

PAPER DETAILS

TITLE: EN-SUITE BATHROOM ANALYSIS IN A TRADITIONAL TURKISH HOUSE: YALVAÇ
HOUSE AND GUSÜLHANE

AUTHORS: Nuriye Hande KUTBAY,Cemil YAVUZ

PAGES: 605-618

ORIGINAL PDF URL: <https://dergipark.org.tr/tr/download/article-file/3408060>



En-Suite Bathroom Analysis in a Traditional Turkish House: Yalvaç House and Gusülhane

Nuriye Hande KUTBAY¹, Cemil YAVUZ^{2,*}

¹ 0000-0003-1458-7984, Gazi University Faculty of Architecture, Department of Industrial Design, Ankara

² 0000-0002-7715-3537, Eskişehir Osmangazi University Faculty of Art and Design, Department of Industrial Design, Eskişehir

Article Info

Received: 14/09/2023

Accepted: 25/09/2023

Keywords

Turkish House,
Yalvaç, Bathing,
Cleaning,
Belief Culture

Abstract

Houses, in general, are the places fulfilling the needs of individuals as sheltering, protection etc. and have been consistently evolving according to changes in these needs due to new lifestyles and trends and by the means of developing technologies in construction and materials. While differentiated in accordance with each period's social, economic and cultural, houses have played a major role in the creation of a rich residence culture. Besides sociological and cultural changes, changes in lifestyles, which also affected by religions, have shaped typological features of Turkish houses in terms of both architectural style and in-room arrangements. While it is possible to come across with many examples of this formation in different regions of Turkey, generation and development of Yalvaç House has also been formed in this line. In this study, the general change of the Turkish House and housing structures are discussed within the framework of the developments in the culture of cleaning and bathing, in-room bathing solutions are given and gusülhane concept, which has emerged as an in-room bathing solution in extended family lifestyle that shaped with religion, is examined.

1. HOUSING, TURKISH HOUSE AND THEIR HISTORICAL DEVELOPMENT

Housing is defined in the Turkish Language Association (TDK) Current Turkish Dictionary as "a house, apartment, dwelling, residence etc. in which people live", in different dictionaries, "A place where people sleep, shelter from bad weather, predators, raids, and a place where one lives outside of work, ranging from sand pits to caves, from rock hollows to tree bark, from shelters to huts in various forms, from tents to houses made of wood and stone"; also it has the definitions of "a shelter built for the living of one or several households, with facilities for basic needs such as sleeping, cooking, protection from cold and heat, washing and lavatory, which are necessary for human life" [1].

Before the ages, hunting was the main method of subsistence for humans, while caves were the places they used for shelter. Over time, people started to engage in agriculture as well as hunting and began to move from caves to fields. People who used to spend winters in caves because they were protective, and summers in houses they built on the land in a cave-like manner, the only example they knew of, their transition to farm life over time, with the discovery that they can train animals beyond hunting; enabled the cave to be replaced by a "house" [2].

Before the transition to this permanent settlement, the first house examples that people built in the fields after leaving the caves were in circular or semi-circular form and in small dimensions, and made of mud, cane, reeds, tree branches, etc. [2; 3]. The most important reasons why the first dwellings had circular bases, easier to construct than angular structures and the roof, which is domed according to this base, provides a solution to the water problem brought by precipitation. Another important reason is that it more easily serves the functions of non-long-term use and portability in temporary dwellings established in situations such as nomadism [3].

* Corresponding author: cemil.yavuz@ogu.edu.tr

For centuries, Turks have been engaged in both agriculture and animal husbandry and have led both nomadic and settled lives. While Turks engaged in agriculture lived a settled life with all its necessities in some regions; on the other hand Turks, who were mostly engaged in animal husbandry, led a nomadic lifestyle in Central-Asia, moving from place to place according to the seasons in the uplands favourable for their animals. [4; 5]. The Turks, who had a nomadic culture superior to a simple nomadic lifestyle, came and began to settle in Anatolia after the acceptance of Islam. The tent, which is the living unit of nomadic life; in the process of transition to the settled order, with both the influence of the Islamic worldview and the offerings and conditions of Anatolia, has led to the formation of the concept of the Turkish House over time [5; 6].

The Turkish House in Anatolia, as well as in the Balkans, North Africa, Egypt and the Ottoman territories in Asia Minor; is a type of housing that includes the concepts of Ottoman house and traditional house and has its own architectural features [7]. It was defined by Eldem [8] as “a house type that was formed in Rumelia and Anatolia regions within the borders of the former Ottoman State and continued for 500 years, characterized by its unique features”. However, since the Turkish house in Anatolia is mostly made of wood, which is a non-resistant material, the number of houses over 200 years old is not very many [6; 9].

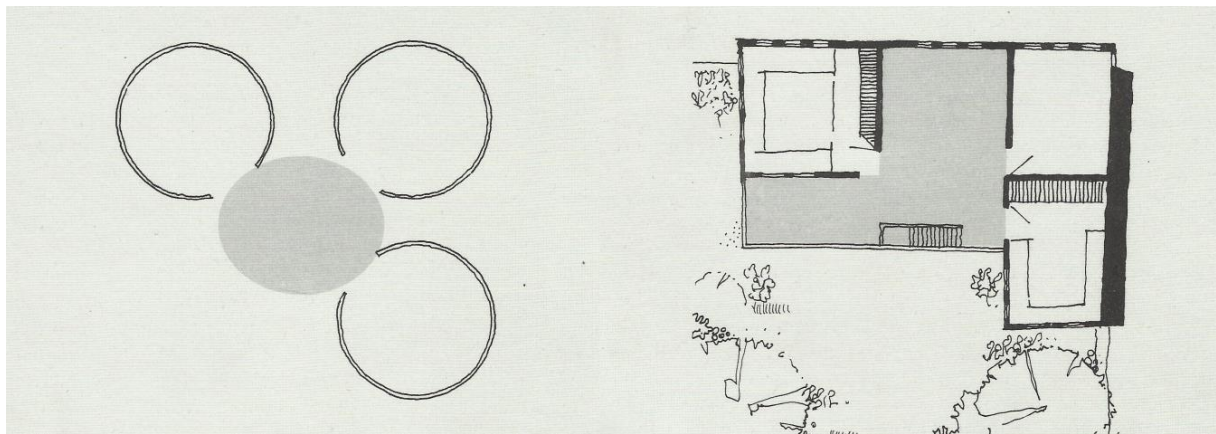


Figure 1. The transformation of the common area between the tents into the sofa in the Turkish House [10]

Elementary families, members of the large family, lived in tents located around a center as the counterpart of the large family structure in nomadic life. In the process of transition to the Turkish House, this situation developed by the same logic as the “rooms” replacing the tents where elementary families live, and replacing the center in the middle with the "sofa", the common living area to which each of these rooms opens [5; 11]. The transformation of the common area between the tents into the sofa in the Turkish House is shown in Figure 1; The similarity of the arrangement inside the tent and the arrangement inside the room is shown in Figure 2.

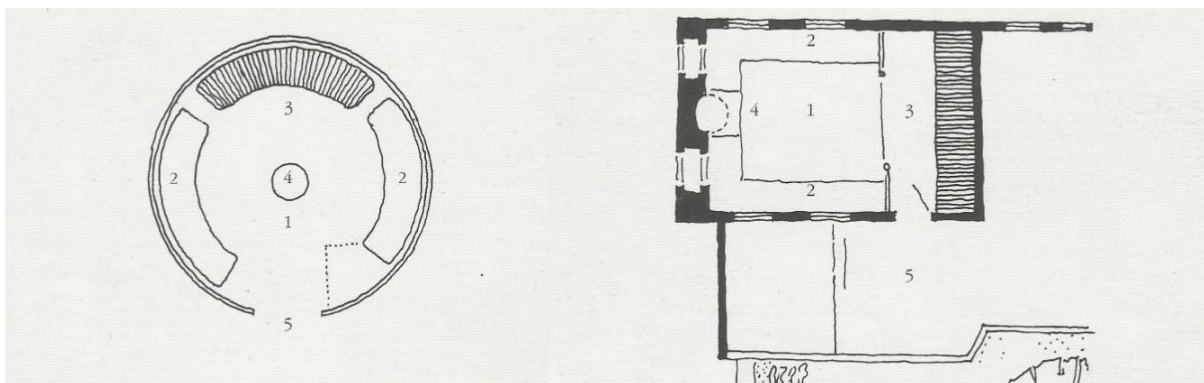


Figure 2. General usage layouts of tent (left) and house (right): 1- Multi-purpose center area, 2- Sitting Area, 3- Cabinets, 4- Heating/Cooker, 5- Controlled middle space [10]

While the rooms are the main space unit in the traditional Turkish House, the sofa is the room organizing element of the house [3]. In other words, the room and the sofa are the two key elements that constitute the Turkish House [6]. Of these two basic elements, the sofa, which is "a common area between rooms" and has different namings such as "sergah, sergi, çardak, hayat, divanhane"; is a gathering area where social relations are carried out, includes circulation and sitting parts, and the rooms are arranged around this sofa.

During the transition from tent life to home life a circular plan that does not allow for exceeding a certain size, partitioning and articulation has also evolved into more advanced angular plans such as square and rectangular plans that allow for differentiation within the unit. [3]. The Turkish House plan, which has the characteristic of flexibility, can grow with the growth of the family by adding or partitioning rooms, and it can be combined and partitioned; it can grow and shrink with the family [9]. In terms of the location of the sofa, the number of rooms, the way the rooms are arranged according to the sofa, etc., the Turkish House can have different plan types such as, with outer sofa, with inner sofa, with middle sofa and without sofa [12].

Housing, one of the definitions of which is "a place built and arranged for people to live in" [1], is defined by Gür [13] as "an organized pattern of communication, space, time and meaning". So, a residence cannot be thought of independently from its environment, time, user and society to which it belongs. In this case, in addition to natural determinants such as climate, geography and nature, housing has also cultural and social determinants such as worldview, cultural values, language, religion, family-community relations, lifestyles and family characteristics. [13]. The way of life of the family is of great importance in the shaping of the entire Turkish House and especially the basic elements of the sofa and the room.

The room, which is one of the basic elements of the Turkish House, stands out as the space in which all life takes place, although they vary in size, they are identical in quality and can accommodate a married couple; they have been arranged in features that can meet the actions of sleeping, washing, sitting, working and eating. The interior arrangement of the rooms is shaped according to the actions performed and the dimensions required to perform these actions. The hearth and the couches used for sitting are located by the wall. Since the rooms are used for multiple purposes, the middle of the room is left empty for different actions and a small number of movable items are uncovered and used while the action is being carried out; After the action is completed, they are put back into place. The mattresses, which are kept in the cupboards called the 'yükçük', are taken out of the cupboards when it is time to go to bed and laid on the floor; and put back into place in the morning. Tableware such as cloths, coasters, and round metal trays are taken out of the cupboard when the meal is to be eaten and the table setting is established; after the act of eating is completed, they are all put back into place.

2. THE CONCEPT OF CLEANLINESS

It is hundreds of thousands of years ago that people started to body cleansing consciously since the day they came into existence. Different cultures that have developed in geographies far from each other have developed similar traditions and religious rituals about cleanliness. In many religions it is decreed that one cannot appear before God without washing and cleansing. Islam emphasizes the importance of cleanliness rather than the newness of clothes, and also emphasizes the importance of material and spiritual cleanliness, which is expressed as cleanliness of heart and body, with the statement that "cleanliness comes from faith" by perform an ablution. In a Protestant discourse, saying "cleanliness is really close to Heavenliness" is equivalent to the previous discourse. The fact that the Assyrians considered the Euphrates, the Egyptians the Nile, and the Indians the Ganges to be sacred, and their desire to be cleansed of their sins by bathing in these rivers once a year can be considered as a manifestation of the desire for symbolic purification [14].

People's relationship with water for reasons such as cleanliness, health and belief has brought about the need to build new structures for bathing. In history, traces of structures built for this purpose can be found in India, ancient Egypt, the ancient Aegean and Greek civilizations. Bathing gained importance especially

during the Ancient Greek period, the people of this period used water as a means of cleansing the body and at the same time relaxing and soothing the soul [15]. It is known that in almost all religions and cultures, washing is not only a material-corporeal cleansing, but also a spiritual-symbolic purification, and for this reason it is a very old tradition [16].

Despite the importance given, the fact that the cleanliness of the cities in this period was not fully ensured and running water was not widespread led to the emergence of some diseases. Along with the Roman civilization, the construction of the first waterways that brought spring water to settlement centers and the establishment of sewerage networks in order to ensure that the environments where people live are also healthy, have been important steps towards cleanliness. Although it is not known how many centuries have passed, the history of cleansing coincides with the history of building enclosed places to bathe, the traces of the first enclosed spaces for bathing have been observed in palaces in India, ancient Egypt, the ancient Aegean and Greek civilizations. Although archaeological studies have revealed the remains of baths belonging to various geographies and dates, it is widely accepted that the construction of buildings with heating inside and running hot water, which functions very similar to today's baths, was first encountered in Athens in the 5th century BC. [17]. Although the Greeks took the first step, the development of independent bath structures began with the Roman civilization. The Romans, who heated their houses with a system similar to today's heating system, used this invention in baths and called these places "thermea". This is also the origin of the name thermal, which is given to thermal springs in Turkish [18]. The word "turkish bath" is derived from the Arabic root "hamam" meaning "to warm, to be warm". The word, which literally means "heated place", is used as the general name of the buildings that meet the cleaning and washing needs of people [19]. It is known that during the Ottoman period, especially in the second half of the 14th and 15th centuries, many bazaar baths were built to be endowed to charitable works. In addition, small private baths were also built separately from the main building in mansions and watersides in big cities and in landed proprietor mansions in rural areas [20].

3. TURKISH BATH CULTURE

The hammam (which is mostly named as Turkish bath today) tradition, which was gifted to the world history by the Romans, was continued in Eastern Rome (Byzantine), although it lost its former glory with the collapse of the Roman Empire at the beginning of the 5th century AD. The hammams (also, which continued to preserve their presence in the social and architectural texture of Istanbul, the capital of Byzantium, traditional Turkish baths came together with the bath culture of Anatolia, giving rise to the concept of Turkish bath culture in the mid-15th century. The hammams became areas where the introverted Ottoman society socialized in a sense. In addition to their use for ablution, cleaning and therapeutic purposes, they were also used as entertainment venues where various activities such as girl liking, bride and groom baths were held [15].

As this relationship with water turned into a habit of regular cleaning for both health and beliefs, people felt the need to build structures for bathing. For the Turks, cleanliness and ablution have been of great importance not only for body cleansing but also for religious reasons. They built many baths wherever they were needed, including houses, palaces, complexes and bazaars. Roman and Turkish baths, which are similar in terms of spatial characteristics, differ for religious and traditional reasons. Hammams have been one of the most numerous building types of Ottoman Architecture. The reasons for this are that they are good income-generating institutions and that they want to attract congregation to mosques, which are the center of the building community. It is known that many bazaar hammams were built during the Ottoman period, especially in the second half of the 14th century and the 15th century in Anatolia and the Balkans to be endowed to charitable works due to their good income [21]. These hammams, which exhibited a form of use in which the Roman bath tradition was adapted to the Islamic understanding [22], were important social building types of Ottoman cities. Especially in the mansions and watersides in big cities and in the mansions of the landed proprietor in the provinces, small private hammams were built separately from the main building [23]. Although they were built in large numbers, there are very few examples that have survived to the present day due to the loss of their functions over time. Turkish bath is not only a place where people bathe for cleansing with its embroidered walls and domed structure surrounded on all four sides, but also is an indispensable part of social life, and it is the symbol of a

culture that lives with its bath attendant, rubber, roughneck and has been passed down for generations [24].

3.1 Interior Space of Turkish Baths

Turkish baths have different architectural features from Roman baths, although their heating systems are the same. One of the main differences shaping the hammam spaces is the belief among the Turks that cleaning can only be done in a running water in accordance with the Islamic religion. For this reason, there are no cold and hot water pools in the Turkish bath. Another difference is that Turkish baths were never built as large as the open and closed areas of Roman baths [15]. Turkish baths consist of 4 main sections in terms of interior organization and these are: 1. Dressing section, 2. Coldness section (Warmth), 3. Temperature section, 4. Heating section (Külhan - Furnace) (See Figure 3). The heating section is under the hammam, where the fire burns. The flame and smoke rising from the fire pass through special paths under the marble floor, through the walls and out of the chimney called 'tüteklik'. There is a hot water boiler on the hearth in the furnace and a cold-water tank on it. While several channels at the bottom of the hearth extend under the navel stone in the center of the hammam's bathing place, the flames and smoke from the wood burning in the hearth go through these channels under the navel stone. As can be seen in Figure 3, the dark place under this stone is called hell because it gets very hot [25]. In addition to this system in the hammams, it can be said that the water heating and utilization system seen in the early 20th century Çorum house examples is based on a system in which a mechanism similar to the furnace in the bazaar hammams is repeated on a small scale [20].

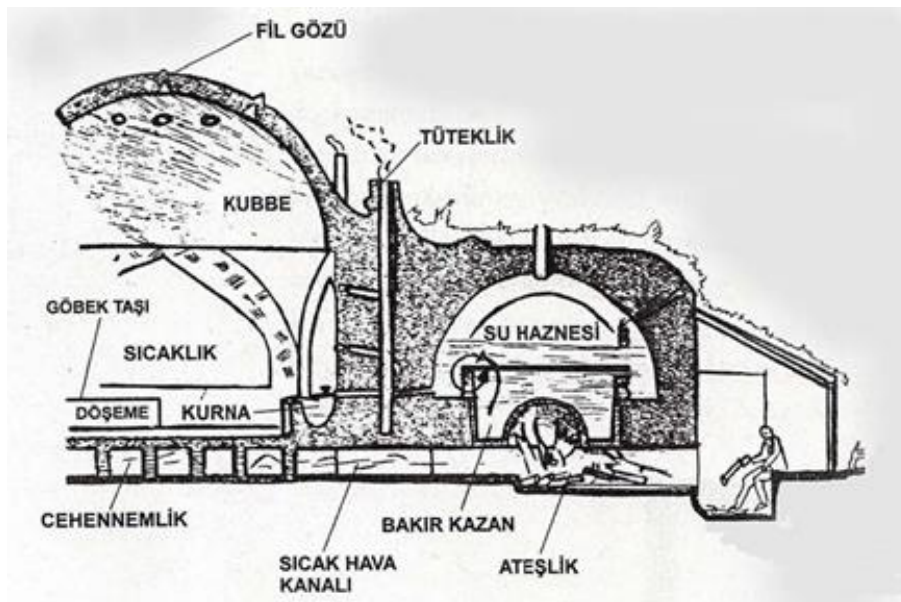


Figure 3. Furnace Fitment [26]

4. THE DEVELOPMENT OF BATHROOM ARCHITECTURE

In the Roman bathing culture, the act of cleaning was transformed from a one-time task into a process carried out in several stages, and the hammam structure was also shaped according to these stages. The first part of the hammam naturally serves the function of undressing, followed by the warmth section, which allows the person to be washed to get used to the hammam environment. From this section, it is passed to the temperature section, which is the main bathing section. From there, the highest temperature section is reached, which is much hotter and only used by those who want to. To bathe in the Roman way means to follow this hierarchy and to use the spaces in order [27]. Roman baths were widely used until the 4th century AD, and with the collapse of the empire, the construction of baths ceased, and it tried to preserve its existence by reducing it to a modest scale with the decrease in the possibilities of finding fuel and the shortage of labour. As Christian clergymen banned the habit of bathing, arguing that baths could

lead to all kinds of immorality, and as syphilis was transmitted from baths at that time, the act of bathing gradually decreased at public spaces.

Due to the inadequacy of urban water networks in Europe, people began to feel the need to bathe in water that has accumulated in a certain area. As a result of this, with the spread of the bathtub tradition, public bathrooms have been replaced by individual bathroom spaces equipped with bathtubs. When talking about the development of the bathroom in the West, it would be more accurate to talk about the evolution of the residential bathroom. Until the beginning of the 18th century, and was used by pulling it in front of the fireplace when needed [27]. With the industrialization in the 19th century, urban water systems have reached the houses, and a water network has been created that made bathing at home easier. With the central heating system and the production of structural elements in the bathroom over time, all the elements of the modern bathroom have become ready, and the use of bathrooms within the residence has increased. Although subsequent developments did not contribute much to the technical content of the bathroom, it can be said that bathroom design in the 20th century has been reduced to a question of style or architectural preference [28].

4.1 The Concept of Bathing in the Turks

Turks migrating from Central Asia paid attention to the fact that the places they went to were wetlands and determined their settlements accordingly. The fact that they have been determining their settlements according to the cold and hot waters coming out of the ground in natural areas since ancient times shows the importance that Turkish people attach to water. The Turks, who acquired the habit of bathing in the running water due to their social texture, due to the nomadic life on horseback or in tents called oba, preferred light bulky items that were suitable for quick collection, suitable for carrying on animal back. Beyond the fact that bathing with backwater is contrary to the concept of cleanliness, the bathtub or wooden barrel could not enter Turkish bathrooms due to transportation problems [27]. With the settlement of the Turks in Anatolia and the influence of the Islamic religion's approaches to cleanliness, baths were given importance, hammams were used as general bathing places; and in the houses, the inner part of cabinets (gusülhane), which are specifically built for this purpose in the bedrooms were used. The bathrooms, which were hidden in the furniture in old period houses were called as gusülhane. The term “gusülhane” is combination of two words; “gusül” (ghusl, full ablution) and “hane” (house, section, place). While hot water was poured into the basin in the hammams, in the gusülhane, the water was carried in buckets or pitchers, or used by filling it into a jar with terracotta pipes. In some regions, the floors of the gusülhanes were made of bricks and later covered with zinc in order not to spoil the wood [29]. Both in the hammam and in the gusülhanes, the act of bathing was performed by sitting and pouring water with a bowl. As a result of the Ottoman's developing relations with the West in the 19th century, the emergence of apartment buildings caused the bathroom to be approached as a part of the spaces [27]. After this interaction, while the labour was replaced by the bathtub in the 20th century, the Turks, who had difficulty in changing their bathing habits, instead of filling the tub with water and bathing, they used the tubs by taking a standing shower or sitting on a stool. As a result of ignoring the needs of people who cannot break the tradition of bathing in running water and who have the habit of sitting down while bathing, in Turks, the concept of bathtub remained as an add-on. At this point, it can be concluded that it would not be a very correct approach for manufacturers to force users to use applications and products that are fashionable outside without considering their needs.

4.2 Past and Present En-Suite Bathroom Solutions

As bathrooms have become a part of the space over time, they are located in different spaces, in different sizes and with different equipment. Since the bathing and cleaning are actions that require privacy, places for those are located according to this need. In order to find a solution to provide in-room bathing place, especially in large family houses, a special section called gusülhane was established in the closet. (See. Figure 4). These special sections are small and simple spaces that get their internal heat from the vapor of the water, mostly suitable for sitting and placing water containers.

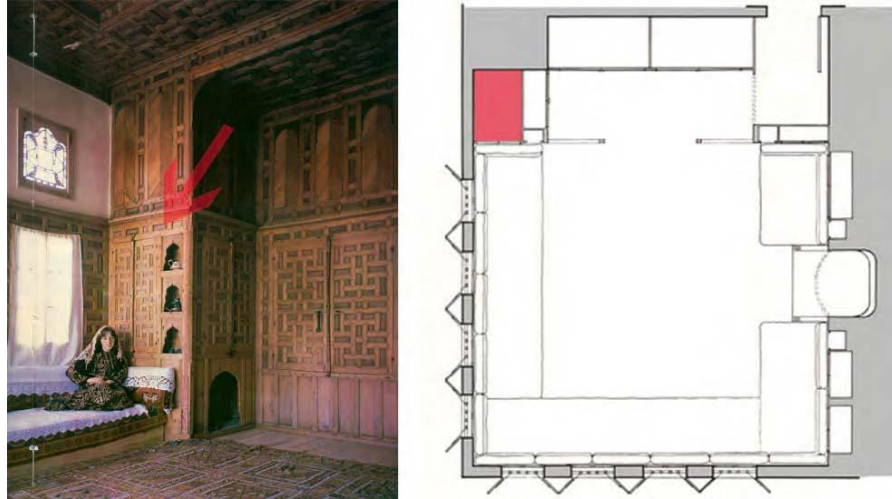


Figure 4. Gusülhane in Safranbolu House [20]

The reason why this section is placed inside the furniture is that it needs to be kept private and that you do not have to leave the room for the bathroom. In special cases, it was desired to keep the gusülhane warm by bringing it closer to the hearth of the room nearby. In some applications, it was arranged adjacent to the faucet to obtain water. In traditional Erzurum houses, gusülhane called “kehriz” were built. This element, which has a function similar to today's parents' bathroom, was built with the aim of providing privacy within the family. These areas, which were made by deepening the floor a little near the entrance door of the room, were covered with a door and by covering this cabinet door with the carpet, the kehriz would become hidden so it could not be seen at first glance [30]. The fact that some of the houses built by non-Muslim families in Anatolia, known from the land registry records, also have gusülhane [31], makes it clear that this space was built and used mainly for these practical needs. In some large landed proprietor mansions, there are also examples of gusülhane in the rooms together with the mansion bath [20]. The concept of gusülhane was mostly seen in old houses, and later, in accordance with the changes in the Turkish house in Anatolia, it gradually lost its meaning and started to disappear [11].

When it comes to today's bathrooms, hotel bathrooms are another place where cleaning needs are met apart from our residences. Bathrooms vary according to the segment the hotel addresses, its quality and the scale of the room. The fact that this section serves a different usage purpose than other spaces, limits its location both technically and functionally to the fact that it is right next to the entrance. From a technical aspect, this location selection also ensures the proximity of the bathroom to the corridor [32] (See. Figure 5).

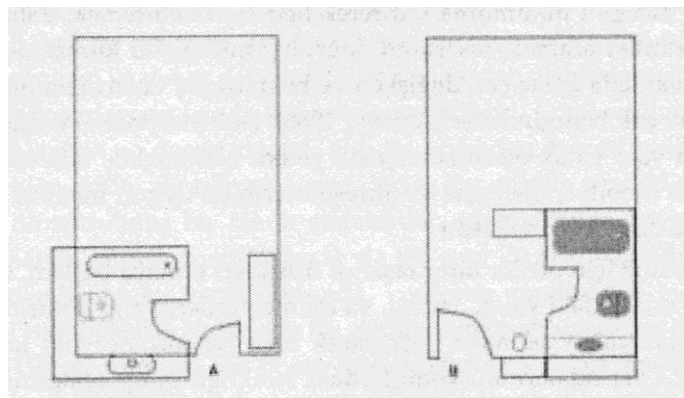


Figure 5. Bathroom Formation Types [32]

The tools used in a standard hotel room are shower cabin or bathtub, toilet bowl, set-top sink, well-lit, moisture-free bathroom furniture that can take the necessary equipment. Since hotels are open to the public, hotel bathrooms are not suitable for personal organization, but are designed to meet the needs

required only for immediate use. In today's dwellings, the most private area is the master bedroom, while the other spaces are the bathroom and kitchen, respectively. The bathroom referred to here is the master bathroom, if any, or the general bathroom on the floor where the bedrooms are located. Our society, whose way of life is based on religious beliefs, has certain customs, traditions and beliefs in terms of body hygiene. Although the habit of washing with poured water and the importance attached to privacy continue, there are also opinions that the influence of religious beliefs has gradually disappeared today, especially in big cities [33]. In Turkey, the bathroom equipment elements related to traditional Turkish style bathing are basin and perforated stone, which are suitable for the principle of pouring water. Today, equipment elements in the form of bath trays and shower trays are more commonly used.

It has been found that the time used for cleansing actions, together with resting actions, is equal to half of a person's life [34]. The analysis of user actions in bathrooms is important in terms of examining the placement of supplying elements and ease of use. As a result, the way and frequency of actions is an important factor that guides the regulation [35]. When organizing the spaces in terms of specific features, it is important that the supplying and equipment elements are designed in accordance with the actions, considering that the bathroom is a place where a long time is spent. [36]. These features are:

- In terms of health; Injury, disability, illness
- Psychologically; neurosis, discomfort, uneasiness
- Socially; concerns about being seen, heard, privacy, etc.

5. YALVAÇ HOUSE AND GUSÜLHANE

Yalvaç district is a settlement with a population of over 55000 and an ancient history, located 105 km northeast of Isparta city [37]. The houses of Isparta and Yalvaç meet the concept of the Turkish House in many ways, and they also have their own characteristics according to the nature of the region and the lifestyle of its people.

The entrances of the houses in the region are double-winged and the doors either open directly to the garden or, as in most of them, to the courtyard, which is a semi-open space called "hayat" in the region [38; 39]. The houses in Isparta and Yalvaç are generally two-storey buildings and these houses are dominated by with inner sofa and with outer sofa plan types. On the lower floor, the hayat and some service areas are located. The hayat is connected by a wooden staircase (See. Figure 7) to the upper floor, which is the living space, where the rooms and the sofa are located [38; 40]. In this region, where the bay window also continues to exist as a feature of the Turkish House (See. Figure 6), the word "hanay" is more commonly used instead of "sofa". In these houses where the windows of the rooms on the upper floor face the hanay (See. Figure 7), the hanays also face the south facade and usually towards the garden [38; 41]. The hanay is the centre and intersection point of both social life and circulation in the house with its features such as the inclusion of ablution and dishwashing facilities, having the kitchen (which was previously located at down floor and later moved up as a part of it), being the place that the doors of the rooms open, and being connected directly to the stairs [38]. Eğirdir traditional houses, like Traditional Turkish Houses, were built to meet the needs of more than one nuclear family, and each room was arranged to meet the needs of a single family. The "sofa" that provides the connection between the rooms is also called "haney/hanay" in Eğirdir [42].



Figure 6. An old Yalvaç House that is no longer in use (left) and a restored Yalvaç House (right) [38]



Figure 7. Stairs between hayat and hanay (left), room window to the hanay (right) [43]

The room called "house" in Yalvaç has the qualities that will enable a family to fulfill all its functions. The doors of these rooms, which have windows to the hanay, also open directly to the hanay, and the rooms usually have two doors. (See. Figure 8). An entrance with double doors has the effect of double glazing against the cold, [39] preventing heat loss, as well as providing privacy for the habitants of the room [38]. In the formation of the houses, the effect of the need and understanding of privacy, which has changed with the transition to settled life and Islam, plays a major role as well as the lifestyle of the users [44; 45].



Figure 8. Room entrance (left), room arrangement (right) [38]

The room has the ability to respond to many actions that the family has to fulfil, away from classifications such as bedroom, living room, etc.[45], and its arrangement is flexible enough to fulfil many functions at the required frequency and time with elements such as hearths, divans, “yükçük” (large cupboards for bedding), lamp stands, shelves, and gusülhane [38]. In this direction, the room is equipped with fixed and movable elements; space and action diversity is provided, especially with large cupboards for bedding and cabinets that provide open and closed storage space; the room is used multifunctional [38; 45].

The rooms have entrance cupboards, cupboards with shelves, cupboards with chests and deep cupboards with shelves. Entrance cupboards are originally called as “seki altı” cupboards; “seki altı” is the name given to the section between the two doors at the entrance of the room. The cabinets here form a unity with the entrance of the room, and here the lampstand, the large cupboard for bedding and the interior door are located side by side. These cupboards, where the bed and quilt are placed, are usually two-door cabinets without compartments, sometimes there can be a gusülhane in the place where the large cupboard is, or if the room is larger, the cupboard can be made with three doors with an added partition. Deep cabinets with shelves, usually with two sections and four doors, are located on the wall where the hearth is located; and the gusülhane is located on the other side of the hearth [38].

Gusülhane, which is defined as "a small compartment in old houses, in which one can bath" [46], is named also as yunmalık, sineklik and döner in different regions [39; 45; 47], and among them döner is also a common word used for gusülhane in Yalvaç region and is an element of the room that forms integrity with the closet [38]. The main purpose of the gusülhane is not for collective washing or detailed body cleansing, but to provide a private space for personal and momentary cleaning needs [48; 20]. The bathing accessories used in the gusülhane are bathing elements such as hammam bowls, copper vessel. The water heated in a place other than the gusülhane to be used here is carried here with elements such as ewer and boiler, and is used here by warming it with cold water [20] and through a drain hole opened in the wall, placed in the space the used water is discharged to the outside, to the wastewater system, if any [48].



Figure 9. Gusülhane with its doors closed in a Çorum House (left) [20], Gusülhane with its door open in a Yalvaç house that still in use today (right) [49]

6. CONCLUSION

It is accepted by some traditional residential architecture researchers that the concept of privacy in traditional houses is a physical reflection of religious rules [50], and especially the gusülhanes are included as an example of the architectural arrangement of the Islamic philosophy of life [20]. Gusülhane derives from the word ghusl, which literally means "full body ablution" [51], and the main purpose of the place is for the individual to perform ghusl; to perform full body ablution. Junub is defined as "a person who is not considered clean because he has not yet washed as prescribed by religion, janabat" [52] and according to Islam, it is necessary to perform ghusl ablution to get rid of being janabat [53]. Having sexual intercourse is among the things that violate ghusl. According to Islam, since it is a sin to be without a full ablution, couples should renew their full ablution without delay after intercourse. Both having sexual intercourse and performing full ablution afterwards are situations that are expected not to

be announced or revealed in terms of the privacy of the spouses. The presence of a gusülhane, which serves to meet the privacy needs of the family living in the room [45], is a necessity brought by the large family structure in old period houses [48]. In Yalvaç houses, as in traditional Turkish houses, this Islamic obligation and the privacy need it brings with it is solved with a gusülhane located in the closet in the rooms; a small bathroom belongs only to the family living in that room.

When we look at old Turkish houses in terms of their space structures, human-oriented value judgments can be seen. As a result of technology and the economy taking new dimensions with industrialization in crowded cities, new houses have commenced to be shaped not according to people, but people according to houses. With the effect of globalization, architectural structures are becoming similar to each other and local concepts are disappearing over time.

REFERENCES

- [1] TDK, (2015a). Web: http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.54ad99b9b22548.40932583 Last Accessed: 07.01.2015.
- [2] Gardiner, S. (1975). *Evolution of the house* (Second edition). Great Britain: BAS Printers Limited, 1-4.
- [3] Eyüce, A. (2005). *Geleneksel yapılar ve mekanlar*. İstanbul: Birsen Yayınevi, 60-63, 78.
- [4] Özçamca, S. (2007). Türklerin göçebeliği hakkında birkaç not. *Hacettepe Üniversitesi Türkiyat Araştırmaları Dergisi*, 2(7), 177-183.
- [5] Pamir, A. (2009). Orta-Asya Türk hukukunda töre kavramı. *Ankara Üniversitesi Hukuk Fakültesi Dergisi*, 58(2), 359-375.
- [6] Küçükerman, Ö. (2007). *Kendi mekânının arayışı içinde Türk evi = Turkish house in search of spatial identity* (Altıncı Baskı). İstanbul: Türkiye Turing ve Otomobil Kurumu, 29, 33, 59-62.
- [7] Kahraman, G. (2012). Karaman kültüründe Tartan evinin önemi. *KMÜ Sosyal ve Ekonomik Araştırmalar Dergisi*, 14(23), 109-114.
- [8] Eldem, S. H. (1984). *Türk evi Osmanlı dönemi I = Turkish houses Ottoman period.I*. İstanbul: Türkiye Anıt Çevre Turizm Değerlerini Koruma Vakfı, 16.
- [9] Bektaş, C. (2007). *Türk Evi = Turkish House*. İstanbul: Bileşim Yayınevi, 30, 44, 150.
- [10] Küçükerman, Ö., & Güner, Ş. (1995). *Anadolu mirasında Türk evleri*. İstanbul: T.C. Kültür Bakanlığı Yayınlar Dairesi Başkanlığı, 46, 50.
- [11] Küçükerman, Ö. (1991). *Kendi mekânının arayışı içinde Türk evi = Turkish house in search of spatial identity* (Dördüncü Baskı). İstanbul: Türkiye Turing ve Otomobil Kurumu, 49, 59, 181.
- [12] Eldem, S. H. (1968). *Türk evi plan tipleri* (İkinci baskı). İstanbul: İ.T.Ü. Mimarlık Fakültesi Baskı Atölyesi, 22-25.
- [13] Gür, Ş. Ö. (2000). *Doğu Karadeniz örneğinde konut kültürü*. İstanbul: Yem Yayın, 11, 49-52.
- [14] Ödekan, A. (1997). “Hamam” maddesi, *Eczacıbaşı Sanat Ansiklopedisi*, c: 2; 750.
- [15] Başa, B. A. (2009). Türk hamam kültürünün spa & wellness mekanlarının tasarımına etkileri. *Journal of World of Turks/Zeitschrift für die Welt der Türken*, 207-220.
- [16] Yaşaroğlu, M. K. (1997). “Hamam” maddesi içerisinde “III. Fıkıh”, *İslam Ansiklopedisi*, c: 15, 433-434.
- [17] Turkmmo, (2015). Web: <http://www.turkmmo.com/felsefe-sosyoloji-psikoloji/125044-hamam-nedir.html>, Last Accessed: 05.01.2015.
- [18] Yılmazkaya, O. (2002). *Türk Hamamı*, İstanbul: Çitlembik Yayınları, 10-11.
- [19] Savaş, S. (2007). *İstanbul, Kumkapı-Nişanca Köşklü Hamamı (1887) araştırması ve restorasyon projesi*. (Yayın No: 201414), [Yüksek Lisans Tezi, Yıldız Teknik Üniversitesi], İstanbul.

- [20] Tuluk, Ö. İ. (2010). Erken 20. yüzyıl çorum evlerinde banyo teknolojisi. *Middle East Technical University Journal of the Faculty of Architecture*, 27(2), 61-82.
- [21] Büyükdigan, İ. (2003). A critical look at the new functions of Ottoman baths. *Building and Environment*, 38(4), 617-633.
- [22] Sibley, M. (2008). Hammāms- in the Mediterranean. *Archnet-IJAR, International Journal of Architectural Research*, (2: 3) 10-16.
- [23] Eyice, S. (1997). “Hamam” maddesi içerisinde “1. tarih ve mimari”. *İslam Ansiklopedisi*, 15; 402-430.
- [24] Göker, M. (2008). *Hamam kültürünün günümüz banyo tasarımında yeri, önemi ve Hierapolis örneği*. Türk Kültür Tarihinde Denizli ve Kentleşme Sorunları Sempozyumu’nda sunuldu, Denizli.
- [25] Wikipedia, (2015). Web: <http://tr.wikipedia.org/wiki/Hamam>, Last Accessed: 05.01.2015.
- [26] Aru, K. A. (1949). *Türk hamamları etüdü*. [Doçentlik Tezi, İstanbul Teknik Üniversitesi], İstanbul.
- [27] Türkel, E. (2002). *Tarihsel süreçte Batı Anadolu’da yerel kültürlerin tuvalet ve banyo alışkanlıklarının incelenmesi*. (Yayın No: 112954), [Yüksek Lisans Tezi, Dokuz Eylül Üniversitesi], İzmir.
- [28] McMaster, L. T. (1993). *Arredamento Dekorasyon Banyo'93*, Periyodik Özel Sayılar 9, İstanbul: Boyut Yayıncılık.
- [29] Kuban, D. (1995). *The Turkish House*, Mısırlı Matbaacılık A.Ş., İstanbul, 154-155.
- [30] Gök, Y., & Kayserili, A. (2013). Geleneksel Erzurum evlerinin kültürel coğrafya perspektifinden incelenmesi, *Doğu Coğrafya Dergisi*, 18(30), 175-216.
- [31] Asatekin, G. (2001, 23-24 Kasım). “Türk Evi” Sözcüğünün Düşündürdükleri. Sanat Tarihinde Terminoloji Sorunları Semineri I (Mimari ve Mimari Süsleme). Ankara, 187-98.
- [32] Eraslan, N., & Örucü, Ö. K. (2009). *Otel işletmelerinde mobilya ve oda tasarımı*. Ankara: Detay Yayıncılık, 223.
- [33] Anonim, (1966), Konut Paneli II. *Memleketimizde Halk Konutları Projelerinin Düzenlenmesine Etki Yapan Faktörler*. İstanbul: İTÜ.
- [34] Ayтуğ, A. (1977). *Orta nitelikli şehir toplu konutlarında yıkama ve yıkanma mekanları üzerine bir araştırma*. [Yayımlanmamış Yüksek Lisans Tezi, İstanbul Teknik Üniversitesi], İstanbul.
- [35] Arcan, E. F. & Evci, F. (1999). *Mimari Tasarıma Yaklaşım I-Bina Bilgisi Çalışmaları*. İstanbul: Tasarım Yayın Grubu, 150.
- [36] Öke, A. (1971). *İşletme anlayışına ve bütçesine uygun konut tasarlaması*. İstanbul: İTÜ.
- [37] Yalvaç Belediyesi, 2015. Web: <http://www.yalvac.bel.tr/index.php?p=161&l=1> Last Accessed: 07.01.2015.
- [38] Akkan, Ş. (2006). *Isparta Yalvaç Kaş Mahallesi geleneksel konut dokusu koruma ve geliştirme önerisi*. (Yayın No: 184567), [Yüksek Lisans Tezi, Gazi Üniversitesi], Ankara.

- [39] Karaman, D. (1991). *Dünden bugüne Yalvaç tarihi*. (Yayın No: 17665), [Yüksek Lisans Tezi, Erciyes Üniversitesi], Kayseri.
- [40] Demirci, D. (2009). Geleneksel Isparta evlerinde giriş düzenlemeleri. *SDÜ Fen Edebiyat Fakültesi Sosyal Bilimler Dergisi*, 20, 187-202.
- [41] Sargın, S. (2005). Isparta'da kentsel koruma. *Doğu Coğrafya Dergisi*, 14(2), 251-282.
- [42] Gökarslan, A. B. (2020). Typological Analysis on Traditional Eğirdir Houses. *Gazi University Journal of Science Part B: Art, Humanities, Design and Planning*, 8(4), 721-745.
- [43] Kutbay, N. H. (2013). *Pictures of stairs between hayat and hanay), and room window to the hanay*. Captured by Nuriye Hande Kutbay in Yalvaç.
- [44] Hidayetoğlu, M. L. (2013). Geleneksel Türk evi donatı elemanlarının restorasyonu ve çağdaş yapılarda yeniden kullanımı: Bir şerbetlik örneği, *SDÜ Fen Edebiyat Fakültesi Sosyal Bilimler Dergisi*, 28, 291-301.
- [45] Yıldırım, K. & Hidayetoğlu, M.L. (2009, 02-07 Kasım). *Türk yaşam kültürünün geleneksel türk evlerindeki yansımaları “reflections in the traditional Turkish house of turkish life culture”*. 4th International Turkish Culture and Art Congress/Art Activity Sempozyumunda sunuldu, Kahire.
- [46] TDK, 2015b. Web: http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.54b1dfaf799e61.61917722, Last Accessed: 09.01.2015.
- [47] Özey, R. (2005). Akseki Köyü'nün coğrafyası. *Marmara Coğrafya Dergisi*, 11, 1-26.
- [48] Oymael, S., Kıran Çakır, H., & Sallı Bideci, Ö. (2011, 16-18 Mayıs). *Geleneksel mimari uygulamaların yorumlanması “Interpration of traditional architectural applications”*. 6th International Advanced Technologies Sempozyumunda sunuldu, Elazığ.
- [49] Şahin, N. H. (2014). *Günümüz üst SED apartman konutlarının ebeveyn yatak odalarında depolama kapasiteleri üzerine bir araştırma* (Yayın No: 371650), [Yüksek Lisans Tezi, Gazi Üniversitesi], Ankara.
- [50] Asatekin, G. (2005). Understanding traditional residential architecture in Anatolia. *The Journal of Architecture*, 10(4), 389-414.
- [51] TDK, 2015c. Web: http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.54b1eae68539c5.17923870, Last Accessed: 09.01.2015.
- [52] TDK, 2015d. Web: http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.54b1f468cb8141.53747980, Last Accessed: 09.01.2015.
- [53] Noyan, B. (2006). Balım sultan erkânnamesi merkezli geleneksel Bektaşiliğe ait bir ritüel örneği: ikrar. *Türk Kültürü ve Hacı Bektaş Velî Araştırma Dergisi*, 40, 1-33.