



A Review on Gaziantep Architectural Manzumes

Gaziantep Mimari Manzumeleri Üzerine Bir İnceleme

Ayfer ŞAŞMAZ¹ , Tülay KARADAYI YENİCE² 

ABSTRACT

Architectural 'manzumes' are social organizations, which reflect the religious, cultural, social, and commercial structure of the society. Although the main structure of the manzumes are mosques, the purpose of construction is generally to meet local needs. In this context, manzumes can be defined as small-scale local folk architecture with one or two annexes besides the mosque structure. Although it is one of the most important works of our cultural heritage, manzumes have not been subject to adequate examination and research. Within the scope of this research, the manzume structures in the city of Gaziantep are examined. The fundamental materials of the research consist of structural determinations, survey studies and archival records for these structures. The study is a descriptive research and has a research design based on qualitative research techniques. In this framework, the basic characteristics of manzume buildings in the city of Gaziantep are described comparatively and examined in detail. As a result of the research, it is observed that Gaziantep Manzumes contain mosques, madrasah, and masjid building types. One of the features that make Gaziantep architectural manzumes different from the examples in other cities is the "kastel". Kastel is an underground water structure unique to Gaziantep city. Results of the study point out that these building groups are not considered and preserved as a whole, and therefore some structures are lost, and original values are destroyed.

Keywords: Gaziantep, Manzume, Cultural Heritage, Kastel, Külliye.

ÖZ

Mimari manzumeler, toplumun sosyal, kültürel, dinî yapısını yansıtan; çeşitli işlevsel yapı birimlerinin bir arada planlanarak inşa edildiği sosyal kuruluşlardır. Manzumelerin ana yapısı cami olmasına karşın yapım amacı genellikle yerel halkın ortak ihtiyaçlarını karşılanmasıdır. Bu çerçevede manzumeler, cami yapısının yanı sıra bir veya iki yapı eklentisi olan küçük ölçekli yerel halk mimarisi olarak da tanımlanabilmektedir. Bu araştırma kapsamında Gaziantep kentinde bulunan manzume yapıları incelenmektedir. Araştırmanın temel materyalleri, saha araştırmasına dayalı olarak elde edilen yapı tespitleri, rölyö çalışmaları ile bu yapılara ilişkin arşiv kayıtlarından oluşturmaktadır. İnceleme betimleyici bir araştırma yapısına sahip olup niteliksel araştırma tekniklerine dayalı bir araştırma desenine sahiptir. Bu çerçevede, Gaziantep kentindeki manzume yapılarının temel karakteristikleri, karşılaştırmalı olarak tanımlanmakta ve ayrıntılı olarak incelenmektedir. Araştırma sonucunda Gaziantep manzumelerin cami, medrese ve mescit yapı türlerini içerdiği görülmektedir. Bununla birlikte Gaziantep kentindeki manzumelerin yapımında, diğer örneklerden farklı olarak, aynı zamanda yerel halk mimarisinin önemli bir parçası olan kastel isimli su yapılarının da etkili olduğu tespit edilmektedir. Araştırma sonunda bu yapı gruplarının bir bütün olarak ele alınıp korunmadığı, bu nedenle bazı yapıların kaybolduğu ve özgün değerlerin yok olduğuna dikkat çekilmektedir.

Anahtar Kelimeler: Gaziantep, Manzume, Kültürel Miras, Kastel, Külliye.

¹ MSc Architect, ayfer-sasmaz@hotmail.com, 0000-0001-5892-5856

² **Corresponded Author:** Associate Prof.Dr. , Department of Architecture, Hasan Kalyoncu University, tulay.yenice@hku.edu.tr, 0000-0001-7063-6520



INTRODUCTION :

Manzume, as a term, is used in the Ottoman terminology for a smaller building group than 'kulliye' (Sözen & Tanyeli, 1986:154). Nonetheless, a few studies describe the group of buildings built around a shrine or the group of buildings built around any building in time as a manzume (Akok, 1968, 1969; Karamağaralı 1976). The word Manzume is used synonymously with Kulliye in some dictionaries (Ayverdi, 2006). Kulliyes, formed by the combination of Turkish architectural structures with different functions for centuries, can be defined as important building complexes related to the religious, cultural, commercial, and social structure of the society. These building complexes have also pioneered the urbanization and development of the places they are in, as 'menzil' complexes that ensure security and the continuity of social and commercial life (Ahunbay, 1988; Eyice, 1989). It is possible to come across examples of 'kulliye' in many parts of Anatolia, built mostly by sultans, viziers, and dignitaries of the state and operated through foundations. Kulliyes built by the dignitaries of the state comprised a system based on the allocation of state resources (Cezar, 1985).

Many social complexes were built along with the powerful Turkish civilizations established in Anatolia in various periods. Kulliyes are encountered in Turkish architecture back in the Asian experience before the settlement culture in Anatolia (Esin, 1993; Ramazanoğulları, 1998). It is seen that the kulliye practices, which started with the Anatolian domination, progressed, and changed during the Anatolian Seljuks, Principalities and Ottoman periods. Kulliyes, which pioneered the spread of Turkish culture in Bursa, one of the Ottoman capitals, and its nearby geography, also became the symbol of an empire with its examples in Istanbul. These organizations, which were built in Istanbul, Edirne, and many Anatolian cities in the 16th century, and extended from Damascus to the Balkans, are important in terms of demonstrating the power of the Ottoman Empire by examples abroad (Cezar, 1985; Ahunbay, 1989; Yinanç, 1989).

Although the main structure of the manzumes, like the kulliyes, is a mosque, their purpose of construction is usually to meet the general needs of the local population. In this framework, manzumes emerge as small-scale local folk architecture with one or two building additions to the mosque structure. These structures were usually built by the dignitaries and the wealthy families of the city. Structures that had a commercial function or generated income were not included in manzumes.

Although manzumes are one of the most important works of our cultural heritage, they have not been subject to sufficient examination and research. Yet, transferring historical buildings to future generations and adding a valuable meaning to them can be achieved by consciously preserving the texture and characteristics of historical buildings and continuing their use. Manzumes, one of the significant building groups of our cultural heritage, emerge as structures that should be examined and acknowledged in Gaziantep, as in many Anatolian cities. So far, studies on manzumes have focused on a single building and have not been studied in a holistic way. The current study examining the building groups together within the definition of Manzume is Nusret Çam's Gaziantep Cultural Inventory (2006). Nusret Çam (2006) examined only two manzume examples in this study, Ahmet Çelebi and Esenbek.

This research examines the manzume structures in the historical city center of Gaziantep. The basic materials of the research consist of the building determinations obtained based on the field research, survey studies and archive documents related to these structures. The research is a descriptive study in terms of purpose. The method of the research is based on the historical literature research together with the determinations made in the study area and buildings. Within the framework of the findings obtained, the basic characteristics of the manzume structures in the city of Gaziantep are defined comparatively and examined in detail. It is believed that identifying and documenting these building groups, defining the traditional construction system and the use of materials, as well as the

fundamental conservation problems in the buildings, will guide possible conservation-restoration interventions as well as ensuring the sustainability of our cultural heritage.

1. Historical Background

Gaziantep settlement is geographically located in the Mesopotamian basin, where the first civilizations were established and developed. The city also resides on one of the intersection points of trade routes, also known as the Silk Road, connecting the Far East and the Mediterranean. These qualities have enabled the city to maintain its importance throughout history and become the settlement area of many civilizations. Excavations and research findings in the immediate vicinity of the city indicate that the region has been inhabited since the ancient Stone Age (Çiner, 1958).

The region came under the rule of Hittites between 1800-1200 BC, then Met, Assyria, Persia, Alexander, Seleucids, Commagene Kingdom, Roman Empire and Byzantine. It is known that the region, which encountered the armies of Islam during the time of Caliph Hz. Omar was conquered by İyaz b. Ganm. The name Ayıntab is not present in ancient Arabic sources. It is known that such a name appears for the first time in the chronologies of the Crusades (Yılmazçelik, 1998). During the expeditions of Mateos and Priest Griro between 1124 and 1155, the city of Ayıntab, as named by the Arabs, was referred to as HantaporHamptan. Ayıntab, which is also referred as Anthapt in some Armenian sources, means bright spring in the Arabic language (Demirkent, 1974). The city took the name of Gaziantep with the Republic established after the National Struggle.

The closest settlement center to Ayıntab is Duluk, located 10-12 km northwest of the present city. It is estimated that the castle in Duluk was destroyed in an earthquake in 499 (Özdeğer, 1982). Today's city of Gaziantep was established in and around the Gaziantep Castle, which was built on a large mound. Gaziantep Castle was built in the 2nd and 4th centuries AD, Gaziantep Castle was built in the 2nd and 4th centuries AD, during the military activities carried out to ensure Roman domination, by building several towers on the northwest part of the hill to act as an outpost and to control the security of the Alleben Creek and the roads running parallel to it. It is estimated that the city was later reconsidered, enlarged, and strengthened by Justinian (527-625 AD) to strengthen the middle Euphrates region against the Sassanids (Işıltan, 1960; Ergeç, 2000).

Turkish domination in the Gaziantep region dates back to 1077. The Oghuz tribes, who began to migrate westward from Central Asia to make Anatolia their new Turkish homeland, came to the Antep region and started to settle permanently and for good towards the end of the 11th century. Duluk Castle and its surroundings were also captured by Afsin Bey, one of the commanders of Alpaslan. Later in 1085, the Anatolian Seljuk commander Suleyman Shah conquered Antakya and Gaziantep (Sevim, 1988).

In 1270, the city was invaded and devastated by the Mongols. The Turkish-Mamluk Sultan Baybars, who wanted to expel the Mongols from the north of present-day Syria, came to Elbistan via Aleppo and Antep in 1277 and defeated the Mongol army, and after that date, the region was annexed to the Mamluks. After these developments, Antep and its region witnessed conflicts between the Mamluk Sultanate and the Dulkadirogulları Principality in the Maras and Elbistan regions. This conflict continued until the Merci-Dabik war waged by Yavuz Sultan Selim against the Mamluks in 1516. After this war, the entire region became affiliated to the Ottoman Empire (Kopruman, 1989).

After these developments, Antep became a sanjak of Maraş for 300 years. Following the change in the Ottoman administrative system in 1830, Antep lost its sanjak title and became a district of Aleppo. In 1832, İbrahim Pasha, son of Kavalla Mehmet Ali Pasha, took Aleppo for a short time and connected it to Egypt (Güzelbey, 1984; Altınöz, 1999; Bayraktar, 2000). However, later, the city came under

Ottoman rule again. Antep was turned into a sanjak in 1913, occupied by the British and French in 1919, and liberated on December 25, 1921. The title of Gazi was given by the Grand National Assembly of Turkey, and the name of the city was changed to Gaziantep.

Today, Gaziantep is the eighth largest city of Turkey and the largest city of the Southeast Anatolia Region. Besides its production infrastructure, the city is one of Turkey's internationally recognized cultural and tourism regions with its natural, historical, and cultural heritage values. These features increase the importance of Gaziantep city and necessitate studies in various fields. Undoubtedly, one of these areas is the cultural heritage values of the city (Yenice& Karadayı Yenice, 2018).

2. Gaziantep Manzumes

In Gaziantep, which came under the rule of the Ottoman Empire from the beginning of the 1500s, plainer and more unpretentious kulliyes are encountered unlike the magnificent kulliye structures in other provincial centres. Kulliye structures are mostly around the bazaar-bedesten or inns area. On the other hand, Manzume structures are mostly in residential or neighbourhood areas (Image 1). These building groups, which are generally built to meet the needs of the local people, are also quite plain and far being ostentatious.

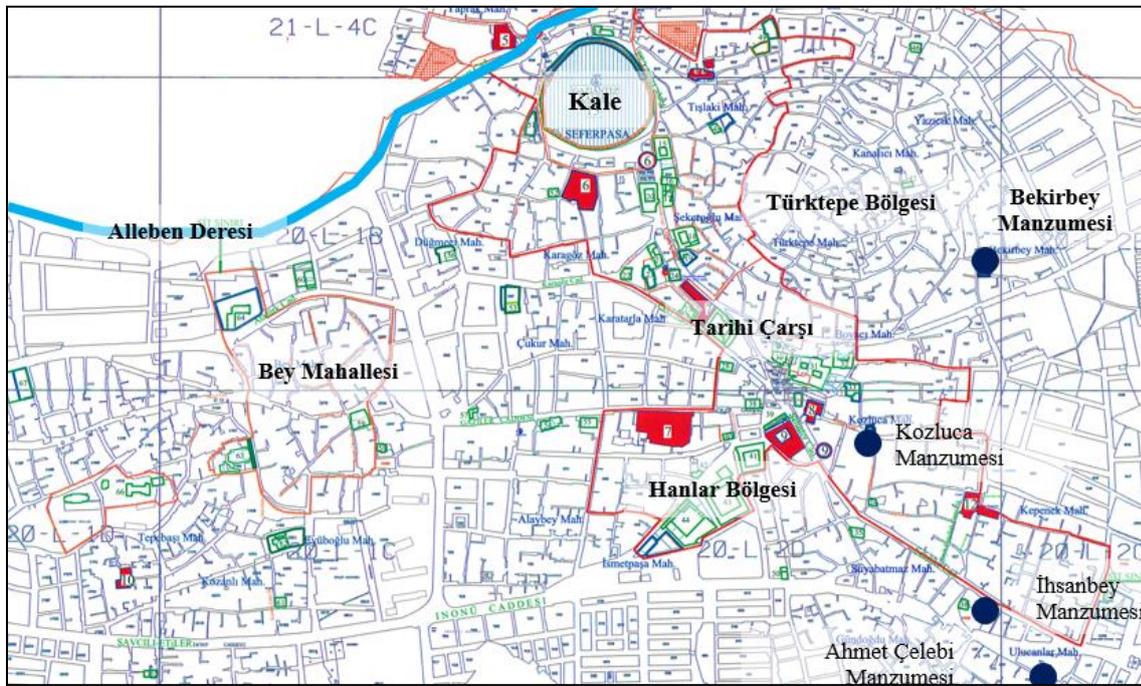


Image 1. Distribution of kulliye and manzume structures in Gaziantep historical city center

Some buildings in Gaziantep manzumes do not have inscriptions. Therefore, it would not be appropriate to claim that the structures were built simultaneously as a whole or built at different dates and articulated with each other. In the present study, Gaziantep architectural manzumes are reviewed based on the size of the building groups and the structures they enclose. In this context, we can define 'manzume' as "a complex of modest buildings, usually built around a mosque, smaller than the kulliye, and mostly built to meet the common needs of the people". In the light of these definitions, there are four manzumes that have survived to the present day in the historical city center of Gaziantep. These are Ahmet Celebi, İhsanbey (Esenbek), Bekirbey and Kozluca manzumes. In addition to mosques, these manzumes include madrasah, burial ground, and kastel structures. Some manzumes also include masjid structures.

Unlike manzumes in other Anatolian cities, a water structure known as Kastel has been added to the manzume complexes in Gaziantep. Kastels are underground water structures that can be descended with about 20-40 stairs depending on the topography of the land, have one or more pools, and can also include rock-carved ablution pools and toilets (Alagöz et al., 1968) (Image 2). Kastels, also known as underground fountains among people, were generally built to be entered from a courtyard connected with a mosque or a manzume. With their unpretentious and plain style, Kastels maintained their importance until the period when houses and other buildings received modern drinking water and fountains were built (Akgül et al., 2012). These water structures, present only in Gaziantep in Turkish architecture, do not attract much attention because they are partially or completely underground (Anonim, 2016).



Image 2. Examples of stairs, pools, and toilets in Gaziantep Kastels

Kastel, a word thought to have passed from Arabic to Turkish, is defined as A place where water is divided into parts (Çam, 1982). The word Kastel continues to exist today as a nomenclature used for all fountains, large and small, in the city of Kilis, a neighbour of Gaziantep.

Although Gaziantep has water resources passing through the city center, it has been a settlement devoid of water throughout history. To prevent water from evaporating or disappearing by other means, a system called Livas (tunnels) was built by opening rock-carved waterways under the ground. Houses were built near or above the Livas, wells were dug, and the Kastel structures emerged in connection with this underground water network.

2.1. Ahmet Celebi Manzume

Ahmet Celebi Manzume is in Gaziantep Ulucanlar District. This architectural manzume consists of mosque, madrasah, kastel, and burial ground. There are two courtyards located in the north and west in this manzume, and the entrance to the mosque, kastel, and madrasah are from Ulucanlar Street in the north (Image 3). Among the structures that make up this manzume, the mosque is mentioned in old records as Ramazaniye Mosque, following the name of the founder Hacı Osmanoglu Seyh Ramazan Efendi. The inscription indicates the date as 1083 (M.1672).



Image 3. Ahmet Celebi Manzume sketch (left) and facade character (middle and right)

Among the people, the work is known by the name of Seyyid Ahmet Celebi, who had the madrasah next to the mosque built in 1713, was one of the most important names of Ayıntab's social life for many years and was also said to be a professor (Güzelbey, 1992; Çınar 1999). The mosque has a rectangular plan and consists of two naves parallel to the mihrab. In the mosque, divided into six by two pillars, each section is covered with a cross vault (Image 4). Despite its plain and unpretentious plan and architecture, the mosque is rather rich in woodwork and drawings. The minaret is in the northwest corner of the mosque and has a single balcony.



Image 4. Ahmet Celebi Manzume sketch (left) and Kastel (right)

The madrasah is located to the south of the mosque. In the 1950s, due to some functional changes, reinforced concrete carcass additions and floor addition were made to the structure. Consequently, while parts of the madrasah, which was built as a masonry structure, preserved its originality, it lost its overall original form and has become unrecognizable today. Today, the building serves as a private male student dormitory.

There is no inscription or information about the construction date of the Kastel. However, to be statically safe, it can be assumed to be built before the construction of the mosque since the structure was formed by carving the earth in the form of a cave and located under the mosque. The Kastel section is reached by descending 44 stairs, 12 of which are carved out of cut stone and 32 out of rock.

There is no masjid in the kastel, which we can describe as the smallest among similar structures in Gaziantep, located under the northern courtyard of the Ahmet Çelebi Mosque. Kastel also has a fountain whose construction date is unknown (Güzelbey, 1992). There are no toilets or ablution bath (ghusl) in the kastel. In the middle part, there is a pool of 2.00 m × 2.00 m in size, with a small water source in the south. Near the western end of the kastel ceiling, a ventilation and lighting hole of 1.00 m × 1.00 m was carved into the rock. Kastel also receives some light from the eastern entrance stairs, yet it is not bright enough inside.

2.2. Ihsanbey (Esenbek) Manzume

Ihsanbey Manzume, also known as Esenbek, is in Sehrekustu Bazaar, Sehitler Street, Kocaoglan-Ulucanlar Neighborhood. The front courtyard of the manzume facing the street was paved with black cut stone, and a part of it was constricted as it joined Sehitler Street. Entrance to the manzume is from the north, from Sehitler Street. Ihsanbey Manzume, which has survived completely to date, consists of a mosque, a kastel and a masjid inside the kastel (Image 5).



Image 5. Ihsanbey (Esenbek) Manzume sketch (left) and facade character (right)

Although the exact date of construction is not known, the mosque was built at the end of the 17th century and reached its present shape in the 1880s (Çam, 2006). Its founder remains unknown. Although most of the mosque was built by Esenbek in a period after the kastel was built, it is also mentioned that it was built with the money that the people collected among themselves (Güzelbey, 1992). The mosque has a size of 16.80 m × 9.80 m, has a rectangular plan, and consists of two naves parallel to the mihrab. The Harim is divided into six sections by two pillars. Each section is covered with a cross vault (Image 6). The mosque, built of cut stone, has a wooden roof. The narthex is in the form of three chambers with pointed arches. The harim is entered through a low-arched door, and there is colorful stonework on this door and the altar, which was built with a simple understanding. The minaret is 3 meters away from the northwest corner of the mosque and has a square base, twelve-sided polygonal body, and muqarnas. The balustrade and cone are made of wood.



Image 6. Ihsanbey Mosque interior view and mihrab (right)

Since Ihsanbey (Esenbek) Kastel does not have an inscription, there is no definite information about the founder, builder, and the date of construction. However, the name of Esenbek Masjid is mentioned in the Ayıntab Foundation Book of 1557 (Çam, 2006). There is a small mosque, pool, toilets, and a cave in the kastel, which is descended from the section to the west of the mosque on Şehitler Street by 25 stairs (Güzelbey, 1992). The Kastel plan consists of five parts. The first part is the kastel hall, where the staircase made of black cut stone opens. The hall is covered with a vault made of cut stone. The second part consists of two sections on the right side of the kastel hall. These sections are the resting areas with the pool and sitting benches. Some of its walls are rock, some are cut stone, and the ceiling is carved from rock. The floor of the pool in the middle and the resting area is made of black cut stone. There is a water channel that drains the water into the pool (Image 7).



Image 7. Ihsanbey Kastel plan scheme (left), staircase section (middle), and interior character (right)

The third part is located to the right of the Kastel hall. This part, with walls and ceiling from rock, and floor from earth, has a square column of rock near the outer wall and a well in its corner. The prayer and the resting places are separated by a cut stone wall. Next to the stairs, between the second and the third parts, there is a small circular rock wall. The fourth part right across the stairs is the place of prayer called the masjid, which has a screed floor, a vaulted cut stone ceiling, and a mihrab (Image 8).



Image 8. Ihsanbey Kastel mosque (left) and pool (middle and right) sections

This section also has rock walls and cut stone walls. The last section is the volume on the left side of the Kastel hall, which is carved from the rock, has a cut stone ceiling and a black cut stone floor, with a ventilation gap closed at the ceiling. Five toilets that were used before are in this section.

2.3. Bekirbey Manzume

It is in Gaziantep, Şahinbey Central District, Bekirbey Neighbourhood, Çobanoğlu Street. Manzume consists of a mosque and a madrasah (Image 9). It is indicated that Bekirbey Kasteli existed before, but it was later filled. It is known that there was a water facility on the left side of the courtyard entrance in the north of the manzume, which was destroyed during the French occupation. Today, there are ablution faucets in this area (Çam, 2006).



Image 9. Bekirbey Manzume sketch (left), mosque entrance (middle), and northern courtyard (right)

The surviving inscription of the Bekirbey Mosque is too damaged to be read. According to its charter, it was built a few years before 1654 by Hacı Ebubekir, the son of Hacı Ali. Its current owner is Bekirbey Mosque Foundation. Although when and by whom the temple was brought from the underground to the surface is not known, it is estimated as between 1545 and 1648, and it is mentioned in the Shari'ah Court records that the mosque that was built later above the ground was expanded by Bekirbey and turned into a mosque with the necessary permissions (Güzelbey, 1992). The mosque, located in the south of the square-shaped courtyard, has a rectangular plan, and belongs to the group of mosques with a single nave. The mosque measures 22.50 m × 8.35 m from the outside, excluding the narthex. The harim is covered with a cross vault in the middle and a barrel vault on the sides (Image 10).

Black stone and hard limestone were used as building materials. The mihrab and the pulpit and the wooden mahfil on the entrance door of the harim are plain. The mihrab, placed in a pointed arch covered with black and white stones, has a nine-slice niche. There are zigzag and twisted stalactites on the muqarnas between the mihrab cavities. Black and pink stone veneers are rather appealing. The minaret is located northwest of the mosque. The minaret has a polygonal body and has a closed balcony. There are stonework motifs and ornaments under the balcony.



Image 10. Bekirbey Mosque interior characteristics

Bekirbey Madrasah has two floors and is located to the west of the square planned courtyard. Regarding the date of the building, the inscription 1314 (1896-97) written with nails on the door leaf of the harim suggests that the mosque may have been repaired at this date and that the madrasa may have been built at the same date (Çam, 2006). Apart from this, no other record has been found on construction. The madrasah measures 15.84 m x 5.25 m. The madrasah also has an entrance from the road front in the north, and its main entrance is from the courtyard on the east side. The lower floor of the madrasah is covered with a barrel vault, and the upper floor is covered with a tile-covered hipped roof on pavement carried by wooden poles. The lower floor is used as a women's mosque today (Image 11).



Image 11. Bekirbey Madrasah entrance facade (left) and interior view (right)

2.4. Kozluca Manzume

Kozluca Manzume is in the neighbourhood of the same name, on Kozluca Street (Image 12). Manzume consists of a mosque and a kastel, which is said to have a masjid. The exact date of construction and the builder of the mosque are not known, and different opinions are put forward on this issue. The materials used in the construction of the mosque suggest that it was built in the 16th century. According to historical documents, the building was first built as Zaim Ahmet Masjid. The report dated Receb 29, 1108 indicates that the building was converted from a masjid to a mosque (Güzelbey, 1992). Based on this, the building can be dated to the years 1690-1698. However, Çam (2006) states that it was built as Zaim Ahmet Masjid before 1543, converted into a mosque in 1702, and renovated in 1908.



Image 12. Kozluca Manzume sketch (left) and mosque (middle and right)

The present monument is largely from the 19th century. The mosque is also known as the Müftüler Mosque among the people. The mosque belongs to the group of buildings with a single nave, measures 17.70 m x 6.00 m, and has a transverse rectangular plan. The mirrored vault on the upper cover is carried by the walls, and the flat wooden pillars in the middle of the ceiling are perceived from the inside. The wooden hand-drawn ornaments on the ceiling are striking as they are not seen in other mosques in Antep (Image 13). Black cut stone and hard limestone keymih stone were used on the facade of the mosque, which does not have a narthex.

A new minaret was built in place of the old twisted one in the northwest corner of the mosque. The new minaret with local architectural features is made of cut stone, has a short, polygonal body, tile ornaments, no cone, and a closed balcony with muqarnas underneath. To the southwest of Kozluca Mosque is the Kozluca Kastel (Image 13). The founder and date of construction of the Kastel are unknown. However, Güzelbey (1992) states that in a sales report dated Receb 23, 985, there are two mosques in Kozluca District, Tahtani and Fevkani. Therefore, the kastel may be estimated to be built earlier than 1577. Indeed, Çam (2006) mentions that the name of the building known as Kozluca Kasteli Masjid or Kozluca Mescidi Kasteli is referred to as Mahalle-i Mescid-i Kozluca while counting the names of the neighbourhoods in the Tahrir register books of 1543 and 1574 and that the Kastel is probably used to meet the water needs of the Kozluca Mosque. It is considered that the masjid mentioned in the Kastel, where the bath, pool, and toilets are descended with 15-20 stairs, is in the empty area on the right when going down to the pool and toilets.



Image 13. Kozluca Mosque interior view

The building, which was built on a total of six pillars, five of which are recessed, has a "T" shaped free leg and two "L" shaped legs placed to the north and south, and the other tripod forms their symmetry in the east. There are two cross vaults above the two-part interior of the Kastel. While Antep stone was used in the construction of the Kastel, basalt stone was used on the ground. There is a pool measuring 1.75 m x 1.75 m in the middle of the southern space. It is seen that the pool is surrounded by water-resistant basalt stone, which is widely used in the region. The sitting benches in the eastern and southern parts of the pool are estimated to be placed in the period when the kastel was first built (Image 14).



Image 14. Kozluca Kastel

Kozluca Kasteli is not a dark place, unlike the other kastels in Gaziantep, as it is partially above the ground and can be reached by descending the stairs from the northern street, and as it receives daylight from the pointed arch eyes opening to the section in the west where the Kastel entrance is also located. The window in the direction of the street in the north may have been built in later period to provide ventilation of the kastel.

CONCLUSION:

The transfer of architectural heritage and traditional city textures to future generations is very important for ensuring cultural sustainability. This study examining the architectural manzumes of Gaziantep, which have an important place in the world cultural heritage and Turkish architecture, first, puts forward the definition of 'manzume' and presented the building grouping, and then examined the local characteristics and qualities of the building groups in detail. In this study, the development of architectural manzumes from the past to the present, and the changes they have undergone with the interaction of different cultures, are defined. Besides, manzume structures are also rather remarkable in terms of their importance for religious, social, and cultural life, as well as reflecting the feelings of cooperation and solidarity in the society. The fact that these building communities, built with local civil

organizations or initiatives, have contributed to architecture and urbanization from the past to the present shows that this subject is quite interesting and needs to be examined. With this thorough examination, the fact that the manzume structures in the city of Gaziantep, unlike the other examples seen, include kastels, which have the quality of public use and are also a water structure, further enriches the original characteristics of these structures. The existence of Kastel structures also gave the manzumes the task of water distribution for the old city of Gaziantep.

As a result of this examination, it has been understood that the manzumes have been generally examined singularly in the studies carried out until today because they have a smaller building structure than the kulliye. Since there is no holistic approach and conservation of the building group, many of the buildings in this complex have been demolished or separated as property. Some of these buildings were considered independent buildings, and the building groups could not be evaluated holistically. For this reason, the functions that the building groups are loaded cannot be considered within the scope of protection. However, a holistic approach is important in urban and architectural conservation. Gaziantep manzumes consist of building groups that meet the important functions of the neighborhood people such as gathering, resting, chatting, worship, cleaning, and water supply. It is necessary to consider the urban scale buildings designed with this unity in this integrity in the process of reuse.

In line with these determinations and evaluations, it is recommended that Gaziantep architectural manzumes, which are an important part of the local folk culture, should be considered together with their structures as much as possible, and conservation-repair interventions should be developed holistically. In this way, while developing a holistic conservation approach, these building groups, which are quite original and historical documents in terms of local folk architecture, will also be transferred to future generations.

Compliance with Ethical Standard

Conflict of Interests: The authors declare that for this article they have no actual, potential, or perceived conflict of interests.

Ethics Committee Approval: Ethics committee approval is not required for this study

REFERENCES:

- Ahunbay, Z. (1988). *Mimar Sinan'ın Eğitim Yapıları, Medreseler, Darükkurralar, Mektepler, Mimarbaşı Koca Sinan Yaşadığı Çağ ve Eserleri 1*. İstanbul, Turkey: Vakıflar Genel Müdürlüğü.
- Ahunbay, Z. (1989). Mimar Sinan'ın Şehirci Yönü, *VI Vakıf Haftası. Vakıf Medeniyeti Çerçevesinde Mimar Sinan ve Dönemi Sempozyumu* (5-8 Aralık 1988) (pp.131-139), Ankara, Turkey: Vakıflar Genel Müdürlüğü Yayınları.
- Akgül, H., Akpınar A., Çınar H., Dağıstan A., Dereli T., Durmuşoğlu A. (2012). Kaleler. Kasteller-Su Yolları. M. E. Özmen (Ed.), *Belgelerle Gaziantep* (pp. 28-54). İstanbul, Turkey: Bilnet Matbaacılık.
- Akok, M. (1968). Hacıbektaş Veli Mimari Manzumesi. *Türk Etnografya Dergisi* 10, 27-58.
- Akok, M. (1969), Diyarbakır Ulu Cami Mimari Manzumesi. *Vakıflar Dergisi*, 8, 113-139.
- Alagöz U., Arslan M., Bağdat F., Balcioğlu B., Dağlı A., Ekici S. (2016). E. Özuslu (Ed.). *Şehr-i Ayntâb-ı Cihan Gaziantep*. Gaziantep: Gaziantep Valiliği Yayını.

- Altınöz, İ. (1999). Dulkadir Eyaletinin Kuruluşunda Antep Şehri (XVI. Yüzyıl). Y. Küçükdağ (Ed.), *Cumhuriyetin 75. Yılına Armağan Gaziantep* (pp.89–146). Gaziantep, Turkey: Gaziantep Üniversitesi Vakfı Kültür Yayınları.
- Anonim, (1968). *Gaziantep İl Yıllığı*. Gaziantep: Gaziantep’i Tanıtma İl Yıllığını Hazırlama ve Yayınlama Derneği.
- Ayverdi, İ. (2006). Kubbealtı Lugatı *Misalli Büyük Türkçe Sözlük 2. Baskı*. (pp. 1937-1938) İstanbul: Mas Matbaacılık A.Ş.
- Bayraktar, H. (2000). XIX. yüzyılın ilk yarısında Antep’in idari yapısı ve iktisadi durumu. Y. Küçükdağ (Ed.), *Osmanlı Döneminde Gaziantep Sempozyumu* (22 Ekim 1999), Gaziantep, Turkey.
- Cezar, M. (1985). *Tipik Yapılarıyla Osmanlı Şehirciliğinde Çarşı ve Klasik Dönem İmar Sistemi*, İstanbul: Mimar Sinan Üniversitesi Yayını.
- Çam, N. (1982). Gaziantep'te Kastel Adı Verilen Su Tesisleri. Milletlerarası Türkoloji Kongresi (pp. 165), İstanbul, Turkey.
- Çam, N. (2006). *Türk kültür varlıkları Envanteri Gaziantep 27. XXVII - 10*, Ankara: Türk Tarih Kurumu Yayınları.
- Çınar, H. (1999). Antep Şehrinde XVIII. Yüzyılda Kurulan Medreseler ve Vakıflar, Y. Küçükdağ (Ed.), *Cumhuriyetin 75. Yılına Armağan* (pp.173–186), Gaziantep: Gaziantep Üniversitesi Vakfı Kültür Yayınları.
- Çiner, R. (1958). Gaziantep Çevresinde Paleolitik Buluntular. *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi*, XVI, 125-129.
- Demirkent, I. (1974). *Urfa Haçlı Kontluğu Tarihi* (pp.77), İstanbul: İstanbul Üniversitesi Fen Edebiyat Fakültesi Yayınları.
- Ergeç, R. (2000). Gaziantep Kalesi ve Hamamı. Y. Küçükdağ (Ed.), *Osmanlı Döneminde Gaziantep Sempozyumu* (pp.269-294.), Gaziantep: Arsan Basın Yayını.
- Esin, E. (1993). Muanlık Uygur Buyan yapısından (Vihara) Hakanlı Muanlığına (Ribat) ve Selçuklu Han ve Medreselerine Gelişme, *Malazgirt Armağanı*, (s.75–102), Ankara: Türk Tarih Kurumu Yayınları.
- Eyice, S. (1989). Mimar Sinan’ın Külliyesi. *VI Vakıf Haftası Vakıf Medeniyeti Çerçevesinde Mimar Sinan ve Dönemi Sempozyumu* (pp.169-200). İstanbul: Vakıflar Genel Müdürlüğü Yayınları.
- Güzelbey, C. (1984). *Gaziantep Camileri Tarihi*. Gaziantep: Oya Matbaası.
- Güzelbey, C. (1992). *Gaziantep Camileri Tarihi*. Gaziantep: Türk-İslam Eğitim Kültür ve Yardımlaşma Vakfı Yayın No: 1.
- Işıltan, F. (1960). *Urfa Bölgesi Tarihi*. İstanbul: İstanbul Üniversitesi Fen Edebiyat Fakültesi Yayınları.
- Karamağaralı, H. (1976). Kayseri'deki Hunad Camiinin Restitüsyonu ve Hunad Manzumesinin Kronolojisi Hakkında Bazı Mülahazalar. *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 21, 119–245.
- Koprıman, Y. (1989). *Mısır Memlukları Tarihi*. Ankara: Kültür Bakanlığı Yayınları.
- Özdeğer, H. (1982). *XVI. Yüzyıl Tahrir Defterlerine Göre Antep'in Sosyol ve Ekonomik Durumu* İstanbul: Türk Dünyası Araştırmaları Vakfı Yayını.
- Ramazanoğlu, G. (1998). *Orta Asya'da Türk Mimarisi* (pp.5). Ankara: Kültür Bakanlığı Yayınları.
- Sevim, A. (1988). *Anadolu'nun Fethi Selçuklular Dönemi*, Ankara: Türk Tarih Kurumu Yayını.

- Sözen, M. & Tanyeli, U. (1986). *Sanat Kavram ve Terimleri Sözlüğü*. İstanbul: Remzi Kitabevi.
- Yenice, M. & Karadayı Yenice, T. (2018). Gaziantep Kenti Planlama Deneyimleri Üzerine Bir Süreç Değerlendirmesi. *Gaziantep University Journal of Social Sciences*, 17 (2), 552-562. DOI: 10.21547/jss.374644.
- Yılmazçelik, İ. (1998). XVIII. Yüzyılda Gaziantep'in İdari, Fiziki ve Sosyo-Ekonomik Durumu. *Osmanlı Araştırmaları Dergisi*, 18(18), 105-123.
- Yinanç, R. (1989). *Dulkadir Beyliği*. Ankara: Türk Tarih Kurumu Basımevi.