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ANALYZING THE CONCEPT OF SPATIAL TRANSFORMATION THROUGH THE EXAMPLE OF SELİMİYE BATH

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Abstract

Baths are places that have survived to the present day as proof of cleanliness throughout history. The impact of the baths seen in civilizations has diminished with the use of bathrooms in houses, and has been transformed by losing its spatial function with urbanization. In this direction, the article examines the development of baths in terms of wet spaces with a chronological classification and analyzes the sections of Selimiye Bath, an Ottoman bath, before spatial transformation (undressing, warmth, warmth, ashtray) and after spatial transformation (food and beverage space) with on-site observation method. With the visual data obtained with this method, for the place that started to serve under the name Nevmekean Selimiye after the spatial transformation; historical texture, material, color, etc. It can be said that it is a successful spatial transformation study by functioning with functions related to the space without breaking its atmosphere with elements such as.

Keywords: Spatial transformation, wet area, bath, Selimiye bath, Nevmekean Selimiye

1. INTRODUCTION

The word "hamam" is derived from Arabic "Hamma" and Hebrew "Hamam". The word means a place to wash, a warm place (TDK, 2022). Throughout the history of civilisation, wet areas have been constructed in many buildings since water and the places where it is used are very important. One of the most important examples of these places is baths. Identified with the lifestyle of the people, the Turkish bath was not only a place of purification and washing, but also a place where social coexistence rituals were experienced; these were symbols that came to life through tellak, natır and kabadayı (Başa, 2009, p. 209). When the baths are analysed historically, they show similarities and

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differences depending on the period and culture. When analysed periodically, it is seen that Roman baths are different from Ottoman baths in many respects.

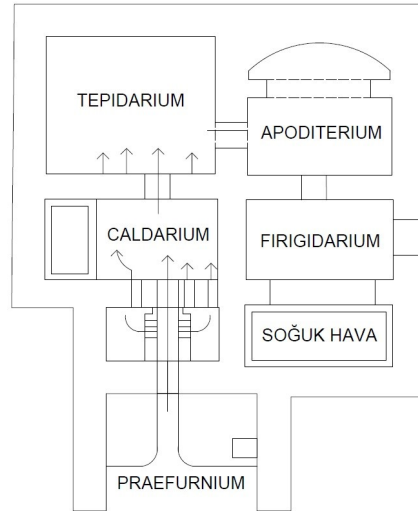


Figure 1. Roman bath plan scheme (Atik, 2024)

Roman baths are architectural structures integrated with other buildings for public use such as sports centres (gymnasium), libraries, etc. Baths, which reflect the culture of the Romans, Ottomans and then Turkey, have an important place in our history. In Rome, baths were places where the rich and poor socialised together; it is reflected in our culture as a place that meets the same need for socialisation. Turkish baths, similar to ancient baths, consist of a changing room, cold room, hot room and private retreat. From the architectural point of view of Istanbul baths, it is known that there is a special group built as a double bath. In addition to the architectural signs indicating that the men's and women's sections are separate, care is taken to ensure that the doors of the two separate sections do not face the same place.

It is important to preserve the traces from the past and transfer them to the future, and sometimes to provide new functions to the continuity of the buildings in the process of transfer. When the buildings are analysed in terms of the concept of spatial transformation; it is seen that the scope of some spaces have changed but their functions have remained the same, some spaces have remained the same and lost their function, and some spaces have lost their essence by changing both their scope and functions. In this context, various conservation and reuse methods are being developed in order to ensure that historical buildings, which have lost their functions over time and whose use is decreasing today, do not lose their connection with life and integrate into the new urban order.

One of the buildings that have been re-functionalised through spatial transformation is the Selimiye Bath, located in the Üsküdar district of Istanbul, whose scope of function has changed while remaining the same. In this context, in this article, the historical structure of the Selimiye Bath located in Üsküdar district of Istanbul before the spatial transformation and the sections belonging to the bath and the interior analysis of the museum, library, restaurant and café concept of the sections that have survived after restoration and transformation under the name Nevmekean Selimiye and whose old function has been changed and re-function has been changed will be analyzed by on-site observation method.

2. HISTORICAL ANALYSIS AND SPATIAL TRANSFORMATION PROCESS OF BATH SPACES AS A WET AREA

Bath culture has become an ongoing cultural component of civilisation in every period from the Sumerians to the present day. It is known that baths were frequently used in the ancient kingdoms of Israel in Assyria and the Shita Pools, a bath preserved until today. Hindus, on the other hand, built temples by the water's edge; they always regarded water as holy water and thought that they were cleansed of their sins by bathing. The Benares temple on the banks of the Ganges river can be given as an example. Indians believe in the protective function of water and continue to practice it as a tradition until today, believing that water purifies the soul and body from evil and impurities through some rituals. The Hittites also practised similar rituals in Anatolia and the same tradition can be seen in Egyptian history. Jews complete their day by washing their rabbis in a pool they consecrate. Christians, on the other hand, believe that all their sins can be erased by washing with holy water. Since water and the places where it is used have been given great importance throughout the history of civilisations, wet areas have been built in many buildings. One of the most important examples of these places is the baths. It is the only place where needs such as washing, cleaning and rest are also met. Traces of the first interior spaces built for bathing since ancient times are found in India, Ancient Egypt, Ancient Aegean and Greek civilisations. When the bath places are examined historically, they show similarities and differences varying according to the period and culture. When considered periodically, it is seen that Roman baths are different from Ottoman baths in many ways. Roman baths, sports centres (gymnasium), libraries, etc. are architectural structures integrated with other structures for public use. Roman baths served many functions. Turkish baths, similar to the baths in antiquity, consist of undressing, coldness, temperature and halvet sections. When we look at the Istanbul baths from an architectural point of view, it is known that there is a special group built as double baths. In addition to the architectural signs indicating that the male and female sections are

separate, another aspect is the care taken to ensure that the doors of the two separate sections do not face the same place. The person who comes to the hammam to be cleaned first goes to the dressing section and prepares for washing here.

The person who comes to the hammam to be cleaned is washed here and then exits the place by following the opposite direction to this section. The name of the main heating section of the baths is the ashtray (Figure 2). This section is the last and fourth section of the bath. The aim of the baths in this order is to increase the heat gradually. Thus, the person who comes to the bath to be cleaned gradually gets used to the heat and moves towards the centre.

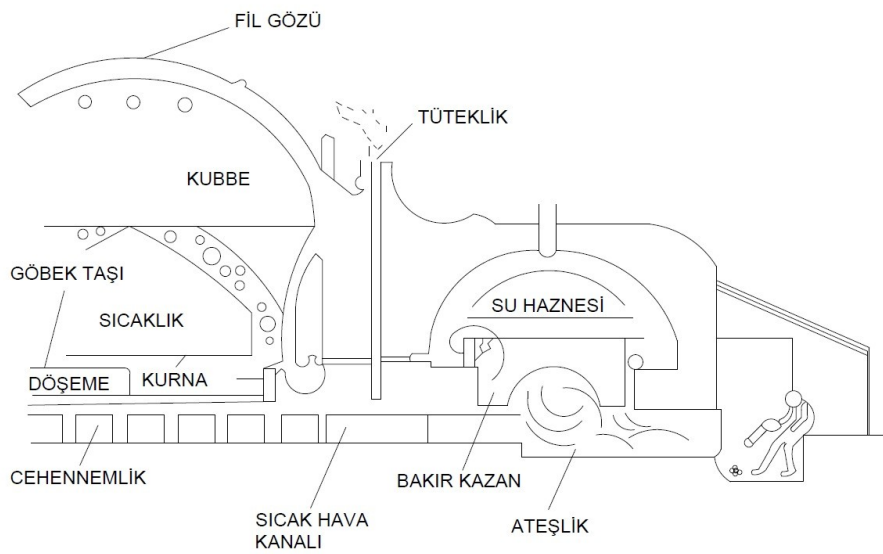


Figure 2. Külhan section (Atik, 2024)

3. SELİMİYE BATH AND HISTORICAL DEVELOPMENT PROCESS

The coldness section is located between the warmth, warmth and undressing, which is a transition space in the baths. This space, also known as coldness, is known as Tepidarium in Roman baths. The warmth is usually a rectangular space extending transversely. In this section, there are marble sets for resting, cleaning cells called shaving (razor) and toilets on one side, sometimes with a passage like a passage. The temperature section is the third step in the entrance to the bath. This section is the main part where the washing process takes place. In the sıcaklık section, private bathing areas are called "halvet" and the general area where the common washing process takes place is called "eyvan". Külhan section is the last section of the bath and is the main section where the water is heated in the bath (Atlı, 1990, pp. 36-38).

Baths have gained the identity of a public place where the public can gather. Especially after the Tanzimat, the demand for baths increased in Anatolian provinces and districts. One of the most characteristic features of this period is that women found a place for themselves in the act of mingling and meeting in a public space outside of daily life (Algül, 2011). The Turkish bath, which was identified with the lifestyle of the people, was not only a place of cleansing and washing, but also a place where social coexistence rituals were experienced; it was the symbols that came to life through tellak, natır and külhanbeyi (Başa, 2009, p. 209). The hammam, which is a part of social life as well as cleaning, is a new way of life adopted by the Ottoman culture in social classes at the social level and gained a meaningful identity with Islamic traditions. The hammams, which provide a space for common daily life or religious beliefs, remain beyond the external contradictions arising from human behaviour, traditions, rituals or human nature. Although the introverted cities, large and small domes known in the context of the values that Anatolian culture has kept alive for centuries have been destroyed today due to social changes, a small number of baths that keep the neighbourhood culture alive continue to exist. However, today, in a society where Islamic rules prevail and indirect construction continues as a part of social life, the baths that have disappeared are replaced by new facilities after spatial transformations. "SPA (salus per aquam) and Wellness centres", cafes and bars, which have an important place in popular culture and social memory, where all kinds of pleasure and entertainment coexist, reflecting the state of the baths before their transformation, have turned into areas of social cohesion in daily life.

In this context, in the next part of the study, all areas Selimiye bath, which constitutes the sample of the article before the spatial transformation, will be historically analyzed before and after the spatial transformation.

3.1. Location, History and Architectural Features of the Building

Selimiye Bath is located to the north of Selimiye Mosque. Selimiye Hammam constitutes almost all of the area surrounded by Selimiye Hammam Street, Selimiye Mosque Street and Şerif Kuyusu Street. Figure 6 shows a satellite visual of Selimiye Bath and the surrounding buildings.



Figure 3. Selimiye bath and its surroundings satellite image (Üsküdar Municipality, 2022)

Selimiye Bath, which was built by Sultan Selim III together with Selimiye Barracks to meet the bathing needs of Nizam-ı Cedid soldiers, is the only bath open only to soldiers until today (Haskan, 2001, p. 973). Until today, the bath seems to be abandoned. According to the author of Hadikatü'l-Cevami, the Selimiye Bath was built together with the Selimiye Mosque: "1216 (10801-1802) year was connected to the building and the complex was completed on the 5th day of Muharram 1220 (5 April 1805)". According to this information, Selimiye Bath was built in 1802.

The Selimiye Hamam structure used by the soldiers is surrounded by Selimiye Hamam street in the northeast direction, Selimiye Mosque street in the northwest direction, Şerif Kuyusu street in the southwest direction and neighbouring parcels in the southeast direction. When the documents belonging to the building were analysed; it was determined that the coldness, undressing and külhan sections of the building were dismantled in time and replaced by reinforced concrete structures (Üsküdar Municipality, 2022).

3.2. Selimiye Bath before Spatial Transformation and Interior Analysis of the Building

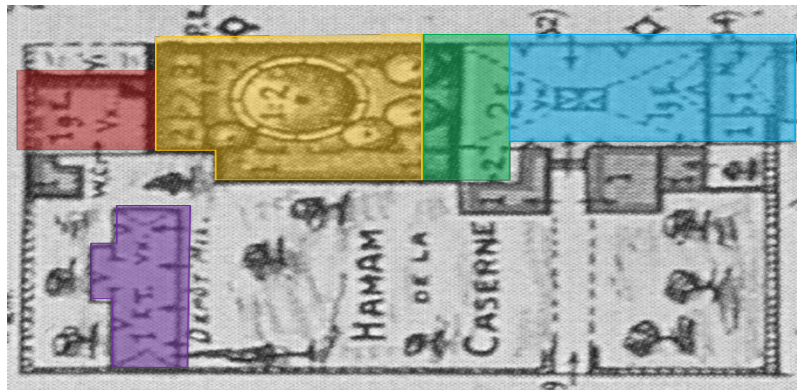
Selimiye Bath, which underwent spatial transformation, was in a different function before the transformation, but after the spatial transformation, it was named Nevmekean Selimiye and it is seen that the sections within the bath are used in different functions. Under the name Nevmekean, there are 3 buildings that have undergone spatial transformation by Üsküdar Municipality. The reason for the selection of Selimiye Bath located in Üsküdar district of Istanbul province among these buildings is the idea of proceeding within the scope of wet volumes. Selimiye Bath, which is of great importance in terms of architecture and art history, has been delivered to its fate over time, lost its function due to historical and geographical reasons, and has undergone spatial transformation with the priority of preserving both its corporate identity and its original form as a bath, and today it has started to serve

as a museum, library, restaurant and café under the name Nevmekean Selimiye. Selimiye Bath consists of undressing, warmth, temperature, külhan and later laundry/woodshed sections. These sections, which provide a flow from cold to hot for the users, are the preparation of the previous section and constitute a whole.

The coldness- undressing section was built with a wooden masonry carrier system in the past and this section, which welcomes the users coming to the bath and where they make their first preparations, has a rectangular iwan plan scheme and has a courtyard area with a marble ornamental pool in the middle and canteen, towel room, bathhouse room and changing / rest rooms in the corners. In this section with a mezzanine, the upper level is reached by a staircase with a U-plan structure and there are 11 rest rooms.

In Figure 4, it is seen that the section marked with blue color is the undressing room, the section marked with green color is the warmth, the section marked with yellow color is the temperature and the section marked with red color is the ashtray. The section marked in purple on the parcel is the laundry and woodshed section, which is thought to serve the bathhouse. The single-storey sections other than the areas marked with colors on the map are thought to have been added to the building over time and were not included in the restitution project study of the bath (Üsküdar Municipality, 2022).

Külhan Temperature Warmth Undressing



Laundry/ Woodshed

Figure 4. Selimiye hamam sections (Üsküdar Municipality, 2022)

Külhan; In the külhan section of Selimiye Bath, there are fictitious fuel tanks. The hearth section is accessed from the garden and it is known that this section is original. The last space in the western part of the ashen section was used as a kitchen section and it is in a state of judgement.



Figure 5. Külhan section exterior visual (Üsküdar Municipality, 2022)



Figure 6. Külhan section interior visual (Üsküdar Municipality, 2022)

Temperature; There is a transition from the warmth section to the temperature section, which is the main bathing area. Around the rectangular marble belly stone in the centre of the bath (Figure 7), there are cells in the form of a type with four iwan and cells in the corners.



Figure 7. Temperature Section Iwan, Private Room and Waterway Visual (Üsküdar Municipality, 2022)

Warmth; While there was a marble wall fountain on the wall to the right of the door in the transition section from the undressing section to the warmth section, there is no wall fountain in its place today. The warming section has a rectangular plan and the ceiling is covered with an elephant vault. There are halvet rooms on the right and left sides of this section and original latrines on the outermost left side. The roof of the halvet rooms is also covered with a vault (Figure 8) and there are marble benches and marble kurnas in them.



Figure 8. Selimiye bath warmth section (Üsküdar Municipality, 2022)

Undressing; Selimiye Bath, located in Üsküdar district within a large area, has doors opening to Şerifkuyusu Street and Selimiye Hamam Street. When the interior space analysis of Selimiye Bath is analysed comprehensively with the context of functional transformation in the sections and space; the Undressing (Glass case) (Figure 9) part of the bath extending in the East-West direction has lost its originality over time; It was rebuilt in reinforced concrete frame system.



Figure 9. Undressing Section Image (Üsküdar Municipality, 2022)

Laundry/ Woodshed; Based on the old maps, it was determined that there is a single storey wooden frame building located on the parcel in the west direction. It is thought that the building, which has four separate entrances in the southeast direction, is close to the ashtray, and the spaces in the bath are used as a fuel storage and a laundry serving the bath (Üsküdar Municipality, 2022).

3.3. Selimiye Bath after Spatial Transformation and Interior Analysis of the Building

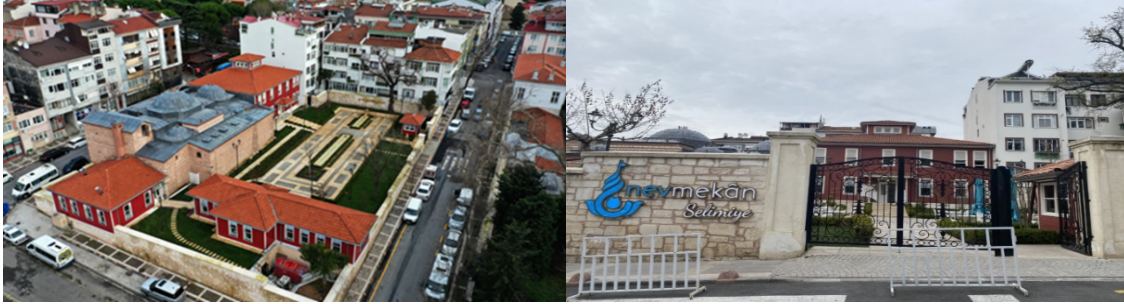


Figure 10. Nevmekean selimiye (Atik, 2022)

After the spatial transformation works started by Üsküdar Municipality in 2019 and lasted for about 3 years, it was officially opened in 2021 under the name Nevmekean Selimiye. Based on the old documents and old maps obtained during the restitution work carried out by Üsküdar Municipality, it was determined that the Selimiye bath structure, which is a masonry structure observed based on the old documents and old maps obtained during the restitution work carried out by Üsküdar Municipality; It was determined that the undressing-coldness section located in the southeast direction and the ashtray section located in the northwest direction were renewed in time, not in accordance with the original. Upon these determinations, the reinforced concrete annexes, which were found to be in the state of destruction during the spatial transformation of the building, were removed and within the scope of the project prepared according to the pervitich maps instead of the building in the state of destruction; the reconstruction of the two-storey undressing section and the single-storey ashtray section consisting of a wooden carcass was proposed.

After the reconstruction and restoration works to be carried out on the bath building, which was built for the use of the soldiers serving in the barracks but has completely lost its function today, it is proposed by Üsküdar Municipality to continue its function as a museum, library, restaurant and café.

The central courtyard with entrances on the ground floor of the building, which has a rectangular plan structure, and the four rooms located in the corners of this courtyard; the room in the right two corners, which was thought to be the bathhouse / staff room and the changing / rest room before the spatial transformation, remained. After the spatial transformation, tables and chairs were placed in these two rooms (Figure 11) and the library became a place for working and eating at the same time.



Figure 11. Library Study and Dining Room (Atik, 2022)

Külhan; Külhan section was used to heat the warmth and temperature section spaces and floors of the bath. After the spatial transformation, it was determined that this section was completely destroyed. The evaluation of the existing bath as a museum after the spatial transformation fully supports this. The hearth section in the Külhan section was included in the museum area with restoration works.



Figure 12. Külhan section after its spatial transformation (Atik, 2022)

Temperature; The entrance to the temperature section, which is the main bathing place of the bath, was made with a single wing wooden door. The wooden door was replaced by an arched wall. The temperature section, which has a rectangular plan structure, consists of two iwans on the right and left at the entrance to the space, four halvet cells placed in the corners and iwans between the corner halvet cells. There were marble benches and marble kurnas on the marble benches in the iwans located on the right and left sides at the entrance. Maintenance and repair works were carried out on these marble benches and kurnas. The original plasters were tried to be preserved as much as possible against the plasters and wear and tear on the elephant eyes on the ceilings on these iwans on the right and left at the entrance to the temperature section, and at the same time, maintenance and repair applications were made to the marble coverings on the walls.



Figure 13. Temperature Section After Spatial Transformation Iwan, Private Room and Waterway Visual (Atik, 2022)

Warmth; When you pass to the warming section, a corridor line is encountered on the right and left. There are halvet cells within this corridor line. Before the spatial transformation, marble benches were encountered in the halvet cells. It is seen that some of the floors and walls of the warmth section, which is covered with a dome vault, were re-coated with marble, and an application was made on the upper parts of the walls in order to provide integrity with the sections renewed with the same type and size of the stones and bricks in the bath (Figure 14). Since these benches were destroyed over time, they were tried to be repaired and those that could be preserved from the furnishing materials and materials used in this section were preserved and complementary materials were used instead of those that could not be preserved. At the same time, mortar and grouting applications are made on all of the walls in accordance with the conservation report (Üsküdar Municipality, 2022).

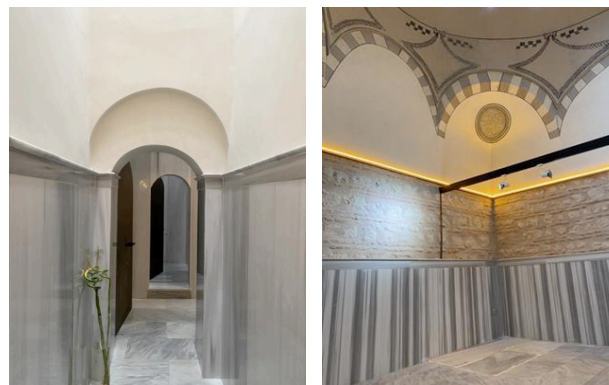


Figure 14. Warmth section after spatial transformation (Atik, 2022)

Undressing; The ornamental pool is encountered in the centre of the coldness- undressing space when you pass through the windbreak section of Selimiye bath. When you pass the eating-drinking, resting and library sections to the left of the ornamental pool, you pass to the warmth space, which is

the next stage of the coldness- undressing section. Before the spatial transformation, this space was accessed by a wooden door as mentioned under the title of Selimiye Bath before the spatial transformation. After the spatial transformation, the entrance to the warming space is provided by the arch wall.



Figure 15. Spatial Transformation After Undressing Section Image (Atik, 2022; Üsküdar Municipality, 2022)

Laundry/ Woodshed; While the laundry-woodshed section located opposite the Külhan section was in a completely deserted structure, after the spatial transformation, this section was turned into an eating and drinking place. A mini kitchen area has been created in the space where preparation will be provided.



Figure 16. Laundry and wood storage section after spatial transformation (Atik, 2022)

4. CONCLUSION AND SUGGESTIONS

Spatial transformation is the main theme of this study; it is customized and exemplified with the Selimiye Bath. Selimiye Bath, one of the important cultural heritages of Istanbul, was built during the reign of Sultan Selim III. This building, which was used in its own function as a bathhouse for a while in the process until today and then abandoned to its own fate, has undergone spatial

transformation as a restaurant, library, museum, cafe in different parts after restitution and restoration works.

Selimiye Bath, located in Üsküdar district of Istanbul province, which is of great importance in terms of architecture and art history, has undergone a spatial transformation with the priority of preserving both its corporate identity and its original form as a bathhouse after it was left to its fate over time and lost its function due to historical and geographical reasons, and today it has started to serve as a museum, library and restaurant under the name Nevmekean Selimiye. In the place that started to serve after the spatial transformation, it was seen that historical texture, material, color etc. elements were given importance. The historical scope of the space is preserved, and the use of the space is not disconnected from the general atmosphere of the space when new functionalizations are made and by using related functions.

It can be said that it is a successful spatial transformation study. It has been observed that the period when it continued to function as a bathhouse and the current functional transformation of the space traditionally reflect the same style, and it is thought that the study will contribute to the literature. A general evaluation table about the original function, new function and intervention in the building is given below.

In the functional transformations created in buildings that are about to disappear, such as the Selimiye baths, the existing state of the building should be preserved as much as possible, and the new function should be implemented in a way that meets the needs of the user, which will cause such historical buildings to gain importance again.

Tablo 1.

Selimiye Bath Sections Before and After and Interventions

Part of the Hammam	Original Function	New Function	Intervention
Külhan section	The Külhan section was used to heat the spaces and floors of the warmth and temperature sections of the bath. After the spatial transformation, it was determined that this section was completely destroyed.	The fact that the existing hammam was also used as a museum after the spatial transformation fully supports this. The hearth section in the Külhan section was included in the museum area with restoration works.	A kitchen preparation area has been created next to the Külhan section; through this area food and beverage needs are prepared for the people who come to the Nevmekean.

Temperature section	The entrance to the temperature section was made with a single wing wooden door. There were four iwan located between the cells and a navel stone in the center of the space.	The wooden door at the entrance to the temperature section has been replaced by an arched Wall. The foundation was tried to be preserved by removing the belly stone in the middle of the temperature section.	Maintenance and repair works were carried out on the marble benches and kurnas in the temperature section. The reason for the removal of the belly stone is to ensure that the bathhouse space is also transformed into a museum and exhibition area.
Warmth section	Before the spatial transformation, this space was accessed by a wooden door as mentioned under the title of Selimiye Bath before the spatial transformation. There are no fountains in certain parts. There are halvet rooms to the right and left of this section. There are marble benches and kurnas inside the halvet rooms.	After the spatial transformation, the entrance to the warming space is provided through the arch wall. Among the rooms with halvet cells, the room on the right has undergone a spatial transformation as a men's restroom. The halvet cells on the left side were started to be used as a staff room.	The latrine section to the left of the halvet cell on the left before the spatial transformation was designed as a woman's restroom after the spatial transformation. During the Project design, the original latrine Stones in this section were made functional and the sinks were completed with marble elements to be typologized.
Undressing section	Section lost its essence and became weak over time.	Strengthening and repairs were made while preserving the essence of section.	The restoration was carried out to ensure the durability and visuality of the structure, by reconstructing it from wooden frames in a way that adheres to the restoration project.
Laundry/Woodshed	The Laundry/Woodshed section located opposite the ashtray section is a completely built-up structure.	After the spatial transformation, this section was transformed into an eating and drinking space. A mini kitchen area has been created in the space where preparation will be provided.	After the spatial transformation, the laundry/woodshed section outside the building was restored as a mini cafe where dessert treats are served in addition to the food and beverage area.

Acknowledgment and Information Note

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Conflict of Interest Declaration

The authors declare no conflict of interest.

Contribution Rate Declaration Summary of Researchers

The authors declare that they have contributed equally to the research.

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