TO MAINTAIN THE HISTORICAL SACRED SPACES: ANKARA-HACI BAYRAM DISTRICT

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Abstract

Historical sacred places create and strengthen urban identity and memory as "memory carriers" with their social, ideological, belief-related, and physical characteristics that they have accumulated within the historical process. In this study, this relationship established between memory, sacredness and space is explained through Hacı Bayram District which located in ancient core also sacred hill of Ankara City. Thus, the Temple of Augustus, which dates back to the second century BC, and the Mosque of Hacı Bayram, which built on the ruins of this temple in the 15th century were investigated their architectural characteristics together with their sacred values.

1. INTRODUCTION

At the place where every person approaches and even reaches the sacred, s/he is attached to the belief of his/her spiritual need. Natural structures like soil, water, mountain, etc. and human-built structures that have a spiritual, religious, or sublime meaning are the sacred places. The shrines are the religious places where the sacredness is experienced in the most powerful way. These places also contain functions with respect to social integration as the assembly point and even the arrangement of social, cultural, and economic life. Through these functions, the shrines of living and non-living religions were created in various architectural forms with miscellaneous factors such as the geography, time, and culture when and where they were constructed, people's own religious understandings of societies, their religious memories, their hopes for the future, and even powers and wealth. Even outbreaks of played a determining role in the establishment and sustainability of cities. Therefore, the sacred places are not only sacred with their settlement and architectural characteristics but also a part of the common, immovable cultural heritage of humankind which will be carried into future. With this understanding, we attempt to describe the sustainability of Temple of Augustus and Mosque of Hacı Bayram-ı Veli as sacred places determined as a thematic area by UNESCO within the scope of cultural heritage in the adjoining shrines of two distinct belief systems in the Hacı Bayram District in Ankara, Turkey.

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2. SACRED PLACES

The sacred is generally associated with religion, and these results from the fact that the religions accommodate the sacred outbreaks. Theophany of these outbreaks refers to God's revealing himself and inspiring the people. Hierophany refers to the transfiguration of the divine, the sacred at any place, on any object, or in any circumstance. Thus, the sacred things do not consist of beings such as a god, a spirit, etc., but a rock, a water source, a house, in other words, everything can be sacred. The sacred places are the places where the sacred is encountered, and the sacred power is felt much more strongly. The sacredness of a place arises along with the outbreak of the sacred in the place, or it depends on the sustainability of the hierophany after it blesses it for the first time [1]. In fact, each hierophany and kratophany acquires sacredness in the place where it breaks out. The opinion of sacred place arises along with the opinion of renewal of primary hierophany which blesses it, by alienating it from the ones which are not sacred [2]. All religious beliefs classify the world into two principal categories, sacred and profane. In fact, the places accepted as sacred are not so different from others spatially. The outbreak of the godhead just differentiates that place from others and sacralized it [3]. This distinction also covers the place since it covers the entire universe [4, 5]. In fact, the human never chooses and creates the sacred place, and s/he discovers the sacred place which reveals itself in one way or the other [2]. In other words, sacredness is granted to the place with the outbreak of godhead (such as the outbreak or sign of God, arrival of a divine message, or its relationship with the religion or a religious person). The shrines and places assigned to God in almost all religions were accepted as the sacred places [1]. Sacred time is just as strong a religious phenomenon as sacred place. People desire to live the "first time" with rituals of sacred time(s) by creating sacred place(s) [6, 7].

3. INTERNATIONAL DEVELOPMENTS FOR PROTECTING-SUSTAINING THE SACRED PLACE(S)

The expression of sacred life with historical time and cultural forms in the architecture is the objective symbol of past and present. However, the recognition of these architectural structures as the heritage of immovable culture was brought to the international agenda under the guidance of UNESCO in the 1990s.

The Global Study Project, initiated by The World Heritage Committee (WHC), for the sustainability of world heritage in 1990, was renewed in 1994 as global strategy so that it would increase the reliability of World Heritage List (WHL), ensure balance in representation, and cover sacred places [8].The Nara Document on Authenticity (1994) provided a "cultural return" for heritage areas in the 1990s. The 11th clause of this document allows for also evaluating cultural heritage with its sacred dimension provided that "the cultural heritage is taken in hand within its cultural context". Moreover, with the 13th clause, the inclusion of place and environment, spirit and emotion, and other internal and external factors in the value and scope of cultural heritage added importance and privilege to sacred places [9]. In the Global Strategy Convention organized in 1998, it was suggested that WHL be defined as based on thematic issues. In the 2000s, UNESCO-initiated miscellaneous studies concerned with the loss of traditional, ordinary/extraordinary immovable culture heritage because of elitist and privileged approaches. As a result, International Council on Monuments and Site (ICOMOS) determined three thematic frames, typological, chronological-regional, and thematic, in 27th session of WHC in 2003. The moral reactions (religions) were considered in each of these three frames [10]. In the same year the Forum on the Conservation of Living Religious Heritage was organized by the International Centre for the Study of Preservation and Restoration-ICCROM to add heritage values belonging to living religions to the sacred place concept, and it was concluded that these values would be prioritized in global protection policies [33]. Following this forum, in the 28th Convention of the WHC organized in 2004, it was determined that some countries were considered incompetently, or they were not considered at all; some countries were represented at the lowest,

level or they were not represented at all; and some themes were represented well. With Filling the Gaps-an Action Plan for the Future prepared by ICOMOS upon this determination, four thematic areas also covering sacred places were accepted in this meeting [34]. The religion theme was classified as Antique and Local Belief Systems, Hinduism and Relevant Religions, Buddhism, Confucianism, Taoism and Shintoism, Zoroastrianism, Jewishness, Christianity, Islam [10]. Pursuant to the Québec (Canada) Declaration dated 2008 concerning the protection of sacred place; it was foreseen that the spirit of place (genius loci), in other words, the concrete (sites, buildings, routes, etc.) and the abstract (memories, narrations, festivals, traditions, colours, etc.) heritage shall be protected together in an innovative and effective way which will ensure sustainable and social development. Therefore, the sacred issues are among the intangible values [11]. According to current protection approaches, all kinds of beliefs and sacred places, from past to present, shall be protected since they make innumerable contributions to cultural heritage [12].Thus, the sustainability of these values is a vital obligation [38].

## 4. THE SACRED STRUCTURE, PLACE AND SETTLEMENT RELATIONSHIP

The creator and everything related to him and the places and structure where we pray to God are sacred. Although they become distinct with various phenomena in various belief systems, all sacred structures symbolize the universe. The world is continuously blessed with the temples that are the house of Gods. This is because the architectural plan of a temple is the art of the gods, and they are located just beside the gods in the sky [13]. Temples, like all sacred places, were undoubtedly constructed based on traditional rules. In other words, every new temple is continuously renewed based on an archetype referring to a first type sample and initial state of an object and emotion [2].

In the pre-modern period, people wanted to be at the center of world since the sacred place envisions the world developed around a center. Thus, the sacredness was determined in the establishment and continuity of every new city and pointed to the center of universe because it represented the reestablishment of world. In fact, temple-shrine as sacred space for where people assemble, make alliances, etc. is a center [4]. Based on the belief that the world was created by starting from a center, the temples were identified with the cosmic world and constructed on the highest hill at the center of settlement. Thus, the urban settlement is the spatial dominance area of a religious center shrine. The shrine, which is the focal point of the city, is the indicator of religion and its power with its perfect and magnificent architectural structure. The sacred and/or building among the monotheistic religions as in the antique periods is the most monumental structures symbolizing the existence and development of the city. This city typology, which was created with the divine reality and sacred place perception, could be maintained although there were some changes related to local culture, geographical conditions, and construction technology and polytheistic or monotheistic belief patterns.

The remainder of this spatial fiction was processed with cosmic or divine paradigms. They were the places where religious belief or sacred persons lived, and the significant religious arts, memories, shrines, altars, and tombs located there added sacred identity to the city, for example; the pointing out of the shrine and its place, as with the first shrine in Islam, Kaaba, which is located in Mecca. Visiting the sacred places and sacred cities and carrying out religious rituals are common as a religious phenomenon. The development of religious tourism with the hajj and circumcision visits organized the peace of the world while they provide opportunities for maintaining the existence and identities of sacred cities and increasing their recognizability. The sacred places of non-living religions undertake the same mission at the center of cultural tourism as the witnesses to the adventure of civilization.

5. A SACRED URBAN PLACE IN ANKARA: HACI BAYRAM DISTRICT

The prestige of hill where the city was established (Hacı Bayram Hill and/or District) as a sacred place has been maintained without interruption in the historical city center of Ankara, the Turkish capital city. Sacredness was bestowed on this hill with the pagan temple and, later, the mosque and tomb, the living religious heritage of the Muslim religion (Figure 1, Photo 1).
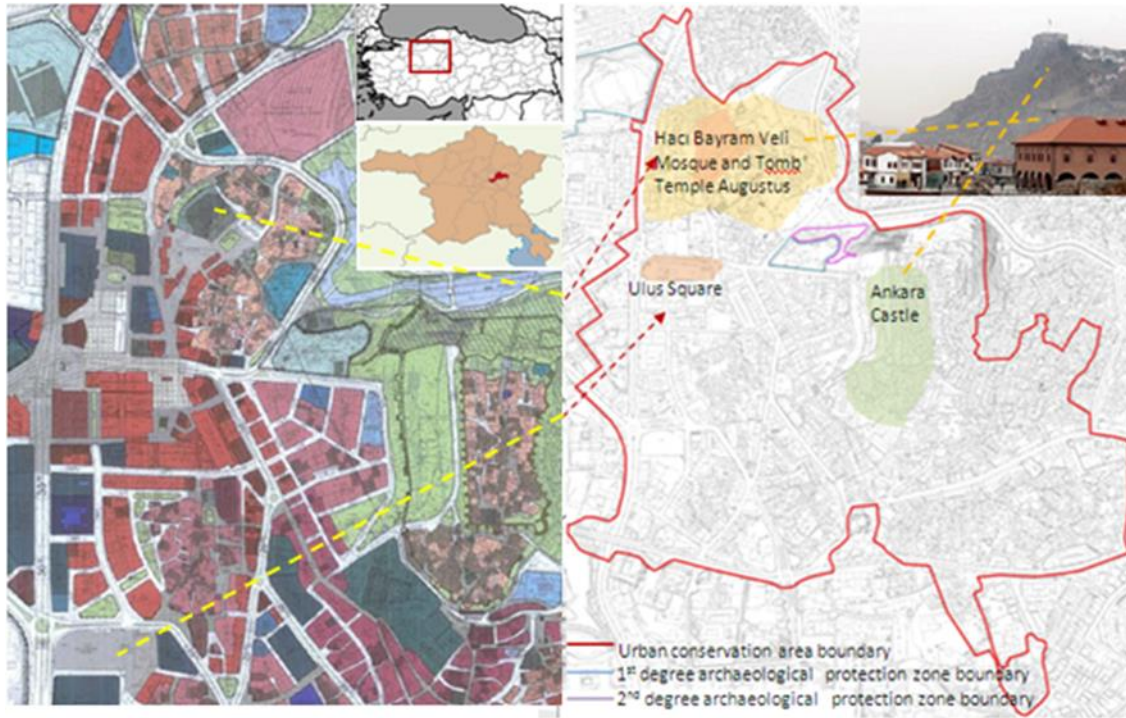
Figure 1. Urban location of Hacı Bayram-ı Veli Mosque, Tomb and Augustus Temple in present day

Photo 1. Side-by-side location of the August Temple and the Hacı Bayram Mosque on the sacred hill of Ankara City Center

Thus, the hill is the cultural heritage and identity area in present day. On the other hand, conservation of the ancient-sanctified structures as cultural heritage has never been a topic focused purely on immovable heritage. Beyond their visible character, going beyond an implicit and secret architectural code that expresses or transfers a message, such edifices possess a symbolic value and /or meaning via their sanctified

character. Namely, according to a semiological approach   a literal meaning (denotation) that symbolizes function(s), an architectural sign (structure, object) also enjoys a metaphoric meaning (connotation) beyond its function(s). In that case, a metaphorical analysis of sanctified historic edifices bearing cultural-heritage status is the most salient and powerful tool in transferring such edifices into the future [14]. Therefore, in this study, the shrines on this hill are considered important because of their position and architectural characteristics (denotation) and sacred values (connotation).
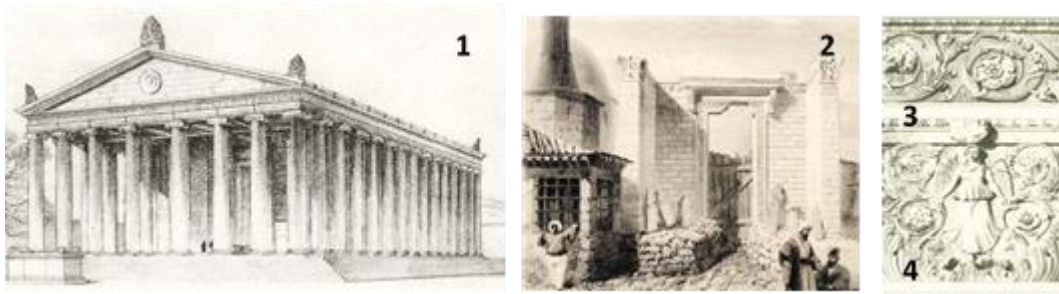
5.1. TEMPLE OF AUGUSTUS

It is known that the castle is a military garrison from the Hittite period. Dating the establishment of the city to the Frig period (8th to 3rd century BC) is based on the archaeological evidence in the foundation of Temple of Augustus. The fact that this temple is in the south of the Hatip Creek and the castle (990 m) is located on the north-west hill (930m), it is explained by the location of the acropolis on the hill in ancient times as the center of administration, defense and religion. It is thought that a temple was constructed on the southern side of this hill where it is believed that the mother goddess lived, named Frig, and then it was renewed in the name of the moon god, Men [15]. This temple and the Çankırıkapı Motte that was artificial mound in ancient time (Höyük) southerly at this temple prove that this region (the present-day Hacı Bayram District) was the settlement area of Frigs. The city was given to the Galatians who were the Tectosages tribe of Celts who migrated from the northern Africa in the 3rd century BC under the name of "anchor" (Anküra, Ancyra) as the symbol of victory after the Egyptian war [16]. Therefore, it is understood that the hill of Hacı Bayram had been the acropolis of city since 8th century BC [17,18].

The current ruins of temple are the Temple of Augustus which was constructed within the reconstruction process of city when the Romans dominated the city, and they made Ancyra capital of the Galatia State (Asia Minor) in 25 BC [19]. This temple was dedicated to the goddess of city, Roma, along with the emperor Julius Caesar Octavianus (64 BC-14 AD) who was the founder of the Roman Empire and got the title of first Augustus; in other words, the city was blessed and established again. The sacred power that Augustus acquired as the successor to the god man showed itself to society in the form of the new temple which was constructed as the Temple of Men. This temple indicates a political act against the commitment to the emperor and that the administration used the sacred place and/or architecture for controlling and manipulating society [20, 21, 19]

The work of Augustus (Res gestae Divi Augusti or Monumentum Ancyranum), in essence, his autobiography, was the testament of the Emperor Augustus that he delivered to the Vesta priests shortly before his death (approximately 17 A.C) and which was one of four documents in which he mentioned his burial ceremony, the monetary and military status of the empire, and the works he had done; this was inscribed on the temple written in two languages. The text in Latin was put on the internal walls of temple at both sides of the interior entrance (pronaos) while the text in Hellenistic Greek, which was the public language, was put on the exterior surface of the south-western wall of the temple. Since the fact that this inscription was the written document of Rome and Anatolia and the ancient history of city but the original documents were not available added significance to this temple as a unique Roman Temple [22, 19]. The Austrian Ambassador, Augier Ghiselin de Busbecq, reproduced this epitaph and transferred it to thewestern world in 1554 in the period of Ottoman Padishah, Kanunî Sultan [23]. According to French geographer and traveler, Cuinet, the Agria bishop Antoine Wrandis produced the first copy in the same year [24]. The copy of the epitaph reproduced from its original was engraved into two columns of Augustus's mausoleum in Rome. Two copies were found in Pisidian Antioch (present-day Yalvaç) in Latin and in Apollonia in Phrigia (present-day Uluborlu) in the Hellenic Greek language [25]. The architecture of the temple is different from other temples that have an empire cult. The Temple of Augustus faced west because of a local belief based on the rising and the setting of the sun and the moon along with the prevalence of the Men cult in Anatolia within Roman period [18, 37]. The temple consists of the naos (indoor), the pronaos, the cella (the most sacred place surrounded with walls where there is a cult sculpture in the center), and opisthodomos (back porch). The height of temple, of which the plan is in the shape of an H, is approximately 12 m, and it is positioned on the stylobate (podium) of which ground clearance is 2 m (36 x 54,82 m). There

was the divine sculpture in the cella which was located one above the stylobate of the temple which in the sizes of 12,8m x 28,21 m. Four columns in front of the pronaos and two columns in line with these columns at the side of the opisthodomos have a Corinthian style. Its peripheral and pseudo-dipterous plan type where the internal series of double line columns around the temple was removed in the ancient period, and its place was left empty was created by adding eight columns to its short edge and 15 columns to its long edge in the second century BC [27, 22]. It was decorated with inter-column and eave sills and Corinthian style six columns carrying the upper triangular pediment in the front facade of temple. The German researchers, M. Schede and D.Krencker, who made first archaeological excavation in the temple region (1926–1928), expressed these architectural characteristics with a reconstruction drawing [32] (Figure 2).

Figure 2. The Temple of Augustus 1) Reconstruction drawing by Schede and Krenken [27], 2)The engraving of Texier in 1865, 3) Cornice decoration in Naos 4) Cella column heading.

The two main roads intersecting in the city were the backbone of city structure in the continuance of the city doors linked to roads in four main directions in the Roman Empire. The spatial structure created with monumental public structures, which were the indicators of peace and richness on these roads, is distinct in Ankara. The architecture of city, after making it capital of Galatia, in conformity with this prototype, was related to the idea that the city was the junction point of trade and military routes passing through Anatolia. The road that heads towards the sacred hill containing the Temple of Augustus, the hippodrome, and festival area at the west junction point of the north-south direction (Cardo Maximus, present-day Anafartalar Avenue) and the east-west direction (Decumanus Maximus, present-day Çankırı Avenue) was the "Sacred Road" (Roman Road). It is explained by the urban location and the function and significance of the temple that this road was connected to the city center (present-day Ulus Square in the historical center) and public areas identifying the center (bouleuterion, gymnasium, bath, vb.) and to Colonnaded Street (porticus, present-day front of the governor's building) along with the Opus Sectile-Paved Stoawhich is open to the forum (porticus, present-day front of the governor's building) [36].

The urban area expanded towards the south along with its housing zones beyond the public structures focused on the Temple of Augustus since the empire and thus, the city got rich in the second century BC. Although the Christians were exposed to violence in Ankara in the later periods of the Empire (in 303 AD), the city was transformed into a significant religious center when the Emperor Licinius legitimated this religion in 313. The city became famous as the assembly and debate area for various religion sects in the fourth century. The transformation of a pagan temple into a church by the Byzantine administration by means of the urban arrangement in the middle of this century (362-364) was a strategy for spreading Christianity. Within this period (362), the Temple of Augustus was transformed into a church due to the significance of its location which had a command of the city and the temple was opened to public with an epitaph placed into it. In this transformation, the wall at the entrance of the temple was demolished, and the base of cella was decreased to the stylobate level, and the apsis and the bema for the right side (the place that belonged only to religious officials) were constructed by opening an internal wall and creating a rectangle formed from the adjoining parts. However, the apsis is not half round from round and polygonal from the outside as in all Byzantine churches. The crypta (the closed forecourt) was constructed for the bema behind the cella, and three windows were opened on its southern [22, 17].

With the addition of the Hacı Bayram Mosque to the north-western edge of temple at the beginning of the fifteenth century, this temple was used as madrasah [15]. The information that the temple had fallen into ruin was learned from the travellers and ambassadors who examined the temple on the site in the nineteenth century with an intensive interest in the Roman and Christian sphere [26].

It is known that there was a wall separating the cella from the pronaos in 1834, but its northern wall and roof demolished completely [26]. When the temple started to fall into ruin after the Second World War, the Ancyra Project was initiated through the efforts of Turkish Archaeologist Ekrem Akurgal. The project team of Trieste University made suggestions for preventing the wear and collapse of the temple walls at the end of archaeological stratigraphy and radiographic scanning made in thanks to the cooperation and financial support of the Ankara Anatolian Civilizations Museum and the Ministry of Culture [25].

Today, the naos wall remains of Temple of Augustus are protected with the support of a metal cage. Concerns have been expressed about the results of this restoration dating back approximately fifteen years. The temple is exposed to irrevocable destruction caused by pollution along with an intensive influx of visitors, seismic disasters, climatic factors, and the roadway that passes by the sidewall of temple (Photo 2).

Photo 2. The Temple of Augustus in 2006 [27] and its current situation (view of the wall of pronaostan cella)

5.2. MOSQUE AND TOMB OF HACI BAYRAM-I VELI

While the importance of city decreased in the declining period of the Byzantine Empire, it increased following its conquest by Seljuks in the eleventh century [28]. Then, along with the dissolution of the Seljuks at the beginning of the fifteenth century, social, moral, and political issues were experienced in Anatolia and Ankara for reasons such as the Mongol invasion, civil war, public order problems, and irregularities caused by the adaptation of Turks who had migrated from central Asia to a settled life, etc. In this setting, Hacı Bayram-i Veli made an effort for moral reclamation. The date of birth of Hacı Bayram-ı Veli is accepted as 1351 while date of his death is accepted as 1427. It is thought that he belonged to the Koyuncu nomad group of Oghuz Turks who settled in Solfasıl (its original name was zü'l-fazl, which means virtuous), a village in Ankara. Hacı Bayram-ı Veli was born in this village. His real name was Numan. His sheik gave him the name of Bayram since he met with his sheikh, Ebu Hamiduddin Aksarayi, on the sacrifice holiday [29]. He completed his scholarly career and taught moral discipline as well as religious information in several madrasahs in Anatolia after he worked as a mudarris (teacher) in the Kara Medrese (Black Madrasa) in Ankara until 1392, and he returned to Ankara in 1412. Here, he established a new school of mysticism, the religion order of Bayramiye which is the first local moral formation of the Ottomans [30,31] and developed disciplines devoted to political, economic, and social stability and guided

everybody. This divine environment expanded swiftly as Ottoman administration was appreciated more and more, and it became effective in the configuration of the moral structure of Anatolia.

The mosque dedicated to Hacı Bayram-i Veli was constructed next to the northern wall of naos of the Temple of Augustus one-half of which was demolished, two years before his death in 1427 or 1428. If he had wanted to, the ruins of temple would have been demolished. He and his disciples showed respect to another religion and its temple, protected its surviving part and integrated the roof of mosque with the wall of shrine. The Kaaba constitutes the foundation of a shrine in Islam, and all shrines belong to God according to the Quran. In other words, this mosque is sacred since all such mosques belong to God. Additionally, this mosque has similar architectural components and ornaments as surrounding mosques of same period which makes it distinctive from other sacred places is its position next to the temple (Photo 3) and the continuity of its unique function. It supported the continuity of the temple structure and the religious centre of city in that this temple was used under the name of Akmedrese (White madrasa); for a while, the front part created for dervishes existed alongside the Hacı Bayram Mosque [15].

Photo 3. The adjoining position and the layout of the Temple of Augustus and Hacı Bayram Mosque [39]

The Hacı Bayram Mosque was constructed in accordance for functional relationships, not the symmetric form or order as in the social complexity of the early period of Ottoman architecture. Since the mosque had been repaired three times by the eighteenth century, its current architecture exhibits the characteristics of mosques dating back to the end of the eighteenth century. It has a rectangular plan (13.5 m x 20. m), and the northern and western parts are additions. In the construction with stone basements, brick walls, and tile roofs, there is 437 m2 of utilized area in the ground floor while there are 263 m2 of utilized area in the upstairs gathering place. There is the tomb of Hacı Bayram-i Veli (1430) in the south of the mosque. It has a minaret (a narrow balcony where the Quran is read) with three balconies northeast of the tomb that are square planned, stone paved and walled with cylindrical brick. The upper windows of the mosque are rectangular, and they were made to stand out with sharp arched niches in the exterior facade. The windows behind the wide arched porticos in the ground floor have a rectangular form. The indoor wood covered ceilings were framed with six rows of flower patterned cornices. The big hexagonal rosette in the middle of the ground floor's ceiling was repeated in a smaller version within the rectangular panel in the ceiling of women's gathering place. The indoor transitions from Kütahya ceramics above the windows to the wall are covered with classical fan shaped embossments. There are five rows of inscriptions from the Quran in five lines at the pediment of the mihrab. The mosque door, which is a unique example of wooden workmanship, is exhibited in the museum.

Today, the mosque is open to worshipers, and the tomb is open to visitors. With the arrangements made in 2010, the ground in the square to which the mosque, tomb and temple opened, were paved with cobblestones. While Ankara was being reconstructed as the new capital city with the Republican modernity project in early years of the Republic, the old city, and, thus, the Hacı Bayram District was able to be protected as the "protocol area." However, the mosque and traditional historical houses around it were demolished and the new square was constructed in the 1990s. This open area is hardly adequate for the visitor crowd of today even if it were separated from its spatial context and the restoration of traditional houses were about to be completed.

6. RESULT and DISCUSSION

The prestige and sacredness of the Hacı Bayram District (Hill) where the shrines belonging to living and non-living diverse beliefs are located have survived since the eighth century BC. This region, which carried the mission of a pagan shrine and the Temple of Augustus in the establishment of the city, the change of political power and religion with its transformation into church, and the sacred place-oriented settlement tradition of the mosque constructed next to it is the memory carrier of urban memory and the symbol of multicultural identity in Anatolia. These shrines are located side by side, and this represents the unique existence of diverse cultural, ethnical and belief systems together. The mosque and tomb of Hacı Bayram

are rare shrines in the world which can be maintained with their sacredness and original function as the symbol of the Bayrami order of Islam in Anatolia.

The foresight of UNESCO concerning the sacred place(s) which is one its thematic subjects created with the aim of increasing awareness and ensuring sustainability is as follows: it is compulsory to carry them into future as the common heritage of humankind with its historical and cultural values no matter to which belief system, either living or non-living, it belongs. The most significant characteristic of the Hacı Bayram District is the main religious function taking place at top-center. However, the Temple of August and the Hacı Bayram Mosque and Tomb, which are the spatial-structural and symbolic items of place in this region, have been the immovable cultural assets with the architectural characteristics of their construction periods as traditional historic housing fabric from past to present.

This region is protected with the national regulation of protection because of its sacred, historical, and architectural characteristics. The remains of the Temple of Augustus and the Hacı Bayram Mosque and nearby tomb were registered as a monument in 1972, and then the mosque and its immediate surrounding have been preserved as an "urban conservation area" since 2008. The area with the Hacı Bayram Mosque and the Temple of Augustus as the focal point also came under the scope of Temporary List of World Cultural Heritage in 2016 [35].

The Hacı Bayram District survived because of the tolerance of Anatolian society, their own life traditions and beliefs, and the respect that they have shown to diverse cultures and religions. Therefore, it is understood that the meaning attributed to this heritage and the bond established with it, beyond national and international enforcement, are the most significant factors for the continuity of historical shrines' sacred meaning and original function.

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