

INVESTIGATION OF AVANOS REGION IN THE CONTEXT OF URBAN IDENTITY

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ABSTRACT

Avanos separates from the others with its own unique identity; from ancient times to the present day, historical continuity and change is one of the most important examples offer us. Structures in Cappadocia, while giving the impression of an extension of nature with Fairy Chimneys; in Avanos far this tuffaceous structure varies from the other side of this impression. Throughout history, people in this region have meet housing needs via data obtained from nature and Cappadocia has achieved an appropriate holistic language. Therefore, this language is based on holistic urban identity of the region.

By using This architectural language, the environment they live, along the northern and southern coasts of the Kizilirmak River, was built on terraces (or platforms). However in 20th century, due to the growing population, it has started a new construction and Avanos has entered into a process of changing. This process of change; new construction in the region, has become a threat to historic continuity. In addition, in this case, it revealed concerns that holistic language impaired. Tuff Stone house and traditional types used in the old building, the location is left unplanned urbanization. For these two different configurations, the Kizilirmak River as a separator and a limiting element comes to the fore. This article, through the concept of urban identity, focused on the concepts of change and continuity on the Avanos.

The aim of the study is to hold a mirror to the ongoing changes in Avanos and to generate new ideas from the region's traditional tissue. For this purpose, constitutes the research case study example. Qualitative research methods are also used in the study. Within this study, samples of new construction in the process of change in Avanos with its traditional architecture is examined. In addition, the point of view of both regions will be discussed. When examining the appearance of the area, the Kizilirmak River is considered both as a reference point, as well as both coasts of the river has been identified as a boundary for the study that examined. This article will focus on the settlement that draws a view of the continuity of river on the north side and the settlement on the southern side of the river that draws the appearance changes.

Keywords: Avanos, Urban Identity, Continuity, Holistic language.

1. INTRODUCTION

“Beauty of the Avanos, great as it is, is not conveyed by this Galatian epithet eyes are needed to interpret its beauty. For I, though I have before this seen much, and that in many places, and have also observed many things by means of verbal description in the accounts of old writers, think both all I have seen, and all of which I have heard, of no account in comparison with the loveliness that is to be found here... that river which they say by overflowing with its rich current the banks which flank its course makes for the Thessalians their far-famed Tempe. Why, what beauty is there in any one of these places I have mentioned, such as Avanos can show us of its own?... In all these the number of single trees is more noted than their beauty; yet they display tasteful arrangement in their planting, and that harmonious form of drawing—drawing, I call it, for the marvel belongs rather to the painter's art than to the gardener's. So readily does Nature fall in with the design of those who arrange these devices, that it seems impossible to express this by words.” Gregory of Nyssa

Modern human meets settlement need with the innovations of the age and evaluates the concept of settlement with a system of thought which is conditioned by the age. Providing living space to the increasing population and the rush of designing the space with changing living standards for a family rather than an individual, required to offer optimum solutions in short time. This calculator, shredder and limited understanding, which ignoring the continuity of the space, seems quite remote from understanding the truth of the settlement. Human is homeless in such a world; therefore, it is impossible for him to settle in for a World. (Hisarligil, 2007). The human's interaction with space is required a continuity. Instead of structuring disrupts the historical integrity; holistic

approach, that is, a structure in accordance with the identity of the city should be the most important purpose in the development of the city. When this purpose is ignored; contradictory and crooked the silhouette of a city is revealed in the context of semantic, syntactic and also pragmatic. The character of the city, which is read along both sides of the Kızılırmak, is one of the best example of this situation.

Avanos with both the location and physical configuration, has its own unique identity and texture on earth. "The first core of the settlement was established north of the Kızılırmak. Then city has started to expand on the south of the river first-class agricultural land in time." (Yıldırım, 2006). This expanding farmland is that in own time Gregory praised the region's natural beauty and at the present time the crooked architecture with new structure types is opposites traditional architectural language. In this context, Kızılırmak can be regarded as the most important junction that connects the old with the new one. By taking reference this field, both sides of the river is analyzed in this study. In historical process, the region's physical, cultural, and social structuring is examined and the identities of region is focused on.

2. URBAN IDENTITY

Identity, shaped by a person's or society's experiences. In other words, identity values are accepted in the memory of the individual and the community. And these values are similar to invisible border. This border line, is drawn by spaces, we can say that. With this definition the meaning of urban identity, 'the identity of urban space' can be said to be. The physical features and social values that make up the identity of the city, overlap of on the space. If stated more clearly, Every street, house and every feature of homes that make up city are identity elements are combined in the character of the city. In this context, urban identity in the historical process of the tangible and intangible values unique to a city that manifests itself as a concept that can be summarized by an expression in the spatial dimension. Birlik (2006), as quoted from Oktay Cities which achieved actual identity, cannot be the same each other city in no time with the decisive nature of the compenents; show that social differences within the spatial organization and formal language; reveals that is which city, when looking at the photo's.

The concept of urban identity is intertwined with the identity of the community; however, the content of urban identity can be explained by the sociological context that has. Because society's cultural, sociological and economic structure; at the same time, the components that are included in the city in which they are located; also integral elements of the city's identity. In this context, we can say that, society is a social formation which limited by the city. For readability the identity of a city, he analysis of these elements within a holistic approach is required. For example, Özkan (1999) as noted; without streets and roads of Çatalhöyük texture is designed to protect the society from various attacks without the need of rampart and trench. Spaces was created urban identity for the social living environment. These spaces, which built new walls were added to each of the walls, are only accessible with terraces and stairs. As in this example, this holistic approach to the investigation of the city's identity; that the detection of influential sociological conditions can be clearly observed in the construction of the city.

"In reality, social space 'incorporates' social actions, the actions of subjects both individual and collective who are born and who die, who suffer and who act. From the point of view of these subjects, the behaviour of their space is at once vital and mortal: within it they develop, give expression to themselves, and encounter prohibitions; then they perish, and that same space contains their graves. From the point of view of knowing (connaissance), social space works (along with its concept) as a tool for the analysis of society."(Lefebvre, 1991)

Urban identity, is the most important tool in the socialization of urban space. Society of war, victory, traditions, beliefs; in short, all the values, takes place by concretizes in the city identity. Namely; urban identity is the most important indicator that bond of togetherness and belonging between the city and the community. As Taşçı (2014) said that urban is the place where culture and identity occurs by depending on the social events. If the sample is given through in this situation; as Pala (2012) mentioned, every city has a body. According to him, the body of the city is there where the city is facing. In this context, as the positioning of the mosque in the Islamic city according to qibla, it is noteworthy that almost all buildings such as mosques positioned according to the qibla. So, every building in the Islamic city regains an identity through qible and all buildings identified with body as described above.

Urban identity is an indication of continuity, holistic and memory. With this holistic approach, while the identity of the city with each appropriate plug-in observed that cities develop and grow; each plug-in is contrary to the city identity, damage to the integrity of the city. According to the Lynch (2014) a city, the connection with each other which many different elements can be clearly seen, should be something that can be understood as an unbroken continuity of the model over time. Harmony or disharmony in the continuity of urban identity can be

taken from the city's skyline. In this context, each incompatible building where disrupted the city's continuity, is also a threat to the identity of the society in which the city belongs.

Avanos and Avanos's Urban Identity

Avanos is the district of Nevşehir, 17 km away from the city center. In terms of area is the largest district in Nevşehir. It was founded on the Red River Plateau; and located on north of Nevşehir and Urgüp, south of Kozaklı, east of Hacıbektaş and Gülşehir, and also West of between Yozgat and Kayseri cities (Table 1.). The district of Avanos in the Cappadocia region, showing a different structure from the other regions is developed along the Red River of the north and south slopes. According to Esmer's (1992) testimony, In Avanos as the first settlement began on the north slope of the river. However, in the over time of the destruction of forests in the mountains where located north of Avanos, it has led to erosion in the region. As a result of erosion, most of the old houses damaged; the area is declared "a disaster area" and then also the settlement has shifted to the South.

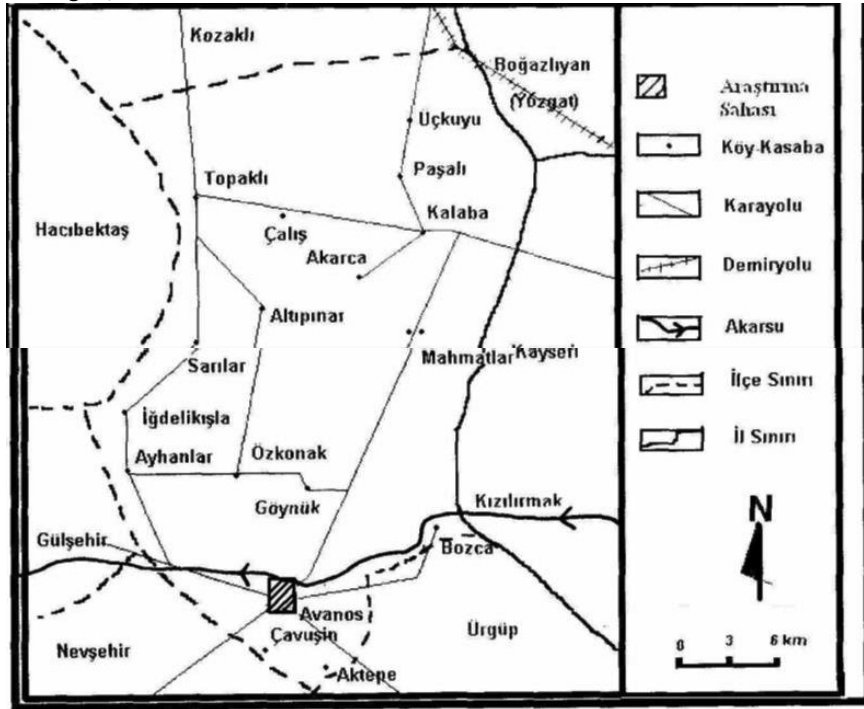


Table 1. Environment of Avanos Region (Yıldırım, 2006).

"The history of Avanos based on rather old or before. In Hittite and Phrygian mythology, Avanos is consider as a 'formed by the Volcano God, the God of the rain and wind shaped with his soft and magic hands'" (Yıldırım,2006). "The history of Avanos which is known began with the Bronze Age. Aftermath of the Hittites, Phrygians, Assyrians, Medes and Persian domination, it is known that the settlements passed into a systematic arrangement. After the Hellenistic Age and Roman periods the settlement known as an important center; have gained the current structure or texture in Anatolian Seljuks, Ottomans and also especially Karamanoğulları periods. Avanos was inhabited by various culture throughout history, has been called by many different names; has been the backdrop to the different settler. Instead of Avanos name; Hittites called the name of Zuwinasa, Assyrians called Nenassa or Washania, Romans called Venasa, Seljuks called Evenüz. Avanos name is still used in the Ottoman period and beyond. As a stated Yıldırım (2006); in Avanos region, settlement are summarized in 3 stages:

1. Before 1900
2. Beetween 1900-1950
3. After 1950 (Yıldırım,2006).

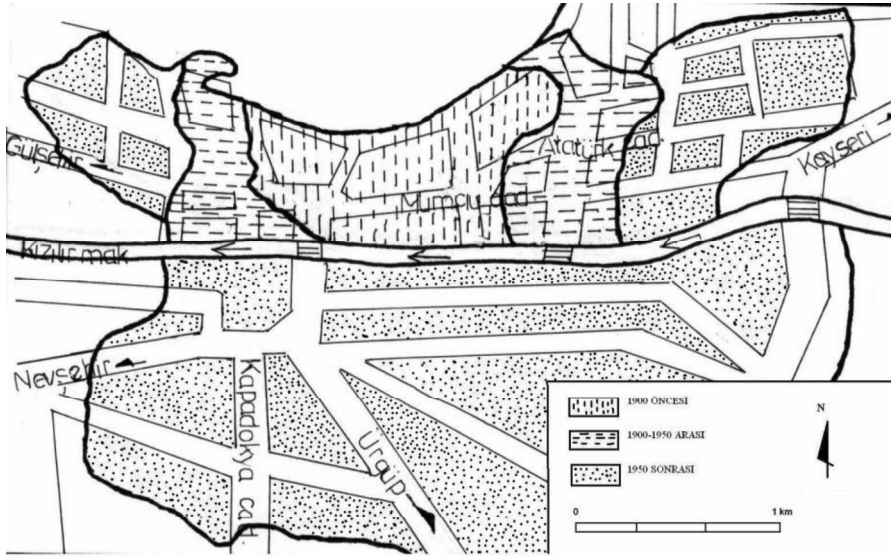


Table 2. The Development of Avanos in Historical Process (Yıldırım, 2006)

Considering the period before 1900, all settlement located in the northern of Avanos. Of the oldest settlements in the planning area along the perimeter between 1900 - 1950, it is observed that they are situated in the north (Figure 1.). As Berkmen noted; firstly, it is noteworthy underground cities in the historical process. Today, underground cities in the region of Ozkonak town, are generally used as a cold and natural food storage (Berkmen,2015). After that, region of people has discovered the material of tuffaceous which come from volcanoes like mountain of Erciyes, Melendis and Hasan. And then the people of the region process this tuffaceous structure, can be said that create their own habitat and caves. The people who continue to use this structure, created today's traditional stone architectural which added to the caves with tuffaceous materials. Aladdin Streets is the first Turkish Street in which located on the Silk Way was build in Avanos region. Aladdin Mosque is the center of the Aladdin Street where core of the Avanos region. The north of the river, between the years of 1900-1950, has shown improvement especially towards the west; however, in order to meet the housing needs for a growing population after 1950's, has begun a rapid settlement on the southern coast of the river. Because of reducing farmland in the region today, people of the region was obliged to livelihood to make pots and pans.



Figure 1. the North Coast of the River, (Personal Archive, 2011)

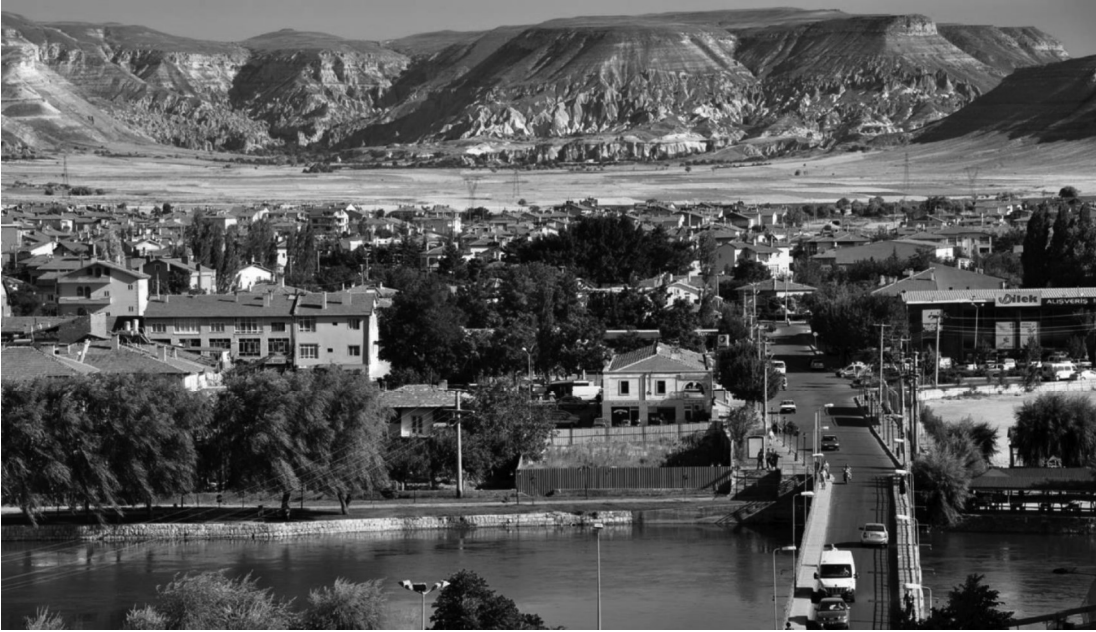


Figure 2. the South Coast of the River (Url: 1)



Figure 3. Building Types in the North Section, (Personal Archive, 2014)



Figure 4. Typical House in Avanos, Doktorlar Konağı/ Kapadokya Meslek Yüksekokulu (Personal Archive, 2014)

Along the river of Avanos, two different configurations formed on the northern and southern slopes has created a dilemma in the city's identity. In this dilemma, the northern slope of the Red River reflects the identity of the Avanos region. The continuity of this identity, does not occur on the southern slope of the river. North slopes is an expression of the identity of the city has traditional two storey houses. The symmetrical facade and bay Windows (cumba) of the houses in this tissue; it is dominated by the architectural character used wood on balconies and wood, stone materials and masonry. As Esmer (1992) quated, overlooking the river in front of the old house in Avanos is gaining importance. The lower floors of the facade has been closed in accordance with the privacy of Muslim understanding of the Turkish people. Upper floors of the facade is divided into two main groups, namely flat and overhanging. Floor in flat facade separated with simple and patterned molding (silme). The open overhanging facades are mostly located in the middle of facade made out with balconies. The closed overhanging exist with salients located on the corner or middle of the facade. Top of the facade has flat moldings. On facade, windows are usually rectangular, the doors are made as arched. Around these doors and windows surrounded by moldings; some of the above is processed with a variety of plan tor geometric patterns. Close to each other, these structures with similar characteristics, constitute a unity at the urban scale. This houses has similar characteristic created a unity at the urban scale.

"Traditional Avanos houses creates one of the most important elements of the urban image. Old Avanos houses, constitutes one of the most original architectural elements of Cappadocia. This tissue is the most important element of natural stone is a material that is obtained from its immediate environment. Usually facade facing the street, the majority of which are found in the

one and three-storey houses with two floors. It is thought that the number of houses found 250.” (Yıldırım,2006).

After 1900, the traditional texture in the northern was isolated owing to the city's expansion. This old settlement was surrounded by a different structure in between 1900 and 1950. At the present time, it is seen that the structures of this period merge with urban identity. However, it is drawn the attention that the opposite coast of the river does not adapt to the urban identity. This restructuring on the southern of the river began in 1950's. As seen in Figure 5, while urban texture in northern consists of small neighborhoods which located parallel to the river; in other side, the region expands on the wide roads. Instead of the regular town plan, this case has created an incoherent urban plan brought by the different angles in the southern. Also this inconsistency showed itself in all types of buildings on the coast. It is clearly observed that each structures has different materials, different heights, different angles, different sizes, different functions. In Southern, these structures come together in an irregular manner. As a continuation of such an approach, a number of consumer business in the southern bank of the river, seems to be located along the coast. Causes of this new understanding and the shift of the urban identity:

- To meet the housing needs of the growing population
- Natural causes; due to the erosion, the emergence of a new restructuring in the southern of the river (on agricultural land)
- To start so-called contemporary appearance and irregular urbanization which meets the requirements of the contemporary world
- Financial difficulties and public's ignorance



Figure 5. The northern and southern coasts of the river (Url 2)

Because of the dilemma in the city, two different silhouette can be perused. While Northern of the city is suitable with urban identity; Southern of the city has a different structuring. The Northern introduces a historical section without breaking to historical continuity, by contrast, Southern has the view of a crooked city because of buildings which quickly made in the last period. The view in Southern has not specific texture and not bears the stamp of Avanos and Cappadocia region. Therefore, the morphology of the city is not homogeneously perused with a holistic approach. This dilemma has created two different poles in the identity of the city. These two poles are different from each other in terms of functions, types of buildings, lifestyles created by this types and neighborhood texture. One of the poles contains marks of identity and memory, unlike other side outlines the loss of identity and memory. These two opposite poles have settled face to face along the Kızılırmak river. In this context, via Kızılırmak river, two opposite poles are both united and intersected, and also separated. In Kızılırmak river, the city is divided into two parts and two different texture is linked. So Kızılırmak river is a bridge like Heidegger's utterance; it connects the old and the new in the construction of Avanos. In here, The old and the new are separated from each other; in between the two coasts life, experiences, people are united by the bridge.

Conclusion

Avanos have been home to many civilizations because of taking part on the coast of the Kızılırmak River in Cappadocia region. Urban texture, which settle on the North coast of the river in the historical process, has become characteristic identity of the area. The most important features of this texture are traditional house types and streets that connects these houses. The streets are intermediate spaces that covered cobblestone. Sometimes they end the impasses or sometimes continue via gateways under the houses (called under-roof). However, this texture has been broken by everyway which added to these streets in 1900's. After 1950, this break has been seen to gain speed. In here there are asphalt roads instead of Cobblestone walkway. And these roads connects different and inconsistent types of structure. Because of erosion, this structuring found the possibility of spreading in the Southern. This is a process that river gathers two silhouette. While the coast north of the river has been shaped by traditional texture; other side has been building area to meet the recent needs. And in southern away from tradition, warped structures were shown up. In this regard Kızılırmak river divides two fields in a sharp plane. So it is a borderline for both fields and a safeguard of the historical texture in north field. In other words, Kızılırmak River and erosion threat have protected urban identity in North.

Due to take place in Cappadocia, The protection of Avanos's identity is great importance. This identity is the common heritage of now and future. Thanks to it, Avanos has a special position on the whole World. So, in the region the housing needs of contemporary life can not have been fulfilled with non-identity the construction of singular or mass housing. To break this texture for momentary and personal interests, causes to lose the memory of the community. Therefore Local government is responsible from the protection of the North coast and compatible revision of the South coast. Because only the protection of traditional building types are insufficient for the protection of this identity. The streets of these buildings and also natural elements must be protected. In short, urban identity can be endured by protection of the historic core of the city and everything belonging to the core. Each addition added to the core, must be compatible with the texture of the city. Also according to the Venice Charter (Url 3), the sites of cultural assets must be the object of special care in order to safeguard their integrity and ensure that they are cleared and presented in a seemly manner. In this context, it can be said that urban identity is perused by holistic approach. Each new functions can be adapted to modern life via traditional materials and methods with new techniques and equipments. It can be achieved that local people should be informed and supported.

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