, the location of the city's historical areas allows us to investigate the development of its urban morphology. Additionally, the spatial continuity of the city has been interrupted by visions of globalization, and the city center has been subject to rapid and devastating transformations. This text aims to examine how Sivas city center has been changed over time with regards to spatial legibility.

Sivas je jedan od najstarijih gradova u Turskoj, smješten istočno od središta pokrajine Anatolije. Lokacije povijesnih zona zbog kulturnih promjena omogućavaju istraživanje razvoja urbane morfologije. Globalizacijske vizije razvoja prekidaju prostorni kontinuitet, a gradsko središte grada Sivasa podložno je brzim i razornim preobrazbama. Cilj je rada promotriti kako se gradsko središte Sivasa mijenjalo tijekom vremena s obzirom na prepoznatljivost prostora.

INTRODUCTION

UVOD

This text aims to make an examination of the transformations of Sivas city center. Although spatial continuity and consistency were established by the legacy of previous eras, new visions of the city have been disturbing the imagery that constitute urban memory. Rossi suggests that the city changes by the themes relevant to its development, and takes more specific forms through these themes.¹ However, in the case of Sivas, when the city is changed by a vision of globalization, one can realize that urban legibility is being lost.

The main literature on this issue in Turkey focuses generally on historical contexts of urban anatomy. Although some research has been done on Sivas as an urban model for the evolution process of physical structure in Anatolian cities, it can be suggested that there is almost no in-depth research on integral transformation of urban spatial organization with respect to Sivas. On the other hand, when cultural expectations change in the course of time urban spatial organizations are subject to rearrangements according to the spirit of the time. Accordingly, the city is forced to adapt to new discourses through building projects, and as a result, it is exposed to an interruption. As has previously been mentioned, this interruption in Sivas, caused by the vision of globalization, is a consequence of a general fashion which is present in other big city centers in Turkey. Cities such as Kayseri, Denizli, Gaziantep,

Eskişehir have been developed by the capital accumulated due to industrialization and, this kind of development entails the city and its notables who also hold the financial power to search for new investments. According to Kılınç and Zengin, tendencies on evaluation of areas, located near centers and possessing any site advantages, are increased through demands of capital accumulation which desire to invest on property.² This means that city is exposed to extensive transformations that entail destruction of historical traces, a change in population, a perception of new life style and consumption and finally, big building project and branding.³ These transformations have been perceived as development and cities such as Kayseri, Denizli, Gaziantep, Eskişehir serve as models for that process. However, this kind of development has been misunderstood by the local authorities and it has resulted in mere imitation. Here, the globalization impact on cities is surely not praised, it can only be emphasized that the cities imitating this kind of development have gone through a striking transformation. In this respect, Sivas is one of the cities that mirrored the development. Unlike other big cities, it has no accumulation of capital and industrial production but, rather, its interests lie in consumption and branding. Consequently, that interest directed the local authorities to produce a limited discourse such as 'Seljuk's capital' and use several outstanding historic buildings in Sivas city center. In addition to this, while city has been expanded by new structures, it can be said that other historical areas and buildings in the city have not attracted any attention. Thus, the vision of globalization that is based solely on branding the city as the 'Seljuk's capital', leads to a loss of urban legibility and imaginary identity.

The main aim of this text is to understand impacts the vision of globalization based on consumption and branding have exerted on urban development and to make clear that transformations of urban morphology are, in fact, illusory because there is no real development. The main methodology of such endeavor is to make a historical stratification and determine urban forms that have been changed by cultural patterns. Firstly, a stratification will be made with regards to the historical periods and secondly, an analysis of

¹ ROSSI, 2006: 2

² KILINÇ, ZENGİN, 2012: 37

³ KILINÇ, ZENGİN 2012: 37-40

⁴ ÖZGÜVEN, DOYDUK, 2005: 494

⁵ CEYLAN, 1988: 25

⁶ CEYLAN, 1988: 60-61

⁷ ÖZCAN, 2007: 102-103

⁸ DENİZLİ, 1990: 43-44

⁹ KUBAN, 196?: 30

¹⁰ DENİZLİ, 1990: 43-44

spatial identity will be made on İstasyon Street, which is the most transformative component. Finally, the investigation will reveal how typological dominance is changed by consumption, big building project and branding in the context of the visions of globalization. Thus, in the following chapter, we will discuss urban legibility through historical layers before their traces have been changed.

IMAGINARY IDENTITY AND URBAN LEGIBILITY

ZAMIŠLJENI IDENTITET I PREPOZNLJIVOST URBANOGA PROSTORA

This section aims to define development of city with regards to historical periods. It is required that transformation, based on branding grounded in visions of globalization, rapidly takes place by building projects. Thus, we must explain some discourses that are being used throughout this text. For example, imaginary identity means that integrity is constituted by legacies of old eras and, urban legibility means that the size and scale of integrity, established by legacies, has not yet been lost. With these terms explained, this section should firstly begin with geographical circumstances of the city of Sivas. Lying to the east of central Anatolia, Sivas is geographically formed by the structures of Kızılırmak, Mısırlırmak, Murdar ırmağı and Pünzürük deresi. Rivers, cutting across the settlement, play an important role for the city's development (Fig. 1). One essay suggests that the location of the city walls, neighborhoods, bazaars and monumental buildings within the entire system was determined by the course of the rivers.⁴ Topographically, Sivas is situated near two natural heights called Topraktepe and Akkaya tepesi. Topraktepe is very significant for the identification of the settlement system because it constituted the starting point of the historical layers.

According to available documents, Sivas was called Sebasteia in the Roman period when a fortress was built on Topraktepe during the reign of Emperor Justinian (527-565), which marked the establishment of the city.⁵ Although Tahsin Özgüç who did archeological survey in 1946, demonstrated that Toprakale had been dwelled in from the beginning of 2000 BC⁶, no buildings could have survived until the Turkish period. Yet, Özcan suggests that Sivas had a particular economic importance in the Byzantine period and Turks took over Sivas as a fortress-city from that era on.⁷ Thus, the first settlement, established on Toprakale, had to be relatively unknown. However, it is a fact that the fortress and city walls were merely remains when the Turkish period began (Fig. 2). The Sivas city walls had



seven gates, called Kayseri, Dolap, Tokma, Concu, Selpür, Bağdat and Tokat.⁸ Within these walls, Sivas had two inner fortresses one of which was called the upper fortress, situated on Topraktepe, and the other the lower fortress, located 500 meters from the upper one. Here we have to say that there are some debates about the form of the lower fortress. While Kuban claims that the lower fortress reached out into the coast of Murdar ırmağı⁹, according to Denizli it was a rectangular building that comprised Keykavus Şifahanesi, Buruciye Madrasa, Çifte Minareli Madrasa, Kale Mosque and a bathhouse.¹⁰ Before the Turkish period, Sivas had some buildings, such as dwellings and bazaars, and a fortress, much about which is today unknown.

The most important point of the city's development was the year of 1243 since it represents a breaking point. Before 1243, there were the Great Mosque and a Şifahane, which have been preserved to the present day. Other buildings before 1243 are relatively unknown because they were destroyed or

FIG. 2 RESTITUTION PLAN SHOWING CITY WALLS AND FORTRESSES

SL. 2. PLAN OBNOVE S PRIKAZOM GRADSKIH ZIDINA I UTVRDA

FIG. 3 SIVAS, TURKEY

SL. 3. SIVAS, TURSKA



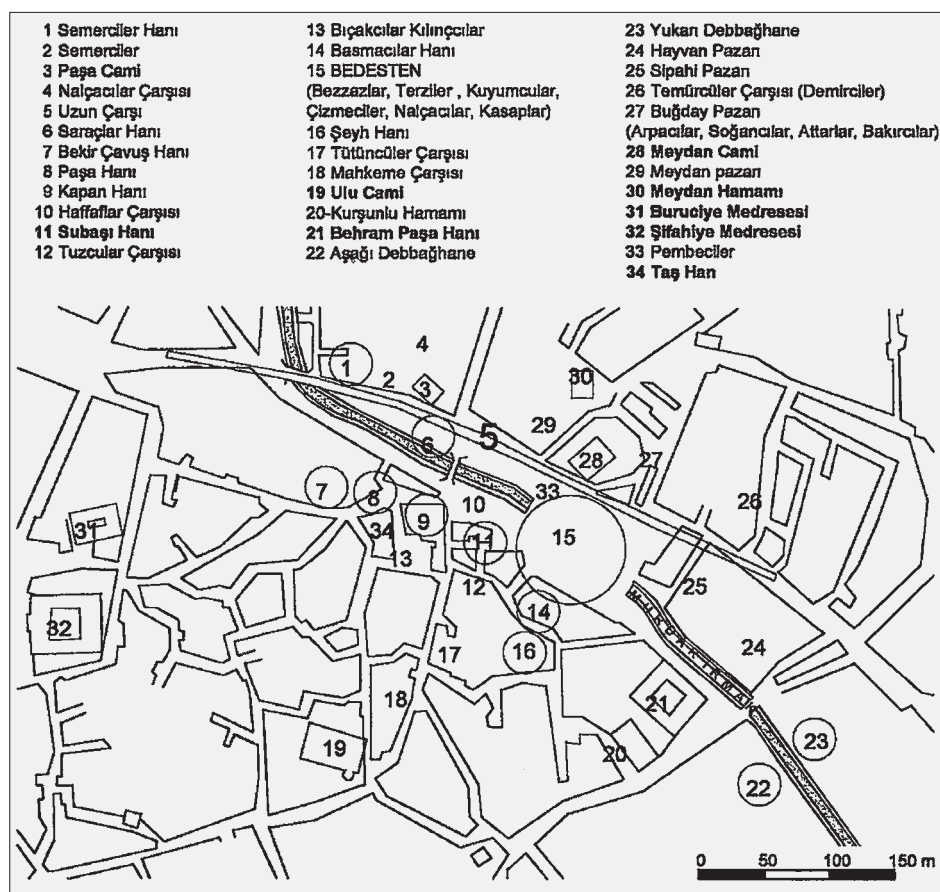


FIG. 4 GÖKMEFRESE AND ITS NEIGHBORHOODS IN THE 1930S AND GÜDÜK MINARELI TOMB AND ITS VICINITY IN 1898

SL. 4. GÖKMEFRESE I OKOLNO PODRUČJE 1930-ih GODINA TE GROBNICA GÜDÜK MINARELI I OKOLICA 1898.

FIG. 5 BAZAARS AND HANS IN THE SELJUK AND OTTOMAN PERIODS IN SIVAS

SL. 5. BAZARI I HANOVI U SIVASU TIJEKOM SELDŽUČKOG I OTOMANSKOG RAZDOBLJA



have survived as partial remains. After 1243, due to a Mongol invasion, refugees, among which numerous scholars migrated to Sivas and this migration led to an increased number of madrasas. According to O. Turan there were thirteen madrasas in the thirteenth century.¹¹ Among them Çifte Minareli Madrasa, Buruciye Madrasa and Gök Madrasa were the most notable buildings, which have survived to the present day. These madrasas enable us

to examine the development of the city during the Seljuk period. For example, Çifte Minareli Madrasa and Buruciye Madrasa built inside the lower fortress and there, an administrative complex called Paşa Sarayı, had been located for years before it was demolished in the nineteenth century. Therefore, this core consisting of the madrasas and the administrative building constituted the center of Sivas. Gök Madrasa also had an important impact on the city's form. Gökmedrese, built near the Great Mosque, constituted a new neighborhood called Medrese-i Sahip.¹² We can suggest that bazaars, located near the great mosque, were expanded towards Gökmedrese and this extension caused the enlargement of the city's core. Finally, we have to add that Gökmedrese waqfiyya, dated in 1280, informs some buildings that include 9 madrasas, 6 hans, 1 hanikah, 1 dar-ı ziyafet, 5 mescid, 1 dervish lodges, 1 bathhouse, 4 fountain, 6 city gates, 2 markets, 12 bazaars, 1 furrier's shop, 1 tabgah, 1 yağhane, 10 neighborhoods, 37 village names, 1 hamlet name, 3 rivers and 38 waqf in Sivas.¹³ Therefore, we can say that in the thirteenth century, madrasas in Sivas formed the city center and this core became a focal point in the following periods (Fig. 4).

Another consequence of the Mongol invasion was an increased number of dervish lodges. According to Wolper, Gökmedrese, as an alternative center, was located next to a dervish lodge.¹⁴ Another dervish lodge, named as Shams al-Din Sivasi was built between 1275 and 1300 and after 1300 a large dervish lodge complex, known as Dar al-Raha, was built in Sivas.¹⁵ By the beginning of the fourteenth century, dervish lodges in Sivas were constructed near bazaars and in the areas where population density was high.¹⁶ Tombs began to be built after 1300 as well as dervish lodges, for example, the Güdük Minareli tomb, located near the Shams al-Din Sivasi dervish lodge, and the tomb of Ahi Amir Ahmed, situ-

11 KUBAN, 2008: 173

12 YAVAŞ, 2010: 412

13 DENİZLİ, 1990: 103

14 WOLPER, 1995: 44

15 WOLPER, 1995: 44

16 DEMİREL, 2006.a: 96

17 WOLPER, 1995: 45

18 GÖKBEL, 2004: 110

19 KAHRAMAN, DAĞLI, 2010: 271

20 DEMİREL, 2006.b: 23

21 DEMİREL, 2006.c: 61

22 HERSEK, 2006: 277

23 HERSEK, 2006: 277

24 KAHRAMAN, DAĞLI, 2010: 274

25 DEMİREL, 2006.d: 105

26 DEMİREL, 2006.d: 105

27 KUBAN, 196?: 29

28 CERASI, 1999

ated near the Dar al-Raha¹⁷ (Fig. 4). It must be said that the dervish lodges, tombs, masjids, and fountains were social establishments used by the neighborhood residents. Thus, all these buildings, in fact, constituted small cores articulated in addition to the city center and these cores secured political, economic and religious support to their patrons who provided financial means to the lodges. The Turkish period, beginning in the late twelfth century, saw the construction of mosques, madrasas, dervish lodges and bazaars.

Within the historical stratification of Sivas, the Ottoman period has also important datas relevant to development of city center. It is known that the first record of Sivas in the Ottoman period was the 1454 listing (tahrir) of 567 houses.¹⁸ The central core, constituted in the Seljuk period, preserved its importance and location during this period and Evliya Çelebi, a seventeenth-century traveler, claimed that the lower fortress had a rectangular shape, twenty towers and two gates, and because of the administration building, which was called Paşa Sarayı, it was crowded four times a week.¹⁹ In addition to this site, there was also the Kale mosque, dated back to 1580. Yet, the sixteenth century in Sivas was a stage on which many building activities took place such as the construction of the waqf of Hasan Paşa in 1565, waqf of Behram Paşa in 1576 and waqf of Mahmud Paşa in 1584. The city's bazaars were also revived in this period.²⁰ For example, Lala Sinan Paşa constructed a bazaar building, named Büyük Bezzazlar and Küçük Bezzazlar, and Hasan Paşa built some shops to enlarge the former building in 1524.²¹ According to Hersek, in the Seljuk period, the city market place was located in an area north of the Great Mosque in front of the Meydan mosque and bathhouse, built in the Ottoman period. There were various bazaars in the same area.²² In addition to these bazaars, a new building called Bedesten was constructed and all other bazaars, markets and hans in the Ottoman period were located near Bedesten.²³ Evliya Çelebi claims that bazaars had 1000 shops and that the bedesten near the Great Mosque was well-kept.²⁴ This knowledge leads us to a conclusion that in the Ottoman Period, the most apparent element in Sivas was trading and bazaars that served for that commercial activity.

Finally, we can outline two backbones constituting bazaars. One, known as Uzunçarşı, began at the east gate of the lower fortress, ran towards the southeast and ended at the Palas gates outside the city walls.²⁵ The other, known as Mahkeme çarşısı, began on the south of the Great Mosque and intersected with Uzunçarşı perpendicularly passing through the west of Bedesten²⁶ (Fig. 5).

Located in and near bazaars, hans were significant traces because they established a



FIG. 6 BEHRAMPAŞA HAN AND NEARBY KURŞUNLU BATHHOUSE IN THE 1920S

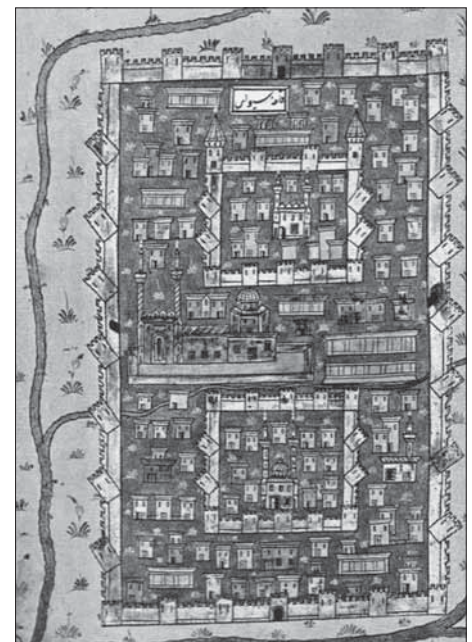
SL. 6. BEHRAMPAŞA HAN I OBLIŽNJA KUPELJ KURŞUNLU 1920-IH

connection with the outer world. Among hans, Behram Paşa Han, built in 1576, was the most notable one. Tradesmen, coming from other places, lived in hans temporarily and used the bazaars, masjids and bathhouses located near the market place (Figs. 6-7). Thus, these temporary users integrated bazaars and hans, which were situated on dilapidated edges of the city. In conclusion, we can say that this combination of use and location constituted a permanent structure of the bazaar system in Sivas.

Finally, we must say a few words about domestic buildings. No domestic building in Sivas could survive from the Seljuk period or the sixteenth-century Ottoman Empire and we have limited knowledge about houses due to scarce sources and because of the dominance of monumental buildings. However, Kuban suggests that buildings of this period were built from mudbrick, were earthsheltered and had two storeys at most.²⁷ It is generally accepted that houses give character to neighborhoods while neighborhoods are formed by public spaces such as bathhouse, fountains and mosques. On the other hand, Cerasi says that public spaces of neighborhoods could not exist all together at the same time and that they had simple appearance within the urban fabric in terms of location and size.²⁸ Although this basic structure of an Ottoman neighborhood was a main urban system in Sivas, it is hard to determine a precise number or borders of the neighborhoods when the Seljuk and Ottoman periods are compared because of devastation and transformations (Figs. 6-7). Research done on Ottoman Sivas is about to reveal that some neighborhoods changed their names and borders, and some of them were integrated within other big neighborhoods. The period spanning the fifteenth and the nineteenth century can be called the Ottoman period, which was characterized with trade as the most important transformative component. The bazaar system was consolidated

FIG. 7 CITY WALLS AND FORTRESSES IN THE OTTOMAN PERIOD, MADE BY MATRAKÇI NASUH

SL. 7. GRADSKJE ZIDINE I UTVRDE U OTOMANSKOM RAZDOBLJU, AUTOR: MATRAKÇI NASUH



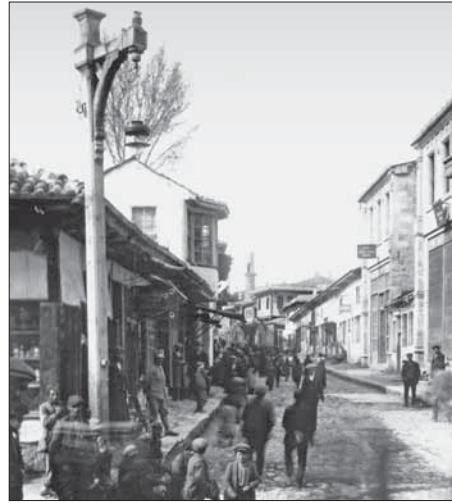


FIG. 8 VIEW OF MAHKEME ÇARŞISI AND BAZAARS FROM NALBANTLARBAŞI IN 1927

SL. 8. POGLED S NALBANTLARBAŞI NA MAHKEME ÇARŞISI I BAZARE 1927.

and new hans were constructed in order to meet demands of foreign merchants. Additionally, neighborhoods extended over the city walls.

The nineteenth and the early twentieth century in Sivas in the period of the Ottoman Empire were different from other periods because Sivas began to lose its legacies rapidly. First, we have to say that the bazaar system, hans, the devastated city walls, the upper fortress, the lower fortress with the administration building inside it, thirteenth-century madrasas, and neighborhoods comprising houses, bathhouses, masjids had all been present in Sivas until the nineteenth century. Actually, Sivas had a medieval urban form and appearance until the nineteenth century. On the other hand, the Ottoman State begun a modernization movement by issuing commands to construct new public buildings such as schools and administration buildings. This course of events affected Sivas during this period by bringing transformation to the city center in terms of restoration of the existing buildings, renovation of devastated buildings and new building projects. The best example of this situation was the construction of a new administration building which replaced the Paşa Sarayı in the lower fortress. At that point, we should say that the Sivas city walls, the upper and lower fortresses, and the Paşa Sarayı administration building were all ruined and the city surpassed its natural borders constituted by its city walls. Therefore, it was necessary to renovate old buildings and construct the new administration building, which was completed in 1885. Thus, the city core constituted in the Seljuk period began to be changed and enlarged by buildings of the constabulary built in 1908²⁹, as well as the new administration building. In fact, situated to the west of the new administration building, the L-shaped constabulary

building formed a border in front of the administration building and created a background for the Republican period. Finally, this core was reshaped by a clock tower in the nineteenth century. The clock tower was built in the upper fortress in 1847³⁰ and was demolished in the 1960s.³¹

Because of the nineteenth century policies, the city began to grow and this core, as a center, started to have new areas in addition to the neighborhoods. For example, in Sularbaşı neighborhood, near the city center, a hospital was built in the 1900s³² and in Çay neighborhood, near the city center, the Rüşdiye Mektebi school was built in 1860.³³ In addition to those, nineteenth-century reformations in the Ottoman State gave rise to the foundation and construction of a great number of schools in Sivas. They included a school for boys and girls called iptidai mektebi (built in 1880)³⁴, teacher education college (1882)³⁵, a high school called idadi (1887), a secondary school for girls called kız rüşdiyesi (1893), a school called sanayi mektebi (1903), a school called ticaret mektebi (1913), and teacher school for girls (1917), and mekteb-i aklam educated to the officials.³⁶ All these buildings were constructed on the edge of the old city center and consequently constituted small cores for neighborhoods and reshaped the areas between the neighborhoods and the old city center. For example, sanayi mektebi, a school located in Çayyurt neighborhood, was enlarged by iron works, carpet and carpentry workshops. At the beginning, the sanayi mektebi and iron works were located in the same garden, but the area between the mektep and the works was transformed into a street called Rahmi Günay and the carpet and carpentry workshops were built at the side of the iron works.³⁷ In addition to these schools, Ziya Bey Library was built in 1908 within the system of bazaars³⁸ as well as Hacı Numan Efendi Library and vilayet matbaası.

The bazaar system, established in the Seljuk period, continued to develop in the nine-

29 BULUT, 2006: 45

30 ÜREDİ, 2005: 31

31 YASAK, 2005: 27

32 ÜÇER, 2005: 73

33 MERT, 2009: 4

34 DEMİREL, 2006.e: 162

35 MERT, 2012: 9

36 MERT, 2009: 5

37 BULUT, 2006: 51

38 ÇETİNKAYA, 2007

39 DEMİREL, 2006.c: 62

40 ÜREDİ, 2009: 35

41 ÜREDİ, 2009: 35

42 ÜREDİ, 2009: 37

43 ÜREDİ, 2009: 35



FIG. 9 TRAIN STATION IN THE 1930S AND İSTASYON STREET, CONNECTS HÜKÜMET KONAĞI TO TRAIN STATION
SL. 9. ŽELJEZNIČKI KOLODVOR 1930-IH GODINA I ULICA İSTASYON KOJA SPAJA KOLODVOR S HÜKÜMET KONAĞI

teenth century and new hans were built near bazaars (Fig. 8). Among them, the most important one was Taşhan built by non-Muslim tradesmen. There were also other hans such as Altınoğlu han, Hızıroğlu Han, Küçük Han and Han at the nalbantlar. They were mentioned by some sources, but their locations could not be determined.³⁹

On the other hand, the most comprehensive construction project in the city was carried out by Vali Muammer Bey between 1913 and 1917. Devastated buildings as well as shops, trees and other buildings covering the fronts of Seljuk and Ottoman buildings were demolished creating thereby an enormous unbuilt area in the city.⁴⁰ Thus, the thirteenth century legacies were apparent in the landscape of the city and the road leading to them was covered in stone. The front of the new administration house was given in 1917 an appearance of a big garden with a fountain.⁴¹

All these transformations led the city into the Republican period in which Sivas was connected to the new capital city of Ankara by railway. This idea, which changed the backbone of the city, started with the building of a train station and ancillary facilities (Fig. 9). After the location of train station was determined in 1927, works on the new road began to connect the city center and the train station through the shortest possible route (Fig. 9). When the station was opened in 1930, the new road, called İstasyon Street, had been arranged and its starting point was at the new administration building, called Hükümet Konağı, while its end point was at the train station. Between these points, the new road emerged as a new artery. It was perceived as the main element of both creation and destruction. For example, a governor house was built at the intersection of the administration building and İstasyon Street in 1930-1931.⁴² On the other hand, some houses next to the Hükümet Konağı, the carpet workshop near the Büyük Hotel and Hacı İzzet Paşa Mosque were demolished and in the same period, the area consisting of Seljuk madrasas and the

Kale Mosque was arranged as a park.⁴³ The nineteenth and the early twentieth century in Sivas were the starting point of transformation. While old buildings were destroyed, new ones were constructing and thus, the city morphology began to expand in an unexpected way. Different functional buildings were added because of cultural change. Among these changes, İstasyon Street was the most transformative element because it became a new strong backbone and it was transformed permanently during the twentieth century. When old legacies were demolished, urban form was reshaped recurrently. Even the rivers crossing the city were drained. Therefore, the transformation of İstasyon Street will be analyzed in detail in order to explicate this devastation. In the next paragraph, we will discuss İstasyon Street as one of the components of transformation, based on branding.

SPATIAL IDENTITY AND TRANSFORMATION

PROSTORNI IDENTITET I PREOBRAZBA

In this section, we will discuss İstasyon Street that is situated between the medieval core and the railway line. This area is the line where consumption is promoted and on its one edge, the medieval core serves to branding practices based on vision of globalization. While the local authorities follow the examples of branding, ideological discourses such as 'Seljuk's capital' are revealed by new projects within the medieval core. This last undertaking in the core made urban legibility lose authenticity. In order to make this transformation clear, we will analyze three parts of İstasyon Street; the first is the vicinity of Hükümet Konağı, the second is the vicinity of railway line and last one is the area between them.

Firstly, we have to remember the medieval core in terms of transformation in the period of the early Republic. As mentioned above, the medieval core consists of Buruciye madrasa, Çifte Minareli madrasa, Keykavus Şifa-



FIG. 10 TAN CINEMA IN THE 1960S, ADJACENT TO KALE MOSQUE

SL. 10. KINO TAN 1960-ih GODINA, U NEPOSREDNOJ BLIZINI DZAMIJE KALE

hanesi, the 1580 Kale mosque, ruins of the lower fortress, the new Hükümet Konağı administrative building and other unknown buildings. Also, an influential construction project was done by Vali Muammer Bey when the Republic was established. Vali Muammer Bey carried out a comprehensive urban renovation project between 1913 and 1917. According to this urban renovation, all ruins were demolished and the Seljuk and Ottoman buildings in the medieval core became clearly visible and their appearance was rearranged by urban components such as fountains and stone-covered roads. Furthermore, we have to say that a new floor was added in 1915 to the two-story Hükümet Konağı, which had been built in 1885.⁴⁴

Thus, a new strong nexus in urban area was created although Çifte Minareli madrasa had only its front facade since it is suggested that Çifte Minareli madrasa was used as ammunition-store and after it was ruined in 1853 and its stones were used on the nineteenth-century Hacı İzzet Paşa Paşa Mosque.⁴⁵ The medieval core and its surrounding had looked as has been mentioned above, when the Republic was established. A building, called Valilik Konağı, vis-a-vis Hükümet Konağı was built in 1930-31 and that building changed its function in 1932 as Halkevi.⁴⁶ This area began to be called Hükümet Square. It can be suggested that Hükümet Square became a new administrative area by Hükümet Konağı and Valilik Konağı and furthermore the medieval core, being the back side of Hükümet Square, was transformed by the Republic's ideology. New public houses and the organization of the square both attest to that fact. On the other hand, so much significance was given to thirteenth-century images that their obvious manifestation in the urban area meant that the city and its people tried to connect to their past origins through the new ideology of the Republic.

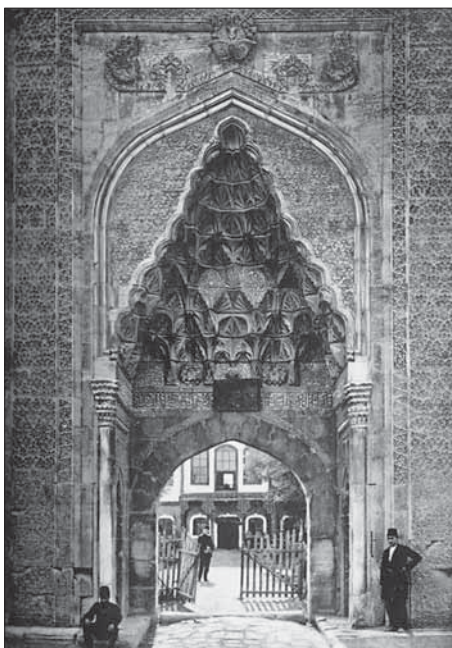
Finally, we should say something about how the medieval core was changed. According to

old photographs, we can see some public buildings (Figs. 10-11). For example, Çifte Minareli madrasa was so ruin to build a school inside it. That school's entrance, called İsmet Paşa Mektebi, can be seen on photographs taken by Gertrude Bell. In addition, Akok claims that Çifte Minareli madrasa had only its one facade and there was a wooden school building, constructed in the nineteenth century in Çifte Minareli Madrasa's courtyard.⁴⁷ Another photograph of İstasyon Street shows a building called Tan Cinema that was attached to the Kale Mosque. In addition to these, it is known that there were many houses most of which were demolished in 1963.⁴⁸ On the other hand, Mahmut Akok who conducted a survey on Buruciye Madrasa in 1956 gave some information about the madrasa and its surrounding. Akok said that the area in the close vicinity of Buruciye madrasa was organized as a park, the madrasa was used as a gardener's store, while the. Both interior and exterior of the madrasa was filled up by soil at the height of 1-1.5 meter.⁴⁹ Moreover, another important implication about the medieval core is that the most original urban spatial part is the area between Çifte Minareli madrasa and Keykavus Şifahanesi. Çifte Minareli madrasa, dating from 1271-72, was built exactly opposite to the 1217 Keykavus Şifahanesi possibly due to its patron's ambition. It has been suggested that the area between Çifte Minareli madrasa and Keykavus Şifahanesi still preserves original dimensions and remains form from the Seljuk era because of the location of the buildings.⁵⁰

Secondly, the area of the railway line will be analyzed here. As mentioned above, it was an important policy in the period of the Republic that all cities in Anatolia were connected to Ankara by rail. Thus, the railway line arrived at Sivas in the 1930s, the train station was built in 1934 and the area began to change. A two-story building for workers was erected near the train station in 1936, and it was the

FIG. 11 SCHOOL BUILT IN THE COURTYARD OF ÇIFTE MINARELI MADRASA

SL. 11. ŠKOLA SAGRAĐENA U DVORIŠTU MADRASE ÇIFTE MINARELI



44 MERT, 2013: 63-64

45 DEMIREL, 2006.c: 56

46 ÜREDİ, 2009: 37

47 AKOK, 1966: 7

48 ÜÇER, 2012: 57

49 AKOK, 1966: 5

50 AYDIN, 2006: 43

51 ÜREDİ, 2009: 37

52 ÜREDİ, 2005: 32

53 ÜREDİ, 2009: 37

54 ÜREDİ, 2005: 32

55 ÜREDİ, 2005: 32

56 ÜREDİ, 2005: 33

57 ÜREDİ, 2009: 37

58 ÜREDİ, 2009: 37

59 ÜREDİ, 2009: 39

60 ÜREDİ, 2009: 37



FIG. 12 KAYSERIKAPI NEIGHBORHOOD, UPPER FORTRESS AND RAILWAY LINE AREA IN 1932

SL. 12. ČETVRT KAYSERIKAPI, GORNJA UTVRDA I ZONA ŽELJEZNIČKE TRASE 1932.

first known construction project.⁵¹ When a train repair shop called Cer Atölyesi was constructed in 1939, it was a known fact that houses on the south of the upper fortress were all demolished in order to enlarge the area.⁵² Furthermore, it has been suggested that before 1939, there were wooden houses between Cer Atölyesi, dating from 1939 and Tekel Binasi from 1932. When Cer Atölyesi was established all wooden houses were demolished and, instead, mass housing for employees of DDY was provided in the same area.⁵³ This means that the old buildings or in other words, traditional houses of Sivas disappeared in order to make space for new buildings constructed according to the Republic's ideology. Here we should say that the upper fortress was close to railway line area, therefore upper fortress and its vicinity were subject to a rapid change (Fig. 12). In addition to this transformation, the upper fortress came to the early twentieth century as a ruin. It is known that the upper fortress and its vicinity consisted of single-story, mud brick and roofless houses, except for seven or eight houses.⁵⁴ In 1944, the north and south areas of the upper fortress were surveyed and recorded before they were expropriated and demolished in 1945.⁵⁵ It is also suggested that by the time of its rearrangement, remains of walls were dismantled, a new wall was created on a foothill of the upper fortress by dismantled stones, the fortress area was leveled at the height of 5-6 meter, and this area became a park in 1945 and 1946.⁵⁶ Until now, we have analyzed two focal points in the urban area. It can be said that the one extended into the medieval core functioned as an administrative and commercial area and the other functioned as an attempt of industrial area according to the Republic's ideology. These two focal points were connected with the new İstasyon Street. As previously mentioned, the area of İstasyon Street, situated between the medieval core

and the railway line, was such a strong axis that it changed the entire nexus of the city. We will discuss it here as the third part of the street that reveals urban transformation.

İstasyon Street comprises important and influential buildings. One of them is İdadi, built in 1887, and its additional accommodation facility that was erected in 1932. The same year saw the construction of Tan Sineması and Tekel Binasi, called İnhisarlar.⁵⁷ There was an office building almost in the middle of the street that was used for mass housing and Vali konağı after German people had left the area in 1939.⁵⁸ The building has been transformed and today houses the Büyük Hotel. Hospitals are another type of important buildings in İstasyon Street. The Pünzürük River ran across the area but in the 1970s, it was drained and hospitals were erected.⁵⁹ This shows that the city adapted to the new era by modern buildings and by doing so demands of modern living in an urban area were met. It is suggested that this era witnessed a process of the construction of not only public buildings but also apartment houses. Apartment houses represent modernization and a modern life style is propelled by them. It is known that the Emek Apartment, built in 1938 but destroyed in 2014, was the first apartment house in Sivas and five other apartment houses were also built in İstasyon Street until 1948.⁶⁰

Finally, we must mention that Sivas Hükümet Square, consisting of a medieval core, administration building and parts of commercial area, underwent an extensive renovation in 2009. From 1930s to 2000s, Hükümet Square and its vicinity witnessed both a large population and an intense land use. Due to this situation, the medieval core became invisible because of the park built in the 1940s, and because the square was equipped with un-aesthetic urban equipment. Additionally, the square as a public space was constrained by boundaries rather than providing a perme-

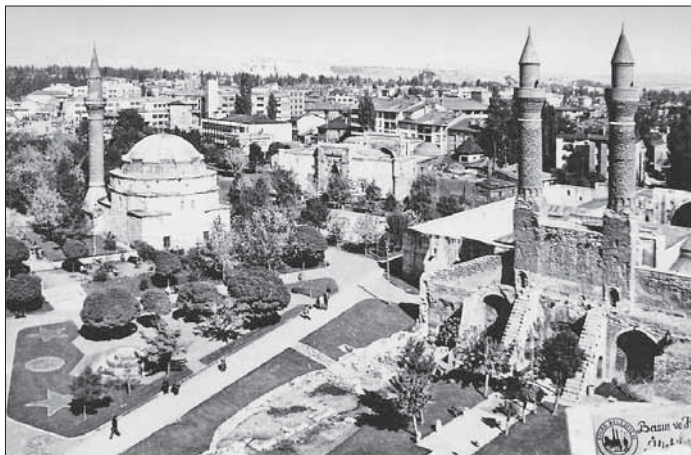


FIG. 13 SIVAS HÜKÜMET SQUARE IN THE 1970S AND 1980S
SL. 13. TRG HÜKÜMET U SIVASU, 1970-IH I 1980-IH

able area (Fig. 13). Thus, it became apparent that the historical city center necessitated an extensive and systematic renovation due to both its location and popular political discourses. The renovation project was prepared in collaboration with Sivas Municipality, Sivas Governorship and ÇEKÜL, founded by Metin Sözen as an association. Although it was subject to various revisions in 2006, after the reconsiderations, the Cultural and Natural Heritage Conservation Board in Sivas approved the project, and the works on Hükümet Square commenced.⁶¹ The aims of this renovation project were to decrease the density of buildings, increase the visibility of historical buildings, create an enormous open area for public use, convert madrasas into spaces of urban usage, and equip the square with new urban components such as a fountain, pavement and benches (Fig. 14). However, this renovation was based on popular discourses rather than genuine town planning approaches and it has failed to create a city brand. Consequently, typological dominance has been changed and the legacies of previous eras suffered discontinuity.

EVALUATION: TYPOLOGICAL DOMINANCE AND ITS CHANGE

EVALUACIJA: TIPOLOŠKA PREVLAŠT I NJEZINA PROMJENA

In the previous paragraph, imaginary identities enabling urban legibility have been determined and it can be said that these identities constitute the urbanity of Sivas. Surely, a single building does not demonstrate a dominant typology by itself, but a number of buildings can form and define an urban area (Fig. 15). For example, it can be suggested that the thirteenth century was when the settlement was founded. A major scale view of the area within the city walls reveals two cores. One, the upper fortress, was a sort of defense system and it comprised the Great Mosque, Gök

madrasa and other buildings, which have not survived to the present day. The other one, the lower fortress, was a kind of ruling system although there were lots of madrasas and bazaars near it. These two cores were connected to each other by bazaars and neighborhoods. In them, strong artefacts such as mosques, madrasa or bazaars, emerged as functional elements in the urban area and these functional areas became constitutive centers of the city. Thus, we can assume that the formal or typological dominance of the Seljuk period began at this point. This suggestion stems from a historical stratification of Sivas. Firstly, in the fourteenth century, all dervish lodges were built near thirteenth-century bazaars, and when the Ottoman period began, same bazaars were restored and new buildings such as bedesten, hans, were built around them. Accordingly, the functional center of city, constituted in the Seljuk period, was not changed but it was just developed and new buildings were added. A building area was enlarged although the city's backbone remained the same until the Republican period.

In short, images of the settlement that articulated the city in the period from the construction of the Great Mosque in 1196-97 to the late fourteenth century have constitutive and heritable features. Building activities in the Ottoman period led to the enlargement of settlements but remained limited to the constitution of new residential areas near dervish lodges, masjids and tombs. Furthermore, newly founded neighborhoods did not create any strong images that re-identified, transformed or changed the center. This status evidently became an implicit typological dominance until the Republican period. Every building project followed past legacies and heritable traces in the urban area, though they were new. Thus, it is suggested that the functional center of city, constituted in the Seljuk period was steadily enlarged by additional buildings and its backbone was never transformed or recreated by any powerful artefact during both the Seljuk and Ottoman periods.

In the late nineteenth century, this status began to be disrupted not only by new buildings but also by a cultural transformation promoted by the Ottoman state policy. New visions of the Ottoman State in the nineteenth century represented a modernization movement. A lot of reforms of the military, education, literature, architecture, finance and law were introduced following this transformation pol-

⁶¹ KALENDER, DEMİROĞLU, 2011: 361

⁶² DEMİREL, 2006: 39

⁶³ YASAK, 2005: 27

⁶⁴ KUZUCU, 2006: 108

⁶⁵ KUZUCU, 2006: 119

icy. The Ottoman State, playing a role of new administrative body, also help introduce into the society a new public life style. This transformation was felt in Sivas in two ways: one was through schools and the other through administration buildings. These were the first exceptions to the implicit typological dominance, founded by the Seljuks, in the urban area. Emerging as a new life style schools were built some distance from the center. They, however, could not create either a new axis or an influential artery in the urban space. In addition to this implication, the schools created in their areas new functional centers, which can be called educational areas. However, these areas remained unimportant as they were not able to change the backbone of the city center though they caused some infrastructural projects such as new roads to be carried out in their vicinity.

On the other hand, the construction of new administration buildings was the second way in which the city center was deformed. As mentioned above, Sivas contained ruins and a medieval appearance in the nineteenth century. New building projects, ordered by the Ottoman State, were supposed to help the renovation process of the devastated buildings. Therefore, new administration buildings were erected in new areas. Although it is assumed that Paşa Sarayı and the new administration building were located in the same space⁶², we can suggest that they did not share the same space because of old city plans and certain restitution studies. The new administration building, a constabulary house and a high school, named İdadi, were located closely to the old center and they just enlarged it by reshaping it though they could not shift the axis. Here it is highlighted that there was in fact a conflict between new and old buildings in the city center though the new ones became components of implicit typological dominance. For example, it is suggested that the foundations, discovered in excavations near İdadi, were ruins of walls that belonged to the lower fortress.⁶³ Actually, this case implies a rapid and unstable construction of the city. On the one hand, the high school, called İdadi, was built on the ruins of the city walls in order to enlarge the center where the settlement was tightly packed inside the city walls according to principles of the Tanzimat period.⁶⁴ On the other hand, it is known that a kitchen, bathhouse and a cellar were built behind İdadi in order to fulfil the requirement of the accommodation area of İdadi and this additional units were demolished in the 1930s. Additionally, the entrance door was replaced because of construction of İstasyon Street.⁶⁵ There was an unstable construction movement in the city and this instability caused an irrevocable transformation of a powerful urban image such as İstasyon Street.

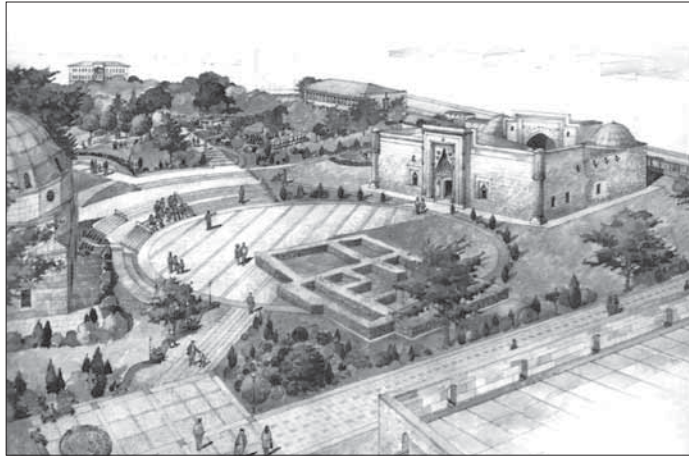
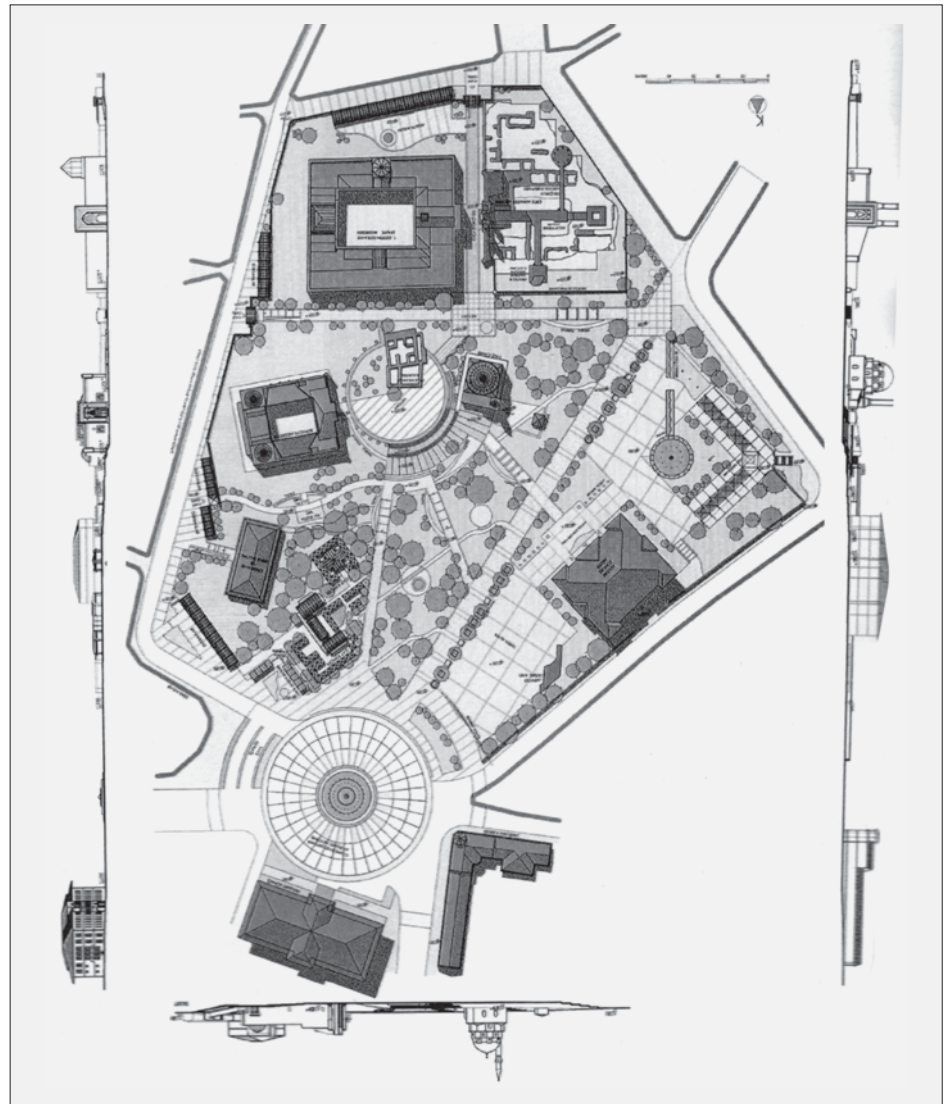


FIG. 14 RENOVATION PROJECT ON SIVAS HÜKÜMET SQUARE, CALLED SELJUK PARK

SL. 14. PROJEKT OBNOVE TRGA HÜKÜMET U SIVASU, KOJI SE NAZIVA I SELDŽUČKI PARK



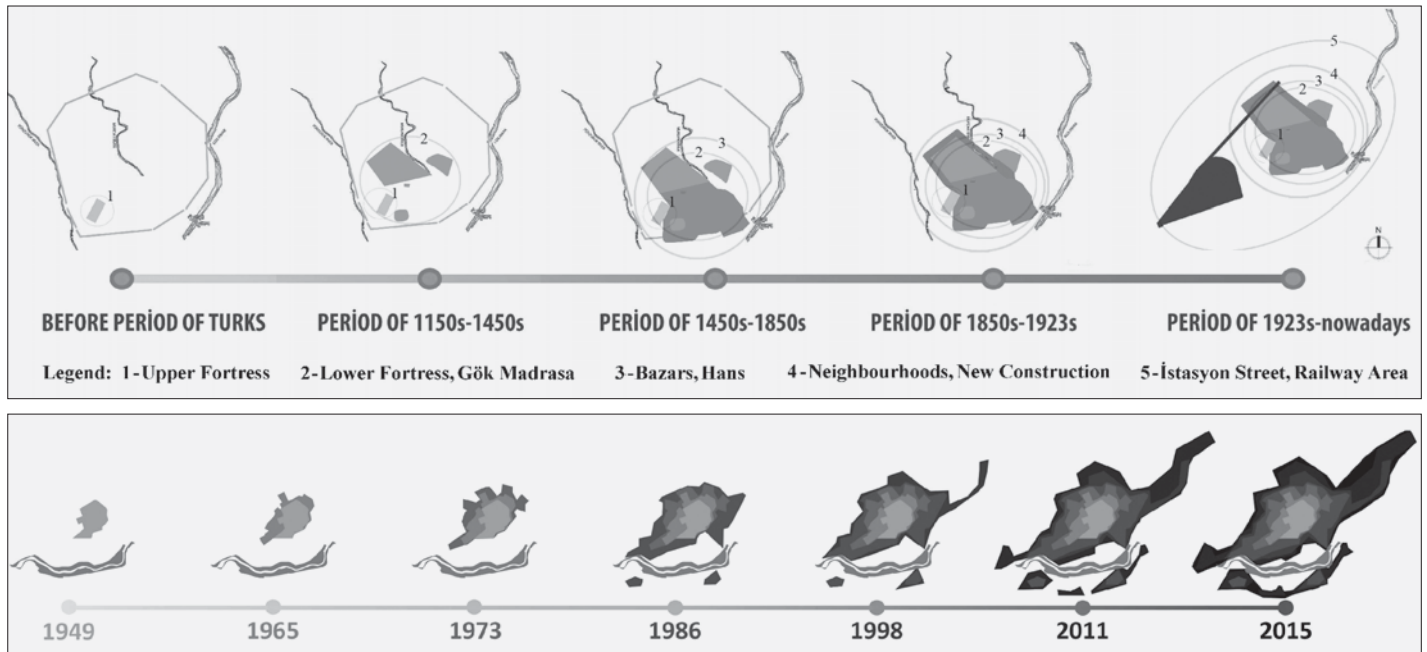


FIG. 15 HISTORICAL STRATIFICATION OF SIVAS HÜKÜMET SQUARE

SL. 15. POVIJESNA STRATIFIKACIJA TRGA HÜKÜMET U SIVASU

FIG. 16 SPATIAL DEVELOPMENT OF CITY CENTER

SL. 16. PROSTORNI RAZVITAK SREDIŠTA GRADA

Here we can accept the fact that İstasyon Street was a powerful component of transformation. As has previously been mentioned, İstasyon Street was built in order to connect the city center and the train station. However, this process was more different than construction projects in other periods. Unlike the nineteenth-century reformation, the aims of the new Republic was to make itself a pioneer of modern life and to connect all cities in Anatolia to the new capital of Ankara. This was made possible by railways so the railway line arrived at Sivas in 1930s as a result of the Republic's intentions.⁶⁶ This enterprise was completed by both the station building, built in 1934, and the train repair shop, called Cer Atölyesi built in 1939.⁶⁷ In other words, roughly 180 buildings, consisting of train repair shops, DDY hospital building, Tüdemsaş Lokal Building, a dining hall, a health department building, a factory of wagons, a water tank, a building called Alimantasyon, a silo, and large housing for DDY's employees were all constructed between 1930 and 1951 and they covered an area of 300,000 square meters.⁶⁸ This means that this new area, established owing to the railway line, was out of the old city walls. In other words, it was out of the medieval core and it was so strong that it changed all axes of the city. Thus, İstasyon Street was decided to be built in order to con-

nect the railway area to the medieval core. Modern buildings for modern citizens began to be constructed along this new axis and implicit typological dominance, constituted in the Seljuk period, was transformed into a character of identity that was subject to current ideological discourses because of this rapid change.

CONCLUSION

ZAKLJUČAK

This paper focuses on transformations of urban morphology of Sivas in terms of cultural patterns that were changed through social improvements. Among them, the most transformative impact were visions of globalization. In order to make this change understandable, the first step has entailed historical stratification. Thus, the analysis has included ways in which Sivas city center was transformed in terms of its urban space. An evaluation of urban and social changes has been made, urban spatial character about the parts of space that referred to historical context of the city have been investigated (Figs. 15-16).

The historical physiognomy of urban spatial character leads us to conclude that functional backbones of the city were constituted in the thirteenth century. Considering the fac-

⁶⁶ BAYRAM, ULUŞANS, 2009: 237

⁶⁷ BAYRAM, ULUŞANS, 2009: 237-238

⁶⁸ BAYRAM, ULUŞANS, 2009: 237, 239

tors of urban development, it can be asserted that the main urban backbone had a functional urban identity. In addition, considering physical developments, it can be understood that functional divisions between the commercial area and the residential area later constituted an implicit typological dominance in terms of urban development. On the other hand, the medieval urban core was developed by receiving other urban elements without any rupture until the nineteenth century. Particularly in that century, even if there were new urban organizations, they did not entail changes of the center. Generally, the city entered the nineteenth century with ruined city walls and a neglected medieval core. However school buildings, necessary for education, were situated on dilapidated edges of the city and small and unimportant centers emerged by incorporating into the neighborhoods around them. Even if improvement works on the city center were done by the early twentieth century and before 1923, the construction of the railway line after 1923 and the train station in the 1930s shaped İstasyon Street and this provided a base for establishing a rational connection of urban elements along the perimeter of city. Thus, İstasyon Street reshaped the urban backbone with its new strong axis and the implicit typological dominance of medieval features was interrupted by a new focus, that of İstasyon Street and the railway buildings. Buildings such as a school and housing, built around the railway factory area and its surroundings towards the 1940s, constituted a new urban area, which reflected spatial and typological features of the Republican period. This area best witnesses spatial relations between the city center and İstasyon Street. It pushed the growth of the city toward the west, and renovations around the upper fortress in the 1940s deformed the spatial character that pertained to the medieval image of the city. In this regard, the medieval core in the city center erased the topographic pattern in relation to other urban areas. Spatial patterns of modernism were made complete by apartment houses and public buildings by the 1970s, and the city center, opening out onto İstasyon Street, received a dominant character by the construction of other public buildings. Although the rivers, crossing over the city, defined particular areas of the center, they were drained in the 1970s. Thus, the spatial traces of the traditional urban character, which had been constituted towards the nineteenth century, disappeared. Generally,

spatial relations between the historical buildings that identify physical spatial patterns get changed topographically and due to this morphological patterns try to constitute a mid-scale dominance in urban gaps. On the other hand, these interventions deformed the continuity of the physical space within the historical urban perimeter, and it can be said that the changes mentioned above helped in constituting a rational spatial character in its own right from the opening of İstasyon Street to the 1970s. However, this urban fabric fell into ruin after the 1980s and instead of it, more undefined interfaces emerged. During the 2000s, the city and local authorities struggled to create a city brand such as 'Seljuk's capital' based on the vision of globalization. Because of this impact, the medieval core was subject to a renovation project. After the completion of the renovation, the spatial identity of the city has been founded on this area. Despite this sort of branding, topographic and urban traces of spatial legibility have disappeared in the area, which is framed by the city center and historical buildings. The renovation project on this site has been insufficiently successful in exhibiting historical sections. On the other hand, İstasyon Street has begun to serve as a consumption axis. Accompanied with the renovation of the medieval core, İstasyon Street has become an area that is supposed to promote consumption through trade and walking about the neighboring streets. This means that İstasyon Street, functioning as a connecting axis between the medieval core and the train station, has been transformed into to a kind of promenade with a shopping function. In sum, the increased population of city and the number of vehicles and public houses that encompass the historic center entails degeneration of the legibility of physical space. Actually, it can be asserted that the divisions between the commercial and social areas of the traditional urban space concerning its physical-spatial character have entirely been deformed, although that urban fabric was discernible in the mid-twentieth century.

[Proofreading by Assistant Professor Doctor MEHMET ERTUĞ YAVUZ, The Head of American Culture and Literature Department in Literature Faculty of Cumhuriyet University, The Head of English Translation Department in Literature Faculty of Cumhuriyet University and Formal Notary and Sivas Court Translator;

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ILLUSTRATION SOURCES

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FIG. 1 SM

FIG. 2 HERSEK, 2006: 277

FIG. 3 <https://www.google.hr/maps/place/Sivas>

FIG. 4 Anonim., 2015: 20, 118

FIG. 5 UYSAL, 2004: 110

FIG. 6 Anonim., 2015: 122

FIG. 7 KUBAN, 2008: 67

FIG. 8 Anonim., 2015: 22, 24

FIG. 9 Anonim., 2015: 162; www.sivasbulteni.com [18.12.2016]

FIG. 10 Anonim., 2015: 119

FIG. 11 BLESSING, 2012: 433

FIG. 12 ÜREDİ, 2009: 38-39

FIG. 13 www.sivas.li2015_05_01_archive [18.12.2016]

FIG. 14 TKB

FIG. 15 Drawing: authors

FIG. 16 SM

SUMMARY

SAŽETAK

PREOBRAZBA SREDIŠTA GRADA SIVASA U KONTEKSTU PROSTORNOGA KONTINUITETA I KULTURNIH OBRAZACA

Sivas je jedan od najstarijih gradova u Turskoj, smješten istočno od središnje Anatolije. Grad je doživio višestruke promjene od antičkoga do republikanskoga razdoblja zbog kulturnih utjecaja. Unatoč tome što je naslijeđe prethodnih razdoblja uspostavilo prostorni kontinuitet i dosljednost, nove vizije razvoja poremetile su predodžbe o gradu na kojima se temeljila urbana memorija. Cilj je ovoga rada, stoga, analizirati morfološku i tipološku transformaciju grada Sivasa u kontekstu prostorne prepoznatljivosti grada. Osnovne metode za analizu jesu kronološka i povijesna stratifikacija kojima se žele odrediti prostorne promjene izazvane kulturnim utjecajima. Provedeno istraživanje sastoji se od tri dijela i njegovi ishodi podrazumijevaju shvaćanje izmjenjivog razvitka gradskoga prostora.

U prvom dijelu istraživanja definira se zamišljeni identitet grada na temelju prepoznatljivosti gradskoga prostora. Povijesni ostaci otkrivaju dvije važne zone: takozvanu gornju utvrdu pod nazivom Topraktepe i donju utvrdu zvanu Paşa sarayı. Dok je gornja utvrda sagrađena zbog obrambenih razloga, donja se utvrda koristila kao administrativna i kulturna zona. Komercijalni su dijelovi grada bili sagrađeni u blizini donje utvrde i konsolidirani novim bazarima u osmanskome razdoblju. Ukratko, uspostavljene su dvije gradske okosnice. Prva je poznata pod nazivom Uzunçarşı, koja se protezala od istočnih vrata donje utvrde prema jugoistoku do vanjskih gradskih zidina odnosno njihovih vrata Palas. Druga, zvana Mahkeme çarşısı, počinjala je od južnoga dijela Velike džamije i okomito je presijecala Uzunçarşı prolazeci kroza zapadni predio Bedestena. Velika džamija ovdje je najsimboličniji urbani element zato što je prva takva struktura u turskom razdoblju. Nadalje, Velika džamija se nalazila pokraj gornje utvrde i bila je potical nastajanju okolnih naselja koja su se oko nje razvijala u seldžučkom i osmanskome razdoblju, a nakon gradnje

Gökmedrese 1271./1272. postala je drugo gradsko središte. Zamišljeni identitet grada nastavio se razvijati putem novih gradnji i gradskih zona koje nastaju sukladno danim okolnostima. Međutim, u gradu su se pojavile trajne i formalne prostorne putanje, posebno u seldžučkom razdoblju. Dok su seldžučke građevine dominirale urbanim krajolikom, građevine u drugim razdobljima postupno su se oblikovale i bivale smjestene u središnjem dijelu grada. Kronološka i povijesna stratifikacija dovela nas je do zaključka da su 19. i rano 20. stoljeće u Sivasu tijekom razdoblja Osmanskog Carstva drukčija od ostalih razdoblja jer je Sivas počeo ubrzano gubiti svoje naslijeđe. Iako su nastajale nove javne građevine poput skola i administrativnih zgrada, naslijeđe srednjovjekovnoga doba počelo se uništavati novim projektima urbane obnove. U četvrtom desetljeću 20. stoljeća grad je željeznicom povezan s novim glavnim gradom, Ankarom. Sukladno politici republikanskoga razdoblja sagrađen je željeznički kolodvor kako bi se grad pomoću željeznice razvijao i zadovoljio potrebe modernoga života. Tako je nastala Ulica İstasyon s ciljem spajanja središta grada sa željezničkom zonom. Ovime započinje drugi dio istraživanja.

Do 1930-ih godina zamišljeni identitet grada mogao se iščitati iz povijesne stratifikacije, ali je modernizacijski pokret u doba Republike prekinuo prostorni kontinuitet. Implicitna tipološka prevlast seldžučkoga razdoblja prestala je s izgradnjom Ulice İstasyon koja je tvorila snažnu gradsku os. To je preobrazilo središte grada i dalo mu novi identitet koji je bio podčinjen trenutacnim ideološkim diskursima poput modernizacije. Prema tome, može se utvrditi da je prekid prostornoga kontinuiteta i identiteta očito bio potaknut izgradnjom Ulice İstasyon. Na rubu osi nalazi se Trg Hükümet koji je održao svoju društvenu i političku funkciju novim javnim građevinama, posebice nakon 1950-ih godina. Na drugom rubu osi pojavila se željeznička

zona kao mjesto urbanoga razvoja. Uz željeznički kolodvor, tvornica Cer Atölyesi je najutjecajnija komponenta ovoga predjela. Zgrade namijenjene zaposlenicima željeznice, veliki građevinski projekti i bolnica imaju za cilj proširiti ovo područje novim naseljem u zoni gornje utvrde. Gornja utvrda i njezina neposredna okolica nametnuli su se okolnom području pa su nestale mnoge tradicionalne kuće, a kamena grada s utvrde skinuta je. Prostor između dvaju rubova osi definira Ulica İstasyon i ta je nova os renovirana na temeljima porušenih starijih građevina, ali isto tako i novim stambenim zgradama. Tako su javni prostori grada prošireni prema željezničkoj zoni.

Može se zaključiti da su rijeke, koje su presijecale područje grada, definirale specifične zone u centru. Rijeke su 1970-ih godina isušene i korita poravnata pa su nestali prostorni tragovi tradicionalnoga gradskoga karaktera. Nadalje, ova vrsta topografske promjene tvorila je cezuru u prostornom kontinuitetu i fizičkom prostornom uzorku koji je određen odnosom među povijesnim građevinama. To dovodi do činjenice da morfološki uzorci tvore dominantu srednjeg intenziteta u urbanim prazninama. Spomenute intervencije deformirale su fizički prostorni kontinuitet u povijesnom perimetru grada i može se reći da su opisane promjene omogućile stvaranje samog po sebi racionalnoga prostornoga karaktera u 1970-im godinama, odnosno izgradnjom Ulice İstasyon. Međutim, ovo je urbano tkivo uništeno nakon 1980-ih godina te je osvanulo kao još manje definirano. Ukratko, povećana gradska populacija i broj automobila te javnih građevina koji okružuju povijesnu jezgru uništavaju prepoznatljivosti fizičkog prostora. Može se, zapravo, tvrditi da su dijelovi između komercijalnih i društvenih zona tradicionalnoga urbanog prostora, s obzirom na njegov fizički prostorni karakter, potpuno deformirani, iako se to urbano tkivo može iščitati sredinom 20. stoljeća.

BIOGRAPHIES

BIOGRAFIJE

Dr. **UĞUR TUZTAŞI**, assistant professor, was born in 1972 and graduated from Erciyes University, Department of Architecture. He holds an MA degree from Gazi University and a PhD degree in Architecture from Mimarşinan University. He has published works on architecture and architectural history. His main research areas are design, Turkish House and architecture in the Republican Period in Turkey.

PINAR KOÇ, research assistant, was born in 1985 and graduated from Selçuk University, Department of Architecture. She holds an MA degree in Architecture from Erciyes University and is currently a PhD candidate. She has published works on rural settlements, architecture and architectural history. Her main research areas are design, space, history and architecture of medieval Anatolia.

Dr.sc. **UĞUR TUZTAŞI**, docent, rođen je 1972. Diplomirao je na Sveučilištu Erciyes, na Odsjeku za arhitekturu. Magistrirao je na Sveučilištu Gazi, a doktorirao arhitekturu na Sveučilištu Mimarşinan. Objavio je radove iz područja arhitekture i arhitektonske povijesti. Glavni istraživački interesi vezani su mu za dizajn, tursku kucu i arhitekturu republikanskoga razdoblja u Turskoj.

PINAR KOÇ, znanstvena novakinja, rođena je 1985. Diplomirala je na Sveučilištu Selçuk, na Odsjeku za arhitekturu. Magistrirala je arhitekturu na Sveučilištu Erciyes, a trenutacno pohađa doktorski studij. Objavila je radove na temu ruralnih naselja, arhitekture i arhitektonske povijesti. Glavni su joj istraživački interesi dizajn, prostor, povijest i arhitektura srednjovjekovne Anatolije.

