Chapter 15
Design, Form, and Ecological Characteristics of the Traditional Cunda Houses in Anatolia

Ayten Erdem

Abstract Cunda, a small island in the Aegean Sea, was incorporated into the Ottoman Empire in the fifteenth century. It is home to an array of natural, archaeological, and urban site areas with its monasteries, churches, mills, stores, and houses protected in large measure. The traditional settlement is situated in the southern tip of the island. The urban architecture created by the "Rum" population is magnificent, especially in the shore environs. The two- and three-story houses with their stone walls, monumental doors, balconies, projections, stone consoles, and iron supports are especially remarkable. Most of the neoclassical style houses have an enclosed hall reached by two doors: one door an entrance to depots known as "storerooms" and the other into the house proper. In the past, the inhabitants of these houses who engaged in the production of such goods as grapes, wine, olives, and olive oil used these depots for storage of their products. This tradition was continued in the same way by the new home owners after the exchange of populations. This study represents a research and documentation of the architectural formation of these protected Cunda houses.

Keywords Alibey İsland · Cunda · Grid fabric · Neoclassic houses · Sarımsak stone

Introduction

Our present time is one in which we are witnessing the rapid destruction and disappearance of both our natural environments and energy resources. Upon the recognition that the kinds of artificial environs being created to replace these nature-attuned developments are resulting in an alienation of man with nature, developers are now using the concept of "sustainable environments" in their designs of urban spaces that can be perceived as "green" and ecologically balanced. Current efforts also serve to underline the importance of these traditional settlements, which themselves were

A. Erdem (✉)
Architectural Faculty, Restoration Department, Yıldız Technical University, Istanbul, Turkey

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based on such ecologically attuned conceptualizations. The principle characteristic of the homes found in traditional settlements is that they are architectural products that emerged without architectural support. Categorized as "vernacular" or "regional" architectural architecture, such traditional constructions reflect responses to such factors as the unique geographical, climate, water availability, and soil of the area and especially to the abiding culture of the area and the kinds of construction materials easily available. Unfortunately for Turkey, this country has been late to recognize the importance of the kinds of architecture that emerged through generations of shared knowledge and experience and were built by master builders who utilized basic tools and materials. Although Turkey is located in the northern hemisphere, it has many historical and ecological settlements that they have still continued traditional architecture, lifestyle, production techniques, and culture such as global south countries.

This study thus chose to focus its interest on Cunda Island, one of Turkey's unique traditional settlements and one that is made up of especially beautiful natural, archaeological, and urban preservation sites. This settlement is composed of structures that, while inclusive of the Ottoman Empire, originate from a culture that differs from the culture of Ottoman Turkish Muslims and that reflect the Empire's Orthodox Greek population.

Cunda Island lies in Anatolia along the shores of the Aegean Sea to the south of the Gulf of Edremit. Administratively attached to the Province of Balıkesir and the County of Ayvalık, Cunda is the largest of the 22 islands belonging to the Ayvalık archipelago. While termed an "island," Cunda is actually a peninsula that is narrowly accessible by both land and sea. Located in the Mediterranean climate region, its traditional settlement is situated in the southern reaches of the island, giving it a climate that has both mild temperatures and is protected from the winds. Hot and dry in the summer months, Cunda is cooled by western and southwesterly breezes (Balkan 1997, p. 71). In 1989 the whole of the traditional settlement was certified as an "urban preservation site." Its present economy depends on fishing and tourism and on the production of olives, olive oil, and wine.

History of the Settlement

Excavations carried out in Cunda and its environs have uncovered artifacts stretching back to the Bronze Age (Beksaç 1999, p. 10). In the fifth century BCE, the Greek historian Herodotus referred to Cunda and the other islands in the archipelago as Eflooronisos/Heflooronnesoi/the Hundred Islands (Bayraktar 1998, p. 11). It was during this period that the ancient city of Nesos (whose ruins are still visible today) was founded on the eastern side of the island. This city continued to flourish during the Hellenistic, Roman, and Byzantine empires, but through time it gradually declined and was abandoned. It was replaced in the tenth century AD by a new city called Moshanisia or Moshonesi, meaning "fragrant island" (Atilla and Öztüre 2004, p. 70). In 1430 the region fell under Ottoman dominion, at which its Muslim population began referring to the settlement as "Cezire-i Yunda/Yunda Island." The

name "Yund" which is a now an obsolete Turkish word meaning "stray stallion," or "herd of horses," was first used by Piri Reis (Tekin 2002, p. 47). Over time the name Yunda underwent a phonetic change, becoming Cund and Cunda.[1]

From the mid-seventeenth century on, Ayvalık and Cunda served as some of the most important of the Greek-speaking enclaves on the Aegan Sea (Akın 2005, p. 18). Thanks to a special inducement provided by the Ottoman authorities, the region enjoyed a partial immunity benefit (Bayraktar 1998, p. 6). In the nineteenth century, industrialization and developments in sea trade led Ayvalık to a position of some importance among Mediterranean cities (Akın 2005, p. 22). It is certain that these developments also left a mark on the Cunda Island settlement. In 1862 Cunda was classified as a municipality separate from that of Ayvalık and in 1908 it was reclassified as a sub-district/county (Yorulmaz 2004, p. 158). Both Cunda Island and Ayvalık were occupied by Greek forces during the years spanning 1919–1922. In the aftermath of Turkey's War of Independence, the Lausanne Peace Treaty of 1923 included stipulations for an exchange of minority populations between Turkey and Greece.[2] A referendum voted on by the local population of Cunda in 1952 resulted in the administrative independence of Cunda from Ayvalık. In 1980, the island was officially renamed "Alibey," honoring the Turkish commander who freed the island from its occupying forces during the War of Independence (Bayraktar 1998, p. 17). Today the "Historical Preservation Site" on Cunda includes 551 examples of civil architecture and 18 structures and sites of religious, cultural, and natural importance, all of which have been deemed worthy of preservation.

Characteristics of the Traditional Fabric

Cunda represents an apt example of a small Greek/Orthodox settlement with its churches, mills, shops, and houses (especially those constructed in the second half of the nineteenth century) all bearing traces of antique period architecture. The characteristics of both its street and general island layout, along with its architectural features, differ significantly from those of Ottoman cities that are more reflective of Turkish/Islamic integrations, and do so in both architectural form and in choice of materials. In place of the organic layouts of Turkish towns and cities with their winding streets, varying and differing layouts of land utilizations, and wooden framed and courtyard houses with multiple facades, Cunda reflects a town of grid layout, rectangular lots, and two facade stone-walled houses with backyards. One

[1] The word Cunda is of Italian origin and is a maritime's term signifying the tip of a horizontal object, the staff or a ship, or the staff upon which the ship's sail is hung (Akın 2005, p. 112). It remains unclear why this area was given an Italian originated name.

[2] The Greek-speaking inhabitants/Rums of Ayvalık and Cunda were resettled in mainland Greece, while the Turkish-speaking inhabitants of the islands of Crete and Lesbos were settled in Ayvalık and Cunda (Bayraktar 1998, p. 17).

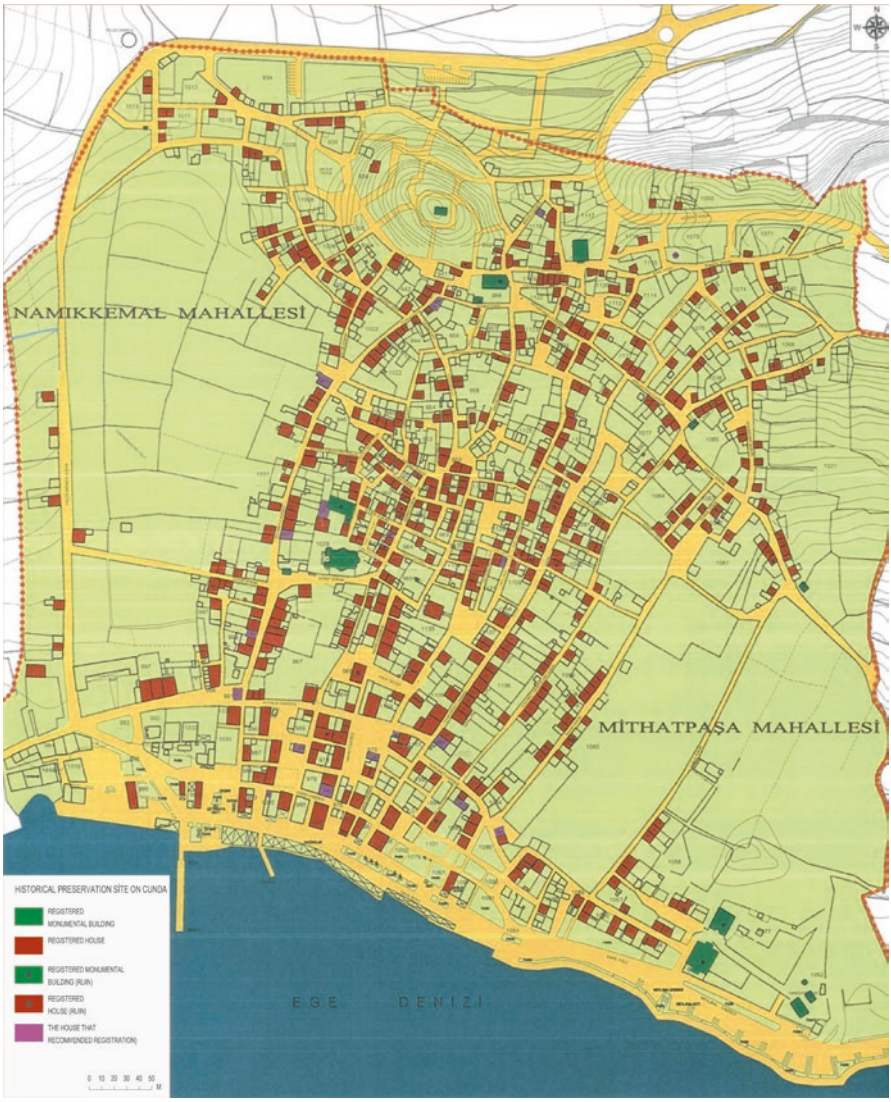

Fig. 15.1 The map of Cunda settlement

Cunda settlement sits on both the flat lands that line the shore and on sloped lands that move further inland (Fig. 15.1).

The highest point of the settlement perches on a hill *Âşıklar* Hill. It is believed that the island's earliest settlement was situated on that hill. Today this windy site is home to a number of edifices, including wind mills, the churches of St. *Iannis* and *Panagia* and the latter's secondary buildings, and the Greek Girls' School. The southern slope of the hill is home to the one *Taksiyarhis* Church, which is located

Fig. 15.2 A view of island from south (Aegean Sea)

nearest to the shore and the Greek Boys' School and administration buildings which are in its immediate environs (Fig. 15.1).

At present, the traditional settlement has two main neighborhoods: the commercial center located along the southern shores of the sea with its one- and two-story stone shops and the harbor itself. Among the primary and most monumental edifices in this neighborhood—none of which exceed two stories and therefore do not obstruct the silhouette of the overall view—are the Taş Coffeehouse, the Home of the Despot (Figs. 15.2 and 15.3), and the city's sole mosque, the *Hamidiye* Mosque (Fig. 15.18).

Leading up from the shore, the main part of the settlement reflects a grid plan of parallel and vertical streets and crossroads. As one nears the *Âşıklar* Hill and *Taksiyarhis* Church, these grid pattern roads give way to a more organic fabric of winding roads and pathways. These narrow streets are lined with stone, row houses that face the street in front (Fig. 15.4). Only a handful of homes are located in the middle of large yards (Fig. 15.5). The settlement's green areas consist of the gardens in the backyards of the houses. A few examples of stand-alone houses with both back and side yards can be found on some of the corner lots. Among those streets that have preserved their traditional features, we can name Halk, Namık Kemal, and Cumhuriyet avenues (Figs. 15.6, 15.7, and 15.8). These avenues, which run down to the coast, are home to some of the most beautiful examples of Cunda homes in the shore area, homes which display both the strength and the wealth of their inhabitants. The homes in the vicinity of *Âşıklar* Hill are smaller and more modest in proportions (Fig. 15.9).

Fig. 15.3 A different view from south

Fig. 15.4 Row houses, Selamet Street

Fig. 15.5 A stand-alone house, Selamet Street

Fig. 15.6 A view of Cumhuriyet Street

Fig. 15.7 Selamet Street view from south

Monumental Buildings

Especially noteworthy are the church buildings of the traditional settlement. While in the past Cunda was known to have seven churches, remaining today are the church of one *Taksiyarhis* (1873) and the *church of St. Iannis* and *Panagia* (Yorulmaz, 2004, pp. 167–168). The *church of Taksiyarhis* ranks the most magnificent of all of the buildings on the island and also serves as one of its primary symbols (Figs. 15.10 and 15.11). Constructed of stone and brick, this large church reflects the enclosed Greek cross plan and is of neoclassical style with three naves and one main dome. When it lost its congregation, the church remained unused for a number of years. The static cracks occurred on the walls, vaults, and dome of the church due to the 1945 and 1999 earthquakes. Repaired in earthquake in 2013–2014, the building today serves as a museum. A fountain known as the *Aşağı Çeşme* (Fig. 15.12) is situated on the southern corner of the *Taksiyarhis* and facing *Şeref Street*. Ranking as the best example of the settlement's fountains, it is especially appreciated for its stone workmanship and ornamentation. The small and rectangular *church of St. Iannis* (Figs. 15.13 and 15.14) is located on *Âşıklar Hill*. Both it and its adjacent windmill fell into disuse and disrepair after the population exchange, but both

Fig. 15.8 Vertical Street to the sea

structures were repaired in 2007. Today used as a municipal library and cafe, their hilltop location leads them to serve as the crown of the settlement and completing elements to the settlement's silhouette. The *Panagia Church* is in ruins today (Fig. 15.15).

The *Taş Coffeehouse* is the best known and most eye-catching of all the shops in the commercial district (Fig. 15.16). This one-story structure of neoclassical style has a semicircular arched door, and its windows are framed with pink-colored casings made of stone quarried from the nearby district of *Sarımsak* (garlic) and locally known as *Sarımsak stone*. The building is assumed to have been constructed during the second half of the nineteenth century.

Yet another Greek/*Rum* building is the *Despot House* (1862), a stone-walled, two-story plus basement house situated along the settlement's shore to the south (Fig. 15.17). Upon the death of the despot (1877), the home was purchased by the Ottoman authorities and used first as an administration building and later as an orphanage (1921). In the early years of the republic, the building was used as both a dormitory and a primary school but was abandoned to its fate in 1980 (URL-1). Today efforts are being made to plan for its eventual restoration and repair. The square and single dome *Hamidiye Mosque* was built in the Ottoman period in 1905 to serve the small number of *Turk* and Muslim population of the settlement

Fig. 15.9 Modest houses on Aşıklar Hill

Fig. 15.10 Taksiyarhis Church, before the last restoration

Fig. 15.11 Taksiyarhis Church, after 2014 restoration

(Yorulmaz 2004, p. 178). Completely restored in 2016, the mosque is again open for worship (Fig. 15.18).

Traditional Houses

The traditional houses of Cunda generally consist of adjacent row houses situated at the front of a rectangular lot (Figs. 15.19 and 15.20). The houses located on Lovers' Hill and its environs are oriented in such a way that they face the sea, rather than the street or the yard. The area to the immediate north of the commercial district along the southern shore is home to the settlement's finest homes built on spacious plots of land (Fig. 15.21). As the streets stretch upward toward the hill and its environs, the size of the plots grows smaller, and the houses themselves become more modest in architectural stance (Fig. 15.22).

These traditional Cunda houses are, generally speaking, either two- or three-storied. Extant modes are of two floors +ground floor, two floors + mezzanine floor, one floor+ground floor, and single floor houses (Figs. 15.19, 15.20, 15.21, and 15.22). One of the doors opens onto the ground floor or the *mağaza*, which is the

Fig. 15.12 Aşağı Fountain, Şeref Street

Fig. 15.13 St Iannis Church, before the restoration, Aşıklar Hill

Fig. 15.14 St Iannis Church, after the restoration

Fig. 15.15 Panagia Church, Aşıklar Hill

Fig. 15.16 Famous Taş Coffeehouse, on the shore

Fig. 15.17 Despot House, on the shore area

Fig. 15.18 Hamidiye Mosque, on the shore area

Fig. 15.19 The row houses, Bahar Street

Fig. 15.20 A house on the corner

Fig. 15.21 A characteristic house on the shore area

Fig. 15.22 Modest houses in Cunda

regional term for a storeroom, while the other door leads to the entry hall of the house (Figs. 15.23 and 15.24). Some houses have only one entry door, and access to the *mağaza* is also accessed from this door (Fig. 15.19). In some instances the ground floor is slightly below street level, and it is here that the storerooms, used to house large earthenware jugs that hold such products as olives, olive oils, grapes, etc., are located. Most often the kitchen, laundry, cistern (Figs. 15.25, 15.26, and 15.27), or water well are also located on this lower-level ground floor. The cisterns are filled with rainwater that flows from roof pipes to these containers. These ground floors open both to the street and to the garden of the house. When the house has been built on a steep slope, this ground floor is located at basement level. The ground floors and upper levels of some three-story homes are sometimes connected via a service staircase, while some of the houses have a side door leading off the main entrance hall that connects to this level. Most of these houses have a back garden that is protected from view with a high wall (Fig. 15.28). These gardens are used to serve as spaces for a house, toilet, kitchen, laundry, etc. Some of these gardens also have cooking hearths and water wells.

The mid-level and top (main living) floors of these houses were used as the household's actual living and sleeping quarters. In addition to the connecting hall (the *sofa*) and living rooms (Figs. 15.29, 15.30, and 15.31), the mid-level floor could also include a kitchen. A balcony was included in the floor in which most living functions were carried out. The height of the floors increased as they moved

Fig. 15.23 A house with two doors, Şeref Street

Fig. 15.24 "Mağaza"/storeroom, Ali Kesebir house

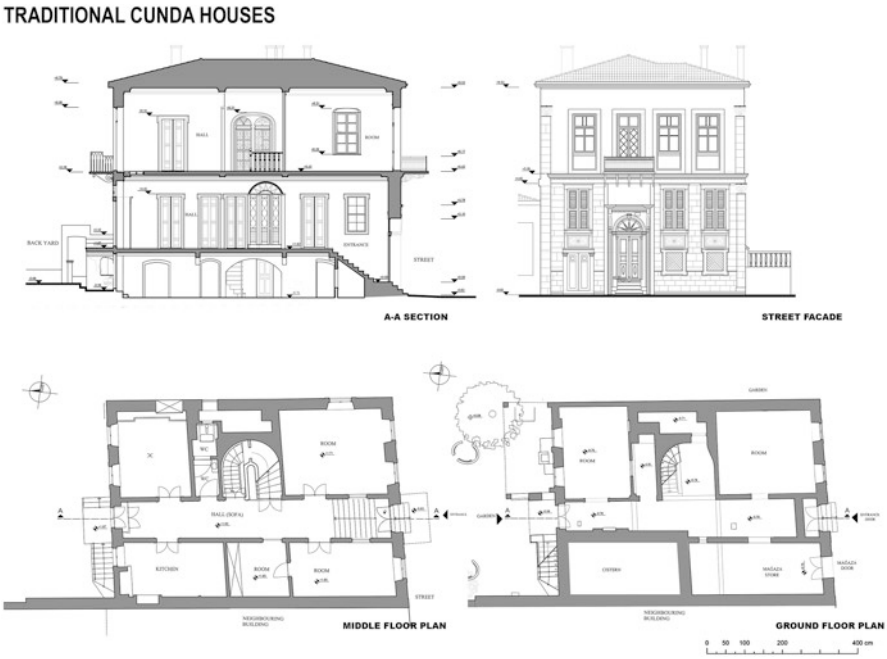

Fig. 15.25 Plans of ground floor and middle floor, the section and street facade of a traditional Cunda house on Ayvalık Street

Fig. 15.26 The kitchen in the mid-level floor Müjdat Soylu house

Fig. 15.27 A cistern in Cunda house

Fig. 15.28 Back gardens of Cunda houses

Fig. 15.29 The narrow hall provides access to the rooms

up from ground to the highest level. While the ground floors generally ranged from 1.90 to 2.00 m in height, the floors used for living could be 3.5 m or more tall. In three-story houses, the main door generally led to the mid-level floor, while the main door led to the ground floor in two-story homes. Because many of the homes were built on sloped parcels, two-story houses appeared from the street side to be of one story (Fig. 15.32), while from the garden, it was evident that it was a two-story structure. In these kinds of houses, the main door opened onto the living floor, which was at street level.

Plan Characteristics

The plan categorization of the Cunda houses is determined by the upper level "actual living space floor," while the other floors were laid out in a way that corresponded to this plan arrangement. In the region of Cunda, the "sofa," the space which serves both as the determinant of the plan type and from which the individual rooms are accessed, could be situated either in front of the rooms, in between the rooms at the

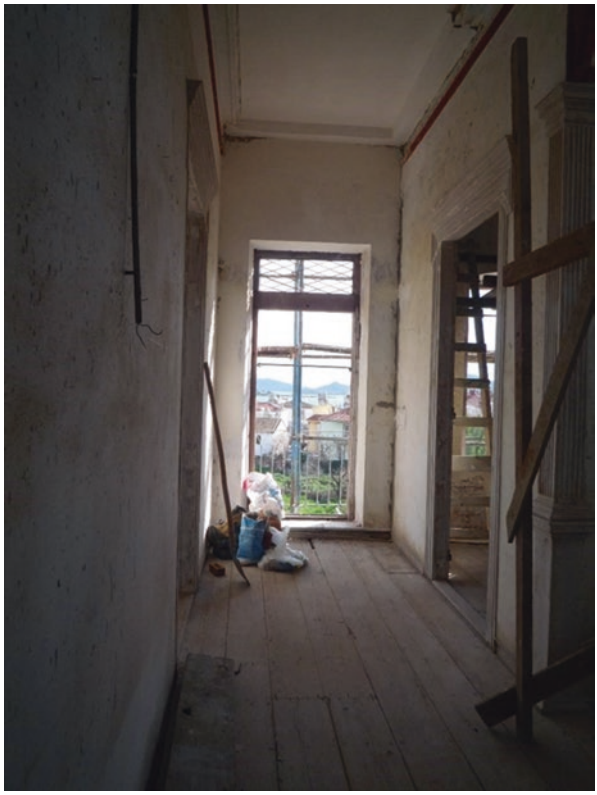

Fig. 15.30 Another narrow hall "sofa"

corner of the rooms, or in the middle of all of the rooms and was designed as a protected space (Fig. 15.33). In other words, the plans of the living room floors were categorized according to their sofa layout as an inner, outer, outer and inner or L-shaped, corner, and central sofa-type house. Just as the sofa could be vertical to the street, as a buffer between the street and the backyard, the sofa space could also be parallel to the street. The sofas of most of the Cunda houses are relatively small, making them areas to access rooms, rather than serving as living spaces. In these houses one of the rooms was always larger than the others, and it was this space in which family members could gather and sit together. This room faced either the street or the backyard.

The most commonly encountered type were the houses with a rectangular, "inner sofa" that extended from one end of the house to the other (Erdem et al. 2007, p. 82). In this plan, the rooms were accessed from the long ends of the sofa, while the balcony and staircase were accessed from the short ends. A maximum of four rooms could be accessed by the long sides of the sofas. The sizes of the rooms varied, but, generally, doors were also used to interconnect the two large back-to-back rooms. In some examples of this plan type, the rooms on either side of the sofa that

Fig. 15.31 A view of the room

face the street are built to project over the street itself. The sofa that is between these rooms ends in a balcony that projects slightly further than the room projections.

The plan of house in which the inner sofa ran parallel to the street was most often utilized in houses situated on lots that had narrow street facades. In this form, one room faced the street, while second room faced the backyard. Along with those examples that included two rooms to the front and two rooms to the back, for a total of four rooms, there are also examples of a single large room facing the street that was used as a formal living room, or *salon*, thus providing an example of a three-room plus sofa plan.

In contrast to the rectangular sofa plans, the removal of one of the back rooms facing the yard resulted in an L-shaped sofa (outer and inner sofa are together). Yet another frequently seen type is the corner sofa model. This arrangement utilizes a sofa with a staircase situated off one of its corners, while rooms were accessed from the other three corners. In this type, the sofa could be on the street side or on the side facing the yard.

In the "outer, enclosed sofa plan," the sofa is situated along either the street or yard side or parallel to the street and side. In the central sofa plan type, the sofa is situated in the middle of the rooms. In these plan types, the sofa or one of the rooms facing the street or backyard may sometimes include a balcony.

Fig. 15.32 Single-story house from the street level

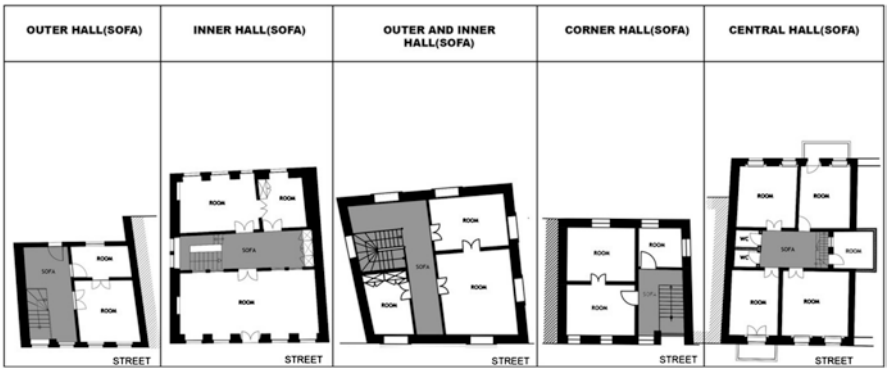

Fig. 15.33 Plan types of the traditional Cunda houses

Facade Characteristics

Most of Cunda's two- or three-story row houses have two facades, one facing the street and the other facing the yard (Figs. 15.34 and 15.35). If the house is situated on a corner, or in the middle of the garden, the number of facades will, of course, increase (Fig. 15.36). While the street facades of the Cunda houses appear to be

Fig. 15.34 Street facades of the houses, Selamet Street

Fig. 15.35 Back facade of the Cunda house

Fig. 15.36 Corner house, Şeref Street

symmetric, they generally are of asymmetric arrangements (Fig. 15.37). Despite that, there are also examples of homes laid out with a symmetrical understanding (Fig. 15.38). There are also examples of adjacent row houses that share the exact same symmetry (Fig. 15.39). It may be assumed that these houses were most likely the property of close family members and were built to be twin houses.

The general features of these facades are best reflected in the houses' own entrance/street facades (Figs. 15.34 and 15.37). The main entry doors comprise the most important identifying features of the street facades (Fig. 15.40). Generally speaking, the doors are set back within a protective niche providing these entries with a sense of decorum. In most cases, yet another door opens from this street facing facade and is usually situated to either the left or right of the entry door. This second door leads to the house's storeroom "*mağaza*" (Fig. 15.41). Smaller in dimension than the entry door, this "*mağaza*" door most always sits at street level. The formal appearance of the entry door is often further enhanced with the addition of wrought iron railings and iron bracket-supported balconies (Fig. 15.37).

Door and window casings, pilasters reflecting architectural styles of the antique period, and projections supported by brackets often made of the local pink stone referred to as "Sarımsaklı stone," served enliven the painted and plastered facade

Fig. 15.37 Asymmetric facade, Ayvalık Street

wall surfaces. There are also examples in which all faces or basement faces are left unplastered (Fig. 15.42) or the street facades are completely or partially sided with Sarımsaklı stone (Figs. 15.43 and 15.44). While not used as frequently as balconies, there are also examples of homes with projections supported by iron brackets or carved stone consoles.

Less often seen, but evident nonetheless, are homes with both projections and balconies. Ground floor windows tend to be square in share, while upper floor windows are rectangular (Fig. 15.45). The houses are secured with the use of wrought iron bars covering the ground floor windows and wood or metal covers or shutters used to secure windows on upper floors.

The side exterior house walls are constructed of rough stones and are usually left unplastered (Fig. 15.35). The cornices are sometimes used between the floors, while pilasters are used at corners, at facade connecting points, and around or two sides of the door niche as accents (Figs. 15.34 and 15.37). The facades are finished off with moldings that lead up to the eaves and with roofs covered with Turkish-style tiles. Despite the fact that the row houses are adjacent to one another, some of the houses have slanted roofs, while others have gable roofs and no eaves.

Figs. 15.38 and 15.39 Symmetric street facades

Doors The magnificent entry doors especially seen in the homes of wealthy inhabitants are usually situated above street level and are protected within a niche and accessed by a low flight of stairs (Figs. 15.46 and 15.47). Sometimes one or two of these steps extend into the street. Depending on whether the house has a basement or not, this staircase can be made up of five or six steps. Besides the houses with entry niches, there are also examples of houses with entry doors at the same level as the house facades (Fig. 15.45). The spaces above the entry and balcony doors have small windows that allow light to enter the interior. The entry doors are double-leaf doors, while the "*mağaza*" door leading to the storeroom is a single- or double-leaf door constructed of wood. The lower portion of the entry door leafs has a platform table, while the upper part has the iron bar-secured window that can be opened. Some of the entry doors have a plaque providing the date of the house construction attached over the door. Almost each door of every house in Ayvalık and Cunda is adorned with a door knocker carved with an image of one or other of the ancient Greek gods and goddesses (Fig. 15.48).

Figs. 15.38 and 15.39 (continued)

Windows The windows of the Cunda house are encircled by pink Sarımsaklı stone casings (Fig. 15.49). Simple brackets/cornices have been placed above the upper casings. The exterior facades of the rooms and sofa windows are rectangular in appearance, while arched windows have been used in the interior spaces. The windows opening into the ground floor "*mağazas"* are square in shape. Room and sofa windows are either sliding or casement in type. Whatever the type, all of the room or sofa windows are protected from outside effects with the addition of wood or metal coverings or shutters (Figs. 15.43 and 15.56). The storeroom/*mağaza* windows are protected with a local version of a covering of oblique, wrought-iron square bars (Fig. 15.47). Along with these commonly seen features, there are also examples of facade, the windows that are arched (Figs. 15.23 and 15.52) or that rise in a triangle, and the ground floor windows are also protected with steel bars.

Balconies Street-facing balconies are generally situated in such a way that they extend over the entry doors, thus providing an eaves for the entryway (Figs. 15.43 and 15.50). Most commonly seen are balconies that lead from the sofa; these wood-floored balconies are generally held in place with wrought or cast iron supports and sometimes stone consoles, and their rails are also made of wrought or

Fig. 15.40 The main entry door

cast iron. In some cases, both stone consoles and iron supports are used together (Fig. 15.64). The solid balcony doors, with their door jambs, are topped with a small window designed to allow light to seep into the connecting room. While most balconies overlook the street, there are also examples of balconies that look onto the back or side yards at the main living floor level.

Projections Rectangular shaped, room projections that lead off from the living rooms are used as a means to provide better viewing of the street or to increase the views of two rooms. These projections are supported by wrought iron supports or stone consoles (Figs. 15.51 and 15.52). Sometimes homes with wider fronts often have projections at their corners. In the middle of the facade, these kinds of homes have a balcony that extends even further over the street than the extension. Narrow-faced houses may have a single extension situated at either end of the facade (Figs. 15.53 and 15.54). In addition to these types, there are also examples of corner situated homes with projections on both front and side facades (Fig. 15.44).

Fig. 15.41 The mağaza/storeroom door

Construction Characteristics

Cunda houses are constructed by using a traditional masonry system based on the use of both stone and brick. The 50–60 cm exterior walls of these houses rest on a rough-stone foundation system. These walls (also of rough stone) continue all the way up to the roof (Fig. 15.55). In some cases, the walls are of rough stone up to the ground floor and then, after the ground or mid-level floor, change to a brick wall construction (Fig. 15.56). Also, in some cases wooden posts are placed between the brick or stone walls at determined intervals (Fig. 15.57). The dividing walls are of either wooden framing or single brick-type construction (Fig. 15.58). Lathes are nailed into the wooden framed walls and then plastered over. The dividing walls on the upper floors and the staircase leading up from the ground floor are carried by the stone dividing walls, stone pillars, arches, and vaulted flooring laid in certain parts (Figs. 15.24 and 15.58). In the construction of the rough stone walls, generally speaking, the corners of the house walls are made up of large-cut stone blocks, while the rest of the wall is built by placing smaller pink-colored, rectangular stones among larger rough stones (Figs. 15.59 and 15.60). The stones used in the construction include the black-colored local stones found on the island, the pink Sarımsaklı

Fig. 15.42 Unplastered facade

stones, and sometimes the yellow-tinted "tulip bulb" stones (Fig. 15.61). The Sarımsaklı stones are mostly used to frame door and window ways, in pilasters and in house projections supported by consoles. The street-facing facades of some of the houses have been covered with Sarımsaklı stone, while there are also a few examples of houses whose rough stone walls are built entirely of these pink, local stones. Mud plaster was used to bind the stone and brick walls (Fig. 15.62), and the surfaces of these walls have been covered with mud mortar and after lime-based plaster on both the exterior and interior. In later constructions it is seen that mud plaster was replaced with lime plaster as a binding element.

Because the houses are constructed of stone and brick materials, there are only a few examples of houses with projections leading over the street or the yard, and those projections are supported by stone consoles (Figs. 15.52 and 15.53). Also, examples of wood frame houses with projections are extremely rare (Figs. 15.51 and 15.54). In contrast, the frequently seen balconies are seated on iron framework or iron beams supported by iron supports and, in some cases, by stone

Fig. 15.43 A facade covered with Sarımsaklı stone, Selamet Street

consoles (Figs. 15.63 and 15.64). Balconies are either floored with wood or with marble. The window and entry door openings are framed with brick arches (Fig. 15.65); however, the windows on the exterior facades are rectangular in shape due to their casings.

While the flooring used between the levels of the house is usually wooden boards nailed onto wooden supporting beams, some of the ground level floors are seen to rest on arches and vaults (Figs. 15.66 and 15.67). While the ceilings of the ground floor areas are made of exposed beams, the supporting beams in the ceilings of the upper floors are almost always concealed with wooden boards (Figs. 15.68 and 15.69). However, there are also some examples of ceilings whose beams have been covered with lathes which have then been concealed with a plaster coating (Fig. 15.70).

Fig. 15.44 Plastered facade, Selamet Street

Fig. 15.45 Square windows of ground floor, rectangular windows of upper floors

Figs. 15.46 and 15.47 Main doors protected within a niche

Figs. 15.46 and 15.47 (continued)

Fig. 15.48 The ancient Greek god knockers

Fig. 15.49 Windows with pink Sarımsaklı stone casings

Fig. 15.50 The balcony over the main entry door

Figs. 15.51, 15.52, 15.53, and 15.54 Different projections on street and side facades with iron supports and stone consoles

Figs. 15.51, 15.52, 15.53, and 15.54 (continued)

Figs. 15.51, 15.52, 15.53, and 15.54 (continued)

Figs. 15.51, 15.52, 15.53, and 15.54 (continued)

Fig. 15.55 Exterior walls are made up of rough stone

Fig. 15.56 Sometimes exterior walls of the upper floors are made up of brick

Figs. 15.57 and 15.58 Main and dividing brick walls

Fig. 15.57 and 15.58 (continued)

Figs. 15.59 and 15.60 The rough "Sarımsak" stone walls

Figs. 15.59 and 15.60 (continued)

Fig. 15.61 The walls are built with local stone

Fig. 15.62 Use of mud mortar as a binding element

Fig. 15.63 Balcony is seated by iron supports

Fig. 15.64 Balcony is supported by stone consoles and iron supports

Fig. 15.65 Inner view of windows of houses

Fig. 15.66 The wooden flooring with wooden beams

Figs. 15.67 and 15.68 The ceilings of the ground floors

Figs. 15.67 and 15.68 (continued)

Figs. 15.69 and 15.70 The ceilings of the upper floors

Figs. 15.69 and 15.70 (continued)

Conclusion

Cunda Island ranks as an Anatolian settlement with very unique natural, archaeological, and urban preservation sites. The settlement is in harmony with the island's topography and does not hinder the natural landscape. While the settlement is protected from the strong winds, it is also open to the gentle breezes that blow from see. The traditional architecture of the island ensures that each house can take advantage of the positive aspects of the sun and the sea. Most of the construction in the settlement is based on masonry systems and utilizes the kinds of nature building materials available in the local environs. The settlement has been designed and built in such a way that it respects its inhabitants, does not physically pollute the area, harmonizes with its natural surroundings, does not cause damage to the flora and fauna of the island, and contributes to the health, comfort, and safety of its populations.

Stone makes up the primary building material of the island's traditional constructions. This stone absorbs heat, is water-resistant, is recyclable, and requires relatively low amounts of energy in its extraction. Also, the wood used is very little of wasted in its applications, can be reused, and offers its users a sense of warmth, both physically and psychologically. The soil used as a binding material is a natural material that is both readily available and inexpensive. This soil is also used in the production of jugs and pots used to store olives and olive oil.

The architectural design of these traditional houses reflects a harmonious use of dimension and shape in the windows and doors that have an exterior exposure. This design and utilization have positive effects on the building's heating, cooling, and lighting needs. Additionally, such features as the proportions, rhythm, materials, and colors of the buildings' windows also are psychologically soothing to the home's inhabitants. The storerooms/*mağaza*s provided on the ground or basement

levels of the houses assist in the storage of the products, and requirements of the house and the wells and cisterns aid in the collection of rainwater, thus preserving such valuable water resources.

In addition, even though constructed years earlier, the traditional architecture of the Cunda settlement allows for their continued use, thus injecting these structures with features of sustainability. In order to ensure that this unique feature is bequeathed to coming generations, the traditional constructions in the preservation area need to be subjected to a process of detailed research so that any future negative interventions can be prevented. Any repairs made to these structures need to be conducted by using local material and in strict accordance with scientifically based restoration criteria. Nontraditional interventions must be prevented.

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