

AN EXAMPLE OF THE CONSERVATION OF “DEDE TOMBS”, THE SYMBOLS OF ALEVI- BEKTASHI CULTURE ISPARTA – İSMAIL DEDE TOMB

*Alevi-Bektaşî Kültürünün Simgeleri “Dede Türbeleri”nin Korunmasına Bir Örnek:
Isparta-İsmail Dede Türbesi*

Ein Beispiel für den Schutz von „Dede Grabmalen“, den Symbolen der Alevitisch-Bektaşitischen Kultur: das İsmail- Dede- Grabmal in Isparta

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ABSTRACT

Isparta hosted the Alevi - Bektashi Culture and has many Dede Tombs built within the framework of the Veli Cult. İsmail Dede Tomb, located in Yakaören Village of Isparta Provincial Center, which is one of the settlements with Alevi-Bektashi culture such as Gümüşgün, Aliköy and Uluğbey, is one of these tombs. Since there is no foundation charter or inscription, the exact date the building was built is unknown. Although it is known that the tomb of Şeyh İsmail Efendi is dated 1617 A.D. (H. 1026) and the tombstone belonging to the grandfather’s assistant in the courtyard is dated 1891 M. (H. 1309), the plan type of the building, its façade architecture and the materials and structural techniques used in its construction indicate the date of construction of the building, shows that it does not coincide with these dates. The tomb, which is thought

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to have been repaired or largely reconstructed in the 1960s, needs to be restored while preserving its originality. However, deep cracks have formed in the body walls as a result of both the deterioration caused by faulty repairs and the direct contact of adverse climatic conditions with the structure (insufficient top cover and drainage systems in the garden). In particular, the movement of the stones on the northern façade of the building indicates that the building is in danger of collapsing towards the north at any moment, and it urgently needs comprehensive repairs.

Tomb restoration works initiated within the scope of Isparta Governorship are carried out by the Provincial Directorate of Culture and Tourism. The Provincial Directorate of Culture and Tourism consults with relevant institutions and organizations and assigns the preparation of projects in the most comfortable and easy way for the public benefit to restoration expert architects. The survey, restitution and restoration projects of the İsmail Dede Tomb were also drawn by authors who made an agreement with the Provincial Directorate of Culture. The spatial and structural problems of the building were mentioned, and then the intervention decisions were given to eliminate these problems and to ensure that the building could continue its current function as close to the original space as possible. It is aimed to transfer the İsmail Dede Tomb, one of the few Dede Tombs in this region where the Alevi - Bektashi people live, to future generations with its original function and structural elements, and to contribute to the literature on the conservation of cultural heritage.

Keywords: Conservation and Restoration, Alevism, Bektashism, Architecture of Tomb, İsmail Dede Tomb.

Öz

Isparta Alevi – Bektaşî Kültürüne ev sahipliği yapmış, Veli Kültü çerçevesinde inşa edilmiş birçok Dede Türbesine sahiptir. Gümüşgün, Aliköy, Ulugbey gibi Alevi-Bektaşî kültürüne sahip yerleşmelerden biri olan ve Isparta İl Merkezine bağlı Yakaören Köyünde yer alan İsmail Dede Türbesi de bu türbelerden biridir. Herhangi bir vakfiye ya da kitabesi bulunmadığından, yapının inşa edildiği tarih tam olarak bilinmemektedir. Şeyh İsmail Efendi'nin mezarının M. 1617 (H.1026), avluda dedenin yardımcısına ait mezar taşının ise M. 1891 (H. 1309) tarihli olduğu bilinse de yapının plan tipi, cephe mimarisi ve inşasında kullanılan malzeme ve strüktür tekniği yapının inşa tarihinin bu tarihlerle örtüşmediğini göstermektedir. 1960'lı yıllarda onarıma uğradığı ya da büyük oranda yeniden inşa edildiği düşünülen türbenin özgünlüğünün korunarak restorasyonunun sağlanması gerekmektedir. Ancak gerek hatalı onarımlardan kaynaklanan bozulmalar gerek ise olumsuz iklim koşullarının yapıya direkt temas etmesi (üst örtünün ve bahçedeki drenaj sistemlerinin yetersiz olması) sonucu oluşan bozulmalar neticesinde beden duvarlarında derin çatlaklar oluşmuştur. Özellikle, yapının kuzey cephesinde yer alan taşların hareket etmesi her an yapının kuzey yönüne doğru yıkılma tehlikesine sahip olduğunu göstermekte olup, acilen kapsamlı onarıma ihtiyaç duymaktadır.

Isparta Valiliği kapsamında başlatılan türbe restorasyonları çalışmaları, İl Kültür ve Turizm Müdürlüğü tarafından yürütülmektedir. İl Kültür ve Turizm Müdürlüğü ilgili kurum ve kuruluşlarla görüşerek kamu yararına en rahat ve kolay olacak şekilde projelerin hazırlanması işlerini restorasyon uzmanı mimarlara vermektedir. İsmail Dede Türbesi'nin rölöve, restitüsyon ve restorasyon projeleri de İl Kültür Müdürlüğü ile anlaşma yapan yazarlar tarafından çizilmiştir. Yapının mekânsal ve yapısal sorunlarına değinilmiş ve sonrasında da bu sorunların giderilmesi ve yapının özgün mekâna en yakın haliyle mevcut işlevini sürdürebilmesine yönelik müdahale kararları aktarılmıştır. Alevi – Bektaşî halkının yaşadığı bu bölgede az sayıdaki Dede Türbelerinden biri olan İsmail Dede Türbesi'nin özgün işlevi ve yapısal öğeleriyle gelecek nesillere aktarılması ve kültürel mirasın korunması ile ilgili literatüre katkı sağlamak amaçlanmıştır.

Anahtar Kelimeler: Koruma ve Restorasyon, Alevilik, Bektaşilik, Türbe Mimarisi, İsmail Dede Türbesi.

ZUSAMMENFASSUNG

Isparta ist einer der zahlreichen Orte in der Türkei, an denen die alevitisch-bektaschitische Kultur beheimatet ist. In Isparta gibt es zahlreiche Grabmale von *Dede*, die im Rahmen des Veli-Kultes errichtet wurden. Eines davon ist das Ismail-Dede-Grabmal im Dorf Yakaören, das an die Stadt Isparta angebunden ist und neben Orten wie Gümüşgün, Aliköy und Uluğbey in der Provinz zu den alevitisch-bektaschitisch geprägten Siedlungen gehört. Da es weder ein Fundament noch eine Inschrift gibt, ist das genaue Datum der Errichtung des Grabmals nicht bekannt. Zwar sind das Grab von Scheich İsmail Efendi auf das Jahr 1617 n. Chr. (H. 1026) und der Grabstein des Gehilfen des *Dede* im Hof auf das Jahr 1891 n. Chr. (H. 1309) datiert, aber der Grundriss des Baus, die Fassadenarchitektur und die beim Bau verwendeten Materialien und Bautechniken legen nahe, dass das Baudatum des Grabmals nicht mit diesen Daten übereinstimmt. Das Grabmal, von dem man annimmt, dass es in den 1960er Jahren repariert oder weitgehend rekonstruiert wurde, sollte unter Wahrung seiner originalen Merkmale restauriert werden. Infolge des Verfalls, der sowohl durch fehlerhafte Reparaturen als auch durch den direkten Kontakt des Bauwerks mit ungünstigen klimatischen Bedingungen (unzureichende Abdeckung und Entwässerungssysteme im Garten) verursacht wurde, haben sich jedoch tiefe Risse an den Hauptwänden gebildet. Insbesondere die Bewegungen der Steine an der Nordfassade des Gebäudes deuten darauf hin, dass das Gebäude jederzeit nach Norden hin einzustürzen droht und dringend einer umfassenden Instandsetzung bedarf.

Das Gouverneursamt von Isparta hat Restaurierungsarbeiten an dem Grabmal in die Wege geleitet, die von der Provinzdirektion für Kultur und Tourismus durchgeführt werden. Die Provinzdirektion für Kultur und Tourismus beauftragt in Absprache mit den zuständigen Institutionen und Organisationen Restaurierungsexperten und Architekten mit der Ausarbeitung der Projekte, um diese für die Allgemeinheit so günstig und einfach wie möglich zu gestalten. Die Projekte für die Vermessung, Instandsetzung und Restaurierung des İsmail-Dede-Grabmals wurden von den Autoren dieses Artikels in Absprache mit der Provinzdirektion für Kultur erstellt. Nach Feststellung der räumlichen und strukturellen Probleme des Gebäudes wurden Interventionsentscheidungen getroffen, um diese Probleme zu beseitigen und sicherzustellen, dass das Gebäude seine ursprüngliche räumliche Struktur so weit wie möglich wiedererlangt und seine derzeitige Funktion weiter erfüllen kann. Unser Ziel ist es, einen Beitrag zur Literatur über die Erhaltung des kulturellen Erbes zu leisten und das Ismail-Dede-Grabmal als eines der wenigen Dede-Grabmäler in der Region mit seiner ursprünglichen Funktion und seinen ursprünglichen Strukturelementen an künftige Generationen weiterzugeben.

Schlüsselwörter: Schutz und Restauration, Alevitentum, Bektaschitentum, Grabmalarchitektur, Ismail-Dede-Grabmal.

Introduction

In Anatolia, there are numerous tombs built in various architectural styles from different historical periods. There are also many tombs in the districts and villages of Isparta Province. The İsmail Dede Tomb, located in Isparta Province, is one of the historical tombs built in this region. What makes İsmail Dede Tomb different is that it belongs to the Alevi-Bektashi culture and there is a tomb belonging to a person named İsmail Dede, who is a member of this culture. It is written in the History of Isparta book by Süleyman Sami Böcüzade, which is one of the oldest sources about Isparta, that İsmail Dede was a member of the Bektashi culture. Although Yasin Erdenk stated that the tomb of Şeyh İsmail Efendi inside the tomb is dated M. 1617 (H.1026) (Erdenk, 2001), the clearest dating is the one in the garden of the tomb, which is thought to belong to İsmail Dede’s assistant, M. 1891 (H. It is built with the grave dated 1309). This is the oldest of the tombs in Yakaören, where the tomb is located, and it overlaps with the İsmail Dede Tomb mentioned by Böcüzade. In addition, the ritual signs inside the tomb show that it is an Alevi Tomb. The candle holders placed on the window sills and lit for votive offerings are from Hz. There are motifs related to the swords of Ali and Zülfikar and embroideries reflecting the Alevi-Bektashi tradition.

It is one of the few shrines of historical value among the Alevi tombs in the region. It is an important building for the local people who have Alevism belief and culture. The İsmail Dede Tomb is located in the village of Yakaören (formerly known as Lagus) in Isparta Province, on the southern slope of the Depbaşı Hill, at parcel number 2 of plot number 113. The structure was registered by the Izmir II Cultural and Natural Heritage Preservation Board on 18th August 1989, with decision number 867. The maintenance of the tomb has been undertaken by the people of the village, and its maintenance is carried out by the people under the leadership of Hasan YELMER, the grandfather of the tomb.

Efforts have been made by the Isparta Provincial Directorate of Culture and Tourism to restore the structure and contribute it to the village of Yakaören (formerly Lagus). A protocol was signed between the Isparta Provincial Directorate of Culture and Tourism and the authors for the ‘Survey-Restoration Project Implementation’ of the structure, with the funding allocated by the Isparta Provincial Special Administration.

Survey drawings and an analysis report were prepared for the documentation and analysis of the structure. During the survey phase, the building was documented with measurements, and conservation problems, deteriorations and faulty interventions were identified by photography. A laser measuring device was used in documentation. With the survey, additions (unqualified additions) that did not match the originality of the building and conservation problems that would cause new deteriorations in the future were also revealed and stated in the analysis sheets. In summary, it is planned to preserve the original architecture and extend the sustainability and lifespan of the building. Additionally, conservation recommendations have been developed to ensure that the structure maintains its same function through comprehensive repairs.

The survey of the İsmail Dede Tomb, prepared by the authors and their team, was approved by the Antalya Cultural Heritage Protection Regional Board with decision number 15823 dated 26th April 2023. The restitution and restoration projects were also approved by the Antalya Cultural Heritage Protection Regional Board with decision number 16401 dated 28th August 2023.

Yakaören Village (Lagus, İlavus) is one of the villages connected to the Isparta city center. It is located in the north-west of the city center and neighbors Burdur Province in the southwest. Yakaören Village is 8 km away from Isparta centre. Yakaören Village is in the north of Isparta Gölcük Nature Park. The name of the village is mentioned as Lagus in the records of 1928 (Internet Source-1). During the Ottoman era, the village residents settled around the Satmaz Stream. The history of the village dates back to ancient times. Yakaören Village took its name “Lagus” from Saint Elavusa, the Ayanbaşı of the Elavusa Priest Greek Village, which was founded by the ancient Greeks in the 1840s (Internet Source-2). When the history of Lagus Village (Yakaören) is examined, it is understood that people of different ethnic backgrounds lived together. Süleyman Sami Böcüzade noted that Turks and Greeks lived together in the village, as well as in the villages of Sav, Yakaören, Minasun, and İslamköy, along with the towns of Atabey (Agros), Eğirdir, and Uluborlu (Böcüzade, 2012).

2. Tombs of Isparta

When the tomb structures in Isparta province and districts were examined, it was not possible to identify the presence of a common typology for tombs. However, the structure does exhibit partial similarities in terms of its plan and facade formation with the Sinan Dede Tomb located in Gümüşgün village in the Gönen district. For

the typological research of Yakaören İsmail Dede Tomb, which is the subject of the study, other tombs in the region were examined.

In their article titled “Tombs in the Center of Isparta Province,” Filiz Nurhan ÖLMEZ and Şirin GÖKMEN examined 39 historical tombs in Isparta Province. The study aimed to determine the exact locations of these tombs, information about the individuals buried in these tombs, the legends and stories associated with the tombs, the purposes for which the tombs are visited, and the traditional practices carried out by visitors to the tombs. The research was conducted based on information obtained from tomb keepers. For this purpose, the study included the examination of the following tombs: Aldan Dede (Alaeddin Efendi), Andık Dede and Delikli Taş (Andık Deresi), Arap Beşir Dede (Hacı Beşir), Ayırt Dede, Beşkazalı Osman Zühtü Efendi, Gök Veli Sultan – Şeyh Recep (Ayak Dedesi), Hacı Sultani/ Abdulkadir Geylani, Halife Sultan, Hızır Abdal Sultan (Hızır Dede), Hüseyin Baş Dede, Hu Dede, İhlamur Dede, İncirli Dede, Kabakçı Dede, Kerim Dede, Kesikbaş Dede (Şehit Fethi Bey), Muharrem Dede, Pir Efendi Sultan, Sıtma Dede (Hu Dede), Şehit Osman Dede (Süt Dedesi), Şeremet Dede, Tez Murat Dede, Tiryaki Dede, Yakup Dede, Yavrucuzade (Kılıcı) Hacı Hüseyin Efendi, Bostan Çelebi Türbesi, Pamuk Dede Türbesi, Hacı Elfi Türbesi, Sarı Kadı Türbesi, Karataş Dede Türbesi, Niyazi ve Kerim Babalar, Tavganalı Şeyh Hacı Mehmet Nuri Efendi, Ateş Zade Şeyh Hacı Mehmet Efendi, Leblebici Baba Türbesi, Kasap Cömert Dede Türbesi, Miski Dede, and Kan Dedesi tombs. It was determined that 23 of these tombs are open to visitors (Ölmez ve Gökmen, 2005).

In his 2001 study, Yasin Erdenk mentioned several other tombs located in the center of Isparta in addition to these tombs. These include Ebubekir Türbesi in Hisar Mahallesi, İncili Çavuş Türbesi in Sav Kasabası, İsimsiz Dede (Karataş Dede) Türbesi in the southwest of Ulu Camii, Karaağaç Dede Türbesi, Kurt Dede Türbesi on the road to Yazısöğüt (Diyadin) village in Isparta, Sağ Aşık Dede Türbesi on the Antalya road, Sinop Dede Türbesi in Alvacı Deresi in Sav Kasabası, and Şems-Ü Kamer Türbesi, Uyku Dede Türbesi, and Yedişehitler Türbesi in Bey Mahallesi. Additionally, it has been determined that there are 62 tombs in the districts of Eğirdir, Aksu, Atabey, Yalvaç, Senirkent, Sütçüler, Şarkikarağaç, Uluborlu, and Keçiborlu, apart from the city center (Erdenk, 2001). Other significant tombs located in these districts include Eğirdir Baba Sultan Türbesi, Eğirdir Şeyhülislam Elberdai Türbesi, Eğirdir Şeyh Muslihiddin Türbesi, Gönen Yunus Emre Türbesi, Gönen Sinan Dede Türbesi, Atabey Mübarizeddin Ertokuş Türbesi, Atabey Ertokuş Kümbeti, Senirkent Veli

Baba Türbesi, Uluborlu Ahi Şemseddin Türbesi, and Yalvaç Şeyh Mehmet Türbesi (Anonymous, 2009). The architectural styles of these tombs vary significantly. Tombs with sophisticated architecture are mainly polyhedral tombs dating back to the Seljuk or Beylik periods. Within the rectangular or square tombs, there are also tombs reflecting the architectural characteristics of their respective periods. For instance, Şeyh Muslihiddin Türbesi, located on Yeşil Ada in Eğirdir, is a tomb of historical significance despite various deteriorations. However, among the polyhedral tombs, there are tombs built in recent times that do not possess sophisticated architectural features, such as the renovated Gönen Yunus Emre and Eğirdir Devran Dede Tombs using reinforced concrete construction techniques. The architectural styles of these tombs vary significantly. Tombs with sophisticated architecture are mainly polyhedral tombs dating back to the Seljuk or Beylik periods. Within the rectangular or square tombs, there are also tombs reflecting the architectural characteristics of their respective periods. For instance, Şeyh Muslihiddin Tomb, located on Yeşil Ada in Eğirdir, is a tomb of historical significance despite various deteriorations. However, among the polyhedral tombs, there are tombs built in recent times that do not possess sophisticated architectural features, such as the renovated Gönen Yunus Emre and Eğirdir Devran Dede Tombs using reinforced concrete construction techniques (Figure 1, 2, 3, 4).



Figure 1. a) Aldan Dede Tomb, b) Piri Mehmet Halife Sultan Tomb c) Berdai Sultan Tomb

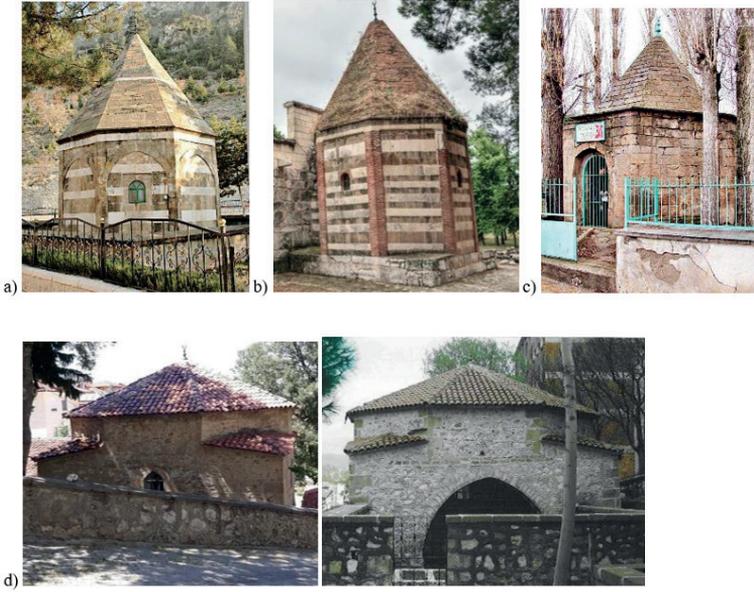


Figure 2. a) Baba Sultan Tomb, b) Şeyh Veli Efendi Tomb next to Atabey Madrasa, c) İncirli Çavuş Tomb, d) Seyyid Burhaneddin bin Muhammed Tomb (Doğan, 2008).



Figure 3. Eğirdir Şeyh Muslihiddin Tomb

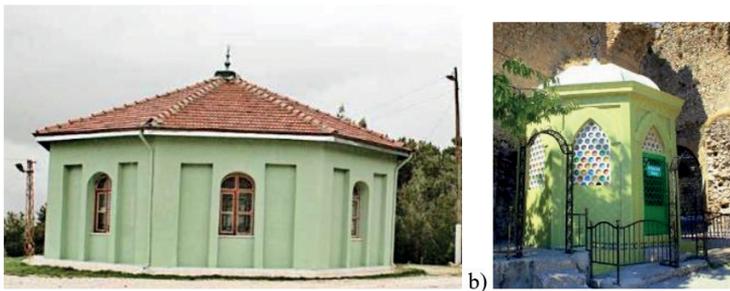


Figure 4. a) Gönen Yunus Emre Tomb, b) Devran Dede Tomb

In the Republican era, especially after the 1950s, there are tombs that have been rebuilt using dimension stone. Examples of these include the Kesikbaş Tomb in Isparta and the Yakaören İsmail Dede Tomb (Figure 5).

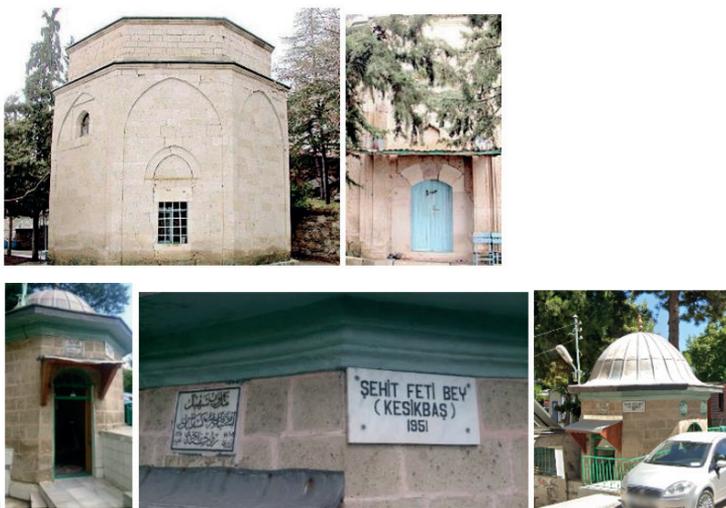


Figure 5. a) Yakaören İsmail Dede Tomb, b) Isparta Kesikbaş Tomb

2.1. Bektashi / Alevi Tombs in Isparta and Surroundings

In Isparta city center, districts, and villages, there are also tombs related to Alevi/ Bektashi culture. Alevi tombs are found in places where Alevi communities reside, such as Gönen, Güneykent, Gümüşgün Village, Yakaören Village, Aliköy, and Senirkent Uluğbey Village (Figure 6).



Figure 6. Locations of Isparta Alevi Tombs

- Sinan Dede Tomb, Tapduk and Yunus Emre Tomb in Gönen-Gümüşgün Village, and a tomb thought to belong to Yunus Emre in Güneykent Town,
- Veli Baba Sultan Tomb in Uluğbey (İlegüp) Village of Senirkent District,
- Aslan Baba Tomb (Aşağı Tekke), Elyaz Tekke Tomb, İsmail Dede Tomb (Yukarı Tekke), Ümmi Nine Tomb in Yakaören Village (Lavus Village),
- Sheikh Mehmet Dede and Hatip Dede Tombs in Aliköy are Alevi / Bektashi Tombs (Figure 7, 8, 9).



Figure 7. Gönen Gümüşgün Sinan Dede Tomb and Senirkent Uluğbey (İlegüp) Veli Baba Tomb



Figure 8. Isparta Yakaören Aslan Baba Tomb and Yakaören Ümmi Nine Tomb



Figure 9. Tomb of Şeyh Mehmet Dede (Hatip Dede) in Aliköy

In Isparta, it is a prevailing belief that many of the Alevi/Bektashi shrines and tombs in the province, its districts, and villages are associated with dervishes believed to have come from Horasan. These tombs serve various ritual purposes. For instance, some tombs house healing garments or sandals, while others may contain swords. In these tombs, special religious events such as mevlits (religious gatherings), Ashura days, rice days, and commemorative days are held in honor of the individuals

interred there. Rituals, including the tradition of lighting candles, which are part of the religious belief, continue to be practiced in some tombs today (Erdenk, 2001). Examples of octagonal-plan tombs in Antalya, such as the Sinan Dede Tomb, were examined. These; Zincirkiran Mehmet Bey Tomb (1377), Nigar Hatun Tomb (15th Century), Elmalı, Abdal Musa Sultan Tomb (14th Century) (Figure 10, 11). None of these tombs have the aspect ratio, materials and construction techniques of Sinan Dede Tomb. The body walls made of rubble stone in the Sinan Dede Tomb have a larger mass. This suggests that the building was built as a dervish lodge, as written in the registration file.



Figure 10. Zincirkiran Mehmet Bey Tomb (1377) and Nigar Hatun Tomb (15th Century)



Figure 11. Elmalı, Abdal Musa Sultan Tomb (14th Century)

The examples of octagonal-plan tombs in Burdur, similar to the Sinan Dede Tomb, have been examined. These include the Hıdırlık Kümbeti / Dörtayak Tomb (14-15th century) and the Veli Dede Tomb (14th century) (Figure 12, 13). Although these tombs have an octagonal plan like the tombs in Antalya, they differ from the Sinan Dede Tomb in terms of their facades and structures. The fact that the Hıdırlık Kümbeti / Dörtayak Tomb is built from dimension stone, and the Veli Dede Tomb has wooden beams and niches on its facades, distinguishes both structures.



Figure 12. Burdur Hıdırlık Kümbeti or Dörtayak Tomb (14-15th Century)



Figure 13. Burdur Veli Dede Tomb (14th Century)

3. İsmail Dede (Baba) Tomb

According to Süleyman Sami Böcüzade (2012), there are several tombs associated with Alevi/Bektashi culture in various parts of Isparta. In Yakaören Village (Lagus), there are tombs dedicated to Şeyh İsmail, Aslan Baba, and in Aliköy, there are tombs for Şeyh Mehmet Kadı and Şems’ü Kamer. In Senirkent, İlegüp Village, there is a tomb for Veli Baba. The İsmail Dede (Baba) Tomb is one of these tombs, located on the southern slope of Depbaşı Hill in Yakaören Village (Lagus), Isparta Province, at parcel 113, plot 12. The İsmail Dede Tomb was officially registered by the Izmir II Cultural and Natural Heritage Preservation Board with decision number 867 on August 18, 1989. It holds significant importance for the local community adhering to Alevi beliefs and culture. The maintenance of the tomb is undertaken by the villagers (Figure 14)



Figure 14. Location of Yakaören İsmail Dede Tomb (Source: Google Earth)

3.1. History of the Building

The exact construction date of the structure is unknown, as there is no foundation document or inscription to provide a specific date. Therefore, it is not possible to estimate an approximate date for its construction. However, based on information from archival sources, local knowledge, and the architectural style of the İsmail Dede Tomb, it is believed that the tomb was either built or renovated during the Republic era. Yasin Erdenk has mentioned that the structure was rebuilt in 1967 and is situated within almond and black locust trees (Erdenk, 2001). According to the Isparta Cultural Inventory, the structure underwent renovation in 1963 (Anonymous, 2009). Süleyman Sami Böcüzade (2012) mentioned the existence of Şeyh İsmail

Dede Tomb in Lagus Village (Yakaören) but did not provide any information about its historical date (Böcüzade, 2012). Yasin Erdenk stated that the tomb contains the tombstone of Şeyh İsmail Efendi, dated to 1617 AD (1026 AH) (Erdenk, 2001). However, this information was not verified during the survey work. In the garden, there is a grave that is said to belong to the assistant of the dede, but it does not align with the historical period in which Yasin Erdenk mentioned İsmail Dede. The grave is marked with a stone headgear and a gravestone inscribed with the date 1891 AD (1309 AH) (Figure 15).



Figure 15. Tombstone and grave turban belonging to the person thought to be the assistant of the İsmail Dede

Inside the tomb, there is a cenotaph placed over the grave of İsmail Dede. On top of the cenotaph, there are prayer rugs, manuscripts, and textiles brought by the people as offerings. In front of the windows, there are candle holders for lighting votive candles, motifs related to the sword of Hazrat Ali, Zulfiqar, and embroideries reflecting the Alevi-Bektashi tradition. The tomb is located on a northern hill overlooking the village and the plain. The tomb, along with the cemetery, has a spacious garden. At the upper level of the garden, there is a gathering place associated with Alevi culture.

3.2. Architecture of the Building

The İsmail Dede Türbe is located in the Yakaören Village of the central district in Isparta province, Turkey. It is situated on parcel 12 of lot 113 in map 12 and is registered as state property. The structure has an octagonal floor plan and is currently covered with a lead dome. It is built upon an octagonal stone platform that conforms to the plan typology. The single-story building is accessed through a pointed arch and convex-molded crown door located on the west facade (Figure 16).



Figure 16. The Entrance Facade and Interior of the Tomb

The upper-level blind pointed arch and convex profiles that make up the crown door are made of köfke stone, while the lower-level flat-arch system that forms the doorway is constructed from marble. There are two entrance doors. The exterior door frame is not original, being a single-wing wooden frame, while the inner door is original and made of wood. The entrance facade and all other facades are constructed as flush-jointed, smoothly cut ashlar stone walls. There are window openings at

different levels on the northeast, northwest, southeast, south, and southwest facades of the structure. On the northwest, northeast, and south facades, there are pointed arch windows at the upper level, while on the northeast, northwest, southeast, and southwest facades, the window openings at the lower level are rectangular in shape with smooth-dimension stone lintels. The body walls of the structure are approximately 100 cm in width, and this measurement approaches around 120 cm at the wall junctions where the cornerstones are placed. Inside the space, to the south, along the southeast-northwest axis, there is a sarcophagus belonging to Ismail Dede. In addition, there is a painted application on the dome's interior ceiling (Figure 17). Due to its octagonal plan scheme, there is no inscription on the structure, which resembles the plan typology of Seljuk tombs. When examining the nearby tomb structures, it is not possible to identify a common typology for a tomb. However, in terms of its plan and facade design, the structure shares similarities with the Sinan Dede Tomb located in Gümüşgün Village in Gönen district.



Figure 17. Ceiling covering in interior

The tomb is located within the same parcel as the cemetery. Positioned near the center of the plot, to the north, there is a building with a function related to Alevi culture. Additionally, to the south of the tomb, there is one grave belonging to İsmail Dede’s assistant (Figure 18).

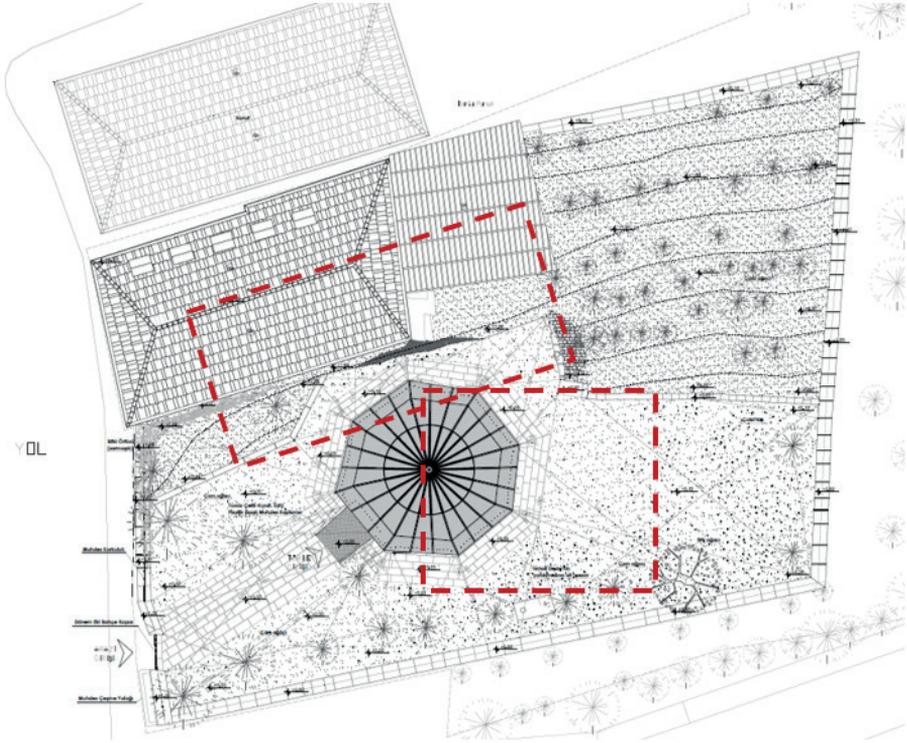


Figure 18. Site Plan

The tomb is situated on a level ground without any noticeable slope. Entry to the single-story İsmail Dede tomb is provided through the crown door on the west facade, leading to the tomb space, which consists of a single volume. When entering the tomb space, there is a sarcophagus extending along the southeast-northwest axis to the south. Inside the interior, there is no mihrab detail on any wall, while niches are present above the window openings at the lower level of the northeast, northwest,

southeast, and southwest body walls. To the northwest of the sarcophagus, there is a lid on the floor, beneath which, there is a vertical earthen pit in which a baked clay künkün related to Alevi culture's ritual is placed (Figure 19, 20, 21).



Figure 19. Interior

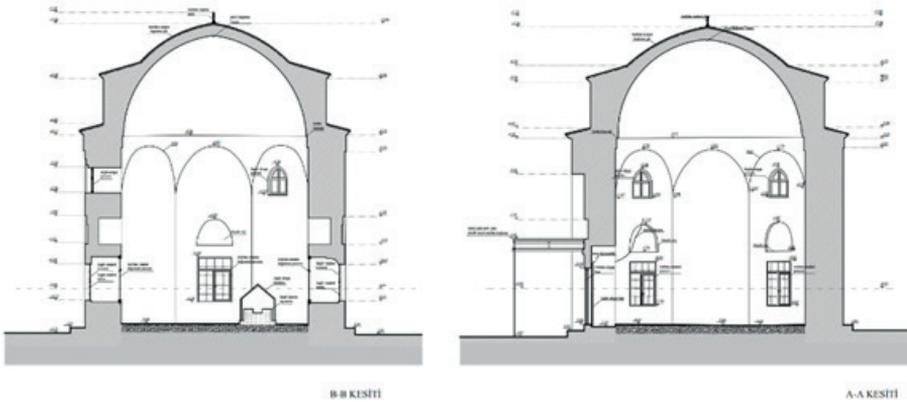


Figure 20. Sections of the interior space



Figure 21. An earthen pit under the lid next to the grave, in which a terracotta pipe is placed vertically

The tomb space has been studied in terms of its elevations, structural elements, legend with material types, construction techniques, and material deteriorations. The same analyses have been carried out for the facades.

Plan Layout

The structure consists of a single-volume tomb space. The space is original and measures 20.7 square meters (Figure 22). There is an original wooden-floored with wooden beams flooring in the space. All the walls on all facades are made of smoothly cut ashlar stone masonry with flush-jointed seams and feature original plaster applications. The structural walls of the building are 100 cm wide, with this measurement approaching around 120 cm at the wall junctions where the cornerstones are placed (Figure 22). There are niches above the window openings at the lower level of the northeastern, northwestern, southeastern, and southwestern body walls, and the structural walls feature original colored plaster applications. The upper covering of the structure consists of an ashlar stone masonry dome with smoothly dimension stones placed on an octagonal drum. It has an inwardly curved surface with an original plaster application. On the western facade of the space, there is a main entrance door, and there are two door frames labeled as K1 and K2 (Figure 22). While the opening of the door is original, the single-wing wooden-framed K1 door is modern, whereas the double-wing wooden-framed K2 door is original. It is believed that the original entrance door of the tomb is the K2 door,

and the K1 door is thought to have been added later to meet specific requirements. The window openings at the lower level of the northeast, northwest, southeast, and southwest facades of the space are rectangular in shape with straight stone lintels. These windows are original, and the metal frames are modern (Figure 19). In the sections of the lower level windows that face the exterior facade, there are original metal railings. On the northwest, northeast, and south facades, there are pointed arch windows at the upper level, and the window openings and frames are original. Surface and sills of the window openings have exhibited hairline cracks related to material deterioration.

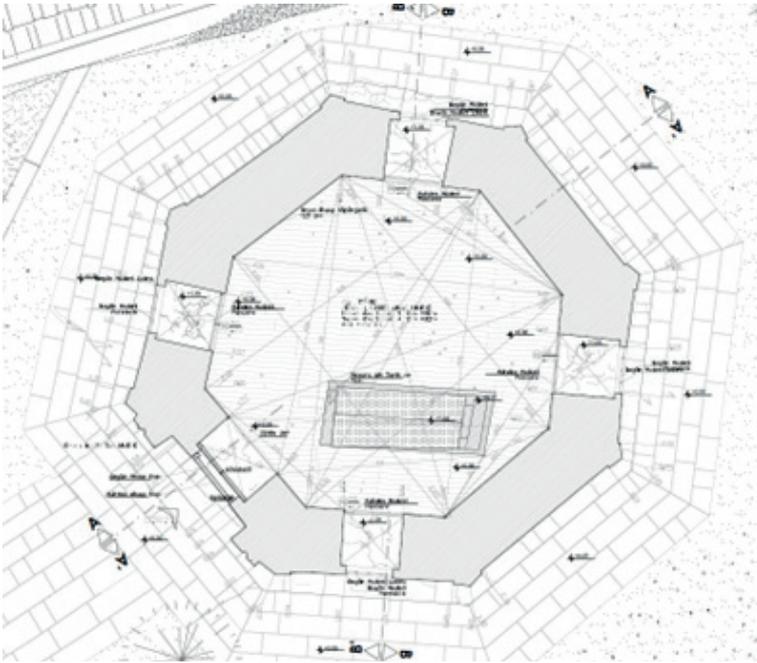


Figure 22. Tomb plan survey

Roof

The structure features an upper covering in the form of an ashlar stone masonry dome with smoothly dimension stones placed on an octagonal drum. The dome has its original lead covering application. When examining similar-scale tombs in the vicinity, it was observed that they have upper coverings shaped as octagonal conical domes or pyramidal hip roofs. However, for the İsmail Dede Tomb in question, information about the original dome covering could only be obtained through verbal sources. It is evident from the structural traces that the original roof covering of the structure was made of lead.

Facade Organization

The single-story structure, which has eight facades, is accessed through a pointed arch door with a convex molding on the western facade. On the western facade, there is a projecting canopy over the entrance axis and door. The upper part of the crown door is made of voussoirs with blind pointed arches and convex profiles, crafted from köfke stone, while the lower part that forms the door opening is made of marble with a flat arch system (Figure 23). The existing door frame visible from the facade is not original; it is a single-wing wooden frame. The entrance facade and all other facades are constructed with smoothly cut ashlar stone masonry walls with flush-jointed seams (Figure 23). Furthermore, all facades feature pointed arch relieving arches above the lower-level windows and blind arches running along the façade above the upper-level windows. The window openings at the lower level on the northeast, northwest, southeast, and southwest facades are rectangular in shape with straight stone lintels. Additionally, the exterior-facing sections of these windows have original metal railings. On the northwest, northeast, and south facades, there are pointed arch windows at the upper level, and the window openings and frames are original (Figure 23).

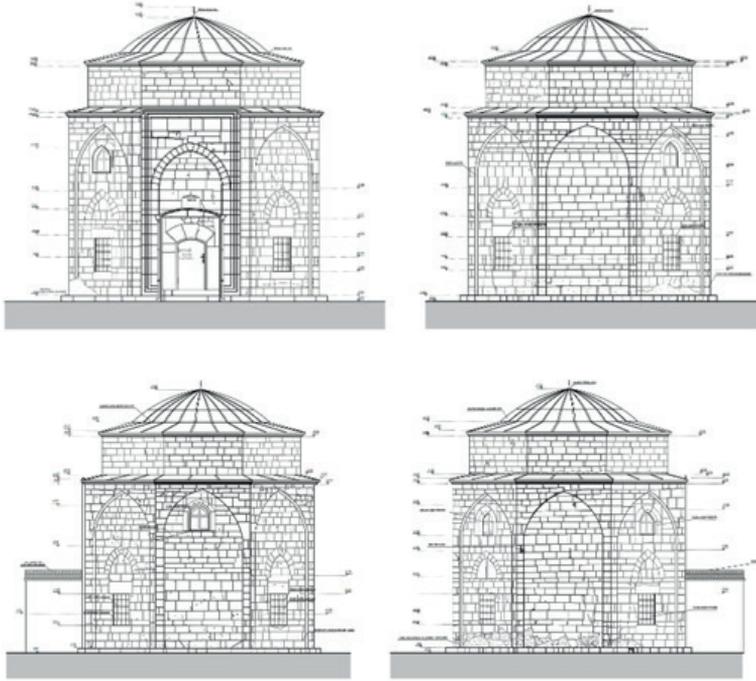


Figure 23. Survey of the western, eastern, southern and northern facades of the tomb

The building exhibits various issues on its façades and roofing structure. It is noted that cement-based filler material is applied on the roofing structure and body walls of all façades. In addition, hairline cracks are observed on the casemate walls of the northeast and southeast sides. Furthermore, a partial color change due to improper repairs is observed above the main gate on the western facade and in the stone elements at the north, northwest, and northeast parapet levels. The western facade features an added wooden porch above the entrance axis and gate. On the northeast, southeast, south, and southwest façades, as well as right above the parapet, partial soiling is evident on the stone elements due to geographical factors. Similarly, these façades exhibit material deterioration due to rising dampness at the body walls and parapet levels. Furthermore, there is partial mortar loss on the northeast, northwest, west, and south façades, while the stone elements and joints in the blind arches of the east and north façades suffer from surface loss. The added wooden porch above the entrance axis, the wooden entrance gate, and the metalwork on the

ground floor windows exhibit deterioration related to material substitution by users. Analytical drawings illustrating the facade deterioration can be found in Appendix 2.

4. Restitution Works

Although İsmail Dede Tomb has an important place in the memory of Yakaören Village, but no access to old visual data about the structure and written information about its construction, founder, etc., could be obtained from the archives. Therefore, the restitution decisions, typology studies, the traces identified on the building, and oral sources were taken into account for İsmail Dede Tomb.

Tombs found in Isparta Province and its vicinity have been examined. It is observed that these tombs exhibit quite diverse architectural styles. In Isparta, tombs with high-quality architecture are mainly polygonal in plan and date back to the Seljuk or Beylik periods. However, among these polygonal tombs, there are also examples with less sophisticated architecture that were constructed in more recent times, such as the renovated Gönen Yunus Emre and Eğirdir Devran Dede Tombs. Isparta tombs do not adhere to a specific typological style. These tombs are typically painted in green and are located on high hills, in cemeteries, or within mosque courtyards.

When examining octagonal-plan tombs in Antalya, none of them match the size, materials, and construction technique of the İsmail Dede Tomb. İsmail Dede Tomb stands out with its massive rubble stone masonry and large body walls compared to the examples found in Antalya. The substantial width of the body walls is believed to be associated with the intended use of the structure as a *dergah*, as mentioned in the registration files. In this comparison, examples like Zincirkıran Mehmet Bey Tomb (1377), Nigar Hatun Tomb (15th century), and Elmalı, Abdal Musa Sultan Tomb (14th century) in Antalya were considered.

When looking at octagonal examples in Burdur, it's evident that the *türbes* share the octagonal plan, but there are differences in terms of facades and structures compared to the İsmail Dede Tomb. For example, the Hıdırlık Tomb / Dörtayak Tomb, which has an octagonal plan, is constructed from dimension stone, while the Veli Dede Tomb is timber-framed and features niches on its facades, setting them apart in terms of architectural characteristics.

There is no specific typology of Veli Cult Tomb Architecture. However, İsmail Dede Tomb is different and unique in terms of dimension (kesme) stone material used and the gradual covering technique, among the Isparta Alevi tombs. It also distinguishes itself from similar structures in Isparta and the surrounding region. Both in terms of architectural style and typology, as well as artistic aspects, this türbe is distinct from others. This symbolic structure holds a public function, including worship and commemorative activities.

In both Yakaören Village where İsmail Dede Tomb is located and in the entire Isparta Province, there is no other tomb with a similar plan, facade, and structural architectural features to İsmail Dede Tomb. Alevi tombs located outside the provincial boundaries have also been examined. Abdal Musa Tomb in Elmalı, Antalya, is square in plan and does not resemble İsmail Dede Tomb in terms of either plan or facade architecture.

In addition to all these investigations, typological examinations, information obtained from architectural traces, and oral research have been conducted. The following sources are fundamental to the restitution research and project development:

A typological study comparing İsmail Dede Tomb with similar architectural styles and structures built in the vicinity and during the same period was conducted. The intention was to compare the building with other tombs constructed in the same architectural style. However, due to the lack of precise information regarding the exact construction date or era of the building, the comparison was limited to türbes with similar architectural styles found in Isparta and its districts. Despite efforts to investigate türbes with similar plan and facade typologies in the vicinity, no türbe matching this typology was found in Yakaören or other locations in Isparta. Therefore, tombs related to Alevi/Bektashi culture were presented, and a list of octagonal-plan tombs was also provided.

Information obtained from traces on the structure (interventions and restorations) has been presented. The compilation of this data allowed for the determination of the original state of the building before any repairs were made. Plans, sections, and views depicting this condition are available in the restitution project. Information from oral sources, specifically provided by the tomb's caretaker Hasan YELMER, has been included, outlining details related to the repairs carried out on the building.

4.1. Typology Comparison

As there is no other tomb with similar architectural features to İsmail Dede Tomb, it has been compared with Alevi-Bektashi tombs. Among these tombs, it was understood that only Sinan Dede Tomb shared similarity in terms of having an octagonal plan, but it did not resemble in terms of facade style and structural technique.

Therefore, a comparison was made with the octagonal-plan tombs in the immediate vicinity (Isparta and its districts). The tombs with this plan (octagonal type) are as follows: Eğirdir Baba / Dede Sultan Tomb, Sinan Dede Tomb, Şeyh Veli Efendi Tomb next to Atabey Medrese, and Isparta Kesikbaş Tomb (Table 1). These tombs all have octagonal plans and belong to different time periods. Therefore, the construction technique and facade character of each one are also different. Eğirdir Baba Sultan Tomb, dating from the 14th century, and Şeyh Veli Efendi Tomb next to Atabey Medrese, dating from the 13th century, have ashlar masonry applied with a corbelled technique. Both tombs have a dome as the top cover. In the case of the Atabey Tomb, this dome is constructed from brick (Table 1).

In the second half of the 20th century, the Isparta Yakaören İsmail Dede Tomb and the Isparta Kesikbaş Tomb underwent renovations and are well-constructed tombs made of smooth-dimension stone with lead-covered dome roofing systems (Figure 24). İsmail Dede Tomb, with architectural facade characteristics reminiscent of the Isparta of the 1950s, is built with kövke stone, which was used in public buildings such as the Government Mansion, Mimar Sinan Mosque, and the Grand Mosque. Although both tombs have lead-covered domes as their top covers, İsmail Dede Tomb features a two-tiered roof system with an octagonal cornice transition to the dome (Table 1).



Figure 24. The lead-covered domes of İsmail Dede and Kesikbaş Tombs

When comparing the entrances of the tombs, it is observed that only İsmail Dede Tomb and Sinan Dede Tomb have a portal and a marble-arched doorway (Figure 25). The flat archway, designed in white marble, is framed with smooth-cut kövke stone to create a portal (crown door) in both tombs. The tall pointed arch forms the crown door, enclosed within a rectangular frame with a fluted molding on the outermost layer. Both tombs have spaces for inscriptions but do not have inscriptions themselves. The high-pointed arch on the entrance facade is constructed from köfke stone, while the lower flat-arched doorway is made of marble (Table 1).



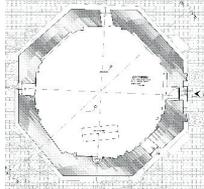
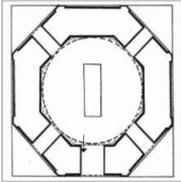
Figure 25. Entrance of İsmail Dede and Sinan Dede Tombs

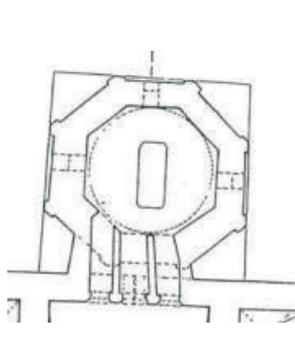
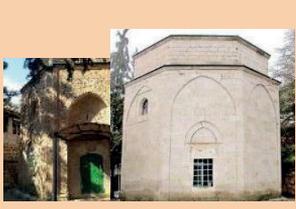
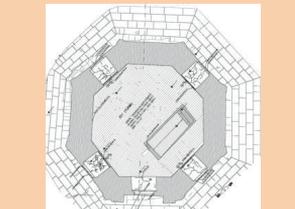
Among the compared tombs with octagonal plans, Eğirdir Baba Sultan and Isparta Yakaören İsmail Dede Tombs also feature pointed arches on the exterior walls. However, in the case of Sinan Dede Tomb, this arch system is only present on the entrance facade, highlighting the entrance (Table 1). Due to its octagonal plan, Sinan Dede Tomb is the only one that exhibits a different facade character among the compared tombs, which include Eğirdir Baba / Dede Sultan Tomb, Şeyh Veli Efendi Tomb, Isparta Yakaören İsmail Dede Tomb, and Isparta Kesikbaş Tomb. While the other tombs are entirely constructed with ashlar masonry, Sinan Dede Tomb is built with a mixed masonry technique, using rubble stone, hewn stone, and occasional ashlar masonry. In Sinan Dede Tomb, the foundation, the portal on the entrance facade, certain points in the interior, some window openings, and the facade corners are made of smooth-dimension stone, while the remaining body walls are constructed with rubble stone masonry. When comparing the facade character, materials, and construction techniques of the other tombs, it is presumed that Sinan Dede Tomb might have been built in a much older period. However, there is no definitive data available to confirm this hypothesis.

The Sinan Dede Tomb is the one with the largest interior space among these tombs. The greater interior size of the Sinan Dede Tomb and the presence of a mihrab inside it distinguish this tomb from the others. The tomb, which is also used as a mosque by the local community, stands out in terms of both its use and its plan typology (Table 1).

On the other hand, the Yakaören Tomb has a higher mass compared to the Eğirdir Baba / Dede Sultan, Şeyh Veli Efendi, and Isparta Kesikbaş Tombs, and it has been raised with a separate dome ring. The Yakaören Tomb, built in the late Ottoman and Republican periods and having an upper cover typology, differs from the other tombs in this regard. In terms of the upper cover, only Kesikbaş Tomb is similar to the dome structure; however, due to the much smaller volume and the lack of a dome ring in the Kesikbaş Tomb, it is evident that both tombs were constructed in very different styles (Table 1). The texture of the materials used, the yellowish color, and the simple masonry technique of the Yakaören Tomb also set it apart from all the other tombs constructed with dimension stone (Table 1).

Table 1. Tombs with an octagonal plan located in the nearby area

	NAME OF TOMB	YEAR	PHOTOGRAPH	PLAN
1	Sinan Dede Tomb	?		
2	Eğirdir Baba / Dede Sultan Tomb	1357-1358	 (Doğan, 2008, p.98)	 (Doğan, 2008, p.95)

3	Sheikh Veli Efendi Tomb next to Atabey Medrese	1224 M.	 <p>(Anonymous, 2009)</p>	
4	Isparta Yakaören İsmail Dede Tomb	1963 / 1967		
5	Isparta Kesikbaş Tomb	1951	 <p>(Anonymous, 2009)</p>	

4.2. Restitution Decisions Based on Traces Found in the Structure

When the survey of the building was conducted, it was observed that there was a newly added eave mass at the entrance. There were no significant changes in the floor plan and mass of the building, only a newly added entrance eave. When examining the façades of the İsmail Dede Tomb, known to have been rebuilt in the 1960s, it was determined that the smooth-dimension stone cladding covering the body walls is original. An additional newly added wooden door was found outside the original wooden entrance door. When the window frames in the building were examined, it

was observed that new metal windows were added to the window openings inside the original metal grated bars perceived from the façades. However, it is understood from the use of the window openings that there were no original windows in place before the newly added windows. Regarding the floor coverings in the building, the wooden cladding with knots on the ground is a recent floor covering and is newly added. It is estimated that the original floor covering was either soil or wooden. The plaster and paint in the interior are also newly added, and it is believed that the original plaster and paint on the body walls will be reached after scraping. It is thought that the original material of the roof is lead.

4.3. Restitution Decisions Based on Oral Sources

During the restitution research of the İsmail Dede Tomb, oral sources (the elderly population of the village) were consulted, and they indicated that the shrine had undergone repairs in the 1960s, resulting in its current state. They also specified the parts they had added and repaired themselves. According to their accounts, the newly added or repaired sections include the floor covering on the ground, window frames, and the additional entrance elements. No more comprehensive data was obtained from oral sources.

4.4. Restitution Reliability Analysis

In the reliability analysis method used in the source research for the restitution data, a legend has been established for six different types of sources. These are 1st-degree reliable sources (traces from the building), 2nd-degree reliable sources (archive documents), 3rd-degree reliable sources (intra-building comparison), 4th-degree reliable sources (scientific written sources), 5th-degree reliable sources (comparison with contemporary structures), and 6th-degree reliable sources (oral data).

In the restitution project, 1st, 5th, and 6th-degree reliable sources were utilized. The walls and floors were shaped according to 1st-degree sources, the roof structure based on 5th-degree sources, and window and door frames as well as the cenotaph were shaped according to 6th-degree sources (Figure 26).

During the preparation of the restoration project, in addition to accepting the requirements of contemporary restoration theory, repair interventions were proposed in line with a “romantic perspective” to align with the new function. With this approach, the architecture of the building will be restored, preserving its most original form.

5.1. Structural Interventions

In the scope of the restoration project and intervention analysis, it was deemed appropriate for the structure to undergo necessary simple repairs, maintenance, and be used in its current state. Routine maintenance and repairs, such as scraping the changes in wall paint, removing the wooden cladding on the floor, and reproducing the traditional wooden joisted floor as shown in the restoration project, as well as seasonal maintenance of the roof, were considered appropriate for the structure to continue its function. A restitution project specific to a single period was prepared for the building. In the context of the restoration project, the decisions given in the restitution project were generally taken into account, and the project was prepared accordingly. In this regard, due to the close relationship of the restitution with the current state, the principle of purging the structure from its later additions and preserving it through necessary repairs in line with its needs has been adopted in the overall restoration of the building.

Plans

In the restitution project, the “entrance eave” was deemed as lacking in significance and was removed. In the restoration intervention, the removal of the entrance eave was also carried out. According to the preservation status analysis, no additional structural elements were suggested in the restitution project to replace the entrance eave. The decision to remove this structure was made based on the structural traces in the spatial configuration of the tomb and similar typological references. After the removal of the existing added entrance eave, it would be beneficial to repair the corroded parts of the body walls due to the eave with stones that match the original stone’s color and texture, fill the voided joints with appropriate mortar, and clean the surface dirt using a water spraying method. However, unlike in the restitution, an

additional feature, in the form of a fountain, located at the garden entrance to the west of this structure was considered valuable and was recommended for restoration and conservation (Figure 27). Therefore, in the restoration project, it was foreseen that the existing fountain's marbles would be repaired to match the current texture, color, and structure of the fountain, and the joints would be filled with appropriate mortar to continue its use. In the site plan shown in the restoration project, seating and lighting elements, garbage containers, and pedestrian paths were placed in the relevant locations. At the same time, dining and drinking platforms were designed and recommended to serve the meal activities among the worship rituals on the sloping wooded terrain to the east of the shrine. Furthermore, it was decided to fill the cracks in the known grave and stone of Ismail Dede's assistant located to the south of the shrine using appropriate mortar, along with the removal of plants and the filling of resulting gaps with suitable mortar. Cleaning of the stone surfaces was recommended using a water spraying method (Figure 27).

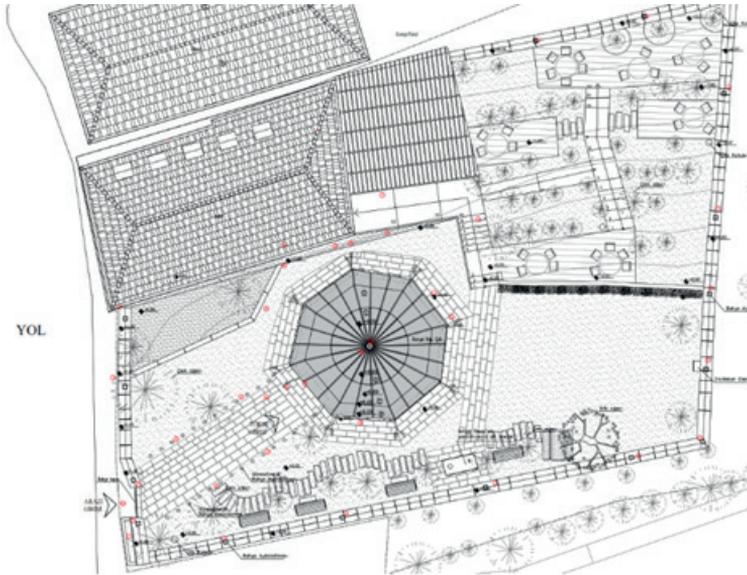


Figure 27. The site plan of the Ismail Dede Tomb restoration project

It has been decided to remove the electrical wiring that was pulled into the tomb from the garden, causing damage to the upper-level window frames, and to install a new electrical system (sockets, switches, etc.) without causing any harm to the traditional wooden flooring. Additionally, it is recommended to place energy-efficient lighting fixtures powered by solar energy in the relevant locations shown on the site plan of the restoration project (Figure 28).

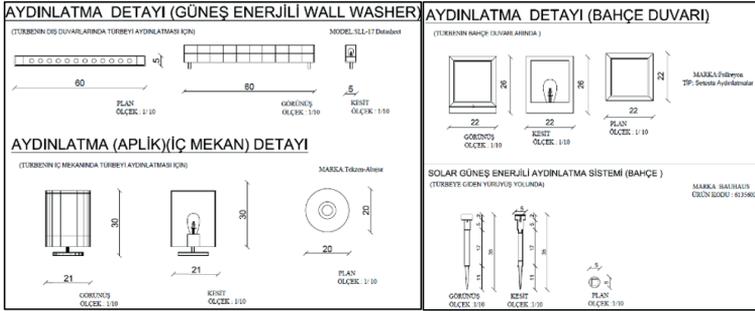


Figure 28. Ismail Dede Tomb restoration project site plan lighting elements

In addition to the interventions in the garden, it was decided, in line with the restitution project’s conclusion that the shrine’s originality is based on the ground, to repair the material losses in the cobblestone pavement with stones that match the existing stone’s color, texture, and structure, and to fill the cracks with appropriate mortar. Furthermore, it was decided to remove the plants and fill the resulting gaps with suitable mortar.

Additionally, due to drainage issues causing sliding in the retaining wall located in the north of the garden, it is recommended to dismantle and reconstruct the wall, and if necessary, implement a steel mesh during reconstruction to address this problem. Similarly, due to drainage problems, it is suggested to change the location of the rain gutters, allowing the drained water to be discharged through drainage. Before laying the drainage, each stone on the ground is to be numbered for identification, and after this process, drainage will be installed, and the numbered stones will be put back in place.

Moreover, the existing non-original cobblestone threshold stones at the entrance to the soup kitchen will be removed, and a staircase and floor covering that harmonizes with the building and landscape will be implemented. The drainage will descend approximately 3 meters from the amphitheater. If different findings are encountered at the excavation level, this excavation amount may change. The drainage route details are provided in detail on both the site plan and the ground floor plan. When creating these plans, the slope of the topography where the building is located and the determination of the points closest to the underground wastewater system were crucial in making this decision.

In line with the decisions made in the restitution project, it was concluded that the structure's roof construction is original, and its upper covering is made of original lead material. Based on this belief, it is recommended to renew the existing lead-based material, which is considered original, in a manner faithful to the original through maintenance and repairs.

Additionally, the presence of a "alem" is known in the original use of the structure, but no visual data about the original state of this structural element could be found. Therefore, it was decided to continue using the existing "alem."

In addition to all these interventions, it was decided to repair and repaint the existing garden gate. Furthermore, following the deterioration analysis, it was recommended to remove the plants in the areas where decisions were made in the restoration project and where the relevant locations are shown in the project. The voids left after removing the plants are to be filled with suitable mortar material that matches the original stone wall's color and structure. 3D models have been prepared in accordance with this recommendation (Figure 29, 30).



Figure 29. Ismail Dede Tomb Site Plan Restitution



Figure 30. Ismail Dede Tomb restitution 3D model

It is recommended to perform repairs on the walls in the specified sections of the tomb space. The reproduction of the traditional wooden joisted flooring, as shown in the restoration project, is considered appropriate for the wooden cladding flooring on the ground. The decision was made to repair the hairline cracks that have formed in the floors of the window openings at +0.00 elevation, as defined in the projects, by injecting suitable mortar into the material. Additionally, it is recommended to repair the existing original wooden interior entrance door to match the material, texture, and color. With the removal of the added eave, it is suggested to replace the current wooden entrance door, which protects the wooden door from adverse weather conditions, with a glass door. The proposed door is intended to be frameless and made of glass material to minimize intervention in the façade (Figure 31).

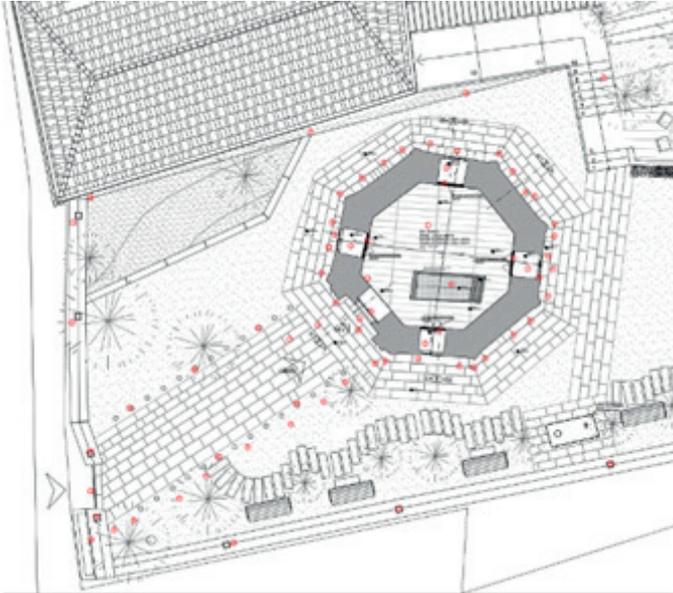


Figure 31. Ismail Dede Tomb Restoration Project Ground Floor Plan

Within the context of the restitution project, it was determined that the lower-level window openings in the building had no frames, with only railings in these openings. However, the restoration project took into consideration the current usage. Therefore, to prevent the interior space from being affected by adverse weather conditions, a proposal was made to introduce traditional double-winged wooden windows that are in line with the typology after examining the windows

in the surrounding traditional context. Furthermore, as seen in the ceiling plan at +0.00 elevation, it was decided to repair the wear on the upper surface of the original wooden window and the cavity in a manner that matches the texture, color, and structure of the original material.

Additionally, it was decided to remove the electrical wiring that was pulled into the shrine from the garden, causing damage to the upper-level window frames, and to install a new electrical system (sockets, switches, etc.) without causing any harm to the traditional wooden flooring. Subsequently, considering the structure, texture, and color of the original material, it is recommended to reproduce the original wooden upper-level windows in line with their original state, which have deteriorated due to electrical wiring and natural causes (Figure 32).

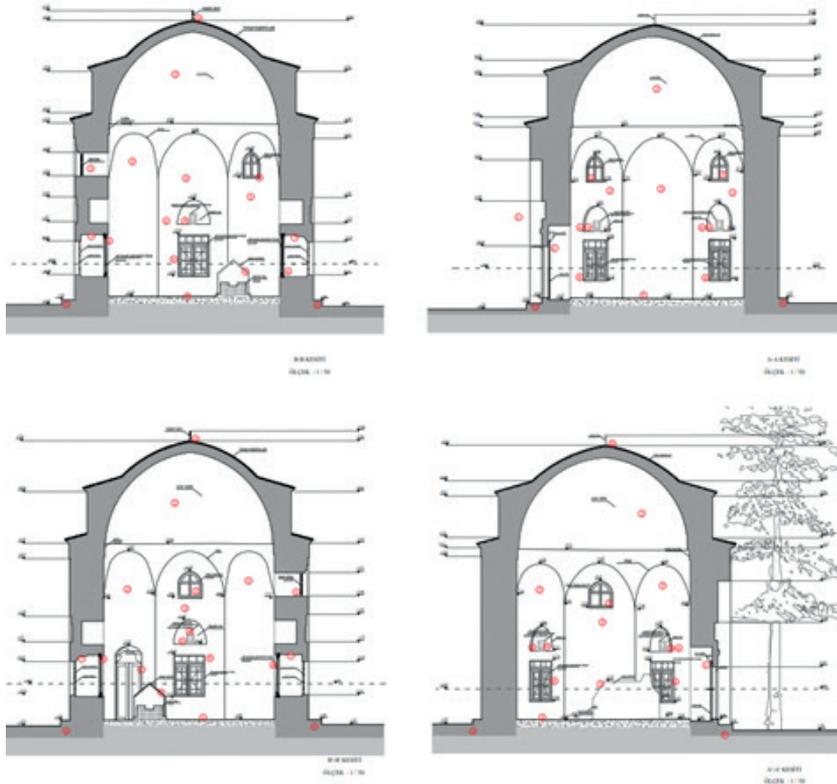


Figure 32. Sections of Ismail Dede Tomb Restoration Project

It has been decided to scrape the plaster on the interior body walls and dome surface. In addition, to address the moisture issue stemming from the ground, it was decided to divert water from the roof and ground away from the structure through drainage. Before installing the drainage, each stone on the ground will be numbered for identification, and after this process, the drainage will be implemented, with the numbered stones being placed back.

As mentioned in the site plan, to make the original amphitheater usable, it is recommended to inject suitable mortar into the cracks found in the original cobblestone pavement, repair material losses in the amphitheater in a way that matches the original material's color, structure, and texture, remove the plants in the amphitheater, and fill the resulting gaps with suitable mortar.

It is recommended to renew the existing lead-based material, which is considered original, through maintenance and repairs. Additionally, it is known that there is a "alem" in the original use of the structure; however, since no visual data on the original state of this structural element could be found, it was decided to continue using the existing "alem." Analysis of the original mortar and material has not been conducted. Therefore, it is necessary to perform laboratory analyses on the original mortar and material during the restoration application and inject it with a suitable material based on the results of these analyses.

Facades

The northeastern facade of the structure, which has eight facades, is mostly original, but there have been alterations and deterioration corresponding to user-induced material changes in the projecting canopy over the entrance facade, the non-original wooden entrance door, and the metal frames in the lower-level windows on all the facades. These mentioned architectural elements were added later to the structure and have been removed in the restitution project.

The application of cement-based fill material can be observed on the roof eaves and the body walls of the structure on all facades. Therefore, in the restoration project, it is envisaged that the cement-based material in the relevant areas shown will be rasped or removed, followed by the application of lime-based material for suitable filling or plaster. Additionally, there are capillary cracks on the northeastern and southeastern arch walls. Based on this consideration, it was decided to repair

the cracks by injecting appropriate mortar into the structure and, if necessary, to remove the stone material and reposition it to achieve the surface level. Additionally, partial joint loss is observed on the northeast, northwest, west, and south facades, while there is surface loss in stone material and joints in the blind arches on the east and north facades. Therefore, it is recommended to repair the walls of the building according to the appearance of the restoration state. During this process, attention should be paid to the material, color, structure, and texture of the original stone walls, and the joint voids in the walls should be filled by injecting suitable mortar. Furthermore, due to material deterioration caused by moisture, it is recommended to strengthen the north walls, ensuring better integrity. For this purpose, the stones that make up the walls should be removed and numbered, galvanized steel meshes should be installed, and they should be covered with lime mortar (Pozolanic lime-based, cementless, high-strength repair mortar, compressive strength > 15MPa) according to the static report. After this application, the stones that were removed should be reassembled based on the numbering and the restitution project. This practice is also anticipated to be a remedial measure for enhancing the overall structural integrity of the building and improving its performance under potential external forces. Strengthening the load-bearing walls with steel mesh reinforcement is expected to not only increase the general structural capacity of the building but also improve its resistance to out-of-plane forces, as well as enhance load sharing. Partial color change on the stone materials due to flawed repairs above the crown door on the west facade, as well as partial soiling on the stone materials at the ampatman level on the northeast, southeast, south, and southwest facades, as well as on the body walls immediately above, have been observed. Therefore, it is recommended to perform repairs on the original stone materials, considering their color, structure, material, and texture, and to clean the discoloration and soiling on the voussoirs using the water spraying method. Similar issues related to material deterioration due to groundwater are present in the body walls at the ampatman level on these facades. Hence, it is recommended to resolve the moisture issue originating from the ground by conducting drainage to divert water away from the building both from the roof and the ground. This process involves numbering the stones before their removal for drainage placement, and subsequently returning the numbered stones into their original positions after the completion of the process.

In the context of the restitution project, it was noted that the lower-level window openings in the structure are frameless, with only railings. However, taking

into account the current usage within the restoration project, the examination of traditional windows in the surrounding area suggested the addition of traditional double-wing wooden windows that are in line with the typology to these window openings. Furthermore, for the upper-level original wooden windows and openings, a decision was made to repair the wear and tear on the upper surface of the wooden cladding in line with the texture, color, and structure of the original material. In consideration of the structure, texture, and color of the original material, it was recommended to reproduce the original state of the original upper-level windows that have been subjected to damage due to electrical installations and natural factors.

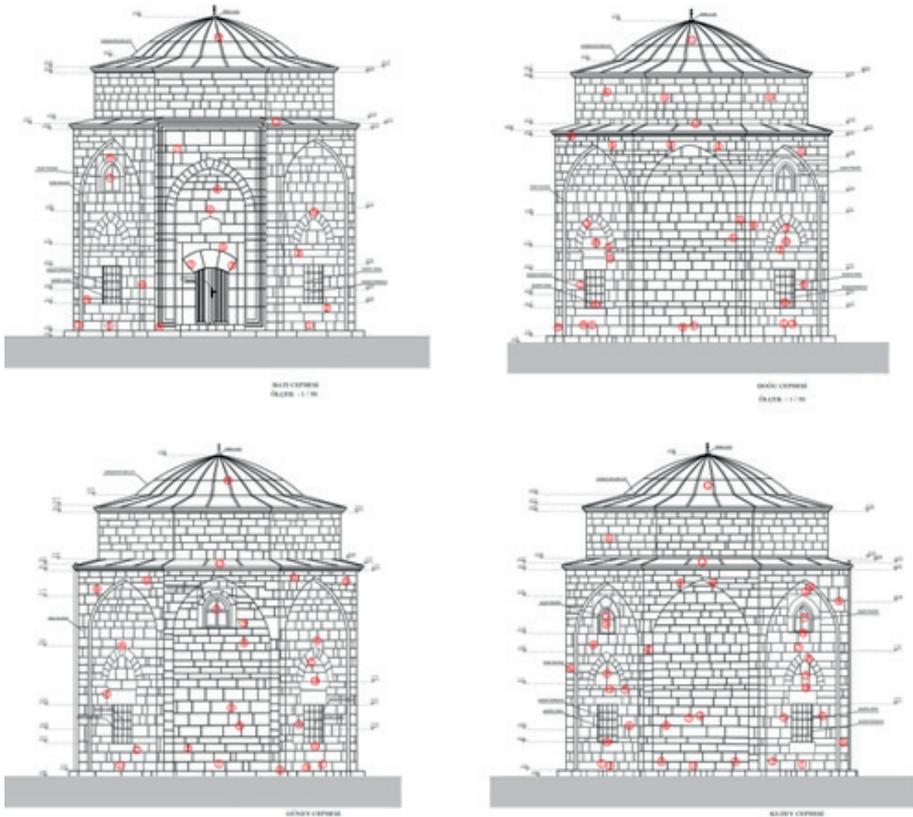


Figure 33. Ismail Dede Tomb Restoration Project Facades

Roof

The structure, with its octagonal plan, features an upper covering in the form of a smoothly cut ashlar stone masonry dome with an octagonal drum. The existing original lead covering application is present on top of the dome. Upon examining similar-scale tombs in the vicinity, it was observed that they have upper coverings shaped as octagonal conical domes or pyramidal hip roofs. However, for the İsmail Dede Tomb in question, information about the original dome covering could only be obtained through verbal sources. Based on the decisions in the restitution project, it has been concluded that the structure’s roof construction and covering material are original. Through observations, it was noted that some parts have deteriorated and suffered damage over time. Nevertheless, the original roof structure has been the core assumption in the restitution project, and its preservation through restoration has been recommended. In line with this, it is proposed to renew the roof covering with the original lead-based material, which is believed to be authentic, through maintenance and repair. Additionally, while the presence of the “alem” in the original usage of the structure is known, as visual data concerning its original state cannot be found, it is recommended to continue using the existing “alem”.

5.2. Functional Interventions

During the project’s preparation, structural interventions were heavily considered, but no changes were made to the function. It was decided to maintain the original function of the tomb, while also making recommendations for open spaces within the tomb’s premises to serve ethnic and religious rituals. Based on this idea, the restoration project incorporated seating and lighting elements, trash bins, and walking paths into the relevant locations as indicated on the site plan. Additionally, dining and drinking platforms were designed and suggested for the sloped, treed area to the east of the structure to facilitate meal-related activities during worship rituals (Figure 34).

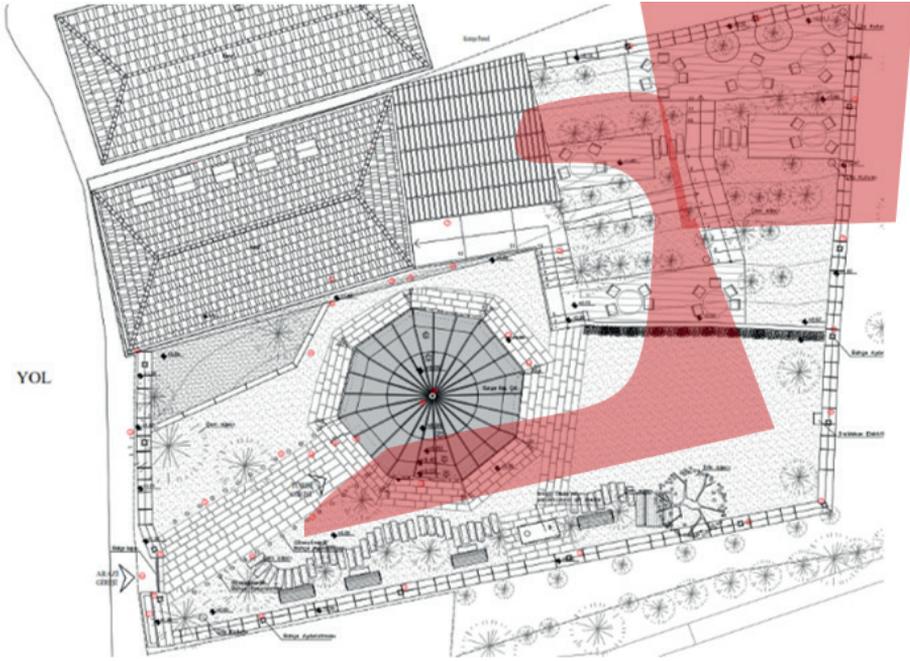


Figure 34. The İsmail Dede Tomb Restoration Project Site Plan Intervention Areas

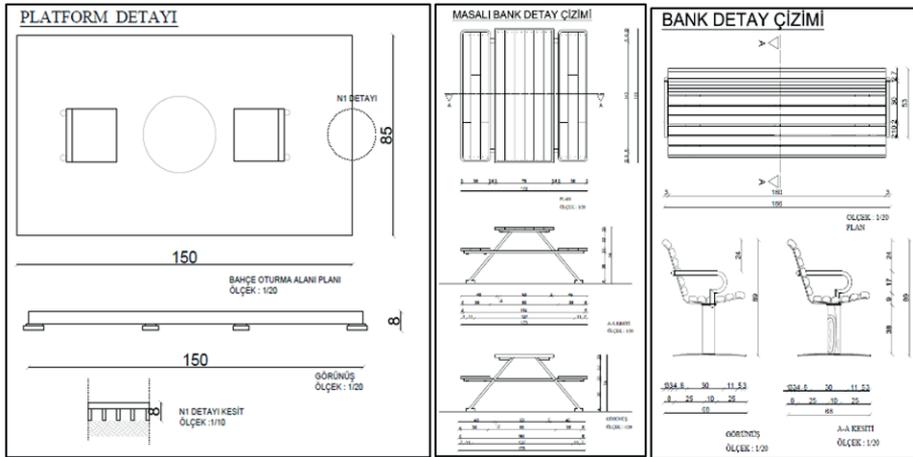


Figure 35. The İsmail Dede Tomb Restoration Project Site Plan Landscape Elements

Within the scope of the Restitution Project, a suggestion was presented based on the information obtained as a result of the analytical examination of similar structures in Isparta and literature research. Depending on the user’s request, it has been suggested to be used as a tomb within the scope of restoration. The weathered entrance canopy at the entrance has been removed, and it is recommended to replace the existing weathered wooden exterior entrance door with a glass door to protect it from adverse weather conditions. Additionally, the fountain-like feature at the garden entrance to the west of the structure has been evaluated as an added value and is recommended for restoration and conservation.

When examining the spatial dimensions and material qualities of the structure, it has been determined that many building elements have retained their originality. The majority of the structure, which is in its original state, has provided favorable solutions both in terms of space and functionality to meet the evolving needs in subsequent phases, playing a significant role in its conservation until the present day.

In terms of conservation theory, it is believed that translating a restoration decision into practice without having sufficient precise information, to achieve stylistic unity, would be more of a hypothetical application. Therefore, a state of conservation analysis and restitution projects have been prepared. Based on these analyses, a restoration project has been developed. In this context, the comprehensive repairs needed for the structure include addressing the issues of sliding in the garden retaining wall and dampness in the ground, providing access from the tomb to the kitchen, removing the existing entrance overhang and rectifying the damages it has caused, addressing the voids in the stone material on the ground, and arranging the tomb garden to serve religious rituals. Apart from these issues, there are no major deteriorations in the structure that require extensive restoration (Cleansing, Demolition, Dismantling- Reinforcement, Integration- Reconstruction, Renewal). Most of the structural elements in both the original and period-specific sections of the building are mostly original, and there is no significant structural deterioration present (Figure 36).

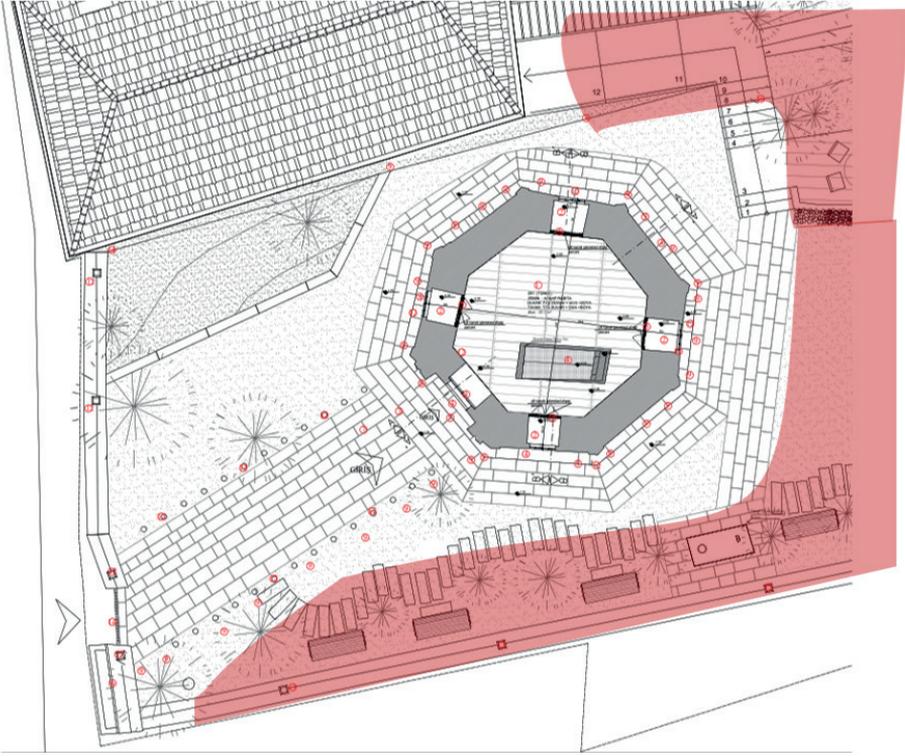


Figure 36. The İsmail Dede Tomb Restoration Project, Ground Floor Plan, Intervention Areas

6. Conclusion

The structure serves as one of the places where Isparta's Alevi culture is preserved and holds importance in terms of its architectural features, materials and techniques, landscape, and its location within the area. As an Alevi tomb, it carries architectural and cultural traces of the era in which it was built, making it a unique example in today's context where similar structures are at risk of disappearing.

In addition to its monumental value, the building has a historical and symbolic significance for the period and present, as it serves public functions such as worship and commemoration. Its continued active use in its location and surroundings underscores its value for collective memory. Given the importance and value of such a structure, the preparation of restoration projects in collaboration with public institutions should be considered as a social contribution project and should set an example for future constructions. The process of preparing and obtaining approval from the preservation board for the restoration projects of the İsmail Dede Tomb has been a significant endeavor in the Isparta region and its surroundings, where Alevi-Bektashi culture is prevalent, aiming to preserve the limited number of dervish tombs for the public benefit.

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