



## Determining the Changes of Cultural Landscapes in the Historical Process: Germir District, Kayseri, Turkey

Assistant Prof. Dr. D. Merve ÇETINKAYA SÖNMEZ<sup>1</sup>, Associate Prof. Dr. Parisa GÖKER<sup>2</sup>, Asst. Research Adiva Begül BULUT<sup>3</sup>

<sup>1</sup>Nuh Naci Yazgan University, Fine Arts and Design Faculty, Department of Interior Architecture and Environmental Design. Kayseri – Turkey, pmcetinkayamerve@gmail.com

<sup>2</sup>Bilecik Şeyh Edebali University, Fine Arts and Design Faculty, Department of Interior Architecture and Environmental Design. Bilecik- Turkey, parisagoker@gmail.com

<sup>3</sup>Bilecik Şeyh Edebali University, Fine Arts and Design Faculty, Department of Interior Architecture and Environmental Design. Bilecik- Turkey, begulbulut@gmail.com

### ABSTRACT

Today, cultural landscapes are undergoing rapid changes. These changes have raised the issue of understanding and defining change in the context of the protection and management of cultural landscapes. In this context, there are many studies with different perspectives on detection of change. In this study, the historical landscape assessment which is a quantitative method and the survey-analysis study which is a qualitative method was applied for Melikgazi district Germir province. For this purpose, aerial photographs and maps taken at different periods (1959,1975, 1986, 1992, 2005, 2015, 2020) were used within the scope of historical landscape assessment. In addition, a field study was conducted within the scope of survey-analysis method. The findings of the research were grouped under three headings. These are changes in the natural environment, changes in concrete cultural heritage and changes in intangible cultural heritage. As a result of the study, it was determined that cultural landscape values of Melikgazi/Germir District changed over time. In the conclusion part, the changes and transformation of historical and cultural landscapes are presented. As a result of the research, it has been determined that the area has lost its original quality and has undergone structural and cultural changes.

**Keywords:** Cultural Landscape, Historic heritage, Heritage conservation, Cultural Landscape Assessment

### ÖZET

Bugün kültürel peyzaj hızla değişim geçirmektedir. Bu hızlı değişim, kültürel peyzaj alanlarının korunması ve yönetimi bağlamında kültürel peyzajı anlama ve tanımlama konularını gündeme getirmiştir. Bu kapsamda kültürel peyzaj değişimleri konusunda değişimin tespit edilmesi konusunda farklı bakıl açarına sahip bir çok çalışma bulunmaktadır. Bu çalışmada Melikgazi ilçesi, Germir Mahallesi için nicel bir yöntem olarak tarihi peyzaj değerlendirmesi ve nitel bir yöntem olarak anket analiz çalışması uygulanmıştır. Bu amaçla tarihi peyzaj değerlendirmesi kapsamında farklı dönemlere ait (1959-1975-1986-1992-2005-2015-2020) hava fotoğrafları ve haritalar kullanılmıştır. Ayrıca arazi etüt anali çalışmaları yapılmıştır. Elde edilen araştırma bulguları üç başlık altında toplanmıştır. Bu başlıklar; doğal çevredeki değişimler, somut kültürle mirastaki değişimler ve somut olmayan kültürel mirastaki değişimler olarak ifade edilmiştir. Çalışma sonucunda Melikgazi ilçesi Germir Mahallesi'nin kültürel peyzaj değerlerinin zaman içinde değiştiği tespit edilmiştir. Sonuç bölümünde ise tarihi ve kültürel peyzajların değişim ve dönüşümleri tespit edilmiştir. Araştırma sonucunda alanın özgün niteliğini kaybettiği, yapısal ve kültürel değişimlere uğradığı tespit edilmiştir.

### 1. INTRODUCTION

The term "landscape" is formed by combining the word "land" with the Germanic verb "scapjan," which means "to labor, to be busy, to accomplish something creative" - usually with a plan or design in mind. In the evolution of Germanic languages, 'scapjan' became 'schaffen,' keeping the original meaning more or less, and 'shape' in English, focusing on



the form, creative design, and aesthetical look of the land. W. Haber suggests that 'schaffen' or 'shaping' in or on the soil can be done by both natural agents and/or forces, resulting in a 'natural landscape,' and by people, who produce a 'cultural landscape,' albeit not necessarily deliberately. While the term "culture" or "cultural" comes from the Latin word "colere," which refers to the activity of farmers ploughing fields, sowing and harvesting wheat, and building farmsteads and communities, which may eventually expand into huge cities that lose their agricultural meanings (Haber, 1995).

A culture group creates a cultural landscape from a natural landscape. The culture is, in fact, the agent, while the medium is the natural area, itself. The cultural landscape the result (Sauer, 1963). As a social and cultural fact, the landscape is the form that the environment possesses depending on the activities brought in by both people and the communal living under the interaction between the living organisms and non-living things (Öztürk and Erduran, 2018). The mutual interaction of cultural and environmental variables that change the physical environment over time and generate today's landscapes forms cultural landscapes (Akpınar, 2007). According to the 2005 UNESCO Convention on Cultural and Natural Heritage, and also to many experts, "The term "cultural landscape" refers to "the evolution of human civilization and settlement across time, as influenced by the physical restrictions and/or opportunities given by their natural environment, as well as subsequent social, economic, and cultural factors, both external and internal aspects (WHC, 2005).

What cultural landscape is actually a tangible representation of how humans have interacted with and modified their environment; it emphasizes the value of built form, along with the natural elements, and their interplay. The idea of cultural landscapes is broad, and once applied to the Region of Waterloo, it can be seen that there are more cultural landscapes than not. "It is proper and important to think of cultural landscapes as nearly everything we see when we go outdoors" (Ingerson, 2000). Architecture manifests itself in two distinct ways in the cultural landscape. The first is a permanent construction that is outstanding in terms of functions, durability, form, and arrangement. This type of architecture, which expresses cultural beliefs and aspirations, is commonly associated with religion and government. The utilitarian or domestic architecture is the other type of architecture. Its qualities are rather ordinary, less significant, and so less representative of culture as an entire form. (De Blij, 1977).

Cultural landscapes are categorized under two groups: rural landscape and urban landscape. While rural landscapes reflect the daily activities, traditions, beliefs and socio-cultural values of a local community living in a certain region, the urban landscapes comprise of the mosaic of ecosystems shaped by natural and social processes. The urban landscapes lead to an environment that is shaped by the social structure, culture and human behaviors in this scope (Çetinkaya & Uzun, 2014).

The understanding of World Heritage developed significantly during the 1990s, and as a result, a wide range of living cultural places, sacred sites, and cultural landscapes have been inscribed on the United Nations Educational, Scientific, and Cultural Organization-UNESCO World Heritage List. The cultural landscape concept, in particular, drew international attention. Cultural landscapes exist at the crossroads of nature and culture, tangible and intangible legacy, biological and cultural diversity, symbolizing a tightly knit web of relationships, the essence of culture, and people's identity as a whole. Within a relatively larger ecosystem structure, cultural landscapes are recognized as a focal point of preserved areas, while being a sign of the rising realization of the basic links between local communities and their legacy, humanity and its natural environment. (Rössler, 2007). According to UNESCO, cultural landscape protection can offer future generations with an authentic living environment and a high quality of life. (Bekdemir, 2010).



### **1.1. Historic Landscape Characterisation**

Historic Landscape Characterisation (HLC) is a type of landscape archaeology that focuses on understanding and representing landscapes with a focus on their historical development (McNab & Lambrick, 1999, p. 54). It was mostly created in England, while similar techniques are becoming more widespread in other regions of Europe as a result of the European Landscape Convention. (Turner, 2006). Historic landscape characterization is also defined as a multidisciplinary strategy allowing us to objectively, measurable, and repeatable define the "beauty" of the cultural landscape. Determining the time depth of particular items in the contemporary cultural landscape is underlined in this context. The land managers and spatial planners are enabled by the findings to present proper regard to the landscape's cultural heritage (Stular, 2011).

### **1.2. Cultural Assessment**

Landscape character assessment (LCA) can make a substantial contribution as a spatial framework for the rising idea of 'multi-functional landscapes,' which are landscapes that provide a variety of functions, services, and human-derived benefits (Griffiths, 2018). As a method for identifying and documenting the characteristics of our landscapes, landscape assessment is becoming increasingly recognized as a crucial first step in preserving and improving them. (Hartd District Council, 1997)

Historical landscape defines the use of historical areas, along with the patterns and characteristics contributing into the entire historical characteristics of today's landscapes, which are structurally prominent. In the phase of identifying historical landscapes, having archeological sites and monuments present is not a main criterion, yet it is recognized as a legal liability to protect the same. Characteristic classification and assessment of historical landscape is fed by the historical landscape data that deeply detail the history of landscapes, thus generating information with regards to the management of historical and archeological characteristics by means of using the components within the environmental impact assessment (Fairclough, 2014).

Classification and assessment of historical characteristics are mainly interested in shaping the future by presenting sustainable historical environments. In this way, it has the ability to analyze the characteristics that are specific to the area (i.e. age, period, rarity, survivability, protection, group values, sensitiveness, connectedness, recreational characteristics) along with those that make the area valuable (i.e. historical, cultural, social, economical characteristics) and the changes of the characteristics in time (i.e. change capacity, direction of the change, threats, precaution principles) (CHL, 2016).

The objective of this study is to analyze Germir District, selected as the study area, within the scope of cultural landscape, as well as identifying the changes detected through qualitative and quantitative methods. In this perspective, quantitative measurement of the changes in cultural landscapes is performed through the classification system using the Analysis Method of Historical Landscape Characteristics, while carrying out the area analysis through the qualitative analysis method.

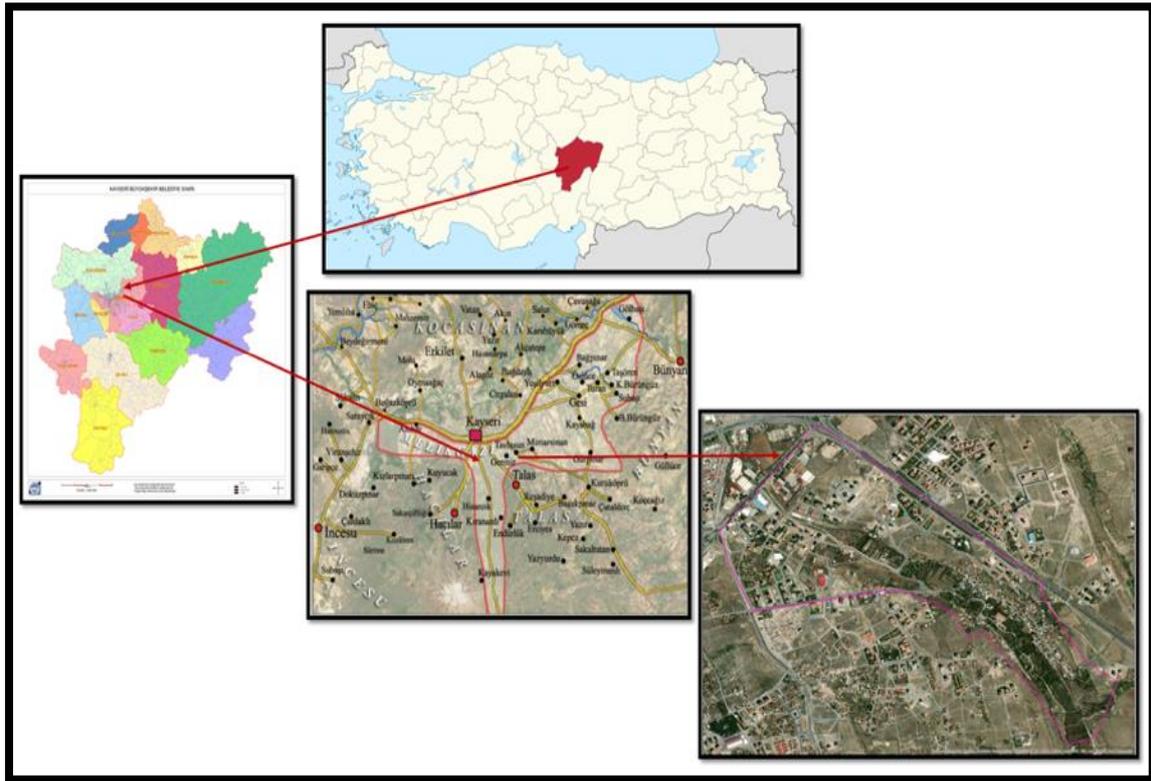
This scope of work; The change and transformation of Mihalgazi district, which has historical and cultural values, in the historical process has been examined. In this regard, the historical landscape assessment which is a quantitative method and the survey-analysis study which is a qualitative method was applied for Melikgazi province. For this purpose, aerial photographs and maps taken at different periods (1959, 1975, 1986, 1992, 2005, 2015, 2020) were used within the scope of historical landscape assessment. In addition, a field study was conducted within the scope of survey-analysis method.

## 2. MATERIALS AND METHODS

### 2.1. Case Area: Location, Boundaries and Geographical Characteristics of Germir District

27.9 out of 600 hectares, where Germir District is located, has been declared to be an urban archeological area pursuant to the decision no.: 1643 dated as 24.12.1993 taken by Kayseri Regional Board of Cultural and Natural Heritage Preservation. According to the address-based population data of 2019, the population is 10608 (Ayten, 2015) (Anonim, 2020a). It is located on the eastern side of the Kayseri with a distance of 6 kms to the centrum (Figure 1).

In this study, the cultural landscape of Germir District is deeply examined in this study within the scope of analyzing / detecting the changes that the study area has gone through. The analysis and inspection has been carried out using the Historic Landscape Assessment method in order to detect the Cultural Landscape Changes. Moreover, a survey-analysis study has been carried out with the objective to perform a qualitative assessment.

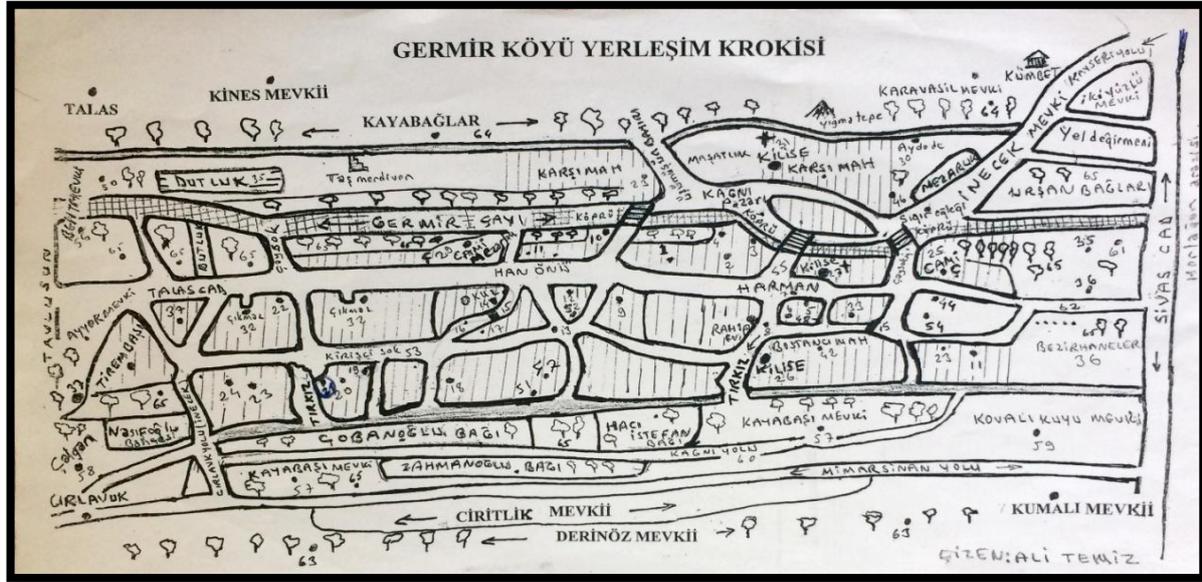


**Figure 1.** Location of Urban Archeological Area in Germir District (Anonymous, 2010) (Anonymous, 2020b)

### 2.2. History of Germir District

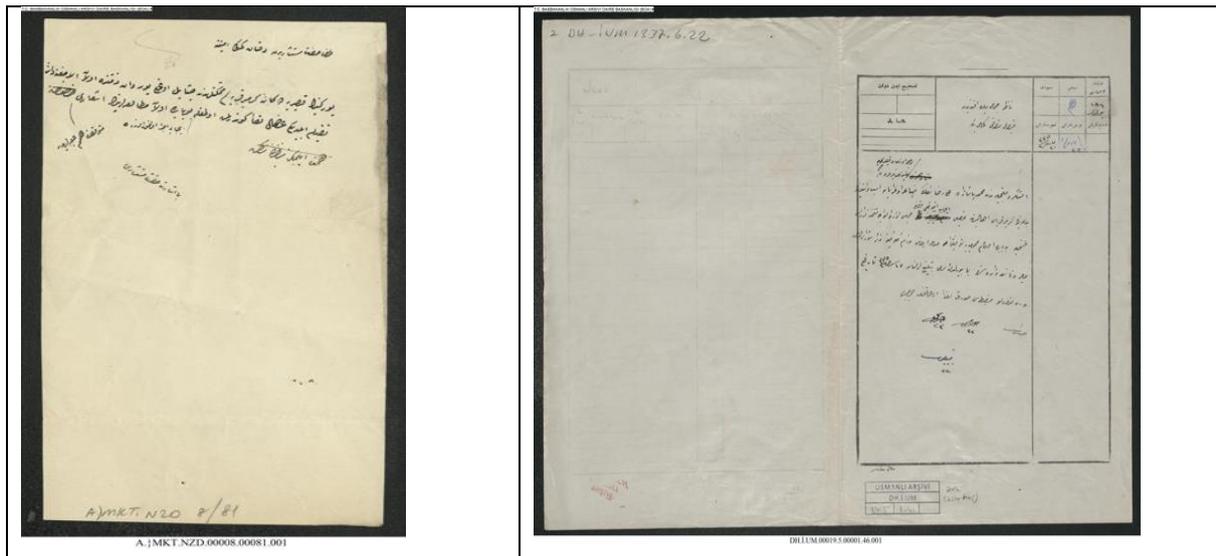
According to Yılmaz (2016), Germir was founded following the population movements during the Jelali Revolts (16<sup>th</sup>-17<sup>th</sup> centuries) during the rough trot that the Ottoman Empire went through between 1590-1620 (Yılmaz, 2016). However, it can be understood via a document from 1500s, which possesses data concerning the population of Germir, that this area became a settlement area way earlier. According to cadastral record books from 1584, Germir comprised of two quarters named Tuti and Soma, while comprising of 13 quarters namely Pehli, Şirin, Kuşhane, Karşı, Acı (Hacı) Sehak, Baba İbrahim, Çorbacı, Balaban, Baba Yuvan, Südemen, Bostancı, Aşağı and Yukarı according to the jizya records from 1824, and 4 quarters namely Koyuncu, Kirişçi, Acı (Hacı) Sehak, Bedurus (Kiçibey) according to the records from 1840. At the end of 19<sup>th</sup> century, Germir District comprised of 17 quarters namely Kiçibey (Bedurus), Baba Yuvan, Baba İbrahim, Südemen, Şirin, Çorbacı, Pehli, Balaban, Kuşhane, Karşı, Aşağı İslam, Yukarı İslam, Koyuncu, Kilise, Kirişçi,

Hacı Sehak and Bostancı. (Cömert, 2014). (Figure 2). According to the population data from 1875, there were 1214 households in Germir (203 Turkish, 405 Armenian and 606 Greek) with a population of 6070. During this period, the land width of Germir was 819.4 ha, where mulberry fields, lucerns and buckthorn berry fields were present (Anonim, 2018).



**Figure 2.** Site Diagram of Germir District (Cömert, 2014)

There is no clear information in the Ottoman Empire Archives concerning the history of Germir District, however, examining the documents concerning the research area in the archive, it has been conferred that the history of this area dates back to 1266 (Figure 3).



**Figure 3:** Archival Documents of the General Command of Mapping

**Document 1:** Letter of Yorgi requesting the collection of his debt in Yordan, son of Cesayil, from Germir District of Kayseri **Document Date:** H-28-07-1266

**Document 2:** Collecting the money for the horse and mules of Mehmet Pasazade Ali Rıza Bey, one of the refugees of Eleshkira, that died while coming to Kayseri to settle, from the community of Germir District. **Document Date:** H-22-06-1337

According to the population data from 1875, there were 1214 households in Germir (203 Turkish, 405 Armenian and 606 Greek) with a population of 6070. It is known that Germir has a total settlement area of 8194 decares. In Germir, of which settlement history dates

back to 13th century, it is known that there were one pharmacy and a number of doctors in the early years of 20th century. Additionally, all the pavements were established in the streets and avenues within the settlement area through the associations founded in Germir in the early years of 20th century. This is an indication of socio-cultural and economic development in Germir (AKS, 2015).

### 2.3. Data Analysis

In line with the objective of the research, an area-survey study was carried out in historic Germir District in 2020. The orthophotos obtained from General Command of Mapping was digitized after being transferred into Arc-GIS Program. Categorized under 8 different periods, the data was deeply examined under "natural and cultural landscape changes" and "natural and tangible values", thus detecting the changes in the area, as well as the current state of the same (Figure 4). Resolution and the image quality were taken as basis with regards to selecting the orthophotos, while the image quality was also considered to be basis for the oldest photos in the State Archives, along with those from the interim periods.

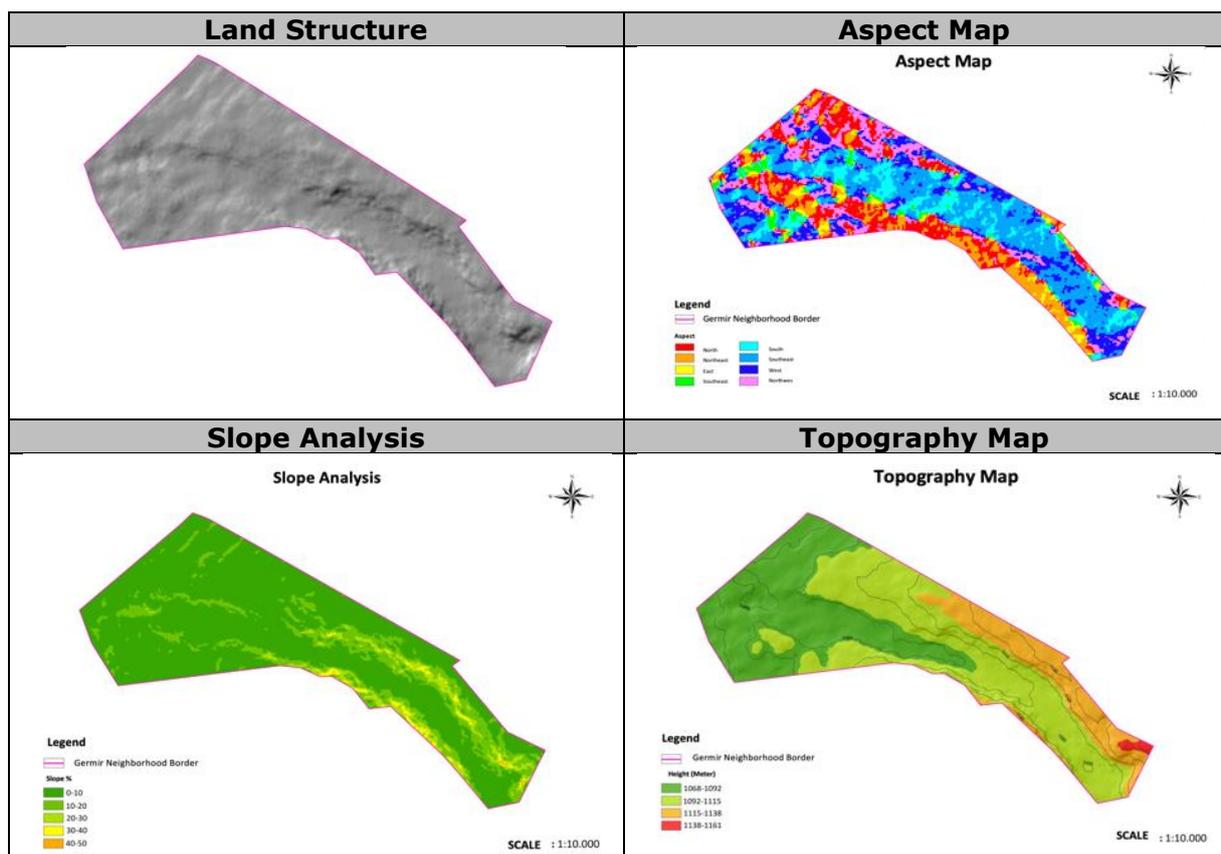


Figure 4. Orthophotos of Germir District from 8 periods (Created by Authors, 2021)

### 2.4. Analysis of Germir District in terms of Historical/Cultural and Natural Landscape

27.9 hectares in Germir District has been declared to be an urban archeological area pursuant to the decision no.: 1643 dated as 24.12.1993 taken by Kayseri Regional Board of Cultural and Natural Heritage Preservation. Since the transmission period provisions of the decision no.: 1643 ceased to be up-to-date on 29.12.1994, the new transmission period provisions were established on 23.02.2003. There is a 2<sup>nd</sup> Degree natural archeological area in the southwest and southeastern directions of the urban archeological area (Ayten, 2015). Germir is a meritable traditional settlement area with its historic fabric and unique architectural structure, located at the northeastern side of Kayseri.

There were 20 stores, 95 shops, 15 linseed oil facilities, 13 bakehouses, 2 slaughterhouses and 1 tavern. Moreover, there were a number of residences that are used as large-scale mansions in the settlement area (Cömert, 2014). According to this data, it can be clearly seen that Germir was a significant settlement area with a developed socio-cultural structure in 19<sup>th</sup> century (Figure 5).



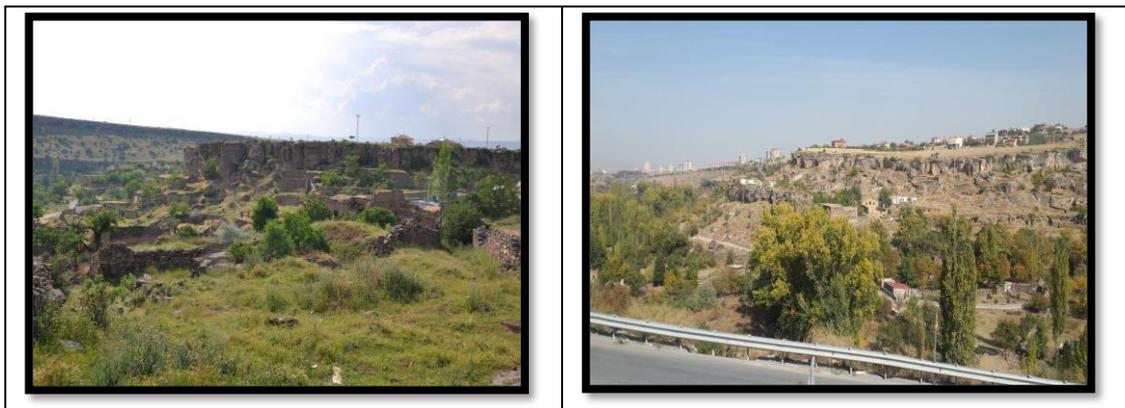
**Figure 5.** Germir District and Relations with the Immediate Vicinity (Kayseri KUDEB Archive, 2020)

- **Derevenk Valley**

Derevenk Valley is a prominent valley standing out with its natural and cultural landscape characteristics where a number of rock carving structures are present, located in the northwestern and southeastern direction of Kayseri province – Melikgazi district. Germir District is partially located in this valley (Kuzu-Dinçbaşı, 2019).

- **Tavlusun-Germir 2<sup>nd</sup> Degree Natural Archeological Area**

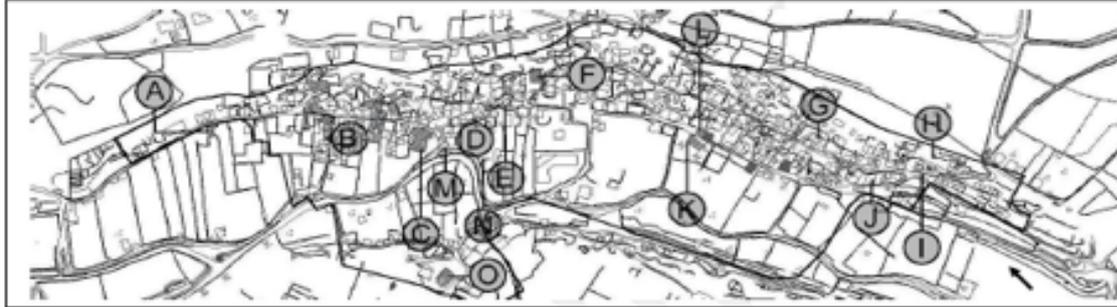
Kayseri province, Melikgazi district, Tavlusun – Germir 2<sup>nd</sup> Degree Natural Archeological Area is an historic settlement area comprising of cultural rocky places generated through the use of valley and natural rocks between the volcanic tuff deposits. (Figure 6). There is a stream bed with the seasonal flow in the valley bottom (Anonymous, 2020c).



**Figure 6.** Tavlusun Germir 2<sup>nd</sup> Degree Natural Archeological Areas (Anonymous, 2020c)

## 2.5. Traditional Architecture of Germir

Used as a settlement area since 1200s, Germir District is a unique Anatolian settlement area with its traditional housing architectures and monumental structures. Notwithstanding that Germir is a unique settlement area with its traditional fabric, today, a certain part of the most important structures in Germir is either ruined, abandoned or desolated. You can see the important structures located in Germir in Figure 7.



Build Number	427. Street (Aşağı İslam Quarter/ Kuma(r)lı Street./Bezirhane Street /Balaban Quarter./Sığreğleği mey/Harman Quarter/Hacı (acı) Şehak Quarter)
A	Münip Deneme Bezirhanesi 11294 block 7 parcel
B	Ağaşı Quarter Mosque No:49 11294 block 23 parcel
C	Surp Stephanos Armenian Church No:17 11295 block 11 parcel
D	Fountain (Nasuhoglu Fountain) 1398 parcel
E	Jewelery shops 11300 block 7 parcels
430. Street (Bostancı (Bahçeci) Quarter)	
F	Agios Teodoros Greek Church, block 11304, parcel 4
429. Street (Kirişçi Quarter)	
G	Bakery 11333 block 11 parcel
H	Bakery 11338 block 22 parcel
I	Fountain 1772 parcel
431. Street	
J	Hamdi Yavuz Bezirhanesi No:5, block 11345, parcel 3
434. Street (Yukarı İslam Quarter. /Hanönü/Bakkal Quarter.)	
K	Yukarı Quarter Mosque, block 11354, parcel 3
L	Germir (İptida-i) School No:19, block 11330, plot 19,2
Germir Street (İncek mevkii. Kağnı pazarı)	
M	Konak (Harman) Bridge
N	Sadık Çelen Mansion Bath (Hacı Aydın Ağa's Bath, block 11313, parcel 4
437. Street (Karşı Quarter./Karşı geçe)	
O	Aya Panayia Greek Church 11443 block 1 parcel

**Figure 7.** Germir District Monumental Structures and Important Civil Structures (Kuzu-Dinçbaşı, 2019)

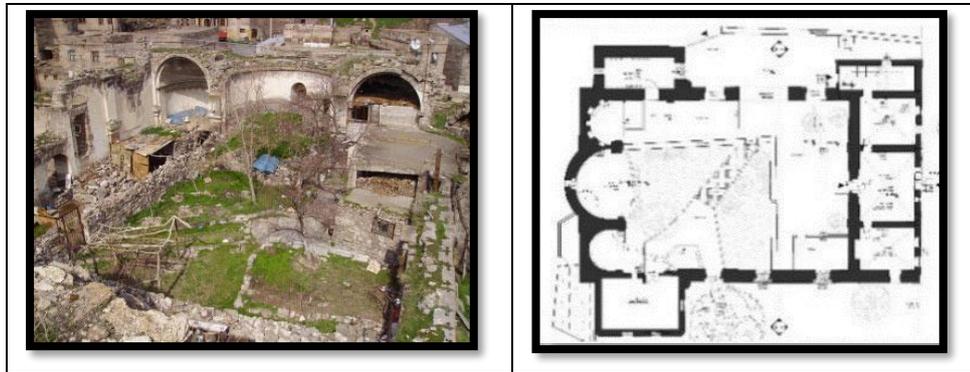
- **Monumental Structures**

Throughout the history, Germir has been a traditional settlement area with a number of monumental structures left by the societies that lived here. While majority of these monumental structures have been ruined, there are one Armenian and two Greek churches, two linseed oil facilities, two fountains, one bridge, one education center (primary school) and one turkish bath survived to date. Three churches, two mosques and one stone bridge were registered pursuant to the decision no.: 1619 dated as 06.11.1993 taken by the Kayseri Regional Board of Cultural and Natural Heritage Preservation (Taniş, 2006).

It is a traditional settlement pattern with organic form that develops spontaneously in line with the socio-cultural and socio-economic activities of the local people. When you reach the settlement area from the city center of Kayseri, the integrated square, where the Surp Stephanos Church is located, is positioned as a landmark and meeting point. When you first come to Germir, it spreads to other areas from this square.

- **Surp Stephanos Church**

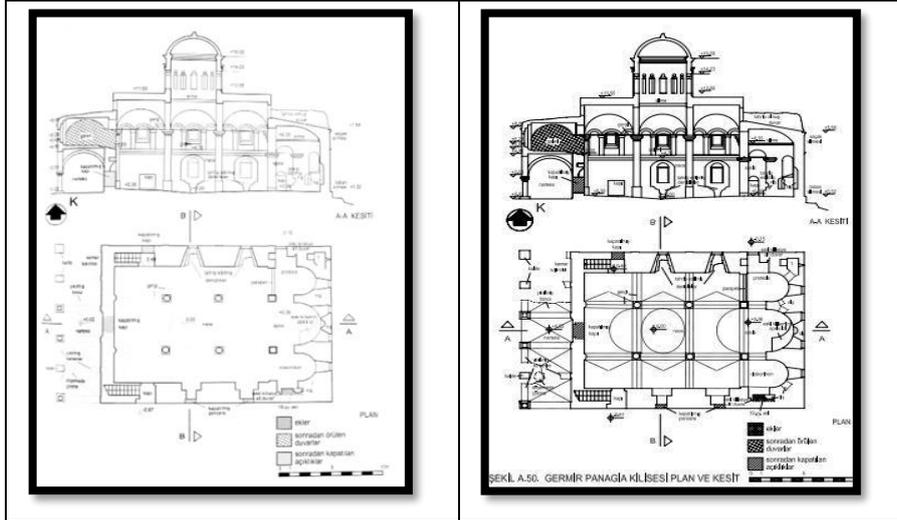
This church is located in Germir District, street number: 428. A significant part of the church is ruined today. There two different information concerning the layout plan in the written resources. It can be seen that it has a layout plan of tri-nave longitudinal church plan, while according to the second resource, it is, again, tri-nave, yet with basilica church plan (Figure 8) (Taniş, 2006)



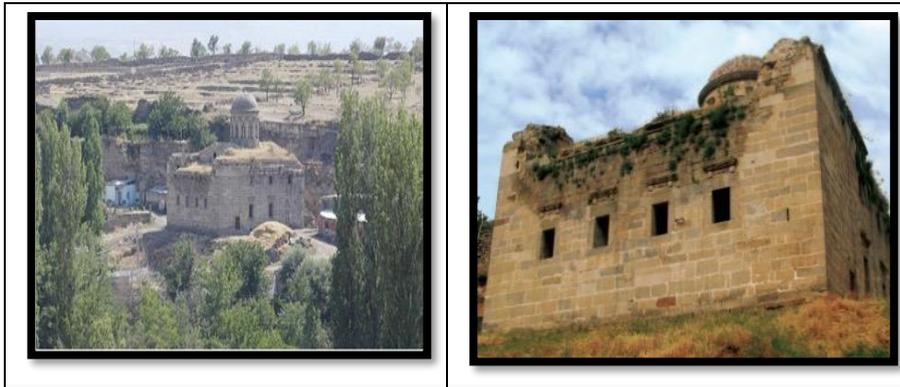
**Figure 8.** Surp stephanos Church naos and apsis sections (Taniş, 2006) (on the left) and layout plan (on the right) (Çetinkaya-Kencer, 2018)

- **Panagia/Panayia Church**

Located on the Street no.: 437 in Germir District, the church has a layout plan of tri-nave with basilica church plan. The middle nave is wider compared to other two naves. Panagia/Panayia Church has been constructed from dimension stone materials in masonry order. It was registered pursuant to the decision no.: 1619 dated as 06.11.1993 taken by the Kayseri Regional Board of Cultural and Natural Heritage Preservation (Figure 9-10) (Taniş, 2006).



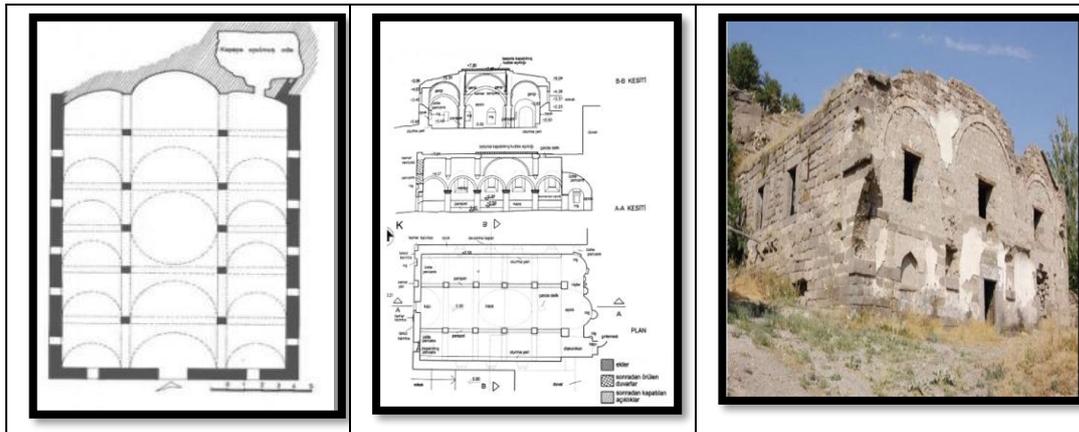
**Figure 9.** Panagia/Panayia Church Layout (Church) Plan (on the right) (Güngör-Açıkgöz, 2007)



**Figure 10.** Panagia/Panayia Church general view (on the left) (Özbek & Arslan , 2008) and Frontal View (on the right) (Anonymous, 2017)

- **Agios Teodoros Church**

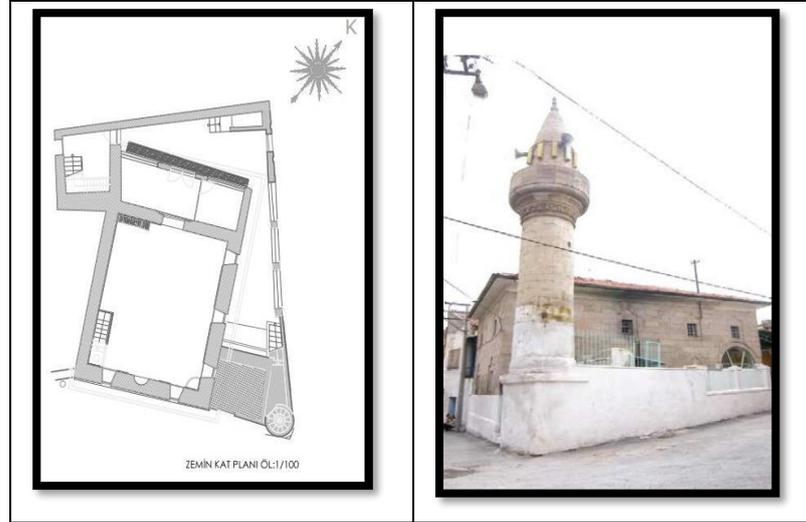
This church is located on the Street no.: 428 in Germir District. It was registered pursuant to the decision no.: 1619 dated as 06.11.1993 taken by the Kayseri Regional Board of Cultural and Natural Heritage Preservation. Constructed in 1725, this church was renovated in 1835. It was constructed with fine dimension stones in masonry order (Figure 11 (Özbek & Arslan , 2008)).



**Figure 11.** Agios Teodoros Church layout (church) plan (İlter 1988, Güngör-Açıkgöz 2007). Agios Teodoros Church (on the left) (Özbek & Arslan , 2008)

- **Aşağı Mahalle Mosque**

This mosque is located on the cross-section of the streets numbered as 426 and 427 in Germir District. It was registered pursuant to the decision no.: 1619 dated as 06.11.1993 taken by the Kayseri Regional Board of Cultural and Natural Heritage Preservation. There is no clear information concerning the date of construction, since the mosque does not possess an epitaph. However, it is thought/envisioned that it was constructed at the end of 19<sup>th</sup> century based on its construction technique and the construction materials used. It was constructed from rectangular form fine dimension stones in masonry order. On the northern frontal, there is a three-section narthex. There are ornaments on the mihrab, where the baroque influences can be seen (Figure 12) (Anonymous, 2017).



**Figure 12.** Aşağı Mahalle Mosque Relievo Plan (Kırık, 2019) view (Özbek & Arslan , 2008)

- **Yukarı Mahalle Mosque**

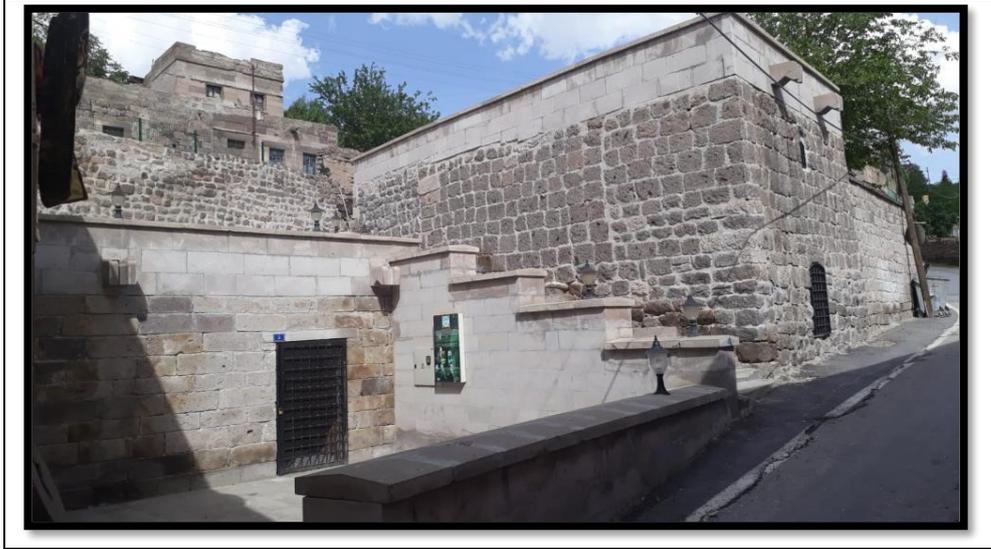
There is no clear information concerning the date of construction, since the mosque does not possess an epitaph. However, it is thought/envisioned that it was constructed at the end of 18<sup>th</sup> century or at the beginning of 19<sup>th</sup> century based on its construction technique and the construction materials used. Stone and wooden materials were both used for construction. The narthex of the rectangular form mosque is located in the northern frontal. Moreover, there is a praying area in the eastern part of the mosque (Figure 13) (Anonymous, 2017)



**Figure 13.** Yukarı Mahalle Mosque Relievo Plan (Kırık, 2019) view (Özbek & Arslan , 2008)

- **Linseed Oil Facility**

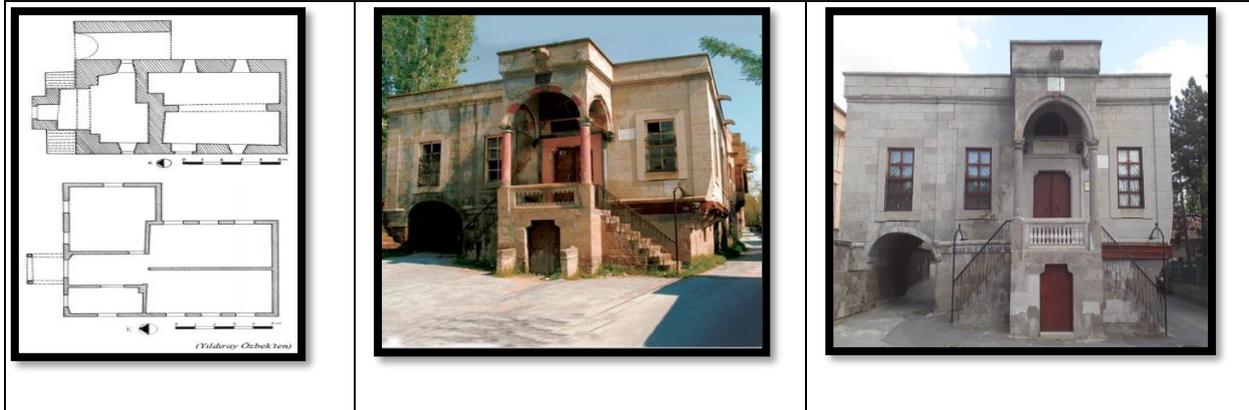
It is located on the Street no.: 428 in Germir District (Figure 14). The linseed oil facility comprises of two spaces that are connected to each other facing to North-South on one side and East-West on the other. The cover coating is flat roof over the wooden beams. However, it is thought that the facility was constructed in 19<sup>th</sup> century based on the verbal information obtained from the local community. It was constructed from fine dimension stones in masonry order. (Anonymous, 2017). The pitch-faced frontal was built from rubble stones (AKS, 2015).



**Figure 14.** Linseed Oil Facility (Kırık, 2019)

- **Primary School**

It was registered pursuant to the decision no.: 869 dated as 09.01.2014 taken by the Kayseri Regional Board of Cultural and Natural Heritage Preservation. It is a two-storey building constructed in rectangular form from fine dimension stones in masonry order (Figure 15).



**Figure 15.** Germir School Layout Plan (Özbek & Arslan , 2008) Germir School (Anonymous, 2017) (on the right) Germir School (Original 2018)

- **Turkish Bath**

It was registered pursuant to the decision no.: 1284 dated as 20.11.2014 taken by the Kayseri Regional Board of Cultural and Natural Heritage Preservation.

Today, the Turkish Bath is located on the northern side of the residence's garden tat belongs to Sadık Çelen. Of rectangular form, the structure is located facing to both northern and southern side. It is a small scale structure comprising of furnace and hot-room

sections. There is no ornament/decoartion on it. It does not possess an epitaph, yet according to verbal information obtained from the local community, along with the similar structures around it, it is thought to have been constructed in the second half of 19<sup>th</sup> century (AKS, 2015).

- **Yukarı mahalle fountain (Nasuhoğlu Fountain)**

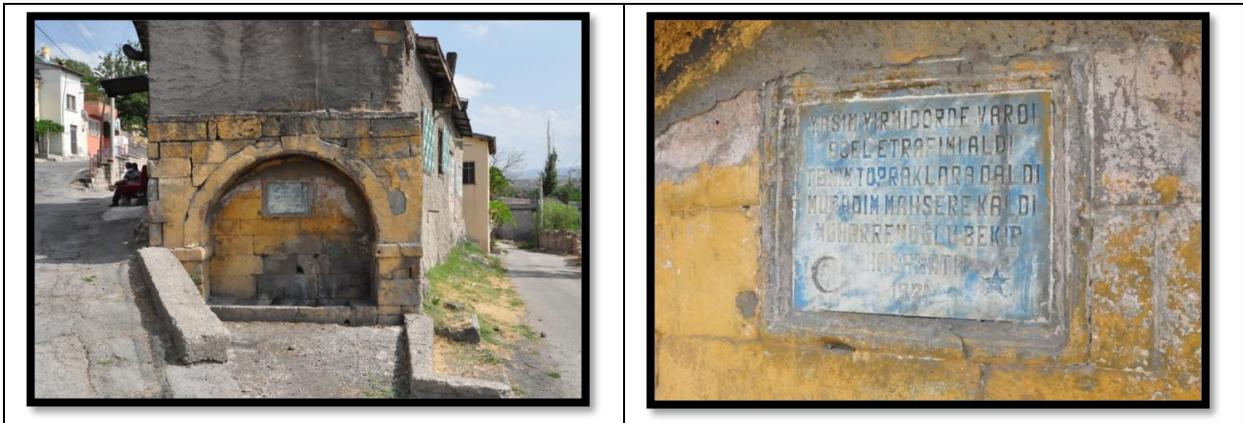
Built in 1927 (Gregorian Calendar) / 1345 (Muslim Calendar), this fountain is located on the Street no.: 427. The fountain is built to the Wall of a house in the Street, having a single frontal with single vaulted structure. The round-shaped vault covering the niche of the fountain is placed on the masonry stands near it. The vault pediment is set brisked up by means of being framed with a single line of linear profile moulding. There is also a moulded cornice bleeding from the right side of the fountain. Marble was used on its epitaph made of fine dimension stone (AKS, 2015). Today, it is not actively used. (Figure 16).



**Figure 16.** Yukarı mahalle fountain (Kuzu-Dinçbaş, 2019).

- **Kirişçi Quarter Fountain**

This fountain was built adjacent to the Wall of another building in the intersection point of two streets on the parcel no.: 1772. This structure is not actively in use at the present time. The following lines are written down on its epitaph "I'm 24 now, the death took everyone around me, my skin is deep in the earth, my wishes are to come true in the judgement day – Muharremoğlu Bekir Hasanatı, 1921" (Kuzu-Dinçbaş, 2019). (Figure 17).



**Figure 17.** Kirişçi Quarter Fountain (Kuzu-Dinçbaş, 2019).

- **Bridge**

It was registered pursuant to the decision no.: 1619 dated as 06.11.1993 taken by the Kayseri Regional Board of Cultural and Natural Heritage Preservation. According to its registry papers, it was built in 19<sup>th</sup> century (Figure 18).



**Figure 18.** Germir Bridge (Anonymous, 2017) The Square where Germir Bridge is connected (AKS, 2015)

- **Houses**

The minorities having lived in Kayseri were mostly engaged in trade at the end of the 19<sup>th</sup> century, while having a wealthy life. As reflections of such wealthy life-style, they constructed magnificent and large-scale residences in such areas Germir, Tavlusun, Endürlük, Darsiyak, in particular. In Germir, the houses have been built in a manner including the caves located over the hillsides. These houses are surrounded with high walls. (Cömert, 2014). Built with stone as local construction materials, the houses in Germir are generally categorized as single-storey and two-storey mansions designed to be built in a manner where they do not unsight each other in narrow streets. With bricked-up exterior facades in general, these houses have consoles and balconies in between the storeys, along with open kiosks. (Tali, 2008). These façade characteristics comprise the texture of develed, narrow and traditional Germir Street that is in harmony with the topography. The houses in Germir are positioned in a manner being in harmony with the sloping structure of the valley. Located adjacent to the street and land structure, the houses form the traditional street texture of Germir. The distance between the houses on both sides of the streets is relatively short, sometimes falling below 2 m. This connection of the houses with each other and with the street is recognized as the reflections of the traditional Ottoman street texture in Germir.

Pursuant to the decision no.: 1808 dated as 29.12.1994 taken by the Kayseri Regional Board of Cultural and Natural Heritage Preservation, there were 12 registered houses in the settlement area in 1994. (Tanış, 2006). In 2015, it was detected that 335 houses were present within the borders of urban archeological area in Germir District. Only 21 of these structures are registered (Ayten, 2015).

The traditional houses in Germir have been built in cubiform masses of single or two storey over basement in general (Anonim, 2018). In Germir, the houses are generally located on the street side of the parcel, thus being positioned in adjacent form with the neighbouring structures. This adjacent order structure form is one of the most important characteristics of the traditional street texture of Germir. Most the Germir houses do not possess an epitaph. Those, however, which possess epitaph are the ones that were built in the last quarter of 19<sup>th</sup> century, where the influences of West is felt deeply on the Ottoman Empire (Kuzu-Dinçbaş, 2019). In the settlement area of Germir, mainly narrow streets are present, along with adjacent order structure form in general due to its topographical structure. The structures are generally accessed directly through the street. In some structures, there is a backyard between the entrance and the street (Ayten, 2015). The Germir houses are generally built as basement + ground floor, bearing the typology characteristics of an internal sofa and middle sofa Turkish house layout plan (Kuzu-Dinçbaş, 2019).

In the 19<sup>th</sup> century, those living in Germir, which was simply a quarter and nothing else (Muslims, Christians, about 6,000 people) mostly made their living by trading. Following the trade transactions with Istanbul, the merchants from Germir started to build houses similar to the ones they saw in the big cities in their own villages. This is probably the reason why the mansion-like houses of the wealthy Germir people are so well-equipped and ostentatious. Looking at the furniture (sherbet furnace, stove, etc.) in the houses, it is seen that each of these is an economic status indicator, while being designed and built together with the building, itself. In addition to the high-quality materials and workmanship used in this process, Germir houses have gone beyond being village houses and compete with urban houses with their rich designs in these areas. The wealth of Germir is also reflected in the furnishing of the houses and the furniture used, as well (Kuzu-Dinçbaşı, 2019).

### 3. THE CHANGES IN THE CULTURAL LANDSCAPE VALUES OF THE GERMIR DISTRICT IN THE HISTORICAL PROCESS

Under the light of the information obtained with the method used within the scope of the study, the changes that the historical Germir neighborhood has undergone in the context of cultural landscape are grouped under two main topics: natural environment and concrete cultural heritage.

#### 3.1. Changes in the Natural Environment

The natural values of the region have been quite effective in shaping the cultural landscape of the historical Germir District. Notwithstanding that the research area has changed in the process, it still preserves its rural character. In order to determine the natural and cultural landscape values of the area, the change in 8 periods (1959, 1975, 1986, 1992, 2005, 2010, 2015 and 2020) with the oldest dated orthophoto, intermediate periods and current orthophotos obtained from the Turkish Republic General Command of Maps are discussed. Examining the changes in the natural environment values in the study area over time, it has been conferred that the settlement was more common around Germir street in the district center in 1959, while the open-green area was distributed mostly around the residential area. In 1975, the development of the settlement towards the west (known as the Street no.: 425 today) continued with the increase in the residential area, along with the increase in the number of natural areas in the center. In 1986, it, on the other hand, developed towards the north of the natural/open-green area boundaries, albeit in a very small amount of settlement. Today, there are high-rise buildings and workplaces in this area, which is known as the Street no.: 1775. In 1992, the settlement was mainly similar to the one in 1975 and 1986, while the constructions that were not suitable for the historical texture continued to be carried out. In 2005, the construction started to spread in the north-east direction (today known as Street no.: 1769). Between 2010 and 2020, the construction continued within the boundaries of the area and in all parts of the area, leading the loss of texture and quality of the historical neighborhood in this context (Figure 19).

Years	Description	Map
1959	<ul style="list-style-type: none"> <li>- Settlement area was in the historical centrum,</li> <li>- Green areas (gardens) were mainly around the houses)</li> <li>- The historic district was recognized as rural area.</li> </ul>	

1975	<ul style="list-style-type: none"> <li>- The settlement area stretched out to western direction.</li> <li>- Structural distribution of green area started to increase within the borders of the area.</li> <li>- The area was transformed into a quarter for a district.</li> </ul>	
1986	<ul style="list-style-type: none"> <li>- Settlement was mainly on northern-eastern direction.</li> <li>- The borders of the area was exposed to construction in every direction.</li> <li>- It started to lose its historical and cultural values.</li> </ul>	
1992	<ul style="list-style-type: none"> <li>- With the increase of structuring, various business buildings were added.</li> <li>- Single/two storey detached houses were replaced by apartments.</li> </ul>	
2005	<ul style="list-style-type: none"> <li>- A quarter park was added to the area which completely transformed into the concept of being a quarter.</li> <li>- The structuring continued to increase gradually.</li> </ul>	
2015	<ul style="list-style-type: none"> <li>- Structuring continued within the borders of the area</li> <li>- The green areas and gardens of houses were replaced by urban green areas.</li> </ul>	
2020	<ul style="list-style-type: none"> <li>- Today, the area is recognized as a complete urban quarter.</li> </ul>	

**Figure 19** Change between 1959-2020 (Original, 2021)

### 3.2. Tangible Cultural Heritage

In addition to the information concerning the built immediate vicinity of the city and the oldest documents obtained within the scope of change, the information on history of the

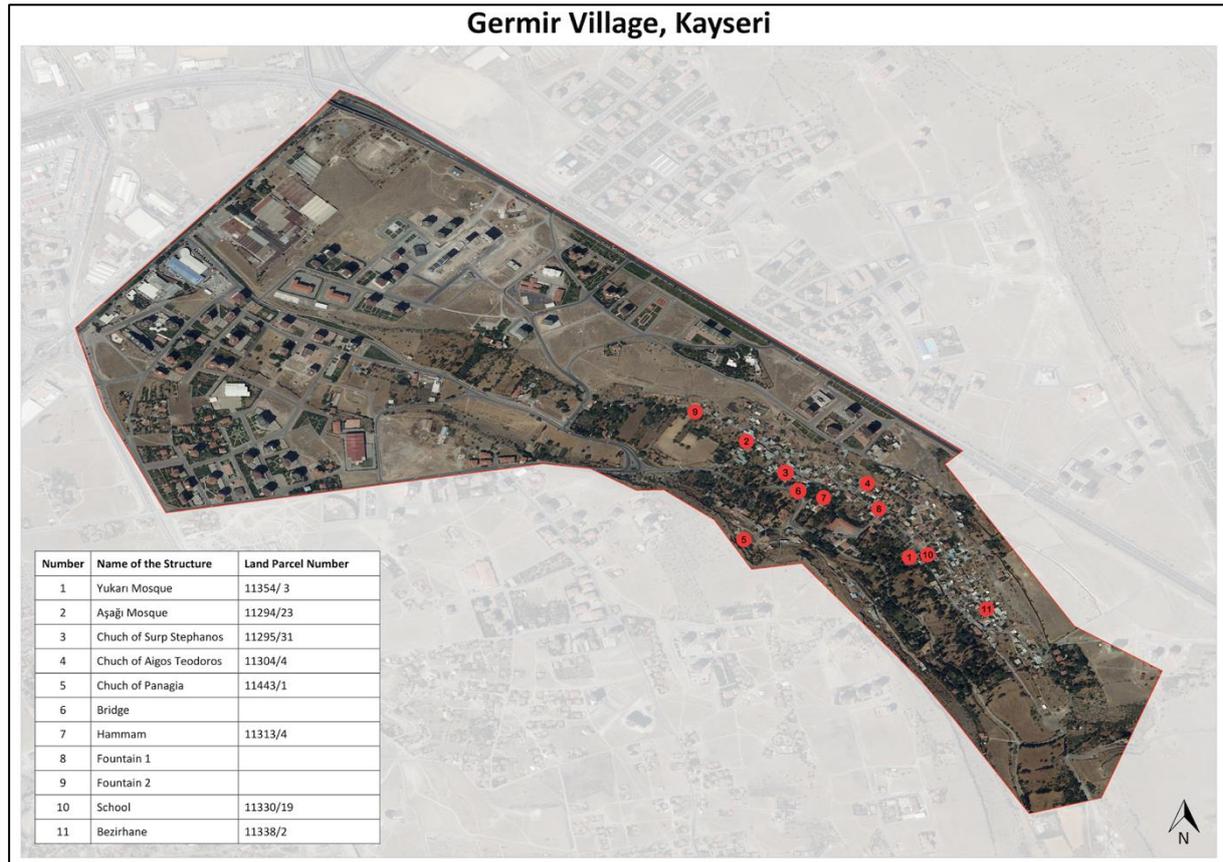


buildings and the digital maps created on Arc-GIS were used in this context. The structures that survived to date as supporting buildings or did not survive were identified on site, thus being tabulated. Examining the written and visual resources from the pre-19th century to the 21st century, the density of construction in the research area has determined, accordingly. Especially in the last 5 years, structuring has started to spread from the center to the quarter border, while changes have emerged in the built environment, and the quarter has begun to lose its historical texture with the construction of multi-storey apartments. Examining the data from the year 1959, it was determined that the buildings and settlement were in the center of the quarter, while the surrounding vicinity was used as an agricultural area.

What has also been determined is that the tangible cultural heritage values existing within the boundaries of the quarter have changed over time, along with the changes that the historical quarter has undergone within its built environment. With a history dating back to the Ottoman period, this settlement area has hosted a number of tribes from past to the present. Today, some of these works survive in the urban landscape, thus preserving their aesthetic value. Some of these, on the other hand, have been exposed to many structural and functional changes. These changes that the tangible cultural heritage values have undergone were determined following the use of area-survey and on-site inspection methods. (Table 1 and Figure 20).

**Table1 .** Changes in the Tangible Cultural Heritage Elements

<b>Tangible Cultural Heritage Elements</b>	<b>Structures that are not in use</b>	<b>Structures that function the same as designated</b>	<b>Structures that function different than designated</b>
<b>Surp Stephanos Church</b>			Being used as a house
<b>Panagia/Panayia Church</b>	x		
<b>Agios Teodoros Church</b>	x		
<b>Aşağı Mahalle Mosque</b>		x	
<b>Yukarı Mahalle Mosque</b>		x	
<b>Linseed Oil Facility</b>			x
<b>Primary School</b>			x
<b>Turkish Bath</b>			
<b>Fountains</b>	x		
<b>Bridge</b>		x	



**Figure 20.** Germir District – Tangible Cultural Heritage (Original, 2021)

## CONCLUSION

With a history dating back to 16<sup>th</sup> century and being a small settlement area in that period, Germir has generated a significant traditional texture following the population increase owing to the social, cultural, religious and commercial developments.

The traditional settlements are mainly the settlement textures that organically develop in line with the needs of the local people living in that region. Germir has developed as a settlement texture where a number of churches and mosques are located in line with the religious and cultural structure of the local people that live here, along with the commercial buildings. Small squares that recognize mosques, churches, schools, etc. as important focal points within the settlement area were established. Streets and alleys that developed the original texture of the settlement developed from these squares, there are traditional houses on both sides of these alleys. Considering both the monumental structures (mosque, church, school, turkish bath, etc.) and houses within the self-developing unique organic traditional settlement texture of Germir, it can be seen that the settlement area is a significant center developed through socio-economical and socio-cultural aspects.

The large-scale houses that were built as traditional mansions with decoration and high-quality in Germir provides information concerning the cultural and economic development of people living in Germir.

Within the scope of the study, the cultural landscape changes that Germir quarter has undergone, which was registered to be an urban archeological area pursuant to the decision no.: 1643 dated as 24.12.1993 taken by Kayseri Regional Board of Cultural and Natural Heritage Preservation, are addressed under two main headings, which are "natural heritage" and "tangible cultural heritage". It was also conferred that the information obtained by means of using two different methods completed and detail each other. Despite the quantitative approach of the historical landscape assessment, the information transfers



about why, how and when the change occurred with the on-site survey/field-study method has been conferred to be quite clear. In line with the information obtained through this study, it was detected that the interaction between the natural environment and tangible cultural heritage values has decreased over time.

Germir Quarter, selected to be the study area, is an area with unique cultural landscape texture thanks to its historical structure and natural characteristics. The tangible cultural heritage values, along with the daily life spent by locals around the same in particular, plays a major role in the shaping of the cultural landscape. The historical and cultural tangible values were detected within the borders of the study area in the scope of the study, thus setting forth the changes the area has undergone over time under a quantitative manner. However, it was seen following the study that some of the structures have lost their functions, while some other structures were detected to either serve for any other purposes, or not being in use, at all. Historical Landscape Assessment has started to stand out as a frequently-used term in the recent years within the scope of the management of cities that stand out historically, in particular. Protection of the monumental structures with its environment considering its characteristics and properties rather than simply protecting the structure itself is of vital importance with regards to ensuring the sustainability of the historical characteristics.

Germir neighborhood is a traditional settlement pattern that develops and organizes spontaneously in line with the socio-cultural and socio-economic activities of the local people. It is located on a flat land and the natural form of the topography is effective on the positioning of the structures. Muslim and non-Muslim residences are structures with courtyards positioned to provide privacy. Muslims and non-Muslims lived together in the traditional settlement pattern, which consists of traditional buildings that have been taken under protection as a protected area. There is no sharp boundary between Muslim and non-Muslim neighborhoods in the residential area. Worship and education buildings are located close to each other on the natural land form. Circulation/transport lines, which are organically located in the natural land form, are also in organic form like these structures. However, the Church of Panagia is located on the only relatively dominant hill in the settlement area. With a general assessment, the natural form of the land is in such a way that it does not limit the settlement of the structures.

Germir's traditional settlement pattern is an organically formed settlement developed in line with the needs of the local people, not in line with a plan. Not a grid plan or a cellular plan, but the needs of the local people shaped the settlement pattern.

Uncontrolled spread of structuring in the historic Germir quarter in the recent years and the increase of the number of buildings within the borders of the quarter has caused a major pressure on the natural environment. Examining the structuring in terms of material and design aspects in particular, it was conferred that this structuring is not in harmony with the historical texture of the quarter, thus causing damages on the historical characteristics of the area. Most importantly, it is quite striking that certain historical structures do not function as designed for, or that they function, yet for any other purposes than those designated after being designed.

### **Data Availability**

Some of the data used in this study were obtained from the General Command of Mapping. These may be restrictions on the public use of the data. All data of the General Command of Mapping is not available for public use. The data deemed necessary and appropriate for scientific and academic studies have been obtained in accordance with the permissions. Some or all data, models, or code generated or used during the study are proprietary or confidential in nature and may only be provided with restrictions.

## REFERENCES

- Akpınar, E. 2007. Location of Turkey in world heritage list and a new candidate offer. *Erzincan Faculty of Education Journal* 9(1): 81-106.
- AKS. (2015). AKS-Planlama ve Mühendislik. Germir (Kayseri) Kentsel Sit Alanı Koruma Amaçlı İmar Planı Araştırma Raporu. Ankara.
- Anonymous. (2010). Kayseri: Kayseri Büyükşehir Belediyesi Kültür Yayınları Cilt 2.
- Anonymous. (2017). Germir Geleneksel Kayseri Mahalleleri: Kayseri Büyükşehir Belediyesi İmar ve Şehircilik Daire Başkanlığı Koruma Uygulama ve Denetim Bürosu Şube Müdürlüğü.
- Anonymous. (2018). Germir (Kayseri) Koruma Amaçlı İmar Planı Açıklama Raporu Ve Plan Notları. Ankara: Aks Planlama Ve Mühendislik Ltd. Şti.
- Anonymous. (2020a). <https://cbs.kayseri.bel.tr/SorguSayfaları/QMahalle.aspx?P=78> adresinden alındı
- Anonymous. (2020b, Kasım 16). [https://tr.wikipedia.org/wiki/Sofrazlı%C4%B1,\\_Akp%C4%B1nar](https://tr.wikipedia.org/wiki/Sofrazlı%C4%B1,_Akp%C4%B1nar) adresinden alındı
- Anonymous. (2020c). [https://webdosya.csb.gov.tr/db/kayseri/menu/dogal-sit alanlari\\_20190925110858.pdf](https://webdosya.csb.gov.tr/db/kayseri/menu/dogal-sit alanlari_20190925110858.pdf) adresinden alındı
- Ayten, A. M. (2015). Koruma-Yenileme Odaklı Bir Yaklaşım Çerçevesinde Kayseri "Germir" Yerleşiminin Bugünü ve Geleceği. *Turkish Studies, International Periodical for the Languages, Literature and History of Turkish*, 267-286.
- Bekdemir, L. (2010). Kültürel Peyzaj Değerlendirmesi: Dilek Yarımadası Büyük Menderes Deltası Milli parkı örneği. Ankara: Ankara Üniversitesi Fen Bilimleri Enstitüsü, Yüksek Lisans Tezi.
- Çetinkaya, G., & Uzun, O. (2014). Peyzaj Planlama. İstanbul: Birsen Yayınevi.
- Çetinkaya-Kencer, T. (2018). Tarihi Çevrelerde Çağdaş Ek Bağlamında Germir Surp Stephanos Kilisesi Restorasyon Çalışması. Yüksek Lisans Tezi. Kayseri: Erciyes Üniversitesi Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı.
- CHL, 2016. Characterising Historic Landscapes: Interdisciplinary Perspectives Workshop. March, Izmir, Turkey.
- Cömert, H. (2014). Germir. Kayseri: Mazaka Yayıncılık.
- De Blij, Harm J. (1977) *Human Geography: Culture, Society, and Space*, New York: John Wiley & Sons.
- Dinçbaş - Kuzu, G. (2019). Germir Geleneksel Konutlarının İç Mekanlarındaki Sabit Mobilyalar. Yıldız Teknik Üniversitesi Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Mimarlık Tarihi ve Kuramı Programı. Doktora Tezi.
- Fairclough, G., 2014. Landscape Character Assessment and Historical Landscape Characterisation: Conflicting, Competing, Complementary-The (Un) Necessary Evils of Disciplinary Separation, The Future of Landscape Characterisation and The Future Character of Landscape A Seminar At KSLA, Stockholm.
- Güngör- Açıkgöz, Ş. (2007). Doktora Tezi. Kayseri ve Çevresindeki 19. Yüzyıl Kiliseleri ve Korunmaları İçin Öneriler. İstanbul Teknik Üniversitesi Fen Bilimleri Enstitüsü. Doktora Tezi.
- Griffiths, G. 2018. "Transferring Landscape Character Assessment from the UK to the Eastern Mediterranean: Challenges and Perspectives" *Land* 7, no. 1: 36. <https://doi.org/10.3390/land7010036>
- Haber, W. (1995). Concept, Origin and Meaning of "Landscape". In B. Von Droste et al. (Ed.), *Cultural Landscapes of Universal Value: Components of a Global Strategy* (pp.38-41). New York. G. Fischer in cooperation with UNESCO.
- Hartd District Council, 1997, Access Link: [https://www.hart.gov.uk/sites/default/files/4\\_The\\_Council/Policies\\_and\\_published\\_documents/Planning\\_policy/Landscape%20Assessment%20Merged.pdf](https://www.hart.gov.uk/sites/default/files/4_The_Council/Policies_and_published_documents/Planning_policy/Landscape%20Assessment%20Merged.pdf)
- Ingerson, A. (2000). *What are Cultural Landscapes?* Cambridge: Harvard University, Institute for Cultural Landscape Studies.
- KUDEB. (2020) Koruma ve Uygulama Denetim Bürosu Arşivi.



- Kırık, M. (2019). Germir'deki Geleneksel Konur Mimarisi. Yüksek Lisans Tezi. Kayseri: Erciyes Üniversitesi Sosyal Bilimler Enstitüsü Sanat Tarihi Anabilim Dalı Sanat Tarihi Bilim Dalı.
- McNab, A. & Lambrick, G. (1999) Conclusions and recommendations, in: G. Fairclough, G. Lambrick & A. McNab (Eds) Yesterday's World, Tomorrow's Landscape: The English Heritage Landscape Project 1992 - 94, pp. 54 - 59 (London: English Heritage).
- Özbek, Y. & Arslan, C. (2008). Kayseri Taşınmaz Kültür Varlıkları Envanteri. Kayseri: Kayseri Büyükşehir Belediyesi.
- Öztürk, E. & Erduran, F. 2018. Kültürel Peyzaj Değerlerinin Kentsel Tasarımda Kullanımı: Lapseki (Çanakkale) İlçesi Örneği. Bartın Orman Fakültesi Dergisi, 20 (1): 14-25
- Rössler, M. (2007). World Heritage Cultural Landscape; A UNESCO Flagship Programme 1992-2006. Landscape Research, 31(4), 333-353.
- Stular, Benjamin (2011). Historická Charakterizácia Krajiny. Varstvo Spomenikov, Journal of the Protection of Monuments. Vol:46
- Sauer, C. O. (1963). Land and Life: A Selection From the Writings of Carl Ortwin Sauer. University of California Press.
- Tali, Ş. (2008). Germir Evlerinin Giriş Kapı Tasarımları Üzerine Tipolojik Bir Araştırma. Atatürk Üniversitesi Sosyal Bilimler Enstitüsü, 165-185.
- Tanış, Ö. (2006). Germir Kiliseleri ve Panagia "Kimisis-Tis Theotoku" Kilisesi'nin Günümüz Koşullarında Değerlendirilmesi. Yüksek Lisans Tezi. Mimar Sinan Üniversitesi Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Restorasyon Yenileme Koruma Programı
- Turner, S. (2006). Historic Landscape Characterisation: A landscape archaeology for research, management and planning, Landscape Research, 31:4, 385-398, DOI:10.1080/01426390601004376
- WHC, 2005: Operational Guidelines for the Implementation of the World Heritage Convention. Document WHC. 05/2. UNESCO World Heritage Centre, Paris
- Yılmaz, A. (2016). Ermeni ve Rum Kültür Varlıklarıyla Kayseri. İstanbul: Hrant Dink Vakfı.