



## A REVIEW OF HAMMAMS OF THE SOUTHEASTERN REGION OF ANATOLIA

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### Abstract

The differences in the process of formation, purpose of construction, the extent and the materials of cultural heritage also render a difference in the decision making and approach to its preservation and restoration. However a common decision making in terms of preservation can be made in buildings that are located within the same compound or region that have a cultural continuity and that sustain similar typologic values. The hammams that are located within the boundaries of the Southeastern Anatolia Region remain as local and rear buildings depending on the climate of the region, the materials that are used and their construction techniques despite bearing common characteristics with many others that have been built in Anatolia. Forty hammams in the region have been reviewed in terms of their typologies, architectural values and the status they had been preserved in within the scope of this article and certain suggestions have been developed for the purposes of establishing common decisions in their preservation and their passing on to the future.

## 1. INTRODUCTION

South-eastern Anatolia Region hosted very many civilisations throughout history due to its fertile lands connecting The Anatolian Peninsula to The Mesopotamia, its strategic location and its suitable topography for settlement. There are thousand years old natural, historical, archeologic sites and architectural works bearing the cultural richness of these civilisations. Each and every one of these sites and buildings is a cultural heritage bearing unique characteristics of its own. One type amongst such cultural heritage is the rare hammams bearing local characteristics that go a long way (Table 1).

Despite a lot of publications on The Architecture of Anatolian Hammams, there are still no publications where the hammams of the region are reviewed as a whole is one of the reasons that render this study essential. This study focuses on "the preservation status and reasons" of the traditional hammams that generally have a similar structure and that rapidly fade away. The physical changes in the hammams have been considered in terms of the concept of "change" between yesterday and today in a manner that would support the preservation criterion that develop through typology [1]. The types of reasons and problems have been assessed along with their structural, utility and comfort conditions.

## 2. VALUES AND PROBLEMS OF THE HAMMAMS OF THE SOUTHEASTERN ANATOLIA REGION

In a subject where the decisions and implementations regarding a structure are going to be applied differently for every structure concerned when it comes to issues such as preservation and restoration, since the development of cultural heritage differs from country to country, the purpose of construction, the scope and the materials of structures are different; it becomes impossible to utilise the same approach for all the countries beyond the basic principles. However as for structures that are within the same complex or the same region having structural and cultural continuities and bearing similar typology values; it is possible to establish common decisions on preservation [2].

**Table 1.** Catalogue sorting of the surveyed Hammams in the Southeastern Anatolia Region

Cat. no	Name of the hammams	Location	Date	Cat. no	Name of the hammams	Location	Date
1	Maristan Hammam	Mardin	1108-1122	21	SuAkar Hammam	Diyarbakır	16th C.
2	SittiRadviye H.	Mardin	12th C.	22	Melik Ahmet H.	Diyarbakır	16th C.
3	Yeni Kapı Hammam	Mardin	13th C.	23	Kadı Hammam	Diyarbakır	16th C.
4	Ulu Cami Hammam	Mardin	14th C.	24	Çermik Saray H.	Diyarbakır	16th C.
5	Eski Hammam	Gaziantep	14th C.	25	Çüngüş Hammam	Diyarbakır	16th C.
6	Emir Hammam	Mardin	15th C.	26	Tabak Hammam	Gaziantep	16th C.
7	Keyvanbey Hamam	Gaziantep	15th C.	27	Naip Hammam	Gaziantep	16th C.
8	Çardaklı Hammam	Diyarbakır	1520-1540	28	Hasankeyf Kale H.	Hasankeyf	16th C.
9	Deva Hammam	Diyarbakır	1540	29	Paşa Hammam	Adıyaman	16th C.
10	Hoca Hammam	Kilis	1554	30	Vahap Ağa H.	Diyarbakır	17th C.
11	İki Kapılı Hammam	Gaziantep	1557	31	Nakıp Hammam	Gaziantep	17th C.
12	Şih Hammam	Gaziantep	1559	32	Cincıklı Hammam	Şanlıurfa	17th C.
13	Eski Hammam	Kilis	1562	33	Serçe Hammam	Şanlıurfa	17th C.
14	Paşa Hammam	Diyarbakır	1564-1567	34	Eski Arasa H.	Şanlıurfa	17th C.
15	Paşa Hammam	Kilis	1567	35	Velibey Hammam	Şanlıurfa	1693
16	Mahmut Paşa H.	Birecik	1573	36	Vezir Hammam	Şanlıurfa	1703
17	Paşa Hammam	Gaziantep	16th C.	37	Hüseyin Paşa H.	Gaziantep	1747
18	Sultan Hammam	Şanlıurfa	1599	38	Tuğlu Hammam	Kilis	1785
19	Küçük Hammam	Birecik	16th C.	39	Şaban Hammam	Şanlıurfa	18th C.
20	Hasan Bey H.	Kilis	16th C.	40	Hasan Baba H.	Birecik	18-19th C.

The main purpose in preservation is elongating the lives of structures and making it possible for the coming generations to enjoy the same physical and cultural heritage by keeping in mind the inevitability of vanishing [3]. Historical hammams do reflect the emotions, thoughts and way of life of the era that they were built. However, most of the time it becomes difficult to perceive the historical hammams that have remained to be reviewed today as a whole due to reasons such as dilapidation, incorrect repair works, functional losses, abandonment and partial destruction. An object can only be preserved if it is considered within a chain of certain human interactions and changes [4]. We have arrived at the conclusion that a common, dynamic and sustainable preservation policy can be developed within the same type of structures by superposing the analysis in which problems of the surveyed hammams within the boundaries of Turkey's Southeastern Anatolia Region and the values that they hold.

## 2.1. General Typological Surveying of the Hammams in the South-eastern Anatolia Region

Traditional hammams in Anatolia have generally been classified as marketplace, district and social complex hammams depending on their locations [5]. Out of the hammams that have been surveyed in this region 23 were built within a district, 13 within a commercial zone, 4 near the city gates and 8 within a social complex with different entrances for men and women and 5 of them can be discerned with one façade from the street, 21 of them with two façades, 7 with three and four façades.

In the double hammams that are built as a single unit to be used for men and women at different hours of the day or that are built as separate buildings depending on the style of use in Anatolia, the planning perception established in the order of a cool room (*soyunmalık- apodyterium*), warm room (*ılıklik-tepidarium*), hot steam room (*sıcaklık-caldarium*), water tank and brazier (*külhan-the furnace*) [6, 7].

In 33 of the hammams that have been surveyed, there is an additional room for changing clothes as an *taşlık* before reaching the cool room and in 28 of them there is a dry resting room as a *laconium (aralık)* for shifting from cool room to warm room. The intensive use of *laconiums* and *tepidarium* and baptismal pools and entombed saints located in the warm rooms for different sets of beliefs render different arrangements of space in the hammams of the region.

he partial or total removal of the walls between *iwans* and seclusion rooms had been a modification made by Sinan the Architect to the classical hot steam room scheme and the type of hammams that is constructed on the spatial integrity established by the seclusion room domes to be rested on the load bearing columns [6] was widely used in the region. In the hammams of the South-eastern Anatolia Region, there are certain applications of "cross plan and polygonal plan type" out of hot steam room hammams set forth by Prof. Dr. Semavi Eyice. The cross plan might consist of four *iwans* and four seclusion rooms, four *iwans* and three seclusion rooms, three *iwans* and two seclusion rooms, three *iwans* and four seclusion rooms; and the polygonal plan depending on the geometric shape of the central space might consist of a hexagon (four *iwans* and two seclusion rooms, five *iwans* and four seclusion rooms), an octagon (eight *iwans* and two seclusion rooms) and a dodecagon (six *iwans* and six seclusion rooms) [8].

The locations of the said spaces could be made out from the shape of the top cover on the façade. Just next to the entrance door there will be a cool room with its dome and barrel light; in its continuation there will be a warm room at a lower elevation; a hot steam dome which is smaller than the cool room dome and larger than the warm room dome; in its continuation there will be water tank with its flat lined roof and the brazier. The height of the hammams from the street level might differ depending on the façade. There are hammams constructed below the street level and called "underground hammams" which have an access through *taşlık* with a stairway. To the east of the region we observed simple façades with random or coursed rubble stone masonry and to the west of the region adorned façades are observed especially when they are the entrance façades out of coloured marbles and limestone.

## 2.2. Cultural Heritage Reasons of the Hammams of South-eastern Anatolia Region

Scientists claim that for a building to gain preservation status, it should bear various values [9,10,11,12,13]. As a result of the analysis and reviews that have been undertaken, the hammams of the South-eastern Anatolia Region have been tangible demonstrations of the social, cultural and economic life of the era of their constructions and;

**Table 2.** The Relation between Typology and Architectural Values in the hammams of South-eastern Anatolia Region

ARCHITECTURAL VALUE		ARCHITECTURAL VALUES						
		Structures with Regional Values		Structures with Rare Values		Structures with Characteristic Values		
TYPOLOGY		Catalogue No.	I.	Catalogue No.	I.	Catalogue No.	I.	
FACTORS OF TYPOLOGY	FACTORS OF INTERNAL TYPOLOGY	Type of Plan	5,6,7,10,13,15,16,20,26,37,38,40	13	2, 8,11,17,24,27,29,30, 33	9	1,4,9,12,14,18,19,22,23,25,28,32,34,35,36,39	15
		Type of Plan Components	5,6,7,10,13,15,20,26,37,38,40	11	2,8,11,12,16,17,24,27,29,30,33,34 35	13	1,4,9,14,18,19,22,23,25,28,32,36,39	13
		Type of Architectural Components	6,7,10,15,20,26,37,38,40	10	2,8,9,11,12,16,17,22,24,25,27,29,33,34,35	15	1,4,5,14,18,19,23,28,30,32,36,39	12
	FACTORS OF EXTERNAL TYPOLOGY	Type of Façade	5,7,10,13,15,16,20,37,38,40	11	2,12,17,26,27,29,32,34,35	8	1,4,6,8,9,11,14,18,19,22,23,24,25,28,30,33,36,39	18
		Use of Material and the Construction Technique	10,13,15,20,37,38,40	7	5,7,12,16,17,26,27,29,34,35	10	1,2,4,6,8,9,11,14,18,19,22,23,24,25,28,30,32,33,36,39	20

- The structures that reflect the life style, climatic conditions, materials and construction techniques of the region are qualified as "Regional Structures",

- The structures bearing different characteristics in terms of their plans, façades, construction components and materials amongst the traditional hammams with their workmanship and the artistic aspects elements in their system or the structures in which an important unique characteristic is exhibited in small numbers are qualified as “Rare Structures”,
- The structures that are found in high numbers in Anatolia amongst traditional hammams and that bear the general characteristics of hammams are qualified as “Characteristic Structures” (Table 2).

The characteristics of hammams that are qualified as “Regional Structures” :

*As per their plan components;*

- When spaces for *taşlık* and *laconium (aralık)* are included in their spatial sequence,

*As per their architectural components;*

- The presence of cool room *iwans*, furnishing and water fountains,
- Skylights, cold water fountains on the navel stones and entrance doors,

*As per their plan types;*

- The presence of *laconium* and *taşlık* in the spatial sequence and in the plan order typology,
- The star shaped plan implementation of the cool room space,
- The construction of sitting and resting areas in the form of *iwans* in the cool room space,
- Separate designs for washing and resting purposes in the warm rooms depending on the climatic conditions,
- Separate spaces within the hammams other than the main rooms such as a lodge for a Muslim judge, baptismal basins and burials and tombs,

*As per their façade types;*

- The construction of the hammams ground below the street level due to climatic conditions and the same being evident on the façade,
- The alternate use of basalt, black and yellow limestone on the entrance façade.

The characteristics of hammams that are qualified as “Rare Structures” :

*As per their plan components;*

- Ventilation and lighting components in the form of a chimney at the *laconium (aralık)* section,

*As per their architectural components;*

- Navel stones that are close to the ground level at the hot steam room,

*As per their plan types;*

- *Laconioms (aralık)* and passages with rectangular plans and covered with a vaulted casing,
- A succession of warm rooms that that have been built as a number of spaces,
- Two storey *iwans* at the cold room,

*As per their façade types;*

- These are hammams with cut stone covered façades.

The hammams that display common characteristics with the general hammams in Anatolia in terms of their plans, spaces and façade characteristics are qualified as “Characteristic Structures”.

### **2.3. State of Change of the Hammams of South-eastern Anatolia Region**

The state of physical change taking place at the hammams that have been surveyed within the scope of this study in terms of their values and problems have been considered in five groups. The "unchanged" state is the ones whose space set up and materials have been preserved. "Slightly Changed" : These are changes that are observed on the spatial components (doors, windows, *seki*, *kurna*, pools, furniture and *göbektaşı*) and materials and partially on the dimensions. "Largely Changed" : These are the hammams where removals and additions are made to their spatial components along with the vertical and horizontal sections of the plan components. "Ruined" : The hammams for which maintenance and repairs were not undertaken due to non-use without plan and façade characteristics and spatial components, "Destroyed" : The hammams that have completely vanished with information and documents about them in the archives (Table 3).

**Table 3.** An Evaluation of State of Change for the Hammams of South-eastern Anatolia Region

State of Change	Catalogue Number	Item	Percentage
<b>1. Unchanged</b>	14,15,20,38	4	%10
<b>2. Slightly Changed</b>	2, 6, 7, 8, 9, 10, 11, 12, 16, 17, 18, 19, 23, 25, 26, 27, 29, 32, 33, 35, 36, 39, 40	23	%57,5
<b>3. Largely Changed</b>	1,4,5,13,22,24,28,30,34,37	10	%25
<b>4. Ruined</b>	3	1	%3.3
<b>5. Destroyed</b>	21, 31	2	%5

#### 2.4. Structural State of the Hammams of South-eastern Anatolia Region

An important factor rendering these hammams reaching the present day is the basic material being stones. However, long term natural events, development processes, dilapidation and insensible interventions during their use have caused structural deteriorations. The structures display four stages as being good, average, bad and ruined depending on the degree of dilapidation (in their load bearing components that affect their static state, in their architectural components or their surface components) (Table 4).

**Table 4.** An Evaluation of the Physical State of the Hammams of South-eastern Anatolia Region

Physical State	Catalogue Number	Item	Percentage
<b>1. Good</b>	7,12,14,15,20,38	6	%15
<b>2. Average</b>	2,4,6,8,9,10,11,16,17,18,19,23,25,26,27,29, 32,33,35,36,39,40	22	%55
<b>3. Bad</b>	1,5,13,22,24,28,30,34,37	9	%22,5
<b>4. Ruined</b>	3	1	%2,5

#### 2.5. State of Use of the Hammams of South-eastern Anatolia Region

One of the factors creating problems in hammams is the problem arising from the purpose of use due to the changes in social and economic structure. Other than two hammams that have vanished in the South-eastern Anatolia Region, there are three groups of usage that have been observed as authentic use, different use and vacant (Table 5).

**Table 5.** An Evaluation of State of Use of the Hammams of South-eastern Anatolia Region

State of Use	Catalogue Number	Item	Percentage	
<b>1. Authentic Use</b>	2, 6, 10, 11, 12, 19, 18, 20, 26, 27, 32, 35, 40	13	% 32.5	
<b>2. Different Use</b>	<b>Totally Different</b>	1,22,28,37	4	% 10
	<b>Different and Authentic Use Concomitantly</b>	7,16,17,29,33,36,39	7	%17,5
	<b>Different Use and Vacant Concomitantly</b>	4,5,30,34,	4	%10
<b>3. Vacant</b>	3,8,9,13,14,15,23,24,25,38	10	% 25	

### 3. ASSESSMENT

In this survey for the detection of the reasons and problems of preservation and the typologic characteristics of the hammams of the South-eastern anatolia region it has been observed that the hammams serve as a reflection of a process besides being architectural products in the surroundings that they had been constructed and that they display similarities and differences in terms of their common characteristics existing depending on cultural, historical and topographic reasons alongside their locations, plans, spaces, architectural components, construction systems, load bearing component types, adornment characteristics in respect of their preservation problems and the reasons to such problems.

As a result of an evaluation of the similarities and differences depending on the types displayed in accordance with the architectural values, utility and structural state of the hammams of South-eastern anatolia region four sub-zones have been detected (Figure1).

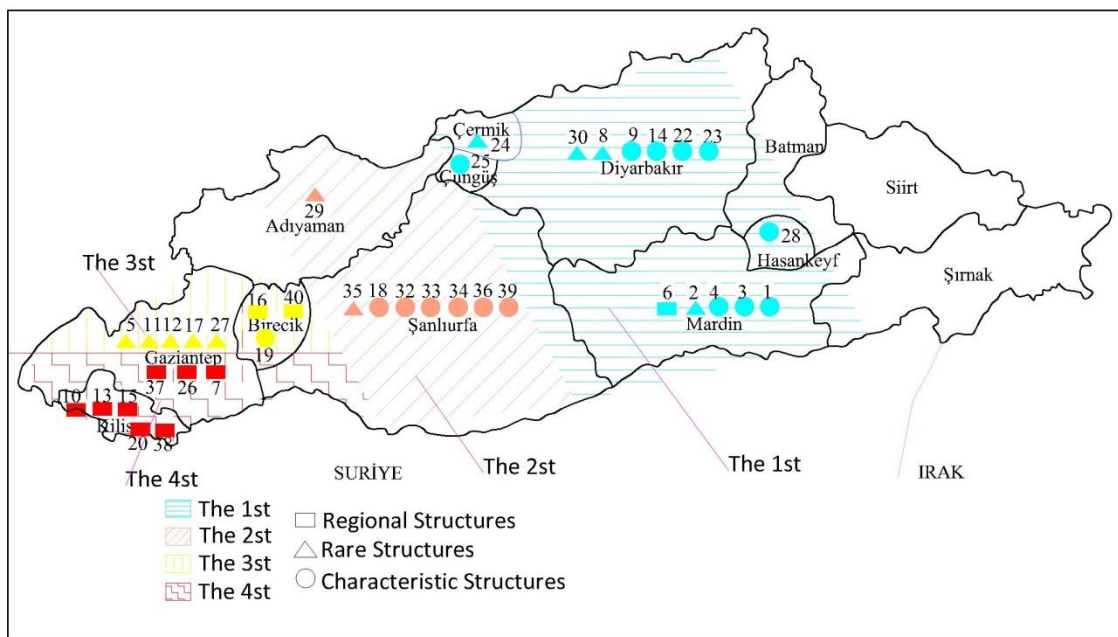


Figure 1: Zoning of the Hammams of South-eastern Anatolia Region in respect of their values and problems

- The 1<sup>st</sup> Zone is the one where the hammams whose functions have been changed, largely changed, being rare and characteristic, and with a bad state of comfort and structure are intensely located (Mardin and Diyarbakır Hammams).
- The 2<sup>nd</sup> Zone is the one where the hammams whose functions have been partly changed, slightly changed, being characteristic, and with an average state of comfort and structure are intensely located (Şanlıurfa and Adiyaman Hammams).
- The 3<sup>rd</sup> Zone is the one where the hammams whose authentic functions are maintained, slightly changed, having rare characteristics, and with an average state of comfort and structure are intensely located (Gaziantep and Birecik Hammams).
- The 4<sup>th</sup> Zone is the one where the hammams whose authentic functions are either maintained or that are vacant, unchanged and slightly changed, bearing local characteristics and with a good state of comfort and structure are intensely located (Kilis Hammams).

### 5. CONCLUSION AND SUGGESTIONS

Reasons such as changing conditions, necessities and resources have also caused physical deteriorations in these hammams that lose their functional values. It is a universal responsibility for today's generation to

stop such deteriorations and to transfer these values to the future. The following suggestions are provided for the sustainable preservation of the hammams of South-eastern Anatolia Region;

- In the hammams where changes and deteriorations have been observed on the basis of plan and façade, the defects of the structures that negatively affect the **urban identity and aesthetics** depending on the scientific restitution studies.
- During the revision works of the development plans, the traffic load around the hammams should be decreased, service areas and car parking lots should be provided, pedestrian access should be established conveniently, unqualified annex buildings should be removed and thus the façades made visible and **the values of symbolic and urban memory** should be kept alive.
- All the interventions should be made in a way that would allow the hammams to display all of their authentic, historical, cultural, regional and rare characteristics. Contemporary comfort conditions should be provided in all of the hammams regardless of differences in function.
- The hammams should be sustained with their authentic and different functions. The hammams whose use is continued with their authentic functions bear **documentary and cultural values** since they reflect the culture of a specific era in today's world. Their use as hammam should be supported by preserving their authentic typology characteristics. A balance between use and preservation should be sustained by establishing suggestions where spatial integrity, infrastructure system (stone hole watercourses, etc.) and the architectural components shall be protected in all kinds of functions to be given to the hammams under changing social conditions.
- Scientific restoration plans and implementations should be given priority within the framework of international preservation principles in all of the regions without considering the architectural values. The hammams with ruined or bad structural states with the existing components to be reinforced should be given the function of an ethnographic museum to be visited by the local people and the domestic and foreign tourists where regional hammam architecture, the construction techniques and materials and the authentic use of hammam could be displayed.
- In the preservation works to be undertaken, projects should be initiated with **financing and organisational** support to be established with the participation of local and administrative executives, users and operators such as South-eastern Anatolian Project, Cultural Heritage Preservation Program. The promotion of loans and grants to be legally provided should be made during such studies and these ideas should be channelled through management types.

In conclusion, in order to sustain the contribution of the hammams in the region to the preservation of the cultural texture with all their values; it is required to perform a preservation planning and organisation. The types of interventions to be made to the hammams should be determined individually for each structure, however the common problems and values should be gathered and grouped and only then faster solutions could be obtained in preservation planning and organisation.

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