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Mardin historical Marangozlar (Neccarlar) Bazaar architectural features

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Abstract

Although Mardin bazaars have lost their importance in the past due to the new commercial centers that emerged in the regions where new residential areas were formed over time, traditional retail trade activities are still carried out in the area. Today, the presence of the new settlement oriented towards the industrial facilities in the near vicinity and the traditional city as a whole, far from contemporary conditions, ensure that it is preserved in many aspects. Traditional Marangozlar (Carpenters) Bazaar is one of them. Therefore, this study aims to investigate the history and architectural features of Mardin Historical Kazancılar Bazaar and to understand its place in the urban context. As a result of the study, it has been determined that if a study cannot be carried out to revive the carpentry profession in the field, it is possible to lose the collective memory of the field in the near future.

Introduction

The concept of life and survival in today's bazaar architecture is remarkable with its development from traditional to modern times. Since the past, the bazaar has always been the heart of a city, one of the most important urban elements in developing and uniting cities. Urban history studies reveal that various factors affect the development of ancient cities. Bazaar buildings are not only decorations of the urban fabric, but also living organisms.

Material and Method

Mardin Province, Artuklu District Teker Mahallesi, Carpenters Bazaar registered at 76. Alma Street, Adaz377, Plot:1—2—3—4-5-6-30-31—32-33-34; Island:37S, Parcel: 43-42-41-40-39-38-37—36-35-34-33-32-31—30-29—28—27—26—25—23-22—21- 20-19-18-17-16 Block:348, Plot: 1-2-3-4—5-6-7-8-9-10—11-12—13—14—15-36—38; and 618 Island, parcels no.3. It is located in the lower street of the Kasaplar Bazaar, south of the 1st Avenue [1].

No inscriptions or archive records regarding the construction date of the bazaar were found. In historical sources, its name is mentioned as Neccarlar Bazaar. Today, the bazaar is known as the Marangozlar or Neccarlar' Bazaar, and the bazaar is active. A significant part of the bazaar shops are closed, while most of the open ones continue their carpentry functions. The earliest shop units can be dated to the 14th century when we consider its development together with the rows of shops around the bazaar and the pattern of the bazaar. It can be said that the architectural features and analyzes of the bazaar developed in different periods, not in a single period, and gained the texture of the bazaar. Bazaar was registered by Diyarbakır Cultural Heritage Preservation Regional Board with the decision dated 21.09.1979 and numbered A—1933. The western entrance of the bazaar is connected to the Old Jewelers bazaar, and the eastern entrance is connected to the Kasaplar Bazaar and 1st Street.

In the study, literature review, archive research and field research method were used. First, a literature review was conducted for Mardin Butchers Bazaar. Then, information about the architectural information of the bazaar, which was obtained from the Mardin Metropolitan Municipality KUDEB unit, was compiled. In addition, observations about the bazaar were included in the study by examining the bazaar site with field research.

Results

Contrary to the traditional Mardin housing structure, a simpler orientation is observed in the buildings where the economic activities of the city are located. The architectural features of the bazaar are plain and generally consist of a single floor. Located on the south street of the 1st Street, just below the Kasaplar Bazaar, the bazaar's interior filling stones are made of coarsely cut limestone, and the outer walls are made of locally cut and finely cut limestone. The shop entrances of the bazaar extending in the east-west direction are designed as pointed and semicircular arches with wide openings. As a result of the interventions made in the late period, the arches of some of the shops were demolished and turned into reinforced concrete lintels. The bazaar shows a slope from north to south due to its topographic structure and extends in the east-west direction. In the middle of the bazaar, the street continues with a small zigzag. The street floor is paved with masculine basalt stone pavements. The shops of the open-top bazaar are adjacent to each other, facing each other on the north and south sides of the street. The original shops have architectural features with pointed or semi-circular arches, rectangular plans, cross and barrel vaults from the inside, and flat roofs from the outside, and they face the street. However, today, some of the shops have been converted to reinforced concrete and there are reinforced concrete additions on the bazaar shops. The western entrance of the bazaar is connected to the Old Jewelers bazaar, and the eastern entrance is connected to the Kasaplar Bazaar and 1st Street (Figure 1).



Figure 1. Marangozlar Bazaar floor plan and views

Discussion

Documenting cultural heritage is an important scientific study. In addition to the classical method, these are documented by using modern methods such as unmanned aerial vehicles, laser scanning and photogrammetric methods. Especially, 3D measurement techniques make very important contributions to the documentation of cultural heritage [2-8].

Conclusion

Bazaars are places where people experience social interactions, feel space and perceive the environment. The formation and keeping of collective memories of the city is the result of the activities and behaviors that occur in these areas. Mardin Marangozlar (Neccarlar) Bazaar is one of the most important areas where the collective memory of the city is formed. However, in the research conducted, it is seen that although the bazaar has recently undergone restoration, interventions were made only to improve the physical conditions of the bazaar, but most of the shops in the bazaar are still closed and idle and the shops used have undergone a change in function. If a study cannot be carried out to revive the carpentry profession in the field, it seems possible that the collective memory of the field will be lost in the near future [9-10].

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