

EVALUATION OF THE CURRENT CONSERVATION STATE OF THE GÖKTAŞLI MOSQUE, MANİSA

MANİSA, GÖKTAŞLI CAMİ'NİN GÜNCEL KORUMA DURUMUNUN DEĞERLENDİRİLMESİ

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Abstract

The aim of this study is to evaluate the current state of conservation of a recently restored, waqf originated monument from the view point of conservation value-intervention relations, and present principles for future applications. Manisa, Göktaşlı Mosque dated to 1630-31 is selected as a case study. Literature research on value and intervention concepts; literature and archive research on the case study mosque; comparative study with similar buildings; and site survey are realized. The values that have accumulated throughout the lifespan of the monument and its nearby environment, and their changes are identified, and the effect of the current development plan/project decisions and interventions on them are evaluated one by one.

Göktaşlı Mosque has use, picturesqueness, spiritual, architectural, rareness, virginity, age and documentary values. The neglect of the authentic context of the monument in the development plan; inappropriate scale, articulation, form and material usage of the mass addition adjacent to the entrance of the monument; inappropriate articulation of the new courtyard wall with the chamfered corner of the mosque, insufficient visual connection of additional women's section with the Prayer Hall; lack of decisions for the organisation of daily life objects and sampling excavation within the scope of restoration project; insufficient drainage system application; lack of meticulous workmanship at the mortar-plaster application; and inconsistency at the presentation of the patina are conservation problems.

As a result, it is important to achieve consistency among project decisions and restoration applications, to prevent interventions out of the limits of the restoration project, e.g. those realised with the money collected by the *imams*, to realise historical research and if necessary, scientific excavation detailed enough to understand the monument and its authentic context, to evaluate the historic information regarding the original way of access; positions of landscape elements such as fountain, *şadırvan*, etc. in the restoration presentations and the development plan decisions; to pay extra attention to mass addition decision to small scaled mosques that do not have a Last Comers' Hall in their original design; to provide opportunity for full experiencing of women the spiritual atmosphere, e.g. provision of

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separators in the praying hall; to be careful in drainage applications; to design the positions of daily objects such as clock, wardrobes, etc. within the content of the restoration project; to be consistent in presentation of historical additions; and to minimize the workmanship failures such as thick and dark pink mortar usage.

Keywords: Values, interventions, Göktaşlı Mosque, Manisa, Waqf.

Özet

Bu çalışmanın amacı restorasyonu henüz tamamlanmış, vakıf kökenli bir anıtın mevcut koruma durumunu, koruma-değer-müdahale ilişkileri çerçevesinde değerlendirmek ve gelecekteki uygulamalara yön verecek ilkeler ortaya koymaktır. 1630-31'e tarihlenen Manisa, Göktaşlı Cami çalışma konusu olarak seçilmiştir. Müdahalelerle ilgili kavramlar üzerine literatür taraması; çalışma konusu olan cami ile ilgili literatür ve arşiv araştırması; benzer yapılarla karşılaştırmalı çalışma ve arazi çalışması gerçekleştirilmiştir. Anıtta ve yakın çevresinde, yaşam döngüsü içinde birikmiş değerler tanımlanmakta ve bunlara mevcut imar planı/proje kararlarının etkisi ve karşı karşıya kaldıkları müdahaleler teker teker değerlendirilmektedir.

Göktaşlı Cami'nin kullanım, pitoresk, manevi, mimari, enderlik, bakirlik, yaş ve belge değerleri vardır. İmar planının anıtın özgün bağlamını dikkate almaması; anıtın girişine bitleştirilen kütle ekinin ölçek, eklemlenme, biçim ve malzeme uyumsuzluğu; yeni avlu duvarının caminin pahlı köşesine uygunsuzca eklemlenmesi; ek kadınlar kısmının basıklığı ve harimle kurduğu yetersiz görsel ilişki; restorasyon projesinde günlük kullanım donanımlarının yerleştirilmesi ve kazı kararlarının eksikliği; yetersiz drenaj uygulaması; derz-sıva uygulamalarının hassasiyetindeki eksiklik; ve patinanın sergilenmesindeki tutarsızlık koruma sorunlarıdır.

Sonuç olarak, proje kararlarıyla restorasyon uygulamaları arasında tutarlılık sağlanması, imamların para toplaması, vb. kaynaklarla gerçekleştirilen proje dışı müdahalelerin önlenmesi, anıtı ve özgün bağlamını anlamayı sağlayacak derinlikte tarihi araştırmanın, gerekirse bilimsel kazının gerçekleştirilmesi, bu aşamalarda derlenen özgün yaklaşım yönüne; çeşme, şadırvan gibi peyzaj elemanların konumuna ilişkin bilgilerin restorasyon sunumunun ve imar planı kararlarının kapsamı içinde değerlendirilmesi, özgünü son cemaat mekanı içermeyen, küçük ölçekli camilere kütle eki getirilmesi konusunda dikkatli olunması; harimde bölücü panel uygulaması gibi önlemlerle, camide ibadet eden kadınların da manevi atmosferi en üst düzeyde yaşamlarının sağlanması, drenaj uygulamalarında hassasiyet gösterilmesi; saat, dolap, vb. günlük kullanım nesnelerinin proje kapsamında yerleşim planlamasının yapılması; nitelikli dönem eklerinin sergilenmesinde tutarlı olunması; derzlerde kalın ve koyu pembe harç kullanımı gibi işçilik kusurlarının en aza indirilmesi önemlidir.

Anahtar Kelimeler: Değerler, müdahaleler, Göktaşlı Cami, Manisa, Vakıf.

Introduction

Manisa city has an important amount of historical monuments. There is an increase in the budget of General Directorate of Pious Foundations (GDPF) and in the number of the restoration applications of waqf originated monuments (Ekimci, 2013; GDPF, 2009, p. 37; GDPF, 2014, p. 47-48) in the recent years. Understanding of value-intervention relationship in the waqf originated monuments is important in terms of sustainability of values. Preliminary studies proposing principles for evaluating value-intervention relationship regarding historical buildings focus on new additions to historic buildings (e.g.; Demel, 1996; Yüceer, 2005), presentation options in archaeological sites (e.g.; Şimşek, 2009) and interventions for reuse of historic buildings (e.g.; Jerome, 2014). This study aims to understand value-intervention relationship in recently restored mosques in order to guide future interventions. Göktaşlı Mosque in Manisa is selected as the case study.

Method

Research on value and intervention concepts in relation with the case study is realized. Historical, geographical and archive research on Göktaşlı Mosque is carried out. Comparative study is carried out to figure out its place among the buildings dated to its construction period. Site survey¹ is realized to decipher the current interventions and the changes in its values. Finally, principles are determined to guide future applications.

Value and Intervention Concepts

Within the frame of this study; use, picturesqueness, spiritual, architectural, rareness, virginity, age and documentary values are defined as in the below.

Use of historical buildings facilitates their conservation (ICOMOS, 1964, p. 2). Besides that, original function is a part of authentic characteristics of a building and its environment defined at the beginning of its lifespan, and the original mutual relationship formed between the historical building and its environment should be conserved. Thus, continuation of traditional function of the building and its vicinity is attributed to use value.

Integral beauty of the site perceived as a result of harmony with natural setting; organic organisation of streets, lots; balanced relationship of open-closed spaces; human scale (ICOMOS; 1972, p. 1); repetition of traditional design elements and construction technique is related with the picturesqueness value. Picturesqueness

value is evaluated at the environmental scale. Authentic elements of the environment are valuable in terms of their contributions to picturesqueness value.

Being an object of veneration (Stubbs, 2009, p. 56) and a place for the realisation of some rituals (UNESCO, 2008, p. 2) may be related with spiritual value. Continuation of the spiritual qualities is not self-sufficient; spiritual value should be experienced.

Architectural value is plan layout, mass, space, architectural and structural element characteristics representing the characteristics of a period (ICOMOS, Turkey 2013, p. 4).

Rareness value is original architectural characteristics; spatial relationships and architectural elements making the historical monument differentiable from the others (Throsby, 2002, p.106).

The artistic characteristics considered at the creation of a monument, and construction technique and material usage preference of its erection time (Stubbs, 2009, p. 44) make up the virginity value.

Age value is the value which accumulates with the oldness of a cultural asset. Since Ruskin, respecting noble patina of age has been considered important (Jokilehto, 2002, p. 175).

Documentary value can be defined with period additions respected as document of its construction period (ICOMOS, 1964, p. 3). Thus, interventions realized based on the taste of the time have documentary value.

The interventions relevant for the scope of this study are defined as in the following: removal is taking an element or space of a historical building away (ICOMOS, 1964, p. 2-3); reintegration is completion of elements or masses that have lost their integrity (Crocì, 1998, p. 90); changing present material, form and/or construction technique of an element with a different one or changing the element with a completely different one (ICOMOS, 1999, p. 2) is alteration; renewal is changing of an element with the one made out of exactly same material and construction technique (ICOMOS, 1999, p. 2; Zakar and Eyüpgiller, 2015, p. 40); cleaning is scraping the unqualified layers on the surface of a historical asset (Crocì, 1998: 94); addition is annexing new elements (English Heritage, 2013, p. 126) or masses (Orbaşlı, 2008, p. 198) to a historical monument; presentation intervention is intervention carried out for exhibiting (ICOMOS Australia, 2005, p. 4) authentic state of a historical monument.

¹ All photos and drawings are the author's, unless stated.

Physical Characteristics of Göktaşlı Mosque

Göktaşlı Mosque is placed on Ulutepe Street which is dividing Göktaşlı Neighborhood into two. The northern side of the street, where the mosque is located is composed of a gridal layout with four or five storied apartment blocks. The southern side includes an organic layout with fewer storied buildings (Figure 1).

The case study mosque is surrounded by a courtyard from its western, northern and eastern sides. There is a graveyard at the eastern side of the courtyard. A new fountain juxtaposing the graveyard at its north is also placed in the courtyard. There are trees, new lighting elements, benches and trash bins in the courtyard.

The mosque is symmetrical planned. It is composed of a square planned Prayer Hall, rectangular planned

additional Last Comers' Hall with a *Mahfil* for Women on it, and a minaret. The minaret is at the northwestern corner of the Prayer Hall.

The roof of the Prayer Hall is covered with new over and under tiles. The brick eaves project out 15 cm. There is a chamfered corner at the southwestern corner of the Prayer Hall (Figure 3). Two oval middle windows with stone casings at the southern wall (Photo 1 and 2), two rectangular windows with stone casings at the northern wall (Photo 3 and 4), and an oval upper window and a twin lower window at the eastern (Photo 5 and 6) and western walls (Photo 7 and 8) are seen at the Prayer Hall. Western lower twin windows are with mouldings in volute form and there is a crescent motive in the middle of the volutes (Photo 9). There are two pointed arch remains at the eastern wall and one pointed arch remain at the western wall. Entrance to the Prayer Hall is provided from the iron door with four pilasters on its both sides and an inscription panel with the repair date: 1906. The minaret is entered from the Prayer Hall and from a timber rectangular door with semicircular arch. *Mihrab* Niche (Photo 2) on the central axis of the southern wall of Prayer Hall is a rectangular planned, semicircular niche and it is

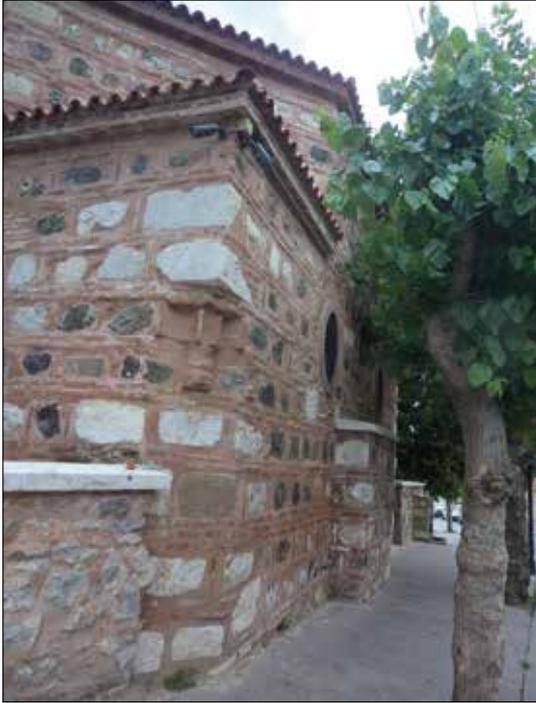


Photo 1 - Southern façade of the Prayer Hall. / *Harim güney cephesi.*



Photo 2 - Eastern and middle (left), and western (right) parts of the southern wall of the Prayer Hall. / *Harim güney duvarının doğu, orta (sol) ve batı (sağ) kısımları.*

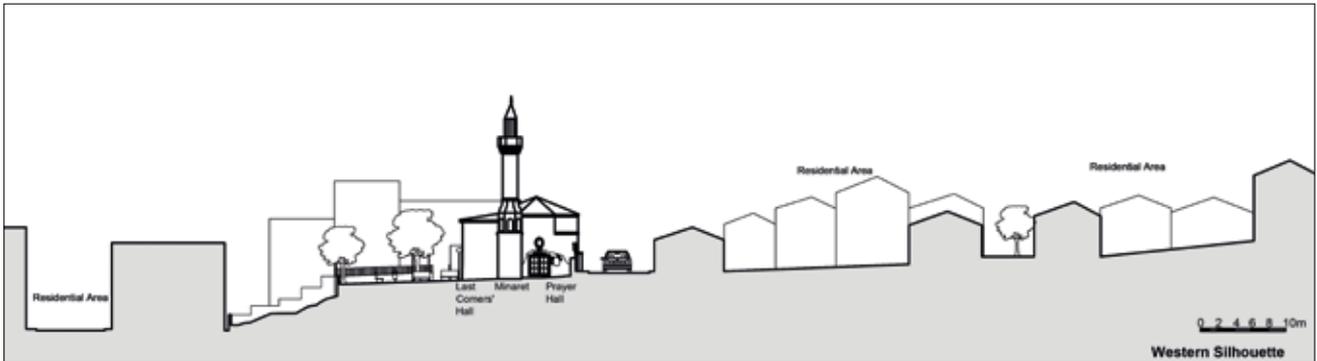


Figure 1 - Göktaşlı Mosque, silhouette, after 2013 restoration. / *Göktaşlı Cami, silüet, 2013 restorasyonu sonrası.*

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Photo 3 - Eastern (left), and middle and western (right) parts of the northern façade of the Prayer Hall. / *Harim kuzey cephesinin doğu (sol), orta ve batı (sağ) kısımları.*

with two pilasters on its both sides. Pilasters are chamfered and with heads with Ionic order including acanthus leaves, and cornice. There are naturalist plaster ornamentations composed of grapes with acanthus leaves and roses at the frontal of the *Mihrab* Niche. Rectangular planned, timber *Minber* is at the southwestern corner of the Prayer Hall. *Minber*'s frontal and balustrades include ornamentations that consists of naturalist flower and branch motifs formed by using ajure technique. Elevated timber *Mahfil* for *Müezzin* is at the northwestern corner of the Prayer Hall and surrounded by new timber solid balustrades. The timber floor covering at the Prayer Hall is new.



Photo 4 - Western (left), middle (middle) and eastern (right) parts of the northern wall of the Prayer Hall. / *Harim kuzey duvarının batı (sol), orta (orta) ve doğu (sağ) kısımları.*



Photo 5 - Eastern façade of the Prayer Hall. / *Harim doğu cephesi.*

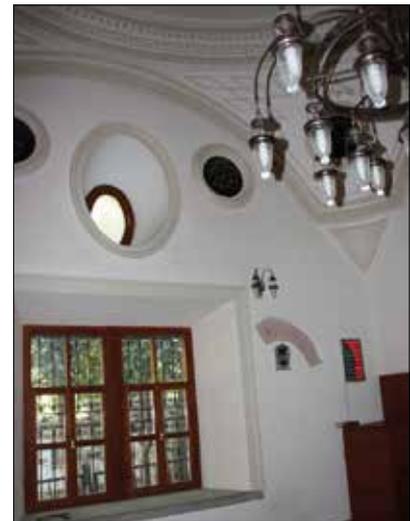


Photo 6 - Northern (left), and middle and southern (right) parts of the eastern wall of the Prayer Hall. / *Harim doğu duvarının kuzey (sol) orta ve güney (sağ) kısımları.*



Photo 7 - Western façade of the Prayer Hall. / *Harim batı cephesi.*



Photo 8 - Southern and middle (left), and northern (right) parts of the western wall of the Prayer Hall. / *Harim batı duvarının güney, orta (sol) ve kuzey (sağ) kısımları.*

The authentic minaret is composed of a square planned *Kaide*, octagonal planned *Pabuç*, transition element from *Pabuç* to body, circular planned body, cornice of *Şerefe*, *Şerefe*, chamfered *Petek*, *Külâh*, and *Alem* (from down to up). The *Şerefe* is reached with a door. The Last Comers' Hall and women's section are in a prismatic mass addition hiding the original entrance façade.

The Prayer Hall is covered with a brick dome resting on an octagonal base. Its transition elements are pendentives. There are circular rosettes on pendentives and also on the eastern and western walls. Eaves of the building are made out of brick. Three different types of construction technique is seen at the walls. The

first is rubble stone masonry (Photo 10). The second is an alternating technique: a row of brick followed by a rough cut stone row with a vertical brick between each stone at the ground zone, and rough cut stone row with a vertical brick between each stone followed by three rows of bricks (Photo 10), and rough cut stone row with a vertical brick between each stone followed by two rows of bricks at the upper zone (Photo 11). The third is two rows of brick followed by a rough cut stone row with a vertical brick between each stone (Photo 10). In all walls the exterior is exposed without plastering and the interior is plastered. However, *Pabuç*, transition element, cornice of *Şerefe*, *Şerefe* and *Petek* of minaret are covered with new plaster at their exterior. Semicircular arched niches are observed on the *Pabuç*.

The body of the minaret is out of brick. The *Külâh* of the minaret is covered with a new metal sheet and its *Alem* is made out of new metal.



Photo 9 - Western lower twin window's mouldings; volutes and a crescent motif in the middle of them. / *Batıdaki alt ikiz pencere süslemeleri; volütler ve ortalarındaki hilal motifi.*



Photo 10 - Three different types of construction technique seen at the western wall of the Prayer Hall / *Harim batı duvarında görülen üç farklı yapım tekniği.*

Historical Background of the Case Study

During Saruanoğulları period (~1310-1415), Manisa Settlement presented linear organisation on the northern hill skirt of Spil Mountain. Göktaşlı Neighborhood, within which the case study is located in, had developed on the eastern end of the early settlement at the end of the 15th century. The settlement expanded further to the north onto the plain in the following centuries. The earthquakes of 1862 and 1880



Photo 11 - Northern wall of the kürsü of the minaret, lower part (left) and upper part (right). / *Minare kürsüsü kuzey duvarı, alt kısım (sol) ve üst kısım (sağ).*

(BUKOERIRETMC, 2015), and the fire at the end of the Greek invasion in 1922 (Uluçay and Gökçen, 1939, p. 74) are some important disasters in the history of Manisa. Following the development plan of 1962 (Karaöz, 1977, p. 123), the city has gained its current layout (Ökmen and Arslan, 2014, p. 92).

A wooden masjîd at the centre of Göktaşlı Neighborhood (Arseven, 1966, cited in Emecen, 2013, p. 87) and Gülfem Hatun Fountain at its west were erected in 1493 (Uluçay and Gökçen, 1939, p. 99). With the permission of the central administration in İstanbul, a Friday mosque was built in place of the masjîd in 1630-31 (Gökçen, 1946, p. 300). The Göktaşlı Mosque was a corner building as revealed in its chamfered southwestern corner. The courtyard of the mosque was entered from the south of the Gülfem Hatun Fountain and the graveyard was at the east of the mosque. There was a madrasah at the north of the courtyard (OAPM, 1859).

The mosque was composed of a Prayer Hall and a Minaret entered from this hall (Figure 4). Similar mosques with square planned Prayer Hall covered with a dome in this period are Hacı Yahya (İki Lüleli) Mosque (1474), Aynı Ali Mosque (16th century or earlier), İbrahim Çelebi Mosque (1549) and Lala (Mehmet) Paşa Mosque (1569-1570) (Acun, 1999). All of them have a Last Comers' Hall and their minarets are entered from this hall. As traces, remains and the minaret entrance reveals, it is thought that Göktaşlı Mosque was firstly built without Last Comers' Hall. The case study mosque's interior space is thought with hand drawing ornamentations in this period, because of the ones observed at the similar mosques (Acun, 1999, p. 192, 293).

The mosque was repaired after the earthquakes dated to 1862 and 1880². The neighbourhood is thought to be rehabilitated in parallel with the repair of the mosque.

In their original state; similar mosques (Hacı Yahya (İki Lüleli) Mosque (1474), Aynı Ali Mosque (16th century or earlier), Dilşikar Mosque (1579-1580), Ahmet Dai Mosque (1471), Yiğit Köhne Mosque (15th century)) had arched windows, windows at the drum, domical roof, and no plastering at the minaret elements. This comparison and constructional details reveal that the addition of the Last Comers' Hall, conical roof, interventions to the minaret such as plastering additions to the *Pabuç*, triangular transition elements, cornice of *Şerefe*, *Şerefe* and *Petek*, and *İttihat ve Terakki* period interventions such as star and crescent motifs³ must have been realized in 1906.

Residential area around the mosque was burnt in 1922 fire (Emecen, 2003, p. 579). Ornamentations of the building were damaged during the fire and new ornamentations were applied to the *Mihrab* Niche: chamfered pilasters with heads with Ionic order including acanthus leaves and cornices, and the frontal with plaster ornamentations composed of grapes with acanthus leaves and roses; to the bottom of the dome and pendentives: three - leaved trifolium inside the niches with *Mihrabiye*; and to the *Minber*: naturalist flower and branch motifs, after 1923 (Acun, 1999, p. 139). There were only ruins of the madrasah in the courtyard in 1939 (Uluçay and Gökçen, 1939, p. 99). The sketch of Gökçen (Figure 2) shows that Gülfem Hatun Fountain was no more present in 1946.

² The repair should have been realized after the earthquakes with intensity IX in Mercalli Scale, and dated to 1862 and 1880 (BUKOERIRETMC, 2015) in Turgutlu and Menemen, respectively.

³ It is known that star and crescent motifs were used in İttihat ve Terakki Period (Aydın, 2012).



Figure 2 - Sketch of the mosque (Gökçen, 1946). / *Caminin eskizi (Gökçen, 1946).*

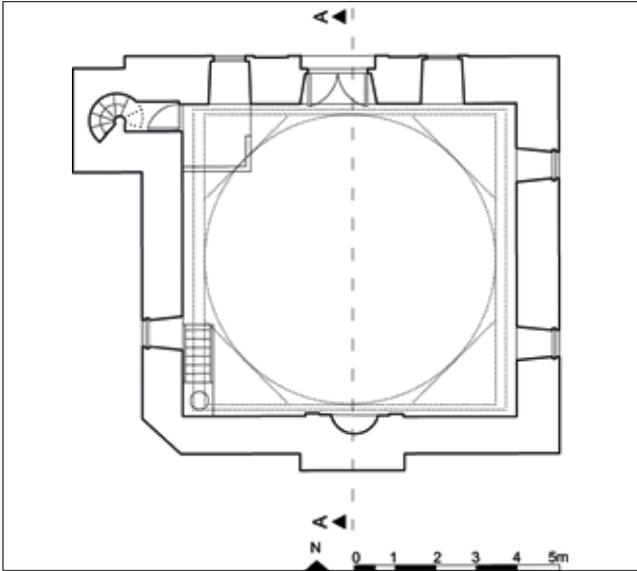


Figure 3 - Göktaşlı Mosque, plan, restitution: 1630-31. / *Göktaşlı Cami, plan, restitüsyon: 1630-31.*

Ulutepe street was opened and the residential area around the mosque was reorganized with the development plan dated 1962. The mosque was begun to be entered from Ulutepe Street; this gave way to a reduction in the size of the graveyard. The measured survey drawings and reports of the RDPF4 show that the ruin of the *Şadırvan* was still present in 2008 (Figure 6). New structures such as *masjid*, *Şadırvan*, entrance, imam room, and *Gasilhane*⁵ were added to the north of the courtyard in between 1962 and 2008 (RDPF, 2008). Courtyard walls of the mosque were organized in relation with the lot borders defined

⁴ Regional Directorate of Pious Foundations.

⁵ Under the courtyard level, entered from the east by benefiting from the inclined topography of the area.

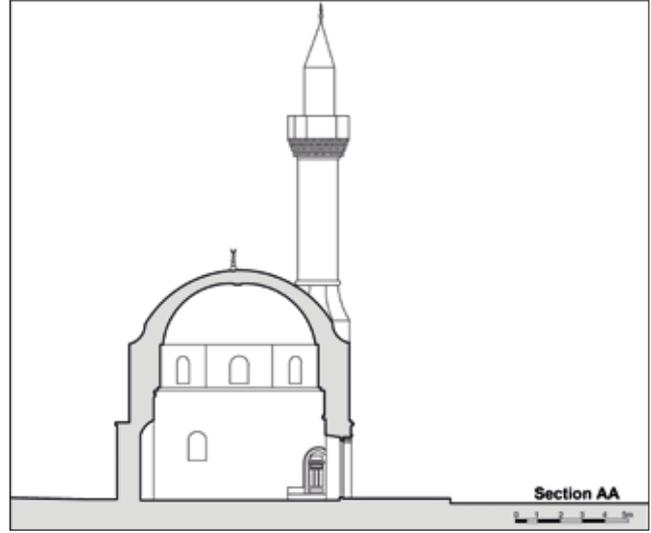


Figure 4 - Göktaşlı Mosque, section, restitution: 1630-31. / *Göktaşlı Cami, kesit, restitüsyon: 1630-31.*

in the development plan. Ornamentations of the *Mihrab* Niche and the *Minber* were sustained but the ones at the bottom of the dome and pendentives were simpler at this period as a result of the repairs that the building had undergone until 2008.

RDPF prepared the restoration project in 2008 and completed the application in 2013 (Figure 5).

Current Interventions of Göktaşlı Mosque

Interventions observed at the Göktaşlı Mosque are removal, cleaning, reintegration, renewal, alteration, addition and presentation intervention. They can be grouped as interventions realised as proposed; realised as proposed, but altered after the completion of the application; proposed, but realised with a different detail; unproposed, but realised.

If these interventions are mentioned in detail (Figure 5 and 6), removal of entrance and imam room adjacent to the northern façade of the building, and removal of *Şadırvan* at the northeastern part of the courtyard (2/3) were proposed in the restoration project and both of them were realised as proposed. The removal of balustrades on the courtyard wall (1/3) is an intervention unproposed at the restoration project, but realised. Cleaning interventions such as cleaning of plaster covering addition on the exterior surfaces of the walls of the Prayer Hall, cleaning of ceramic tile addition at the *Mihrab* Niche and at the bottom parts of the exterior surfaces of the walls of the Prayer Hall, cleaning of paint addition at the pilasters on both sides of the main entrance door, at the casings, and at the *Minber*, and cleaning of timber covering addition at the bottom parts of the interior surfaces of the walls

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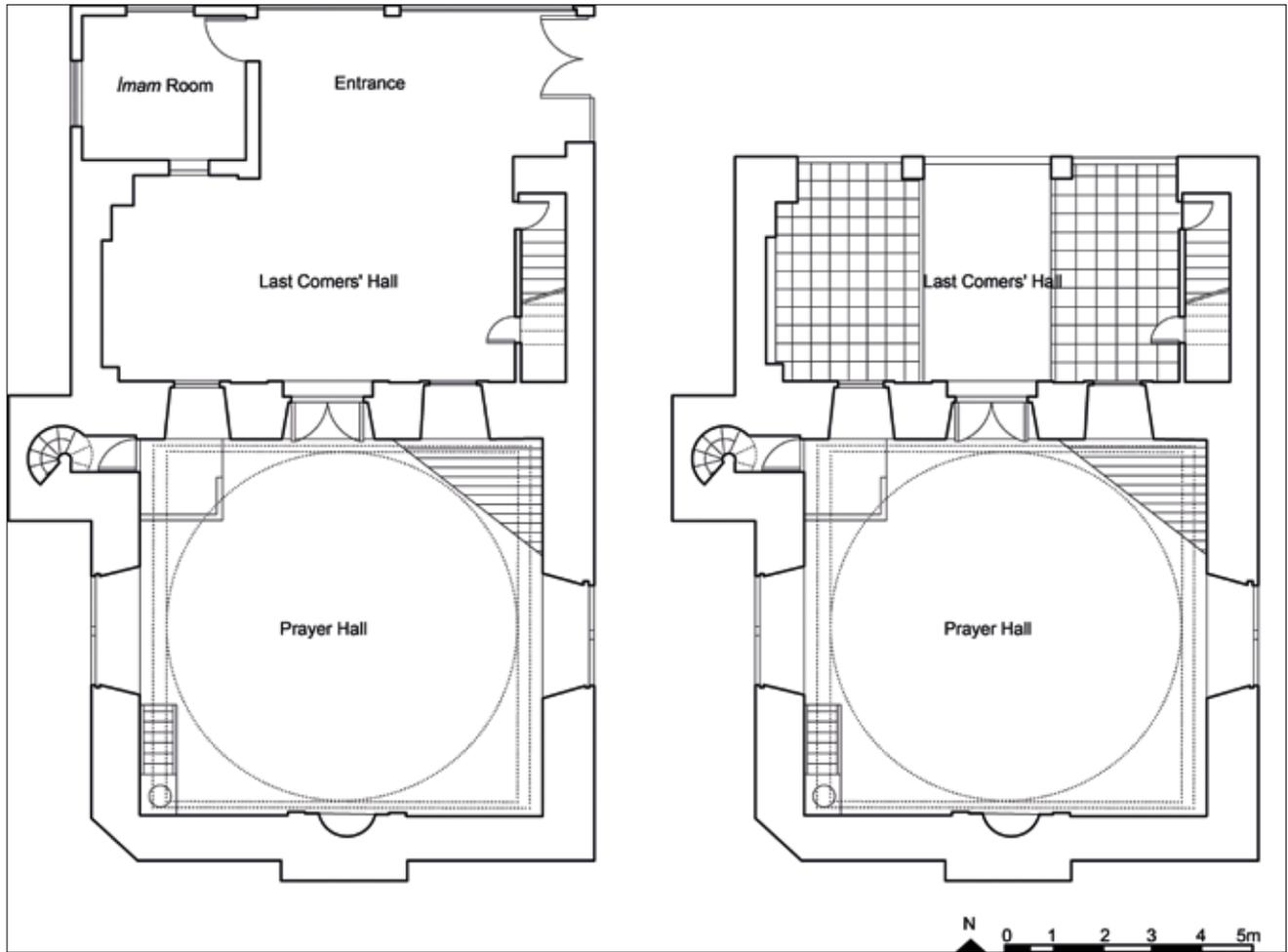


Figure 5 - Plan drawings of Göktaşlı Mosque showing the states in 2008 (left) and after 2013 restoration (right) (Revised from RDPF). / Göktaşlı Cami'nin 2008 yılındaki (sol) ve 2013 restorasyonu sonrasındaki (sağ) durumunu gösteren plan çizimleri (Vakıflar Bölge Müdürlüğü'nden yeniden düzenleme).



Figure 6 - Site plan drawings of Göktaşlı Mosque showing the states before (left) and after 2013 restoration (right) (Revised from RDPF). / Göktaşlı Cami'nin 2008 yılındaki (sol) ve 2013 restorasyonu sonrasındaki (sağ) durumunu gösteren vaziyet planı çizimleri (Vakıflar Bölge Müdürlüğü'nden yeniden düzenleme).

of the Prayer Hall were realized as proposed in the restoration project (3/3). Brick lime mortar at the joints at the walls, window placed at the northern wall of *Mahfil* for Women, wall of *Mahfil* for Women, gypsum cornice at the Prayer Hall, and gypsum cornice/lath at the Prayer Hall were reintegrated. In spite of these are reintegration interventions realized as proposed in the restoration project (5/7), excessive mortar usage; unqualified workmanship, and inappropriate color stemming from rose-pink mortar usage are observed at the walls. Damaged saw tooth eaves made out of brick are covered with plaster addition and sill coverings are reintegrated with cement mortar instead of mosaics proposed at the restoration project (Photo, 12). Thus, these reintegration interventions (2/7) are placed in the group proposed but realized with different detail. Besides them, deteriorated bricks at the walls, under and over roof tiles at the roofs, iron railing at the windows at the northern wall of Prayer Hall, paint at the main entrance door of Prayer Hall and minaret door, iron door at the courtyard entrances, floor covering at the Prayer Hall, repair plaster and paint: covering with brick lime plaster and paint (Last Comers' Hall), repair plaster and paint: covering with brick lime plaster and paint (Prayer Hall) were renewed and all applied as proposed (8/11). Brick lime plaster seen at the *Pabuç*, transition elements from *Pabuç* to body, cornice of *Şerefe*, *Şerefe* and *Petek* of minaret interventions were renewed as plastered and white painted. This is a proposed intervention at the restoration project but it is applied with different detail; some sharp corners and pointed arches are plastered as rounded corners and semicircular arches (1/11). Other renewals are unproposed but realized interventions (2/11): renewal of timber balustrades at the *Mahfil* for *Müezzin* and renewal of timber post and lintel at the opening for the balcony of *Mahfil* for Women. Cement mortar addition at the walls was altered with brick lime mortar, metal sheet covering at the *Kulah* of minaret was altered with lead covering, concrete capping at the courtyard walls was altered with travertine capping, masjid space at the courtyard was converted into fountain, imitation brick floor covering was altered with brick covering and mosaic floor covering was altered with travertine at the Last Comers' Hall, form of the roof of the Last Comers' Hall and *Mahfil* for Women mass was altered, and mosaic floor covering at the courtyard was altered with travertine. These are alterations proposed at the restoration project and applied as proposed (7/11). Alteration of iron joinery at the eastern and western façades with wooden joinery with same proportions and sizes, and alteration of wall bordering the graveyard with a threshold were proposed but proportions were changed at the alteration of iron joinery with wooden joinery intervention application and in spite of the threshold was applied to the bordering of the graveyard, iron balustrades were put on it after the restoration by collecting money from the community and charitable people. It is seen that

these alterations are proposed but realized with different detail (2/11). In addition to them, alteration of form of the stairs at the courtyard was proposed at the restoration project of the case study building and it was not realized at the application phase (1/11). Last Comers' Hall was proposed as a semi-open space in the restoration project. It was applied as proposed at first. However, the openings of this space were closed with two PVC windows and a door (Photo 13) after the restoration application with an intervention unproposed at the project phase (1/11) by collecting money from the community and charitable people. Downspout was added to the northern façade, and bench and lighting element were added to the courtyard. Application of these additions are as proposed (3/7). Only two of the bench additions in the courtyard were not applied and there is an unproposed lighting element addition in the courtyard. Other additions observed are glass screen addition to the openings at the northern façade, air conditioner addition to the western wall of the prayer hall, trash bin addition to the courtyard, and decoration addition to the interior of the building such as wardrobes, wall lamps, digital clocks, etc. All of these are unproposed but realized interventions (4/7). There is a presentation intervention at the mosque. This is the presentation of the authentic arches at the western and eastern walls by cleaning of the plaster and paint on it (Photo 6 and 8). It is an intervention realized as proposed (1/1).

Values and Conservation Problems

The mutual relationship of the mosque with its neighbourhood is valuable in terms of continuation of the dwelling-worshipping functions as a whole. In turn, the mosque and its vicinity have use value.

Starting with the 15th century, a human scale neighborhood with organic organisation of streets and lots, balanced relationship of open – closed spaces, with repetitive design elements and construction technique, and integral beauty perceived as a result of harmony with natural setting had formed around the worshipping place of Göktaşlı. So, the monument and its vicinity have acquired picturesqueness value. Irreversible change in the scale, number of stories and the solid-void organization of the area, and transformation of L shaped street located at the west and north of courtyard to two lots with 1962 development plan have caused reduction in the picturesqueness of the site. Unqualified *Şadırvan*, masjid, entrance and imam room additions in the courtyard were removed at the 2013 restoration. However, additional Last Comers' Hall with inappropriate scale, articulation, form and material usage is still present. The new fountain built over the remains of the *Şadırvan* in 2013 is another questionable element.



Photo 12 - Reintegration of sill covering with cement mortar instead of mosaic. / *Denizliklerin mozaik yerine çimento harcı ile bütünlenmesi.*

Since its erection as a masjîd in 1493, the monument is an object of veneration and its place hosts praying rituals; it has spiritual value. However, the qualities of the women's section added to the building are not appropriate for experiencing the awe-inspiring qualities of the original praying hall. Visual connection is insufficient; the ceiling is low (Photo 14). This space prevents women to unite with the mosque whole. Spiritual value is sustained but it can not be experienced by women.

Conversion of the masjîd to the mosque was realized with a qualified construction of its period. The mosque represents architectural characteristics of its period with its brick minaret exposed without plastering, single domed modest layout and arched windows. Above mentioned type two wall system is evaluated as Early Ottoman characteristic (Batur, 1970, p.190). This wall system may include brick arches (Batur, 1970, p. 202). In the light of this information, some portions of the middle zone of the Prayer Hall and the minaret should date to 1630-31 period. In turn, the upper zones of the walls should date to 1906, while the base with type one characteristics should date to 1493. Ornamentations at



Photo 14 - Women's section, insufficient visual connection with the Prayer Hall and low ceiling. / *Kadınlar bölümü, harim ile yetersiz görsel ilişki ve alçak tavan.*



Photo 13 - Additional Last Comers' Hall, closed space. / *Ek son cemaat yeri, kapalı mekan.*

the *Minber* and *Mihrab* niche are representative of the decoration program of the architectural elements of the Late Ottoman Era. So, it has architectural value. Cubical mass of Prayer Hall exposed to Last Comers' Hall addition is perceived as a patchwork and loss of remains of madrasah, fountain and original courtyard entrance creates reduction in the architectural value. By collecting money from the community and charitable people, the semi-open Last Comers' Hall addition was converted into closed space. Thus, its unqualified state was emphasized; architectural value was further reduced. Overuse of daily life objects such as digital clocks, wardrobes, wall lamps, etc., and excessive mortar usage at the walls and the rose-pink color of the mortar (Photo 15) also affect the architectural value in a negative way. Drainage system is technically insufficient; salt crystallization and microbiological formation at the exterior parts of the walls of Prayer Hall is observed (Photo 16). This problem and Ulutepe street opened with the development plan threaten the architectural value.

The case study building is an outstanding and rare mosque example with its direct entrance to the Prayer Hall and its minaret in connection with it. It has rareness value. Its chamfered corner also is a differentiable feature. Last Comers' Hall addition preventing direct entrance to the Prayer Hall and courtyard wall adjacent to the chamfered corner hinder the rareness value.

Despite some alterations, legibility of artistic characteristics of the mosque considered at the beginning of its creation process shows that the building has virginity value. Earthquakes dated 1862 and 1880 resulted in partial collapse and damaged its virginity value. The original elements that define the skyline; namely, the dome, and the *Alem*, *Külâh*, *Petek* and *Şerefe* were lost. There are unintervened parts: body and *Kaide* of minaret, base of the mosque, spatial relationship of the Prayer Hall and minaret. They provide the virginity



Photo 15 - Göktaşlı Mosque, western façade, excessive mortar usage. / *Göktaşlı Cami, batı cephesi, aşırı harç kullanımı.*



Photo 16 - Göktaşlı Mosque, western façade, salt crystallization and microbiological formation. / *Göktaşlı Cami, batı cephesi, tuz kristalleşmesi ve mikrobiyolojik oluşum.*



Photo 17 - The minaret, plastered portions, before (left) (RDPF, 2008) and after the 2013 restoration (right). / *Minare, sıvalı kısımlar, 2013 restorasyonu öncesi (sol) ve sonrası (sağ).*



value.

The unintervened minaret elements under *Şerefe* (cornice of *Şerefe*, body, transition elements, *Pabuç* and *Kaide*) have age value. Presentation of the remains of the original windows discovered during the removal of plaster in 2013 implementation has

been valid in terms of emphasizing the age value. However, not revealing noble patina of age at the minaret (Photo 17) elements was inconsistent with this approach. Besides that, elements renewed such as interior plastering, plastering at the minaret (Photo 17), *Külâh* and roof tiles also reduced age value.

İttihat ve Terakki Period interventions such as star and crescent motifs; naturalist motifs such as flower, branches, grapes; and Ion head of pilasters document the repair attitude of the Late Ottoman Era. The technique applied in the repair of the wall portions documents that traditional construction manners were sustained in the mentioned era. All these historical additions have been sustained in the latest restoration. However, reintegration of *Petek* and *Şerefe*, and their plastering is questionable since the original brick masonry exposed without plastering is no more perceivable, and the patina is lost. The rose-pink color of repair mortar also is not appropriate to authentic characteristics of the building. Insufficient drainage system and vibration caused by Ulutepe Street carry the risk of loss of documentary value for the future generations.

Discussion and Conclusion

It is seen that interventions can not be evaluated independent from the lifespan of the building. Thus, changes in the values should be detected by taking into account the correct cause. Valuable and unqualified interventions at the state before the restoration should be deciphered in detail. Thus, intervention decisions taken at the restoration, project, their application and interventions after the restoration should be all in line with the values of the monument.

Some principles to guide the mosque restorations are proposed in the below. Future work should include testing of these principles through analysis of other waqf restorations.

- neither compete with their scales nor hinder the perception of original qualities⁶.
- Separator within the Prayer Hall may be used to include women to the spiritual atmosphere of the holly space.
- Technical requirements such as sufficient drainage system should be provided.
- Daily life objects such as digital clocks, wardrobes, etc. should not be overused and should be placed in accordance with the restoration project.
- Intervention decisions at the project should be consistent. E.g., patina/lacunae at *Petek*, *Şerefe*, cornice of *Şerefe*, transition elements, *Pabuç*, etc. should be exhibited as similar to the exhibition of arch traces.
- Meticulous workmanship should be provided at the intervention applications. E.g. excessive mortar usage at the joints should be avoided.
- Appropriate colors should be used. E.g. eye catching colors at the mortars such as rose-pink should not be preferred.
- Inconsistency in the project decisions and applications should be prevented.
- Uncontrolled interventions realized independent from an approved restoration project and organised by imams by collecting money from the community should be avoided.
- A detailed research on the historical development of the monument and if necessary, excavation should be realized, and reference to the original context should be provided in the restoration project. Presentation of authentic site characteristics (route organisation, entrance, chamfered corner, ruins of fountain, madrasah and *Şadırvan*) should be considered in the restoration project and development plan to improve the overall quality of the application.
- Mass additions to modest scaled mosques should

⁶ If absence of the Last Comers' Hall is an original characteristic attributing rareness value to the monument, its addition should be thought very carefully.

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