

Cultural Values in Eastern Anatolia and Southeast Anatolia, Turkey

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Abstract: Anatolia is one of the rare places where the richness of many cultures, the civilizations that stretched back thousands of years, and the richest mosaic of the world of beliefs are at the same time. Eastern Anatolia and Southeastern Anatolia have been chosen as the study area in this study aimed at cultural values about preservation and survival of urban-cultural and natural heritage. Kars, Ağrı, Van, Batman, Adıyaman, Mardin and Urfa are exemplified and visual material and explanations that Anatolia is the preeminent, civilizations and religions are expressed.

Keywords: Cultural heritage, Eastern Anatolia culture, Southeastern Anatolia culture

1. INTRODUCTION

Anatolia is one of the rare places where the richness of many cultures, the civilizations that stretched back thousands of years are experienced, and at the same time, the richest mosaic in the world of beliefs. Anatolia consists of the culture that existed before the Turks came and the culture they brought with the arrival of the Turks. Before Hittite, Hittite, Urartian Civilization, Phrygian civilization, Lydian civilization, Lycian civilization, the Persian civilization in Anatolia, the Hellenistic, Roman, Byzantine, with the arrival of the Turks in Anatolia, Seljuk, Ottoman and Anatolian civilization is a combination of cultures. Anatolia; Numerous beliefs before the Turks, nomadic cultures with the arrival of the Turks, all the great religions of Asia with their shamanic beliefs, Buddhism, Manichaeism, Christianity, Judaism and Islam in the last dimension. Exquisite religious buildings, tomb monuments or functional buildings that arrive from ancient times on a daily basis are worth preserving today as elements of the world's architectural heritage. After a long period of everyday structures that are far from monumental, fully functional aimed, a component of social history gains value and is covered by protection (Ahunday, 1996).

Within the continuity of time, the exchange of society and therefore the space is inevitable. Every changing value contains the self-accumulation of previous accumulations by the society, the renewal of progress

and the development. Change is a reinterpretation of the continuity of cultural identity and includes every value update from the past according to the needs of the time. Spaces are cultural exchanges, arrangements that live and reflect with the society (Asiliskender ve Ark., 2005). In this context, it is important to protect the environment, the values, the meanings and the meanings of historical environments.

Values and importance of historical environments; Ensuring the readability of cities (Create emphasis and node points); Strong urban image and consistent integrity; Reading history, time and future; They must be original; Symbolize the city document and the city; Symbolic value movements; Societies feel their history; They should reveal their old new attachments (harmony or opposition); References to historical events, places and buildings; Ensuring cultural continuity; Establish core points in the founding of cities; It can be listed as the forms that the history reflects, the displays of the arrangements, the relations (typological values) and the sources of inspiration for contemporary designs (Velioglu, 1992).

2. MATERIALS AND METHODS

2.1. Field of work - Sample selection

For this study, Kars, Ağrı, Van, Batman, Adıyaman, Mardin and Urfa were selected in Turkey in Eastern Anatolia and Southeast Anatolia, (Figure 1).

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Figure 1. Field of study

2.2. Methods

Eastern Anatolia and Southeastern Anatolia have been chosen as the study area in this work on cultural values about preservation and survival of urban-cultural and natural heritage. Kars, Ağrı, Van, Batman, Adıyaman, Mardin and Urfa are exemplified and visual material and explanations are expressed that Anatolia is the preeminent, civilization and religion is morse. In the study, photographs and observation techniques were used to determine the current situation of the buildings and urban scale that have historical, social, cultural and social values in Eastern Anatolia and Southeastern Anatolia.

Wherever you go in Anatolia, every area has its own unique characteristics. This diversity stems from the fact that he has hosted many cultures on it. Whether it is in rural architecture or in urban architecture, the culinary artifacts, the works created by physical environmental conditions, all have to be examined separately. In this study a window was opened to the east of Anatolia where civilizations and religions meet. It is aimed not to draw attention to the historical artifacts existing in Anatolia by looking from a wide fanfare without deterring the subject which requires a very wide work.

3. RESULTS

3.1. Kars



Figure 2. Kars Castle, Kümbet Mosque



Kars Castle: It was built in 1152 as an inner and an outer fortress in two parts. It is surrounded by a fortification in five rows (Bayrak, 1982). The view from the city has an impressive appearance with its location on the hill. The exterior walls are made of basalt stone. There are three large gates. The main entrance gate to the north of the castle opens into the gap in front of the castle. Among these constructions, there is a stone-paved street towards the castle fortress, which is the highest point of the castle, and

stairs are reached by the fortress from the end of the cadden. The Kars Castle contains the Celal Baba Tomb dating from the 12th century, Military Wards, Fields, Arsenal and a Mescit (http://www.kars.gov.tr/trz_krskale.htm), (Figure 2).

Kümbet Mosque: X. yy. was built by the Armenian kings in the name of the Apostle in the name of Havariler Church. In 1064, the church was turned by the Seljuks (Bayrak, 1982). It's a centrally planned

church. The locally-specific cut is made of basalt. The main entrance door of the church is in the west direction and there are also two entrance doors in the south and north directions. It is covered with a dome with a sharp and conical cone. Among the window arches are 12 relief stone reliefs. The niches under the

dome are rounded inside and out with five angles. The apse is semi-circular and the main area under the dome 12 m in diameter, which is enclosed by the ceiling, is illuminated by 8 thin, long vaulted windows (http://www.kars.gov.tr/trz_krskale.htm), (Figure 2).



Figure 3. Ani Ruins

Ani: Kars is a medieval city built on a volcanic tuff layer in the western part of the Arpacay River, which separates Turkey-Armenia border, within the boundaries of Ocaklı Village, 42 km away. The ruins are the first accommodation center on the entrance to Anatolia via Silk Road and at the same time a trade center. The oldest historical site of the ruins It stretches back to 5000 years (http://www.kars.gov.tr/trz_ani.htm). It was the capital of the Armenian kingdom in X. in 1064, the Seljuk Sultan was ruled by the Alpaslan. The year 1319 was completely destroyed by the earthquake. He's in ruins today. The city walls in the north, the Bostanlar in the west, and the border in the east and the Arpaçayı Ani in the South (Bayrak, 1982). The castle walls were made of camel feather and black colored tuff stone in two and three rows with Horasan Harci. There are seven entrance gates of the walls and the most important of these doors are the Lion Gate, the Kars Gate, the Cistern Gate. In order to make the walls of the city resistant to the long siege, support houses built between the walls were also used as a food and grain store. According to the slope of the ground, 5 m. Exterior facades of the ramparts up to

the height include the motifs of the Cross, lion and snakes relief reliefs, tile ornaments(http://www.kars.gov.tr/trz_ani.htm).

Gogik embroidered wall house with Orchard Creek (X.yy) and is observed in the Georgian churches. Mastaba caravanserai (XIII.century), Polatoglu Church (1030), the only eight-sided minaret that is stuck in the walls with the grizzly menuçehr Mosque (1319), the roof is removed and the input to the cross on the mosque and Fethiye Mosque Friday prayer in the history of the first national photovoltaic 1064 intact stands. A simple vault in the state this next to the mosque and ruined mikdad wrestler sandukali the Seljuk cemetery. Baths and churches in the East. The town is located on the coast of the southwestern edge of a steep and tomorrow, mid-muammera domed Mosque and two-color high minaret of cut stone an octagonal body (1195), South Asut many churches located in the Church of the citadel, at the junction of two streams in the South at least has been involved in Kızkalesi. All of these works, there are traces of Seljuk and Armenian (Bayrak, 1982), (Figure 3).

3.2. Ağrı

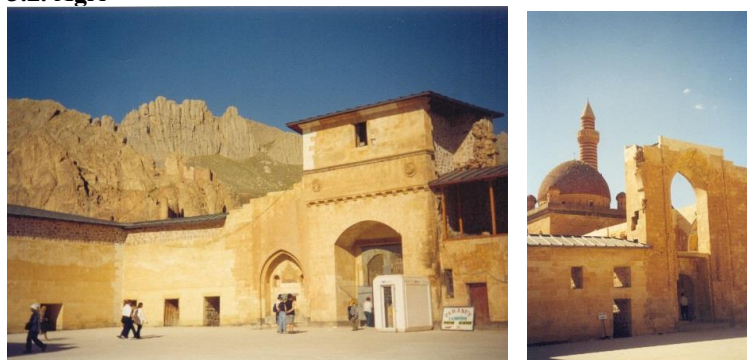


Figure 4. İshak Pasha Palace

İshak Pasha Palace: It is on the rocks 3 km south east of Dogubeyazit. It was completed in 1684 by Governor Ishak Pasha, but after 179 years it was completed by his grandson Mehmet Pasha. It was used as a headquarters building by Russians in 1878 (Bayrak, 1982). All the necessary parts for a house (the harem, the harem rooms, kitchen, baths, meeting rooms, entertainment venues, court room, Mosque, various service rooms, living rooms, servant and groom rooms, Guard barracks, prisons, food stores, the arsenal, various service rooms in the basement, etc.) there are. January in each room, Wardrobe, locations, etc. seen. Most of the outside of the Palace section of the mosque was destroyed, devastated, ceilings were removed (http://www.dogubayazit.gov.tr/dogubayazit_ishakpa_sa_sarayi.asp). The yard is composed of a collection of structures in two courtyards and the Palace. The second courtyard is surrounded by buildings on all four sides rectangular. Greeting and the harem behind

him. At the end of them, the mosque and the mausoleum. Single-domed Mosque, minaret stone masonry with two different colors gives an interesting view into the Palace. The Department of the Palace consists of two floors. 366 rooms located on two floors. Each room has a stone fireplace. The shrine in the second courtyard of the palace, were made of cut stone. This octagonal tomb is a typical example of seljukian architecture tradition, which is dome-shaped and has two storeys. The walls are decorated with geometric motifs. Cut stone portal with reliefs and ornaments on the Eastern Front of the Palace reflects the characteristics of Seljuk art (<http://www.discoverturkey.com/bakanlik/b-a-agri.html>). The walls also have Windows, is decorated with inscriptions and reliefs. In each room the walls around the stove with hot-air heating at home this winter, the pipes in the whole Palace serves as a foundation (Bayrak, 1982), (Figure 4).

3.3. Van

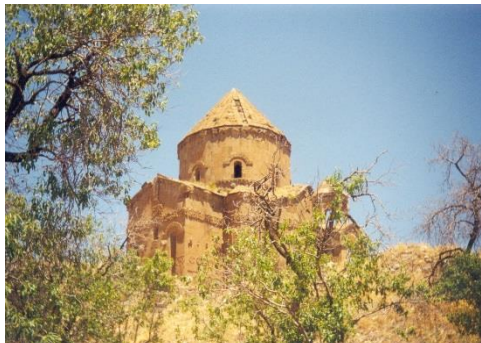


Figure 5. Old Van, Akdamar Church

While in the hands of the Russians and Armenians during the First World War devastated the city, destroyed the castle to the south of Van city, while after the First World War was moved to its present location (Bayrak, 1982). In 1918, Russian and Armenian from the region in the aftermath of the draw, the nature of the structures in the old city of Van has been subjected to with the negative effects of the looting of treasure hunters, and today it has been damaged to a large extent (Öztürk ve Güzel, 2005). Here ilkhanate of belonging to the Great Mosque (1011), Sinan, hüsrev Paşa Mosque (1567), Kocabey Mosque, mausoleums, madrasas and baths is in a state of shambles (Bayrak, 1982), (Figure 5).

Akdamar Church: in the northwest of Gevaş, 4km away from the south coast of Lake Van. The

Armenian was built in 915 by King (Bayrak, 1982). The church is a central dome, a four-leaf clover-shaped Cross and red tuff, built with stone cut. The outside of the building in the stone reliefs, religious subjects from the Bible and the Torah, as well as worldly matters, court life, hunting scenes, human and animal figures are represented. The inner surfaces of the walls of the church nowadays, almost rectangular with a religious-themed frescoes. These murals are the earliest and most comprehensive examples of importance in the region as a separate (<http://www.discoverturkey.com/bakanlik/b-a-van.html>). Coned noted that the high pulley is covered with a dome. The window length Long, width is very narrow (Bayrak, 1982), (Figure 5).

3.4. Batman



Figure 6. Hasankeyf

Hasankeyf: The impact of culture from the Roman era to the era that is experiencing a great settlement. Within the zeynel Bey tomb, Sultan Süleyman Mosque, the bridge and distinguishes with monuments such as the castle site. 40m bridge a structure that cannot be overcome by the application of traditional methods has been in fairness. The zeynel Bey tomb, a cylindrical body, glazed brick walls and double-walled dome, in Turkey, Central Asian, Iranian, the only shrine in the procedure. Shelter of limestone carved into the rock in

Hasankeyf, places of worship, and other actions are used for. The water supply system, the cave settlements of stone houses carved into the rock at the edge of the ramp that leads to the castle Bazaar and the region's thousands of years of culture accumulation is seen. The hill that the castle sits on the Tigris and Hasankeyf, up and down the valley that separates the unique beauty of the town centre. Minarets towering over topography, Castle, gates, towers, domes, monuments, a unique city view shows houses Iwan (Ahunbay, 1996), (Figure 6).

3.5. Adiyaman

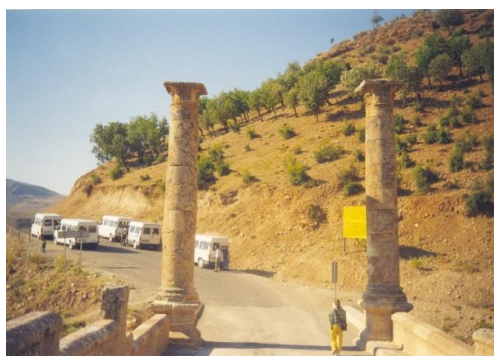


Figure 7. Cendere Bridge

Cendere Bridge: 18 km north of Kahta, which is a tributary of the Euphrates river in tea presses. III. Century was built by the Roman Emperor. The river is very narrow between two rocky hard in a place that is a bridge made of cut stone. Under it has a single belt in a larger size. The bridge 2 on one end, the other 1 at the end titled, 9-10 m tall and 2m diameter round columns there are (Bayrak, 1982), (Figure 7).

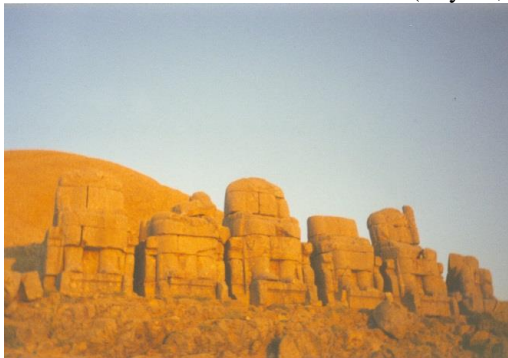


Figure 8. Nemrut Mountain

Nemrut Mountain Temple: 25 km north of Kahta, east of the former Kahta Village and 2206 m high Nimrod Mountain. It is called the eighth wonder of the world. B.C. It is a Commagene work made in the I. Century (Bayrak, 1982). The tumulus is surrounded by three courtyards in the form of a terrace carved into hard rock in the east, west and north. In other words, the courtyard is surrounded by colossal sculptures in the west, by pyramid-shaped fire

neighbors in the east, and by low walls formed by orthostats (upright stone blocks) standing on a long narrow base on the north and South (Akurgal, 2000). The god statues in this open-air temple are seated on the thrones and are 8-10 m high. Apollo, God of Fortune, Zeus in the middle, Herakles in the north, and Antiochus I, the first king of Commagene between the two, There are lions and eagle sculptures (Bayrak, 1982), (Figure 8).

3.6. Mardin

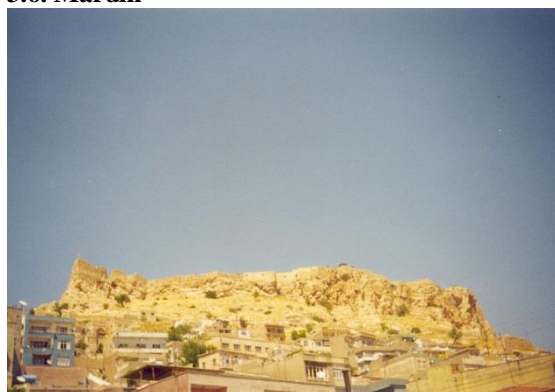


Figure 9. Mardin Castle, Dayrülzaferen Monastery

Mardin Castle: To the north of the city is built on a steep hill. A fortress from Roman times. 30-150m wide and 800m long. By akkoyunlu 15.century, constructed the mosque, the palace and the remains of the foundations of a tower were situated to the South (Bayrak, 1982), (Figure 9).

Dayrülzaferen Monastery: 8km east of Mardin, the old castle is located at the skirts of the village. The Assyrians, belonging to the Diocese of the head of

the center that belongs to a temple. 4. at the end of the century was established. Now one of the Assyrians is the place to visit. Three hundred outside of the south is surrounded by mountains. The monastery is a large two story building. Built of large stone blocks at the bottom of the wall is anchored, it is seen that 1x3m in size. Other buildings aye, the slot was used as a school for orphans. Maintained mosaic and niche of the temple (Bayrak, 1982), (Figure 9).

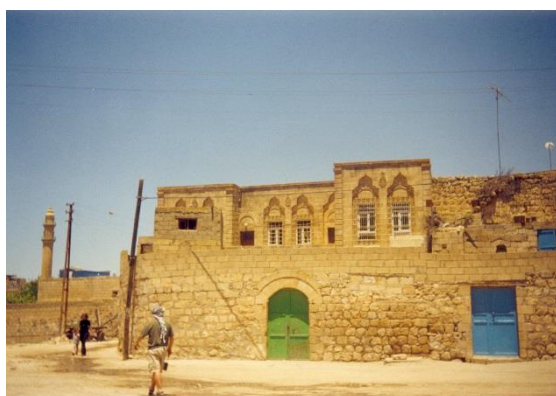
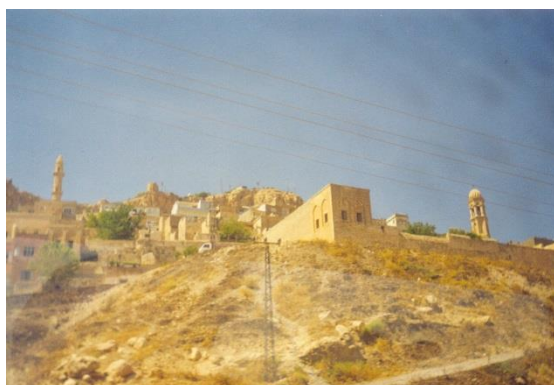


Figure 10. Midyat houses

Mardin Midyat houses: It is important because of its architectural authenticity and traditional urban texture, and the fact that it carries the deep-rooted civilizational accumulations of Syriac, which is located in Anatolia's cultural diversity and richness.



The stone houses, the arched passageways, the bell towers rising like a minaret, and the Syriac churches contain the examples of the mastery of the stone mastery reached at the peak (Figure 10).

3.7. Urfa



Figure 11. Balıklı Lake, Nemrut Castle (Urfa)

Urfa is important as the Blended Soil of Religions; Hz. Harran root of Abraham, struggle against Nemrutla and fish lake in Urfa, Adam and Eve's first toes are Harran Plain, Prophet Eyüp, Prophet Muhammad, Hz. Jesus is a sacred well with a holy well that the Holy Wipes are lowered. According to a hypothesis, the Torah is mentioned as an earthly paradise in Anatolia. This is the Dicle and the Euphrates in the sacred rivers that come out of the paradise of the earth (Bayladi, 1998), (Figure 11).

Halil Rahman (Makam) Mosque: On the southwest side of the city, Ayn Zeliha is on the edge of the lake. It is made of cut stone. The mosque is the only honorable minaret with four corners in the south east. The little dome is covered. The inscriptions on the

north and west side are from the Hijri 608 (1211). In the west and on the edge of the lake was a medresse. Holy fish in the pool next to the mosque Hz. It is believed that Abraham came from the ashes of the burning fire (Bayrak, 1982).

Hazrat Ibrahim (Makam) Cave: Urfa is on the edge of the castle, on the edge of the lake and further down the Eyüp cave. It is one of the sacred places of visit. From the two caves next to each other, on the right is the cave where the Prophet Abraham was born and was fed by a white gazelle; The one on the left is said to be a cave belonging to the mother Zeliha. As the prophet of the one god idea, Hz. Abraham was born and raised (Bayrak, 1982).



Figure 12. Harran University, Harran Houses

Harran: 40km southeast of Urfa, BC. 2000 –was used as a place of a settlement between A.D. 1300. Assyria, Hellenistic, Roman, Byzantine, Umayyad, Abbasid and Mongol periods experienced. The city, the Mongols, XIV. In the century have been demolished. When it fell to the Ottomans in 1516, Harran was in a shambles. Today these remains the beehive (cone) - looking houses that attracts tourists. Usually the remains of Assyrian, Roman and Byzantine periods. The great Temple of sin the moon God in the name rectangular 3-storey stone-built castle, in the southeast wall of the citadel edged 11 in height and 40m observation tower, the surrounding

city 7-storey belonging to the Abbasids and the Byzantine walls of harran is the oldest university in eastern Turkey, which remains standing at the gates of the Madrasa. Feet to the southeast of the castle next to the East Gate Arch and the Arabic inscriptions in kufic script, with reliefs of animals and birds of prey has been involved (Bayrak, 1982), (Figure 12).

4. DISCUSSION AND CONCLUSION

High mountains, plateau, plains, lakes, streams and river beds with uniquely beautiful cultures of Eastern and southeastern Anatolia with the architectural

monuments of the region is of great importance. The historic city of Kars with a sudden, magnificent structure nestled in the hills of İshak Pasha palace complex, Mountain silhouettes, coves, islands-Van they seen the beauty of the resort, pristine traditional stone architecture, Mardin, Urfa the city of prophets, the king of commagene I. Adıyaman antiochos's Mausoleum with the Tigris and the hill that the castle sits on, up and down the valley which separates the city, cave settlements, Hasankeyf offers stone houses with unique beauty. Obviously, which hosted many civilizations in Anatolia, in almost every region and every region has its own identity and properties that reflect the character exhibits. Host its historic features, despite the need of the user and the resulting destruction time by a factor of demonstrating the clarity and continuity of cities as a result of the core points. The structures which are indicative of the survival of their culture and future to be transferred to the city in terms of historical continuity is of great importance. For this purpose, the protection of the work should be done, document the date the analysis and evaluation of performed qualified physical elements, the interpretation of the data obtained must be made with new designs.

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