

## An Examination of the Characteristics of 19<sup>th</sup> Century Traditional Turkish House Gardens in Gürün (Sivas) District



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**Abstract:** In Turkish culture, garden is a shared area with functional parts, which is shaped as a result of the reflections of culture to space. This formation has become more important with transition to social life and has led to the formation of different spatial arrangements in garden areas. The most important determining characteristic of a traditional Turkish house is that it is usually located in a courtyard or a garden. However, due to developing technology and increasing population, houses with these features have gradually decreased and they have begun to lose their original characteristics. In terms of transferring the national consciousness to the future generations, it is very important to ensure preservation and sustainability of traditional Turkish house gardens, which will enable access to historical and cultural accumulation and to create gardens with these qualities today. For this purpose; within the scope of the study, the concept of garden, its history, plan features and structural elements were specified and features of traditional Turkish house gardens of 19th century in Sivas-Gürün district were examined. The research emphasizes the change these characteristics experienced over time. As a result, the necessity of transferring the original qualities of the gardens to future generations and preserving traditional qualities were explained.

**Keywords:** Traditional Turkish house, Turkish garden, Plan features, Accessory elements, Gürün.

### Gürün (Sivas) ilçesinin 19. yy geleneksel Türk evi bahçe özelliklerinin incelenmesi

**Öz:** Türk kültüründe bahçe; insanlar tarafından paylaşılan ve fonksiyonel alanlar içeren kültürün mekâna yansımalarının bir sonucu olarak biçimlenmiştir. Bu biçimleniş toplumsal yaşama geçiş ile birlikte daha da önem kazanmış ve bahçe alanlarında farklı mekansal kurguların oluşmasına neden olmuştur. Geleneksel Türk evinin en önemli belirleyici özelliği genellikle avlu veya bahçe içinde konumlanmış olmasıdır. Ancak gelişen teknoloji ve artan nüfus nedeniyle bu özellikteki konutlar günümüzde giderek azalmış ve özgün karakterlerini yitirmeye başlamışlardır. Tarih ve kültür birikiminin günümüze ulaşmasını sağlayan geleneksel Türk evi bahçelerinin korunması, sürdürülebilirliğinin sağlanması ve günümüzde bu niteliklere sahip bahçelerin oluşturulması, millet bilincinin gelecek kuşaklara aktarılması için büyük önem arz etmektedir. Bu amaçla; çalışma kapsamında bahçe kavramı, tarihçesi, plan özellikleri ve yapısal elemanları belirtilerek, Sivas'ın Gürün ilçesi örneğinde 19. yy a ait geleneksel Türk evi bahçe özellikleri incelenmiş ve zamanla bu özelliklerin ne ölçüde değiştiği vurgulanmıştır. Bu çalışmalar sonucunda geleneksel niteliklere sahip bahçelerin özgün niteliklerinin korunup gelecek nesillere aktarılmasının gerekliliği ortaya konulmuştur.

**Anahtar kelimeler:** Geleneksel Türk evi, Türk bahçesi, Plan özellikleri, Donatı elemanları, Gürün.

## 1. INTRODUCTION

As a social being, man has formed settlements in order to protect himself against the unfavourable climactic effects, secure his safety against the probable outer dangers such as wild animals and/or other people, and meet his basic needs such as sleep and rest. As the center of life, settlements have had a lot of different characteristics depending on the natural factors and particularly on the economic activities that are closely related to one's life style [1]. The traditional Turkish house has developed this way. All of them have a stone water basman with wooden beams and walls covered with straw and mortar. The main part of the building is located on the ground floor consisting of barn and warehouse. This floor has rooms and a kind of patio [2]. The Turkish house is like a functional machine. It answers all the daily needs of its users. The extended family within such houses included various grouping therefore each room was allocated to a sub-family. Elements like *cumba* or *çıkma* were also functional parts of the house. In this respect, all the materials and individual elements of the Turkish house had to be functional and simple rather than decorative or impressive [3]. These houses, which are closely related to the external environment, are generally located in a garden.

The origin of the word "garden" comes from Persian and means "small vineyard". Gardens are generally the places where herbaceous and woody ornamental plants with certain visual qualities, fruits, vegetables and herbs are grown; a garden is also defined as a piece of land where nature's beauty, green features and restfulness are controlled by human hands. Large or small scale, integrated with the environment, inland courts or gardens, are the spaces that are shaped by the characteristics of the region that reflects the living conditions, economic and cultural qualities of the societies during certain periods of history. In this sense, changes that people make and the variety of gardening arrangements have brought many differences to the tradition with respect to the emotional and formal aspects of gardening [4].

Anatolia's unique climate, geographical features, soil fertility and ability to grow many different plants made important contributions to the formation of Turkish garden style. However, due to the lack of a generally accepted, seated garden style over time, designed gardens have constantly changed in history. In addition, due to Western influence gardens that reflect Turkish characteristics gradually began to disappear [5]. This change has been experienced especially in 18<sup>th</sup> and 19<sup>th</sup> centuries, thus the original characteristic of Turkish garden art has changed with the influence of Renaissance and Baroque garden art since 18<sup>th</sup> century. In the middle of the 19<sup>th</sup> century, the Turkish garden art almost completely disappeared [6].

As the gardens have a dynamic structure, their characteristics are constantly changing. For this reason, Turkish gardens have lost their original features over time with some items being added or removed. However, there are some regions in Anatolia that still have the characteristics of Turkish gardens. One of these regions is the town of Gürün in the city of Sivas in present day Turkey. Its history dates back to ancient times and there are houses from Ottoman period that have been preserved as monuments today. For this reason, within the scope of this research, the garden areas of 8 houses from 19<sup>th</sup> century, which are considered as monumental gardens in Gürün, were examined. The plan features, structural elements, living and non-living elements of these gardens were investigated and the necessity of transferring these structures to the next generations was emphasized.

### 1.1. Historical Development of Turkish Garden

Despite nature being always on the agenda of the culture, the tradition of gardens is late in Turkey. It is a fact that a Turkish garden cannot be transferred to our day with all its features [7]. Traces of the first Turkish garden in 5<sup>th</sup> and 7<sup>th</sup> centuries are found in Chu, Talas and Fergana regions, which are considered to be the oldest settlements in Central Asia. In these settlements, nomadic life continued with resident life

for about a century. Despite the existence of adjacent houses during this period, it is found in archaeological excavations that there were gardens and trees around the houses of seigniors [8]. In his study, Evyapan (1972) mentions the 2-3 km wide parks and gardens surrounding Samarkand. These gardens in the east were called “Bağ-ı dil Kuş” and the gardens in the west were called “Bağ-ı Biheşet”. If Central Asia is thought to have developed a common horticultural concept, it is emphasized that it is impossible to research the characteristics of the oldest Turkish gardens in Persian, Chinese and Indian gardens [9].

In 10<sup>th</sup> century, understanding of nature and garden has gained a new dimension with the acceptance of religion of Islam by a branch of Turks. For example, the idea of “Paradise Garden” which rises to the level of religious belief in the Eastern philosophy, is perhaps the most meaningful and perceptible one among its counterparts. As a matter of fact, the religion of Islam defines “Gardens of Paradise” in Qur'an, and there are encouraging remarks in this regard. Of course, these messages contribute to the creation of gardens resembling paradise in the world. Garden of Paradise is known as the four-parted garden conception, formed by the intersection of four rivers in heaven perpendicular to each other. In the middle of the two main axes, there is usually a garden pavilion which reflects the tendency to establish close contact with water [10].

During the Seljuk and Ottoman periods, main characteristics of Turkish gardens are seen in every garden, from the simplest to the most wealthy ones. After Seljuks became a power in Anatolia, Seljuk sultans built palaces with large gardens and courtyards. Those gardens and courtyards were built in places with plenty of water and designed with dense fruit trees and flowers like a paradise. Ottomans, who became an empire in Anatolia at the end of the 14<sup>th</sup> century, formed large-scale gardens, promenade sites, meadow areas, public natural parks and more inward mansions and residential gardens [11]. In Ottoman Empire, especially during the period of Suleiman the Magnificent, the garden and flower culture experienced a very bright period. This culture also have influenced Europe and was frequently mentioned by many European observers and artists. Turks were admired very much with respect to their gardens and flowers in Europe. It was frequently emphasized that there is a floral language among Turks and that every flower has a specific meaning [12]. These gardens show similarities and common features as a result of historical, periodical and cultural accumulation.

Ottoman gardens changed over time, depending on the empire's changing process. The Ottoman bourgeoisie discovering the unknown dimensions of urban and private life in the 18<sup>th</sup> century introduced the culture to new luxuries in many subjects such as reading, entertainment, eating, traveling, changing environment and aesthetics. The Renaissance and Baroque movements, which developed as a result of intercultural interaction and cultural accumulation in Europe, have also influenced Turkish garden culture during this period. Natural forms have been replaced by formal constructions; display and exaggeration were preferred. In these gardens, courtyards, water bowls, pools, fountains, all the architectural elements, the decorative elements and the formal design are remarkable.

In addition, plants have changed in parallel with these developments, and natural species have left their places to imported, exotic species. Until the mids of the 19<sup>th</sup> century, Ottoman visual taste was changed in the fields of architecture and garden design. It is not possible to find garden samples that remain intact today. The most important data about Turkish gardens are obtained from miniatures and engravings. According to Nurlu et al. (1994), the miniatures of Seljuk and Ottoman periods, garden is usually decorated with a pool, a pergola, a flower bed and a few trees. The characteristics of Ottoman gardens in different periods are briefly summarized below [13];

- From the establishment of Ottoman State until the conquest of Istanbul, there are traces of Seljuk art in gardens. Courtyard gardens stand out in this period. There is no symmetry in the courtyards. For the shade, plane trees, fence trees and nettle trees were used. The floors are covered with stone.

- From the conquest of Istanbul to the Tulip Period, it was possible to see the Ottoman garden concept in Topkapı and Üsküdar Palaces. Simplicity was in the front plan during this period.
- With the commencement of Tulip Period (1703-1730), planned gardens have began to take the place of the simple gardens. Similar to the gardens of the second half of the nineteenth century, the gardens of this period can really be considered as the extensions of nature with flower beds, pools and fountains under the large trees of the classical period and with their gabled and bridged roads that are furnished with pebbles as an imitation of an artificial nature. However, looking at the remnants of the 19<sup>th</sup> century gardens which have reached our day, the only items we can see are the pools, fountains, “Selsebil”s and roads surrounded by a series of trees [14].
- From Tulip Era to the declaration of the Republic (1730-1923); it appears that symmetrical axes and geometric arrangements start to take place in the gardens due to Baroque effect [15, 16].

In Republican period, importance was given to the construction of cities; urban spaces such as parks, gardens and urban squares were created within the framework of the new social structure. However, in the first years of the Republic, the care given to the preservation, continuity and reflection of the spatial uses of cultural heritage has left its place to the erosion of the culture, and because of rapid settlement and concrete consolidation, these cities have changed rapidly. As a result, nowadays, non-identity buildings and garden areas that ignore the cultural accumulation are formed.

## **1.2. Characteristics of Turkish Garden**

Turks came and settled in Anatolia as nomads from a natural and unprotected life, therefore they have brought a great respect for nature too. This situation is clearly observed in the resident life garden practices in Anatolia. With the acceptance of the Islamic religion by the Turks, “Paradise Garden” has emerged as an ideal (Figure 1) [17, 5]. During this period, Turkish culture based on pure simplicity and tolerance was also reflected on the architectural and outdoor culture. The most important characteristics of this culture are simplicity, formal structure, quaternary system, plant and animal figures, geometric forms and ornaments and embellishments that come up with intersections. In gardens organized according to this understanding, flowing water, fountains and pools, flowering trees and fruit species are used. In Turkish-Ottoman gardens, there are generally alive and inanimate materials like four-cornered marble pools, shade trees and fruitful big trees, bowers with ivy and wisterias, terrace and stairs, water dispensers and jets, founts and lion statues which water floods of their mouths, rose gardens, tulip and fenugreek gardens. In the conception of Turkish – Ottoman gardens, the heaven description of Islam-as it is emphasized that heaven is a kind of garden in which there are flooding waters, big pools and waterfalls with different type of trees just like palms and vineyards-has a great role regarding the use of various kinds of alive materials besides water resistant inanimate materials such as pools, jets, dispensers, founts and statues which pour water out of their mouths. The desire of creating heaven in the world and adorning gardens with various animate and inanimate materials shaped the Ottoman gardens. In these gardens, the ornaments include alive elements such as platanus, fraxinus, tilia, ulmus, celtis, laurus and cercis as big trees as well as rose, tulip, hyacinthus and dianthus as plants [18].



Figure 1. An example of Cihanbağ garden (Garden of Paradise) system [5]

Akdoğan (1995) emphasizes that using water for relaxation and music, using shadows for cooling and using flowers for color and smell are common main principles of Turkish-Islamic gardens. Generally, symmetry is seen in small gardens such as pavilions, palaces and yard gardens belonging to the Ottoman period. This layout was achieved by means of roads, flowers, walls and constructions. The garden is planned according to a main axis and the second axis around it. In the gardens where at least one side is open, at one end of the axis is the element which constitutes the counterpart of the natural element that is predominant in the composition especially in the pavilion. The inner garden is literally a living garden. For this reason, great importance was attached to the house and its surroundings[19].

According to Öztan (2004), gardens are grouped as promenade areas, public gardens, vine gardens, set gardens, inner courtyard gardens, waterfront gardens and palace gardens [20]. There are two types of gardens in Turkish culture that are completely different from each other in functional and architectural terms. First type of these gardens that are called the outside gardens, are large-scale recreational places integrated with nature. The second type of gardens are house, mansion and palace gardens which are integrated with the architecture, called inner gardens. Within the scope of this research, since the characteristics of the Turkish house gardens were discussed, features of the interior gardens were also mentioned. These are briefly summarized below:

- In the design of Turkish gardens simplicity stands out. Gardens are designed in harmony with nature.
- Importance of spiritual factors in Turkish culture is a distinctive feature for Turkish garden.
- As a remnant of the nomadic experience, great importance was given to the life outdoors. For this reason, in the selection of location, from the smallest houses to the greatest palaces, firstly the general position, the slope and the view of the land were considered [21].
- Generally, interior gardens have axle-based plans. Other gardens do not have a definite axle, and a design similar to nature is fundamental in these gardens [21].
- Sets and sofas are forms that have risen from the requirement of landscape earthwork. In areas where this obligation does not exist, the natural form of the land is preserved.

- The closeness of the inner gardens with their houses is one of the most noticeable features. This feature shows that the house and the garden are considered as a whole and that the horticulture is supposed to be a part of the house, which is reserved for the time spent outdoors. With a half open space in Turkish gardens called *Taşlık*, ideal connection between the garden and the building was aimed [17].
- In Turkish gardens, the garden floor would be left with natural coating or as soil. Areas close to the house and the prominent spaces such as pool and fountain areas are covered with stone, mosaic and similar materials [21].
- Plants are untouched and their natural forms are preserved. The art of pruning was only applied towards the end of the 18<sup>th</sup> century and merely to plants such as boxwood and thorn.
- In Turkish culture, the tree alone is holy and possesses personality. With the belief that a tree is sacred and is the symbol of nature in the culture, trees became important elements of the garden.
- Functionality is important in Turkish gardens. Trees used in the garden are selected according to its shade, smell and color characteristics. While dense trees are used at the border of a garden, attention was paid to the use of plants for shadow and visual purposes in the interior areas [22]. Plankwood, ash, linden, elm, nettletree, oak, laurel, julia and wild peer are the most commonly used tree species. In addition to other tree species, gardens also include fruit trees, vineyards and vegetable gardens [11].
- In Turkish gardening, flowers have a special place. No complexity regarding the color or the species is seen in fragrant and beautiful flowers [9].
- Water is a part of the garden that is never missing. Water surely takes place in the garden as sea, creek, pool and even in the most simple form of a fountain. Flowing or moving water is more preferred than still water.
- In Turkish gardens, water, floods, water bowls, stagnant and flowing waters are seen in rich forms [23].
- Landscape and planting are effective parameters of ecological design and are composed of a pool, a well and a pump as well as the green areas that are located in the courtyards of the houses. These elements meet the requirements of the house as well as providing a space to enjoy the natural environment [24].
- Places in Turkish house gardens that are considered as part of the main garden area are; Courtyard or *Hayat* (i.e. Life), barn, alley, hunting area, vineyard, grassy field, lawn or rose garden, grove (a small wooded area formed by planting of local, big trees), croop, hothouse, “Tulip Garden”, fruit garden, worship space, footpath, porch, loggia (place where top is covered and front side is open), vegetable garden, herb garden (flattened with stone), terrace or terraces (a flat area supported by a wall, obtained by soil or other material), landscaped or seperated ground “parterre” (a place to plant flowers in the gardens), pillow (a place prepared by thin soil and fertilizer for planting seedings). Accessories are; border, passenger stone, fountain [17] (Figure 2-a), *seki* (stone and mud set in front of houses for sitting) [17] (Figure 2-b), cascade (A series of small cascades) [17] (Figure 2-c), arbour, rotationally [25] (Figure 3-a), cascade [17] (Figure 3-b), cave, fountain, pool, sculpture, arbor, well-wheel, bird house, barbecue, mosaic, cooker, pergola, swing, fountain and so on [26].

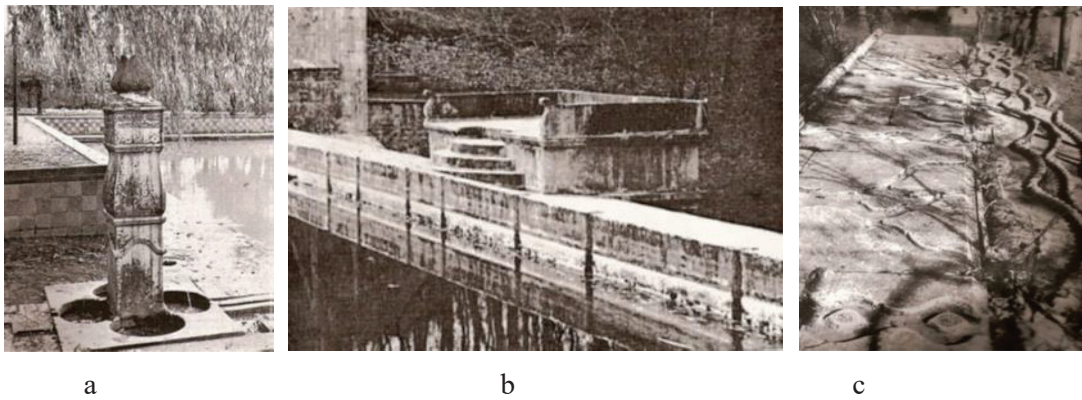


Figure 2. (a) a fountain, (b) a terrace and (c) a cascade model from İstanbul [17]

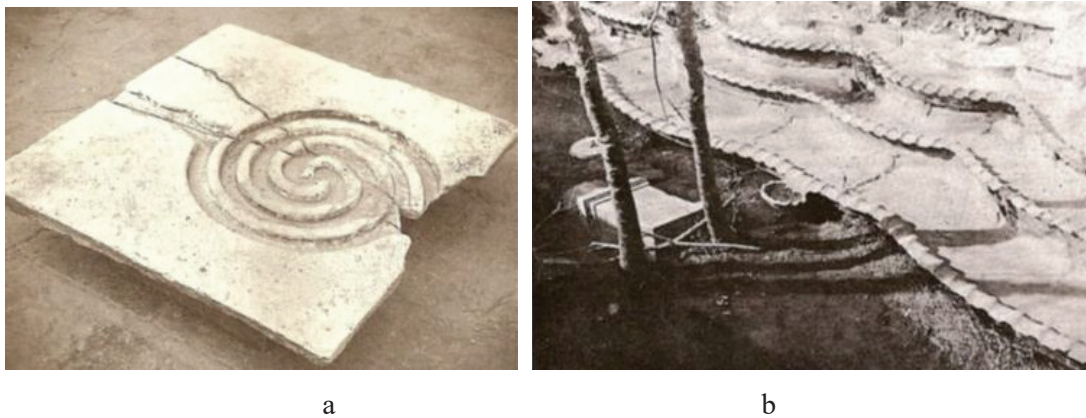


Figure 3. (a) a dönerce [25] and (b) a cascade model [17]

• Vegetable elements commonly used in Turkish garden designs are *Taxus baccata* (Yew), *Cupressus* sp. (Cypress), *Cedrus* sp. (Cedar), *Juniperus* sp. (Juniper), as leafy tree *Salix* sp. (Willow), *Acer* sp. (Maple), *Pistacia lentiscus* (Gumwood), *Tilia* sp. (Linden), *Laurus nobilis* L. (Daphne), *Magnolia grandiflora* L. (Large Flowering Magnolia), *Populus* sp. (Poplar) and *Washingtonia robusta* and *Phoenix dactilifera* as palm types. For design purposes, color and odor effect, usually shrubs, geophytes and perennial species are used. Intensively used bush, geophyte and seasonal species are *Rosa* sp. (Rose), *Camellia* sp. (Camellia), *Ligustrum* sp. (Privet), *Hydrangea* sp. (Hydrangea), *Narcissus* (Nergis), *İris* (Iris), *Tulipa* (Tulip) *Anemone* sp. (Anemone), *Antirrhinum* sp. (Snapdragon), *Chrysanthemum* sp. (Crysant ), *Dianthus* sp. (Clove) and *Dahlia* sp. (Aster). In addition to the plants used for the designs of Turkish gardens, fruit trees were also used for providing privacy with its shade as well as for its smell and color effects and economic advantages for functional purposes. Due to their economic functions, the vegetable species were also included in the gardens, and seasonal differences were created by combining deciduous and evergreen species [4, 26].

## **2. MATERIAL AND METHOD**

During the preparation of this research, firstly, the literature on the historical development of the Turkish garden, the plan features of the garden, the parts and the used living and non-living elements were investigated. Then, in the determined region, field surveys were conducted in May and June 2014-2015 and the garden formations of traditional houses belonging to 19th century were examined and verbal expressions of people were recorded. Photography and documentation are also among the conducted work.

As a result of the evaluations made, the characteristics of the traditional houses in Gürün county, courtyard and garden layout, typology, relation with garden space, garden landscape and change of garden landscape over time are emphasized. The results are of great importance for the fact that they carry a documentary nature in terms of rapidly degrading natural and cultural assets and will be a basis for a sustainable and conservational culture of historical environments. Moreover, the study emphasizes the necessity of preserving the garden areas in the traditional houses which are formed as a result of the fusion of the geography of Turkish nation and their own cultural accumulation, to be transmitted to the future generations.

## **3. FINDINGS AND DISCUSSION**

It is stated that the history of the Gürün county, which is the subject of the research, extends to very ancient ages. Some even claim its history to date back to the Neolithic Age, 6000-5000 BC [27]. The district has been an important settlement center for many years with its natural beauties and its rich history.

Within the scope of this research, 8 houses from 19<sup>th</sup> century, which are considered to be monumental works in Gürün, have been examined. These are; Rüştü Köse House, Doruk Bey Mansion, Çiftçiler Mansion, Fuat Bey Mansion, Halise Saraçoğlu House, Hüsrev Bey Mansion, Talat Kırış Mansion and Şahin Moroğlu House. These houses reflect the characteristics of traditional Turkish houses of the 19<sup>th</sup> century with their facade features, plan type and positioning in the courtyard. These houses are usually one, two or three-storey, plastered, wooden carcass buildings (Figure 4). Materials used in interior and exterior details are a part of social life. Mostly, rubble stones are used on the ground floor, and mud bricks or various filling materials are used on the upper floors. The exterior facades are straw added mud plastered and the interior is lime plastered. Since attention is paid to family privacy, courtyard garden walls of the houses are built with wood-carved rubble stones almost up to the first floor level. It is not possible to see the interior of the house from the street. The windows are caged or covered on the upper floors, and the main entrance doors are usually double-winged.



*Figure 4. Fuat Bey and Çiftçiler Residence (2015); traditional Turkish houses in Gürün*

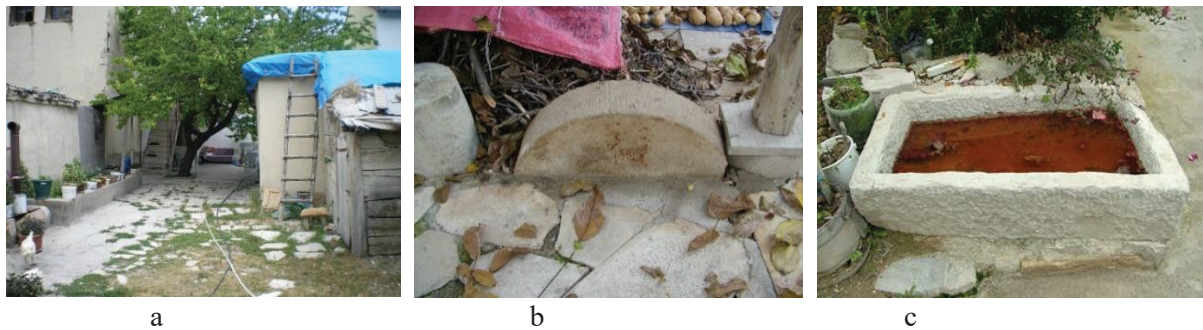


On the upper floors, the rooms open to the sofas and in some houses we can see “eyvan” between two rooms. Many old Gürün houses have wooden balconies or balconies with balustrades running alongside the “eyvan”. Family usually lives on the top floor of the house. The kitchen, bathroom, living room and the bedrooms are located on the upper floor. Due to functional reasons, warehouse, cellar, barn, haystack (alaphy) are always on the lower floor. Oven i.e. “tandır”, “aşgana”, sitting place, fountain, toilet and poultry are in the garden of the house. The gardens are located in the front, in the sides or behind the house in the form of a continuation of the courtyard. So the houses have turned into courtyards. Garden is for sitting, resting, cooling, producing, preparing food and cooking; there are fixed and portable equipments (stove, tandor, cedar, warehouse etc.) that meet these functions in the garden (Figure 5-a, b). For topographical reasons, sets are often found in the garden too.



*Figure 5. Examples of (a) ocak and (b) tandır in Gürün (2014); used for cooking and baking in the garden of the traditional houses.*

In the traditional old Turkish cities, the neighborhood is the most important accommodation unit. The houses which are a unit of the neighborhood are formed of street, courtyard, garden, stony sofa and room plans respectively. This feature is the same for the houses examined in the field of research. The gardens are in the form of a garden with a courtyard and are generally square or rectangular. When you enter from the garden door, you first see the courtyard. This part is used as a transition area to the house or the garden (Figure 6-a). In the courtyards, stones, commonly known as raft stones, were used as flooring and these stones were arranged in a geometrical harmony. In addition, in a corner of the courtyards there are troughs created by carving stepping stones, or mortar stones (Fig. 6-b, c).



*Figure 6. Examples of (a) a courtyard, (b) sal stones and (c) a basin (2014); seen after entering from the street doors of the traditional houses in Gürün*

The gardens were often used as a gathering place for the household and for cooling and shade during the hot summer season. At the same time, gardens were also used for production purposes, and people usually grew vegetables and fruit. The walls of the house facing the courtyard have flower beds and the trees are on the edge of the garden for providing shade. In the gardens Mulberry (*Morus alba*), plum (*Prunus domestica*) and apple (*Malus domestica*) trees were grown as fruit types. Pepper (*Capsicum frutescens*), onions (*Allium cepa*), lettuce (*Lactuca sativa*) and parsley (*Petroselinum hortense*) were grown as vegetables. As flowers; roses (*Rosa* sp.) begonia (*Begonia* ssp.), carnation (*Dianthus* sp.), chrysanthemum (*Chrysanthemum indicum*), geranium (*Pelargonium zonale*), lily (*Lilium* sp.) and ivy (*Ipomoea purpurea*) species were included. In large courtyards, sometimes trees like poplar were found. There were also gazebos created with grape vines for shading purposes. The irrigation of the gardens was made with an arc system.

However, these houses, that are examined within the scope of the research, were also affected from the developing and changing technology. They have lost their original character during this process, especially because they have been taken into legal protection after 2000s. This change is reflected in the garden, which is an inseparable part of the house, as it is in the interior of the house. Understanding of a garden has changed over time, and it has begun to lose its old function. Fixed and portable fittings (stove, tandır, seki, stones etc.) in the gardens have been either removed or left ineffective. In some houses, instead of raft stones used in stony grounds, concrete material which is easy to clean is preferred. Due to the less importance given to agriculture and animal husbandry, planting-gwowing activities in gardens have also decreased. In addition, according to the needs of the households, the architectural patterns incompatible with the architectural texture were also encountered (Figure 7). These practices show the distance from the traditional culture.



*Figure 7. In Gürün, the building constructed in an incompatible manner with the architectural texture in the garden area of Hüsrev bey Residence (2014)*

#### 4. CONCLUSION

With the 18<sup>th</sup> century Westernization process, the Turkish garden culture began to have deformation, and in 19<sup>th</sup> century, it began to lose its own characteristics. Anatolian houses which are still preserved, have been studied and the garden characteristics of these houses have been examined. According to this, in Gürün houses with traditional characteristics;

- The garden is a “courtyard” garden and has a square or quadrangular shape.
- The garden, which has a courtyard and an extension, is an intermediate space which provides transition from general space (street) to the private place.
- The gardens are functional and everything is designed according to human needs. Significant spatial units within the garden have been formed to respond to this functionality in the examined houses (ashgana, cellar etc.).
- The garden is the social interaction area of the family. It is also the area used for gardening, recreation, cooking, eating, storage, agricultural production and defense. The garden is a special place for women because of the status of women in society and privacy.
- The garden is an extension of the courtyard and forms an integration between the house and the open space. The gardens are located at the front / side or back of the house.
- For topographic reasons, there are cascading forms in the gardens.

Reflecting the characteristics of Turkish garden, the gardens of traditional Gürün houses have evolved as a unique space concept as a result of cultural accumulation, religious influences and local environmental conditions. However, rapidly changing and developing living conditions modified garden layout in the traditional houses of Gürün. Especially due to intensive population growth, abandonment of crowded family life and developing technology, gardens have started to lose their functional characteristics. Changing living conditions have modified livelihood type, and since the agricultural production and livestock are almost abandoned, the functional structures in the garden (such as ashgana, cellar, poultry house, barn or farm) have also been removed or used for a different function (warehouse etc.). In the same way, reinforcement elements (cedar, slab, pebble, stone, trough, stove and tandoor, etc.) in the garden are either raised or left useless in a corner of the garden.

However, it should be kept in mind that these structures which are the living witnesses of the past, are a treasure that provides continuity between generations. To protect historical buildings and historical environments, restoration according to the original form must be facilitated and the sustainability must be ensured by taking the balance of protection and use into consideration. It should not be forgotten that regardless of the works reflecting cultural and architectural values in contemporary societies, they should be evaluated together with their surrounding green spaces. For this purpose, it is of great importance to protect and transfer the garden spaces, which are an inseparable part of the traditional Turkish house, to the future generations.

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