

PRINCIPLES FOR THE CONSERVATION OF THE RURAL
HERITAGE OF HACILAROBASI (SAFRANBOLU)

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ABSTRACT

PRINCIPLES FOR THE CONSERVATION OF THE RURAL HERITAGE OF HACILAROBASI (SAFRANBOLU)

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Rural landscapes, formed by the interaction between human beings and nature over hundreds of years, are reflections of social structures that shape, use and transform them in the past and present. As cultural heritage, rural landscapes embrace not only physical attributes but also cultures, traditions, practices, expressions of local communities' identity and belonging, and values and meanings attributed to those areas by the inhabitants. However, rural settlements, shaped to be in harmony with their geography, have faced economic, social and environmental challenges in line with developing technology and changing needs. Population loss in rural areas as the effect of 'modernization' constitutes an important issue all over the world. Depopulation results in the neglect, gradual deterioration and eventual destruction of traditional environments created through traditional methods, accumulated knowledge and cultural practices, whilst this also causes the loss of the intangible values that are integral components of rural heritage. Rural areas that survive without these components thus lose their identities as 'living systems'. Considering the changing lifestyles and socio-cultural, economic and physical threats to rural areas, preserving their heritage values is of great significance. Accordingly, rural heritage has been the subject of ever-increasing international and interdisciplinary research

over the past years since rural landscapes are subject to continuous and irreversible transformation processes.

Safranbolu, located in the Western Black Sea Region of Turkey, is a significant historic town included in the UNESCO World Heritage List due to its outstanding universal values. Each village of this town has cultural and natural values in itself with its local and site-specific characteristics, settlement fabrics, agrarian structures and fertile lands. Some of these settlements have managed to better preserve their rural identity, while some have completely lost it. Hacılarobası is one of Safranbolu's relatively well-preserved historic rural settlements. This village includes a wide range of heritage assets from historic buildings to archaeological remains and has distinctive features from the other traditional settlements in the region. Even so, Hacılarobası, a *Yörük* village, has lost a significant part of its population and become a predominantly abandoned settlement. Since the village has preserved its original physical characteristics to a great extent but is exposed to the risk of complete abandonment and thus losing its tangible and intangible values, it is selected as a case study within the scope of this thesis. This study, structured around Hacılarobası, is based on the field surveys undertaken to better understand the local characteristics of this area and identify the values and opportunities of and threats to this place. This thesis argues that the conservation of rural heritage values as a whole is possible only through the continuity of the local communities' relationships with their environment and adaptation to the changing living conditions respecting these values. Accordingly, it aims at developing a sustainable conservation approach for the village of Hacılarobası. In this regard, a set of conservation principles and site-specific proposals based on the values and opportunities of and threats to the village are developed in order to keep the current inhabitants in place and revitalize rural life.

Keywords: Hacılarobası (Safranbolu), Rural Landscape, Historic Rural Settlement, Conservation of Rural Heritage, Rural Depopulation

ÖZ

SAFRANBOLU HACILAROBASI KÖYÜ KIRSAL MİRASININ KORUNMASINA YÖNELİK İLKELER

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İnsan ve doğanın uzun yıllar boyunca karşılıklı etkileşimi sonucu oluşan kırsal peyzajlar, geçmişte ve günümüzde onları şekillendiren, kullanan ve dönüştüren toplumsal yapıların yansımalarıdır. Kültürel miras alanları olarak kırsal peyzajlar, sadece bu alanların fiziksel özelliklerini değil, aynı zamanda kültürleri, gelenekleri, alışkanlıkları, yerel toplumların kimlik ve aidiyet ifadelerini ve bu alanlara yerel halk tarafından atfedilen değer ve anlamları da içerir. Ancak, buldukları coğrafya ile uyumlu şekilde biçimlenen kırsal yerleşimler, gelişen teknoloji ve değişen ihtiyaçlar doğrultusunda ekonomik, sosyal ve çevresel sorunlarla karşı karşıya kalmıştır. Modernleşmenin de etkisiyle kırsal alanların nüfusunu yitirmesi tüm dünyada önemli bir sorun teşkil etmektedir. Nüfusun kaybı, geleneksel yöntemler, bilgi birikimi ve kültürel alışkanlıklarla oluşturulan geleneksel çevrelerin ihmal edilmesi, giderek bozulması ve en sonunda tamamen yok olmasıyla sonuçlanırken, bu aynı zamanda kırsal mirasın ayrılmaz bileşenleri olan soyut değerlerin de kaybolmasına neden olmaktadır. Bu değerlerle varlığını sürdüren kırsal alanlar, bu şekilde kimliklerini de yitirmektedir. Değişen yaşam biçimleri ve kırsal alanlara yönelik sosyo-kültürel, ekonomik ve fiziksel tehditler göz önünde bulundurulduğunda, miras değerlerinin korunması büyük önem taşımaktadır. Nitekim, kırsal peyzajların sürekli ve geri

dönüşü olmayan deęişim süreçlerine maruz kalmaları nedeniyle kırsal miras son yıllarda giderek artan uluslararası ve disiplinlerarası arařtırmaların konusu olmuřtur.

Türkiye'nin Batı Karadeniz Bölgesi'nde bulunan Safranbolu, sahip olduęu üstün evrensel deęerler sayesinde UNESCO Dünya Miras Listesi'ne alınmış önemli bir tarihi yerleşimdir. Safranbolu'nun her köyü bölgeye özgü özellikleri, tarım yapıları ve verimli topraklarıyla kendi içinde kültürel ve doğal deęerlere sahiptir. Bu yerleşimlerden bazıları kırsal kimliğini daha iyi korumuş, bazıları ise tamamen kaybetmiştir. Hacılarobası, Safranbolu'nun nispeten iyi korunmuş tarihi kırsal yerleşim yerlerinden biridir. Ayrıca tarihi yapılardan arkeolojik kalıntılara kadar birçok kültürel miras varlığını barındırmakta ve bölgedeki dięer köylerden farklı özellikler de taşımaktadır. Ancak, bir Yörük köyü olan Hacılarobası, nüfusunun önemli bir bölümünü yitirmiş ve büyük ölçüde terk edilmiş bir yerleşim yeri haline gelmiştir. Köy özgün dokusunu büyük ölçüde korumasına rağmen tamamen terk edilme ve dolayısıyla da somut ve somut olmayan deęerlerini kaybetme tehlikesiyle karşı karşıya olduęu için bu arařtırmada çalışma alanı olarak seçilmiştir. Hacılarobası etrafında şekillenen bu tez, alanın yerel özelliklerini daha iyi anlamak ve yerin deęerlerini ve bu deęerlere yönelik tehditleri belirlemek için yapılan arazi çalışmalarına dayanmaktadır. Bu arařtırma, kırsal miras deęerlerinin bir bütün olarak korunmasının ancak yerel toplulukların çevreleriyle olan ilişkilerinin devamlılığı ve deęişen yaşam koşullarına bu deęerlere saygı duyarak uyum sağlamaları ile mümkün olabileceğini savunmakta ve Hacılarobası köyü için sürdürülebilir bir koruma yaklaşımı geliřtirmeyi hedeflemektedir. Bu çerçevede, mevcut sakinlerin köylerinde yaşamını sürdürebilmesini sağlamak ve kırsal yaşamı tekrar canlandırmak için temel koruma ilkeleri belirlenmiş, köyün deęerleri, sunduęu fırsatlar ve köye yönelik tehditler deęerlendirilerek alana özgü öneriler geliřtirilmiştir.

Anahtar Kelimeler: Hacılarobası (Safranbolu), Kırsal Peyzaj, Tarihi Kırsal Yerleşim, Kırsal Mirasın Korunması, Kırsal Nüfus Kaybı

to my beloved family

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LIST OF ABBREVIATIONS

ABBREVIATIONS

BOA: T.C. Cumhurbaşkanlığı Osmanlı Arşivi (Presidency of the Republic of Turkey Ottoman Archives)

CEMAT: The Committee of Senior Officials of the European Conference of Ministers responsible for Regional/Spatial Planning

ÇEKÜL: Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı (The Foundation of Environment and Culture)

GEEAYK: Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu (The High Council of Real Estate Antiquities and Monuments)

HGM: Harita Genel Müdürlüğü (General Directorate of Mapping)

ICOMOS: International Council on Monuments and Sites

ICCROM: International Centre for the Study of the Preservation and Restoration of Cultural Property

KKVKBK: Karabük Kültür Varlıklarını Koruma Bölge Kurulu (The Karabük Regional Conservation Council of Cultural Properties)

TÜİK: Türkiye İstatistik Kurumu (Turkish Statistical Institute)

TTK: Türk Tarih Kurumu (Turkish Historical Society)

UNESCO: United Nations Educational, Scientific and Cultural Organization

CHAPTER 1

INTRODUCTION

Historical rural settlements shaped as a result of the interaction between human beings and nature over the years are special areas that contain local heritage values. Just as the natural environment affects people's ways of living, the natural landscape is also shaped under the influence of their cultures. While people utilize natural forms for their own benefit, they modify their surroundings with minimum effect. In this way, natural landscapes are transformed into rural landscapes. During this transformation, people's traditions, customs and beliefs, and their resulting works characterize the rural landscape. Therefore, historical rural settlements are distinctive formations that need to be conserved as a whole with their tangible and intangible values - each in its own way.

With the Industrial Revolution, the rural population began to migrate to cities, and the way of life in both rural and urban areas radically changed. The fact that the traditional rural environment began to alter made the preservation of the architecture of the agrarian society (as a cultural heritage for future generations) a current issue as far back as the 18th century. The concept of the preservation of historical environments gained importance following World War II; the emphasis was given to the valorization and conservation of structures together with/in their urban and rural context.³ Recently, the conservation of rural settings has gained momentum all over the world. However, in Turkey, rural heritage has been poorly envisaged as a component worthy of conservation and has long been neglected. The lack of conservation policies regarding rural areas threatens the sustainability of rural settlements. For this reason, the village of Hacilarobası, the historical rural settlement whose very existence is under threat, is the chosen topic in this thesis.

³ Eres 2013, pp. 457-458.

1.1 Definition of the Problem

As stated in the Granada Appeal of 1977, migrations threaten rural heritage with extinction. The depopulation in rural areas as a consequence of modernization is a fact and a problem across the world.⁴ Modernization and technological developments, as the most important factors in the emergence of threats regarding the conservation of rural heritage, have led to economic, cultural and social changes. Together with the weakening of traditional economic activities, the lack of facilities, such as education, health and social services, and inadequate infrastructure services led to a loss of population, especially of the younger ones, in the villages. As a consequence, traditional ways of life have disappeared, demographic balances have changed, and some villages have been partially or completely abandoned.

Rural areas are not merely physical entities but also living exempla of the locals' technical knowledge and skills, lifestyles and cultures. These areas sustain their existence with their tangible and intangible components, and those which lose these components lose their identities as living entities, becoming deserted areas. In Turkey, a vast number of historical rural settlements are exposed to the risk of abandonment.⁵ The absence both of a legal framework regarding the conservation of rural heritage and of effective rural development policies constitutes an important threat to rural areas. Correspondingly, the poor management of these areas puts their sustainability at risk. The fact that rural settings are not given their deserved attention results in an increase in the number of abandoned villages and the loss of their rural heritage values without documentation.

Rural settlements in Turkey are home to different local communities and various ethnic groups: this plurality offers a rich diversity. As a result of this cultural

⁴ Council of Europe 1977.

⁵ Turkey, especially through the process of agricultural industrialization with the implementation of the Marshall Plan following World War II, has significantly lost its rural population: İçduygu *et al.* 2014, p. 179. The industrialization has led to the transformation of the traditional means of agricultural production, which form the basis of rural economies; thus the need for labor in agriculture has largely been reduced. The unemployment and decreasing income have obliged inhabitants to migrate to cities for better job opportunities and alternative economic sources.

richness, distinctive rural settings have been formed. *Yörüks*, the most important nomadic group who constituted a significant part of the population in the Ottoman Empire from its beginning and played an important role in the development of the Empire, had a significant place in the multicultural demographical structure of Anatolia during the Ottoman period.⁶ Hacılarobası, an exemplar of the *Yörük* heritage in Turkey, has become a predominantly abandoned village in recent decades. The closure of the primary school in the 1990s in particular caused a further population decrease. Until then, the village had largely retained its socio-cultural features for an extended period. Now, only a small part of the *Yörük* population still lives in the village, though some of those who left Hacılarobası maintain strong bonds with their hometown. The *Yörük* inhabitants, as the representatives of the socio-cultural characteristics in the past of Hacılarobası, have continued some of their traditions, even if only a small population has remained in place.

The key reason for the selection of Hacılarobası as a case study is that it is an important rural settlement under threat for various reasons within the borders of Safranbolu, a well-preserved historic town that has been a significant center throughout history due to its geographical location. Contrary to some of the other rural settlements in the region, especially considering the tourism potential of Safranbolu as a UNESCO World Heritage Site, Hacılarobası has not been affected by the negative aspects of tourism.⁷ Moreover, unlike some villages within Safranbolu, Hacılarobası has preserved its traditional physical environment to a great extent because of its location in a remote mountainous area. Also, there have been no significant interventions in the built environment mainly because of its abandoned state. The relatively unaltered and well-protected built environment, the almost intact nature and the site-specific characteristics of the village enhance its prominent rural identity. Moreover, Hacılarobası is one of the most distinctive villages of Safranbolu, with the presence of archaeological remains, such as rock-cut tombs and

⁶ Şahin 2009, p. 436.

⁷ Safranbolu was included to the list of UNESCO World Heritage Sites in 1994: URL 1.

subterranean burial chambers.⁸ The rarity of these sorts of remains in and around Safranbolu makes this area more important in terms of conservation. On the other hand, the lack of public awareness and illegal excavations in the village has damaged these artifacts over time. Besides the presence of archaeological remains, the village is also one of the rare examples in terms of its rural morphology. It is the only village with a circular settlement pattern in the region. However, because of depopulation and changes in living conditions, the traditional lifestyle, dependant on livestock and agricultural activities, and the traditional practices, which have evolved over years as a result of inhabitants' interaction with nature, have almost been lost. Also, some structures, suffering from the lack of maintenance, have been already demolished without proper documentation because of insufficient site surveys during the decision-making process for the conservation of the village. In addition to these shortcomings, Hacilarobası has not as yet been the subject of a comprehensive study despite its heritage values. Consequently, Hacilarobası is exposed to the risk of being completely abandoned and of losing its local identity and heritage values. The village thus requires to be conserved and sustained with its all components. For all the above reasons, the village of Hacilarobası was selected as a case study for this thesis (Figure 1.1).



Figure 1.1. Hacilarobası, the settlement area as seen from Sarıkaya (URL 2)

⁸ Yıldırım 2019, p. 514.

1.2 Aim and Scope of the Thesis

Considering the fact that conservation and sustainability of rural areas cannot be achieved without ensuring the continuity of the interaction between rural communities and their environment, the thesis seeks to develop a conservation approach for Hacılarobası as a historical rural settlement under the threat of losing its existing population and rural heritage. Since the continuity of the existence of the local community is vital for the future of Hacılarobası, finding solutions for keeping the current inhabitants in place and even drawing back those who migrated to the cities from the village is the primary concern of this study. Given that there is a significant lack of written sources and research about Hacılarobası, this study also aims to contribute to the documentation of the village and provide a basis for further studies for the conservation of Hacılarobası's cultural heritage.

Each historical rural settlement has its own local features, and so the lifestyles of rural communities differ according to their culture and tradition. Therefore, understanding any particular place with its all components and assessing the values and opportunities offered by these components alongside the threats to their sustainable conservation are all essential in order to develop a comprehensive conservation approach for the preservation of that particular rural heritage. This thesis will thus seek answers to the following questions:

- What are the site-specific tangible and intangible values of Hacılarobası?
- What are the challenges that the village faces?
- What are the potentials of the village?
- How can the inhabitants' connection to this place be strengthened?
- How can local economic activities be continued and revived?

Accordingly, the rural heritage of Hacılarobası is here analyzed with its all components. The values and opportunities of this historic village and threats to its sustainability are identified. Then, site-specific conservation principles and proposals are developed to protect these values and prevent these threats.

1.3 Methodology of the Thesis

In this thesis, the literature survey, archival research and on-site investigations constitute the main stages of the data collection process. In terms of the literature survey, data collection started with research into the theoretical foundations, focusing on understanding the characteristics of rural areas, components of rural heritage, the international point of view on the subject and the national legal framework. In addition to the international charters and documents concerning rural heritage and national laws and regulations regarding rural areas, the primary sources used for this section are Carl O. Sauer, *The Morphology of Landscape* (1925); CEMAT, *European Rural Heritage Observation Guide* (2003); FAO, *Guidelines on Defining Rural Areas and Compiling Indicators for Development Policy* (2018); Mahmut Tezcan, ‘Sosyolojik Yönden Köy (Tanımı ve Özellikleri)’ (1970); Michael Hill, *Rural Settlement and the Urban Impact on the Countryside* (2003) and Paul Cloke, ‘Conceptualizing Rurality’ (2006).⁹ The main sources used for the literature research on Safranbolu are Hulusi Yazıcıoğlu and Mustafa Al, *Safranbolu: Safranbolu - Karabük - Ulus - Eflani* (1982); İbrahim Canbulat, ‘City of Safranbolu’ (2016); İlhan Şahin, ‘Anadolu’da Türk Yerleşmesi Sürecinde Safranbolu’ (2003); Kızıltan Ulukavak, *Safranbolu: Korumada Tarihsel Süreç* (2020); Mecdi Emiroğlu, *Korunması Gereken Örnek Bir Kentimiz Safranbolu* (1981) and Nigan Bayazıt, *Safranbolu Geleneksel Konutları ve Toplumsal Değişme* (2014). There is however a noted lack of publications concerning the village of Hacılarobası itself. Therefore, the field survey reports written by Ergün Lafli, ‘A Roman Rock-Cut Cult Niche at Paphlagonian Hadrianoupolis’ (2007) and Yaşar Serkal Yıldırım, ‘2017 Yılı Karabük İli ve İlçeleri Roma ve Bizans Dönemi Yüzey Araştırması’ (2019) and published by the Ministry of Culture and Tourism (T.C. Kültür ve Turizm Bakanlığı), and an excavation review written by Şahin Yıldırım and Nimet Demirci Bal, ‘The Rescue Excavation of the Hacılarobası Tumulus’ (2016) are important

⁹ In addition to these, master theses written by Merve Çolak (2019), Damla Yeşilbağ (2019) and İrem Diker (2022) have been important references for this thesis.

sources that have helped to reveal the ancient history of the village.¹⁰ For the assessment of values, threats and opportunities, the work of Bernard M. Feilden and Jukka Jokilehto, *Management Guidelines for World Cultural Heritage Sites* (1998) is taken as the primary reference.¹¹

For the information and documents related to the site, the Presidency of the Republic of Turkey Ottoman Archives (T.C. Cumhurbaşkanlığı Osmanlı Arşivi), the General Directorate of Mapping (Harita Genel Müdürlüğü), the Karabük Special Provincial Administration (Karabük İl Özel İdaresi), the Karabük Regional Conservation Council of Cultural Properties (Karabük Kültür Varlıklarını Koruma Bölge Kurulu) and the Municipality of Safranbolu (Safranbolu Belediyesi) were approached within the scope of the archival research. The income registers (*temettuat kayıtları*) concerning Hacılarobası, which contain significant information about the economic structure of the village in the Ottoman period, were obtained from BOA.¹² For the analysis of Hacılarobası, the area's latest orthophoto, taken in 2015, was provided by HGM, while the aerial photograph for the year 2020 was obtained from Google Earth.¹³ The village's cadastral plan of 2010, which was used by the author as the base map during the field surveys for the site analysis, was obtained from the Karabük Special Provincial Administration (Figure 1.2). The maps that show the results of the site analysis were created by the author, by overlaying the cadastral plan of 2010 on the orthophoto of 2015. The registration information and documents about the village - conservation decisions, registered buildings' list and photographs of the archaeological remains - were obtained from KKVKBK.¹⁴ Lastly, most of the books related to Safranbolu were provided by the Municipality of Safranbolu.

¹⁰ 'Field Survey at Paphlagonian Hadrianoupolis and Its Chora' was conducted by an archaeological team from the Dokuz Eylül University in 2005. 'Karabük İli ve İlçeleri Roma ve Bizans Dönemi Yüzey Araştırması' initiated in 2017 have been conducted under the supervision of Asst. Prof. Dr. Yaşar Serkal Yıldırım. 'The Rescue Excavation of the Hacılarobası Tumulus' was conducted by the Directorate of Kastamonu Museum (Kastamonu Müze Müdürlüğü) with the participation of the Archaeology Department of Karabük University in 2014.

¹¹ The Burra Charter (1999), English Heritage (2008), Mason (2002) and Avrami, Macdonald, Mason and Myers (2019) have also been references for the value assessment.

¹² Appendix A.

¹³ Appendix B.

¹⁴ Appendix C.



Figure 1.2. 2010 cadastral plan provided by the Karabük Special Provincial Administration

The aforementioned scientific studies carried out on the site are related to the archaeological remains within the borders of Hacilarobası. Apart from these, there are no sources concerning the current situation of the village. Therefore, the most important part of this study is the field survey conducted by the author. An on-site investigation is the most essential way to understand the physical, socio-cultural and economic characteristics. In this respect, almost all information about the village was obtained during the site surveys by the author. The on-site investigations by the author were carried out in three stages. The first site visit was conducted in October 2019 and the investigations lasted a week. During the first site surveys, several villages of Safranbolu were visited to acquire a general idea about the rural environment of the town, to gather information and to select the case study for the thesis. During visits to the villages, it was observed that mountain villages where transportation is relatively difficult have preserved their original characteristics better than the villages close to the town and within the influence of the same. Therefore, the village of Hacilarobası was selected due to its preserved fabric and for the reasons explained above. There are three settlement areas within the boundary of the village: the Hacilarobası (the central neighborhood), Sallar and Himmetoğlu neighborhoods. Based on general observations, Hacilarobası was determined as the study area with all its traditional buildings, since it is the largest and most active

settlement area compared to other neighborhoods. Next, a systematic photographic recording of the buildings and streets was made with the use of the base map (Figure 1.3). The second and third site visits took place in November 2019 and October 2020 and lasted 20 days. For these site surveys, survey sheets were prepared in order to gather more detailed information about the local fabric of the village (Figure 1.4).¹⁵ These sheets were used for the traditional buildings, and include information such as original and current function, construction technique, use status and condition of the buildings. These were supported with sketches and notes for the plan typology and manner of facade organization. Moreover, during the site visits, spontaneous conversations were conducted with the residents to obtain general information about the village. Similar conversations were also held with the former inhabitants, to understand their thoughts about the past and present state of the village. Both the existing community and those who left shared valuable information about the history of the village. They also shared their experiences and memories. Information obtained from the locals was most valuable, especially taking into consideration the lack of other sources directly related to the village and its nearby environment.

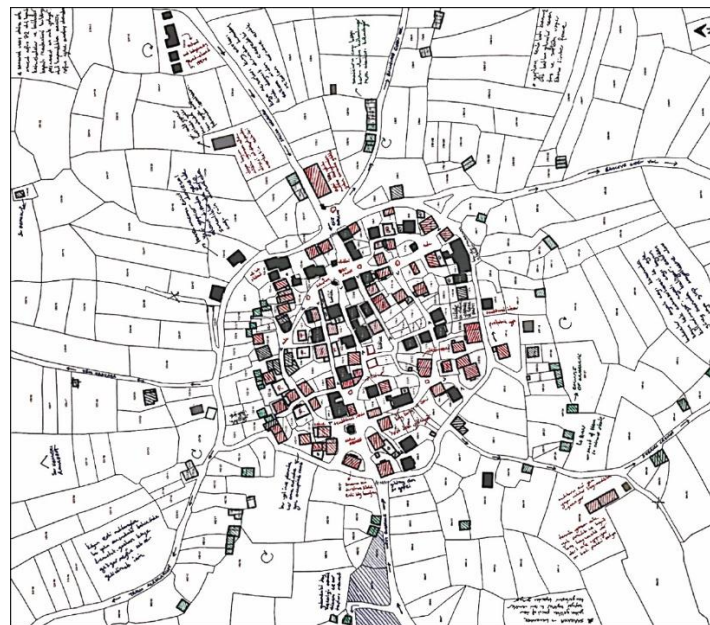


Figure 1.3. Data collection over the base map during the site surveys

¹⁵ Appendix D.

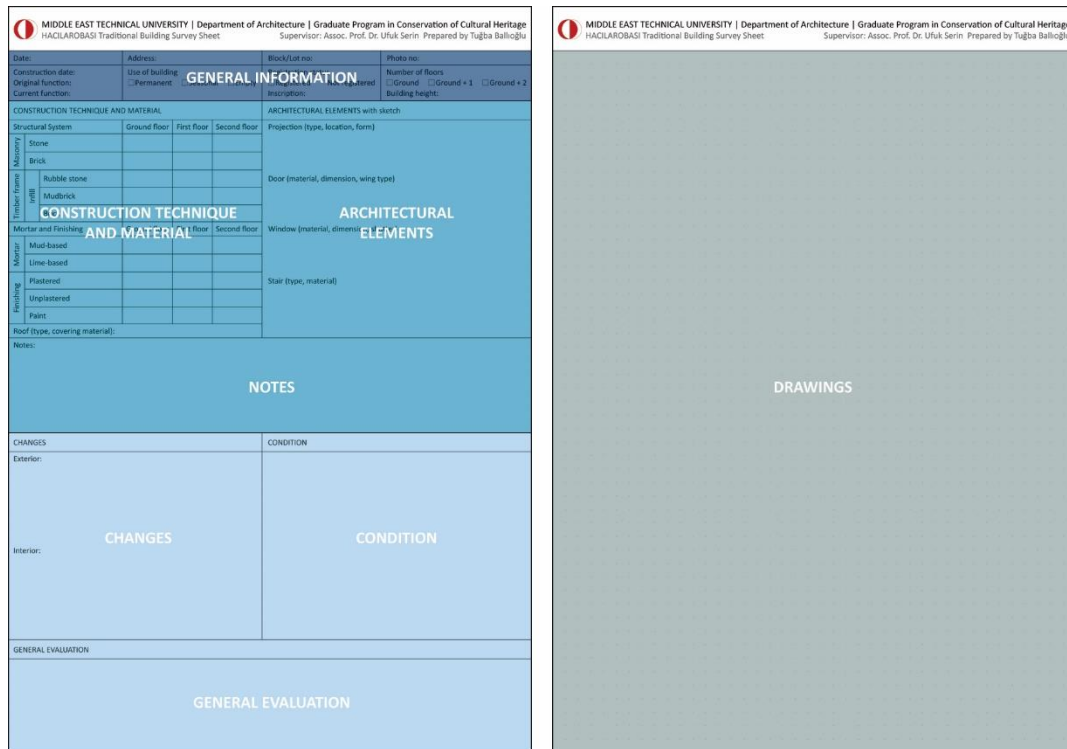


Figure 1.4. Diagram showing content of traditional building survey sheets

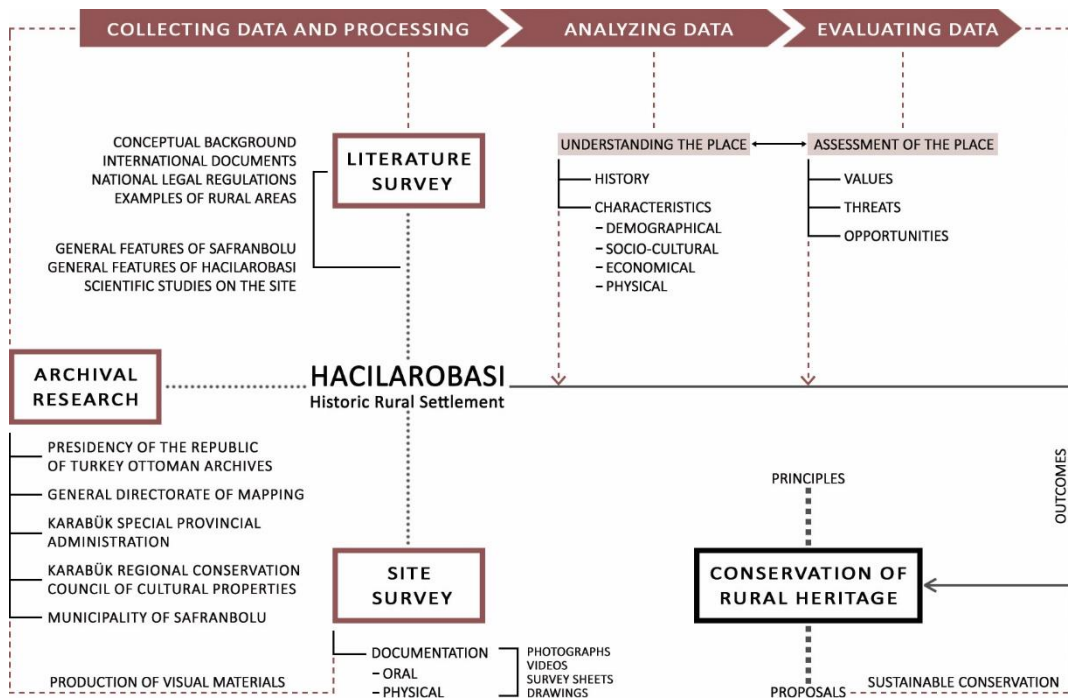


Figure 1.5. Methodology of the thesis

1.4 Structure of the Thesis

In accordance with the above-mentioned objectives, this thesis, structured around a case study, comprises five chapters: introduction, theoretical and legislative framework, analysis of Hacılarobası, assessment of Hacılarobası, and principles and proposals for the conservation of the rural heritage of Hacılarobası. In the first chapter, the problem is defined, and the reason why the village of Hacılarobası was selected as a case study is explained. Then, the aim and scope of the thesis, the methodology of the thesis, and the challenges and limitations of the study are presented.

The second chapter, where the theoretical framework is constructed for the research study, starts with the features of rural areas and definitions of the concepts and terms regarding rural heritage. Then, international charters and documents regarding the conservation of rural heritage are examined within the theoretical framework to understand general conservation approaches toward rural landscapes and to form a basis for the determination of conservation principles for the selected case study. Next, to investigate whether the legal regulations in Turkey for the preservation of rural landscapes are lacking or not, the national legal framework concerning rural areas is examined and the current situation in Turkey is presented. Finally, several examples of rural settlements, recognized as especially good practices in terms of preservation, from around the world and Turkey are analyzed so as to guide the development of the proposals for the selected case study of this thesis.

Since the village of Hacılarobası is the focus of the thesis, it is essential to analyze and understand the characteristics of this place to develop an effective conservation approach. Thus, Hacılarobası is first examined within the regional context and then at the settlement scale in the third chapter. The village's historical background, demographic, socio-cultural and economic structures, and physical characteristics are analyzed in detail.

Following, an assessment of the village is made in the fourth chapter. The values of and threats to Hacilarobası are determined and evaluated, and considering these, opportunities offered by the village are presented. Lastly, with the aim of providing sustainable conservation for the rural heritage of Hacilarobası, a set of principles and proposals are developed in the fifth chapter, based on the values and opportunities offered by and threats to the village.

1.5 Challenges and Limitations of the Study

During the data collection, challenges were encountered for various reasons. First of all, although much has been written especially on the historical characteristics of Safranbolu due to the significance of the town as a World Heritage Site, written sources on Hacilarobası are quite limited. This constitutes an important task to remedy in this study. In addition to limited written sources, since Hacilarobası is a nearly abandoned village, the oral information obtained from the remaining residents during the site visits was also limited. Moreover, the COVID-19 pandemic caused further difficulties in conducting conversations with the inhabitants and obtaining information regarding Hacilarobası. As a result of all these factors, the oral information obtained from the locals has remained inadequate.

In addition to these factors, because of the lack of sources, collecting data regarding the village for the analysis and evaluation of Hacilarobası is mainly based on the field surveys conducted by the author. In this respect, studying a predominantly abandoned settlement posed practical limitations during the field surveys. Since the majority of the traditional buildings are empty and their doors are locked, a comprehensive study for the plan typology and architectural elements could not be realized. Also, the fact that the partially collapsed buildings or those with severe structural problems are anyway dangerous to enter further limited the number of buildings studied for their plan organization. For this reason, gathering data regarding the interior of the traditional buildings and thus of the settlement's vernacular architecture could not be satisfactorily realized as desired.

CHAPTER 2

THEORETICAL AND LEGISLATIVE FRAMEWORK: CONSERVATION OF RURAL HERITAGE

As rural heritage is the main topic of this thesis, so this chapter first seeks to answer the question ‘what makes a place rural?’. Then, the concept of rural heritage and its substantial components are examined by explaining the concepts and terms relevant to the topic of the research. Then, the international charters and documents regarding rural areas are chronologically investigated in order to establish the importance of rural heritage and the historical development of conservation approaches. It is also essential to understand the current situation regarding the protection of rural areas in Turkey. Therefore, the national legal regulations are examined. Lastly, several examples of rural settlements, especially good practices in terms of preservation, from around the world and Turkey are analyzed along with what consequences their conservation has achieved, so as to guide one when determining conservation principles and proposals for the case study.

2.1 Concepts and Terms Concerning Rural Heritage

Heritage is a broad concept, and to provide a better understanding of the concept of rural heritage, it is necessary first of all to examine how and why a place is considered as ‘rural’.¹⁶ Rural and urban areas have different characteristics. These areas are defined by a variety of parameters.¹⁷

¹⁶ Heritage, in a broad sense, can be defined as “all inherited resources which people value for reasons beyond mere utility.”: English Heritage 2008, p. 71. The concept of cultural heritage has been addressed in many ways from past to present: Jokilehto 2005. Jokilehto collected several documents, which include definitions of cultural heritage, starting from the 6th century. The scope of the concept has extended over time. For conventions and charters, see URL 3 and URL 4.

¹⁷ FAO 2018, p. 10.

The criteria for defining rural areas differ from one country to another, which makes a definite and all-inclusive separation between rural and urban difficult (Table 2.1).¹⁸ It is generally agreed that rural settlements are those with a smaller population and lower population density compared to urban areas.¹⁹ However, a settlement cannot be described as ‘rural’ simply because of its population size or density, as settlements with a large population may also have the characteristics of a rural one.²⁰

Table 2.1. Criteria used by various countries to classify settlements as rural (Halfacree 2009, p. 445)

<i>Country</i>	<i>Criteria</i>
Germany	Communes with fewer than 2000 inhabitants
Canada	Areas with fewer than 1000 inhabitants or a population density of less than 400 persons per square kilometer at the previous census
Peru	Areas that are neither populated centers with 100 dwellings or more grouped contiguously nor administrative centers of districts
Nigeria	Areas outside towns of 20 000 inhabitants or more whose occupations are mainly agricultural
Japan	Areas outside Densely Inhabited Districts (groups of contiguous basic unit blocks with a population of 5000 inhabitants or more and with a population density of at least 4000 inhabitants per square kilometer and/or with public, industrial, educational and recreational facilities)

Source: Based on the data from United Nations (2004).

Another commonly-used criterion is remoteness. This can be measured as the distance to places with more markets and services, or the difficulty of reaching those places.²¹ Again, the livelihoods of the inhabitants are also considered to mark a distinction between urban and rural areas. People living in the cities are mostly occupied with secondary and tertiary sectors, while the majority of the rural population is engaged in primary industries.²² In other words, rural communities are mostly associated with “a subsistence economy dependent on the land” such as

¹⁸ Tacoli 1998, p. 147.

¹⁹ FAO 2018, p. 14.

²⁰ Tezcan 1970, p. 153.

²¹ Pateman 2011, p. 15.

²² NCERT 2007, p. 91.

agriculture (farming, animal husbandry, fishing and hunting) and forestry.²³ In *Kentbilim Terimleri Sözlüğü*, too, agriculture is regarded as a significant factor, and a rural area is defined as an area where the rural population, whose production activities are based on agriculture, lives and works.²⁴

The definition of rural areas only by population size, population density, or administrative structure is insufficient when considering the social and cultural structure.²⁵ Rural communities have relatively stronger face-to-face relations, and living conditions are largely shaped according to customs and traditions. These are important factors that may characterize rural areas. Considering a place as rural is ultimately a subjective determination that depends on the social and cultural context as well. As observed above, changing criteria by country and the subjectivity of rurality make the concept of rurality more complex.²⁶

The FAO has prepared guidelines to support rural development policies.²⁷ In the guidelines, it is highlighted that the lack of consensus on the definition of rural areas is due to the fact that rurality is both a relative and multi-dimensional concept. Rurality, herein, is addressed with three common dimensions:²⁸

- *Sparse settlement* reflects the idea that urban areas are those that have the most people and that are most densely settled, while rural areas are more sparsely populated and settled.
- *Land cover* is the physical cover on the land including vegetation (either planted or naturally occurring) and any buildings or features constructed by humans. Land cover reflects and determines land use, which is related to the human activities that take place there.
- *Remoteness* affects the opportunities people have to gain access to markets and to public services. It is most often represented by the difficulty of physical travel to places where markets and services are more available.

²³ Salamon and MacTavish 2009, p. 424.

²⁴ Keleş 1980, p. 76.

²⁵ Bunce 1982, pp. 14-16.

²⁶ Tezcan 1970, pp. 153-156; Eminağaoğlu and Çevik 2005, p. 74; Scott *et al.* 2007, p. 4.

²⁷ FAO 2018, pp. 14-18.

²⁸ FAO 2018, p. 18.

In another study, Cloke points out the significant theoretical frames such as ‘functional’ concepts of rurality and ‘social constructions’ of rurality which are influential in constructing conceptualizations of rurality. In terms of functional aspect, rurality is defined as areas which:²⁹

- are dominated (either currently or recently) by extensive land uses, notably agriculture and forestry;
- contain small, lower order settlements which demonstrate a strong relationship between buildings and extensive landscape, and which are thought of as rural by most of their residents;
- engender a way of life which is characterized by a cohesive identity based on respect for the environmental and behavioural qualities of living as part of an extensive landscape.

In terms of social constructions of rurality, the role of culture in socio-spatial distinctiveness is emphasized. In this regard, it is stated that:³⁰

...there is an emerging core of significance in rural studies which focuses on the interconnections between socio-cultural constructs of rurality and nature - which appear to be so important in the reproduction of geographical imaginations of rural space - and the actual lived experiences and practices of lives in these spaces.

Based on the explanations and definitions above, it can be said that a relationship of people with the land is an essential dimension of rurality. Therefore, the common feature in various definitions in different studies focusing on the concept of rural heritage is that they emphasize the interaction between human beings and nature. There is no one ‘correct’ definition of rural heritage. However, other concepts such as cultural heritage, cultural landscape, built vernacular heritage, etc. also concern rural heritage. Furthermore, through time, the meaning and scope of the concept of rural heritage have expanded with the studies which consider both the tangible and intangible elements as significant heritage values.³¹

²⁹ Cloke 2006, p. 20.

³⁰ Cloke 2006, p. 21.

³¹ Du and Shi 2019, pp. 1-3; Scazzosi 2018, pp. 39-41.

The European Rural Heritage Observation Guide, which is one of the most extensive documents on rural heritage, was adopted by CEMAT in 2003.³² According to this guide, rural heritage is currently given a broader definition by specialists, although rural heritage had been defined in very limited terms until the recent past. Rural heritage is regarded as including all the tangible and intangible elements that emerge from the particular relationship that communities have established with their territory over time. In this context, components of rural heritage are discussed under two main headings: tangible and intangible heritage elements. Tangible heritage can be easily identified, and is composed of various elements:³³

- landscapes, since they result from centuries of human activity on the environment;
- property: this includes buildings for agricultural use and those related to crafts or industry, holiday homes or public buildings that are evidence of specific activities or simply of an architectural style;
- moveable property: this includes objects for domestic use (furniture in regional styles), for religious purposes (furnishings in churches and chapels and for festive events (carnival floats, village or corporation emblems);
- products which result from an adaptation to local conditions and to cultivation, rearing, processing and culinary traditions. These include plant varieties (plants, fruit, vegetables, etc.) and local animal species as well as more “elaborate” produce (wine, cheese, pork products, etc.).

On the other hand, intangible heritage is an integral part of tangible heritage, and is composed of a series of intangible elements:³⁴

- the techniques and skills that have enabled landscapes to be created, houses and furniture to be built and local products to be developed;
- the local dialects, music and oral literature that have emerged from non-written traditions. These means of expression are evidence of a community’s particular influence on its territory and, more generally, of a specific way of living together. This includes stories and legends describing individuals or sites that played a part in local history, as well as place names (toponyms), which reflect particular uses or representations;
- ways of organising social life and specific forms of social organisation, such as certain customs and festivals (seasonal, agricultural, etc.).

³² CEMAT 2003.

³³ CEMAT 2003, p. 8.

³⁴ CEMAT 2003, p. 9.

Landscape, an indispensable component of rural heritage, is a broad term. In the European Landscape Convention issued by the Council of Europe in 2000, the term landscape is defined as “an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors.”³⁵ The natural landscape provides the foundation for the cultural landscape because human beings affect, alter or shape the natural landscape through their cultures. They utilize the natural forms, in many cases change them and in some cases destroy them. This results in the transformation of natural landscapes into cultural landscapes (Figure 2.1).³⁶ Sauer briefly observes that “Culture is the agent, the natural area is the medium, the cultural landscape is the result.”³⁷ In the Operational Guidelines for the Implementation of the World Heritage Convention, which was last revised in 2021, it is indicated that the cultural landscape “embraces a diversity of manifestations of the interaction between humankind and the natural environment.”³⁸ Accordingly, cultural landscapes represent the “combined works of nature and of man”.³⁹ In order for an area to have the feature of a cultural landscape, nature-human unity must generate important products in time and these products must be in harmony.⁴⁰

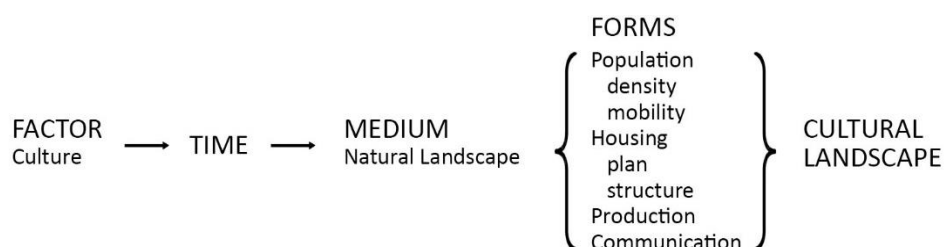


Figure 2.1. Diagrammatic representation of cultural landscape (after Sauer 1925, p. 310)

³⁵ Council of Europe 2000, p. 2.

³⁶ Sauer 1925, pp. 309-310.

³⁷ Sauer 1925, p. 310.

³⁸ UNESCO 2021, p. 22. The aim of the Operational Guidelines is to facilitate the implementation of the Convention concerning the Protection of the World Cultural and Natural Heritage, more commonly known as the World Heritage Convention, adopted in 1972. The Operational Guidelines is periodically revised, and the historical development of this document is available at: URL 5. The concept of cultural landscape was first used by name in official records of the World Heritage Committee in 1987: Aplin 2007, p. 430. In 1992, the World Heritage Convention became the first international legal tool to conserve cultural landscapes: URL 6.

³⁹ The ‘combined works of nature and of man’ are designated in Article 1 of the World Heritage Convention: UNESCO 2021, p. 22.

⁴⁰ Madran and Özgönül 2005, p. 34.

Rural landscapes that have been shaped over millennia are significant cultural landscapes. The doctrinal text, ICOMOS-IFLA Principles concerning Rural Landscapes as Heritage, considers rural landscapes as “a vital component of the heritage of humanity.”⁴¹ In this text, rural landscapes formed as a result of the human and nature interaction are discussed in detail, and rural landscapes are defined as:⁴²

...terrestrial and aquatic areas co-produced by human-nature interaction used for the production of food and other renewable natural resources, via agriculture, animal husbandry and pastoralism, fishing and aquaculture, forestry, wild food gathering, hunting, and extraction of other resources, such as salt.

These areas are indicated as multifunctional resources, and at the same time, they all have cultural meanings that have been attributed to them by individuals and communities. Furthermore, rural landscapes are emphasized as:⁴³

...dynamic, living systems encompassing places produced and managed through traditional methods, techniques, accumulated knowledge, and cultural practices, as well as those places where traditional approaches to production have been changed.

The doctrinal text also defines rural landscapes as heritage. In this context, the tangible and intangible components of this heritage are explained as follows:⁴⁴

Rural landscape as heritage encompasses physical attributes - the productive land itself, morphology, water, infrastructure, vegetation, settlements, rural buildings and centers, vernacular architecture, transport, and trade networks, etc. - as well as wider physical, cultural, and environmental linkages and settings. Rural landscape as heritage also includes associated cultural knowledge, traditions, practices, expressions of local human communities' identity and belonging, and the cultural values and meanings attributed to those landscapes by past and contemporary people and communities. Rural

⁴¹ ICOMOS 2017, p. 1.

⁴² ICOMOS 2017, p. 2.

⁴³ ICOMOS 2017, p. 2. This definition encompasses both well-managed areas and degraded or abandoned areas. Accordingly, degraded or abandoned areas can be as rich in heritage as well-managed areas. Also huge rural spaces, peri-urban areas, and small spaces within built-up areas are included in the definitions, without distinction. So this document does not consider rural landscapes according to their distance from the cities or size of area, and it provides the basis of the knowledge necessary to characterize a rural landscape.

⁴⁴ ICOMOS 2017, p. 2.

landscapes as heritage encompass technical, scientific, and practical knowledge, related to human-nature relationships.

Physical geography varies considerably from one part of the world to another. The locational needs of different societies also vary significantly from one region to another due to the wide range of distinct cultural, social and religious values as well as the range of economic activities present within human societies.⁴⁵ Thus, the location of each rural settlement is unique. Nevertheless, there are some underlying factors that influence how a settlement is situated according to both what the local environment offers and what the original inhabitants required. Accordingly, some considerations for the site upon which a settlement is built include:⁴⁶

- the suitability of land for building upon (whether, for example, it is a rocky, marshy, sandy or clayey site)
- the availability of water (whether or not it is on a surface or underground water supply)
- the actual topography of the site (flat, elevated or, if on a slope, how steep is it?)
- the elevation of the site (how high above sea level?)
- the dryness of the site (is it liable to flood?)
- the aspect of the site (if it is on a slope which direction is it facing?)
- the degree of shelter the relief provides from storms or cold winds.

On the other hand, the position of a rural settlement refers to where it is located in the context of the surrounding area. Factors included in the position of a settlement include:⁴⁷

- where it is located in relation to the broader topographical features in the landscape such as mountains, hills, valleys and plains
- how it is connected to natural route ways and lines of communications that have developed along them
- where it is in relation to seas, lakes and other bodies of water
- how it fits into the local settlement hierarchy and how well connected it is to other settlements
- how close it is to various natural resources, such as different soil types, minerals, fuel and building materials.

⁴⁵ Hill 2003, p. 20.

⁴⁶ Hill 2003, pp. 20-21.

⁴⁷ Hill 2003, p. 21.

Some of the main factors affecting the siting and positioning of rural settlements are listed above, but most of the rural settlements have a long history, and the conditions and needs of the past must be considered in order to understand why settlements were established in their particular locations.⁴⁸ The location, on the other hand, influences the morphology of a rural settlement because the natural environment within which the settlement is located presents both opportunities for and restrictions to its layout (Figure 2.2).⁴⁹ Besides natural factors, the morphology is also determined by its inhabitants. Their impact on settlement patterns is as diverse as the different economies, societies and cultures to be present throughout the world. Some of the human factors that influence settlement morphology are:⁵⁰

- land tenure, land ownership and the role of the chief landowner
- the role of religion, ritual, superstition and tradition in the foundation of settlements
- the defensive requirements of a settlement
- the nature of the farming type or other form of economic activities taking place within the settlement.

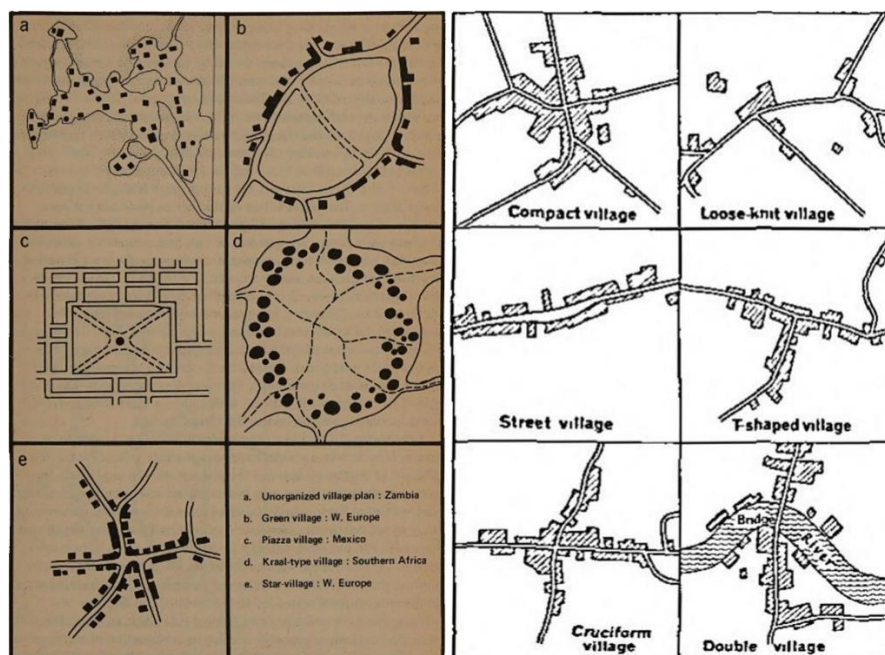


Figure 2.2. Examples of village forms (Bunce 1982, p. 45; Hudson 1970, p. 48)

⁴⁸ Hill 2003, p. 21.

⁴⁹ Morphology refers the internal layout, plan or structure of a settlement: Hill 2003, p. 39.

⁵⁰ Hill 2003, p. 39.

As a consequence of the aforementioned natural and human factors, the built environment as shaped according to the residents' needs varies considerably from region to region.⁵¹ In this regard, rural architecture, which emerged from the technical and practical knowledge of the inhabitants, reflects the local characteristics of the region. According to Aran, the buildings constructed with local materials and traditional techniques exhibit unique examples of the interaction between humans and the natural environment. These structures are the response to the challenges arising from place and climate. Due to the craftsmanship in construction that evolves over the years, simple, functional and distinctive buildings that are in harmony with nature are created.⁵²

Both natural and cultural factors have a profound effect upon rural architecture, in much the same way as they have an impact upon settlement patterns. Natural features such as climate, topography and water sources, materials available in the immediate surroundings, type of economy practiced in the settlement, political and social structures, and lifestyles of the locals are the main factors in the formation of rural architecture.⁵³ Although residential buildings have a special place in rural architecture, these display an integrity with the other types of buildings, such as mosque, mill, barn, hayloft, granary, storage and workshop. The relations that buildings establish with each other and with open areas form the traditional fabric. This fabric is of an organic structure and reflects the identities, traditions, beliefs and cultures of the locals.⁵⁴

Rural architecture is also termed as 'folk architecture', 'local architecture', 'traditional architecture' and 'vernacular architecture'.⁵⁵ According to the

⁵¹ The built environment is defined as "human-made (versus natural) resources and infrastructure designed to support human activity, such as buildings, roads, parks, and other amenities.": UNESCO 2011, p. 7.

⁵² Aran 2015, pp. 10-11. In rural architecture, the buildings are designed according to the lifestyles and economic activities of the residents, and the use and functionality of buildings are considered more important than aesthetic concerns: ÇEKÜL Vakfı 2012, pp. 5-7.

⁵³ ÇEKÜL Vakfı 2012, pp. 5-7; Hill 2003, p. 16.

⁵⁴ ÇEKÜL Vakfı 2012, pp. 6-7.

⁵⁵ ÇEKÜL Vakfı 2012, p. 5. According to Rudofsky, the terms 'rural', 'vernacular', 'indigenous', 'anonymous', 'spontaneous' may have the same meanings: Rudofsky 1964, p. 2. Sezgin notes that in

Encyclopedia of Vernacular Architecture of the World, vernacular architecture is defined as:⁵⁶

...comprising the dwellings and all other buildings of the people. Related to their environmental contexts and available resources they are customarily owner - or community-built, utilizing traditional technologies. All forms of vernacular architecture are built to meet specific needs, accommodating the values, economies and ways of life of the cultures that produce them.

In the Charter on the Built Vernacular Heritage, the vernacular heritage is defined as “the fundamental expression of the culture of a community, of its relationship with its territory and, at the same time, the expression of the world’s cultural diversity.”⁵⁷ Accordingly, the built vernacular heritage is considered as an integral part of the cultural landscape, and the document highlights that vernacular heritage embraces “not only the physical form and fabric of buildings, structures and spaces, but the ways in which they are used and understood, and the traditions and the intangible associations which attach to them.”⁵⁸ In brief, rural architecture, formed by the cultural accumulation of the communities as well as the natural factors, has a local identity and is an important component of rural heritage.

Considering all these aspects and definitions, it can be understood that intangible heritage is inseparable from tangible heritage. The intangible heritage transferred from generation to generation forms the rural identity, and it is a substantial component of rural heritage. Factors such as the way of living, traditions and customs, the way of production, knowledge, techniques and skills that emerge as a

addition to mentioned terms, the words such as ‘primitive architecture’ and ‘architecture without architects’ are also used instead of ‘vernacular architecture’, and he defines vernacular architecture as transformation of the culture of a society into matter according to their needs. The society creates the ideal space and environment for themselves without needing an architect, designer or other specialists. Aesthetics comes from tradition and this together with the construction technique is transferred to the next generations. The resulting structures are generally similar to each other. This similarity creates unity and harmony between buildings. The vernacular architectural values emerge as a result of this process, and these continue for generations as a reflection of the social and cultural structure of a society: Sezgin 1984, p. 44.

⁵⁶ Oliver 2003, p. 14. As Moholy-Nagy points out “indigenous buildings speak the vernacular of the people”: Moholy-Nagy 1957, p. 19.

⁵⁷ ICOMOS 1999.

⁵⁸ ICOMOS 1999.

result of the relationships of people with each other and with their environment are evaluated under the concept of intangible heritage. In the Convention for the Safeguarding of the Intangible Cultural Heritage, the intangible cultural heritage is defined as:⁵⁹

...the practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artefacts and cultural spaces associated therewith - that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

Within the framework of these approaches, the concept of rural heritage can be defined as a combination of local tangible and intangible heritage values, which are shaped by the interaction between the human beings and nature in socio-cultural and economical contexts (Figure 2.3).

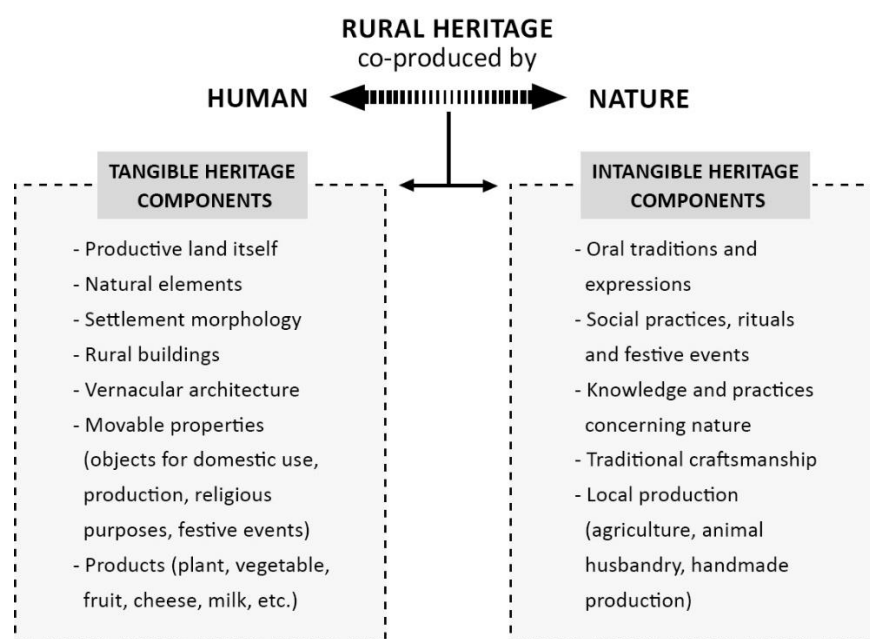


Figure 2.3. Components of rural heritage

⁵⁹ UNESCO 2003. The 1972 Convention deals with the tangible heritage (monuments, groups of buildings, and sites, which are considered worthy of preservation), but cultural heritage is not just a physical legacy. Beyond that, it is also comprised of the intangible heritage. The 2003 Convention emphasize its importance: URL 7.

2.2 Development of International Conservation Approaches towards Rural Heritage

The conservation approaches towards cultural heritage have continually developed as cultural heritage itself is an evolving and broadening concept.⁶⁰ In this process, the Industrial Revolution, the catalyst for massive changes in the way of life in rural and urban areas, has been critical in the later emergence of an understanding for the protection of rural settlements. The Revolution caused a swing away from agrarian production and towards urban industrialization, and this change was accompanied by a new way of production, growing ever less dependent on manual labor and more reliant on machinery.⁶¹ The transformation in the traditional rural environment created an interest in the agrarian society's culture, which was threatened with extinction, and eventually it was deemed a heritage that needed to be conserved. The first attempt in this context was when Karl Viktor von Bonstetten suggested the idea of assembling farmhouses from many areas in a park, as tangible demonstrations of past culture.⁶² With the developing concept of nationhood in the 19th century, societies tried to protect and exhibit their rural cultures as the tangible basis of their national identity. In 1891, the Skansen Open Air Museum was established by Artur Hazelius in Stockholm for the exhibition of traditional rural structures from various parts of Sweden. The museum was established not only to conserve traditional architecture but also to transfer the culture of traditional rural life to later generations.⁶³ Since then, especially after World War II, many open-air museums have been founded.⁶⁴

⁶⁰ The international institutions and organizations such as UNESCO, the Council of Europe, ICOM, ICCROM and ICOMOS have played an active role in the development of the concept of conservation and the expansion of its scope. Each year, conferences and meetings of different scales and dealing with a wide range of topics are held, and thereby result in production of various documents with different types of content: Madran and Özgönül 1999, editor's note. There are numerous documents devoted to the cultural heritage. For conventions and charters, see URL 3; URL 4.

⁶¹ Gallent *et al.* 2008, p. 6.

⁶² Eres 2013, p. 457.

⁶³ Eres 2013, p. 457; Eres 2020, p. 43. The Skansen Open Air Museum is the world's oldest open-air museum that exhibits traditional rural life: URL 8.

⁶⁴ Eres 2020, p. 44.

World War II was a defining moment in terms of the development of conservation approaches toward historic environments. In the post-war period, attention was paid not only to the preservation of the surroundings of the monuments but also to the preservation of the urban fabric.⁶⁵ The founding of UNESCO in that period, as a response to the world war, was a remarkable step in conservation matters.⁶⁶ In parallel to this, the other international organizations and institutions, such as the Council of Europe, ICOM, ICCROM and ICOMOS, and their works have resulted in an ever-increasing concern with conservation.⁶⁷ The conventions, charters, declarations and recommendations prepared by these organizations and institutions and accepted by member states have been guiding documents within the scope of the conservation of cultural and natural heritage.

Interest in rural areas has increased since the 1960s. As an early effort towards the preservation of rural landscapes at the international level, the Recommendation concerning the Safeguarding of Beauty and Character of Landscapes and Sites was adopted after the General Conference of UNESCO in 1962.⁶⁸ The aim of the recommendation is defined as:⁶⁹

...the safeguarding of the beauty and character of landscapes and sites is taken to mean the preservation and, where possible, the restoration of the aspect of natural, rural and urban landscapes and sites, whether natural or man-made, which have a cultural or aesthetic interest or form typical natural surroundings.

This recommendation comprises one of the earliest documents on the conservation of landscapes, and this document addresses the necessity of inclusion of the rural environment within the large scale planning issues such as regional planning.

⁶⁵ Erder 2020, pp. 187-189.

⁶⁶ Due to the destruction caused by the Second World War, the cultural property received attention early in UNESCO's work, and it became the subject of its first specialized convention, the 1954 Hague Convention: Stanley-Price 2007, p. 12.

⁶⁷ After the Second World War, the emergence of several institutions to ensure international communication and cooperation has facilitated the determination of common principles: Madran and Özgönül 1999, editor's note.

⁶⁸ UNESCO 1962.

⁶⁹ UNESCO 1962, Article 1.

The International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter) was publicized in 1964.⁷⁰ In Article 1, the concept of a historic monument is defined as “not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event.”⁷¹ In addition, besides the great works of art, more modest works which have acquired cultural importance over time were included in this concept. The Venice Charter is an important document since it emphasizes that the conservation of cultural heritage is not limited to a single building but also embraces urban and rural settings. However, the main emphasis of the document is on the conservation of monuments, and it does not offer specific guidelines concerning rural areas. On the other hand, the document refers to the significance of safeguarding monuments in their original settings.⁷² Accordingly, this approach has made the idea of *in situ* conservation of rural areas more important in later discussions, rather than moving of structures from these areas.⁷³

In the 1970s, rural architecture was also considered as a cultural heritage to be protected, and various international symposiums on the conservation of rural areas were started to be held.⁷⁴ The Declaration of Amsterdam is important in that the rural areas are emphasized as “the architectural heritage includes not only individual buildings of exceptional quality and their surroundings, but also all areas of towns or villages of historic or cultural interest.”⁷⁵ The declaration was adopted by the Council of Europe in 1975 – the European Architectural Heritage Year. It puts forward the concept of integrated conservation, and it states that the local authorities should consider the continuity of existing social and physical realities in urban and

⁷⁰ ICOMOS 1964.

⁷¹ ICOMOS 1964, Article 1.

⁷² Article 7: A monument is inseparable from the history to which it bears witness and from the setting in which it occurs. The moving of all or part of a monument cannot be allowed except where the safeguarding of that monument demands it or where it is justified by national or international interest of paramount importance: ICOMOS 1964.

⁷³ Eres 2013, p. 458.

⁷⁴ Eres 2013, pp. 458-459.

⁷⁵ Council of Europe 1975.

rural communities while implementing the principles of integrated conservation.⁷⁶ The Resolutions of the International Symposium on the Conservation of Smaller Historic Towns is another important document.⁷⁷ The document emphasizes smaller historic towns' importance and characteristics which distinguish them from larger cities, and it draws attention to the risks of rural decay and abandonment as a result of the lack of economic activities leading to emigration. It also mentions the negative impacts of uncontrolled modern activities on the original fabric of the settlement. Accordingly, tourism activities, which can be a way to economic revitalization, may also cause disruption of the old structure and the insertion of new elements which upset the appearance and structure of the historic environment. For all of these threats, that the inhabitants have a sense of responsibility for the maintenance of their historic environment and have a sense of pride in their traditional environment are seen as basic conditions for the long-term success of conservation policies.⁷⁸

In 1977, the Granada Appeal: Rural Architecture in Regional Planning Symposium was organized by the Council of Europe.⁷⁹ This document stresses that rural heritage is threatened with extinction because of modernization and migration. The rural architectural heritage is evaluated not only as an aesthetic value but also as the proof of knowledge and of skills humanity has developed. The importance of the rural architecture with its tangible and intangible values is emphasized, and the significance of the conservation of rural heritage and recommendations for the sustainability of rural life are mentioned. Two years later, the Recommendation 881 on Rural Architectural Heritage was revealed by the Council of Europe.⁸⁰ The text highlights that the rural heritage is of equal importance as urban heritage. It draws attention to the importance given to the rural heritage and that the attention paid to the problems of its preservation is not sufficient; it states that further study and research into this heritage is needed.⁸¹ Accordingly, the value of rural architecture is

⁷⁶ Council of Europe 1975.

⁷⁷ ICOMOS 1975.

⁷⁸ ICOMOS 1975, Article 3 and 5.

⁷⁹ Council of Europe 1977.

⁸⁰ Council of Europe 1979.

⁸¹ Council of Europe 1979, Article 3 and 5.

emphasized in this text, and suggestions concerning the protection of the rural heritage are indicated.

Due to the expanding of the framework of the concept of conservation in the 1980s, symposiums and declarations on rural areas gained a wider perspective. The Recommendation 935 on Revival of Disadvantaged Rural Areas was issued by the Council of Europe in 1982.⁸² It states that migration to the cities has decreased in recent years. Despite this, it notes that there are problems in the economic development of disadvantaged rural areas due to the population loss that has already occurred.⁸³ Accordingly, extensive and integrated plans for the revival of these areas are suggested by the Committee of Ministers, and the importance of agriculture as a substantial factor for economic development in rural areas is highlighted.

The Granada Convention for the Protection of the Architectural Heritage of Europe was adopted in 1985.⁸⁴ In this convention, monuments, groups of buildings and sites are defined, and rural buildings which are conspicuous in terms of their “historical, archaeological, artistic, scientific, social or technical features” are considered as architectural heritage.⁸⁵ Furthermore, statutory protection procedures and conservation policies are set out. The significance of the transfer of a system of cultural references to the next generations through the development the urban and rural environment is emphasized.

The Recommendation on the Protection and Enhancement of the Rural Architectural Heritage was adopted by the Council of Europe in 1989.⁸⁶ It underlines that the rural settlements and traditional rural architecture are under threat because of the social transformations depending on the changes in agricultural production. Built-up and natural environments are both considered as substantial elements of rural heritage, and suggestions for the conservation and sustainability of rural heritage are indicated.

⁸² Council of Europe 1982.

⁸³ Council of Europe 1982, Article 4 and 5.

⁸⁴ Council of Europe 1985.

⁸⁵ Council of Europe 1985, p. 2.

⁸⁶ Council of Europe 1989.

In the 1990s, the rural architectural heritage and its natural environment as a whole started to be evaluated within the concept of the cultural landscape. The addition of the category of cultural landscape to the World Heritage Convention by UNESCO in 1992 was an important improvement in the protection of cultural landscapes.⁸⁷ The cultural landscapes are considered as “combined works of nature and of man”.⁸⁸ With the Recommendation on the Integrated Conservation of Cultural Landscape Areas as Part of Landscape Policies adopted by the Committee of Ministers in 1995, “providing guidelines for landscape policies respecting and enhancing European cultural identities” and “proposing measures for the conservation of cultural landscape areas” are sought.⁸⁹

In 1996, the Cork Declaration was revealed after the European Conference on Rural Development.⁹⁰ The importance of rural areas is emphasized with their “unique cultural, economic and social fabric, an extraordinary patchwork of activities, and a great variety of landscapes (forests, farmland, unspoiled natural sites).”⁹¹ This document is notable in terms of its prioritising the rural areas by stating that “Sustainable rural development must be put at the top of the agenda of the European Union...”⁹² Accordingly, the ten point rural development program, comprising rural preference, integrated approach, diversification, sustainability, subsidiarity, simplification, programming, finance, management and evaluation and research, is defined for providing conservation and sustainability of rural areas. Raising people’s awareness in the matter of rural development policy, making rural areas more appealing to people as places to live and work and taking an active role in encouraging sustainable rural development in a worldwide context are the desired targets in this declaration.

⁸⁷ In 1992, the World Heritage Convention became the first international legal tool to conserve cultural landscapes: URL 6.

⁸⁸ UNESCO 2021, p. 22. See also URL 6.

⁸⁹ Council of Europe 1995.

⁹⁰ European Commission 1996.

⁹¹ European Commission 1996.

⁹² European Commission 1996, Point 1.

The Charter on the Built Vernacular Heritage was ratified by ICOMOS in 1999.⁹³ This document is important in that it considers vernacular heritage as a whole, the tangible and intangible components alike. It draws attention to the values of the built vernacular heritage, which is considered as the fundamental expression of a society's culture. It also emphasizes that the vernacular heritage faces serious problems because of the global socio-economic transformations occurring and that for the maintenance and conservation of the built vernacular heritage, more principles are needed in addition to the Venice Charter. Accordingly, general issues, principles of conservation and guidelines in practice are set out. In this regard, the successful conservation of local heritage depends on "the involvement and support of the community, continuing use and maintenance."⁹⁴

In the 2000s and 2010s, the concepts of and approaches towards the conservation of cultural heritage have continued to be expanded. Many documents directly or indirectly related to rural areas came into being. In 2001, the events were held by ICOMOS with the theme 'Save Our Historic Villages' as a subject of International Day for Monuments and Sites.⁹⁵ Further, the theme 'Cultural Landscapes and Monuments of Nature' in 2007 and the theme 'Heritage of Agriculture' in 2010 were chosen as the subjects of International Day for Monuments and Sites.⁹⁶ Cultural landscapes and villages came to the fore as they are among the types of heritage that one needs to be aware of concerning the necessity of protection.⁹⁷ The European Parliament Resolution on the Protection of the European Natural, Architectural and Cultural Heritage in Rural and Island Regions adopted in 2006 draws attention to the heritage in rural areas by stating "the cultural heritage is of particular importance in rural areas which are feeling the effects of abandonment, dwindling populations and

⁹³ ICOMOS 1999.

⁹⁴ ICOMOS 1999.

⁹⁵ 18 April was established as the International Day for Monuments and Sites by ICOMOS in 1982. Each year, on this occasion, a theme is proposed by ICOMOS around which events may be organized: URL 9.

⁹⁶ URL 9.

⁹⁷ Güler 2019, p. 30.

economic stagnation.”⁹⁸ The Paris Declaration on Heritage as a Driver of Development published by ICOMOS in 2011 aims to determine the actions needed to conserve heritage in urban and rural sites.⁹⁹ The significance of local economies for the revitalization of villages and the role of local communities are emphasized. In the Florence Declaration on Heritage and Landscape as Human Values published by ICOMOS in 2014, the landscapes, whether urban or rural, are considered as “an integral part of heritage as they are the living memory of past generations and can provide tangible and intangible connections to future generations.”¹⁰⁰ The Cork 2.0 Declaration: A Better Life in Rural Areas was issued after the European Conference on Rural Development in 2016. Like the Cork Declaration in 1996, ten points were emphasized as an “innovative, integrated and inclusive rural and agricultural policy.”¹⁰¹

As one of the most recent documents, ICOMOS-IFLA Principles Concerning Rural Landscapes as Heritage was published in 2017.¹⁰² This document aims to appreciate the rural landscapes and their heritage values, to raise awareness about their tangible and intangible values and to protect these areas in a sustainable way. The text is a comprehensive and significant document that respectively defines ‘rural landscape’ and ‘rural landscape as heritage’ and provides principles for the preservation of this heritage.¹⁰³ The specific measures determined for the conservation and sustainability of rural landscapes are as follows:¹⁰⁴

- Rural landscapes and their heritage values should be recognized.
 - All rural landscapes should be considered to have heritage values.
 - The heritage values of rural landscapes should be documented for efficient planning, decision making and management.

⁹⁸ European Parliament 2006.

⁹⁹ ICOMOS 2011.

¹⁰⁰ ICOMOS 2014, p. 2.

¹⁰¹ European Commission 2016.

¹⁰² ICOMOS 2017.

¹⁰³ Herein, ‘rural landscape as heritage’ refers to all the tangible and intangible values of rural areas: ICOMOS 2017, pp. 2-3.

¹⁰⁴ ICOMOS 2017, pp. 4-7.

- Basic knowledge of the physical and cultural features of rural landscapes should be collected.
- Inventory and catalogue of rural landscapes should be prepared at local, national, regional and world scales.
- The local communities that shape and maintain the landscapes should be recognized as knowledge-holders.
- Existing cooperation between public institutions, universities and non-governmental organizations should be promoted.
- Rural landscapes and their heritage values should be conserved.
 - Necessary legislative regulations and policies should be reviewed and implemented to safeguard rural landscapes from threats and ensure sustainability in their use.
 - Policies should be implemented through rules, laws, economic strategies, governance solutions, information sharing and cultural support.
 - Strategies and actions should be defined for protection, repair, innovation, adaptive transformation, maintenance and long-term management.
 - Monitoring strategies should be defined to assess the efficacy of implemented policies
 - It should be considered that successful policy implementation depends on a well-informed public, on their support for necessary strategies and participation in actions.
- Rural landscapes and their heritage values should be sustainably managed.
 - Bio-cultural rights in the production of food and natural resources should be considered.
 - Key stakeholders of rural landscapes should be recognized.
 - The relations between cultural, natural, economic and social aspects should be considered in developing sustainable management strategies.

- The connections between rural and urban landscapes should be considered.
- The equitable governance of rural landscapes should be supported.
- The heritage and values of rural landscapes should be communicated and transmitted.
 - Awareness about the values of rural landscapes should be communicated through collaborative participative activities.
 - Awareness of the tools and methods for transmitting traditional and technical knowledge and practices should be increased.
 - Shared learning, training and research including stakeholders such as local communities, professionals from various disciplines, heritage specialists, schools and media should be supported.

This document is important in terms of presenting the current approaches to the concept of the rural landscape, components of rural landscapes, their heritage values and threats to these values.

Most recently, in 2019, the theme ‘Rural Landscapes’ was determined as the subject of the International Day for Monuments and Sites. It provided an opportunity to raise awareness about the challenges of protecting rural landscapes, the benefits of conservation and the relationship of rural landscapes to sustainable development. On this subject, ICOMOS points out that rural landscapes are the primary areas of preservation practice where community involvement is most crucial. It emphasizes that the protection of rural landscapes is not only under the responsibility of the community that created and altered them but also those who benefit from them. With this theme, the subjects of the formation, current situation, evolution, values and conservation of rural landscapes were focused upon, and an opportunity was provided for establishing communication between communities.¹⁰⁵

¹⁰⁵ URL 10.

Since the emergence of the understanding of rural landscapes as a heritage that needed to be conserved, a range of documents concerning these areas have been created.¹⁰⁶ The theoretical framework of the concept of rural heritage has continually developed, and conservation approaches towards rural heritage have evolved to a more holistic approach including all the tangible and intangible components. Nevertheless, a considerable number of rural settlements in most parts of the world still face the risks of neglect, depopulation and complete abandonment which may result in irreversible damage to extant heritage values. Further studies into the rural heritage and the implementation of these studies are needed to prevent the extinction of rural landscapes. In this respect, the development of the scope and meaning of the concept of rural heritage and the gradually increasing interest in the conservation field constitute an important potential for the future of rural settlements.

2.3 National Legal Regulations Concerning Rural Areas

There is no specific legislation or regulation concerning the conservation of rural heritage in Turkey. However, there are some regulations related to the rural settlements and conservation of cultural and natural heritage. These directly or indirectly affect the historic rural settlements.

After the foundation of the Republic of Turkey in 1923, the earliest and main legislation on the rural settlement is the Village Law no. 442 (*442 Sayılı Köy Kanunu*).¹⁰⁷ This law entered in force in 1924 and contains the definitions of a village and its borders, decisions regarding the common areas, compulsory and noncompulsory duties of the villagers and regulations on social, economic and administrative aspects of the village. According to Article 1, a village is defined as a settlement with the population under 2000. This definition alone is insufficient. Settlements with a population of more than 2000 may include rural characteristics.

¹⁰⁶ For detailed information, charters, texts, conventions, declarations, recommendations and resolutions, see Madran and Özgönül 1999; URL 3; URL 4.

¹⁰⁷ T.C. Resmî Gazete, 07.04.1924-68.

According to Article 2, common properties such as mosques, schools, pastures and coppice forests and people living in compact circumstances or in separate houses together with their vineyards, gardens and fields form a village. This definition is more comprehensive, and it emphasizes that it is necessary to think of villages together with the people living in the houses and together with their vineyards, gardens and fields. It also emphasizes that the villages continue to exist thanks to the properties they hold in common. But, beyond this, defining rural settlements is highly problematic.¹⁰⁸ Nonetheless, the regulations on the duties of villagers show that aquatic structures, religious buildings, schools, squares and forested lands make up substantial components of rural settlements. The Village Law is still on the books. In the following years, changes and regulations were made to this law. However, there is no regulation regarding the conservation here except for Article 8. Article 8 states that the common property of the village is protected in the same way as the property of the State before the law. Since this only includes the common properties, the existence of a comprehensive approach to conservation of the rural heritage cannot be mentioned. In 2009 and 2013, two Village Law Drafts (*Köy Kanunu Tasarı Taslağı*) were produced.¹⁰⁹ These drafts were prepared since the current law does not respond to the needs. However, the drafts were not enacted.

In 1951, the High Council of Immovable Antiquities and Monuments (GEEAYK) was established with the issue of the Law no. 5805.¹¹⁰ The council was responsible for determining the principles regarding the conservation, maintenance and restoration of immovable antiquities that need to be protected. It was also responsible

¹⁰⁸ Tezcan 1970, pp. 153-154. The current definition of rural areas in Turkey is based on the population size and the administrative status. The thresholds vary according to related acts, national development plans and strategic reports. In addition, there are various institutional and academic studies which aim to define rurality and urbanity: Ögdül 2010, p. 1524.

¹⁰⁹ The 2009 Draft introduced a 'Rural Area Renewal Plan'. The striking point in the draft was the inclusion of areas that had lost their forest characteristics, pastures and common areas which the village does not need in the areas to be allocated as village development areas. This means that these places will become available for new construction work. Unlike the 2009 Draft, the 2013 Draft introduced a 'Village Renewal Plan' which has amongst its goals the conservation of the historical and cultural fabric of the village. However, the articles include topics such as evacuation, destruction and expropriation rather than protection. Both drafts bring new concepts to bear, and these include more intervention and new construction than before: Ögdül 2013.

¹¹⁰ T.C. Resmî Gazete, 09.07.1951-7853.

for monitoring and supervision of the implementations made within this framework.¹¹¹ In 1967, the council accepted the implementation of the Venice Charter in Turkey.¹¹² By this, the council has introduced the concept of ‘site conservation’ into Turkey, providing the necessary basis for taking decisions regarding the preservation of sites.¹¹³ In 1973, with the Law no. 1710 on Ancient Monuments and Sites (*1710 Sayılı Eski Eserler Kanunu*), the concept of ‘site’ which provides conservation of monuments together with their surroundings gained legal basis.¹¹⁴ GEEAYK took various decisions regarding the conservation of urban sites in the second half of the 1970s. In this process, the only one in which the term ‘rural site’ was used is the Decision no. A-1609 in 1979.¹¹⁵ In this decision, the information and documents regarding local structures are requested to be sent to the council to determine construction rules in the transition period (*geçiş dönemi yapılaşma koşulları*) in urban and rural sites. Thus, the term ‘rural site’ (*kırsal sit*) was included in the national legal regulations separately from the urban site for the first time.¹¹⁶

In 1983, the Law no. 2863 on the Conservation of Cultural and Natural Property (*2863 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu*) came into operation.¹¹⁷ In this law, the concept of ‘cultural and natural property’ was developed instead of the concept of ‘antiquity’. This law constitutes the main legislation regarding the conservation of cultural and natural heritage. Some changes and regulations were made to this law in the later years. In 2004, the existing law was rearranged with the Law no. 5226 Amending Several Different Laws Including the Law no. 2863 on the Conservation of Cultural and Natural Property (*Kültür ve Tabiat Varlıklarını Koruma Kanunu ile Çeşitli Kanunlarda Değişiklik Yapılması Hakkında Kanun*) in order to adapt the measures taken for the conservation of cultural and natural

¹¹¹ Eres 2013, p. 462.

¹¹² Oğuz 1990, p. 79.

¹¹³ Eres 2013, pp. 462-463.

¹¹⁴ T.C. Resmî Gazete, 06.05.1973-14527.

¹¹⁵ Durukan 2004, p. 191.

¹¹⁶ Eres 2013, p. 463.

¹¹⁷ T.C. Resmî Gazete, 23.07.1983-18113.

properties to the necessities of the time.¹¹⁸ Also, such responsibilities on conservation were given to the local authorities, i.e. Municipalities and Special Provincial Administrations (*İl Özel İdareleri*). In Article 3, the terms such as cultural property, natural property, site, conservation area and conservation development plan are defined comprehensively. The site is defined as:¹¹⁹

...cities and remains of cities that are the product of various prehistoric to present civilizations that reflect the social, economic, architectural etc. characteristics of the respective period, areas that have been stages of social life or important historical events with a concentration of cultural property and areas requiring protection with their determined natural characteristics.

The sites mentioned are urban, archaeological and natural. However, there is no article related to the rural areas. The fact that a definition or decision regarding the rural areas has not been included in these regulations shows that the settlements in rural areas are also being evaluated within the definitions of urban, archaeological and natural sites.

The Development Law no. 3194 (*3194 Sayılı İmar Kanunu*) came into force in 1985.¹²⁰ The purpose of this law was to ensure that the settlements, and the new constructions in these places, are formed in accordance with technical, sanitary and environmental conditions. This law was last updated with additions and regulations in 2020. This law defines construction regulations for the rural settlements in addition to urban areas. Article 27 is related to structures to be built in villages and principles to be followed. Accordingly, structures to be constructed in and around rural settlements must be compatible with the existing vernacular fabric and the architectural features. Article 8 also states that in the villages that are important in terms of settlement and construction features, architectural characteristics, and development level and potential, village guides can be prepared in order to conserve, enhance and sustain these features by the relevant administrations. This approach is important for the conservation of existing characteristics of the rural settlements.

¹¹⁸ T.C. Resmî Gazete, 27.07.2004-25535.

¹¹⁹ URL 11.

¹²⁰ T.C. Resmî Gazete, 09.05.1985-18749.

The Pasture Law no. 4342 (*4342 Sayılı Mera Kanunu*) came into force in 1998.¹²¹ This law sets forth basic procedures and rules for identifying whether an area is a pasture, highland, winter pasture, publicly owned meadow and grassland (or not) and for the allocation of these areas to various villages and municipalities. This law aims to ensure that they are used in accordance with the specific rules determined for their preservation and sustainability. Furthermore, it aims to increase the productivity of these areas through maintenance and improvements and to provide constant control of their use. The Agriculture Law no. 5488 (*5488 Sayılı Tarım Kanunu*) came into force in 2006.¹²² The objectives of the agricultural policies proposed are to improve agricultural production, to conserve and develop natural and biological resources, to increase productivity, to develop manufacturing organizations and to raise welfare level in agricultural sector by providing rural development. Since the livelihood of the rural settlements is mostly based on agriculture and animal husbandry, it is important for the sustainability of rural settlements to make regulations to support animal husbandry and agricultural activities.

The Regulation on Foundation, Authorization, Working Procedures and Principles of Conservation, Implementation and Control Offices, Project Offices and Training Units (*Koruma, Uygulama ve Denetim Büroları, Proje Büroları ile Eğitim Birimlerinin Kuruluş, İzin, Çalışma Usul ve Esaslarına Dair Yönetmelik*) was issued in 2005.¹²³ KUDEB comprises the conservation, implementation and control offices established within the scope of the Special Provincial Administrations, Metropolitan Municipalities, and other Municipalities permitted by the Ministry of Culture and Tourism (*Kültür ve Turizm Bakanlığı*).¹²⁴ The project offices prepare and implement the documentation, restitution and restoration projects for the conservation of cultural assets, and the training units educate certified construction craftsman within the scope of the Special Provincial Administrations. The purpose of founding KUDEB is to make the implementation and control mechanisms more effective.

¹²¹ T.C. Resmî Gazete, 28.02.1998-23272.

¹²² T.C. Resmî Gazete, 25.04.2006-26149.

¹²³ T.C. Resmî Gazete, 11.06.2005-25842.

¹²⁴ For active bureaus, see URL 12.

Since they are also responsible for implementations in rural areas, they are important in terms of the protection of rural heritage.

The Regulation on Procedures and Principles on the Preparation, Demonstration, Implementation, Control and Designers of Conservation Development Plans and Landscaping Projects (*Koruma Amaçlı İmar Planları ve Çevre Düzenleme Projelerinin Hazırlanması, Gösterimi, Uygulaması, Denetimi ve Müelliflerine İlişkin Usul ve Esaslara Ait Yönetmelik*) was issued in 2005.¹²⁵ In Article 4, the sites are categorized as ‘urban’ (*kentsel*), ‘archaeological’ (*arkeolojik*), ‘natural’ (*doğal*) and ‘historical’ (*tarihi*) sites. The term ‘urban site’ (*kentsel sit*) was developed. It can be said that a more helpful basis has thereby been formed for the definition and evaluation of the rural sites by expanding the definition of urban site to take in a structure with its surroundings and landscape.¹²⁶ Since there is no regulation on rural areas, these areas are evaluated within the definition of urban, archaeological, natural and historical sites while preparing conservation development plans.

The Metropolitan Municipality Law no. 6360 (*Büyükşehir Belediyeleri Kanunu*) came into force in 2012.¹²⁷ With this law, some settlements with village status were transformed into neighborhoods (*mahalle*). The responsibilities of these villages were given to the Municipalities instead of to Special Provincial Administrations, and thereby resulted in the loss of qualified local authorities. The Municipalities do not have the experience, understanding and tools to fulfill these responsibilities. Furthermore, rural areas will inevitably be seen as a resource that should be used more, and as land on which construction should be undertaken. The presence generally of forests, pastures, lakes and fertile lands in rural areas will increase the possibility that the new regulation will have a negative impact on the environmental values in these areas. As a result, rural areas that need to be protected are now threatened with degradation.¹²⁸

¹²⁵ T.C. Resmî Gazete, 26.07.2005-25887.

¹²⁶ Eres 2013, p. 466.

¹²⁷ T.C. Resmî Gazete, 06.12.2012-28489.

¹²⁸ Duru 2015, pp. 28-29.

Considering current laws and regulations in Turkey, ICOMOS Turkey National Committee points out that Turkey's legal regulations regarding the conservation field contain provisions that directly or indirectly threaten cultural heritage sites.¹²⁹ Therefore, the Declaration on the Conservation of the Architectural Heritage in Turkey (*Türkiye Mimari Mirası Koruma Bildirgesi*), which aims to develop the understanding of conservation, was prepared in 2013 in opposition to various other laws and regulations in Turkey.¹³⁰ In this document, the definitions of the concepts pertaining to the preservation of architectural heritage are clarified, and sites are described as 'urban' (*kentsel*), 'rural' (*kırsal*), 'archaeological' (*arkeolojik*), 'historical' (*tarihi*), 'natural' (*doğal*) and 'mixed' (*karma*). In this context, the concept of 'rural site' is defined as rural areas with values to be conserved, composed of structures that are local together with their settlement pattern, construction technique and design, and elements such as roads, squares and agricultural lands. Even though rural heritage is considered within the general conservation approach in this document, it provides a basis for yet more comprehensive studies regarding rural areas, such as may define the components of rural heritage and the factors threatening the rural heritage and developing principles for the conservation of rural heritage.¹³¹

Despite the ICOMOS Turkey National Committee's inclusion of the concept of the rural site in the field of conservation, specific regulations concerning the protection of rural areas are not yet included in the national legislation. Accordingly, rural areas are still considered within urban, archaeological and natural sites in terms of conservation.

¹²⁹ Turkey has approved and legislated many decisions of the Council of Europe and UNESCO: the Venice Charter (1964); the World Heritage Convention (1972); the Convention for the Protection of the Architectural Heritage of Europe (1985); the European Convention on the Protection of the Archaeological Heritage (1992). However, various legal regulations in Turkey conflict with the universal requirements of 'conservation': ICOMOS Turkey 2013.

¹³⁰ ICOMOS Turkey 2013.

¹³¹ For more detailed information, legal framework, responsible institutions and organizations, see Madran 2002; Madran and Özgönül 2005, pp. 80-102; Durukan 2004, pp. 11-90; for national and international documents and laws regarding rural areas, see Eres 2013, pp. 458-461.

2.4 Examples of Conservation Practices in Rural Settlements

In this section, several examples of rural settlements from around the world and Turkey are examined. The examples were mostly chosen from settlements that had largely lost their population. In this regard, Nymphéo (Greece) and the Mosteiro de São Martinho de Tibães (Portugal) within the HISTCAPE project and the Rural Heritage Hubs (Italy, Norway and Spain) within the RURITAGE project are analyzed. Madra Geopark (İzmir), Safranbolu (Karabük), Bulak Köyü (Karabük) and Yörük Köyü (Karabük) are the examined cases located in Turkey. Safranbolu, which has both urban and rural characteristics, is analyzed as a regional model since it is a well-preserved town and Hacılarobası, the case study of the thesis, is a village of Safranbolu. The last two examples, Bulak and Yörük, are the *Yörük* villages similar to Hacılarobası, and these are also situated in this region.

2.4.1 Examples from the World

2.4.1.1 HISTCAPE Project

HISTCAPE is a European project carried out between 2011 and 2014, financed by the European Regional Development Fund. This project sought to assist rural communities by improving their quality of life as well as protecting their cultural heritage and landscapes. In this project, depopulation, lower income levels, high unemployment, loss of facilities and services, and loss of economic activities are highlighted as serious threats that adversely affect the demographic balance and sustainability in rural areas. The insufficient recognition of heritage values, lack of cooperation between authorities and ineffective tourism strategies are also noted as significant problems for the rural areas. Accordingly, the project argues that improving the quality of life in rural settlements is directly related to the survival of communities' culture, built heritage and landscapes.¹³²

¹³² Eppich 2014, pp. 10-11.

Within the project, good practice examples, which address problems faced by rural areas, were identified. These examples target common rural issues, such as improving governance, adding value to agriculture, increasing access to education, diversifying income, promoting sensitive tourism, and utilizing new information and communication technologies.¹³³ Through this project, 11 European countries worked with rural communities and their representatives, identified over 50 examples, selected 13 good practices among them and presented these examples in a guidebook to assist other local communities by offering ideas and experiences.¹³⁴ Each case in the guidebook concentrates on different topics and seeks answers to different questions (Table 2.2). In this present section, Nymphéo (Greece) and the Mosteiro de São Martinho de Tibães (Portugal) within this project are investigated.

Table 2.2. Histcape Project, good practice examples (after Eppich 2014, pp. 14-74)

HISTCAPE PROJECT - Good Practice Examples		
Vidzeme Planning Region, Latvia	Recycling and Resilience	How can a community preserve its way of life and identity while also preserving its home and place of work? How can a single local industry adapt and survive disruptive change?
Nymphéo, Greece	Community Initiative	How can communities rebound after long declines and current limited resources? What are the secrets of involving and activating the community?
Castilla y León, Spain	When a Plan Comes Together	How can efficient, smart, sustainable and inclusive management of cultural assets be ensured? How can a strategic planning for cultural heritage be developed?
Mosteiro de Tibães, Portugal	Education and Heritage	How can such abandoned places be successfully rehabilitated and managed to serve as educational and cultural forums?
Saaremaa, Estonia	Nature and Culture	How can both nature and culture be effectively managed and protected? How can the importance of these places be communicated to the community and visitors?
Kozjansko Park, Slovenia	Celebrating Biodiversity	How can these orchards be revitalized? How can the biodiversity, landscape and culture be economically preserved?
Oberwesel, Erbe Rheinland-Pfalz, Germany	Coping with Challenges	What can be done to halt increasingly vacant houses and shops? How can the protection of historic buildings be aligned with modern living conditions? How can local identity be supported as a cornerstone of development?
Saaremaa, Estonia	Brand Financing	How can the loss of the symbols as community identity be prevented? How can their conservation be financed?
Marche, Italy	Identifying with the Landscape	How can a plan better protect and improve regional landscapes? How can a protection plan help people better identify with the scenes of their everyday lives?
Slovenia	Informed Decisions	How can information systems and technology assist in the preservation of cultural heritage? Can these systems prioritize the allocation of limited resources and in making informed decisions?
Pivašiūnai, Alytus District, Lithuania	Intangible Connections	How can intangible heritage be preserved? Can it strengthen the links between natural landscapes, built heritage and other communities?
Basque Country, Spain	Technology for Tourists	How can information be easily provided to tourists to culturally enrich their experience yet retain the uniqueness of cultural heritage sites?
Styria, Austria	Capacity Building in Communities	How can the traditional appearance of cultural and natural landscapes in rural areas be preserved? How can know-how on traditional building culture be provided to communities and those applying for building permits?

¹³³ Eppich 2014, pp. 8-9.

¹³⁴ The HISTCAPE Project Guidebook named as ‘Cultural Heritage, Landscape & Rural Development: Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities’ available at: URL 13.

Nymphéo is a small village in the remote northwest mountains of Greece (Figure 2.4). The Vlachs Odites, a unique community with their language and traditions, founded the village around 1385. In the 1630s, the craftsmen of the village began to work locally mined silver. While it was a famous center of silversmiths in the 19th century, the traditional workmanship was forgotten in the 20th century with the migration of its inhabitants to the cities. Due to the economic decline, by the 1980s the village was nearly abandoned with less than 80 residents. But, the locals left behind a village well-protected from severe physical changes. The remaining population recognized the natural and architectural values and had the desire to conserve their cultural heritage, and therefore they organized volunteer groups in the 1990s. Many specialists joined them and contributed to the project. The historical school was restored and adapted to become meeting rooms and a museum. Together with the residents, a Strategic Plan based on environmental and historic conservation was prepared for the enhancement of the village. People slowly came back, repaired old structures, or constructed new ones in harmony with traditional fabric. It is now conserved by the Hellenic Ministry of Culture, and several cultural events are held. Women have a cooperative to collectively produce and sell local products. Locals also develop tourist activities such as hiking and ecotourism, and they have converted some buildings into hostels and coffee shops. They are aware of tourism's potential impact, so they have carefully managed its implementation.¹³⁵



Figure 2.4. The village of Nymphéo (URL 14)

¹³⁵ Karamarkos and Mylonas 2014, pp. 19-21.

The Mosteiro de São Martinho de Tibães was established in the 1060s as a spiritual, educational and agricultural center in Northern Portugal (Figure 2.5). It quickly prospered, cultivating nearby lands and producing various agricultural products. However, the monastery was closed by the secular governments. It suffered from a fire in 1894, and then from decay and demolition over time. With the demand of locals for the restoration of the monastery, a comprehensive recovery project was initiated in 1986. The project aimed to enable the monastery to be used in its original functions as a place of learning, worship and agriculture and return to its traditional use as a center of community and agriculture. For this purpose, a multidisciplinary staff was created. They prepared a long-term master plan, which is constantly in evolution, for dynamic management. After the restoration, the structures were reused as a cultural hub for events that integrate the local community. These were adapted to different functions such as educational spaces, a community market and a museum. The project respected the original values while providing new functions essential for the locals. Most importantly, the recovery of the monastery included the entire rural landscape and vernacular buildings. Finally, the project succeeded in fostering the traditional use of the rural landscape due to community involvement and institutional support. The monastery slowly gained its liveliness. Today, it hosts foreign visitors as well as young students from nearby cities, and it supports researchers studying agronomy and horticulture.¹³⁶



Figure 2.5. The Mosteiro de São Martinho de Tibães (URL 15)

¹³⁶ Cruz *et al.* 2014, pp. 29-31.

2.4.1.2 RURITAGE Project

RURITAGE is a four-year-long research project initiated in 2018, which strives to enable rural regeneration through heritage. The project is funded by the EU. This project remarks that rural landscapes all over the world face chronic environmental, social and economic challenges resulting in unemployment, depopulation, marginalization or loss of cultural, biological and landscape diversity. It also draws attention to numerous instances of good practices as an indicator of how natural and cultural heritage may function as a catalyst for rural development. It also emphasizes that the problems of rural settlements can be overturned by utilizing heritage potential and aims to regenerate rural settlements with the help of the Systemic Innovation Areas (SIA), a tool used to identify local heritage potential within rural communities (Figure 2.6).¹³⁷ Within this project, 13 rural areas that have proved and successfully sustained heritage-led regeneration strategies were selected as Role Models. The practices of the Role Models were transferred to 6 selected Replicators. Each Role Model and Replicator has founded a Rural Heritage Hub, which is made up of a community of local stakeholders as a physical meeting place where co-creation activities took place.¹³⁸ In this section, the Role Models from Italy, Norway and Spain are examined.



Figure 2.6. Systemic Innovation Areas (URL 16)

¹³⁷ SIAs are recognized as Pilgrimage, Resilience, Sustainable Local Food Production, Integrated Landscape Management, Migration and Art and Festivals: URL 16.

¹³⁸ URL 16. In the Rural Heritage Hubs, local residents and stakeholders cooperate in developing new heritage-led regeneration strategies for their region: URL 16.

Vazapp' is one of the rural hubs in the region of Apulia in Italy. It was founded for networking among young people in the agriculture sector. It provides an innovative way of connecting people as an accessible gathering place. In the past few years, the rural areas of Apulia have effectively integrated the region's natural and cultural heritage with introduced innovation and technology. Job opportunities have increased, enabling regeneration and growth due to the policies that encourage innovative development together with investment incentives. Vazapp', to enhance the relations between rural communities, creates events such as 'Farmers' Dinner'. A host farmer, with the support of Vazapp', organizes a dinner for other farmers living in the surrounding areas, intending to increase the trust between participants. In this way, information and innovations are easily shared, and a network for future collaborations can be created. Vazapp' has experimented with its format in different parts of Apulia, with the participation of more than 400 young farmers. The events have offered the opportunity for outside people to get to know the farmers and for cities to get to know the rural areas, and helped with a process of disintermediation in the supply chain (Figure 2.7). Questionnaires distributed to the participants during the events provide data about motivation, challenges, and perception of markets. Based on the results, a 'young farmer charter', which allows all farmers to be part of collective action, expressing their opinion on the needs of their farm, will be prepared, and this will be presented to policy-makers.¹³⁹



Figure 2.7. Events organized by Vazapp' (URL 20)

¹³⁹ URL 17 and URL 18. For the official website of Vazapp', see URL 19.

The Austrått Rural Heritage Hub is located in the Ørland Cultural Center, which already functions as a network center for local and regional administrations, in Brekstad, Norway. It was founded as a municipal enterprise that focuses on three fields of interest: history, culture and nature. The landscape of Austrått has many features that the local community appreciates (Figure 2.8). It has high natural and cultural values with historical and military importance. The landscape is more than its tangible dimensions though, it is also the perceptions, stories and memories. Thus, the relation to the landscape is understood to be equally important to be conserved and regenerated as its physical character. The locals are motivated by its history and beauty, and the landscape also enables them to enjoy different recreational activities and experiences. Some locals, especially farmers, have a strong emotional attachment to the landscape as it reflects their identity. They desire to protect its cultural and natural heritage as well as make it more widely known and accessible to live in.

In the hub, the Norwegian University of Life Sciences works in collaboration with other specialists and the local community to develop a participative process for the recognition and evaluation of tangible and intangible heritage and to design integrated heritage management.¹⁴⁰



Figure 2.8. The Austrått landscape (URL 21)

¹⁴⁰ URL 21.

The path *Iter Sancti Jacobi*, better known as the French Way, to Santiago de Compostela is a route for many pilgrims (Figure 2.9). Approximately 400 km of the total 1,000 km path passes through the region of Castile-León. Along the route through Castile-León, pilgrims pass incredibly valuable cultural and natural heritage sites such as the two UNESCO Sites of Las Médulas and the archaeological site of Atapuerca. Along the route, they also experience a variety of landscapes of deep forests, high mountains and fields. For the last few years, route tourism has gained increasingly more attention. Route tourism, which is recognized as a form of future tourism, provides spiritual experiences as well as leisure, adventure and cultural encounters. For residents in the small rural settlements along the French Way, the results of the increasing tourism are quite positive. The population of the villages has started to increase in step with employment opportunities for local businesses. Because of the distinctive existing heritage, steady tourism has brought sustainable social and economic growth to these rural settlements. The Rural Heritage Hub is situated in the monastery of San Zoilo, which is near the pilgrimage route. The monastery was constructed in 948 and has hosted a variety of cultures for a millennium. The monastery supports a non-profit organization that helps to maintain the pilgrim routes.¹⁴¹



Figure 2.9. The French Way (URL 22)

¹⁴¹ URL 22.

2.4.2 Examples from Turkey

2.4.2.1 İzmir Geopark in Gediz-Bakırçay Basins

The fertile lands of the Bakırçay Basin of İzmir have been the home of numerous ancient civilizations, among whose creations is the important historical site Pergamon.¹⁴² Today, the main income of the region is agriculture. However, the economy of the region has declined because of several factors such as migration, decreasing value of agricultural products on the global market and the yield loss in the locally largest field of production, pine nuts. The younger population has left the region for places where there are better employment opportunities, especially within tourism. However, there is still great potential for touristic development within the rural landscapes of Madra, which offer spectacular mountains and forests (Figure 2.10).¹⁴³ Madra Geopark in the RURITAGE project has as a goal the enablement of sustainable tourism with interactive online tools such as Geotrails and Geocycle, visitor centers and public services.¹⁴⁴ The intent is to create new employment opportunities for residents by supporting local crafts and food production. In addition to this, the Rural Heritage Hub will be located in a traditional school building in the village of Yukarıbey. The old primary school is planned to have multiple functions. One such is to provide e-commerce for local food via the hub, another plan is to use it as a meeting place to spread information about the pine nut disease. The hub will enable a gathering place for a wide range of activities in the region (Figure 2.11).¹⁴⁵

¹⁴² Within the RURITAGE project, the city of İzmir in Turkey was also entitled to be a Replicator city in the field of Landscape, which is one of the 6 Systemic Innovation Areas: URL 23. For more information, see above p. 46.

¹⁴³ Seminars are held in the villages in the region about the place and importance of Madra Geopark in rural development. For more information, see URL 24.

¹⁴⁴ The routes in the geopark area also pass through the rural settlements in the region. For all the routes, see URL 25.

¹⁴⁵ URL 26. Within the RURITAGE project, a meeting was held in the village of Yukarıbey with the women producers living in the highland villages. The action plans, such as creating religious tourism routes, increasing local craft workshops such as basketry, training new craftspeople and ensuring the continuity of local agricultural product festivals, were shared with the participants at this meeting: URL 27.

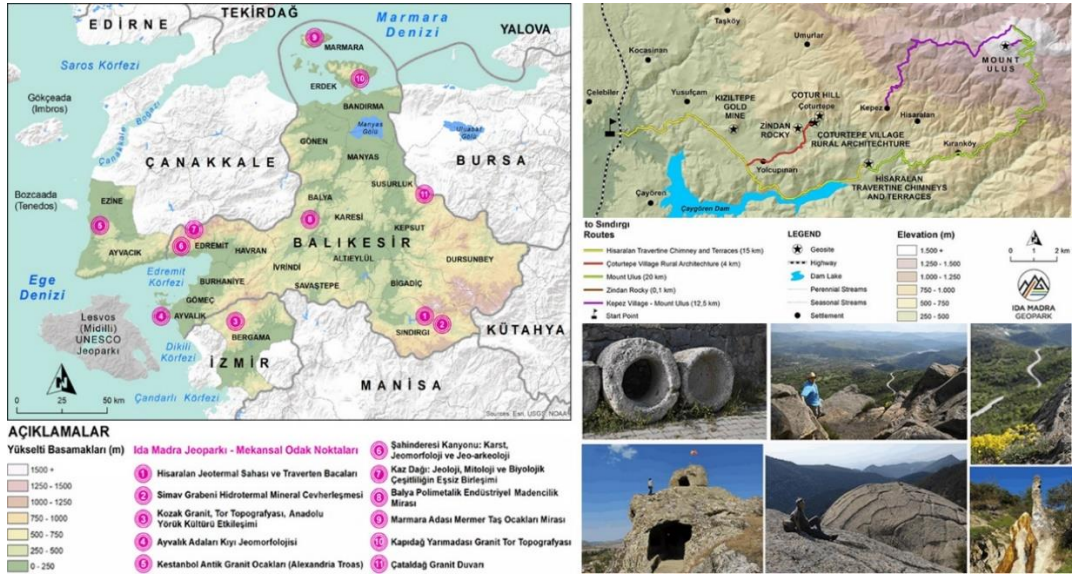


Figure 2.10. Madra Geopark, thematic focuses in the geopark area (left) and one of the hiking routes (right) (URL 25)



Figure 2.11. Yukarıbey, a meeting held with the women producers (URL 27)

The Metropolitan Municipality of İzmir also carries out other projects for rural areas. One of them is the campaign ‘We are There’ to support local food producers. The Municipality delivers food-aid packages financed via donations directly to the elderly, vulnerable people and economically disadvantaged families within rural areas. It aims to ensure the health of vulnerable and economically disadvantaged people, as well as to secure local entrepreneurship. In this way, local networking is strengthened through solidarity and local entrepreneurs and farmers are supported to continue their businesses.¹⁴⁶

¹⁴⁶ URL 28.

Another project for the rural areas is the ‘Voluntary Harvest’. Farmers may have difficulties finding seasonal workers for the harvest period. With this project, the Municipality of İzmir aims to support local producers with labor. By arranging a support program for farmers on a digital platform, the harvests have been achieved with the collective work of volunteers, villagers and municipal employees. The volunteers participated in the harvest of 46 cherry orchards in 18 villages. Free travel cards for public transportation and food packages have been given to them as a symbolic return for their labor. Beyond this, they have gained valuable information about farming methods. Young people and the unemployed can stay active and keep a sense of purpose in this way. From a broader perspective, this can empower a sense of community. The action of creating a network of solidarity to support local producers can be one of the ways to support the agricultural workforce.¹⁴⁷

The Municipality also conducts a ‘Mobile Market’ practice. It buys local foods from farmers, and then these are sold via Mobil Market vehicles that travel throughout the city. The Municipality, in this way, ensures both proper prices for the customers and fair wages for the local producers.¹⁴⁸

2.4.2.2 Western Black Sea Region

In this section, first Safranbolu, the district of Karabük, is examined as a regional model. Safranbolu, where Hacılarobası is located, bears both urban and rural features. This has affected the cultural, socio-economic and physical structures of the town. It was famous as the city that protects itself. In 1975, organizational efforts began to conserve Safranbolu. In this respect, the transition from the period of ‘the city that protects itself’ to the process of ‘the city that needs to be protected’ and the organizational efforts in this process are examined. Then, Bulak and Yörük, *Yörük* villages in this region like Hacılarobası, are analyzed.

¹⁴⁷ URL 29.

¹⁴⁸ URL 30. New initiatives have taken place all over the world to distribute food directly from producers to customers. This action, in different countries, takes different ways depending on the kind of local entrepreneurs and producers. For more examples, see URL 31.

2.4.2.2.1 Safranbolu as a Regional Model

Safranbolu is located within the boundaries of the region known as Paphlagonia in ancient times. Until the region, which geographically offers great opportunities for supporting life, passed into the sovereignty of the Turks, it was ruled by several civilizations.¹⁴⁹ The decisive dominance of the Turks in the Safranbolu region was at the end of the 12th century when the region came under Seljuk rule.¹⁵⁰ Today, there is no structure in the town that can be dated completely to the Seljuk period. Despite this, İbrahim Canbulat remarks that the settlement structure of Safranbolu comes from the Seljuks. Accordingly, it displays characteristics of a typical Seljuk city since the residential area is consisting of dead-end streets and is established on a slope, there is a lack of a structured street system and squares, and industry is placed at the point where water leaves the city (Figure 2.12).¹⁵¹



Figure 2.12. General view of Safranbolu (URL 32)

¹⁴⁹ See below, pp. 73-75.

¹⁵⁰ Yazıcıoğlu and Al 1982, p. 13.

¹⁵¹ Canbulat 2016, p. 230.

While Safranbolu was connected to the Kastamonu *sancak* (provincial subdivision), it had even higher tax revenues than Kastamonu and was the largest economy of the *sancak* in the 18th century. The most significant element of its economy was the operation of caravans. This not only brought financial prosperity to the town but also brought cultural richness as a consequence of the intercultural interactions. The second significant economic activity was leather processing and the production of leather goods. Industrial activities were not only limited to the processing of leather. High quality *yemeni* (light, flat-heeled shoes), saddlery, packsaddles and similar products were manufactured, and there was practically a production line at the artisan's shops spread throughout the town and at the guild order. Processing meat as a subsidiary product was also a significant source of income connected to the tanneries that imported cattle.¹⁵² The town was the administrative and commercial center for a region of approximately 50,000 people, and thus this material and cultural wealth formed the impressive physical structure of Safranbolu. The existence of the *bedesten* (covered bazaar) is evidence of how developed the commercial function was in the town. On the other hand, the Cinci Han was not a simple caravansary (Figure 2.13).¹⁵³ The rooms on the upper floor served as offices for merchants. Also, some foreign merchants engaged in interregional trade by hiring rooms at the Cinci Han.¹⁵⁴

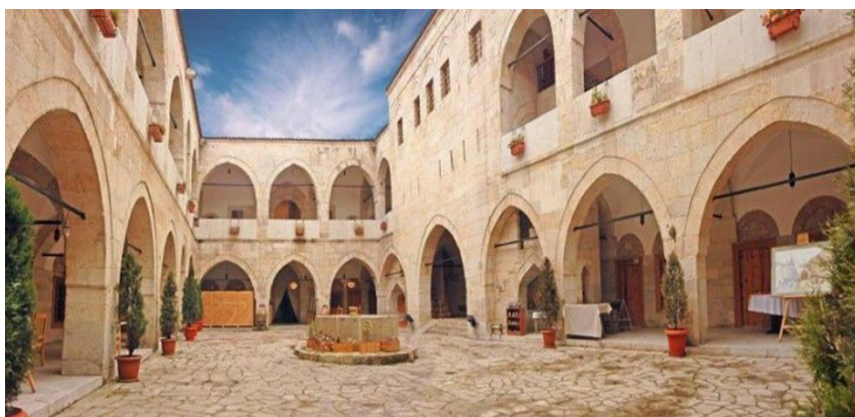


Figure 2.13. Safranbolu, Cinci Caravanserai (URL 33)

¹⁵² Faroqhi 1993, pp. 273-278.

¹⁵³ Canbulat 2016, p. 234.

¹⁵⁴ Aktüre and Şenyapılı 1976, p. 64.

To better understand the present-day Safranbolu, it is necessary to evaluate the town together with Karabük, to which it is administratively attached. Just as the occurrence of Turkey's first heavy industry investment, the Karabük Iron and Steel Factory, affected the disappearance of Safranbolu's socio-economic structure in the 1930s, the privatization of the factory in 1994 also affected the socio-economic environment of the town to the same extent. Even years after the unplanned formation of privatization called 'deindustrialization', it still affects the town strongly.¹⁵⁵

Safranbolu was an 'industrial city' prior to industrialization due to its extensive external links and well-developed logistical infrastructure.¹⁵⁶ However, the tanneries and the production of leather goods ended since they could not find workers because of the establishment of technological enterprises that attracted almost all of the manpower such as Beykoz Leather and Shoe Factory and the Karabük Iron and Steel Factory.¹⁵⁷ The caravan operations, which were Safranbolu's most significant economic activity, completely lost their importance with the completion of the Gerede-Safranbolu highway in 1954, the expansion of the highway networks and the construction of the Ankara-Zonguldak railway.¹⁵⁸ Finally, Safranbolu lost its most significant economic functions and thereby its centrality and adult manpower. Thus, it became an isolated small town. Only the elders who could not leave Safranbolu remained during those years. The traditional Safranbolu houses were just about vacant. The residents working at the Karabük Iron and Steel Factory since the 1960s completely abandoned the Çarşı district and sold their traditional houses.¹⁵⁹

Safranbolu bears both urban and rural characteristics. There are high-quality arable lands on the flat areas above the canyons where Safranbolu is located. As a natural consequence of this, the attribute of being half urban and half rural was reflected in the spatial structure of the houses. The town was the residence of the nomads, even if temporarily or permanently. In the past, Safranbolu was administered by two

¹⁵⁵ Canbulat 2016, p. 225.

¹⁵⁶ Faroqhi 2003, pp. 9-33.

¹⁵⁷ Aktüre and Şenyapılı 1976, pp. 72-79.

¹⁵⁸ Canbulat 2016, pp. 237-238.

¹⁵⁹ Aktüre and Şenyapılı 1976, p. 82.

different local governors, one in the Medine-i Taraklı Borlu where town people dwelled and another in the Yörükân-ı Taraklı Borlu where the nomads were. Even today, this dual structure is still effective in the town and should be taken into consideration to comprehend the conservation process in Safranbolu, from the shaping of the noble's residences, which used the nomads as sharecroppers, to the new urban/rural life of the residences when they were abandoned by the first owners and taken over by the nomads. The *Yörüks* who were obliged to take shelter and took possession of the houses where they resided in time kept old Safranbolu alive. One of the most crucial reasons that the historical buildings remained almost without any deterioration up until the 1970s is the fact that these buildings bear both urban and rural features. This enabled the nomads to participate in urban life and not to have to make concessions concerning their rural habits.¹⁶⁰

The first delicate matter for the institutional conservation of the town came onto the agenda in the project competition for the Karabük and Safranbolu Development Plans. In the project, along with protecting the administrative and commercial region features of the Çarşı district without altering anything, the surroundings and the high-quality arable lands were evaluated as new housing areas. While a central function was given to Karabük, Safranbolu was designed more as a residential region.¹⁶¹ With the Council of Europe declaring 1975 as the European Architectural Heritage Year, the Turkish Foreign Ministry authorized the Institute of Architectural History and Restoration (MTRE) of the İstanbul Technical University to organize Turkey's participation at the European Architectural Heritage Year.¹⁶² MTRE initiated several cultural activities to prevent the rapid deterioration of the historic settlements and to awaken the public interest about the cultural and traditional values of the environment.¹⁶³ In this regard, in 1975, Safranbolu was selected as a pilot area due to various reasons.¹⁶⁴ Values of Safranbolu for a period of time with a conscious

¹⁶⁰ Canbulat 2016, pp. 225-240.

¹⁶¹ Ulukavak 2020, p. 6.

¹⁶² Canbulat 2016, p. 240.

¹⁶³ Serin 1995, p. 115.

¹⁶⁴ Safranbolu was, first of all, one of the best preserved traditional Ottoman towns. Local people of the town were generally open-minded persons and aware on the historical values of their environment.

group were evaluated both in Karabük and in Safranbolu, and how Safranbolu could be preserved was discussed. The meeting called ‘Safranbolu Architectural Values and Folklore Week’ (*Safranbolu Mimari Değerleri ve Folkloru Haftası*), the first one in Turkey in terms of preservation efforts, was organized (Figure 2.14). The meeting held during the same year was a significant activity for the locals to understand the heritage values of what they possessed. The foremost academicians of Turkey, a considerable number of writers, illustrators and upper level bureaucrats from the ministries, led by the Ministry of Culture, came to the town.¹⁶⁵ During this event, which was repeated in three consecutive years as well as in 1984 and 1985, guided tours, conferences, exhibitions, meetings and discussions were held to draw the attention of the locals and professionals to the deterioration and the loss of the authentic characteristics of Safranbolu.¹⁶⁶



Figure 2.14. A newspaper article and poster about the ‘Safranbolu Week’ (Kuş 2003, pp. 27-30)

There had been, on the other hand, a demand for the preservation of the town from the Municipality of Safranbolu, and the Municipality’s collaboration with MTRE dates back to the 1960s. Also, Safranbolu was thought to be a noteworthy example that reflects the changes related to industrialization and its contradiction to conservation: Serin 1995, p. 115.

¹⁶⁵ Canbulat 2016, pp. 240-243.

¹⁶⁶ Serin 1995, p. 118.

In 1976, in a protocol made between the representatives of the İstanbul Technical University Faculty of Architecture and the Ministry of Culture, the task for preparing the Safranbolu Conservation Development Plan was given to the University. This plan was the second plan in Turkey after Bodrum. The official conservation decision for Safranbolu became operational in 1978. The list of historical buildings that should be taken under protection was published in the Official Gazette in 1985. The İstanbul Technical University Revolving Fund Project initiated under the administration of Doğan Kuban and Metin Sözen was completed by İsmet Okyay and approved in 1990. In the plan, the Çarşı and Bağlar districts were determined to be 'urban and natural site' (*kentsel ve doğal sit*). The conservation decisions were formed with a very sensitive approach.¹⁶⁷

In the following years, the town once again became a center of attraction and rapid emigration started. This did not slow down owing to Karabük's developing economy. Three significant projects realized by the Ministry of Culture changed the appearance of the town. These were the restorations of the Shoemaker's Arasta (*Yemeniciler Arastası*) and the Office of the Provincial District Governors and the improvement projects realized behind the Arasta Street. In addition to these, the restoration of the Historical Governmental Office, which burned in 1976, and the refunctioning of this building as the City Historical Museum (*Kent Tarihi Müzesi*) was another significant acquisition for Safranbolu.¹⁶⁸

The establishment of the Foundation of Environment and Culture (ÇEKÜL) in 1990 and the formation of a special committee for Safranbolu within the structure of ÇEKÜL was a significant initiation for the development of the preservation efforts in the town by encouraging local organizations and involvement of the residents. Before the establishment of ÇEKÜL, the restoration projects of the individual dwellings were financed either by the owners or by the Turkish Touring and Automobile Association. ÇEKÜL took on the responsibility of preparing the

¹⁶⁷ Canbulat 2016, p. 243.

¹⁶⁸ Canbulat 2016, pp. 243-246.

restoration projects and encouraged the Municipality to finance the rehabilitation of the infrastructure and public areas, and interventions on building facades.¹⁶⁹

In 1994, Safranbolu was inscribed as UNESCO World Heritage Site since it has outstanding universal value. Three criteria were attributed to Safranbolu by UNESCO which are: by virtue of its key role in the caravan trade over many centuries, Safranbolu enjoyed great prosperity and as a result, it set a standard in public and domestic architecture that exercised a great influence on urban development over a large area of the Ottoman Empire (criterion ii); it conserved its original form and buildings to a remarkable extent (criterion iv); it is a typical Ottoman city that displays an interesting interaction between its topography and historic settlement (criterion v) (Figure 2.15).¹⁷⁰



Figure 2.15. Safranbolu, topographical location of the historic town (URL 35)

Safranbolu became acquainted with tourism, with the restoration of the Havuzlu Asmazlar Residence and its operation as a hotel by the Turkish Touring and Automobile Association, and as of the 1990s, it emerged as a tourist destination. As a heritage area, cultural tourism takes an important place in the town. In this regard,

¹⁶⁹ Serin 1995, pp. 119-120.

¹⁷⁰ URL 34.

a significant number of registered buildings have been rehabilitated and turned into hostels. On the other hand, marketing through travel agencies has caused a mass tourism problem. Also, the structuring aimed at high density has ignored the irrevocable damage to the historical buildings. The fact that Safranbolu is ‘a Living City’, which is under serious threat, is one of the most significant reasons for its being on the UNESCO World Heritage List. The Çarşı, Kıranköy and Bağlar districts are not in the same situation, and the problems confronted by the Çarşı district are much more complicated than the others. The district, besides losing its economic and administrative centrality, is attempting to cope with the negativities brought by mass tourism. Also, it has encountered physical as well as social disintegration because of the loss in living standards of the working population living there.¹⁷¹

What makes the town unique is the Safranbolu plateau, on which it is settled, its geomorphology and habitus. For this reason, the historic town cannot be thought of as separated from the natural environment surrounding it. It is special in its entity and in its social and natural system that works efficiently in terms of forest, agriculture and animal husbandry of the plateau. Soon, the natural sites surrounding the historic town will be opened for development, and the historic town, which has never had a buffer zone, will lose all its values as a consequence. At this point, all international and national initiatives, especially UNESCO and ICOMOS, need to act and stop this process now before it reaches an irreversible point.¹⁷²

2.4.2.2.2 Bulak Köyü, Karabük

Bulak, which is 5 km away from Safranbolu, is a rural settlement in the Province of Karabük (Figure 2.16). It is a *Yörük* settlement.¹⁷³ Local researchers state that Bulak was conquered by the Turks before Safranbolu and that the first people who came to the area were *Horasan* Turks. The history of the village dates back to even earlier

¹⁷¹ Canbulat 2016, pp. 246-247.

¹⁷² Canbulat 2022, p. 193.

¹⁷³ Türkoğlu 2014, p. 14.

periods. It is one of the oldest settlements of the Paphlagonia region. A tumulus belonging to the Roman period was found in the village. The historical fabric of the village consists of the Ottoman cemetery, the Roman tumulus, Turkish baths, mosques, traditional houses and structures related to agriculture and animal husbandry. However, since the villagers tended to modernize rather than conserve, they did not pay much attention to the preservation of traditional values until the recent past. Some traditional buildings were destroyed and modern structures were built in their place. Also, in the restoration of some buildings, the necessary care was not taken for the conservation of the original texture of these structures.¹⁷⁴ For these reasons, the village was designated as an ‘urban site’ (*kentsel sit*) in 2008 and the Conservation Development Plan (*Koruma Amaçlı İmar Planı*) of the village was approved in 2013 to prevent the loss of the traditional fabric of the village.¹⁷⁵



Figure 2.16. The village of Bulak (URL 36)

¹⁷⁴ Özköse 2003, pp. 101-103; Şenyurt 2020, p. 268.

¹⁷⁵ KKVKBK.

Like many rural settlements in the region, the village of Bulak has lost its population. The population of the village was 1375 with 275 houses in 1840, but the inhabitants migrated to the big cities in the following years.¹⁷⁶ The current population of the village is 570 and mostly consists of the elderly.¹⁷⁷ The conservation awareness of the inhabitants began to increase in the early 2000s. Villagers established the Bulak Tourism and Development Foundation (*Bulak Turizm ve Kalkınma Vakfı*). The Foundation has organized meetings to discuss the issues related to the village. These meetings have been held not only in the village but also in the cities where the migrants and their descendants live so that those who left the village can come together.¹⁷⁸

The villagers also built a website (Figure 2.17). All information about the village is collected on this website. Herein, their intangible values such as local words and their meanings, traditional crafts, wedding ceremonies, folk songs and local foods are shared. In this way, one can get information about the tangible and intangible values of the village. Mencilis Cave lies north of the village and the road to the cave passes through the village. Many tourists come to the village to see the cave. Thanks to this, the inhabitants have the opportunity to promote and sell local products, and this provides additional income for them.¹⁷⁹

Culture and tourism activities initiated in the village, especially with the help of the Foundation, show a positive development. It is important for the conservation of the village that the inhabitants willingly and proudly show their tangible and intangible values to the local and foreign tourists. Locals began to understand the importance of the values they have.¹⁸⁰ Their efforts to protect and transfer them to later generations are significant acts for the future of the village.

¹⁷⁶ Türkoğlu 2014, p. 29.

¹⁷⁷ URL 37.

¹⁷⁸ URL 38.

¹⁷⁹ URL 38.

¹⁸⁰ Özköse 2003, p. 104.

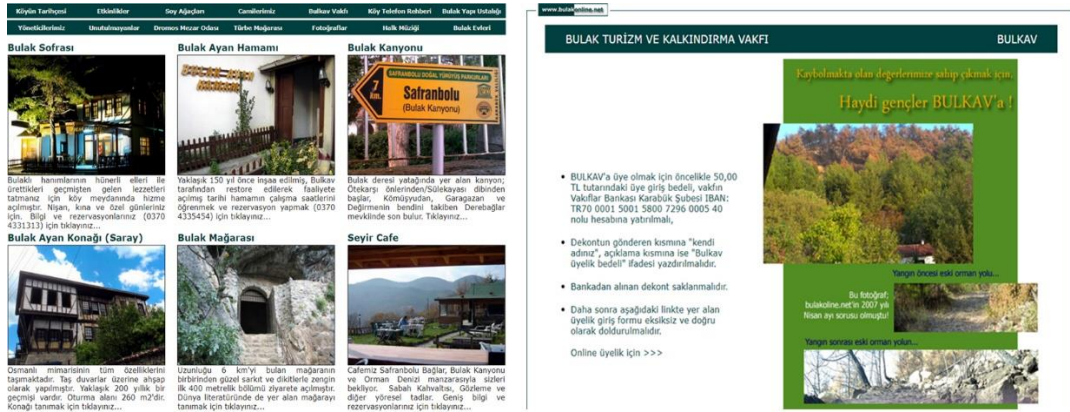


Figure 2.17. Bulak Köyü, website (URL 38)

2.4.2.2.3 Yörük Köyü, Safranbolu, Karabük

The village of Yörük is an important historic rural settlement in Safranbolu (Figure 2.18). *Yörük* is the name given to those who live a nomadic life in Anatolia and Roumelia. *Yörüks* belonging to the Kayı tribe of Oghuzs came from *Horasan* and settled in the area where the village is located. The exact date of their arrival in the area is unknown, but they were involved in a tax arrangement in the 16th century.¹⁸¹

Today, the village is nearly abandoned with 93 inhabitants.¹⁸² However, the historic fabric of the village has been preserved. It contains architectural examples from the Ottoman period. Unlike the usual modest village houses, it is a rural settlement consisting of mansions. Due to its well-preserved traditional environment, it is described as a Museum Village (*Müze Köy*) by the locals.¹⁸³ The village was declared as an 'urban site' in 1997 because it is a Turk-Turkmen village and sustains its local characteristics. In the following years, a Conservation Development Plan was prepared for the village, and it was approved in 2010.¹⁸⁴

¹⁸¹ Kara 2003, pp. 153-155.

¹⁸² URL 37.

¹⁸³ URL 39.

¹⁸⁴ KKVKBK.

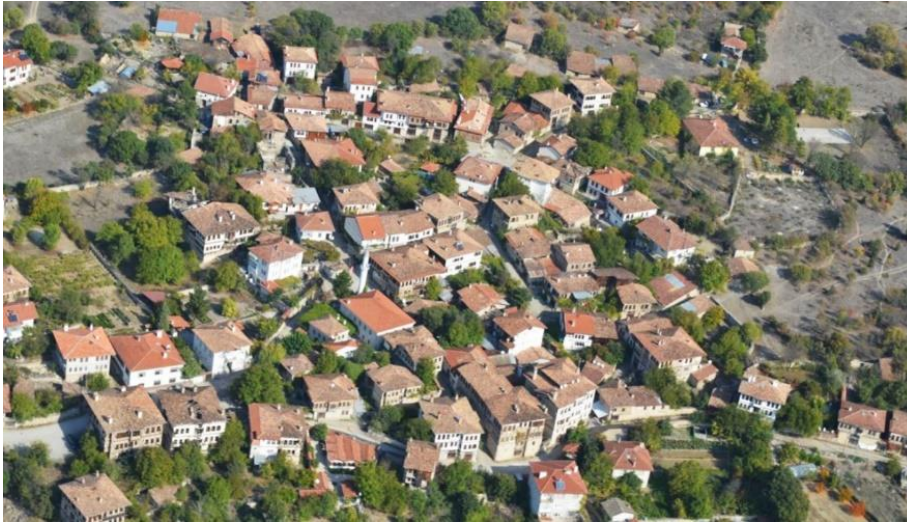


Figure 2.18. The village of Yörük (Türkoğlu 2014, p.58)

The local community, the Foundation of Protection and Survival of Cultural Heritage of the Village of Yörük (*Yörük Köyü Kültür Mirasını Koruma ve Yaşatma Vakfı*) established in 1996 by the villagers and Karabük University has contributed to the conservation process. According to the report prepared for the Conservation Development Plan, the process should not end with the completion of the restoration implementations. Rather by coordination with both the residents and the administrators, the process should be maintained in the following years to ensure the sustainability of the village. Also, the inhabitants should be made aware of conservation and for this frequent meetings should be held with the local people and their needs should be considered at the project stage. The main principles determined for the protection of the village are involving locals in the conservation process, repairing and refunctioning damaged structures and ensuring the economic development of the village. The village has a significant place in terms of tourism for the region not only from its built-up environment but also because of its traditional values (Figure 2.19).

According to the report, there are only a few families engaged in agriculture and animal husbandry as a result of depopulation, and so the economy of the settlement is based on the service sector. Thus, the transformation of some unused buildings

into cafes, hostels and areas where handicraft products can be sold is proposed.¹⁸⁵ In this context, some buildings have already been converted to these functions, and Sipahioğlu House was turned into a museum. With the development of tourism activities, the villagers have had the opportunity to sell local products. Although the majority of the villagers migrated to the larger cities, they maintain their ties with the village and spend time there in the summer. They also support the Foundation, and the Foundation in turn endeavors to protect their tangible and intangible values and transfer them to the next generation.¹⁸⁶



Figure 2.19. The village of Yörük (URL 39)

2.5 Interim Evaluations

Rural settlements embrace valuable features since they are formed as a result of the interaction between human beings and nature. The residents modify their surroundings with far less impact than urban areas do. The built environment,

¹⁸⁵ KKVKBK.

¹⁸⁶ URL 40 and URL 41. The Foundation organizes various social events such as ‘Yörük Day’, which is celebrated in the village every year, supports restoration projects and publishes books regarding the village and *Yörük* culture: URL 40. There are also several books on the village written by villagers and researchers, see Baykal 1995; Hersek 2000; Kara 1999; Kara 2005.

containing vernacular architecture, streets, squares and production areas, is shaped according to the local traditions, skills, knowledge and practices. The lifestyle of people is likewise shaped by the built environment. This interaction creates the identity of the place. This rural identity differs from place to place, since each rural settlement creates its own dynamics and has local characteristics with tangible and intangible values. Therefore, it is important to evaluate rural settlements with their site-specific features.

Around the world, studies on rural areas and discussions on the conservation and sustainability of these areas have continued for a long time. The situations such as the migration of the rural population to the cities because of the Industrial Revolution and the fear of losing historical environments that were devastated as a result of the Second World War have formed the main basis for taking remarkable steps in conservation. With the developing awareness of preservation through time, the conservation approaches towards rural heritage have also evolved. Accordingly, the evolution of conservation approaches towards rural heritage was here examined through international charters and documents. In the related documents mentioned above, the importance of the development of a more holistic and comprehensive perspective in the conservation approaches for ensuring the sustainability of the rural heritage is constantly emphasized. One of the common points of these documents is the necessity of the sustainable development and management plans in accordance with the site-specific features. For the successful conservation of the rural settlements' heritage, the rural areas need to be developed economically. The other common emphasis is the need of fostering the public awareness of the importance of rural areas. The local communities themselves play a critical role in the conservation of the tangible and intangible values, and the continuity of life in the rural settlements is crucial for the maintenance of the built environment. To sustain life in the rural settlements, the necessity to improve the infrastructure, transportation, and social and economical facilities is highlighted.

In Turkey, the main concern regarding rural settlements is the lack of legal regulations and policies. There is no regulation specific to the conservation of rural

areas in the legal framework. The Village Law no. 442 contains the main regulations in terms of the social, economic and administrative aspects of villages. In terms of conservation, the current law concerning the cultural and natural heritage of Turkey is the Law no. 2863. However, rural heritage is not directly addressed in this law. For this reason, the rural areas are evaluated within the regulations applicable to urban sites. There are many historic rural settlements in Turkey that need to be protected. However, institutional approaches to the rural heritage predominantly do not go beyond the registration decisions of single structures. Also, site survey studies in many rural settlements have not been done or completed. Considering the lack of site studies, documentation is vital for the rural areas, especially for the deserted villages. Many traditional buildings with severe structural problems become ruins without ever being documented. Moreover, the concept of rural heritage is often evaluated in terms solely of architectural features. However, rural heritage is a fragile entity that includes not only the physical and tangible heritage but also different components such as traditions, beliefs and lifestyles, matters also emphasized in the international charters and documents. The fact that the rural areas are not included in the conservation legislation causes problems in the protection of the rural heritage. Thus, defining the 'rural site' and establishing the national legal framework for rural areas is crucial.

In Turkey and around the world, depopulation is among the most significant problems regarding rural areas. The population in rural settlements has considerably decreased due to intense migration from rural to urban areas as a result of various reasons such as the weakening of local economies and insufficient technical and social infrastructure services. Population loss affects the built environment. For the most part, abandoned traditional structures deteriorate by the reason of neglect and are eventually destroyed. The original characteristics of the traditional settlement fabric are damaged as a result of modernization and technological developments. This process inevitably results in the loss of natural and cultural values that constitute the rural identity. On the other hand, returns to rural areas also take place. The return to the villages is mostly due to the strong bond of people with the place of their birth

or descent. Also, touristic activities, which provide inhabitants economic income, and the desire of city-dwellers to escape from urban life are other factors that increase the seasonal or permanent population in depopulated rural settlements. While uncontrolled tourism causes physical changes that damage the historic fabric of the rural settlements and socio-cultural transformations, well-managed tourism activities contribute to the revival of the economy in these areas.

Population loss in rural settlements causes the loss of their tangible and intangible values. If local and central authorities do not prioritize rural policy-making, more rural areas will run the risk of abandonment. Therefore, to protect rural heritage, developing policies that prevent population decrease is vital.

CHAPTER 3

UNDERSTANDING THE VILLAGE OF HACILAROBASI AS A HISTORIC RURAL SETTLEMENT

A full analysis of a place and all its components is a prerequisite in any attempt to make sensible evaluations and take proper decisions for said place. This should include documentation of the place, especially so for the settlements under threat of losing their tangible and intangible values, so as to acquire and then transfer the knowledge to the future properly. The selected case study, Hacılarobası, has local features in its socio-cultural structure and physical environment. In this chapter, Hacılarobası as a historic rural settlement is analyzed with its contextual relations to better understand the place. The settlements in Safranbolu and its vicinity share a common historical background and relatively similar physical characteristics. Therefore, to evaluate Hacılarobası one must first comprehend the history and general features of the region in which it is embedded. Accordingly, the village is first examined at the regional scale and then at the settlement scale in more detail.

3.1 Hacılarobası within the Context of Safranbolu

Hacılarobası is one of the 60 villages in Safranbolu, which is a district of Karabük. Karabük, which is surrounded by Zonguldak, Bartın, Kastamonu, Çankırı and Bolu provinces in the western Black Sea Region, is a province of Turkey (Figure 3.1). Safranbolu is situated 65 km inland from the Black Sea, and the village of Hacılarobası is located south of the town (Figure 3.2). There are road transportation and railway access to Karabük. However, the main type of transportation in this province is the highway. Access to the city by railway is from Zonguldak and Ankara. Safranbolu is 8 km from Karabük city center, and the village of Hacılarobası is 21 km from Safranbolu.



Figure 3.1. Location of Karabük in Turkey (URL 42)

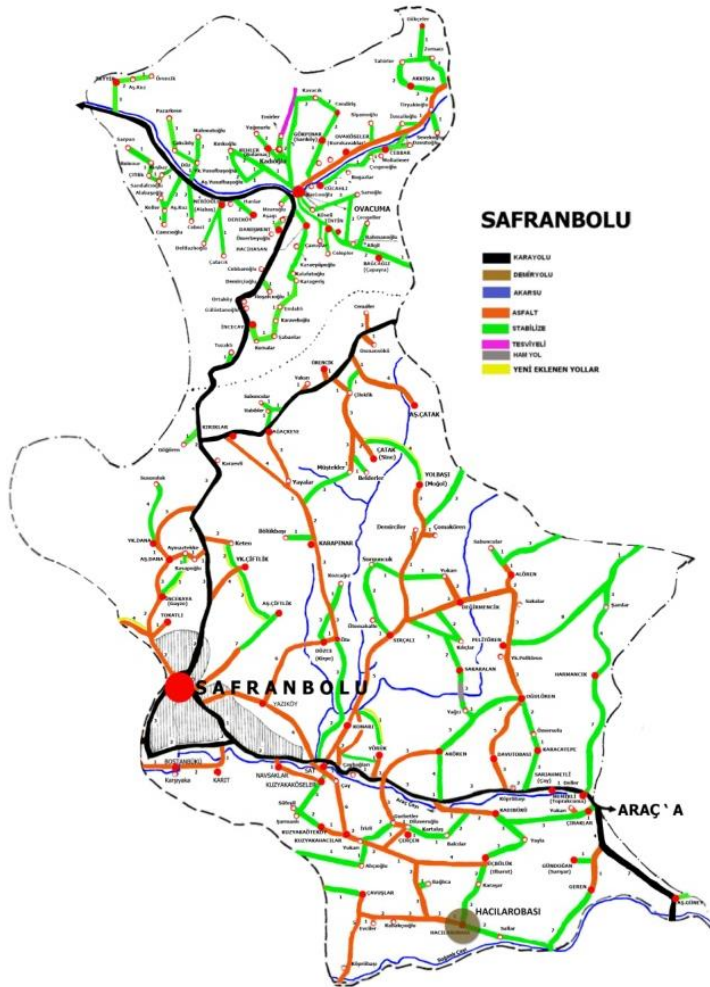


Figure 3.2. Location of Hacilarobası (URL 43)

3.1.1 Natural Characteristics

Safranbolu is located in a topographically rugged terrain. Its surface area is 1013 km², and it is mostly covered with woodlands. While the lowest point of the town is 300 m, the highest point is Sariçiçek mountains at 1750 m. Besides the important rivers (Araç, Soğanlı and Ovacuma streams) passing through the district, there are many small rivers forming large canyons. Rivers played an important role in shaping the land.

The village of Hacılarobası is situated in the Soğanlı Valley. The Soğanlı stream which passes through the village's southern part runs westwards, cleaving the piedmonts of the mountain range and forming a deep valley. The height of the settlement is 535 m above sea level, and it occupies a slightly sloping area (Figure 3.3). The village is surrounded by crests reaching significant heights, though there are plains around the settlement too.

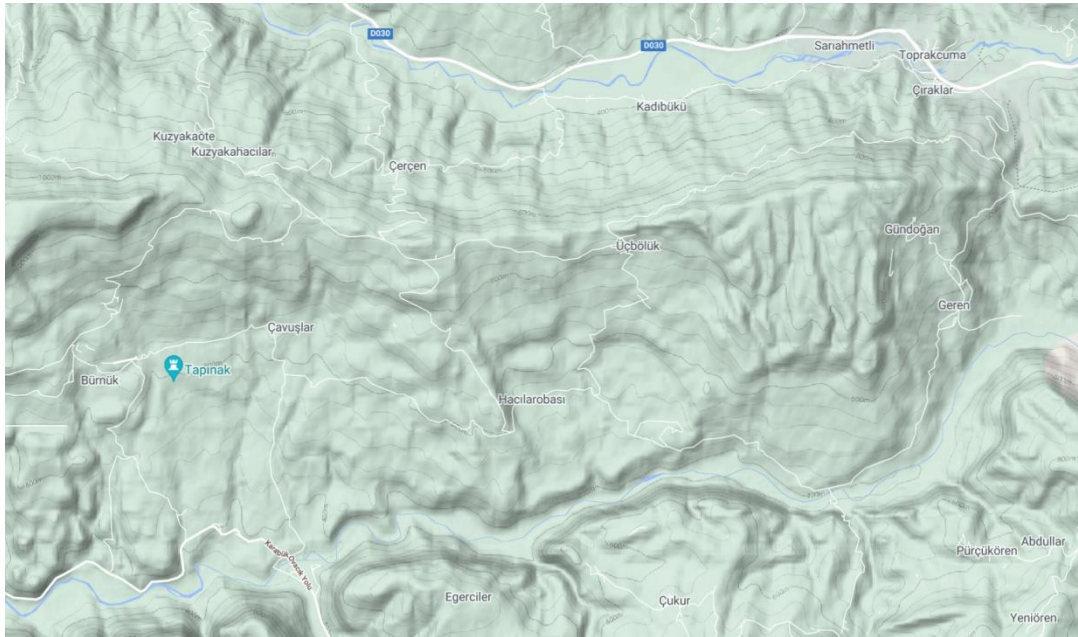


Figure 3.3. Topographic map of Hacılarobası and its surroundings (URL 44)

In terms of climate, Safranbolu is in a transitional zone between the Black Sea and Central Anatolia climates. The characteristics of the continental climate predominate as Safranbolu is located far from the shore, and the Sariçiçek mountains, surrounding the region from northwest to east, prevent the influences of moist air masses from penetrating the interior.¹⁸⁷ However, severe winters and dry summers as are typical of continental climates are not experienced. Although rain occurs in all seasons due to the Black Sea climate, the most precipitation is in the spring and winter months (Table 3.1).¹⁸⁸ The dominant wind direction is from the southwest. Because Safranbolu is located in the area where the continental climate and the Black Sea climate meet, it is very rich in terms of flora and fauna depending on the climate diversity. Moreover, saffron (*safran*), an endemic plant, grows in Safranbolu's lands. The cultivation of saffron in and around Safranbolu for a long time is closely related to the climate characteristics of the region.¹⁸⁹

Table 3.1. Climatic statistics of Safranbolu (URL 45)

	Ocak	Şubat	Mart	Nisan	Mayıs	Haziran	Temmuz	Ağustos	Eylül	Ekim	Kasım	Aralık
Ort. Sıcaklık (° C)	0.8	2.4	5.7	10.3	14.9	18.5	21.3	21.8	17.8	12.7	7.1	2.3
Min. Sıcaklık (° C)	-3.2	-2.2	0.3	4.1	8.8	12.9	15.5	16.3	12.3	7.6	2	-1.8
Maks. Sıcaklık (° C)	5.3	7.4	11.1	16	20.1	23.5	26.6	27.7	23.7	18.2	12.9	7.3
Yağış / Yağış (mm)	80	79	97	89	87	78	45	39	54	72	69	86
Nem(%)	79%	75%	73%	71%	71%	71%	66%	62%	66%	72%	75%	79%
Yağmurlu günler (g.)	10	10	11	10	10	9	6	5	6	7	7	10
Güneşli saatler (s)	5.1	5.7	6.8	8.3	9.3	9.7	10.0	9.9	8.4	6.6	6.3	5.3

¹⁸⁷ Özdemir 2011, p. 301.

¹⁸⁸ Günay 1981, p. 8.

¹⁸⁹ Özdemir 2011, p. 301.

3.1.2 Historical Background

The history of the village of Hacılarobası is closely related to the history of Safranbolu. Safranbolu, therefore Hacılarobası, is located within the boundaries of the region known as Paphlagonia in ancient times.¹⁹⁰ The name Paphlagonia was first used by Homer.¹⁹¹ Paphlagonia is bordered by the Halys river (Kızılırmak) at the east, with Galatians and Phrygians living at the south, Bithynians and Mariandynians at the west and with the Euxine/Black Sea (Karadeniz) at the north.¹⁹² Throughout its history, Hittites, Paphlagonians, Phrygians, Cimmerians, Lydians, Persians, Hellenic Greeks, Romans and Byzantines respectively have held and dominated the region.¹⁹³ In some parts of Safranbolu, including Hacılarobası, many remains of those periods have been identified.¹⁹⁴

The exact date when Safranbolu became a permanent settlement is not known, although the western Black Sea region including Safranbolu has been settled since 4000 BCE.¹⁹⁵ Safranbolu has changed hands between various civilizations throughout history, including more recently the Turks and Byzantines, and even between the Turkish principalities and Ottomans. With the Battle of Malazgirt in 1071, the nomadic Turkmen tribes moved on westwards and came to the Kastamonu-Safranbolu-Gerede region. The decisive dominance of the Turks in the Safranbolu region was recognized with the conquest of Safranbolu castle, and so the region came

¹⁹⁰ Yıldırım and Bal 2016, p. 225.

¹⁹¹ Gökoğlu 1952, p. 9.

¹⁹² Strabo (12, 3, 9).

¹⁹³ Öztürk 2016, pp. 249-250. In the Iliad, Homer mentions the Paphlagonians, when describing the Anatolian peoples who went to help Troy: Canbulat 2016, p. 228.

¹⁹⁴ Hacılarobası is in the Soğanlı valley where many archaeological remains were found. Although the region attracted the attention of researchers and travelers, it has been examined in detail since 2017: Yıldırım and Gür 2019, p.551. For general information about the region, see Belke (1996); Dökü (2008); Gall (1966); Gökoğlu (1952); Hirschfeld (1885); Leonhard (1915); Marek (1993); Marek (2003); Matthews (2003); Umar (2007).

¹⁹⁵ Emiroğlu 1981, p. 23. The names of Safranbolu throughout history are as follows: Dadybra, Zalifre, Borglu, Borlu, Taraklı-Borlu, Zağfiran-Borlu, Zağfiranbolu, Zağfiran-Benderli, Zağfiranbolu, Zafranbolu and Safranbolu: Yazıcıoğlu and Al 1982, pp. 34-38. The place called Dadybra in the Byzantine sources was called Zalifre by the Seljuks, and it was proved that the location of Dadybra is Safranbolu: Turan 2009, p. 219.

under Seljuk rule at the end of the 12th century.¹⁹⁶ Many Turkmen tribes settled in Kastamonu and surrounding areas, seen as the capital of the Turkmens in the early 13th century.¹⁹⁷ However, the fact that the Turkmen migrations continued for 200 years following the Battle of Malazgirt ensured that there was always an important nomadic factor in Anatolia besides the settled population that arose. Those in Central and Eastern Anatolia were mostly known as Turkmen, and those in the west were known as *Yörük*. Besides that, terms such as ‘migrant settler’ and ‘migrant settler *Yörük*’ were used to express the lifestyle of the nomads. The rural areas that remained uninhabited due to the lack of security and safety as a consequence of the wars were filled by the Turkmens. The Turkmens settled down in time and named the villages they established according to the Turkish people’s own understanding of culture and the natural characteristics of the place they lived in.¹⁹⁸ Furthermore, some of them named the villages according to the group they belonged to. These villages experienced a very intense population movement until the further development of the Ottoman principality.¹⁹⁹

Safranbolu was ruled by the Çobanoğulları principality between 1213-1280, and by the Candaroğulları principality between 1326-1354. In 1354, Safranbolu came under the domination of the Ottoman Empire. During that period, Safranbolu changed hands multiple times between different principalities. However, it has remained solely under the Ottoman rule since the early 15th century.²⁰⁰ In 1811, the Viranşehir *sancak* (subprovince) whose administrative center was Bolu was established, and around 1826, the *sancak* of Viranşehir was divided into two as Viranşehir and

¹⁹⁶ Yazıcıoğlu and Al 1982, pp. 12-13. The historian Prof. Dr. Osman Turan said about the conquest of Safranbolu: “*Ankara meliki Muhiddin Mes’ud, 1197’de, Kastamonu vilâyetine tâbi Dadybra (Zâlifre) şehrini fethedince, vergi ödemek sûretiyle, kalmak isteyen halkın teklifini red etti. Onların aile ve mallariyle çıkıp gitmelerine müsaade edip yerlerine Türkleri iskân etti.*”: Turan 2009, p. 378.

¹⁹⁷ Öztürk 2016, p. 254.

¹⁹⁸ Şahin 2003, p. 8. Hacılarobası is a *Yörük* village. According to the story told in the village of *Yörük*, three brothers named Hüseyin, Davut and Hacı and their communities came to the place where the village of *Yörük* is located in the 16th century. In the following years, Davut and Hacı left this area together with their groups and established Davutobası and Hacılarobası, which were named after them: Kara 2003, p. 154.

¹⁹⁹ Şahin 2003, p. 8.

²⁰⁰ Yazıcıoğlu and Al 1982, pp. 15-28.

Bolu.²⁰¹ In this period, the Viranşehir *sancak*'s administrative center was Safranbolu. With the cancellation of the *sancak* status of Safranbolu, it was connected to the *sancak* of Kastamonu as a *kaza* (judicial district) in 1870.²⁰² After the establishment of the Republic of Turkey in 1923, Safranbolu was connected to the province of Zonguldak in 1927, and after Karabük became a province, Safranbolu became a district of Karabük in 1995.²⁰³

3.1.3 Conservation Activities in the Region

The approaches of the central and local authorities to conservation and their practices for the preservation of the heritage values in the region are important for Hacılarobası. Safranbolu is one of the rare settlements in Turkey that has been able to preserve its historical texture in the best possible way despite today's changing conditions. Before the 1970s, two development plans were prepared, and the protection of Safranbolu was mentioned in these plans. However, these were not implemented. In other words, the fact that the urban fabric of Safranbolu remained intact and that it was able to preserve its characteristics until that period had nothing to do with any legal or administrative measures. This situation was only achieved by the socio-economic conditions of Safranbolu, and the city has become famous as 'the city that protects itself' (*kendini koruyan kent*).²⁰⁴ With the acceptance of 1975 as the European Architectural Heritage Year, organizational efforts began to conserve Safranbolu (Figure 3.4). From the period of 'self-protecting city: Safranbolu' (*kendini koruyan kent: Safranbolu*) matters moved to implement the process of 'city to be protected: Safranbolu' (*korunması gerekli kent: Safranbolu*).²⁰⁵ The historic

²⁰¹ *Sancak* or *sanjak* was a subdivision of a province (*eyalet, vilayet, beylerbeylik*); the largest administrative entity of the Ottoman Empire was the province, which was divided into several subprovinces called *sancaks*: Ağoston and Masters 2009, p. 619.

²⁰² Yazıcıoğlu and Al 1982, pp. 44-47. *Kaza*, which is the equivalent of the *ilçe* (district) in the present administrative organization, is both the administrative region of the *kadı* (a Muslim judge) and a geographical term that defines this region in the Ottomans: URL 46.

²⁰³ Kalyoncu 2010, p. 28.

²⁰⁴ Ulukavak 2020, pp. 3-5.

²⁰⁵ Ulukavak 2020, pp. 15-18.

quarters of the city were designated as a ‘historical and natural site’ (*tarihsel ve doğal sit*) by the decree of GEEAYK in 1976.²⁰⁶



Figure 3.4. Newspaper reports from 1975 about the initiation of conservation activities in Safranbolu (Ulukavak 2020, p. 19)

The restoration of individual buildings only began in 1982, despite the earlier decree of 1976. Organization of cultural events assisted this movement to raise awareness of the inhabitants of the town about the significance of their urban heritage. A major conservation program financed by the central government began with the restoration of the market place known as Çukur and the adaptive reuse of some important buildings. 810 traditional houses were declared to be protected with the decree of 1985.²⁰⁷ The Conservation Development Plan of Safranbolu was accepted and implemented in 1991. Eventually, in 1994, the town was included in the list of UNESCO Sites thanks to its well-preserved Ottoman structures.²⁰⁸ In terms of the conservation of rural areas in the town, the village of Yörük, which has similar characteristic features with the village of Hacılarobası, was declared as an ‘urban site’ (*kentsel sit*) by the decree of KTVKK in 1997. In the following years, a Conservation Development Plan was prepared for the village, and it was approved in 2010. There is no Conservation Development Plan for the villages in Safranbolu except for the village of Yörük.²⁰⁹

²⁰⁶ Bayazıt 2014, p. 15.

²⁰⁷ UNESCO, World Heritage List, Report on Safranbolu 1991, p. 119.

²⁰⁸ Baysav 2009, p. 230.

²⁰⁹ Information obtained from KKVKBK. The village is one of the first villages designated to be protected both in terms of individual building and site scale: Bekişoğlu 2002, p. 94.

3.2 Characteristics of Hacılarobası

Hacılarobası with the Sallar and Himmetoğlu neighborhoods is a small village in the Safranbolu district of Karabük. The village is located in the Soğanlı valley, which is the richest region in terms of archaeological remains.²¹⁰ Its adjacent villages are Çavuşlar to the west, Üçbölük to the north and Geren to the east, and Soğanlı stream passes through the southern border of the village (Figure 3.5). The village of Hacılarobası, which is located about 12 km from the main road, is reached from the Safranbolu-Kastamonu highway (Figure 3.6).

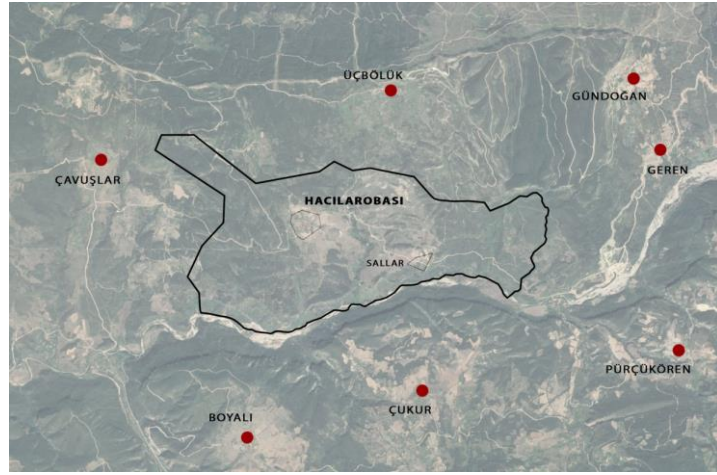


Figure 3.5. Border of Hacılarobası and nearby settlements (prepared by the author overlapping the cadastral plan of 2010 on the aerial photograph of 2020 from Google Earth)



Figure 3.6. The road to Hacılarobası across the Araç stream

²¹⁰ Yıldırım 2019, p. 514.

3.2.1 History of Hacılarobası

The exact date when the village of Hacılarobası became a permanent settlement is unknown. However, there is evidence that Hacılarobası and its surroundings were used temporarily or permanently from ancient times to the present.²¹¹ According to Christian Marek, Hacılarobası was in the *chora* of Hadrianoupolis, an ancient settlement in the Eskipazar district of Karabük.²¹²

According to the 2017 surface survey report, regarding the area south of Kastamonu highway, villages such as Üçbölük, Hacılarobası, Gündoğan, Aşağıgüney and Çavuşlar are the places where the most intense Roman and Byzantine artifacts were detected in the region.²¹³ The distribution areas of the rock-cut tombs varies, depending on the geographical and topographical structure. While the rock-cut tombs are concentrated on the slopes of the Soğanlı valley, their number decreases towards Karabük and north of Safranbolu.²¹⁴ According to another surface survey report, there are very few rock-cut graves that have inscriptions helpful for the identification and precise dating of these monuments in the region, and one of them is in the village of Hacılarobası (Figure 3.7).²¹⁵ This involves an inscription within a

²¹¹ There are a limited number of scientific studies about the village. Hacılarobası and its surrounding settlements were examined in detail for the first time in 2017, by a team accompanied by many specialists. Within the scope of the project *Karabük İli ve İlçeleri Roma ve Bizans Dönemi Yüzey Araştırması* (Surveys in Roman and Byzantine Periods of Karabük Province and its Districts) initiated in 2017, scientific researches with the participation of undergraduate students and many experts in archaeology, art history and geography have been conducted under the supervision of Asst. Prof. Dr. Yaşar Serkal Yıldırım. In the light of these studies, several factors such as the presence of a large number of remains especially dated between the 2nd century CE and 6th century in the settlement areas of Soğanlı valley, the abundance of water resources and arable lands in these areas, and the geological structure of the region show that the region is eminently suitable for settlement: Yıldırım and Gür 2019, p. 555.

²¹² Lafli 2007, pp. 57-59. See also Lafli and Christof 2012, p. 23. *Chora* or *khora* means countryside and outside the city in ancient Greek. The Turkish word *kariye* (village) is derived from *chora*: URL 47; URL 48.

²¹³ Yıldırım 2019, p. 514. For 2017 Yılı Karabük İli ve İlçeleri Roma ve Bizans Dönemi Yüzey Araştırması, see Yıldırım 2019, pp. 513-528. For 2018 Yılı Karabük İli ve İlçeleri Roma ve Bizans Dönemi Yüzey Araştırması, see Yıldırım 2020, pp. 527-543. For 2019 Yılı Karabük İli ve İlçeleri Roma ve Bizans Dönemi Yüzey Araştırması, see Yıldırım 2022, pp. 411-428. Reports are available at: URL 49.

²¹⁴ Yıldırım 2019, p. 515.

²¹⁵ Lafli 2007, p. 58.

tabula ansata on one of the rock-cut tomb's entrances. Although it is vandalized, the inscription is partially readable.²¹⁶ This inscription belongs to the 2nd century CE.²¹⁷ The presence of this inscription is important for dating other monuments. According to another report, during the rescue excavation of the Hacılarobası tumulus dating from the 1st century BCE, another ruined tumulus and subterranean burial chambers in the immediate vicinity of the originally investigated tumulus were detected (Figure 3.8).²¹⁸ These findings can be interpreted as a proof of the presence of a nearby settlement. This area consisting of burial structures is thought to be the necropolis of the settlement. Burial structures and settlement traces spotted in this village and its neighbors are a sign of the continuity of settlement from ancient times to the present.²¹⁹

Apart from these finds, during the investigations carried out in the villages of Karabük and Safranbolu, columns, column bases, column capitals, headstones and other stone works dating back from the Roman and Byzantine periods were brought to light, especially in Çavuşlar and Hacılarobası (Figure 3.9). On some column pieces, there are cross marks simply worked on them. Also, stone works with mythological depictions, human portraits, and animal and grapevine leaf depictions were found in this region.²²⁰ In addition to the reliefs related to viticulture on the stone works and some rock-cut tombs in the region, the presence of wine presses reveals that viticulture was common in the region.²²¹

²¹⁶ Yıldırım 2019, p. 516.

²¹⁷ Laflı and Christof 2012, p. 76.

²¹⁸ Yıldırım and Bal 2016, p. 225. In 2014, the rescue excavation was conducted by the Director of the Kastamonu Museum with the participation of the Archaeology Department of Karabük University.

²¹⁹ Yıldırım and Bal 2016, p. 225.

²²⁰ Yıldırım 2019, p. 520. Some stone works of spolia are preserved in the courtyard of the Hacılarobası mosque.

²²¹ Yıldırım 2019, p. 519.



Figure 3.7. Hacilarobası, rock-cut tomb with an inscription (Lafli and Christof 2012, p. 77)



Figure 3.8. Hacilarobası tumulus (Yıldırım and Bal 2016, p. 226)



Figure 3.9. Hacilarobası, a headstone and a column base (Yıldırım 2019, pp. 527-528)

As mentioned above, significant Turkmen migrations took place in Anatolia. According to a myth told by the inhabitants of Hacılarobası, their origins come from the Karakeçililer belonging to the Kayı tribe of the Oghuzs.²²² Three brothers named Hüseyin, Davut and Hacı, who came from Horasan with their communities, chose the place where the village of Yörük is located in order to settle in the 16th century. In the following years, Davut and Hacı left this area together with their groups and founded the villages of Davutobası and Hacılarobası, which were named after them.²²³ At this point, it is necessary to briefly mention the establishment of the village of Yörük. It is known that towards the end of the 14th century, a nomadic population was densely settled in the Safranbolu region by the Ottoman Empire. In the 16th century, these nomadic communities were bound by a tax arrangement, and a *kaza* named Yörük-ı Taraklı Borlu whose center was the village of Yörük was established. During this period, Safranbolu was known as Medine-i Taraklı Borlu.²²⁴ Both of them were *kazas* of the Bolu *sancak* until 1692 and the Kastamonu *sancak* until 1811.²²⁵ After the establishment of the Viranşehir *sancak*, the *kaza* of Yörük was connected to it.²²⁶ In 1840, the *kaza* of Yörük had 15 villages. Hacılarobası was one of these villages, while Sarılar, Öylebeli, Geren and Çavuşlar were villages connected to Hacılarobası at that time.²²⁷ In the Kastamonu Provincial Yearbooks (*Kastamonu Vilayeti Salnameleri*), Hacılarobası was recorded as the village of the *kaza* of Safranbolu in 1869.²²⁸ It was also recorded as the village with a population of 550 in 1896.²²⁹ It was one of the most populated villages of Safranbolu for that period. The village can be seen on the maps of the Late Ottoman period (Figure 3.10).

²²² Oral information obtained from the residents of Hacılarobası. See also URL 50. On this website, Prof. Dr. Altan Çetin, a historian who left Hacılarobası, shares a conversation with his grandfather about the village. It is a rare document that conveys oral communication on Hacılarobası.

²²³ Oral information obtained from the residents of Hacılarobası.

²²⁴ Kara 1999, p. 3.

²²⁵ Yazıcıoğlu and Al 1982, pp. 43-44.

²²⁶ Kara 1999, p. 3.

²²⁷ Şahin 2003, p. 11.

²²⁸ Acar 2006, p. 20.

²²⁹ Acar 2006, p. 129.

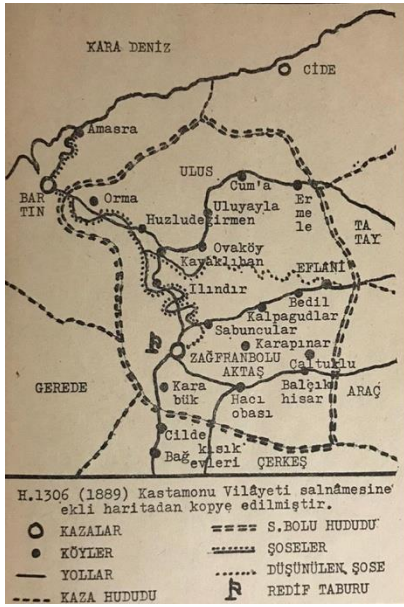


Figure 3.10. *Kaza* of Safranbolu in 1889 (left) (Yazıcıoğlu and Al 1982, p. 53); Hacılarobası on an Ottoman map in 1899 (right) (personal archive of Altan Çetin)

In 1903, Richard Leonhard, a German scientist, traveled in Asia Minor and wrote his book about Paphlagonia with the information he acquired during his trip. The book includes archaeological and geological observations about the region, as well as notes on social life. The village of Hacılarobası and its immediate vicinity was on his route (Figure 3.11). He conveys his observations about the village shortly as follows:²³⁰

We reached Hacılarobası (500 m) again, a stately village with 100 houses and inhabited by *Yörük*. The women did not hide, nor were there any calls for prayer. The residents of Hacılarobası frequently visit Constantinople, and generally stay there for a couple of years. The families, which are all related to one another, own a bakery. They offered a sherbet in this remote mountain village which was surprisingly delicious.

²³⁰ Leonhard 1915, p. 143.



Figure 3.11. The route followed by Leonhard (Leonhard 1915)

In spite of the fact that the exact date of the foundation of the village of Hacilarobası is unknown, Cevdet Türkay, as a result of his research based on the documents of the archives of the Prime Ministry, stated that community of Hacilarobası was under the administration of the *kaza* of Taraklıborlu (Bolu *Sancağ*) and *kaza* of Zağfiranbolu (Viranşehir *Sancağ*).²³¹ As mentioned above, the history of the *kaza* of Taraklıborlu dates back to the late 16th century. Based on the dates of the inscriptions of some buildings and some almost completely vanished grave stones, the presence of the settlement in the first half of the 19th century is confirmed. There is a high probability of existence of a much earlier permanent settlement. Even before that period, it is estimated that *Yörük* peoples inhabited the area as a nomadic tribe.

²³¹ Türkay 1979, p. 395.

According to the people living in Hacilarobası, the settlement was surrounded by walls and had two main entrances.²³² Some traces of the walls are still visible, and although one of the entrances was destroyed, the other Arched Entrance Gate is standing and under conservation. Locals also indicate that once Hacilarobası was a lively village comprising a school, a mosque, commercial buildings and social areas.²³³ All these buildings have now lost their function. Today, just the mosque is active. While some of the traditional houses are used, some are abandoned. Unfortunately, the village is exposed to the risk of being completely abandoned.

3.2.2 Demographic Structure

The sources about the population of Hacilarobası are quite new. The oldest and reliable source known is *Kastamonu Vilayeti Salnamesi* in 1896 (1314 AH).²³⁴ The Kastamonu Yearbooks, the first of which was published in 1869 and the last in 1903, contain important information about the administrative, demographic, political, economic and social situation of Safranbolu in the last periods of the Ottoman Empire. Among the 21 published yearbooks, the feature that distinguishes the 19th Yearbook of 1896 from the others is the inclusion of the population and number of households of the villages and neighborhoods. According to this, the population of Hacilarobası was 550 with 96 households.²³⁵ Compared to the population of other villages, the population of Hacilarobası was quite high at that period. After the establishment of the Republic of Turkey in 1923, general censuses were carried out periodically between 1927-2000. Address-based censuses were carried out in 2007 and in the following years. Population data of Hacilarobası between 1935-2000 and 2007-2020 are shown below (Tables 3.2 and 3.3).

²³² Oral information obtained from the inhabitants of Hacilarobası.

²³³ Oral information obtained from the inhabitants of Hacilarobası.

²³⁴ *Salname* means an official governmental or provincial yearbook, or annual report in the Ottoman Empire. The most common and important *salnames* were *vilayet salnames* (provincial yearbooks). These give detailed information about provinces, districts and villages: İzgöer 2009, pp. 501-502.

²³⁵ SLN_021-19 (İBB Atatürk Kitaplığı). See also Acar 2006, pp. 124-136.

Table 3.2. Population of Hacilarobası between 1935-2000 (URL 51)

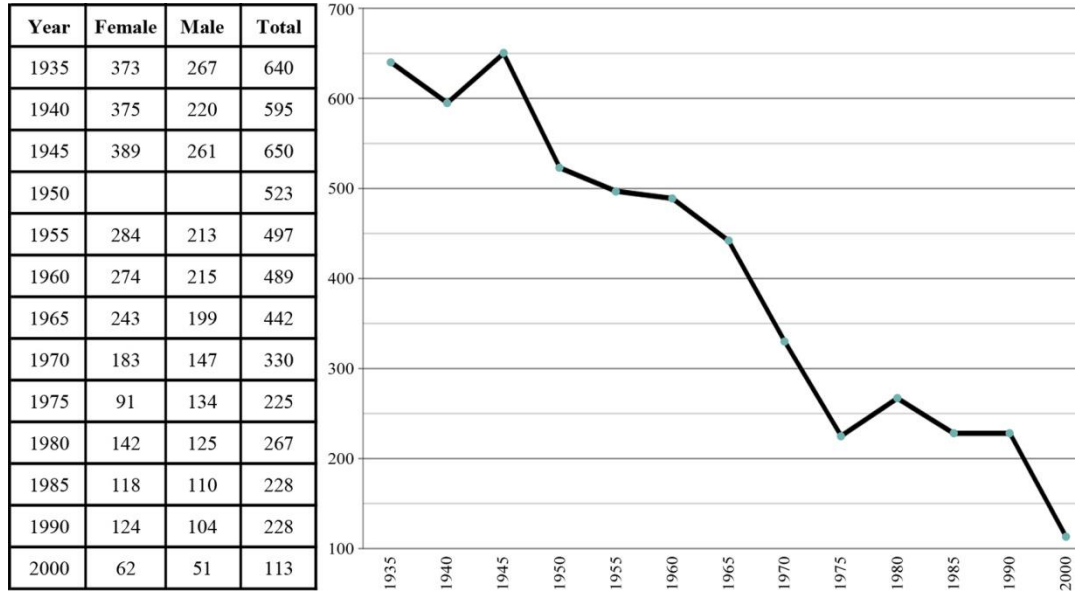
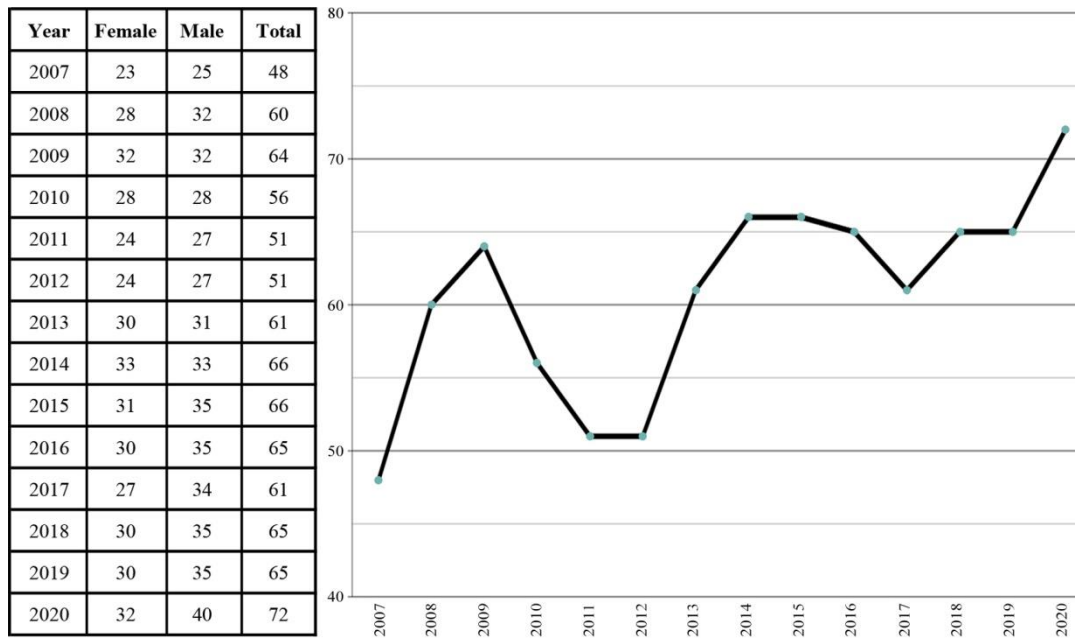


Table 3.3. Population of Hacilarobası between 2007-2020 (URL 52)



It can be seen that the population of Hacılarobası has almost always been decreasing since the First Population Census in the region. Also, there have been important changes in the population of the rural settlements in and around Safranbolu. In Safranbolu, especially between 1927-1960, just as with the big cities such as Ankara and İstanbul, there were significant migrations into its close vicinity, places such as Karabük and Zonguldak, developing industrial cities with the establishment of the iron and steel factories. While the population of rural settlements close to the Karabük-Safranbolu road – such as Yazıköy and Konarı with their high socio-economic structure due to agriculture and industrial labor – increased, the population of the settlements further from this road and in the woodlands declined continuously. The population of Hacılarobası, which is located in a remote mountainous area, was 523 in 1950, and had decreased to 225 in 1975, losing 57% of its population.²³⁶ The population of the village remained approximately stable between 1975-1990. But while the population was 228 in 1990, it had fallen to 113 in 2000: the village lost half its population. This sudden decrease is closely related to the closing of the village school in the 1990s. According to TÜİK data, the literacy rate in the village was quite high. The literacy rate was 79% in 1990, rather high when compared to the 2000 record. The changes are gender based. While the 1990 rate was 67% for women, it was 93% for men. The overall rate had fallen to 69% in 2000, with that for women collapsing to 47% and for men rising slightly to 96%. With the migration of the young population, the literacy rate also decreased.

In brief, the settlement has lost its population on a vast scale over time, but in the last 14 years, the population has not changed considerably. There have been slight increases and decreases in population, and its average is around 60. The current population is 72, mostly consisting of elderly people. Likewise, almost half of the population stays in the village only in summer. As a result of losing a great deal of its population, the number of buildings that are not in use has increased.

²³⁶ Emiroğlu 1981, pp. 35-38.

3.2.3 Socio-cultural and Economical Structure

Hacılarobası is a *Yörük* village. As mentioned before, the terms such as ‘migrant settlers’ (*konar-göçer*) and ‘nomad’ (*göçebe*) are used to express the lifestyle of the *Yörük* communities.²³⁷ According to a myth told by the inhabitants in the villages *Yörük*, Hacılarobası and Davutobası, their origins come from the Karakeçililer, belonging to the *Kayı boyu* (tribe) of the Oghuzs.²³⁸ It was told from generation to generation that in the 16th century, a large *Yörük* tribe led by three brothers named Hüseyin, Hacı and Davut came to the place known as Hafız Pınarı, which is located in the middle of the village of *Yörük*, and called ‘Çökön’ among people. It is said that this nomadic community set up their tents in this area and settled here for the first time, and due to the expansion of the tribe in the area, Hacı and Davut left this area with their *obas* and established the villages of Hacılarobası and Davutobası.²³⁹

The traces of the Dede Korkut Epics, one of the most significant works of Turkish oral and written literature, are still detectable in various dialects in many regions of Anatolia and occasionally identified by researchers. Among them, the tale ‘Bey Böyrek’ is expressed in different ways with various names in many regions of Anatolia.²⁴⁰ One of the places where ‘Bey Böyrek’ was told and later compiled is the village of Hacılarobası (Figure 3.12).²⁴¹

²³⁷ The word *yörük* is derived from the verb ‘*yörü-mek*’ and means ‘*yürüyen*’: URL 53. *Yörüks* are Turkish nomads who came from Central Asia to Anatolia after the Battle of Malazgirt in 1071. In terms of the development of the Ottoman Empire, the most important nomadic group was the Turkmens or *Yörüks*, who constituted a significant part of the population of the Empire from its beginning: Şahin 2009, p. 436.

²³⁸ URL 50. Nomadic groups consisted of a number of *boys* (tribal groups). Their numbers increased when the Oghuz tribes came to Anatolia, separated from each other and started to live in smaller groups in different areas. These groups were called with terms such as *cemaat*, *oymak*, *bölük* and *oba*. These were often named according to the original tribes to which they belong such as *Kayı*, and *Avşar*, their leaders or ancestors, and distinguished persons such as *Cengizlü* and *Çakırlı*: Şahin 2009, p. 437. Considering this information, the name Hacı-lar-obası came from Hacı and *oba*. *Oba* refers to a smaller community and Hacı is, most probably, the name of the leader of this community.

²³⁹ Oral information obtained from the residents of Hacılarobası. See also URL 50.

²⁴⁰ Gülensoy 2004, pp. 81-82.

²⁴¹ Gökoğlu 1931, pp. 123-126; Gökoğlu 1932, pp. 255-260.



Figure 3.12. Bey Böyrek told by Hacı Ahmet Agan Emine gadın in 1929 (left) (Gökoğlu 1931, pp. 123-126); Bey Böyrek told by Mustafa Efendi in 1932 (right) (Gökoğlu 1932, pp. 255-260)

According to the author's observations in the study area, as a nationalistic community, the locals of Hacılarobası reflect the *Yörük* culture. The inhabitants of Hacılarobası and even those who have left the village are attached to their village and proud of their history. Altan Çetin, who lived in Hacılarobası and then migrated to another place, shares a conversation with his grandfather about the village:²⁴²

My grandfather said that 'just as the Turkish nation who established the homeland came from Horasan and made this place Turkey, our Hacılarobası, as a small part of this land, contains a meaning about the great homeland... Every village of this land is like a seed, the meaning of the whole is hidden within. Just remember and do not forget. If you forget where you came from, where you will go remains unknown.'... We walked from our garden near the stream to our house, which is one of the Turkish houses that are seen in Safranbolu and spread all over the Balkans. Even the architecture of that house was like a cultural monument showing its origins.

²⁴² URL 50. The work of Çetin, which allocates Hacılarobası the title of *Safranbolu Hacılarobası Köyünden Kendine ve Türkistan'a Bakmak*, constitutes an important document especially considering the lack of oral sources regarding the village.

Further, in the courtyard of the Hacilarobası mosque, there is an information panel, which was written by Niyazi Demir, who left the village after finishing primary school, in the hope that it will be a source for the next generation.²⁴³ The work not only includes information concerning the foundation of the village but also includes explanations about the lifestyle, educational background and attitude towards the conservation of the locals:²⁴⁴

...The people of our village lived off farming until the 1960s. Until those years, 500-600 cattle were fed in our village. Sheep and goats were also fed as many as cattle. The land was very precious, and there was not even a square meter of land that was not cultivated...Again in those years, the men of our village generally went to İstanbul to work as bagel seller, bread bakery and patisserie workers. In the summer months, they returned to our village for harvesting. This lifestyle continued until the 1970s...

...The primary school in our village was built in 1944, 50 meters to the east of the big gate. Poet teacher Remzi Güler, doctor Halil Çetin, teacher Mustafa Acar... are some of those who studied in this primary school, and thanks to these respectable people we mentioned, our village has been recognized as the most cultured village of Safranbolu. Unfortunately, all of the men who graduated from primary school entered the factory as workers, with the Karabük iron and steel factory gaining importance all around Karabük and Safranbolu after 1970...

...Our village and its surroundings are in a protected area, and the region with the highest concentration of rock-cut tombs is our village. We wish that our region will not only remain as 'archaeological site', but also turn into an open museum by saving these valuable historical artifacts from looters. When our ancestors settled in the region where our village is located, Armenians and Greeks lived in the villages which are now called by their local names as 'Dere Köy, Çukur Köy...'. They left these places in time. Immigrants have never come to our village...

The socio-cultural and economic activities are closely related to the nature of the village. According to information obtained during site surveys, the daily cycle of the people generally took place between the *mera* (pasture fields), cultivated areas and the houses.²⁴⁵ The daily routines were mostly based on farming. In summer, women

²⁴³ The information panel titled *Tarih içinde Köyümüz Hacilarobası* (Our Village Hacilarobası in History) in the courtyard of Hacilarobası mosque was written by Niyazi Demir in 2020.

²⁴⁴ The information panel in the courtyard of the Hacilarobası mosque.

²⁴⁵ Oral information obtained from the inhabitants of Hacilarobası.

got up quite early around 5 am., cleaned the barn and milked the animals. Children took animals to pasture fields for grazing around 6 am. Men went to the fields for the cultivation, care of fields and fruit and vegetable picking, and they gathered as much wood as the house needed. Meanwhile, women were busy with house work and preparing winter provisions at home. The animals were brought back to the barn around 8 pm. In winter, since the animals stayed in the barn, they were taken out to get air around 9 am. Women were generally at home for house work. Men worked in the fields for cultivation and mostly passed their time in *kahvehane* (coffee houses).²⁴⁶ Socialization places were generally the coffee houses and common open areas. Coffee houses were also used by the barber. People liked to go up Sarıkaya, look at the village from the top and spend their time by the Soğanlı stream. Women went to do their laundry near the Soğanlı stream in groups on certain days of the week. They were chatting while they were working together, so this building can also be considered as a socializing place. As women could not enter the coffee houses, men could not enter the laundry.

Inhabitants also indicate that they attached particular importance to marriage ceremonies and religious holidays.²⁴⁷ Usually, wedding preparations started on Friday and lasted a week. During this process, the guests from the neighboring villages were hosted by the villagers, and there were celebrations with a flourish of trumpets. One of the largest *harmans* (threshing fields) was prepared as a wrestling area for men on Wednesday. The women performed the henna night separately. On Thursday, a simple wedding ceremony was held after an all-day entertainment. The next day, the wedding process ended with the *duvak* ceremony, when the women of the village gathered in a field and had fun together on the bride's first day of marriage.²⁴⁸

²⁴⁶ *Kahvehane* is a socializing place where only men gather: URL 54.

²⁴⁷ Oral information obtained from the inhabitants of Hacılarobası.

²⁴⁸ For more information about wedding traditions, see Acar 2007; Baykal 1995.

Religious holidays were celebrated with a particular enthusiasm.²⁴⁹ During the month of Ramadan (*Ramazan*), great preparations were made in the houses. Women went to each other's houses in groups for *iftar*, the evening meal during Ramadan. *İftar* were organized among the men in the old village mansion. The ground floor of it was a barn for the guests to put their horses. The first floor was the meeting room, and the second floor was the guest bedroom. Meals continued to be served during both the Ramadan and Sacrifice (*Kurban*) Festivals. Currently, although most of the traditions have disappeared because of the loss of population, the tradition of *iftar* still continues among the permanent residents.²⁵⁰

In terms of the economic structure, the main means of livelihood of the village was animal husbandry. As mentioned above, approximately 500-600 cattle were fed in the village until the 1960s.²⁵¹ Almost all of the houses had barns on the ground floor. According to the inhabitants, while some families had enough animals to meet their own needs, some had lots of animals both for their own needs and as a source of income.²⁵² Besides animal husbandry, agricultural activities were also conducted. Viticulture had an important place to such an extent that the village was the center of viticulture for that region and met the grape needs of Safranbolu and its immediate surroundings.²⁵³ Also, people had orchards near the Soğanlı stream for the cultivation of many fruits and vegetables. In addition to these, grain farming was widespread as an agricultural activity. According to the explanations given by the inhabitants, grain farming had a significant place in sustaining their livelihood. Barley and wheat were cultivated in the fields in the winter. In summer months, they were scythed, collected and transported to the threshing fields by oxcart. The grain and straw were separated by a threshing sledge (*düven*). The straw was put in the hay storage to feed the animals to eat in winter. The grain was brought to the houses and

²⁴⁹ Oral information obtained from the inhabitants of Hacılarobası.

²⁵⁰ For some traditions and beliefs (*Irgatlık Duası, Ferfene Geleneği, Yağmur Duası, Kırk Basması, İsim Değiştirme*) in Hacılarobası, see Acar 2011. For more information about the *Yörük* traditions, see Kara 2005.

²⁵¹ The information panel in the courtyard of the Hacılarobası mosque.

²⁵² Oral information obtained from the inhabitants of Hacılarobası.

²⁵³ The information panel in the courtyard of the Hacılarobası mosque.

these were stored in the granary for the winter. Barley and wheat which were surplus to needs were sold in the bazaar set up on a certain day of the week.²⁵⁴

The *Yörük Kazası, Hacılarobası ve Sarılar Köyü Temettuat Defteri* of 1845 (1261 AH) is an important document: it contains valuable information about the economic structure of the village of Hacılarobası.²⁵⁵ This document being the outcome of the income surveys in Hacılarobası contains each householder's name, the number of his taxable animals and properties, his size of income and his tax to be paid. These were registered in detail so that the document includes the types of properties such as vineyards, cultivated lands and mills, and kinds of animals such as ox, cow, horse, sheep and goat. In Tuncay Kara's book, the *temettuat* registers regarding information about Hacılarobası and the other villages of the *kaza* of Yörük are mentioned (Figure 3.13).²⁵⁶ In order to better understand the economic structure of the village of Hacılarobası, detailed research on *temettuat* registers between 1840-1845 (1256-1261 AH) is needed.

Hane: 8	Hane: 12
Orta boylu kara sakallı EMİR İSMAİL OĞLU	Orta boylu ak sakallı MUSA OĞLU
HASAN BİN İBRAHİM'İN emlakı	İBRAHİM BİN MEHMED'İN emlakı
Tarla Dönüm : 9	Tarla Dönüm : 24
Bağ Dönüm : 1	Bağ Dönüm : 1
Merkep: 1	Sağmal İnek: 3
Dana: 1	Bargir: 2
Öküz: 1	Dana: 3
Mezrua : 2	Öküz: 1
Hali Dönüm : 7	Mezrua : 15
KİRA-YI EMLAK: 470	Hali Dönüm : 9
Hayvanat: 350	KİRA-YI EMLAK: 920
Temettuat : 500	Hayvanat: 1150
	Temettuat : 500

Figure 3.13. Examples from Hacılarobası in *temettuat* registers (Kara 1999, p. 81)

²⁵⁴ Oral information obtained from the inhabitants of Hacılarobası.

²⁵⁵ BOA, ML.VRD.TMT.d, no: 5067. For the *Yörük Kazası, Karyeleri Temettuat Defteri* of 1845 (1261 AH), see also BOA, ML.VRD.TMT.d, no: 5073. The word *temettuat* is the plural form of *temettu*, which means 'profit' or 'income'. Generally, the word is used to refer specifically to Ottoman income surveys (*temettuat tahrirleri*). The main goals of these surveys were to determine the economic conditions of the people to establish a fair tax system, and to increase state revenues. The *temettuat* registers not only offer detailed information regarding the economic and social structure of the areas but also provide valuable demographic information about the population, household structures and nomadic tribes: Çakır 2009, pp. 558-559.

²⁵⁶ Kara 1999, pp. 14-143. Tuncay Kara who left the village of Yörük translated some *temettuat* registers from Ottoman into Turkish and published them. Although there are mistakes in the translation of some dates, it is important both for including valuable information and for a person who migrated from his village to still research about his village.

Today, there is no place for socializing nor commercial buildings. The places for socialization now are only open areas. Just four households are engaged in animal husbandry, and they live in new houses. Some of the permanent and seasonal residents work on beekeeping. Because of the lack of opportunities in terms of agriculture and animal husbandry, changing living conditions, difficulties of living in the village and lack of socialization areas, people have left the village. However, the most important reason for moving was the desire for high school and even higher education. Although the village is nearly abandoned, one can still appreciate the spirit of the village.

3.2.4 Analysis of the Built Environment

3.2.4.1 Settlement Characteristics and Rural Pattern

Hacılarobası, located as it is in a remote mountainous area, is mostly covered with woodlands, and the main road to the village passes through the forested land. Agricultural lands, threshing fields and pasture areas are spread over a wide area in the village, where animal husbandry and agricultural activities once intensively took place. Most of the orchards and the only laundry in the village are situated outside the settlement areas, near the Soğanlı stream which passes through the village's southern part. These gardens are quite fertile for agricultural activities due to the presence of water and minerals brought down by the stream. There are three settlement areas within the boundary of the village: the Hacılarobası, Sallar and Himmetoğlu neighborhoods. Hacılarobası, the central neighborhood dominated by traditional buildings, is located in the northern part of the village, and it is the largest and most active settlement area compared to other neighborhoods of the village. Dispersed land subdivision can be seen in the cadastral plan (Figure 3.14).

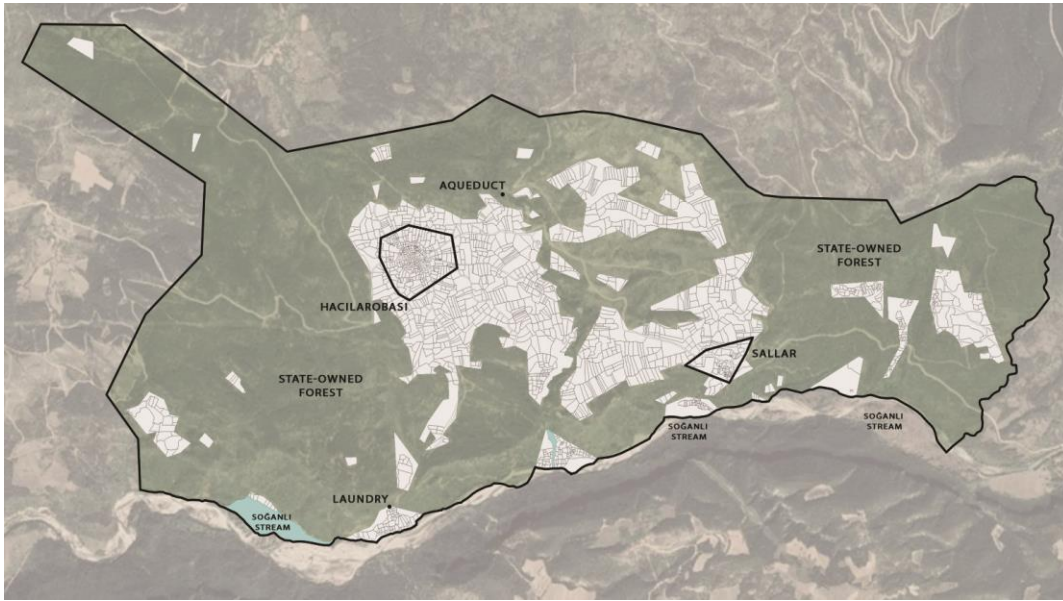


Figure 3.14. Hacilarobası, cadastral plan of the village (prepared by the author overlapping the cadastral plan of 2010 on the aerial photograph of 2020 from Google Earth)

3.2.4.1.1 Cadastral System

The information concerning the boundaries of the blocks and lots was obtained from the cadastral map dated 2010. Blocks have been shaped in such a way that except for some agricultural areas and pasture fields, almost all lots are accessible from the roads. As can be seen in the cadastral plan, the street and lot organization has been formed in an organic way, as is a common feature of the rural settlements in the region (Figure 3.15).

Cadastral tissue analysis provides information about the property sizes and also provides clues about the function of the lots. The size and shape of the lots differ according to their functions. The size of the lots within the study area ranges approximately between 9 m² (128/37) and 4500 m² (102/36). The largest lot is a *harman yeri* (threshing field), while the smallest lot contains a fountain. The largest lots are generally located at the periphery of the built-up area and consist of agricultural and pasture areas, and threshing fields. On the other hand, mid-size lots generally include houses and their open areas. Some buildings almost cover the

whole lot with smaller open areas or without any open areas. The smallest lots generally include *samanlık* (hay storage) structures. While some hay storages share their lots with threshing fields, some have their own lots such as in the lot no. 128/91.

According to the author's observations in the study area, some lots were divided into two or more as a result of the division of properties by the joint owners. For example, the lots no. 111/2 and 111/3 were once a single piece of land. With the division of the residential building by their owners, the lot was divided into two. A few other similar examples can be found in the study area.

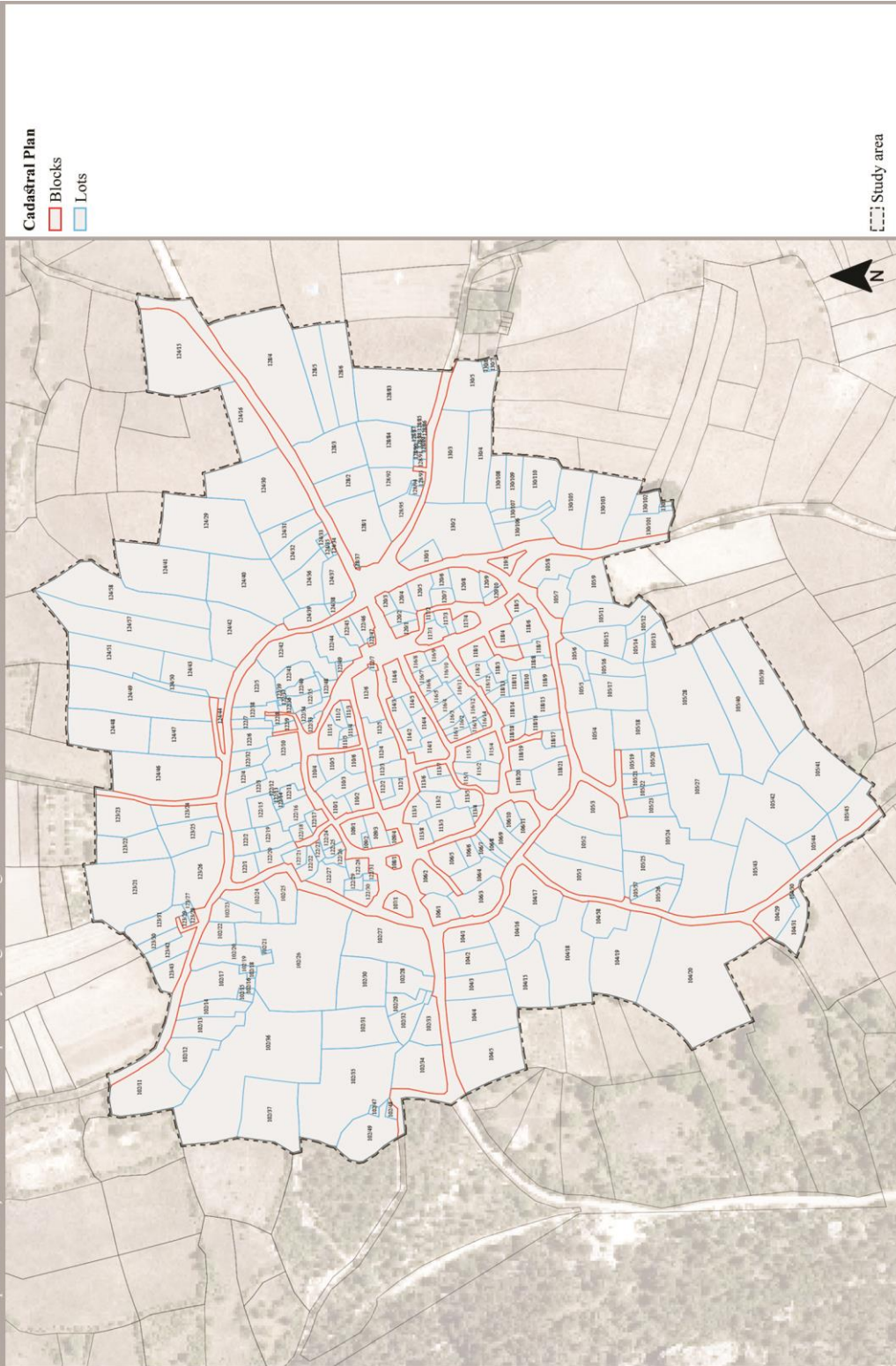


Figure 3.15. Hacilarobası, cadastral plan of 2010

3.2.4.1.2 Open and Built-up Areas

A feature that distinguishes the village of Hacilarobası from the other villages of Safranbolu is that the buildings are situated within a circular plan (Figure 3.16). The traditional buildings lie within this circular organization, while there are some buildings which were constructed with new techniques in the periphery of the settlement. When the relationship between open and built-up areas is analyzed, it is seen that the density of the built-up areas decreases as it gets further away from the central area (Figure 3.17). An organic pattern was formed with the construction of the buildings. Considering both the buildings and the remains of buildings, it can be concluded that the built-up areas are spread in the central area homogeneously.



Figure 3.16. Orthophoto of 2015 provided by HGM

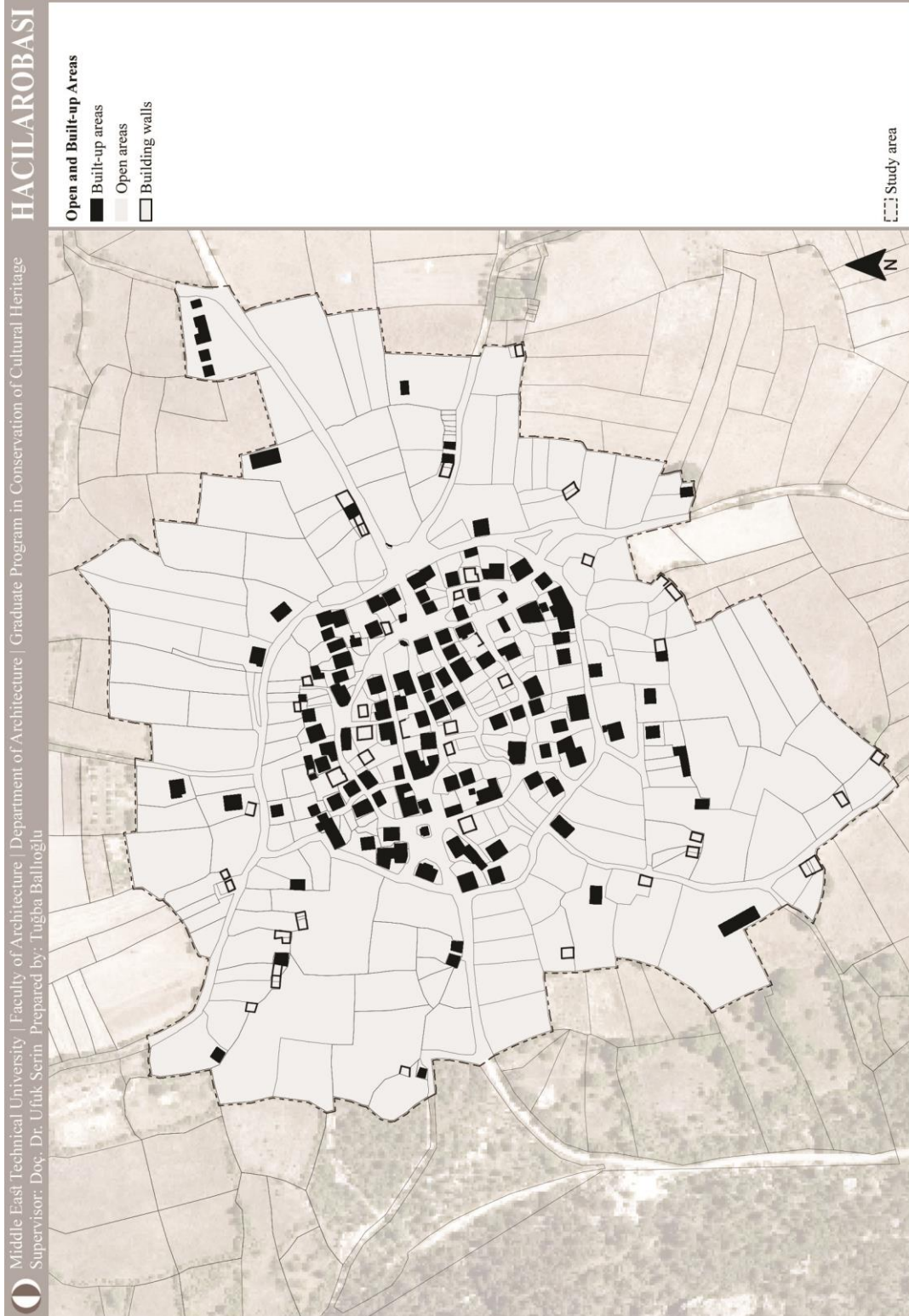


Figure 3.17. Hacilarobası, open and built-up areas

3.2.4.1.3 Roads and Pavements

There are two main entrances to the village and two roads leading to the center of the village. The main road to the village of Hacılarobası is a mountain road. It comes from the west and connects with the main square. The other road to an entrance is from the east. It comes from Sallar neighborhood and connects to the second square of the village. Apart from these two roads, all other ones outside the center lead to the orchards, threshing fields, agricultural areas and the new houses. At the periphery of the settlement, a road surrounds it in a near circle. However, this circulation is not complete. Although there seems to be a road proper on the cadastral plan, its construction was not put fully into practice. For this reason, people use an organically developed vehicle road in order to reach their houses. These occupy some inhabitants' private lands.

A road within the central area also surrounds a smaller circular area. The last is divided in turn by narrower branches in a linear format. While the streets are generally wide enough for vehicles, some streets are narrow and only accessible to pedestrians. On the other hand, people also use some organically developed narrow paths at points where the existing roads are inadequate so as to be able to reach their houses and threshing fields. The roads and narrower streets widen out towards squares and nodes. The road types are categorized according to the accessibility to vehicles and pedestrians, considering the width of the roads (Figure 3.18). The roads are mostly without any slope or at best have slight one since the settlement is located on a small inclination. The surfacing of the roads includes asphalt, cobble and dirt (unpaved). There are also water channels in some streets.²⁵⁷ Although in the original fabric, the open spaces are unpaved and consist of dirt, some areas are paved with materials incompatible with the village's original rural texture (Figure 3.19).

²⁵⁷ The pavement of the main road is asphalt. Some roads are also covered with asphalt. However, these are deteriorated. The road on the south periphery of the settlement is paved with cobble. In addition to this, the pavement of the main square and its around is cobble. Apart from these, the whole roads are unpaved, and dirt-surfaces are dominant in the village.

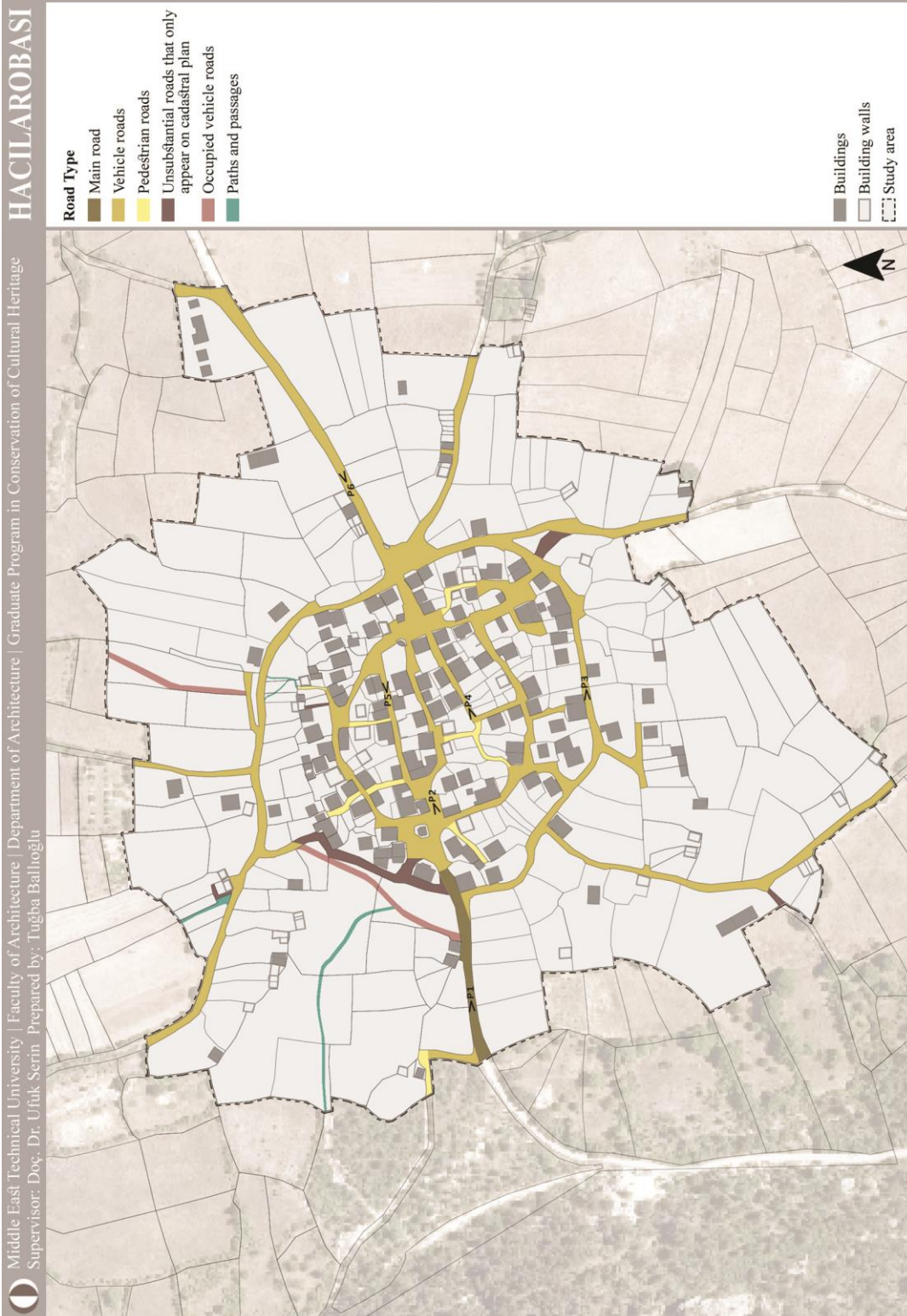


Figure 3.18. Hacilarobasi, road types



Figure 3.19. Hacilarobasi, pavement types: (1) asphalt; (2 and 3) cobble; (4) water channel in the street; (5) asphalt pavement in a deteriorated state; (6) dirt

3.2.4.1.4 Squares, Nodes and Landmarks

Squares and nodes of different sizes and shapes are fundamental components of the rural fabric. There are two squares in the village, and these constitute the focal points of the settlement where social, cultural and commercial activities took place. The main square of the village is located in the western part, and it is surrounded by the mosque, the village mansion and the buildings that were once used for commercial purposes. At the center of the square, a fountain is situated. The other square is located in the eastern part of the village, and structures around the square are a fountain at the corner and the buildings that were once used as a coffee house and grocery store. A tree, as an important natural element that defines a gathering space for inhabitants, also exists at the center of the square. Both squares are no longer used for any events which reflect the social life and traditions of the village.

The nodes are crucial points in terms of their functions. All of the nodes in the village form at the intersection of at least three roads, and some of them are like smaller squares with the buildings surrounding them. N1 and N3 were the liveliest nodes defined by social and commercial functions. Today, most of the nodes are just used as parking areas since they are larger than the streets.

The landmarks in the village are easily recognizable structures. They were determined according to their physical features and their use values. These include a mosque, *türbe* (tomb of important personalities in the Islamic geography), *köy konağı* (village mansion), school, structures which were once used as a coffee house and grocery store, the Arched Gate of the east entrance to the village and fountains. Furthermore, houses of the *muhtar* (elected administrator to manage the affairs of the village) and the *imam* (Muslim religious priest in a mosque) can be used for internal orientation points. Lastly, Sarıkaya, the rocky area that overlooks the village, can be considered as a landmark with its natural feature although it is situated outside of the study area. Squares, nodes and landmarks are shown on the map (Figure 3.20). Panoramic views on squares and nodes are also shown below (Figures 3.21 and 3.22).



Figure 3.20. Hacilarobası, squares, nodes and landmarks



Figure 3.21. Hacilarobasi, squares and nodes: S1, S2, N1, N2, N3 (from above to below)



Figure 3.22. Hacilarobası, nodes: N4, N5, N6, N7, and view from Sarıkaya (from above to below)

3.2.4.2 Building Characteristics

3.2.4.2.1 Building Category

The categories of the buildings were determined according to their original functions (Table 3.4). In this regard, the categories of the buildings were decided as: residential, residential-commercial (residential + coffee house, residential + grocery store, residential + coffee house + grocery store), commercial (coffee house, grocery store), public (mosque, *türbe*, *köy konağı*, school and its accommodations, fountain), service (hay storage, granary, barn and storage), and new buildings (residential, service) (Figure 3.23). The original functions of the building remains were also determined according to the information obtained from the locals during the field survey.

Table 3.4. Original functions of the buildings and their numbers

Function	Number	Note*
Residential	90	Almost all have barns on their ground floor. 4 of them have coffeehouse, and 3 of them have grocery store on their ground floor.
Coffeehouse	5	1 of them is separate from residential buildings, and in ruin state.
Grocery store	4	1 of them is separate from residential buildings.
<i>Samanlık</i>	23	
Granary	3	Other granaries are inside of the residential buildings.
Barn and storage	11	Storages were for woods, also they were used as barn in summers.
Mosque	1	
Shrine	1	
School	1	
Village mansion	1	It was constructed with new techniques.
Fountain	3	
New residential	20	
New service	8	There are more service buildings. Others were not detected.
* The building remains were not taken into account when specifying the number of the buildings.		

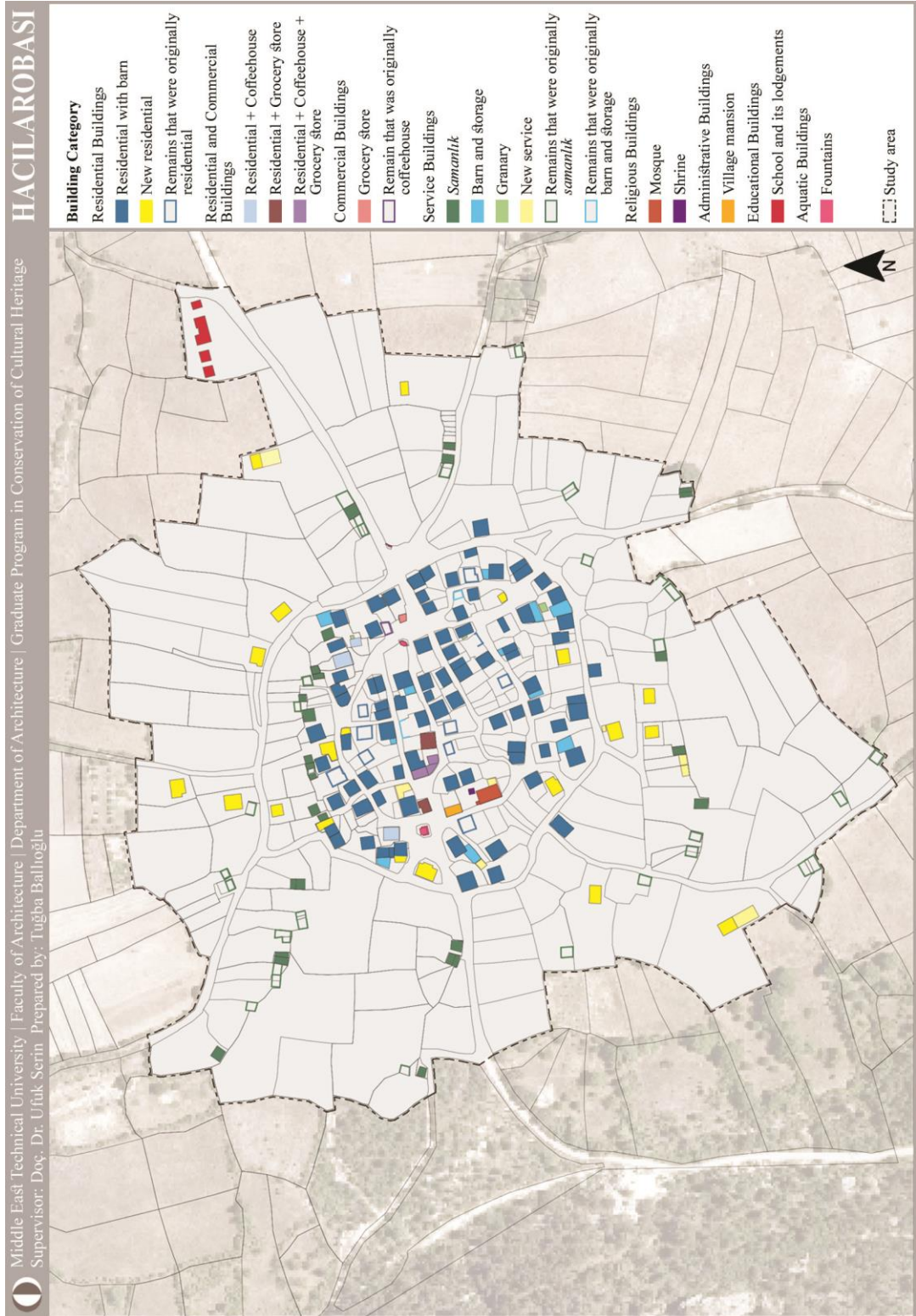


Figure 3.23. Hacilarobasi, building category

Residential buildings predominate in the village. There are in total 110 residential buildings in the study area.²⁵⁸ The ground floors of almost all traditional residential buildings were used as a barn since the main source of the village was animal husbandry (Figure 3.24).

On the other hand, seven traditional buildings were used for residential and commercial purposes. Four of the residential buildings had coffee houses and three of them had grocery stores on their ground floors. The upper floors were used by the owners as their private residences (Figure 3.25).

Apart from the residential buildings, there was a coffee house and a grocery store, and all buildings commercially used are located around the squares and nodes (Figure 3.26). The coffee houses were important in terms of the social life of the village in the past. Today, the coffee houses and the grocery stores are no longer used. Thus, although permanent residents meet their own needs from their gardens by cultivating multifarious fruits and vegetables, they provide their grocery needs from Safranbolu.



Figure 3.24. Hacılarcası, a traditional residential building with a barn on the ground floor

²⁵⁸ While 90 of them are traditional, 20 residential buildings are modern.



Figure 3.25. Hacılarobası, residential-commercial buildings: coffee houses located on the ground floor (above); grocery stores located on the ground floors (below)



Figure 3.26. Hacılarobası, coffee house and grocery store

Hay storage is located in and around the threshing fields (Figure 3.27). There are a lot of threshing fields and hay storage areas in the village, since grain farming had a significant place in sustaining local livelihoods.²⁵⁹ After the straw and grain were separated by a *düven*, the straw was put in the hay storage to feed the animals in the winter, while the grain was brought to the houses to store in the granary for the winter. While most of the granaries are inside the residential buildings, a few of them are outside (Figure 3.28). There is also storage for wood situated near the residential buildings (Figure 3.29). These buildings were also used as a barn for small cattle in the summers.



Figure 3.27. Hacilarobası, hay storage



Figure 3.28. Hacilarobası, granaries outside the residential buildings

²⁵⁹ Most of these structures are in a ruinous state.



Figure 3.29. Hacilarobası, storage near the residential buildings

The mosque, as usual, identifies the center of the village. Its courtyard opens onto the main square. The exact date of its construction is not known. However, a date can be seen on a tile removed from the roof during the restoration of the mosque. It is thought that 1130 AH (1717/1718 CE) is written on it, nevertheless it needs to be examined by specialists to determine the precise date. There is a *türbe* next to the mosque (Figure 3.30). The *türbe* was built for Yusuf Efendi, an important person who lived in the village. The *köy konağı* shares the same courtyard with the mosque, and the building was constructed with new techniques. There was an old *köy konağı* before this building in the same place, and it was destroyed. It had an inscription on the wall, and it was used in a new residential building as spolia. The year 1317 AH (1899/1900) is read on the inscription (Figure 3.31).²⁶⁰



Figure 3.30. Hacilarobası, mosque with the adjacent *türbe* (left); the tile removed from the roof of the mosque (right)

²⁶⁰ Inscriptions were translated with the help of Prof. Dr. Ali Uzay Peker and Hüseyin Lütfi Ersoy.



Figure 3.31. New *köy konağı* (left); the inscription used as spolia in *imam*'s house (right)

There was a primary school in the village. It was located near the East Gate. After the construction of a new school, this was closed. Education continued at the new school, until its closure in the 1990s. The closure of the school was an important factor in the population loss of the village. Unfortunately, the old school building was demolished in the recent past. The school which was built later and its accommodations are still standing (Figure 3.32). The school building and its accommodation are single storey, in brick masonry. The front facade of the school was painted, and the portrait of Mustafa Kemal Atatürk, the founding father of the Turkish Republic, was depicted on the wall.



Figure 3.32. Hacilarobası, the school building and its accommodation

There are three fountains in the village. Two are located in the squares, and the third one is situated near the East Gate. The fountain in the main square was built in 1961 (Figure 3.33). This date is written on the keystone on its south facade, which is also rich in ornamentation. The name Mustafa Ögünç, the donor of the fountain, is written on this facade.²⁶¹ The other fountains are more simple constructions. (Figure 3.34). The fountain in the east square was built in 1950.



Figure 3.33. Hacilarobası, fountain in the main square



Figure 3.34. Hacilarobası, fountains in the east square (left) and near the East Gate (right)

²⁶¹ There are four columns on the north facade, three on the east and west facades and two on the south facade. On the north side, while the railing stands 70 cm high from the ground between the columns, the middle section is open.

3.2.4.2.2 Construction Techniques

The buildings in the village are mostly from the late 19th century and early 20th century. The structures examined do not exhibit significant differences in terms of construction techniques and materials. Stone, timber and mudbrick are the main traditional materials used. These materials are commonly found locally. Although the buildings constructed with traditional techniques constitute the majority, those constructed with new techniques or composite techniques also exist in the village, indicating the changing living conditions (Figure 3.42).

Traditional construction techniques include stone masonry, and a combination of masonry and timber frame constructions called the *hımış* technique.²⁶² Except for the school, which was constructed throughout with brick masonry, all the traditional buildings which only have a ground floor were constructed with stone masonry. The ground floors of a single storey and two-storey buildings are also stone masonry, with the exception of a commercial+residential building. Rubble stone was used, with mud mortar as a binding material while constructing the walls. In a very few buildings, the use of bonding timber beams is seen in the stone walls (Figure 3.35). Corner stones generally include cut or roughly cut stones. Some of the corners at the intersection of the streets were chamfered (*köşe pahi*) in order to allow the easier passing of ox carts (Figure 3.36). These provide an aesthetical characteristic to the facade in addition to their functionality. Also, some of these include holes drilled in them for people to tie-up their horses. The openings on the ground floors widen from the outside to the inside to allow more light in and for ventilation (Figure 3.37). Stone masonry buildings and the ground floors of the buildings are mostly unplastered.

²⁶² *Hımış* technique is a hybrid system in which timber-framed upper floor(s) are constructed on top of a masonry ground floor: Şahin Güçhan 2018, pp. 1-5.



Figure 3.35. Hacilarobası, stone masonry walls



Figure 3.36. Hacilarobası, examples of chamfered corners of the traditional buildings



Figure 3.37. Hacilarobası, a typical opening as seen from outside and inside

The upper floors of the traditional buildings are a timber frame with infilling materials. Rubble stone and mudbrick were used as infill materials, with mud mortar (Figure 3.38). Timber framing was also used in partition walls. While the exterior of the buildings was generally left unplastered, the interior partition walls were plastered and painted. The use of timber can also be seen in ceilings, floorings, roofs and architectural elements such as doors and stairs. Hipped roof and gabled roof systems were determined as the dominant roof systems in the village. Although *alaturka* tiles were used as the original roof covering, the coverings of the repaired roofs are now mostly replaced with *marsilya* (Mediterranean) tiles (Figure 3.39).



Figure 3.38. Hacilarobası, timber frame structures with rubble stone and mudbrick infills



Figure 3.39. Hacilarobası, roof coverings

The buildings constructed with the combination of the traditional and new techniques show a variety of concrete, brick masonry and reused timber materials on the upper floors (Figure 3.40). All buildings preserved their original stone masonry walls on the ground floors. However, new materials and techniques were used on the upper floors. The reuse of the timber is common for the reconstruction of the upper floors. Generally, the openings were widened and the infill materials were replaced with the solid brick. Most of the upper floors were plastered. Lastly, the buildings constructed with new techniques consist of reinforced concrete and prefabricated structures (Figure 3.41).



Figure 3.40. Hacilarobası, a building with brick masonry on the upper floor (left) and reuse of timber with brick infill (right)



Figure 3.41. Hacilarobası, reinforced concrete (left) and prefabricated buildings (right)

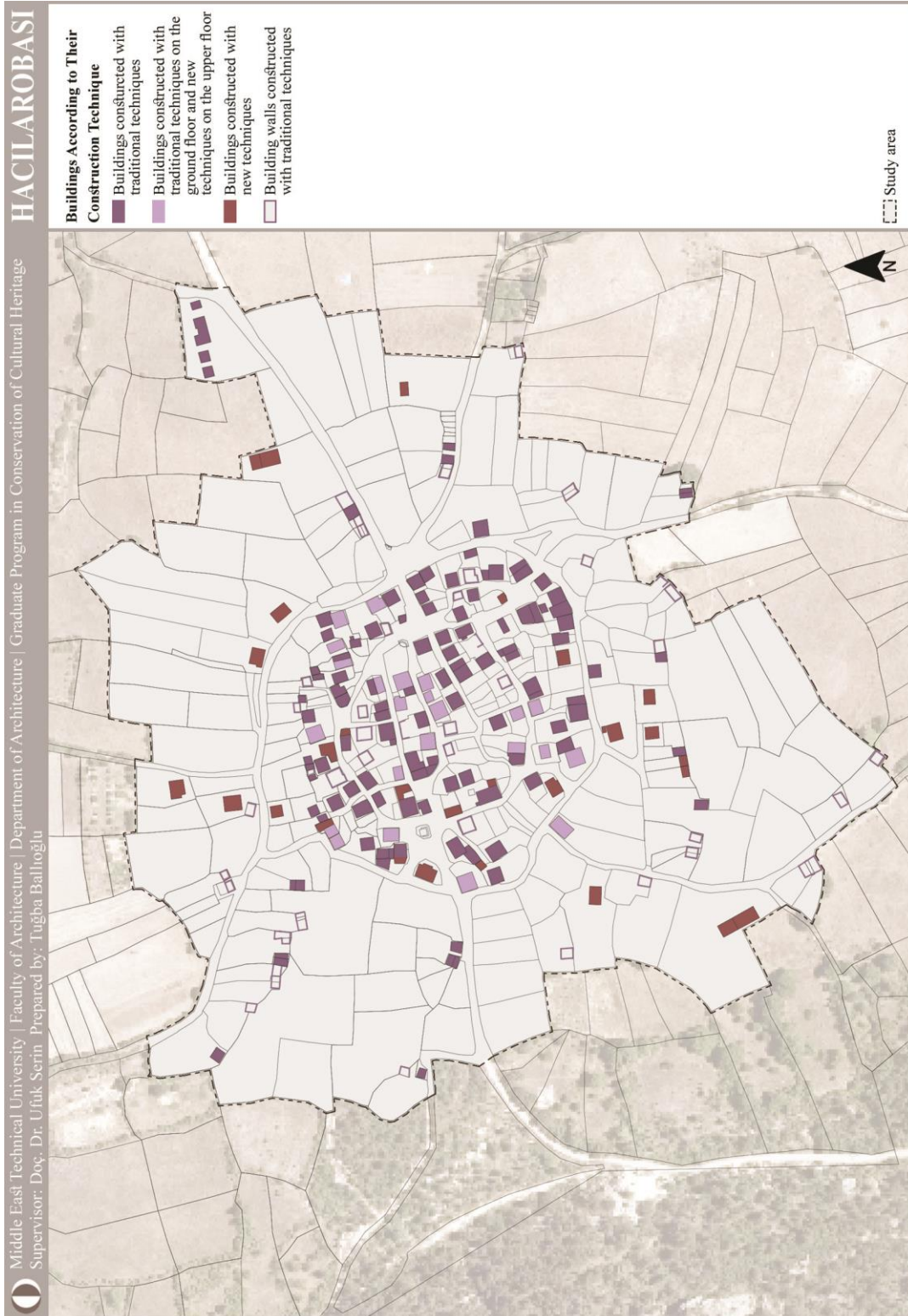


Figure 3.42. Hacilarobasi, buildings according to their construction technique and materials

3.2.4.2.3 Number of Floors

An analysis of the number of floors provides a better understanding of the place in three-dimensions (Figure 3.44). The residential buildings are one or two storeys high. However, it is the one storey-buildings with different construction techniques that are dominant in the village. There are 17 buildings with two-storeys. Nine were constructed with traditional techniques. Eight of them are either completely new buildings or those whose upper floors were constructed with new techniques. The buildings with a single floor mostly consist of hay storage-units.

There are four buildings with a single floor that originally had one upper storey. These buildings were purposely destroyed because the upper floors were in a devastated condition. After the demolishing of the upper floors of these structures, they were covered with a roof in order to conserve their ground floors in the long term (Figure 3.43). None of the buildings have a basement floor. The number of floors of the building remains was also determined in accordance with their original status, according to the information obtained from the locals during the field surveys.



Figure 3.43. Hacilarobası, the buildings that were purposely destroyed and covered with a roof

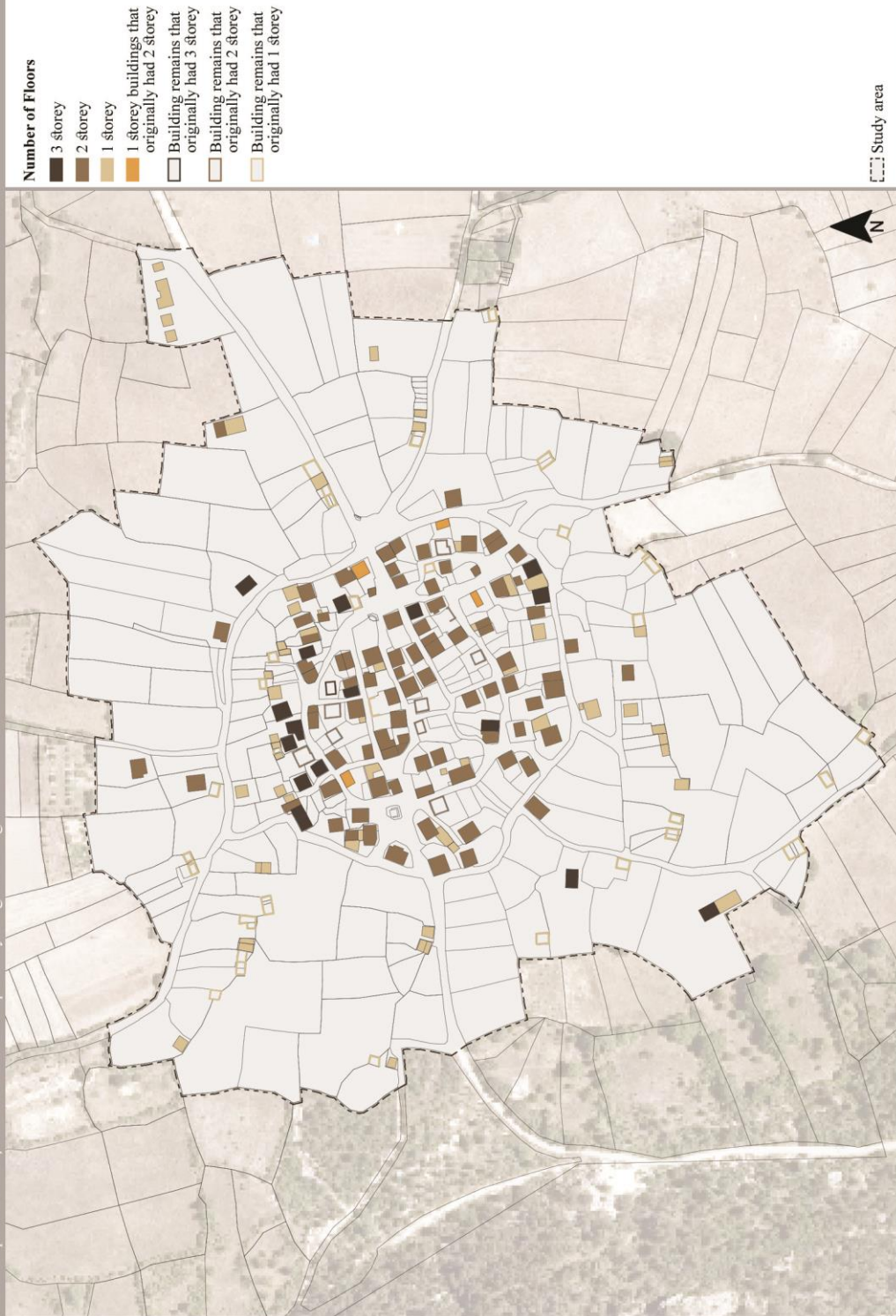


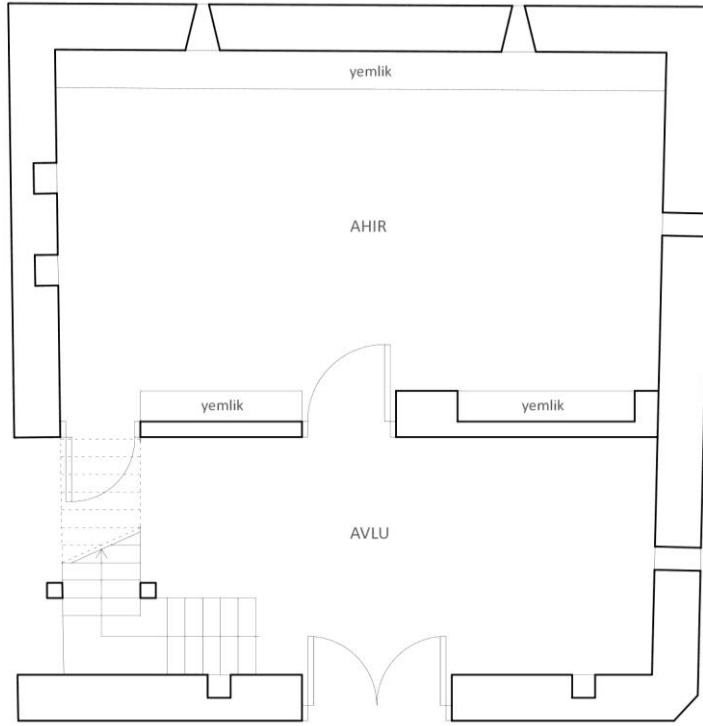
Figure 3.44. Hacilarobası, number of floors

3.2.4.2.4 Traditional Houses

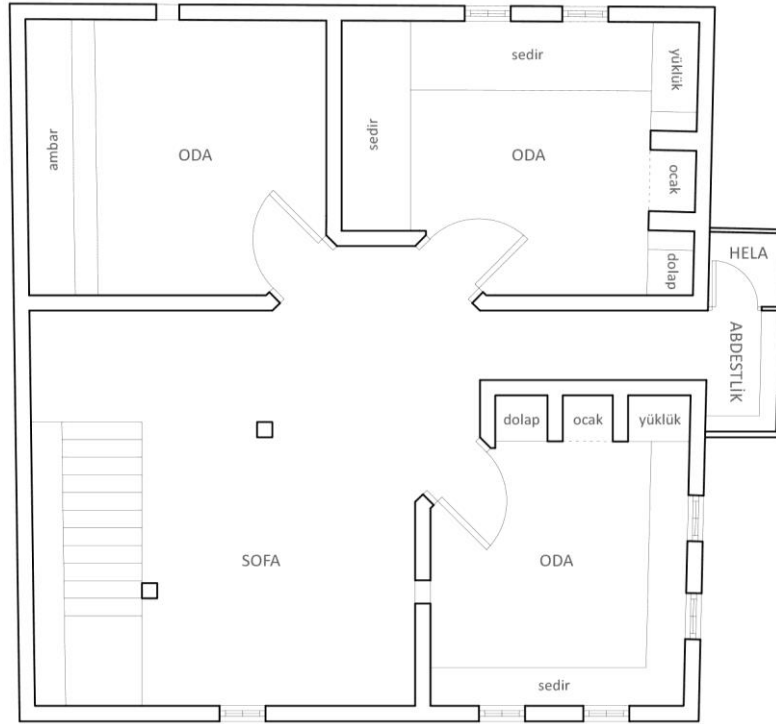
It is readily understood from every detail of the traditional houses that the local culture directly affected the formation of the houses. That is to say, the vernacular architecture reflects the way of life of the inhabitants. The barns and storage areas located on the ground floors of the houses are the reflections of local engagement in animal husbandry and agriculture. The upper floors of the houses include living spaces. There are *ocak*, *yüklük* (closets for storage and bathing) and timber cupboards that meet the requirements of the rooms above. Since the population of the village is low, only nine houses could be examined in the context of the thesis study. However, according to the inhabitants, the plan layout of the houses is broadly similar throughout. Among the nine houses examined, seven of them have a corner *sofa* (main hall) (*köşe sofalı plan tipi*) (Figure 3.45).²⁶³ Two of them have an inner *sofa* with two rooms on each side (*iki yüzlü iç sofalı plan tipi* or *karnıyarık*) (Figure 3.46).²⁶⁴ The *sofa* or *hayat* functions as a distribution and transition space according to its size, and it is also used as a sitting area. The place reached when entering through the door is called *avlu* (courtyard). The floor of the courtyard is mostly earth. The barn is accessed through a door from the courtyard. Openings called *tömek* illuminate and ventilate the barn. These openings are without glass. Granaries which are structures for storage are usually located on the ground floor. The *sofa* is located on the upper floor and reached from the courtyard by stairs. The most important element of the house is the *sofa* that unites the rooms and affects the design of the house. The *abdestlik* (place for performing ablutions) and *hela* (toilet) are reached from the *sofa*. These are located in the projections and generally in back elevation of the houses. The rooms are the living spaces of families in the traditional houses. The number of rectangular or square rooms placed around the *sofa* varies according to the size of the houses. Each room of the house has the qualities to accommodate a family. In each room, one can sit, sleep, bath and cook.

²⁶³ For this term, see Şahin Güçhan 2018, p. 2-3.

²⁶⁴ For more information, see Eldem 1954, pp. 31-91; Bayazıt 2014, pp. 305-327.



GROUND FLOOR PLAN

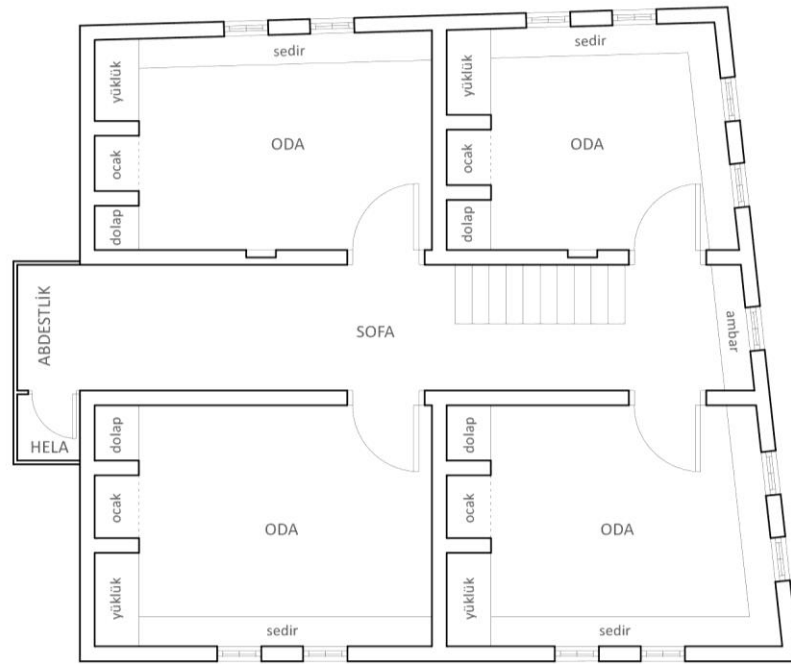


FIRST FLOOR PLAN

Figure 3.45. A traditional house plan with a corner sofa (*köşe sofa* plan tipi)



GROUND FLOOR PLAN



FIRST FLOOR PLAN

Figure 3.46. A traditional house plan with an inner *sofa* with two rooms on each side (*iki yüzlü iç sofalı plan tipi*)

3.2.4.2.5 Architectural Elements

The architectural elements of the traditional buildings are simple and functional. Those seen in the traditional buildings mainly include doors, windows, stairs, granaries, *ocak* (hearth or fireplaces, used for both cooking and heating), *sedir* (wooden benches for sitting), *yüklük* and cupboards. Although some of the traditional buildings have changed over time, the architectural elements have largely kept their original forms.

Doors

The main entrance doors and inner doors are made of timber. Most of the doors in the village are still the original ones. There are two types of doors: single and double-leaf (Figure 3.47). Their width is determined by how the inside space is used. Wider doors were needed if the ground floor is utilized as a barn. The main entrance doors of the residential buildings are mostly double, while the main doors of the commercial buildings and inner doors are single. Most of the entrance doors have openings over them for illumination; their heights differ.



Figure 3.47. Doors

Windows

Windows of different sizes and shapes are seen in the village (Figure 3.48). However, the original windows in the village are usually rectangular. In the earliest types, the windows have double-leaf shutters and railings. These wooden railings give an aesthetic appearance to the facade in addition to their functionality. The frames/panes of the windows are divided into 6 or 8 units. The windows open sideways. There are also some windows opened by moving them upwards. The openings of the grocery stores are larger than the typical windows. Most of the changes in the architectural elements are seen in the windows. With the interventions, the windows were widened, and the divisions in the frames were decreased.



Figure 3.48. Windows

Staircases

The stairs are kept very simple in Hacilarobası (Figure 3.49). Usually they are straight and of one flight. But U-shaped staircases with a landing and L-shaped ones with a landing can also be seen in some buildings. The stairs are made of timber. Stone can be employed in the first few steps or for a stone landing on the stairs leading from the courtyard to the upper floor, in some examples. Shoes are taken off on this landing, and this area is called *pabuçluk*. In some of them, there is a door on the ground floor for both security and insulation. The width of the stairs is approximately 1 m, and they either have simple wooden railings or none at all.



Figure 3.49. Staircases

Granaries

The granaries are wooden structures where dry foods such as barley, wheat and flour are stored (Figure 3.50). The size and shape of the granaries vary. Very large ones are usually located on the ground floor of the buildings since they are too heavy for an upper floor. Some of them are also accessed through the inside of the rooms. Some examples consist of two parts, a large granary and a small granary. The large granary is human-sized at the back, and the small granary is 60-100 cm high at the front. The large part is reached by stepping on the small part. The interiors of the granaries are partitioned and covered from above, and their bases are raised above the ground level to prevent damage from moisture.



Figure 3.50. Granaries

***Ocak* (Fireplace)**

The *ocak* (fireplace), which is generally located on the short wall away from the entrance, is an indispensable element of the room (Figure 3.51). The fact that every room is a living unit requires the heating of each room. The fireplaces meet both the heating and cooking needs. They are made of stone or mudbrick. Although the fireplaces are quite similar in form, the arches over them show variety in shape. There is a cupboard on one side of the fireplace and a *yüklük* on the other side, and there is niche and shelf in the upper part of the fireplace. The fireplaces have now lost their functions with the spread of stoves. In some buildings, the stoves installed inside the room benefit from the chimneys of the fireplaces.



Figure 3.51. Fireplaces

Sedir

A *sedir* is a wooden bench for sitting (Figure 3.52). It is mostly located in front of the windows in the room. It can also be in the *sofa* of some buildings. Generally, since two facades of a room have windows, the *sedir* is located along those so one may sit and watch the outside. The structure is about 30-40 cm high, and its width changes between 70 and 100 cm. The relationship between the *sedir* and walls with windows is very well established by the dimensions of the *sedir*. A *minder* is placed on the *sedir*. The height of *sedir* reaches 40-50 cm with the *minder*. The space inside the *sedir* is sometimes used as a closet.



Figure 3.52. *Sedir*

***Yüklük* and cupboards**

The *yüklük* (closet) and cupboards are placed on either side of the fireplace (Figure 3.53). The *yüklük* is wider than the cupboard. It is the area where the necessary items for sleeping such as quilts are placed. It also functions as a bathing space in accordance with traditional habits. It has double doors, and there is a cover inside the *yüklük*. The items are put above this cover, and the cover is opened while bathing. The cupboards are mostly single-leaf. There are shelves inside them. At the bottom of the cupboards, there is also an area with a cover. Firewood is put in this. There are three small sections on a vertical axis next to some cupboards and *yüklük*. Their tops are carved in the form of an arch. These are mostly ornamental elements.



Figure 3.53. *Yüklük* and cupboards

3.2.4.2.6 Current Use of the Traditional Buildings

The continuity of use of the traditional buildings is significant for their sustainability. According to the information collected by the author during the field surveys, the residential buildings can be divided into three groups: those used permanently, those used seasonally, and those that are abandoned and empty (Figure 3.54). The use status indicates that the traditional residential buildings are either not used at all or used seasonally. Among the 110 residential buildings, only 14 are used permanently, while six of them are new residential buildings. In addition to this, seasonal users do not come to the village regularly. Consequently, the number of the abandoned buildings has increased significantly, and their structural conditions have worsened.

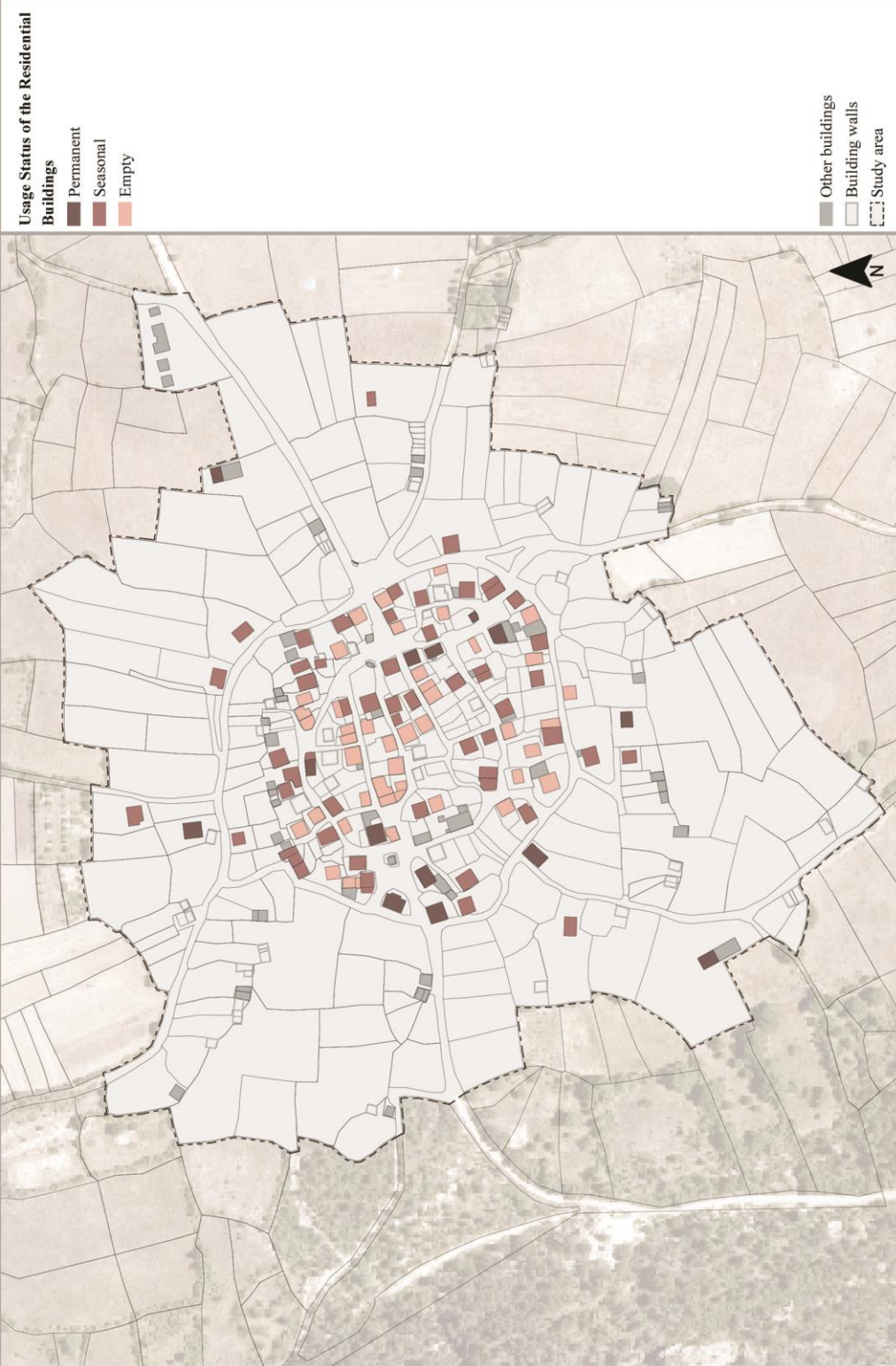


Figure 3.54. Hacilarobası, the current use of the traditional residential buildings

3.2.4.2.7 Buildings in a Ruinous State

The historical tissue still endures and regulates the environment, even though the village has been altered over time with various interventions and new constructions. The structural remains of the traditional buildings are now part of the rural tissue of the village. These remains vary as to the surviving walls and their maximum heights. Here then, the ruins of the traditional buildings are grouped according to their survival status: the ruins that conserved almost all parts of the ground floor walls and plan layout (R1); the ruins that conserved some parts of the ground floor walls (R2) and the ruins that lost almost all parts of the ground floor and just give an idea about the area that building covered (R3) (Figures 3.55 and 3.56).



Figure 3.55. Hacilarobasi, examples of building ruins: (1 and 2) R1, (3) R2, (4) R3

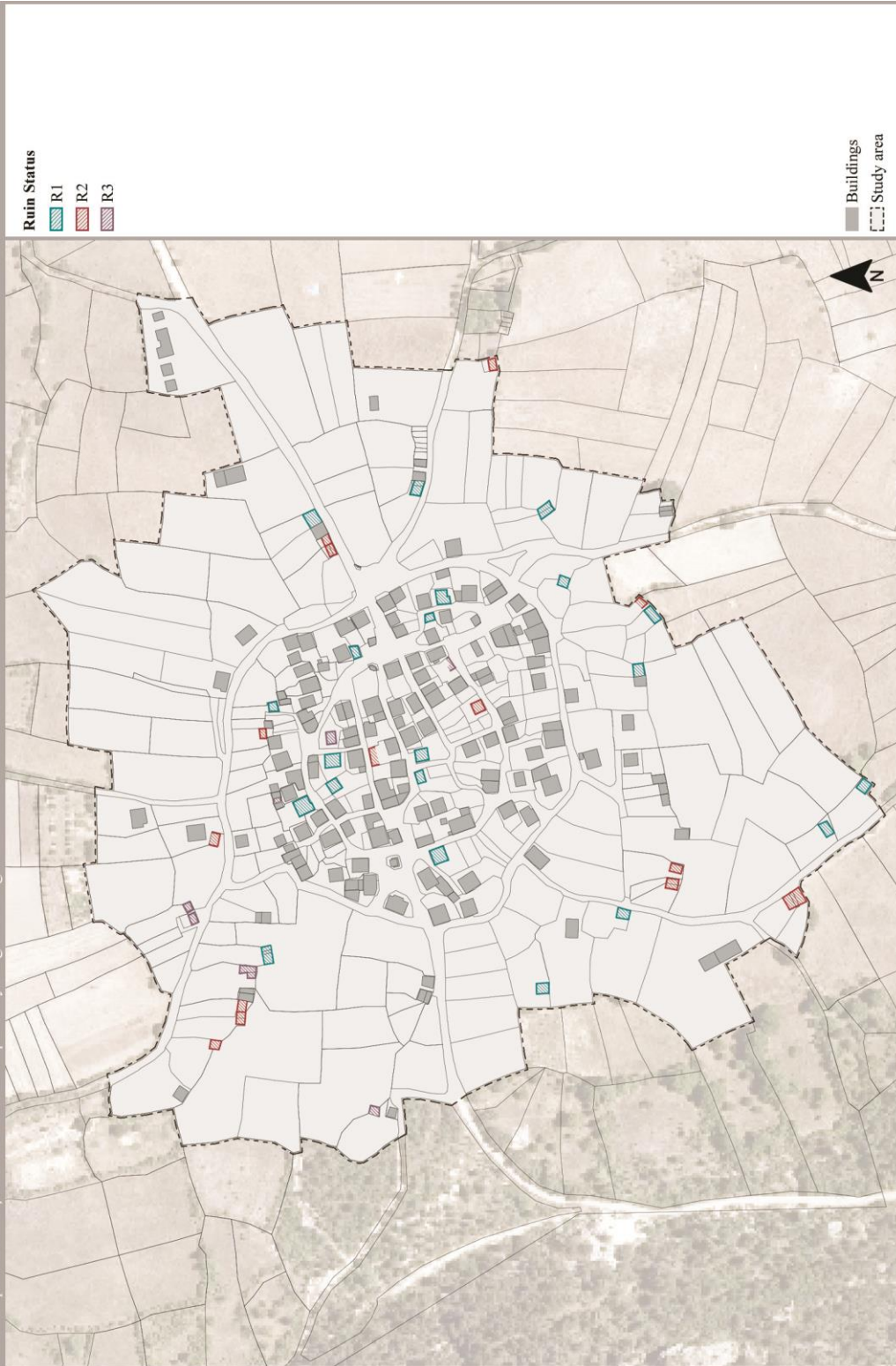


Figure 3.56. Hacilarobasi, buildings in a ruinous state

3.2.4.2.8 Inscriptions

Building inscriptions are significant historical sources and valuable documents. There are 19 inscriptions in total written in Ottoman on the stones of the buildings. These inscriptions help clarify the dates of the construction, or restoration, of the buildings, and they also provide clues regarding the foundation of the village. One of them has already been mentioned in the building category section.²⁶⁵ It was used as spolia when the *imam*'s house was constructed. The locations and dates of the other inscriptions are listed below (Table 3.5).²⁶⁶ Based on these inscriptions, it is seen that the buildings were mostly constructed in the late 19th century and the early 20th century. The earliest date that could be identified in the study area is 1221 AH (1806/1807 CE). The inscriptions are mostly located on the front facades of the buildings or on their corner stones, but some are not legible (Figures 3.57 and 3.58).

Table 3.5. Locations and dates of the inscriptions

Location	Year	Location	Year
105/1	1310 AH (1892/1893 CE)	118/7	1317 AH (1899/1900 CE)
106/1	1312 AH (1894/1895 CE)	118/16	not identified
106/5	1289 AH (1872/1873 CE)	118/17	1332 AH (1913/1914 CE)
109/1	1291 AH (1874/1875 CE)	120/3	not identified
110/2	1288 AH (1871/1872 CE)	120/8	1331 AH (1912/1913 CE)
111/3	1292 AH (1875/1876 CE)	120/10	1332 AH (1913/1914 CE)
112/1	1318 AH (1900/1901 CE)	122/18	1221 AH (1806/1807 CE)
116/11	not identified	122/44	1927 CE
118/6	1317 AH (1899/1900 CE)	122/44	1954 CE

²⁶⁵ See above pp. 111-112.

²⁶⁶ Inscriptions were translated with the help of Prof. Dr. Ali Uzay Peker and Hüseyin Lütfi Ersoy.



Figure 3.57. Hacilarobası, inscriptions: (1) 105/1, (2) 118/6, (3) 116/11, (4) 106/1, (5) 111/3, (6) 109/1, (7) 106/5, (8) 112/1, (9) 110/2, (10) 118/7, (11) 120/8



Figure 3.58. Hacılarobası, inscriptions: (1) 120/3, (2) 118/17, (3) 120/10, (4) 122/44, (5) 122/44, (6) 118/16, (7) 122/18

3.2.5 Conservation Activities in the Village

Registered structures, conservation areas and archaeological sites all exist in the village of Hacılarobası (Figure 3.59). According to information obtained from Karabük Regional Conservation Council of Cultural Properties (Karabük Kültür Varlıklarını Koruma Bölge Kurulu), nine rock-cut tombs, one *delik taş* and one subterranean burial chamber that comprise the area declared as an ‘archaeological site’ in 1990 were each registered as immovable cultural assets, and the conservation area was designated as a ‘first degree archaeological site’ in 2003. In 2012, one rock-cut tomb was registered, and its surrounding was designated as a ‘conservation area’. The border of the first degree archaeological site was expanded to accommodate the vaulted chamber tomb’s position from this decision. In addition to these, a mosque

and a shrine at the settlement and a fountain at the main square of the settlement were registered in 2017 (Figure 3.60). An aqueduct, a laundry, the Arched Entrance Gate and a traditional house were also registered, and their conservation areas were designated in 2018 (Figures 3.61 and 3.62). In 2019, the area that includes remains from the Late Roman-Early Byzantine period was registered as a ‘first degree archaeological site’, and its surrounding was registered as a ‘third degree archaeological site’. Lastly, 26 buildings were registered, and accordingly the border of conservation area was updated in 2020 (Figure 3.63).

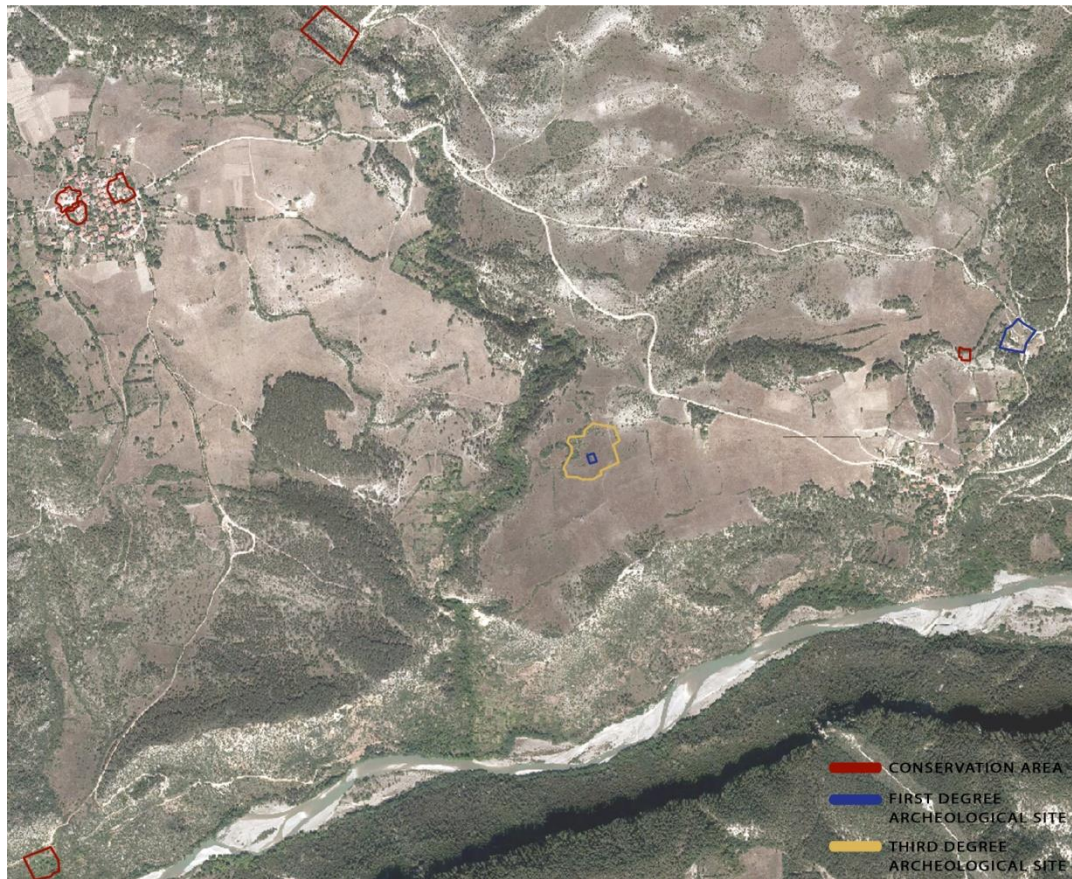


Figure 3.59. Hacilarobasi, conservation areas and archaeological sites in the village (information provided by KKVKBK)



Figure 3.60. Hacılarobası, the mosque, *türbe* and a fountain



Figure 3.61. Hacılarobası, the aqueduct and laundry



Figure 3.62. Hacılarobası, the Arched Entrance Gate and a traditional house

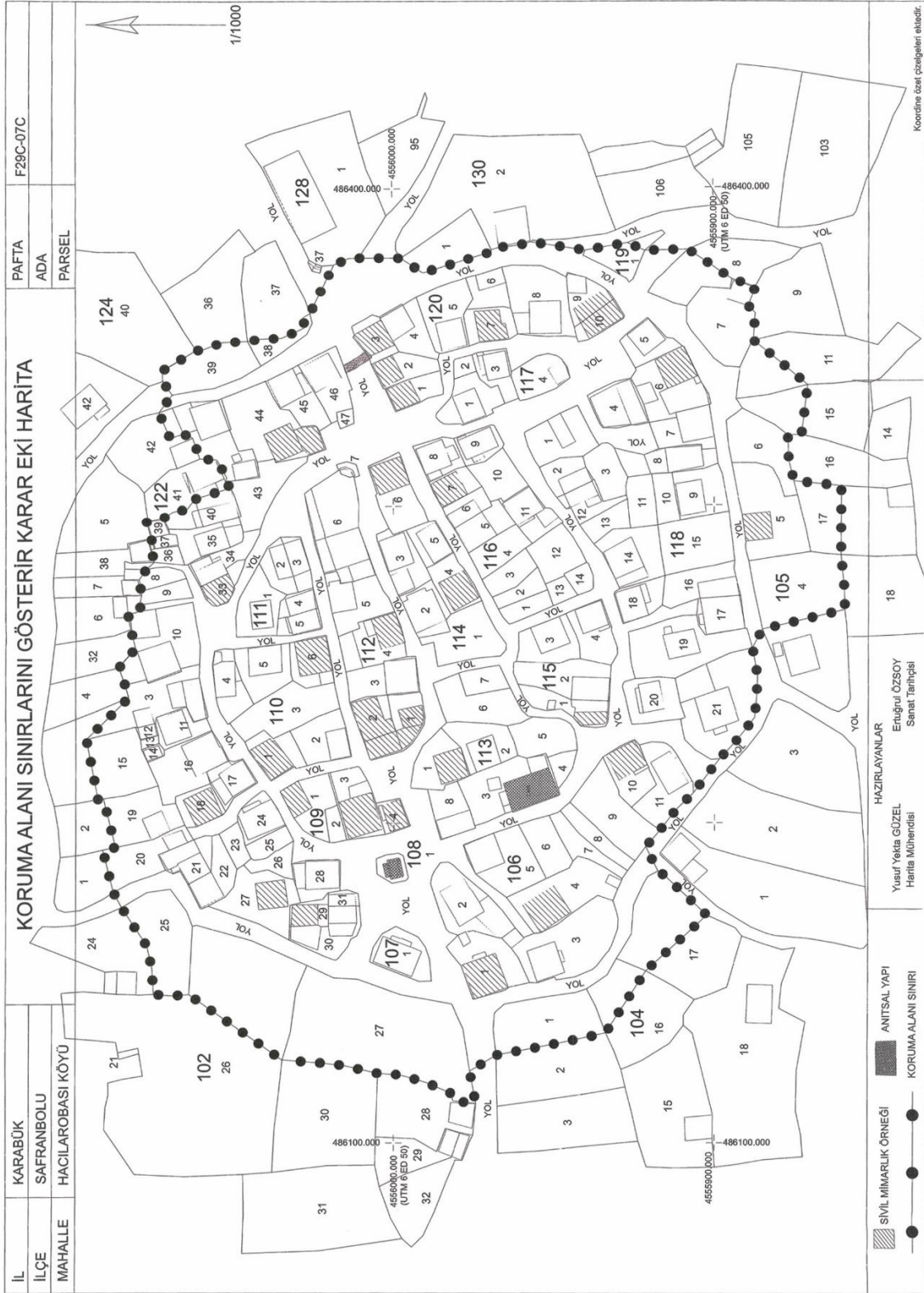


Figure 3.63. Current conservation area and registered buildings in Hacilarobası (provided by KKVKBK)

3.3 Interim Evaluations

The primary concern of this chapter has been to analyze the characteristics of Hacılarobası as a historic rural settlement since it is essential to understand the place in all its aspects to make a correct assessment and take accurate decisions for the village. Accordingly, the original and current situation of Hacılarobası was examined to better understand the site and to provide the necessary basis for the determination of the principles and proposals for the conservation of its rural heritage. Given the fact that rural settlements in and around Safranbolu share a common historical background and relatively similar natural conditions and physical features, the village was first examined within the regional context and then at the settlement scale in more detail.

Safranbolu has been home to several civilizations for centuries. Positioned on a trade route and surrounded by a rich agricultural hinterland, it was a significant setting throughout history and kept its importance for a long time. Due to its authentic and well-preserved built environment and the unique relationship of the historic settlement with the topography, Safranbolu as a ‘typical Ottoman settlement’ was included in the UNESCO World Heritage List.

Hacılarobası is one of the important rural settlements where the *Yörük* population lives in Safranbolu. As a consequence of being a mountainous area distant from the town center, the historic fabric of Hacılarobası has remained relatively intact compared to the other rural settlements in the region. Although the village with a local identity in which rural lifestyle and the traditional way of production are reflected in its settlement fabric and vernacular architecture has significantly preserved its original fabric until now, the continuity of the relationship between the inhabitants and their environment has weakened over time.

After the 1990s, Hacılarobası became a predominantly abandoned settlement and the current population is significantly reduced compared to the past. In parallel to this, it has limited economic activities. While the primary source of livelihood for some

of the 140 remaining inhabitants is animal husbandry, agricultural activities are no longer held in the village. For instance, viticulture, which had an important place in the economy of the village, has lost its significance as a result of the population decrease and socio-cultural changes.

An inevitable consequence of depopulation is the damage to the intangible heritage as well as tangible values. Although there are still permanent and seasonal *Yörük* inhabitants in Hacılarobası, customs and cultural practices are no longer performed. Properties that used to occupy a significant place in the daily life of the locals, such as the school, laundry and coffee shops, are no longer used. Although the village is physically much abandoned, former residents still maintain a connection with their hometown and try to protect their tangible and intangible heritage.

Considering the number of buildings within the conservation area in the village, a sizeable number of them are registered. However, the majority of the traditional buildings are neglected. Also, the lack of a conservation development plan results in the poor management of this historic rural site. Since an important part of the buildings has structural problems, it is increasingly urgent to take protective measures. Basically, the development of a comprehensive conservation approach towards the village is required for the preservation and sustainability of Hacılarobası as a whole.

CHAPTER 4

ASSESSMENT OF HACILAROBASI: VALUES, THREATS AND OPPORTUNITIES

Rural settlements in Turkey offer a rich diversity. This wealth has come about due to various matters – historical factors, a variety of economic activities, social structure differences and physical factors.²⁶⁷ Accordingly, each rural settlement has different local characteristics, and comprehensive site-specific analysis and evaluation need to be carried out for each individually to determine the proper conservation approach. In the previous chapter, the characteristics of Hacilarobasi were examined at both the regional and settlement scale. The original and current situation of the village was analyzed. The present chapter now concentrates on heritage values and opportunities of and threats to the village, so as to develop principles and proposals intended for the conservation of the rural heritage of Hacilarobasi. The assessment of heritage values is a highly crucial and key matter because the values themselves strongly influence the conservation decisions to be made.²⁶⁸ For this reason, the values of the village are, first of all, identified here on the basis of the value typology suggested by Bernard M. Feilden and Jukka Jokilehto.²⁶⁹ Then, the challenges and threats are assessed mainly by comparing the past and present situation of the village. Finally, the opportunities are determined and evaluated by considering the values, challenges and threats.

²⁶⁷ Yılmaz 2019, p. 521.

²⁶⁸ Mason 2002, p. 5.

²⁶⁹ Feilden and Jokilehto 1998, pp. 14-21.

4.1 Values

A variety of scholars from different disciplines have studied cultural heritage values since the early 20th century. These have been classified and defined by several organizations and scholars from different perspectives (Table 4.1).²⁷⁰ In this study, the source *Management Guidelines for World Cultural Heritage Sites* is taken as a basis for the identification of values of the village of Hacılarobası. Feilden and Jokilehto note “Cultural heritage resources may be associated with different values depending on the context, and thus their treatment may differ from case to case.”²⁷¹ Value is a relative concept, and values depend on society. These may change over time too. Some of the values may overlap and even conflict. These circumstances make their evaluation complex and difficult.²⁷² Due to the subjectivity of the assessment of values and the site-specific and local characteristics of each place, it is not possible to develop a typology that is applicable to all sites. Nevertheless, Feilden and Jokilehto categorize heritage values as cultural and contemporary socio-economic values and define various types of values under these headings. Since their approach is seen as appropriate for Hacılarobası, the values of the village are determined considering the definitions of Feilden and Jokilehto (Table 4.2).²⁷³

Table 4.1. Value categories established by different organizations and scholars (after Özçakır 2018, pp. 80-81)

Riegl (1902)	English Heritage (1997)	Burra Charter (1998)	Feilden and Jokilehto (1998)	Mason (2002)
1. Commemorative - Age - Historical - Intentional commemorative 2. Present-day - Use - Art	- Cultural - Educational and academic - Economic - Resource - Recreational - Aesthetic	- Aesthetic - Historic - Scientific - Social (including spiritual, political, national or other cultural sentiment)	1. Cultural - Identity (based on recognition) - Relative artistic or technical (based on research) - Rarity (based on statistics) 2. Contemporary socio-economic - Economic - Functional - Educational - Social - Political	1. Socio-cultural - Historical - Cultural / Symbolic - Social - Spiritual / Religious - Aesthetic 2. Economic - Use (market) - Non-use (non-market)

²⁷⁰ Özçakır 2018, pp. 79-82.

²⁷¹ Feilden and Jokilehto 1998, p. 12.

²⁷² Feilden and Jokilehto 1998, pp. 14-21.

²⁷³ Feilden and Jokilehto 1998, pp. 14-21.

Table 4.2. Assessment of site-specific values

VALUES	CULTURAL VALUES										SOCIO-ECONOMIC VALUES					
	Historical	Identity	Continuity	Religious	Landscape	Setting	Architectural	Archaeological	Technical	Rarity	Uniqueness	Economic	Functional	Educational	Social	
Natural Values																
		+										+			+	
		+										+			+	
					+											
					+											
Cultural Values																
		+														
		+	+			+		+								
		+	+							+					+	
		+	+													
	Socio-Economic Values															
			+													

4.1.1 Natural Values

VN1. Geographical Location

- The matter regarding the location of Hacılarobası is that the village is located in a mountainous area, far from the main road. The remote location of Hacılarobası from the town and the urban center contributes to the fact that the natural components and traditional fabric of the village have remained relatively intact so far. The difficulty of accessibility has limited touristic activities. On the other hand, due to this remoteness, the locals' interaction with the city was limited, and therefore the village kept to its introverted lifestyle. The village was able to create its own dynamics through a strong relationship with nature. Water resources, local materials, fertile lands, plants, animals and people together formed a sustainable environment, and the inhabitants were able to meet all their needs from the environment with the least impact. Their relations with nature were sustained until the recent past. Currently, this interaction continues, albeit weakened.

VN2. Fertile Lands

- Safranbolu has fertile land, and the 19,851 hectares of land used in agriculture in Safranbolu constitutes 19.4% of the total surface area.²⁷⁴ The natural features of the city provide diversity in agricultural products.²⁷⁵
- In parallel with the natural characteristics of Safranbolu, Hacılarobası also has suitable climatic conditions and fertile lands for various agricultural products. Fertile pasture and agricultural areas have allowed the village to survive, relying on its own agriculture and animal husbandry. These fields – a significant natural value of the village – extend over a large area.

²⁷⁴ URL 56.

²⁷⁵ The most important products grown in the region are respectively grain (*hububat*), forage crops (*yem bitkileri*), tuber plants (*yumrulu bitkiler*) and legumes (*baklagiller*): URL 56.

VN3. Natural Environment

- The village has an impressive natural landscape (Figure 4.1). As mentioned, Hacılarobası is a mountain village and is surrounded by forests. In addition to the presence of streams, mountains and forests in its close vicinity, the nodes defined by a single tree and the viewpoints created by rocky areas are the factors that enrich the natural character of the settlement (Figure 4.2).

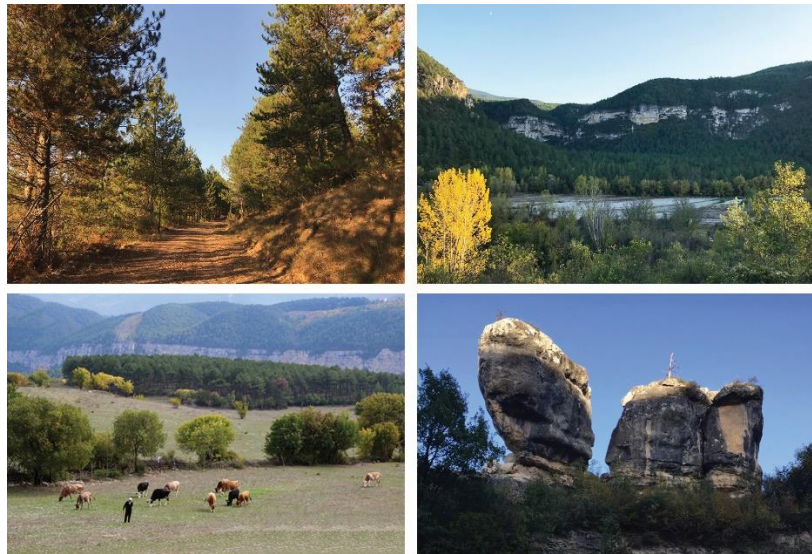


Figure 4.1. Hacılarobası, natural environment



Figure 4.2. Hacılarobası, nodes defined by a tree

4.1.2 Cultural Values

VC1. Historical Value

- The Western Black Sea region including Safranbolu has been settled since at least 4000 BCE. Scientific studies conducted in Hacilarobası and its immediate vicinity reveal that the history of Hacilarobası dates back to the Roman period. Also, it is thought that Hacilarobası was in the *chora* of Hadrianoupolis, an ancient settlement in Karabük (Figure 4.3).
- After the Turks came to the Safranbolu region, a *Yörük* community established the village of Hacilarobası, which has had a significant continuous settlement history since the Ottoman period.

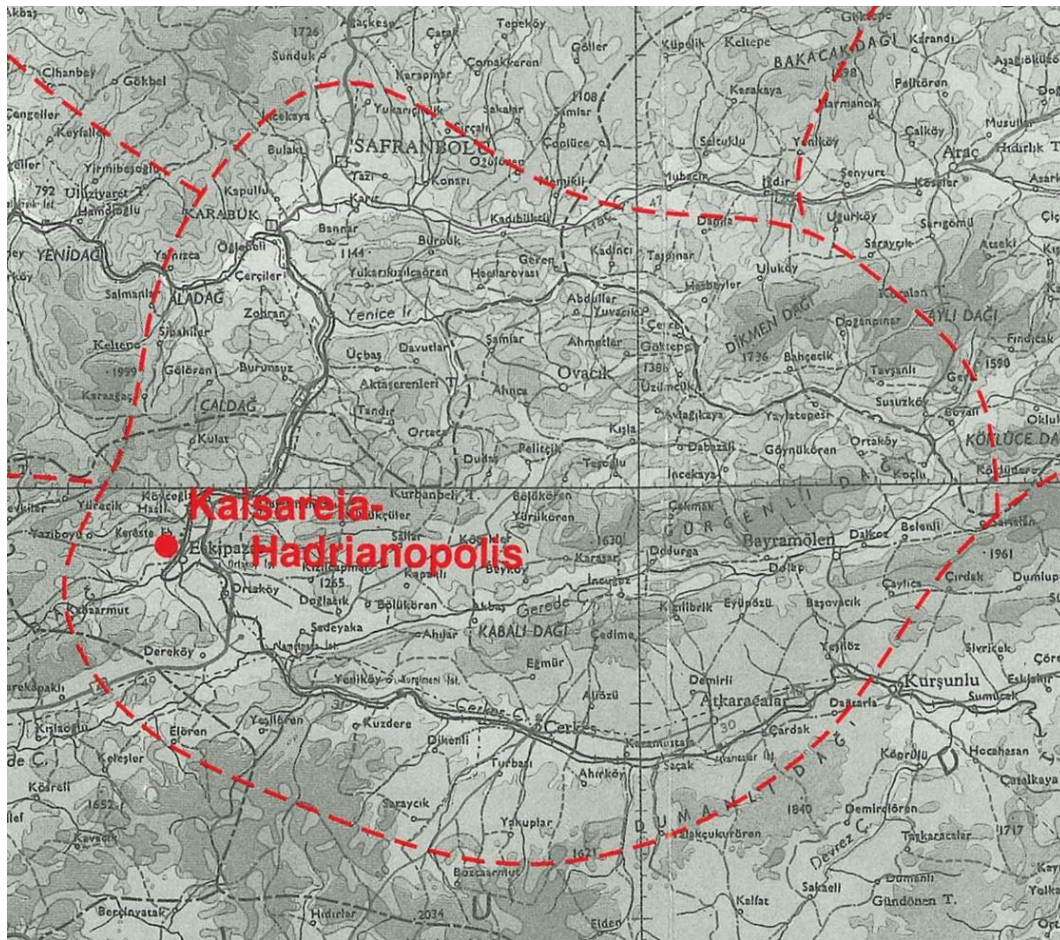


Figure 4.3. Hadrianoupolis (Marek 1993, map of Zonguldak)

VC2. Identity Value

- Hacılarobası is a *Yörük* village. Based on verbal communication with the locals made during site trips and even with people who left the village, it was observed by the author that they are very attached to their village.
- People reflect the *Yörük* character in their hospitality. The meanings that people ascribe to their cultural identity are easily recognized. Their nationalist thoughts, narratives about their origins and retrospective expressions show the importance they attach to their cultural identity.
- The population of the village increases considerably in summer due to the emotional ties of the community with the village. With the population growth, the village regains its liveliness, and the spirit of the village in the past is better understood during the summer months.

VC3. Continuity Value

- Thanks to the strong bond of people with the village, important sources that help to maintain the cultural heritage have been created. The locals are aware of the historical significance of the village, and they have tried to communicate its history to the next generations. People tell of their origins, stories of their ancestors, myths related to the village and their traditions and past habits. Their expressions can be considered as oral sources. In this way, for example, the myth about the foundation of the villages of *Yörük*, *Davutobası* and *Hacılarobası* has been handed down from generation to generation.

VC4. Religious-Spiritual Value

- The inhabitants have continued some of their traditions to keep the values alive. They especially give great importance to spiritual values. The villagers indicate that some of the people who left the village visit the village on religious holidays. They generally gather in open areas and exchange *bayram* greetings.

- Furthermore, *Ramazan*, a reflection of social solidarity and collective culture, has a special place for the inhabitants. During the month of Ramadan, *iftar* is organized as an old tradition among the residents.²⁷⁶ People's sense of belonging and the importance they attach to their traditions and beliefs are important in terms of the continuation of their culture.

VC5. Landscape Value

- Because the buildings are well adapted to the environment and the natural elements, the village creates an impressive rural landscape. The coexistence of untouched nature, pasture and agricultural areas in Hacılarobası and its vicinity and the traditional built environment formed as a result of the inhabitants' interaction with nature in combination make up a characteristic rural landscape. Settled in a valley, the village provides panoramic views (Figure 4.4).



Figure 4.4. Hacılarobası, Sarıkaya (above) and view from Sarıkaya (below)

²⁷⁶ Oral information obtained from the villagers.

VC6. Setting Value

- Hacılarobası is located in Safranbolu, which has Outstanding Universal Value from the point of view of historical and natural characteristics, and is on the UNESCO World Heritage List (Figure 4.5).²⁷⁷ Safranbolu, especially with its well-preserved Ottoman architecture, attracts tourist interest (Figure 4.6). The natural characteristics and historic environment of the town and the distinct interaction between its topography and historic settlement make Safranbolu valuable, and the relative proximity of Hacılarobası to the important natural and historical areas in the town is an advantage for the village. Hacılarobası bears a resemblance to Safranbolu in that settlements are formed according to the natural conditions of the region they are located in.
- There are significant rural settlements in the town. The most well-known of these settlements is the village of Yörük for which the conservation plan was approved in 2010 (Figure 4.7).²⁷⁸ However, other villages such as Hacılarobası and Üçbölük also have authentic characteristics. The vernacular architecture of the neighboring villages of Üçbölük, Çavuşlar and Geren is still standing. It is important to note that these villages, which reflect local characteristics, are located in the immediate surroundings of Hacılarobası.

²⁷⁷ Safranbolu is one of Turkey's 19 heritage sites in the World Heritage List. The site has universal value according to three criteria attributed by UNESCO. Due to its key role in the caravan trade for many centuries, Safranbolu enjoyed great prosperity. As a consequence, it set a standard for public and domestic architecture that had a great effect on urban development over a large area of the Ottoman Empire **Criterion (ii)**. The caravan trade was the primary commercial link between the Orient and Europe for many years. Consequently, distinctive towns developed along its route. With the emergence of railways in the 19th century, these places lost their function, and the majority were adapted to other economic purposes. Safranbolu's proximity to the Karabük steel works gave it a new socio-economic function after the collapse of the caravan trade, though it remarkably conserved its original form and buildings **Criterion (iv)**. Safranbolu is a typical Ottoman city that shows a distinct interaction between its topography and historic settlement **Criterion (v)**: URL 57.

²⁷⁸ KKVKBK, Yörük Köyü Koruma Amaçlı İmar Planı.

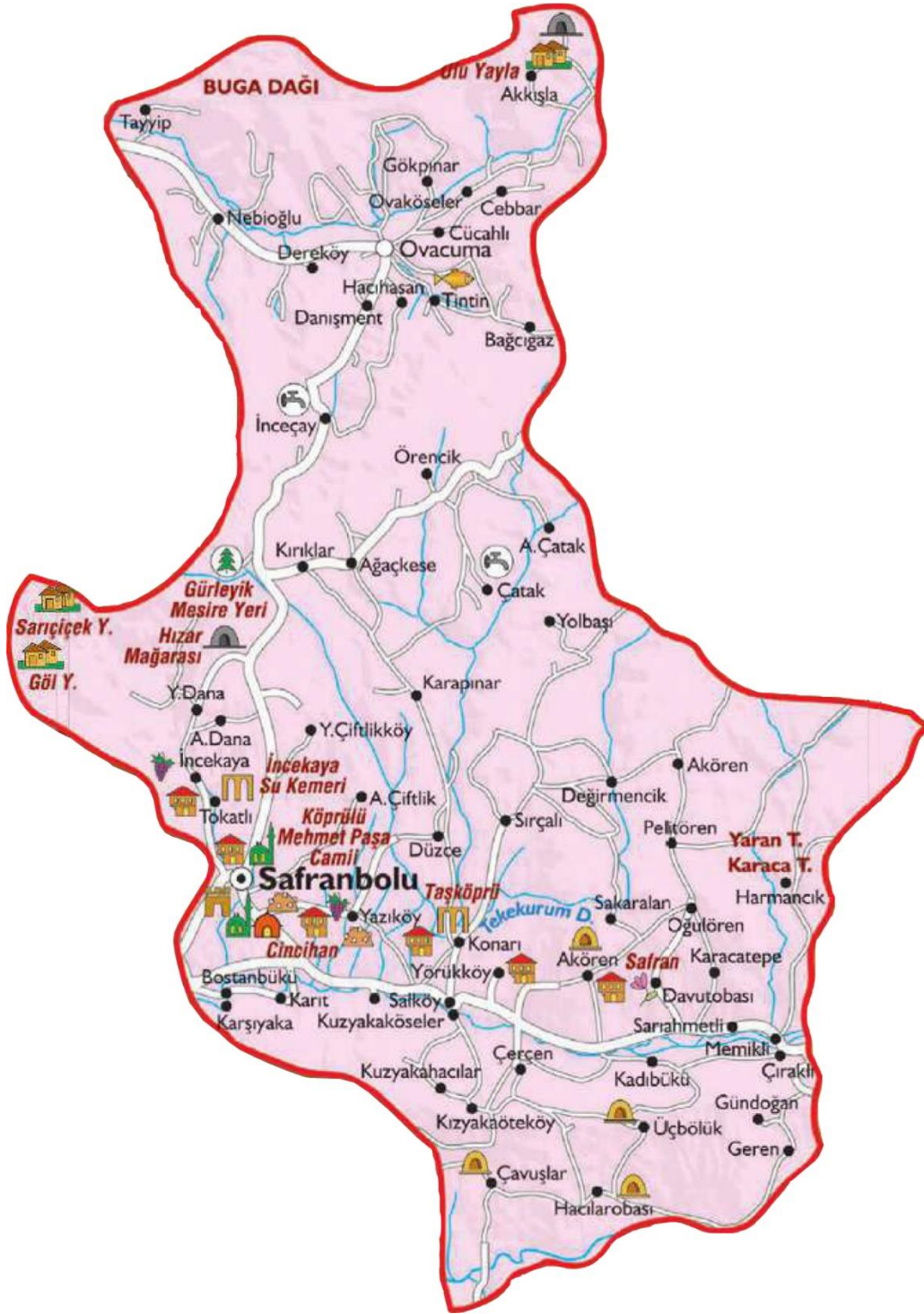


Figure 4.5. Important natural and historical places in Safranbolu (URL 58)²⁷⁹

²⁷⁹ In this map, it can be seen that the rock-cut tombs are mostly situated in Hacılarobası and nearby villages, Çavuşlar and Üçbölük.

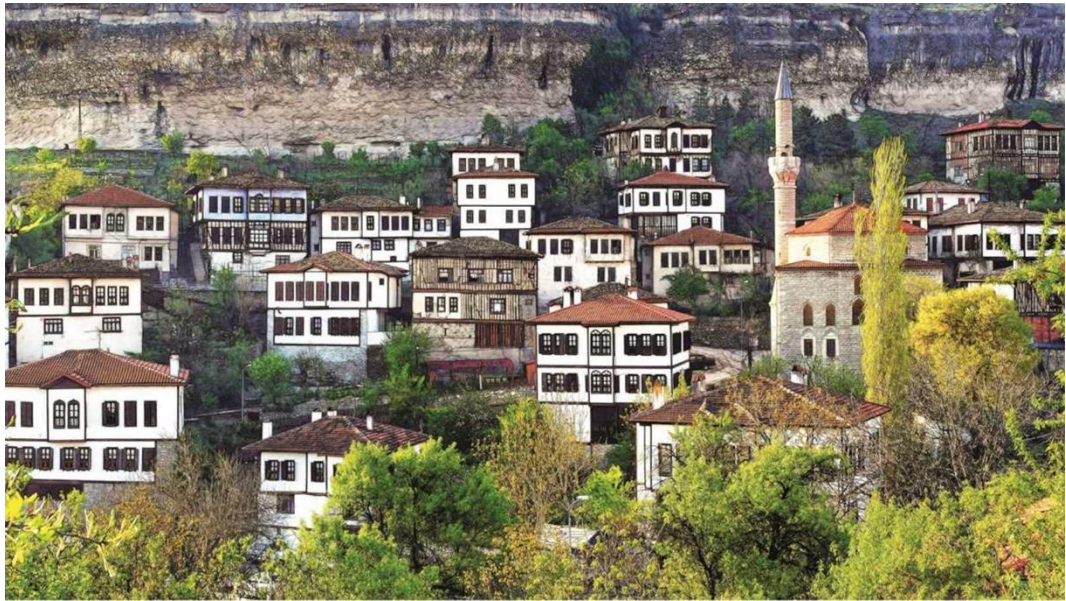


Figure 4.6. Historic Safranbolu houses (URL 59)



Figure 4.7. The village of Yörük (URL 60)

- Rural settlements can take numerous forms. Settlements can be categorized into two major types – clustered and dispersed – based on their shape, layout of structures and street formation and pattern. The clustered rural settlements take various forms which reflect the geometric configuration of a settlement and the arrangement of the buildings therein.²⁸⁰ The settlement morphology of Hacılarobası is different from the other rural settlements in the region.²⁸¹ It is a clustered rural settlement but on a circular pattern.

VC7. Architectural Value

- One of the most significant components of the rural heritage is the traditional buildings. The village has a rural architectural heritage that needs to be protected (Figure 4.8). The traditional buildings that are compatible with the environment set an example for a sustainable nature-human interrelationship. The built environment of the village mostly consists of traditional buildings which reflect the vernacular architectural characteristics. Although some of them have changed over time with interventions, most of the traditional buildings have survived to the present day with their original features. As a historical rural settlement, Hacılarobası reflects the traditional way of life with its physical environment.

VC8. Technical Value

- The traditional buildings are those that respond to local needs. In the designing of these structures, various parameters such as climatic conditions of the region, geographical formations, vegetation, geological features and available materials all have had their impact. Accordingly, the buildings being responsive to the natural environment were constructed with local materials such as timber, stone and mudbrick and employed traditional structural techniques. Functional and simple constructions were thus created by considering the natural conditions and basic needs.

²⁸⁰ Connor 2018, p. 322.

²⁸¹ See below, pp. 156-157.



Figure 4.8. Hacilarobası, traditional buildings and building remains

VC9. Archaeological Value

- The presence of findings belonging to the Roman and Byzantine periods is the important archaeological value of the village.

VC10. Rarity Value

- In Turkey, the village of Hacılarobası is a rare example in terms of its physical structure. It is a clustered rural settlement where several households are set close to each other, and it has a circular pattern (Figure 4.9).²⁸² Since the area was inhabited by nomadic *Yörüks*, their lifestyle and tent culture are reflected in the layout plan. Moreover, historical events, economic conditions and natural features of the land were effective in shaping the layout of the village. A flattish area close to a water resource was chosen for the settlement. The site has access to the building materials required and productive land. According to the residents of the village, along with the natural features, defense and social security demands played a significant role in the formation of the circular pattern. The settlement was surrounded by walls for defensive purposes.²⁸³ These walls, of which only traces remain today, define a circular area. While the traditional buildings are mostly inside this circular area, the pastures and agricultural lands are naturally dominant in the areas outside the circle. Consequently, the preserved circular settlement pattern of Hacılarobası is valuable due to its rarity.
- Archaeological remains in Safranbolu are rare, and most of the Roman and Byzantine remains were detected in and around Hacılarobası (Figure 4.10).²⁸⁴ In this respect again, Hacılarobası differs from the other villages in the region.

²⁸² Hacılarobası has a different rural morphology from the other villages of Safranbolu and its surroundings. It is the only village which has a circular settlement pattern in the region.

²⁸³ Oral information obtained from the villagers.

²⁸⁴ Yıldırım 2019, pp. 514-515.



Figure 4.9. Hacilarobası, circular settlement pattern (URL 61)



Figure 4.10. Some of the archaeological remains within the borders of Hacilarobası (KKVKBK)

VC11. Uniqueness Value

- The endemic plant saffron is grown in Safranbolu's lands thanks to its climate and soil characteristics. Aşağıgüney, Yazıköy, Davutobası and Geren are some villages of Safranbolu where saffron production takes place.²⁸⁵ The unique value of saffron makes the region important. As a rural settlement in Safranbolu, Hacılarobası has suitable natural conditions for saffron cultivation.

4.1.3 Contemporary Socio-Economic Values

VS1. Economic Value

- Safranbolu is rich in terms of agricultural diversity, and there are animal husbandry activities in the town. Safranbolu has a very old history in terms of viticulture, and vine-growing has spread over large areas due to its climate and soil structure. Saffron as a local product has a very high economic value, and it is grown in Safranbolu's lands. Although saffron was produced in almost 40 villages of Safranbolu in the past, it was produced in only one village in the late 1990s. Today, it is cultivated again in the village of Davutobası and the surrounding villages as a result of various projects encouraging its production.²⁸⁶
- There are attempts by the local authorities to revive the traditional crafts that are about to disappear.²⁸⁷ The support of local authorities is important for the continuity of agriculture, livestock and traditional crafts; incentives to assist production contribute to economic and social development in rural areas.
- Hacılarobası was a self-sufficient village thanks to the variety of its local products. Considering the past of the village, it can be seen that the diversity of production had an important place in the economic development of the village. Most of the inhabitants were engaged in animal husbandry, which has been the

²⁸⁵ In Turkey, saffron is cultivated only in Safranbolu: URL 62.

²⁸⁶ Karabük Valiliği 2012, p. 29.

²⁸⁷ The blacksmith (*demircilik*), coppersmith (*bakırcılık*) and *yemenicilik* activities, as important elements of the cultural fabric, continue in the market place of the city: URL 56. For more detailed information about the traditional craftsmanship in Safranbolu, see Acar 2011, pp. 31-94.

main source of livelihood for the *Yörüks* throughout history.²⁸⁸ Along with animal husbandry, agricultural activities were also conducted. Grain fields are dominant in the village, and its production was intense in the past. In addition to these, viticulture played a significant role in the economic development of the village. Hacılarobası together with its nearby settlements was the center of viticulture for that region and met the grape needs of Safranbolu.²⁸⁹

- Today, the fertile lands of the village are still available; there is no new construction in these areas. Moreover, some families continue bovine breeding (*büyükbaş hayvancılık*) and beekeeping activities, and the inhabitants grow fruits and vegetables in their orchards, mostly located near the Soğanlı stream (a significant water source), to meet their own needs.²⁹⁰

VS2. Functional Value

- Feilden and Jokilehto note that a building or an area in which its original function is continued or its compatible use is initiated has functional value.²⁹¹ Although they are few in number in the village of Hacılarobası, the traditional buildings that are inhabited by permanent and seasonal residents do retain their functional value. Other than the houses, the mosque and *köy konağı* preserve their original functions.

VS3. Educational and Documentary Values

- The village is a historical rural settlement. Traditional buildings have educational and documentary value, since they bear and are traces of the past. The older buildings from Ottoman and Early Republican Periods still endure, and form the historical fabric of the village. Because rural landscapes are areas with a local identity where the traditional way of production and living are reflected in the settlement fabric and architectural features, the vernacular architecture provides

²⁸⁸ Doğan and Doğan 2005, p. 679.

²⁸⁹ The information panel in the courtyard of the Hacılarobası mosque.

²⁹⁰ The stream as an important natural value has provided irrigation to their orchards. Due to the minerals carried by the stream, the lands around the stream are more productive.

²⁹¹ Feilden and Jokilehto 1998, p. 20.

not only historical information about the settlement, but also gives information about the culture of the region and the lifestyles of the villagers. The architectural formation here developed in accordance with agriculture and animal husbandry, which were the livelihoods of the locals. The stone masonry and timber framed structures contain rational solutions to providing shelter, as the product of human intelligence. Technical knowledge and skills of the locals can be understood from the design and construction techniques of the buildings, and craftsmanship in construction can be transmitted to the future due to this tangible heritage. The buildings are in harmony with the circular pattern of the village. Although some of them are in a ruinous state, even the remains of the traditional buildings are also part of the rural tissue, and these contribute to the continuity of this harmony.

- Archaeological remains provide information about the history of the site and even the history of Safranbolu. For example, within the borders of the village, there are many burial chambers thought of as the necropolis of a nearby settlement. In addition, wine workshops, depictions of grapes on the facades of the rock tombs and agricultural tools used in viticulture, which have been recovered in the vicinity, are evidence of wine production in the region over the years.²⁹² These are signs of the existence of a rural settlement around Hacılarobası in the Roman and Byzantine Periods. Happily, these remains increase the awareness of locals about protecting their environment. For all these reasons, their presence is one of the most important values of the village.
- Lastly, during site trips, some agricultural tools used before the technological advances were seen in the open areas (Figure 4.11). Agriculture is very important in being an element that reflects the transformation of cultural life in addition to its economic dimension. It was observed by the author that the inhabitants still readily remembered their memories and experiences while they were explaining the functions of the agricultural instruments used in the past. These tools and expressions help people to visualize and understand traditional production methods and rural life.

²⁹² Yıldırım and Gür 2019, pp. 557-566.



Figure 4.11. Hacilarobası, agricultural tools

4.2 Challenges and Threats

Table 4.3. Challenges and Threats

CHALLENGES	THREATS			
	Threats to Natural Environment	Threats to Built Environment	Threats to Intangible Components	Threats to Conservation
C1. Accessibility C2. Loss of Productive Identity C3. Lack of Opportunities for Selling	T1. Loss of Agricultural Lands	T2. Vandalism T3. Abandonment of Traditional Buildings T4. Lack of Maintenance T5. Incompatible Interventions	T6. Depopulation T7. Extinction of Traditions T8. Loss of Rural Identity	T9. Lack of Monitoring T10. Neglect of Traditional Buildings T11. Population Loss T12. Inadequacy of Conservation Activities T13. Lack of Documentation T14. Absence of Conservation Development Plan

4.2.1 Challenges

C1. Accessibility: The only problem arising from the location of the village is that of accessibility. This is not easy because the village is in a remote mountainous area. Despite the development of transportation opportunities between villages and cities in parallel with the spread of the highway network, transportation to Hacilarobası is limited to the people's own vehicles. The village is also quite far from public transport points. In addition, the road to the village is rough (Figure 4.12). This also makes access difficult, and some residents noted that this road needs improvement.



Figure 4.12. Hacılarobası, rough roads leading to the village

C2. Loss of Productive Identity: The village has substantially lost its productive identity. While agriculture and animal husbandry activities held an important place in the village in the past, no such agricultural work is carried out today. Moreover, due to the population loss in the village, animal husbandry has inevitably decreased. Although the village has a lot of fertile agricultural lands and great potential in terms of product diversity, these lands are not at present profitably used.

C3. Lack of Opportunities for Selling: Another challenge is that Hacılarobası is dependent on Safranbolu and Karabük for some basic needs, due to the lack of local shops and bazaars. The inhabitants of the village in the past had the opportunity to sell their produce in the market set up on a certain day of the week. However, today there is no place or opportunity for selling their produce.

4.2.2 Threats

4.2.2.1 Threats to Natural Environment

T1. Loss of Agricultural Lands: The risk of unused agricultural and pasture areas being taken over for non-agricultural purposes poses a serious threat as some modern facilities cause irreparable damage to the environment. As an example of anthropogenic degradation of the environment, a recycling facility that damages the environment was established in a rural area in Karabük, the province where

Safranbolu is connected. The negative effects of this environmental degradation on soil, plant and air quality have been felt in many rural areas in the vicinity, including the village of Hacilarobası. Therefore, the facility has endangered these areas in terms of agro-biodiversity.²⁹³

4.2.2.2 Threats to Built Environment

T2. Vandalism: The archaeological remains, which constitute an important part of the physical environment of the village, are being slowly destroyed, by natural and human factors (Figure 4.13). The degradation of an inscription on a rock-cut tomb, a rare primary source in the region, is a serious problem, as it is helpful for the precise dating of the monuments. The damages result not only from environmental factors but also from human action. In this regard, vandalism involving a range of actions such as carving, graffiti and demolition is a major cause of damage. The tombs suffer from illegal excavations too, the destructive effect of which on the remains may cause their complete loss. They have been victims of looters seeking wealth. Besides plundered tombs, some remains have been harmed by scrawls, spray painting and other graffiti (Figure 4.14).



Figure 4.13. Hacilarobası, damaged archaeological remains due to natural and human factors: an inscription (left); a rock-cut tomb (right) (KKVKBK)

²⁹³ URL 63.



Figure 4.14. Hacilarobası, modern graffiti on the facade of a tomb structure

T3. Abandonment of Traditional Buildings: Historical buildings constitute the majority of Hacilarobası’s built environment. However, the number of abandoned traditional buildings is now quite high. As a result, deterioration by environmental factors has occurred (Figure 4.15). There are also buildings that have developed severe structural problems in the settlement since being neglected. These buildings either have suffered severe material loss problems or have partially collapsed (Figure 4.16). Moreover, some buildings were destroyed purposely by the owners because of their unresolvable structural problems. The timber-frame upper floors were demolished as these posed danger, whilst stable stone masonry ground floors were left as they were (Figure 4.17). Besides intentional destruction, some abandoned buildings totally collapsed on their own, and these are now in a ruinous state (Figure 4.18).



Figure 4.15. Hacilarobası, examples of deterioration on the facades



Figure 4.16. Hacilarobası, examples of buildings with severe structural problems



Figure 4.17. Hacilarobası, a building destroyed purposely by its owner



Figure 4.18. Hacilarobası, examples of buildings in a ruinous state

T4. Lack of Maintenance: Abandonment is not the only problem for the traditional buildings. Since these buildings have multiple owners, people who return to the village generally prefer to live in modern-day houses. Therefore, their traditional buildings suffer from a lack of maintenance. The fact that the buildings are used only in summer months also increases the damage, and the simple and timely repairs to the houses cannot be done properly. In addition, the population residing in the village mostly consists of elderly people, who do contribute to the survival of the village. However, their buildings have been left without care due to the economic conditions and lack of available labor. After the death of these elderly people, destruction of these buildings is inevitable if necessary precautions for their conservation are not taken. As can be seen, the lack of maintenance is an important threat to the historic structures because the process, starting with minor deterioration problems, turns quickly enough into a more serious and general challenge. Time is vital.

T5. Incompatible Interventions: The other threat concerning traditional buildings is interventions incompatible with the historical rural fabric. The difficulty of finding competent craftsmen, economic hardship, the desire for 'modern' life and the gaps in legal regulations are the main reasons for inappropriate implementations. The most dominant change in traditional buildings is the reconstruction of the upper floors with new construction techniques (Figure 4.19). The reconstruction projects are not prepared by the relevant specialists and the lack of legal supervision results in inaccurate implementations. A few traditional buildings divided between the owners are also cause for concern. With the division of the properties, some users renovated or reconstructed the upper floors of one part, while the other part which is not used was left as it was (Figure 4.20). Since they were not implemented in accordance with the original, they no longer have the characteristics of traditional houses. Lastly, some additions to the buildings and simple repairs are simply incompatible with the vernacular fabric (Figure 4.21). The interventions on the facades cause an aesthetically poor appearance. The use of modern materials and techniques in the repairs damages both the authenticity of the buildings and disrupts the traditional fabric of the village.



Figure 4.19. Hacilarobası, examples of reconstruction of the upper floors with new construction techniques



Figure 4.20. Hacilarobası, examples of interventions after the division of the properties



Figure 4.21. Hacilarobası, examples of interventions incompatible with the vernacular fabric

4.2.2.3 Threats to Intangible Components

T6. Depopulation: The most important and main threat to the village of Hacılarobası is the loss of population. The village has considerably declined from past to present due to socio-cultural and economic reasons.²⁹⁴ The population loss over time is indeed the main reason for the emergence of most of the problems in the village. The young population has gradually left the village for reasons such as employment opportunities, educational purposes and the desire to live in better conditions. This has destroyed the demographic balance, and social structure has been affected negatively. With the population loss, the village has noticeably lost its liveliness in comparison with the past. In addition, there is no strong social interaction among the local community. The inhabitants of the village gather only in the *köy konağı* and open spaces that have become a gathering place thanks to a tree, a fountain etc. (Figure 4.22). Except for these, there is no place where people can come together such as a *kahvehane*. In addition, there are neither education nor health services. These are important factors in the population loss. The absence of such facilities in the settlement emerges as a critical lack.



Figure 4.22. Hacılarobası, women sitting in front of a tree

²⁹⁴ The number of permanent residents in the village is very few compared to the past. According to the TÜİK data, while the population of the village was 650 in 1945, the current population is 72. For further information, see above pp. 84-86.

T7. Extinction of Traditions: As mentioned before, intangible heritage has significance as well as tangible heritage, and intangible values are a substantial component of rural heritage. In this context, cultural expressions and meanings have an important place. Migration from the village to the cities causes both the people living in the village and those leaving the village to become unable to continue their traditions. The crowded and enthusiastic celebrations which reflect *Yörük* culture are no longer held. Despite undoubted positive effects of urbanization (such as the increase in education and employment rates), this situation has led immigrants to forget and abandon their cultural identity to a certain extent. Rituals such as weddings, festivity, death and *bayram* have had to move away from their traditional norms to fit in with the modern life of the cities. These facts cause some traditions to be forgotten.

T8. Loss of Rural Identity: Another threat is the existence of a more passive rural lifestyle. The interaction between humans and nature as an essential factor of rurality is not sufficiently kept up. The village, which had a cultural richness of rural identity and village life, has inevitably changed due to today's living conditions and modernization. The fact that the habits and the traditional lifestyles are abandoned by new generations over time causes the village to lose its rural identity. The relationship of the villagers with nature has weakened. The knowledge that people accumulated throughout the years from their rural life experiences has gradually disappeared. Traditional crafts and techniques have been replaced by modern ones. The production methods and means of livelihood have changed. All in all, the decrease in the population puts the village at risk of being abandoned completely, if not in the immediate future. Since the population loss and changes in lifestyles pose a major problem in terms of the continuation of local culture, this is the most serious threat to the future of Hacilarobası.

4.2.2.4 Threats to Conservation

T9. Lack of Monitoring: Most of the archaeological remains in the village of Hacilarobası are registered. However, the legal protection of these remains is not enough on its own. Preserving archaeological remains from damage caused by natural and human factors is a constant challenge. The number of looted tombs is high, and illegal excavations still continue in the area. This leads to irreversible damage to the remains. Therefore, these remains are in danger of being destroyed.

T10. Neglect of Traditional Buildings: The architectural heritage is in a similar situation to the archaeological heritage in terms of conservation. Although some of the traditional structures in the village are registered, conservation of these buildings is not possible by relying on registration decisions alone. The fact that the inhabitants have strong ties with the village shows that the problems of decay in the built-up environment are not related to the adoption of traditional buildings, but are related more to their economic conditions. Since the repair of the registered buildings is done under the supervision of costly experts, inhabitants with economic difficulties feel negatively towards registration and conservation. The avoidance of some property owners of needful interventions results in the buildings' gradual deterioration. In addition to this, although the villagers are aware of their history, it was observed during the field trips by the author that they do not have enough awareness of why and how they need to preserve these traditional structures. The population residing in the village mostly consists of the elderly people who contribute to the protection of the village. If the right steps are not taken in terms of conservation, deterioration, decay and eventual destruction are inevitable after the death of the elderly people.

T11. Population Loss: Rural heritage does not just consist of architectural heritage. As mentioned before, Hacilarobası has cultural importance involving both tangible and intangible heritage values, and the village needs to be conserved with all its components. The problems the village faces have caused the loss of the intangible heritage, that is, the relationships developed by the local people in their daily life

with nature over the years. The coexistence of humans and nature has great importance for the sustainability of a rural identity. Accordingly, the conservation of a village first depends on the continuation of life there and the maintenance of human interaction with nature. Right now, the population loss poses a threat to the preservation of the heritage values of the village, exacerbated by those changes in lifestyles that make it difficult to protect cultural values. Some traditions have lost their meaning and have been abandoned as modernization occurs.

T12. Inadequacy of Conservation Activities: The lack of communication between the local authorities and residents of the village is another challenge that needs to be solved: it is important for the development of an efficient conservation policy that the public plays an active role at every stage of the process. Conservation efforts carried out so far have been insufficient. Although studies concerning the village started with the registration of the archaeological assets in 1990, conservation decisions for the traditional buildings as significant components of the rural architectural heritage only started to be taken as late as 2017.²⁹⁵ Furthermore, these decisions were taken without a comprehensive site survey.

T13. Lack of Documentation: As a significant percentage of the architectural heritage in rural settlements has long been faced with being destroyed, irreversibly damaged or extensively changed, the documentation of heritage is so important. In this regard, the documentation of the built environment of the settlement is also insufficient. Some structures were destroyed without proper documentation due to insufficient conservation studies.

T14. Absence of Conservation Development Plan: In addition to the inadequate documentation and site survey studies, institutional approaches to the rural heritage do not go beyond the registration of individual structures. No conservation development plan for the village has been prepared yet. The lack of a holistic conservation approach and the absence of a conservation development plan make the protection of local characteristics, values and rural identity of the village difficult.

²⁹⁵ See above, pp. 137-140.

4.3 Opportunities

Table 4.4. Opportunities in accordance with values, challenges and threats

OPPORTUNITIES	DEFINITION	VALUES	CHALLENGES AND THREATS
Opportunities for the Continuity of Life and Economic Development	Population Increase	VN2, VN3, VC2, VC3, VC11, VS1	C1, C2, C3, T14
	Reuse of Production Areas	VN2, VN3, VC5, VC11, VS1	C2, C3, T1, T6, T8, T11, T14
	Local Production	VN2, VN3, VC5, VC11, VS1	C2, C3, T1, T6, T8, T11, T14
	Establishment of a Local Cooperative	VN2, VN3, VC2, VC5, VC11, VS1	C2, C3, T1
	Support of Local Authorities	VC11, VS1	C2, C3, T1, T6, T7, T8, T11
	Tourism	VC1, VC6, VC7, VC8, VC9, VC10	C1, C3, T1, T2, T3, T4, T6, T7, T8, T9, T11, T12
Opportunities for the Conservation of the Village of Hacilarobası	Reuse of Traditional Buildings	VC2, VC7, VS1, VS2	C1, C3, T3, T4, T5, T6, T10, T11, T12, T13, T14
	Educational Studies	VN1, VC1, VC7, VC8, VC9, VS3	T2, T3, T5, T12, T13, T14
	Conservation Decisions	VC1, VC2, VC3, VC8, VC10, VS3	T2, T4, T5, T9, T10, T11, T12, T13, T14
	Preserved Historical Fabric	VC6, VC7, VC8, VC9, VC10, VS3	C1, T3, T11, T12, T13, T14
	Local Awareness	VC1, VC2, VC3, VC4	T2, T4, T5, T6, T7, T8, T10, T11
	Low Disaster Risk	VN1, VN3, VC5, VC6	T14

4.3.1 Opportunities for the Continuity of Life and Economic Development

Population Increase: Although Hacilarobası has significantly lost its basic population, the number of seasonal inhabitants has increased in recent years. Some residents stated that they would like to return to the village permanently after retirement.²⁹⁶ The strong attachment of people to the village is an important factor in their desire to return. Not only retired people but also people of the younger generations may return to the village if their ties become strong enough. In this way, the number of permanent residents may increase. The possibility of population increase is an important potential for the revitalization of rural life. With an increase in return to the village, the revival of the local economy is also possible.

Reuse of Production Areas: Given the productive identity of the village in the past, the existence of the fertile agricultural and pasture lands constitutes an important opportunity for livestock and agricultural activities. The village may regain its productive identity by reuse of these areas with the purpose of agriculture and livestock.

²⁹⁶ Oral information obtained from the seasonal inhabitants.

Local Production: Another opportunity for Hacılarobası is that it is located in a region where climatic conditions are suitable for growing important products. *Safranbolu Safranı* (saffron) and *Safranbolu Çavuş Üzümü* (a local type of grape) are local products with geographical indications. These products are important values for the region.²⁹⁷ Saffron, which has a very high economic value, is produced in some villages of Safranbolu. It is possible to grow saffron in Hacılarobası. The grape, too, also possesses an important value of the region. Wine presses, grape depictions and agricultural tools used in viticulture, which were observed in Üçbölük and its surroundings, show the intensity of production in Safranbolu, especially around the Soğanlı valley.²⁹⁸ It can be concluded that viticulture in Hacılarobası and its vicinity dates back centuries ago.²⁹⁹ It is also known that the villagers were engaged in viticulture as an important means of livelihood until the recent past.³⁰⁰ Accordingly, Hacılarobası has the potential for renewed production of both saffron and grape due to its fertile lands and climatic conditions, and the production of these can feature in the economic development of the village in the future.

Establishment of a Local Cooperative: Another opportunity is the fact that some residents are willing to form a village cooperative as an important organizational structure that provides an economic benefit.³⁰¹ The cooperative system is one of the most important tools that has been used for years in rural development studies due to its potential benefits – such as the development of human resources, encouragement of entrepreneurship, enhancement of employment opportunities and poverty reduction.³⁰² Accordingly, the willingness of villagers to form a cooperative can be considered as an opportunity in terms of the socio-economic development of Hacılarobası.

²⁹⁷ “Geographical indication and designation of origin is an industrial property right describing a product originated from any region or attributable to any region due to its quality, reputation or other characteristics.”: URL 64.

²⁹⁸ Yıldırım and Gür 2019, p. 566.

²⁹⁹ Üçbölük and Hacılarobası are neighboring villages located in Soğanlı valley.

³⁰⁰ The information panel in the courtyard of the Hacılarobası mosque.

³⁰¹ Oral information obtained from the villagers.

³⁰² Alkan and Demir 2013, p. 1.

Support of Local Authorities: The support of local authorities is important in terms of increasing livestock and agricultural activities. The Municipality of Safranbolu carries out work for agricultural production on the lands it leases. In this way, both unused fertile lands are utilized for organic production and employment is provided. Moreover, the Municipality encourages agricultural activities and provides agricultural support to all the villages in the city's purlieu in line with demand.³⁰³ Thus, the efforts of the Municipality for agricultural development mark an opportunity for the inhabitants in Hacilarobası and people who would like to return to the village and engage in agriculture. The Municipality of Safranbolu not only supports agricultural activities but also supports non-farming activities. Accordingly, the Women Producers Market (*Kadın Üretici Pazarı*), the first and exemplary project in Karabük, was opened in 2021.³⁰⁴ In the market, women producers sell their handmade-homemade products besides organic fruit and vegetables and have the opportunity to socialize as well. The supportive activities of the Municipality constitute an important encouragement for locals to produce and earn. All these opportunities mentioned above can be effective in the socio-economic development of the village of Hacilarobası, and this can make Hacilarobası a lively place again.

Tourism: Tourism can be an important means of rural development, as it provides employment and income opportunities for rural areas. Safranbolu has large canyons such as Tokatlı and other natural beauties. Together with its natural characteristics, the historical environment of the town makes Safranbolu a valuable place. Therefore, the town is known to many local and foreign people, especially with regard to its historical fabric. The fact that Safranbolu is a touristic place creates tourism potential for Hacilarobası too. There are important rural settlements in the town (Figure 4.23). Some of the villages are a destination for tourist tours because they have distinctive features (Figures 4.24 and 4.25).

³⁰³ URL 65.

³⁰⁴ URL 66.

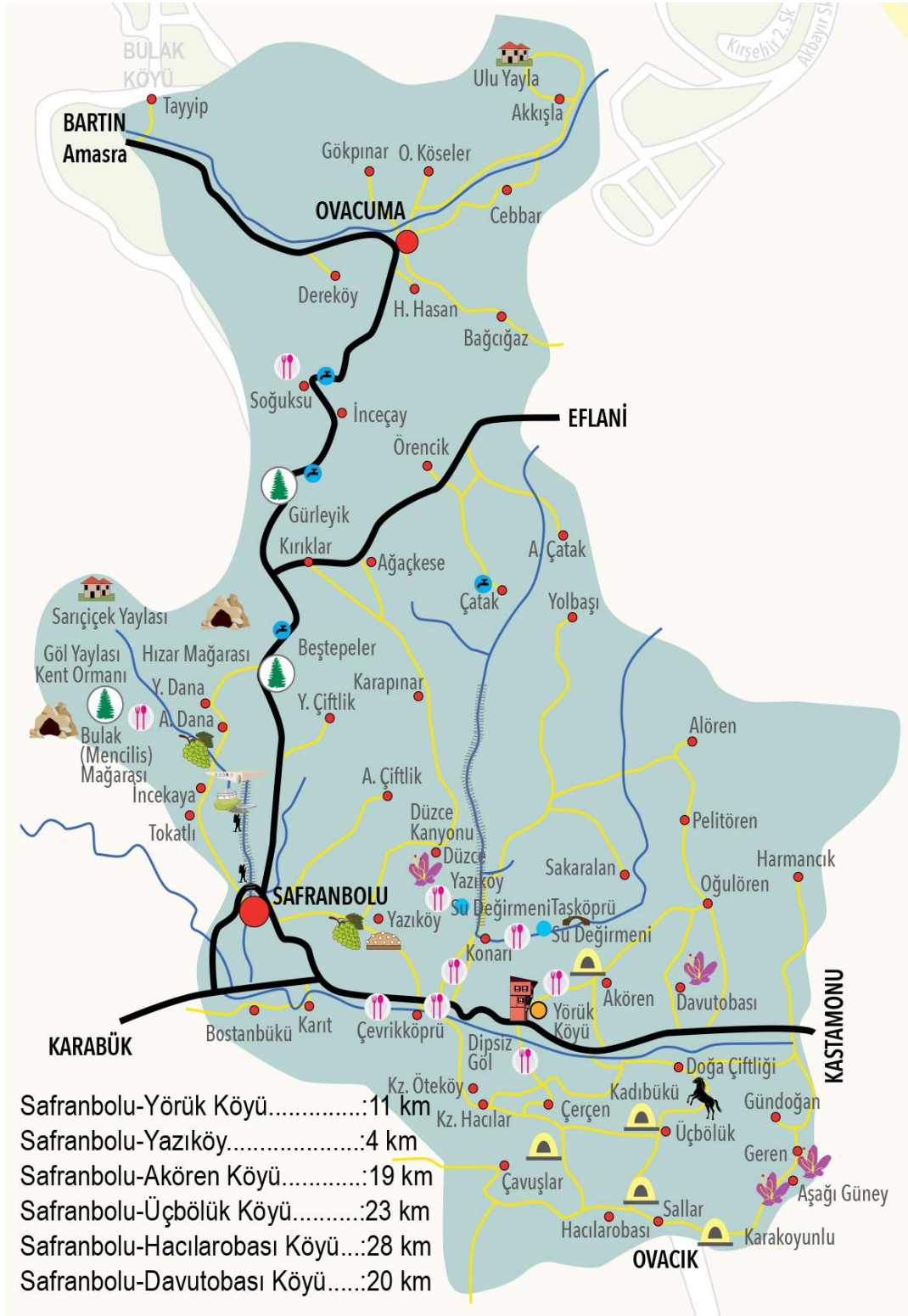


Figure 4.23. Rural settlements with featured highlights (URL 67)



SAFRANBOLU GEZİ PROGRAMI

Tarihi Çarşı Bölgesinde gezi

- Hıdırlık Tepesinden panorama (Namazgah, Türbe, Anıt mezar)
- Kaymakamlar Gezi Evi
- İzzet Mehmet Paşa Camii
- Demirciler ve Bakırcılar çarşısı
- Cinci Hanı
- Köprülü Mehmet Paşa Camisi ve Güneş Saati
- Yemeniciler Arastası
- Kale' den şehri izleme
- Kent Tarihi Müzesi (Eski Hükümet Konağı)
- Saat Kulesi
- Anadolu Saat Kuleleri Minyatürleri

- Yörük köyü Gezisi (Tarihi Şehir Merkezine 11 km uzaklıkta)
- Bulak Mencilis Mağarası (Tarihi Şehir Merkezine 10 km uzaklıkta)
- İncekaya Su Kemerleri ve Kristal Teras (Tarihi Şehir Merkezine 8 km uzaklıkta)

Figure 4.24. A proposed route for tourists (URL 68)³⁰⁵

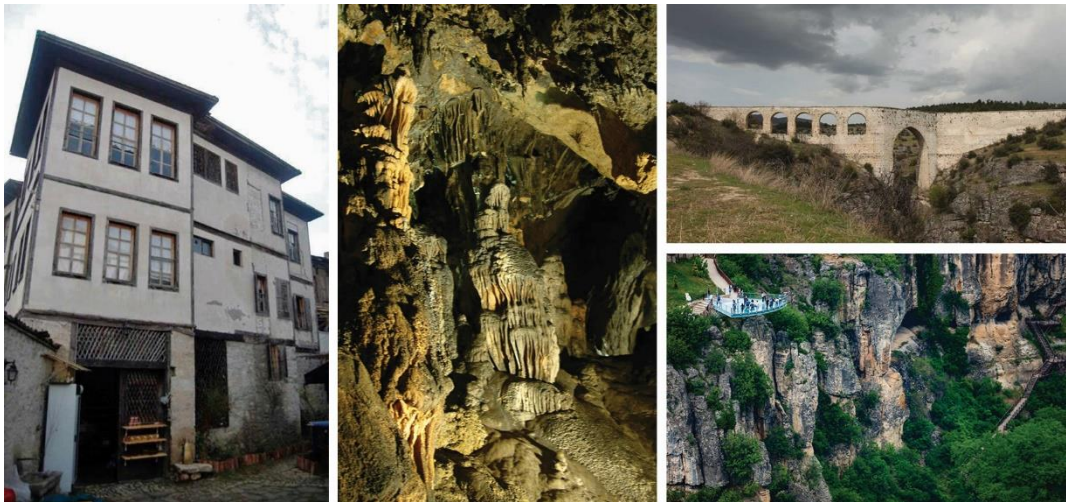


Figure 4.25. Yörük Köyü Sipahioğlu Konağı, Bulak (Mencilis) Cave, İncekaya Aqueduct and Tokatlı Canyon (URL 69)

³⁰⁵ The village of İncekaya stands out with its Aqueduct and Tokatlı Canyon. The village of Bulak is visited for the Bulak (Mencilis) Cave, and the village of Yörük attracts people's attention as a Turkmen (*Yörük*) village with distinctive traditional buildings.

As an important historical rural settlement, Hacılarobası has tourism potential like the above-mentioned villages from its natural and cultural characteristics. The natural surroundings, traditional buildings, rural fabric and historical value of the village create opportunities for nature recreation and cultural activities. As a matter of fact, various activities have already been held in the village (Figure 4.26). Likewise, tours have been organized more recently (Figure 4.27).³⁰⁶ In addition, Üçbölük, the village adjacent to Hacılarobası, is also a cultural place that is frequently visited (Figure 4.28). The archaeological remains in the vicinity and the traditional fabric of the adjacent villages are important opportunities for Hacılarobası because this area attracts tourists (Figure 4.29). The potential contribution of various types of tourism (including cultural, educational, agro-rural, nature and ecotourism) to the economy of Hacılarobası can help keep the existing residents in place and draw back those who left. Tourism can be a way to transfer intangible values as well as being an important economic source.



Figure 4.26. Visits to Hacılarobası and 'Vosvos Şenliği' (Muhtarlık Archive)

³⁰⁶ A nature tour was organized as an event during *Altın Safran Belgesel Film Festivali* by the Municipality of Safranbolu, and a bike tour was organized by *Karabük Bisiklet Derneği*.



Figure 4.27. Tours to Hacılarobası: a nature tour organization (left) (URL 70); bike tour (right) (URL 71)



Figure 4.28. Visits to Üçbölük (URL 72)



Figure 4.29. Traditional fabric of the adjacent villages: Üçbölük (above) and Geren (below) (URL 73)

4.3.2 Opportunities for the Conservation of Hacilarobası

Reuse of Traditional Buildings: Several traditional buildings in the village are empty as a result of the decrease in population. However, there are opportunities for the reuse of these buildings. It is important that they are principally used in accordance with their original functions because such continuity will strengthen the rural characteristics of the village together with the conservation of these structures. The fact that most of the traditional buildings – namely the majority of residential buildings and all those used for commercial and socialization purposes – are currently empty constitutes good opportunities for the reuse of these buildings as originally intended. The adaptive reuse of traditional buildings is also possible for the benefit of the inhabitants.

Educational Studies: Historical villages are tangible evidence of traditional rural life that operated in the past.³⁰⁷ Hacilarobası has a landscape with a local identity where the traditional way of production and living is reflected in the settlement fabric and architectural characteristics. This built environment offers educational opportunities. The vernacular architecture of the village provides not only historical information about the settlement but also gives information about the culture of the region and the rural lifestyle. The buildings were constructed in accordance with the functional requirements of agriculture and animal husbandry, which were the main source of income for the locals. Technical knowledge and the skills of the inhabitants can be appreciated from the design and construction techniques of the buildings. Craftsmanship in construction and how local materials were used can be instructive and transferred to the future thanks to this tangible heritage.

In addition to the rural fabric, the presence of archaeological remains in the village also offers opportunities. The site provides valuable information through its physical environment. Students have already visited the village of Hacilarobası, where they

³⁰⁷ Eres 2016, p. 9.

were informed about the archaeological remains in the area by an instructor from Karabük University (Figure 4.30).³⁰⁸

The presence of a university in Karabük, which has departments of architecture and archaeology, is an important opportunity for the village. Karabük University previously contributed to the preparation of the Conservation Development Plan for the village of Yörük. The university can also contribute to the conservation process of Hacılarobası.



Figure 4.30. Hacılarobası, the visit of the students from Karabük University (URL 74)

Conservation Decisions: Conservation decisions regarding the village provide an important opportunity, even if these decisions are insufficient: because in this way the local authorities are at least made aware of the values of Hacılarobası. Conservation efforts started with the registration of the archaeological remains in the village in 1990. In 2017 and 2018, a few buildings constructed with traditional techniques were registered, and their conservation areas were determined. More recently, 26 additional buildings were registered, and the conservation area was updated and expanded to include almost all traditional residential buildings.³⁰⁹ Today, studies for the purpose of conservation still continue.

³⁰⁸ URL 74.

³⁰⁹ See above, pp. 137-140.

Preserved Historical Fabric: Independent of the conservation efforts, the settlement has largely preserved its original historical fabric since it is a mountain village. It has remained undisturbed due to its remoteness. Moreover, most of the buildings retain their original materials and construction systems in spite of some interventions. Despite the unsuitable interventions (in terms of conservation), it was observed during the site surveys that wood as a traditional material was used in the repairs of some buildings. The fact that traditional techniques are still being used by the villagers is quite important in terms of not losing the originality of the buildings.

Local Awareness: Because of the limited availability of studies and the lack of written sources regarding the village of Hacılarobası, the awareness of people about the importance of the village and their approach towards conservation are crucial. In this regard, historical narratives told by the locals and their effort to transfer their culture to the next generations are most valuable. Besides the local culture, they also give importance to the physical environment, and these factors have been effective in terms of the conservation of both tangible and intangible values.

Some remains from different periods that illustrate the history of the village are preserved by the locals in the mosque of the village as significant primary sources (Figure 4.31). This protective approach of the villagers is crucial to prevent the loss of these values. In the courtyard of the mosque, there is also an information panel titled *Tarih içinde Köyümüz Hacılarobası (Our Village Hacılarobası throughout History)*, which was written by Niyazi Demir in 2020, in the hope that it will be a source for the next generation (Figure 4.32). The writing not only includes information concerning the foundation of the village but also includes explanations about the lifestyle, educational background and attitude towards the conservation of the locals. The desire of the permanent inhabitants and former residents to protect and transfer their values is an important opportunity for the future of Hacılarobası.



Figure 4.31. Hacilarobası, the remains exhibited in the courtyard of the mosque

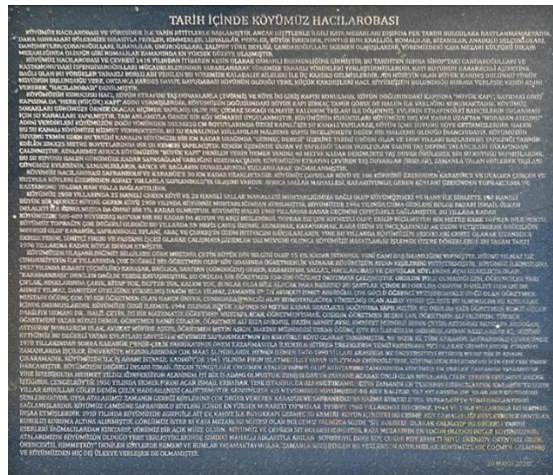


Figure 4.32. Hacilarobası information panel

Low Disaster Risk: It is also important that the village is not located in a disaster-prone area. No destructive natural disasters have afflicted the village. This lucky fact also has been effective in maintaining the original settlement fabric and architectural character of the village until today. In conclusion, the heritage values of the village have been retained by itself rather than by any conservation decisions. Nevertheless, the village can be considered efficacious in the conservation of its physical environment with minimum changes to the vernacular architecture and landscape.

4.4 Interim Evaluations

The primary concern of this chapter has been to assess the values, challenges and opportunities of and threats to Hacılarobası so as to understand the importance of the village and to provide a basis for the principles and proposals for the conservation of its rural heritage. In this evaluation, the village was discussed within the context of Safranbolu, and examples were chosen from the region in particular as locally relevant. Also, the past of the village was considered and compared with the present to better recognize the current threats.

As a result of the identification of its site-specific values, the village in its physical aspects is distinguished because of its rural settlement pattern and the presence of the archaeological remains. Here Hacılarobası stands out from the other comparable villages in the region. Moreover, the vernacular architecture of the village is a significant architectural value and has survived to the present, preserving its original characteristics to a large extent. In terms of intangible values, Hacılarobası is an important *Yörük* village, whose inhabitants attach significance to their history and cultural identity. The locals' awareness of their history and their approach to conservation are essential in terms of transferring intangible values to future generations. On the other hand, Hacılarobası is a predominantly abandoned rural settlement, and the population loss constitutes a serious problem, threatening the conservation of the rural heritage of the village. Underpopulation poses an important threat to both the deterioration of the built environment and the loss of intangible values. The interaction of the local community with nature, which is one of the most important characteristics of rurality, has weakened over time due to the changes in lifestyles. The population loss and modernization threaten the rural identity of the settlement as well as its tangible heritage.

Although the population loss is a major issue, it also holds a potential for assisting the historic fabric of the village, as most of the buildings due to depopulation have remained unchanged and keep their original texture. Nevertheless, population regrowth is a must: continuity of life and continuous maintenance of a built

environment is needed for the long-term conservation of any village. In this regard, the people's strong bond with the village is the most important opportunity for the future of Hacılarobası. Some of the people, who left the village, would like to return to the village, due to their ties. With a population increase, the village can be a lively place again. In addition to this, fertile lands are important opportunities for agricultural activities, and the revival of animal husbandry and agricultural activities is possible. Tourism also can be an additional economic income for the villagers. The historical environment of the village, especially the presence of the archaeological remains, is an opportunity for tourism. All these can contribute to the economic development of the village.

Hacılarobası is an important historical rural settlement with heritage values that need to be preserved. However, the village is still in danger of becoming completely abandoned despite the existence of various opportunities for people, who left the village, to return. Therefore, appropriate strategies must be developed for the conservation of the rural heritage of Hacılarobası. Otherwise, the loss of these values is inevitable due to the lack both of protective measures and of revitalizing policies for the village.

CHAPTER 5

CONCLUSIONS AND PRINCIPLES FOR THE CONSERVATION OF THE RURAL HERITAGE OF HACILAROBASI

Understanding the place with its all components that formed the rural landscape and the analysis of the socio-cultural and economical structure and its traditional characteristics were the primary aims of the previous chapters of this study. In this context, the main components that constitute Hacilarobası's rural identity as a historical rural settlement were determined. The tangible and intangible heritage values of Hacilarobası, the threats to the village and the opportunities that it offers were evaluated to form the basis of the main proposals for the preservation and sustainability of the village. Accordingly, this chapter presents the main outcomes of the study and aims to provide principles and proposals for the conservation of Hacilarobası's rural heritage and to offer solutions for its threats.

5.1 Concluding Remarks

The depopulation of rural settlements, alongside the growing urbanization, is a global issue following the Industrial Revolution and technological developments. Rural areas are abandoned due to various reasons, which results in the loss of rural heritage values. The continuity of life in these areas is crucial for the sustainable conservation of cultural and natural heritage. This continuity is under threat in the village of Hacilarobası located in Safranbolu which has outstanding universal values. The rural landscape here as elsewhere has been shaped as a result of the long-term interaction between the nature and the locals. When human activities decline, the balance established due to this interaction inevitably collapses. Hacilarobası has lost this balance because of population loss.

The abandonment, which is the most severe threat to the integrity of its rural fabric and forms the basis of most of the challenges of the village, has been and is being caused by the employment and educational opportunities in cities and the desire of people to live in better conditions. These are the most important factors of depopulation. The lack of comprehensive economic, environmental and social policies supported by effective legal regulations in Turkey has also accelerated the migration process from the village to the urban. Especially, the loss of significance of agriculture and livestock activities, the primary means of livelihood of the inhabitants, has weakened the bond of the local community with the village.

Despite all the challenges and threats, the values of Hacılarobası can still be identified through its nature, built environment and the small number of *Yörük* inhabitants. As can be understood from both the written sources and physical remains, Hacılarobası has long been a significant rural settlement – from the Roman period into modern times. The concentration of traces from the Roman and Byzantine periods in Hacılarobası and its immediate surroundings shows the landscape value of the village. Further, since the Ottoman period, Hacılarobası has been inhabited by a *Yörük* community; thus, it is also representative of the *Yörük* culture. It reflects the local characteristics and traditional rural lifestyle in its physical environment. Although the village has substantially lost its population, the historical fabric of the village has largely remained unchanged because of its location in a remote mountainous area.

Hacılarobası differs from other villages in the region due to its settlement morphology and the presence of archaeological remains. Given that it is now a predominantly abandoned historical village, it and its distinctive local characteristics need to be protected; it is vital to take measures to ensure that the village remains inhabited. With its almost intact traditional fabric and untouched natural surroundings, the cultural landscape is readily visible in the village. The liveliness of the village in the past can be understood in the stories of the remaining inhabitants. However, the fact that the village is fading from its traditional norm is an important threat to the integrity of the components that shaped rural life. On the other hand, the

inhabitants' strong bond with the village and the fact that Hacilarobası is still an important place in the lives of people who have migrated from the village to the cities are quite significant factors in terms of keeping the tangible and intangible values of Hacilarobası alive. Therefore, while developing proposals here, this attitude of the people is focused upon in order to revive the weakened relationship of people with the nature, to strengthen the former residents' bond with the village and to sustainably conserve the rural heritage values of Hacilarobası.

5.2 Principles and Proposals for the Conservation of Hacilarobası

The continuity of any village is strongly related to the existence of the local community that created the distinctive culture and sustained it through generations. The conservation of the village ultimately depends on the continuity of life in the first place and the maintenance of the locals' relationship with their environment. Therefore, under the present circumstances, finding solutions for keeping the existing inhabitants and drawing back those who have left is vital for the future of Hacilarobası. Although some former residents still have strong ties with their hometown and eventually are willing to return, ensuring the revival of the rural life is not strictly realistic in the short term for Hacilarobası. For the village to acquire its former liveliness, a significant increase in population and the provision of economic opportunities are required. Although this is not feasible in the short term, the long term outcome is possible through sustainable conservation policies.

As pointed out before, for the protection of Hacilarobası with its all components, keeping the current residents must be the primary concern. The preservation of tangible and intangible values as a whole can only be achieved with the presence of the local community. Therefore, the provision of better living standards for the remaining population and the revitalization of economic activities should be the priority for preventing a further decrease in the population. In this respect, the two main objectives of this study are:

- Ensuring the continuity of life
- Conserving the tangible and intangible values

In line with these objectives, some principles were determined, and proposals were developed (Table 5.1).

5.2.1 Principles

Table 5.1. Objectives and Principles

OBJECTIVES	PRINCIPLES
Ensuring the Continuity of Life	P1. Ensuring the Continuity of the Locals' Ties with the Village
	P2. Improvement of the Living Conditions
	P3. Revival of the Rural Economic Activities
	P4. Integration of Non-Invasive Tourism Strategies
Conservation of the Heritage Values	P5. Conservation of the Traditional Built Environment
	P6. Conservation of the Natural Environment
	P7. Conservation of the Archaeological Remains
	P8. Conservation of the Local Culture
	P9. Raising Awareness of the Local Community

5.2.1.1 Principles for Ensuring the Continuity of Life

P1. Ensuring the Continuity of the Locals' Ties with the Village: The former residents who visit the village and stay there for a while, alongside the remaining community permanently in place, constitute the social values of Hacılarobası: these people maintain a strong relationship among themselves and with their hometown. Continuity of this relationship is essential to hold the community together and to keep the village alive. The fact that the population of Hacılarobası increases then through the return of the former inhabitants, albeit only a few in number, and the village re-acquires some of its liveliness in the summer months were considered in the previous chapter as an important opportunity for the continuity of life. In this respect, people's attachment to the village is a way of keeping the existing population

in place and drawing back those who have left. Family ties and strong attachment to a place are as effective as economic opportunities for people deciding where they would like to live. Some people do return to the rural community they grew up in as a result of their strong bonds with the village. In particular, retirees can be considered as potential returnees. Like some returnees to the village, some retirees are willing to resettle due to the natural features and scenic vistas of the village of Hacilarobası.³¹⁰ Unlike the young population, economic circumstances are less likely to be a factor for the retirees who are no longer required to find work. Consequently, understanding the reasons why the former inhabitants prefer to move back and which factors are effective for their decision is significant for finding potential ways for keeping locals' ties with the village strong and to prevent its abandonment.

Moreover, as religious/spiritual values are given great importance in the village, the *Ramazan* and *Kurban* Feasts cause a considerable number of people who left Hacilarobası to assemble there again. During these religious holidays, many people visit the village and it becomes crowded as once before, even if but for a short time. The continuity of the religious traditions is significant since these keep the ties of those leaving the village alive. Therefore, these traditions should be sustained.

P2. Improvement of the Living Conditions: The coexistence of the local community, nature and the built environment of Hacilarobası constitutes the local identity of this historical rural settlement. To make the village once more a lively place, this coexistence needs to be sustained. Providing better living conditions for the remaining inhabitants, especially combatting the physical inadequacies, is necessary to ensure this continuity. In addition to the improvement of the physical conditions, the quality of life in the settlement depends on enhancing the financial standing of the locals. Thus, providing employment opportunities is essential for the inhabitants to have better living conditions, and thereby their desire to stay in the village.

³¹⁰ More recently, the COVID-19 pandemic caused some locals stay there for a long time and then return permanently.

P3. Revival of the Rural Economic Activities: The population decline in rural settlements because of the lack of economic opportunities is one of the most prevailing challenges of villages all across Turkey. For keeping the current inhabitants of Hacılarobası in place, which has already entirely lost its productive identity and has faced with this challenge for a long time, the primary concern should be the economic development of the village. The revitalization of economic activities in the village is thus vital to this end. Since the current population of Hacılarobası mostly consists of the elderly people, employment opportunities should be provided to encourage the younger generations to return to the village. In this respect, economic opportunities are important in terms of both conserving the existing population and attracting younger generations.

Hacılarobası was a self-sufficient rural settlement in many ways. As mentioned in detail in the previous chapters, it produced a great variety of local goods due to its fertile lands and suitable climate. Today, the village has considerably lost this identity. Animal husbandry and beekeeping are among the traditional economic activities, which have decreased to a remarkable extent along with the population decline, but do still continue. Agriculture, which once occupied an important place in the daily life of the inhabitants, does not take place in the village other than the cultivation practiced by a few residents for their own needs. Agriculture is therefore no longer a source of economic income for the residents. Likewise, viticulture, once a significant source of income for the villagers, is now entirely lost. These traditional activities as significant economic values of the village should be revitalized. While generating these policies for the revitalization of the rural economy, the local inhabitants of Hacılarobası should have a major input in the planning, given their accumulated knowledge of traditional economic activities.³¹¹

Since Safranbolu enjoys suitable conditions for a wide variety of local goods, the integration of their production into the village should be considered as a potential

³¹¹ To increase productivity, local authorities, experts, agricultural schools and universities should be integrated into the process. The process should be conducted by working together with the local community to combine traditional knowledge and modern techniques.

way for the economic development of Hacılarobası. In particular, *safran* (saffron) and *çavuş üzümü* (a local type of grape) are important local products in Safranbolu.³¹² Due to the unique value of saffron and the rarity value of this type of grape, their production would contribute strongly to the local economy of Hacılarobası.

P4. Integration of Non-Invasive Tourism Strategies: Tourism, too, can be a means for the development of Hacılarobası with its heritage values.³¹³ Unlike the villages of Yörük, Bulak and İncekaya in Safranbolu, Hacılarobası is not at present a tourist destination. Given the tourism potential of Safranbolu, the increase of visitors to Hacılarobası will be very likely to be encouraged by the presence of archaeological remains in this region. It is known though that uncontrolled touristic activities lead to the irreversible deterioration of the natural and built environment and also damage to the socio-cultural structure in rural areas.³¹⁴ However, the restriction of all such activities is not a solution, since carefully managed these may contribute to the economic development of the village. Therefore, tourism strategies for Hacılarobası should be most carefully planned and executed.

As already noted in the previous chapter, Hacılarobası is one of the significant rural settlements of Safranbolu in terms of cultural and nature tourism, and a few events have already been organized to visit this area.³¹⁵ However, in general, the excursions organized to the villages of the town, including Hacılarobası, are just activities where

³¹² Although the production of the grape occupied an important place in the economic development of the village, saffron cultivation was never undertaken. Viticulture was so important in the village that Hacılarobası was one of the places that catered for the majority of the grape needs of Safranbolu: The information panel in the courtyard of the Hacılarobası mosque. Hacılarobası and its surroundings were a significant center for the production of *çavuş üzümü*. Indeed, the name of its nearby village Çavuşlar comes from *çavuş üzümü*: URL 73. Also, it is known that the production of the grape dates back to the Roman period based on wine presses found in the region where Hacılarobası is also located: Yıldırım and Gür 2019, p. 566. Thus, it can be concluded that the area is quite fertile in terms of viticulture and has the potential for producing grapes of quality.

³¹³ In the International Cultural Tourism Charter, heritage is remarked as “a dynamic reference point and positive instrument for growth and change. The particular heritage and collective memory of each locality or community is irreplaceable and an important foundation for development, both now and into the future.”: ICOMOS 1999. The RURITAGE project suggests that the challenges of rural areas can be overturned by utilizing heritage potential. Numerous examples of good practices showing how heritage can function as an engine for development have been selected as role models and replicators within the scope of this project: URL 16; see also pp. 46-49.

³¹⁴ The villages of Şirince and Adatepe can be shown as examples of this.

³¹⁵ See above pp. 177-178.

visitors walk around the villages quickly, and at best, spend time in the coffee houses. In this way, only the number of buildings turned into coffee shops increases and tourism does not contribute sufficiently to the local economy; rather, it poses a threat in terms of the transformation of the traditional built environment and local identity. A tourism approach whereby visitors can witness rural life, interact with inhabitants and participate in village activities should be adopted. To achieve this aim, different types of tourism such as agro-tourism and eco-tourism should be considered as alternative models.³¹⁶

5.2.1.2 Principles for the Conservation of the Heritage Values

P5. Conservation of the Traditional Built Environment: Traditional buildings and the open areas that constitute the rural fabric are important components of the village's tangible values and require conservation as the physical reflection of Hacilarobasi's cultural heritage. As stressed in the previous chapter, although the conservation area border encompasses the circular area and hence includes most of the traditional structures, the lack of *in situ* investigations threatens the vernacular architecture. Also, agrarian buildings on the periphery of this area, which have architectural and technical values as much as the other types of traditional buildings, are not within the conservation area border, and most of them are in a ruinous state. The lack of conservation studies constitutes a serious threat to these structures, too, since they are neglected due to depopulation and will inevitably be lost forever without even proper documentation if necessary measures are not rapidly taken. Therefore, to counter these threats, it is necessary to carry out more comprehensive preservation studies on the site and to review the conservation decisions. Educational and documentary values of this historic rural settlement should be recognized and developed. The abandoned traditional buildings should be protected through

³¹⁶ Rural tourism involves agro-tourism and eco-tourism, and it is a type of tourism with multiple benefits: providing income to the local community, reviving traditional professions, creating employment for women, preventing migration from rural to urban milieux, helping the preservation and sustainability of cultural heritage, etc.: Ataberk 2017, pp. 155-156.

documentation, repair and restoration. The priority for the rehabilitation of these buildings should be determined considering their structural conditions and risk of destruction. Accordingly, priority should be given to dilapidated buildings and those with severe structural problems, if considered financially feasible.

Ensuring the continuity of use is essential for regular maintenance of the built environment to prevent further deterioration and loss by natural conditions. The unused buildings thus should be restored to their original functions or alternatives for adaptive reuse should be considered. The abandoned public buildings that used to reflect the daily routine of the local community should be reintegrated into daily life by their refunctioning, according to the village's needs and respecting their original features. Lastly, interventions incompatible with the historic fabric damaging the authentic characteristics of the village should be avoided.

P6. Conservation of the Natural Environment: The village has natural values that must be protected just as keenly as the built environment itself. Hacilarobası, which is rich in terms of natural components and has landscape values, requires careful upkeep. There is no legal conservation status for the natural values of the village, and any intervention likely to damage its natural environment should be prevented by a continuous monitoring system. Construction on vineyards, which once played a significant role in local grape production not only for Hacilarobası but also Safranbolu and its immediate surroundings, and on fertile agricultural lands, which are suitable for saffron production, should not be allowed. The pasture areas and orchards within the borders of the village should be conserved as they played a significant role in shaping the rural characteristics of Hacilarobası and contributed to its productive identity. Most importantly, the importance of the natural values in the formation of the rural landscape of Hacilarobası should be recognized.

P7. Conservation of the Archaeological Remains: Although a significant part of the village's archaeological remains has legal conservation status, this is not enough on its own. Besides natural factors, illegal excavations severely threaten the integrity of Hacilarobası's archaeological values. Human behavior has caused irreversible

damage to these remains, resulting in the loss of these values. For this reason, it is necessary to take measures to prevent illegal excavations. A continuous control mechanism is needed to protect archaeological values from vandalism too.

The lack of archaeological excavations and scientific research is an important challenge here. There are most probably more remains that have not been detected yet, so further research, to clarify the history of the region, is urgently required. Scientific excavations, systematic inventory studies, preservation, maintenance and presentation of archaeological artifacts are best achieved by interdisciplinary studies and approaches. These studies must be carried out scrupulously and as soon as possible for the conservation of the archaeological heritage of the village.

P8. Conservation of the Local Culture: The intangible values of Hacılarobası, which has witnessed a population loss on a large scale, are under threat of being lost. The *Yörüks'* distinctive culture is gradually being forgotten, as some customs and traditions have lost their meaning for the locals over time and with the effect of modernization. The locals who migrated to cities have abandoned their rural traditions, albeit unwittingly, while adapting to modern urban life. Modernization has also caused the extinction of some traditional practices, which had evolved over the years as a result of locals' interaction with their environment, such as traditional construction techniques and production methods. Changes in lifestyles make it difficult to preserve intangible values. For all these reasons, an approach with a broader perspective rather than one limited only to the protection of traditional architecture is needed to achieve long-term conservation. Policies to attract the former inhabitants to the village should be developed. Some of these people still have a connection with their past and a sense of belonging to the place. Such tend to return to the village due to their strong bonds with it. Here, interviews should be conducted with people who already returned to identify the reasons why they prefer to move back, which factors were effective for their decision and what their expectations are from rural life. Accordingly, studies should be carried out to attract more people who left the village. The information gained could be crucial in planning successful repopulation.

P9. Raising Awareness of the Local Community: The existing inhabitants are aware of the history and importance of their village, and they protect their values. Nevertheless, a variety of activities, such as seminars and workshops, to increase this awareness would contribute to the preservation and sustainability of the village. In this regard, necessary technical and historical information both about the settlement and archaeological remains should be provided, making the property owners and dwellers aware of the damaging interventions to these values. Also, since most of the inhabitants have a negative opinion about the registration of their houses, they should be informed about the conservation legislation. Although they give importance to their values, they may not know what, why and how they should conserve these values. The more conscious locals are about conservation matters (providing this does not affect their pockets unduly – so help is required here too), the more willing they are to preserve their tangible and intangible values.

5.2.2 Proposals

Table 5.2. Proposals based on the related principles for the conservation of Hacilarobası

PROPOSALS	RELATED PRINCIPLES	PROPOSALS	RELATED PRINCIPLES
PR1. Establishment of a Foundation	P1, P5, P6, P7, P8, P9	PR10. Reuse of Abandoned Traditional Buildings	P2, P4, P5
PR2. Establishment of Hacilarobası Agricultural Cooperative	P1, P3	PR11. Reintegration of Traditional Commercial Buildings	P2, P4, P5
PR3. Revitalization of Deserted Agricultural Areas and Local Production	P1, P2, P3, P6	PR12. Adaptive Reuse of the Primary School	P2, P4, P5, P9
PR4. Cultivation of Saffron	P1, P2, P3	PR13. Adaptive Reuse of the Laundry	P2, P4, P5
PR5. Building a Website for the Village	P1, P2, P3, P4, P8, P9	PR14. Adaptive Reuse of a Traditional Building as a Museum House	P2, P4, P5, P7, P8, P9
PR6. Organization of Social and Cultural Events	P1, P4, P8, P9	PR15. Establishment of Information and Exhibition Center	P2, P4, P5, P7, P8, P9
PR7. Establishment of a Network between the Yörük Villages	P1, P8, P9	PR16. Documentation of the Vernacular Architecture	P5, P8
PR8. Inclusion of a Cultural Route	P4	PR17. Preparation of a Conservation Development Plan	P5, P6, P7, P8, P9
PR9. Improvement of the Physical Conditions	P1, P2		

PR1. Establishment of a Foundation: The local communities' efforts and desires to protect their own values is the crucial factor for the sustainability of these values. As examined earlier, the village of Nymphéo located in a mountainous area provides a good example of how communities can rebound after long declines and what the secrets of involving and activating the community are. Thanks to its residents' strong bond with the place, the village has been kept alive.³¹⁷ Similarly, the residents of Hacilarobası have at present such a tie with the village. Since they attach importance to their tangible and intangible values and are proud of their cultural identity, they will try to protect these values.

A single individual's action is also important: this can significantly contribute to the conservation of heritage assets threatened with loss. For instance, a resident of Üçbölük, a neighboring village of Hacilarobası, turned a building into a museum by himself to protect and exhibit the archaeological remains in the vicinity that would otherwise have vanished and agricultural objects used in the past (Figure 5.1).³¹⁸ This is also a significant example in terms of showing how the locals of Hacilarobası and its nearby villages embrace the values of the region.

As another example of such an attitude, the existing and former inhabitants of the village of Yörük established a foundation named the Foundation of Protection and Survival of Cultural Heritage of the Village of Yörük (*Yörük Köyü Kültür Mirasını Koruma ve Yaşatma Vakfı*) to sustain their culture.³¹⁹ The restoration project of a *konak* donated to the foundation was prepared with the support of local authorities, and the *konak* is used as a hostel today (Figure 5.2).³²⁰

³¹⁷ See above, p. 44. At the beginning, volunteer groups were organized to protect the surrounding forests, clear the streets and repair the roofs, stone walls and windows of the village. Gradually the locals' effort and vision attracted the attention of influential individuals and institutions by which funds can be provided for conservation activities. In a similar way, the remaining community of Hacilarobası along with former residents may find financial support for preserving their village.

³¹⁸ URL 75.

³¹⁹ See above pp. 63-65.

³²⁰ This restoration project was funded by the General Directorate of Local Administrations and Karabük Special Provincial Administration and carried out by Assoc. Prof. Dr. Aysun Özköse, the instructor of Safranbolu Vocational High School, Department of Restoration, and her team: URL 76.

In a similar vein, the remaining inhabitants of Hacılarobası together with former residents, too, can take action to initiate conservation implementations and get financial and technical support through a foundation. Village foundations, associations and collectives can contribute to the development, conservation and sustainability of rural areas in many ways. The village of Nusratlı is a noteworthy example of this through the establishment of the Nusratlı Village Association of Culture, Tourism and Solidarity (*Nusratlı Köyü Kültür Turizm ve Dayanışma Derneği*). In the first years of its establishment, it conducted activities such as providing computer training to children and women living in the village and organizing tours for people who could not leave the village. The Association, which expanded its activities over time, initiated a project called the Nusratlı Village Development Project (*Nusratlı Köyü Gelişim Projesi*) for the touristic and economic development of the village.³²¹

Considering all these practices, the establishment of a foundation by people from Hacılarobası is proposed as an official intermediary to make contact with relevant stakeholders. Also, considering the examples, a variety of partners, such as the Western Black Sea Development Agency (*Batı Karadeniz Kalkınma Ajansı*), the Karabük University, KKVKBK, Karabük Special Provincial Administration, the Governorship of Karabük, the Municipality of Safranbolu can all play a key role in the conservation and sustainability of the village of Hacılarobası.

³²¹ The project, which also received the support of the Southern Marmara Development Agency (*Güney Marmara Kalkınma Ajansı*), was conducted under the coordination of Ayvacık Vocational High School. Within this project, the village's empty school was renovated and turned into a training workshop, kitchen and natural products sales center. Women sell handicraft and local products at this center, whose product variety has increased in a short time. With the home boarding training given to women, three families turned their houses into boarding houses and contributed to both the livelihood of their own houses and the village's economy. The Association organized many activities for all villagers. In particular, it paved the way for women to stand stronger, both economically and socially as individuals. It set an example for many villages in the vicinity. The Association made a huge difference both in the development of the village and in the lives of the inhabitants: URL 77.



Figure 5.1. Üçbölük, local museum (URL 75)



Figure 5.2. The village of Yörük, Muratoğlu Konağı after restoration (URL 78)

PR2. Establishment of Hacilarobası Agricultural Cooperative: As noted in the previous chapter, the fact that some inhabitants are willing to form a village cooperative constitutes a significant opportunity for the sustainability of the village. This is because a cooperative is an important tool that can help them to overcome their economic difficulties and contribute to the revival of the village's productive identity. Therefore, an agricultural cooperative is proposed to be set up for the economic development of the villagers and to enhance local production.³²² It can also be effective in returning former residents to the village and more importantly attracting younger generations due to its potential benefits, such as encouraging entrepreneurship and increasing employment opportunities. Through this cooperative, local products can be promoted and sold in Hacilarobası and Safranbolu and also marketed online.³²³ To sell local products, the old commercial structures can be reused with their original functions as part of the village cooperative. Thus, the village's economy can be supported while enhancing the rural characteristics of the settlement.

PR3. Revitalization of Deserted Agricultural Areas and Local Production: The fertile lands, which remained idle following the population loss, within the village are proposed to be reused to facilitate agricultural production and to regain the productive identity of the village. The sale of goods is significant as well as the increase in production. For example, some families are engaged in beekeeping. They produce honey and other bee products such as royal jelly or pollen and sell these products through their own efforts. In the case of the revival of local production, sales may be realized on a broader scale.

PR4. Cultivation of Saffron: Saffron and a local type of grape (*çavuş üzümü*) are significant products with high economic value. While this type of grape was

³²² Local people can get information about cooperatives from the *Kooperatiflerde Teşkilanlatma, Projelendirme ve Destekleme Rehberi* of KÖY-KOOP. They can also utilize the opportunities offered by KÖY-KOOP, which is active in different fields of agriculture and carries out education and training activities about the cooperatives. For more information, see URL 79.

³²³ The village of Vakıflı constitute a good example of rural development through the Agricultural Cooperative of Vakıflı (*Vakıflı Köyü Tarımsal Kalkınma Kooperatifi*): URL 80.

cultivated as an important source of income for the inhabitants of Hacılarobası in the past, saffron was not grown. However, it is possible to do so in Hacılarobası due to its suitable natural conditions. Besides the revitalization of its local goods' production, it is suggested that the villagers start saffron production especially since saffron would contribute to the economy of the village due to its unique value.³²⁴

Saffron, currently being produced in certain villages of Safranbolu, is not only important for the people of Safranbolu but also for the economy of Turkey.³²⁵ Although it was produced in almost 40 villages of the town in the past, the number of producers has decreased with the population decline in the rural settlements. However, its cultivation is encouraged by various projects. One of these projects is the project of '*Dünya Miras Kenti'nin Kırmızı Altını Safran*', which is implemented by the Safranbolu District Directorate of Agriculture and Forestry with the support of the Social Development Financial Support Program of 2018 (*2018 Yılı Sosyal Kalkınma Mali Destek Programı*) by BAKKA.³²⁶ The main objectives of this Project were to increase saffron production, about to disappear in the region, by raising the producers' awareness and to conserve it by introducing it to the younger generations with training to be given to the students in the determined villages. In line with this purpose, saffron cultivation training was given theoretically and practically in Safranbolu's Yukarıçiftlik, Yazıköy and Konarı villages.³²⁷ The residents of

³²⁴ The production of saffron and *çavuş üzümü* are promoted and supported by the central and local authorities. The residents of Hacılarobası may benefit from these incentives. The support is not only being offered for these products but also various agricultural products, livestock activities and traditional crafts by local authorities. Also, local authorities encourage people in the production of homemade and organic products and the sale of them. For more information, see *Karabük Tarımsal Yatırım Rehberi* (URL 81); *Kırsal Kalkınmada Uzman Eller Projesi* (URL 82); *Kırsal Kalkınma Yatırımlarının Desteklenmesi Programı* (URL 83); *Ulusal Kırsal Kalkınma Stratejisi* (URL 84).

³²⁵ As a good example, 'Roquefort' cheese, made in the village of Roquefort-sur-Soulzon in France, has become a worldwide brand. This famous cheese is the oldest French cheese having 'Protected Designation of Origin' and represents a significant example of rural development. In addition to tourism income acquired by the tourists visiting the caves where it is produced, the cheese also contributes to the local economy with its export revenues: URL 85.

³²⁶ Safranbolu District Governorate, Union for Providing Services for Villages (Safranbolu Kaymakamlığı Köylere Hizmet Götürme Birliği) and Safranbolu, Chamber of Merchants and Craftsmen (Safranbolu Esnaf ve Sanatkarlar Odası) are the participants of the project: URL 86.

³²⁷ Information about saffron cultivation and harvesting, cultural activities, conservation of local varieties, and the transition to mechanised farming in saffron cultivation were given to the farmers and students who took courses during the project: URL 86.

Hacılarobası can utilize such projects and incentives. The village can be selected as a pilot area, and the production of saffron can be instigated in Hacılarobası.

Saffron production can also be regarded as an opportunity for people from different places to visit Hacılarobası. Saffron Harvest Festivals as community involvement activities have been held in recent years in Safranbolu (Figure 5.3).³²⁸ During harvest seasons, people visit cultivation areas, help local producers and gain valuable information about farming methods. In the meantime, the producers have the opportunity to sell other goods along with processed saffron products. Beyond any economic return, voluntary participation in the harvest provides farmers labor and empowers a sense of community. Such a festival can be held during the harvest seasons in the village of Hacılarobası, and the villagers can share information about their history and *Yörük* customs and traditions. In addition, they can promote and sell local products and thus earn additional income.



Figure 5.3. The village of Yukarıçiftlik, Saffron Harvest Festival (URL 87)

PR5. Building a Website for the Village: Keeping up with modern life is as significant as reviving traditional life. In fact, this is essential for ensuring sustainability. To this end, computer training for the villagers on how technology can be a useful tool for rural development should be provided.³²⁹ Online platforms can

³²⁸ URL 87.

³²⁹ SAKEM within the Municipality of Safranbolu provides courses in different parts of Safranbolu in collaboration with various partners such as Safranbolu Public Education Center and KOSGEB. It is a non-formal education organization established for the purposes of improving the professional and

be a way to promote and sell local products. The website of Tahtacıörencik, where small-scale organic agriculture and animal husbandry are practiced, is a good example of this.³³⁰ Through a website, the local community of Hacılarobası may sell their agricultural and animal products, as has happened with Tahtacıörencik. For this reason, it is recommended to the inhabitants create a website for Hacılarobası. The number of families who practice agriculture with traditional methods, and are willing to produce more, conditional to marketing opportunities, may increase. Besides marketing products, this website can also function as a knowledge sharing platform so that people with experiences in traditional production methods and local products can transfer their knowledge to younger generations.

PR6. Organization of Social and Cultural Events: Festivals that reflect the *Yörük* culture should be organized by the permanent residents and former inhabitants. This can be a way of linking the *Yörük* people with the place. Such events, including the participation of the former and current inhabitants and their descendants, can play an important role in keeping the memory of people alive and in conveying their cultures to the new generations. In this respect, it can be an effective tool in terms of creating later generations' connections to the place.³³¹

PR7. Establishment of a Network between the *Yörük* Villages: Davutobası, *Yörük* and Hacılarobası are *Yörük* villages, which are estimated to have been founded at about the same time. Although Hacılarobası is not close to these other villages in terms of distance, collective cultural activities can be organized through which *Yörük* customs and traditions, *Yörük* cuisine and local products can be kept

artistic knowledge of the people of Safranbolu, helping them become active producers instead of passive consumers, contributing to their income generation and increasing their employability. The residents of Hacılarobası can benefit from the courses provided by SAKEM. For more information, see URL 88.

³³⁰ The website was developed by the Tahtacıörencik Village Ecological Living Collective (*Tahtacıörencik Doğal Yaşam Kolektifi*), which aims for sustainable rural development. TADYA is a local solidarity-based collective and promotes community-supported production. For the website of Tahtacıörencik, see URL 89.

³³¹ The social event '*Yörük Day*', which is celebrated in the village of *Yörük*, another historical rural settlement in Safranbolu, is held with the participation of people who migrated to cities from the village. Such a historically and socially important festival that will contribute to the sustainability of the village and the conservation of its heritage values should also be held in Hacılarobası.

alive. The various events can also be organized in cooperation with the entire *Yörük* villages in Safranbolu. In this way, these villages, which share a common history and culture, may establish a network. This network can be extended to the Kastamonu region, where there are many nomadic rural settlements, and even to the whole country.³³²

PR8. Inclusion of a Cultural Route: Cultural routes, which enable close contact with the place itself and face-to-face relations with locals settled along these routes, are gradually attracting tourists with a special interest in cultural tourism.³³³ Thus, these routes as holistic itineraries composed of various cultural resources have started to contribute to the contemporary demands of cultural tourism. By connecting remote resources to each other, cultural routes link tangible and intangible elements of heritage under a single field in a mutually-enhancing framework. They contribute to the conservation of nature, improvement of physical conditions and revival of life in neglected or forgotten cultural landscapes. By providing alternatives for employment, they further contribute to economic growth and regional communication. They, hence, encourage communities and create various opportunities of income for local inhabitants. Besides their contribution to preventing rural migration, they strengthen traditions and foster relationships between visitors and local communities by creating social interaction and memorable experiences.³³⁴

In Turkey, along with the Lycian Way, which is the first long-distance hiking route of the country, many cultural routes marked with international signs, such as the

³³² The foundation proposed for Hacilarobası can coordinate cultural events with similar groups and NGOs all over Turkey. In this sense, *Yörük* (Turkmen) festivities that gather many people from the country and abroad are held in different parts of Turkey with the cooperation of municipalities and NGOs. *Uluslararası Antalya Yörük Türkmen Festivali*, *Uluslararası Karşıyaka Yörük Festivali*, *Uluslararası Muğla Yörük Türkmen Toyu* are some of these organizations: URL 90; URL 91; URL 92.

³³³ Durusoy 2016, p. 113. In the ICOMOS Charter on Cultural Routes, the cultural route is defined as “any route of communication, be it land, water, or some other type, which is physically delimited and is also characterized by having its own specific dynamic and historical functionality to serve a specific and well-determined purpose...”: ICOMOS 2008.

³³⁴ Durusoy 2016, pp. 113-114.

Hittite Trail and the Evliya Çelebi Way, have served as resources for sustainable social and economic development until today.³³⁵ As noted before, Hacılarobası has opportunities for tourism due to its natural and cultural characteristics. The village is visited especially due to its historical, natural, archaeological and architectural values, and it can be part of a cultural route.³³⁶ Considering the above-mentioned positive returns, the inclusion of the village in a cultural route would contribute to its sustainable development. Since the Soğanlı valley, in which rural settlements reflecting vernacular architectural values are located (such as Hacılarobası, Üçbölük, Geren and Çavuşlar), has potential with its archaeological remains and traditional rural landscape, the area can be made a part of a cultural network. In this context, a cultural route, which offers a holistic landscape experience where local heritage is interpreted and enjoyed in close dialogue with nature in tandem with the local people, is proposed as a way to include the village of Hacılarobası.³³⁷

Cultural values cannot be thought separately from their natural contexts. The Yenice Forest Trails, which is quite close to Hacılarobası, constitutes a good example of unity and inseparability of natural and cultural heritage.³³⁸ It includes biking and

³³⁵ For all cultural routes in Turkey, see URL 93.

³³⁶ See above pp. 177-178.

³³⁷ *Karabük 2023 Turizm Vizyonu* includes regarding Hacılarobası: developing the tourism activities in the villages with historical value (Yörük, Üçbölük, Davutobası, Hacılarobası, Karakoyunlar, etc.); developing rural tourism and touristification of rock-cut tombs: URL 94. In the 2014-2023 Western Black Sea Regional Plan, the type of tourism that can be developed for the villages of Yörük and Hacılarobası is indicated as cultural tourism. Moreover, activities to be implemented for these villages are determined as marketing and promotion activities, increasing the number of accommodation facilities and developing boarding houses: URL 95.

³³⁸ In 1999, the World Wildlife Fund (WWF) designated one hundred most valuable forest areas in terms of biodiversity urgently requiring protection and defined them as 'Hot Spots of European Forests' (*Avrupa Ormanları'nın Sıcak Noktaları*). The Yenice Forests in Karabük is one of the nine hot spots in Turkey. The area is described as "a natural wonder, comprising virgin forest, monumental trees, a unique ecosystem, and a wealth of biodiversity rare outside the tropics. The Yenice Forest Trails, including forestry roads and footpaths, were created within a project led by the Governorship of Karabük and the Administrator of Yenice County in 2009. A large number of trails classified either as daytrips, short trips or long trips, were marked in accordance with the international 'Grande Randonnee' system. Later, these were extended with the addition of paths to the Ezkipazar district of Karabük where the ancient site of Hadrianoupolis located: URL 96. Because of the fact that in the Karabük province, Eskipazar draws attention with its historical riches, Safranbolu with its cultural texture, and Yenice with its natural beauties, this extension is seen as a project that unites all these assets. This project called 'Trekking Routes from Nature to History – Eskipazar' (*Doğadan Tarihe Yürüyüş Parkurları*) has been turned into tourism potential just like other similar long-distance and regional routes in Turkey: Demirel 2016, p. 20.

trekking routes passing through authentic rural settlements and provides opportunities for the residents of these areas in terms of additional income.³³⁹ This project can be a role model for Safranbolu, including Hacılarobası, since the Yenice Forests Nature Hiking Tracks (*Yenice Ormanları Doğa Yürüyüş Parkurları*) guidebook was selected as a ‘sample book’ by the Ministry of Culture and Tourism and commended to the directorates of culture in provinces so that they could carry out works in the same context.

PR9. Improvement of the Physical Conditions: Providing better living conditions for the current population is essential to ensure the continuity of life in the village. For this, the infrastructure should be improved, physical inadequacies fixed. Since the access to the village is from the mountain road, and especially in winter, the transportation between Safranbolu and Hacılarobası becomes difficult, the rough road should be repaired.³⁴⁰ Also, public transport should be provided.³⁴¹ Increasing accessibility can be a way of providing convenience for the villagers to reach the facilities in the town as much as opportunities for visitors from the other settlements and beyond.

PR10. Reuse of Abandoned Traditional Buildings: Continuity of use is crucial for the maintenance of traditional buildings. For this reason, the reuse of empty buildings with their original functions should be a primary concern. This, in turn, depends on the socio-economic development, which is essential to ensure the continuity of habitation. The former residents may recognize the quality of life that the village and surrounding landscape offered with the development of the village. They may return

³³⁹ As an example, İncebacaklar, one of the villages of Yenice district, stands out with its wooden houses that look like mansions. After the project, one of the houses in this area was converted into a boutique hotel and started to serve as an accommodation facility. The facility has become popular among nature lovers: Demirel 2016, p. 35.

³⁴⁰ The road from Safranbolu to the village has already been paved with asphalt. But over time, this road has deteriorated and needs improvement. However, the roads inside the village should be better left in their original form because the new pavements such as asphalt and cobble will disrupt the original street texture of the village. Earth fills can be applied where necessary since the roads are originally dirt.

³⁴¹ According to the information obtained from the inhabitants of the village, there was public transportation to Hacılarobası in the past.

permanently or become weekend residents. Thus, regular repairs can be made to the dwellings by their owners. But any intervention that could harm the original characteristics should be prevented. The rehabilitation of the buildings at risk of collapse should be realized urgently.

Some abandoned buildings can be used for tourist accommodation. Accordingly, buildings that have not been used for a long time, particularly those with severe structural problems, are proposed to be adapted to serve as guest houses or hostels. For this purpose, the priority of restoration should be given to these buildings to prevent their demolition. The restoration of these structures should be realized with thought and sensitivity, avoiding any changes that could damage their authentic features.

PR11. Reintegration of Traditional Commercial Buildings: As pointed out in the previous chapters, the fact that all previous commercial buildings (grocery stores and coffee houses) now stand empty constitutes a significant challenge for the villagers. As a self-sufficient village, the inhabitants could acquire their basic needs in these buildings and could gather there for socialization. Now, they are dependent on Safranbolu because of the lack of facilities. For this reason, these structures should be reintegrated into daily life, with the same or different functions according to the current needs of the village. The old *köy kahvesi* (coffee house) and the grocery store near the east square are proposed to be returned to their original functions. This coffee house can be a place where people come together as it used to be, but keeping up with the times too. In other words, men and women can use this coffee house, which used to be a place where only men could enter. Local foods can be sold there. Also, the grocery store can be reused both for the inhabitants' basic needs and for the sale of local products to visitors.

PR12. Adaptive Reuse of the Primary School: In recent years, the number of examples in which primary schools of rural settlements are refunctioned has been increasing with the initiatives of various institutions and individuals. For instance, in 2016 and 2018, summer events were organized by the Chamber of Architects for the

reintegration of unused village schools into village life. In this respect, primary schools in the villages of Gürsu and Paçva in Rize were transformed into places for social and cultural activities, with the participation of architecture students.³⁴² Such works are important not only for the conservation of these places but also for architecture students to learn their trade through practical experience. On the other hand, there are primary schools that were converted into places for social facilities and village chambers in some of the villages in Safranbolu such as Yukarıçiftlik, Harmancık and İnceçay. The primary school in Hacılarobası is one of the closed village schools in the region, and it should be rehabilitated and reintegrated into daily life. Thus, the adaptive reuse of the village school is proposed for multiple functions. The building can be used for cultural and social activities and can be a place where a variety of courses are given.

PR13. Adaptive Reuse of the Laundry: The only laundry in the village near the Soğanlı stream is in a bad condition and needs rehabilitation. Thus, the restoration project for this structure should be prepared and implemented by KKVKBK. The building can be transformed into a museum exhibiting archaeological remains from in and around the village.

PR14. Adaptive Reuse of a Traditional Building as a Museum House: In the village, which has preserved its original fabric and vernacular architectural characteristics to a remarkable extent, traditional houses reflect the past, culture, lifestyle and construction knowledge of the local community. Therefore, an empty traditional residential building can be turned into a ‘museum house’, as has happened with Kaymakamlar Museum House (*Kaymakamlar Müze Evi*) in Safranbolu.³⁴³ A typical village house near the east square, which has largely conserved the classical features of Turkish houses, is proposed for this purpose.

PR15. Establishment of Information and Exhibition Center: For the visitors, an information center is required to be able to obtain information about the history of

³⁴² URL 97; URL 98.

³⁴³ URL 99.

the village, built environment, traditional rural life, customs and traditions of the local community and current activities in the village. An empty traditional residential building near the east square of the village is proposed for this purpose. In addition to written information and maps for the tourists, documents related to Hacılarobası, old photographs of the village and other materials such as traditional agricultural tools can be archived and exhibited within this place.

PR16. Documentation of the Vernacular Architecture: Until now, no detailed and comprehensive study has been carried out for the documentation of local characteristics of Hacılarobası. Because of the abandonment, many buildings constructed with traditional techniques have serious structural problems and some are in a ruinous state. It is inevitable that some structures will collapse as a result of a period of neglect, and insufficient conservation studies until now will cause the loss of these values without proper documentation. For this reason, it is essential to take precautions against the complete loss of the vernacular heritage. In this context, the documentation of the traditional structures should be the first step for the conservation of the built heritage.

PR17. Preparation of a Conservation Development Plan: Despite the rural heritage values of Hacılarobası, the conservation development plan for the village has not been prepared yet. The lack of a holistic conservation approach and the absence of a conservation development plan make the preservation of its local characteristics, cultural and socio-economic values and rural identity difficult. Therefore, it is necessary to prepare an exhaustive conservation plan with a holistic approach to ensure that the heritage of the village is conserved in line with the principle of sustainability. In this process, the participation of different stakeholders such as representatives of the local community, academics and experts on the subject is important. During this process, community involvement is particularly vital. To be able to enhance their quality of life, discourage them from leaving the village and create effective solutions to their problems, sensible dialogue with the locals is a must. In this way, the local authorities can have a better understanding of the residents' expectations regarding the village and the challenges they face. As

mentioned in the previous chapter, the presence of Karabük University, which has departments of archaeology and architecture, can be an important opportunity for Hacilarobası. This plan can be prepared with the contribution of Karabük University, which previously contributed to the preparation of the conservation plan for the village of Yörük.

5.3 Further Research

This study has investigated the data and proposed a scheme of preservation for a predominantly abandoned traditional rural settlement, based on its local characteristics. The challenges faced by and the importance of Hacilarobası as an example of rural heritage site have been set out. Site-specific proposals were developed within the context of the principles of preservation of cultural heritage. The international charters and documents regarding rural landscapes, national legal regulations and examples from around the world and in Turkey were analyzed to develop principles for Hacilarobası. Field surveys were conducted to understand the place with its all components. Historical background of the village and its natural, demographic, socio-cultural, economic and physical characteristics were examined in detail. The study proceeded to identify Hacilarobası's traditional values, to provide a basis for developing a set of measures and guidelines for the preservation of its rural heritage.

This research has mainly concentrated on the settled area of Hacilarobası, while the peripheral areas in its boundaries could not be studied in detail. The research on the archaeological remains in Hacilarobası and its immediate vicinity has remained limited in the data that was obtainable from the KKVKBK archives and a few existing scientific studies conducted in the area. The information about Sallar and Himmetoğlu, which are the neighborhoods of the village, and the surrounding agricultural and pasture areas have been further limited. So, research in these areas is needed. Even in the historical core of Hacilarobası, a comprehensive study for the plan typology and architectural elements could not be realized due to the fact that it

is an almost deserted village and the majority of the traditional buildings are empty and locked. In addition, the oral information obtained from the remaining and former residents has remained inadequate because of the abandonment and the COVID-19 pandemic. Therefore, further studies, focusing primarily on social surveys, should be urgently carried out to provide a broader understanding and evaluation of Hacılarobası.

It should be noted that the principles developed for the village of Hacılarobası within the scope of this thesis constitute only a preliminary study that could be much developed with the contribution of the specialists from different disciplines. The outcome here presented could provide a basis for action at other rural settlements that suffer from depopulation in Safranbolu.

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URL 98: <http://www.mimarlarodasiankara.org/index.php?Did=9587> (last accessed on 07.01.2023)

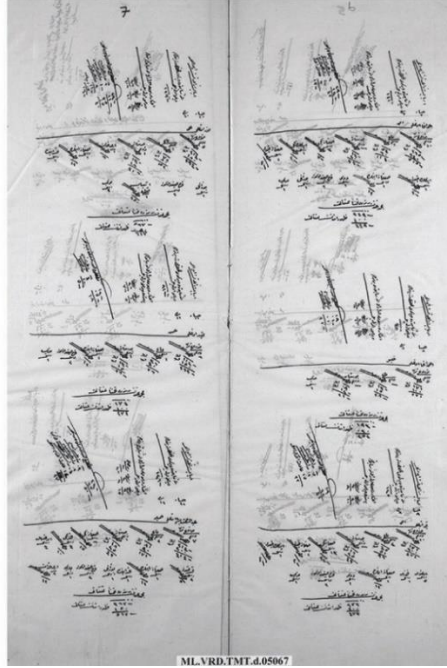
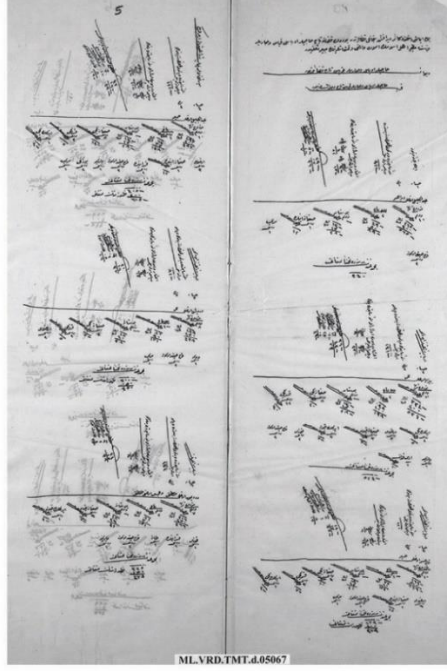
URL 99: <https://safranbolurizmdanismaburosu.ktb.gov.tr/TR-166062/kaymakamlar-muze-evi.html> (last accessed on 07.01.2023)

APPENDICES

A. Income Registers Obtained from BOA

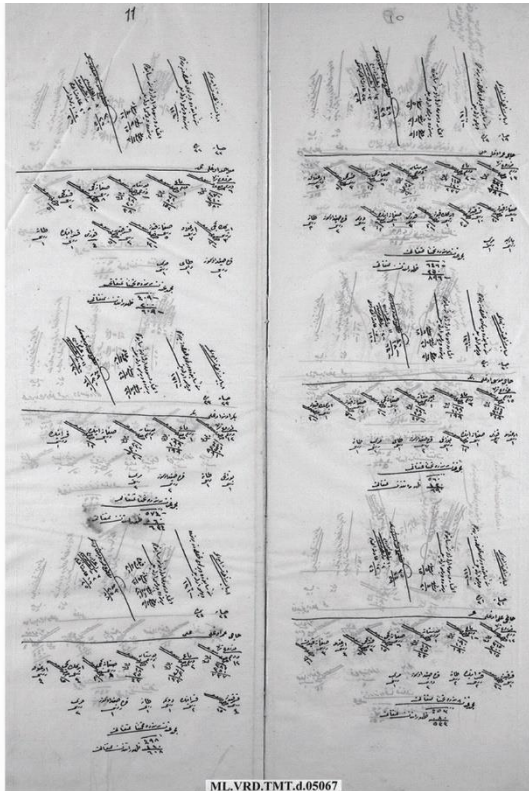
Yörük Kazası, Hacılarobası and Sarılar Köyü *temettuat defteri*

DEFTER BİLGİ FORMU (BDA-17-FR-10)			TARİH : 14/02/2007
KOD :	SIRA NU :	ORJİNAL NU :	
ML.VRD.TMT.d	05067		
TEMETTUAT DEFTERİ			
BAŞLANGIÇ TARİHİ :		BİTİŞ TARİHİ :	
ŞEKLİ :		EBADI :	
CİHİ	Ciltsiz	Ebrulu	Ebrusuz
X		X	
NUMARALAMA USULÜ :		TOPLAM SAYFA SAYISI :	
Varak Sayfa		Numaralı : 28	
X			
Numaralı boş sayfalar : 2-3, 26-28			
Mükerrer sayfa numaraları:			
Ekler:			
Numarasız boş sayfalar (başta):			
Numarasız boş sayfalar (sonda):			
AÇIKLAMALAR :			
Çekimin Yapıldığı Kamera: Kamera 6		Operatör : Tahir BİLİRLİ	





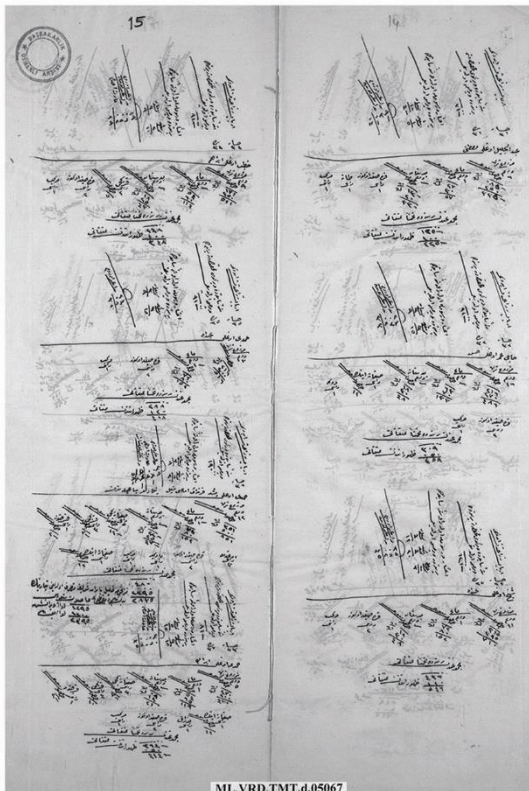
MLVRD.TMT.d.05067



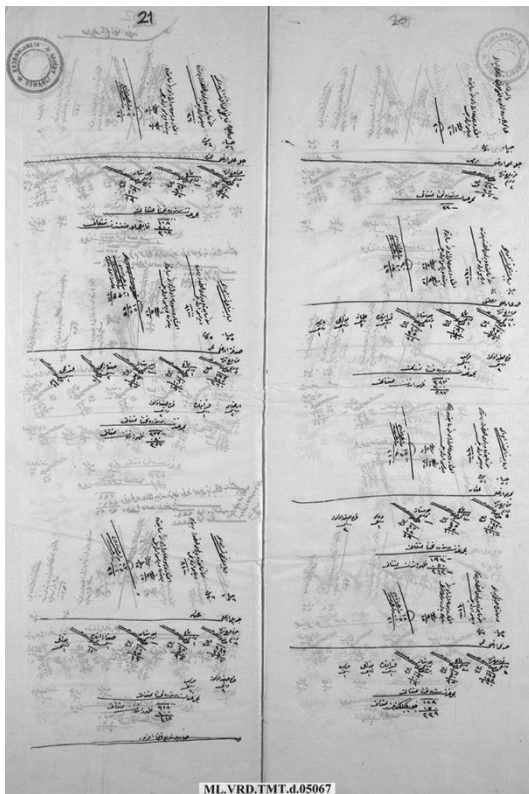
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MLVRD.TMT.d.05067



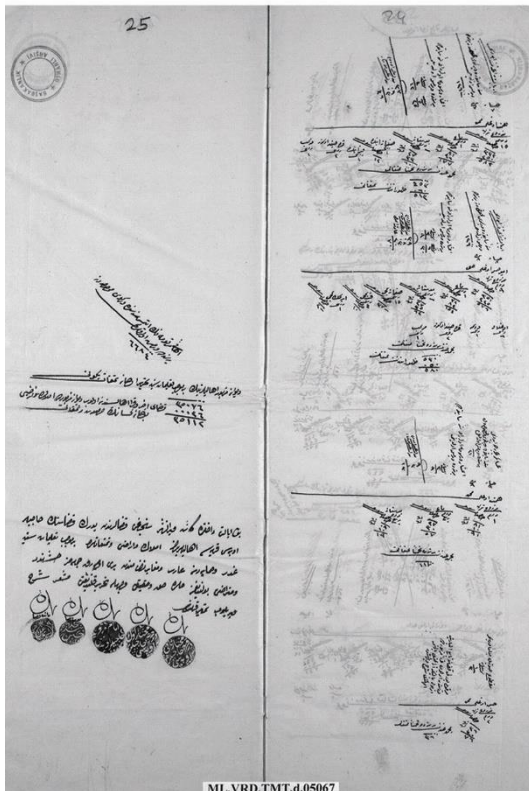
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ML.VRD.TMT.d.05067



ML.VRD.TMT.d.05067



ML.VRD.TMT.d.05067



ML.VRD.TMT.d.05067

B. Aerial Photographs

Hacılarobası in an orthophoto of 2015 provided by HGM



Hacılarobası in an aerial photograph of 2014 from Google Earth



Hacılarobası in an aerial photograph of 2015 from Google Earth



Hacılarobası in an aerial photograph of 2020 from Google Earth



C. Conservation Decisions Provided by KKVKBK

KARABÜK KÜLTÜR VE TABİAT VARLIKLARINI KORUMA BÖLGE KURULUNA BAĞLI İLLERİN KÜLTÜR ENVANTERİ

İl: İlçesi:	Adı:	Adres:	Pafta:	Ada:	Parsel:	Grup:	Tür:	Kurulun adı:	KararTarih No:
KARABÜK SAFRANBOLU	1.Derece Arkeolojik Sit Alanı	Hacılar Obası Köyü Sallar Mah.				Arkeolojik Sit	Arkeolojik Sit	ANKARA KK ANKARA KK	16.2.1990/1101 14.3.2003 8451
KARABÜK SAFRANBOLU	Kaya Mezarı (1.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTV/KK	16.2.1990/1101
KARABÜK SAFRANBOLU	Kaya Mezarı (2.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTV/KK	16.2.1990/1101
KARABÜK SAFRANBOLU	Kaya Mezarı (3.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTV/KK	16.2.1990/1101
KARABÜK SAFRANBOLU	Kaya Mezarı (4.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTV/KK	16.2.1990/1101

KARABÜK KÜLTÜR VE TABİAT VARLIKLARINI KORUMA BÖLGE KURULUNA BAĞLI İLLERİN KÜLTÜR ENVANTERİ

<u>İl:</u>	<u>İlçesi:</u>	<u>Adı:</u>	<u>Adres:</u>	<u>Pafta:</u>	<u>Ada:</u>	<u>Parsel:</u>	<u>Grup:</u>	<u>Tür:</u>	<u>Kuruluş adı:</u>	<u>KararTarih No:</u>
KARABÜK	SAFRANBOLU	Kaya Mezarı (5.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTVKK	16.2.1990/1101
KARABÜK	SAFRANBOLU	Kaya Mezarı (6.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTVKK	16.2.1990/1101
KARABÜK	SAFRANBOLU	Kaya Mezarı (7.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTVKK	16.2.1990/1101
KARABÜK	SAFRANBOLU	Kaya Mezarı (8.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTVKK	16.2.1990/1101
KARABÜK	SAFRANBOLU	Kaya Mezarı (9.Nolu) arkeolojik	Hacılar Obası Köyü Sallar Mah.				Mezarlar	Kaya Mezarı	ANKARA KTVKK	16.2.1990/1101

KARABÜK KÜLTÜR VE TABİAT VARLIKLARINI KORUMA BÖLGE KURULUNA BAĞLI İLLERİN KÜLTÜR ENVANTERİ

<u>İli</u> / <u>İlçesi</u> :	<u>Adı</u> :	<u>Adres</u> :	<u>Pafiyat</u> :	<u>Ada</u> :	<u>Parsel</u> :	<u>Grup</u> :	<u>Tür</u> :	<u>Kurulun adı</u> :	<u>KararTarih No</u> :
KARABÜK SAFRANBOLU	Delik Taş arkeolojik	Hacılar Obası Köyü Sallar Mah.				Kalıntılar	Delik Taş	ANKARA KTVKK	16.2.1990/1101
KARABÜK SAFRANBOLU	Mezar Odası arkeolojik	Hacılar Obası Köyü Sallar Mah.				Kalıntılar	Mezar Odası	ANKARA KTVKK	16.2.1990/1101
KARABÜK SAFRANBOLU	KAYA MEZARI	HACILAROBASI KÖYÜ	173	44		1.GRUP	KAYA MEZARI	KKTVKKBK	20.10.2012/567
KARABÜK SAFRANBOLU	ARKEOLOJİK SİT ALANI YARIM DAİRE FORMUNDA TONOZLU MEZ AR ODASI	HACILAROBASI KÖYÜ	173	39-40-41		1.DERECE	ARKEOLOJ İK SİT ALANI	KKTVKKBK	20.10.2012/567
KARABÜK SAFRANBOLU	CAMI VE TÜRBE	HACILAROBASI KÖYÜ	113	3		1.GRUP	Türbe	KKVKBK	30.06.2017/3744

KARABÜK KÜLTÜR VE TABİAT VARLIKLARINI KORUMA BÖLGE KURULUNA BAĞLI İLLERİN KÜLTÜR ENVANTERİ

<u>İl :</u>	<u>İlçesi :</u>	<u>Adı :</u>	<u>Adres :</u>	<u>Pafta :</u>	<u>Ada :</u>	<u>Parsel :</u>	<u>Grup :</u>	<u>Tür :</u>	<u>Kurulun adı :</u>	<u>KararTarih No:</u>
KARABÜK	SAFRANBOLU	ÇEŞME	HACILAROBASI KÖYÜ		108	1	1.GRUP	ÇEŞME	KKVKBK	31.05.2017/3664
KARABÜK	SAFRANBOLU	SU KEMERİ	HACILAROBASI KÖYÜ		101	1	1.GRUP	KÜLTÜREL	KKVKBK	19.04.2018/4350
KARABÜK	SAFRANBOLU	ÇAMAŞIRHANE	HACILAROBASI KÖYÜ		137	44	2.GRUP	KÜLTÜREL	KKVKBK	19.04.2018/4344
KARABÜK	SAFRANBOLU	GİRİŞ KAPISI	HACILAROBASI KÖYÜ		122	46	1.GRUP	KÜLTÜREL	KKVKBK	19.04.2018/4343
KARABÜK	SAFRANBOLU	KONUT	HACILAROBASI KÖYÜ		122	44	2.GRUP	KÜLTÜREL	KKVKBK	19.04.2018/4342

KARABÜK KÜLTÜR VE TABİAT VARLIKLARINI KORUMA BÖLGE KURULUNA BAĞLI İLLERİN KÜLTÜR ENVANTERİ

<u>İl:</u> İlçesi:	<u>Adı:</u>	<u>Adres:</u>	<u>Pafta:</u>	<u>Ada:</u>	<u>Parsel:</u>	<u>Grup:</u>	<u>Tür:</u>	<u>Kurulun adı:</u>	<u>KararTarih No:</u>
KARABÜK SAFRANBOLU	ÇAMAŞIRHANE	HACILAROBASI KÖYÜ		137	44	2.GRUP	KÜLTÜREL	KKVKBK	19.04.2018/4344
KARABÜK SAFRANBOLU	GİRİŞ KAPISI	HACILAROBASI KÖYÜ		122	46	1.GRUP	KÜLTÜREL	KKVKBK	19.04.2018/4343
KARABÜK SAFRANBOLU	KONUT	HACILAROBASI KÖYÜ		122	44	2.GRUP	KÜLTÜREL	KKVKBK	19.04.2018/4342

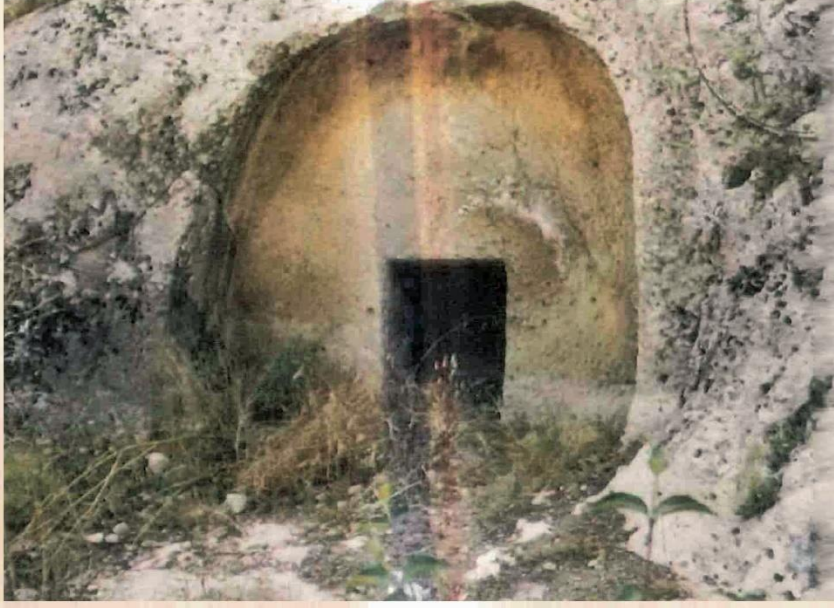
Zonguldak İli, Safranbolu İlçesi, Hacılarobası köyü, Sallar mahallesinde bulunan taşınmaz kültür varlıkları:



Res.1- Kaya mezarının genel görünüşü
(1 no.lu mezar)



Res.2- Giriş kısmının yakından görünüşü



Res.6 - Giriş kapısının yakın görünüşü.
(2 no.lu mezar)



Res.7 - Kaya mezarının genel görünüşü.
(3 no.lu mezar)



Res.8- Giriş kapısının sağında bulunan kitâbe.



Res.9- Giriş kısmının yakın görünüşü.



Res.12- Kaya mezarının genel görünüşü
(4 no.lu mezar)



Res.13- Giriş kısmının yakından görünüşü



Res.15-Delik taş'ın genel görünüşü.



Res.16-İç kısmının görünüşü.



Res.19- Mezar odasının genel görünüşü
(5 no.lu mezar)



Res.20- yakın görünüşü



Res. 21 - Kaya mezarının genel görünüşü
(6 no.lu mezar)



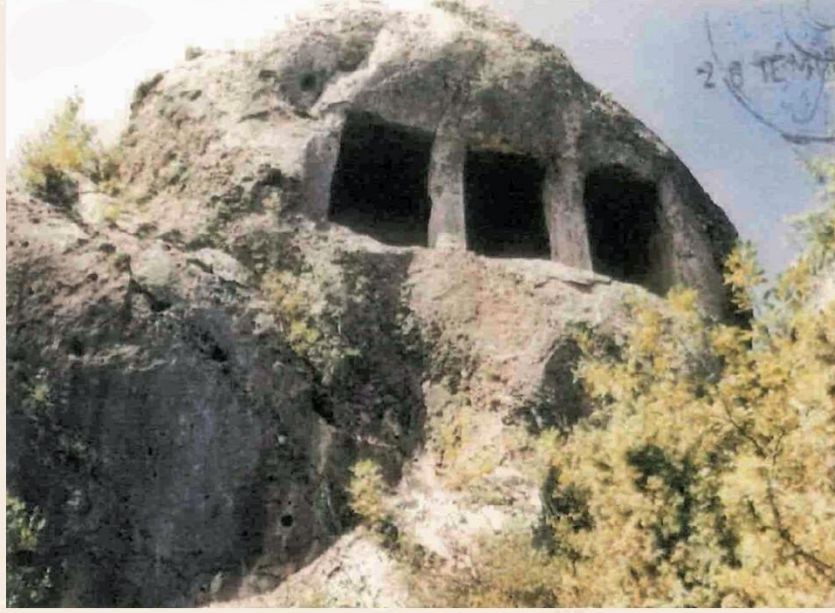
Res. 22 - Giriş kapısının yakın görünüşü



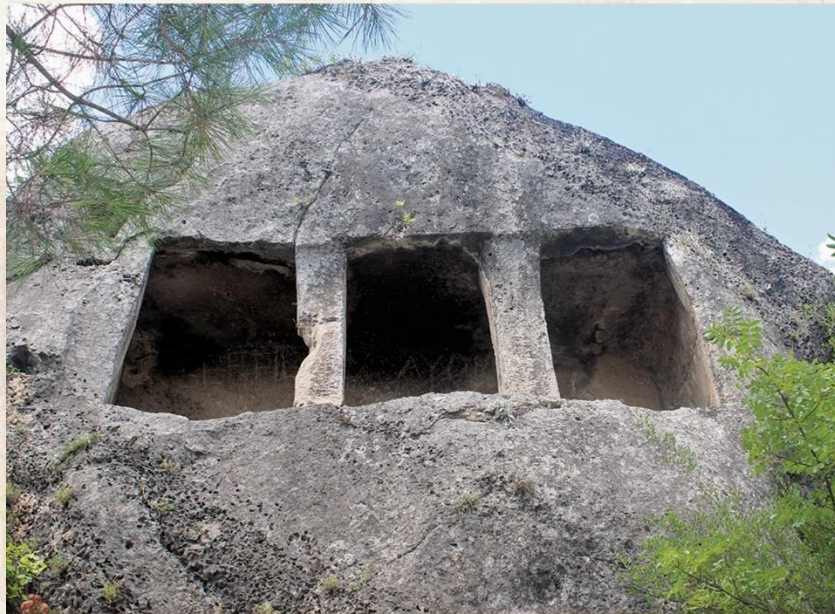
Res.24-"Yassı bakacak" kaya mezarının genel görünüşü. (7 no.lu mezar)



Res.26-Giriş kapısının yakın görünüşü



Res 28 - "Çatal in" kaya mezarının genel görünüşü (8 no.lu mezar)





Res.29 - Çatal in'in yakın görünüşü







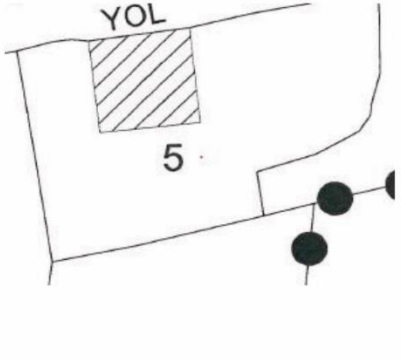



Res. 30 - Kaya mezarının genel görünüşü.
(9 no.lu mezar)

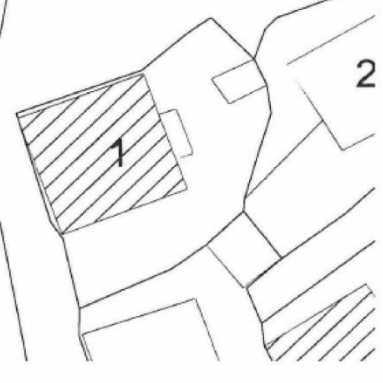



Res. 32 - Ölü sedirinin görünüşü.

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)				ANIT		Envanter No									
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ				Harita No		F29D04B2A									
İL	KARABÜK	İLÇESİ	Safranbolu	MAHALLE	Hacılarobası Köyü	Koruma Derecesi:	ANITSAL	1	2	3							
SOKAK	Sallar Mah.	PAFTA		ADA	173	PARSEL	44	ÇEVRESEL	1	2	3						
ADI	Merdivenli Kaya Mezar	YAPTIRAN		YAPAN		MİMARİ ÇAĞI		VAKFIYE									
GENEL TANIM		Karabük İli, Safranbolu İlçesi, Hacılarobası Köyü Sallar Mahallesi, tapuda 173 ada 44 parselde yer almaktadır.															
KORUNMUŞLUK DURUMU:			TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:		
A	M	B	ORTA	C	KÖTÜ	A	B	C	A	B	C	A	B	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
																	
GÖZLEMLER		Kaya mezar 5x10 metre boyutlarında ve 3 metre yüksekliğinde ana kayaya oyularak yapılmıştır. Aynı kayanın arka cephesi merdiven görünümündedir. Genel anlamda durumu iyidir ancak kaçak kazılara maruz kalmaktadır.															
BUGÜNKÜ SAHİBİ				BAKIMDAN SORUMLU OLAN													
YAPILAN ONARIMLAR																	
AYRINTILI TANIM:																	
<p>Kaya mezar 5x10 metre boyutlarında ve 3 metre yüksekliğinde büyükçe bir ana kayaya oyularak yapılmıştır. Kayanın ön yüzü kaya mezar yapmak amacıyla düzgün bir biçimde taşlanmıştır. Kaya mezarının içine tıraşlanan bu kısımda açılan 1x1 metre genişliğindeki aralıktan girilmektedir. Mezar odası 2x3 metre genişliğinde ve 2 metre yüksekliğinde burada yer alan kayanın içi oyularak açılmış bir mekandır. Tonozlu bir mezar yapısına sahiptir. Kaya mezarlarının içinde yer alması gereken ve ölülerin yatıldığı kline ise bu kaya mezarında yoktur. Muhtemelen daha önceki dönemlerde defineler tarafından parçalanmıştır zaten kline parçası olabilecek kaya parçaları mezar içinde yer almaktadır. Bu mezar tonozlu yapısı ve yapılış tarzı bakımından Roma Dönemine mezarlarına benzemektedir. Bu nedenle Roma Dönemi mezarıdır.</p> <p>Kayanın arka yüzünde muhtemelen Osmanlı Döneminde duvar yapmakta kullanılan taş matzemeler düzgün bir şekilde kesilerek alınmıştır. Bu nedenle kayanın bu yüzü toplam 7 basamaktan oluşan merdivenimsi bir görüntü kazanmıştır. Bu basamaklar sayesinde kayanın üst kısmına ulaşmak mümkün olmuştur.</p>																	
YAYIN DİZİNİ:						TEKNİK BİLGİLER											
						İSİTMA SİSTEMİ											
						KANALİZASYON											
						SU											
						ELEKTRİK											
						ÖZGÜN KULLANIMI: Kaya Mezar											
						BUGÜNKÜ KULLANIMI:											
						ÖNERİLEN KULLANIMI:											
						HAZIRLAYANLAR:											
						A.ULUAY Arkeolog											
						S.ÇİĞ Arkeolog											
						S.YAYMACI Har.Muh											
						KONTROL EDEN:											
						KURUL ONAYI											
						EKLER											
						RAPOR											
						FOTOĞRAF											
						ROLOVE PROJESİ											
						RESTORASYON PROJESİ											
						HARİTA											
						KİTABE											
						VAKFIYE											
						REVİZYON											

AVRUPA KONSEYİ								SİT
TÜRKİYE								
İLİ	İLÇESİ	MAHALLE KÖY VEYA MEVKİİ :	KADASTRO					
KARABÜK	SAFRANBOLU	HACILAROBASI KÖYÜ	PAFTA		ADA	173	PARSEL	39, 40 ve 41
ADI: DRAMOSLU MEZAR ANITI								
GENEL TANIM: Karabük İli, Safranbolu İlçesi, Hacilarobası Köyünde yer alan dramoslular mezar aniti Roma Dönemine aittir. Yarım Dairesel forma sahiptir. Mezar aniti düzgün kesilmiş blok taşlardan bindirme tekniği ile kullanılarak yapılmış dramoslular mezar odalarından oluşmaktadır. Ancak mezarın giriş kısmı zamanla kapandığı için içine girilmesi mümkün olamamıştır. Bu nedenle kaç adet mezar odası yer aldığı tespit edilmemiştir.								
ŞİMDİKİ TEHLİKELER: Kaçak Kazılar								
ŞİMDİKİ DURUM :								
SİT POTANSİYELİ: 1.Derece Arkeolojik Sit Alanı					KORUMA DERESESİ: 1. Derece Arkeolojik Sit Alanı			
					HAZIRLAYANLAR/..../2012			
					A.ULUAY Arkeolog			
					S.ÇİĞ Arkeolog			
					S. YAYMACI H.Muh			
ŞİMDİKİ KORUMA: -					KONTROL EDEN:			
ÖNERİLEN KORUMA: 1. Derece arkeolojik sit alanı olarak tescil edilerek koruma altına alınması.					Karabük Kültür Varlıklarını Koruma Bölge Kurulu'nun 2011/101/2012 Gün ve 517 sayılı karar ekidir.			
YAYIN DİZİSİ:								
GOZLEMLER: Yarım Daire formu nedeniyle ender rastlanan bir mezar anitidir ancak söz konusu anit yerleşim yerlerine uzak olması nedeniyle sürekli olarak kaçak kazılara maruz kalmakta ve tahrip olmaktadır. Bu nedenle bir an önce kurtarma kazısı yapılarak gün yüzüne çıkarılması gerekmektedir.								
								
								

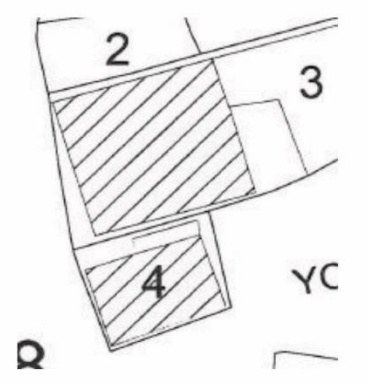


AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:			
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:					
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3	
SOKAK	—	PAFTA	—	ADA	105	PARSEL	5	ÇEVRESEL	1	2	3	
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI		—				
		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE		—				
GENEL TANIM		Yapı Hacilarobası Köyü, 105 ada, 5 parselde yer almaktadır. Kare planlı, zemin kat+1 katlı yapının zemin katı yığma moloz taş, birinci katı ahşap çatkı arası kerpiç+taş dolgu yöntemi ile inşa edilmiş olup, kırma formulu çatısının örtüsünde alaturka kiremit mevcuttur.										
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:		
A	İYİ	X	ORTA	C	KÖTÜ	A	X	C	A	X	C	
VAZİYET PLANI:						FOTOĞRAF:						
												
GÖZLEMLER		Taşınmazın özellikle birinci kat ahşap çatkı arası dolgu malzemelerinin bütüyc oranda boşalması, taşıyıcı ahşapların çürütmesi ve çatıdaki deformasyonun mevcuttur.										
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet				
YAPILAN ONARIMLAR		—										
AYRINTILI TANIM:								TEKNİK BİLGİLER		İSITMA SİSTEMİ		—
Kare planlı, zemin kat+1 katlı yapının zemin katı yığma moloz taş, birinci katı ahşap çatkı arası kerpiç+taş dolgu yöntemi ile inşa edilmiş olup, kırma formulu çatısının örtüsünde alaturka kiremit mevcuttur. Bahse konu yapıya bahçeye bakan sol yan cephedeki ahşap çift kanatlı kapı ile girilmektedir. Sağ yan cephede muhtemel ıslak mekan çıkma yapılmaktadır. Yapının pencereleri geleneksel Safranbolu konut tipolojisinde görülen ½ formulu ahşap kara kapaklı şekilde olup kapakların bir kısmı düşmüş vaziyettedir.								KANALİZASYON		—		
								SU		—		
								ELEKTRİK		—		
								ÖZGÜN KULLANIMI: KONUT				
BUGÜNKÜ KULLANIMI: KONUT												
ÖNERİLEN KULLANIM: KONUT												
HAZIRLAYANLAR:				Sanat Tarihçisi E. ÖZSOY								
Harita Mühendisi S. YAYMACI				KONTROL EDEN:								
KURUL ONAYI				REVİZYON:								
YAYIN DİZİNİ:				EKLER								
				RAPOR		X						
				FOTOĞRAF		X						
				RÖLÖVE PROJESİ		—						
				RESTORASYON PROJESİ		—						
				HARITA		X						
				KİTABE		—						
				VAKFIYE		—						
FOTOĞRAF:												
												

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:																				
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:																						
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3																		
SOKAK	—	PAFTA	—	ADA	106	PARSEL	1	ÇEVRESEL	1	2	3																		
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI		—																					
GENEL TANIM		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE		—																					
Yapı Hacılarobası Köyü, 106 ada, 1 parselde yer almaktadır. Yol ile bitişik komunda olan ve yoldan kot farkıyla düşük komunda bulunan yapı zemin+1 katlı, kare planlı, marsilya kiremit kaplı, kırma çatı formunda bir yapıdır. Sıva altından görülebildiği kadarıyla zemin kat köşelerde düzgün kesme taş, duvarlarda moloz taş malzeme ile yığma tekniğinde inşa edilmiştir.																													
KORUNMUŞLUK DURUMU:			TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:														
A	İYİ	X	ORTA	C	KOTU	X	B	C	A	X	C	A	X	C	A	B	C	A	B	C									
VAZİYET PLANI:						FOTOĞRAF:																							
																													
GÖZLEMLER																													
BUGÜNKÜ SAHİBİ			Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet																				
YAPILAN ONARIMLAR												—																	
AYRINTILI TANIM:												TEKNİK BİLGİLER		ISITMA SİSTEMİ		—		KANALİZASYON		—		SU		—		ELEKTRİK		—	
Yol ile bitişik komunda olan ve yoldan kot farkıyla düşük komunda bulunan yapı zemin+1 katlı, kare planlı, marsilya kiremit kaplı, kırma çatı formunda bir yapıdır. Yapının dış cepheleri sıvanmış olup kırmızıya yakın renkte boyalıdır. Sıva altından görülebildiği kadarıyla zemin kat köşelerde düzgün kesme taş, duvarlarda moloz taş malzeme ile yığma tekniğinde inşa edilmiştir. Yapıya giriş köy meydanına bakan ön cephede yer alan çift kanatlı, kahverengi boyalı ahşap giriş kapısından sağlanmaktadır. Bu kapının üzerinde aydınlık açıklığına yer verilmiştir. Ön cephede muhdes beton malzeme ile yapılmış beton eklentisi görülmektedir. Ayrıca balkonun üstüne açılıp kapanabilen tente eklenmiştir. Ön cephede birinci katta iki, sağ ya cephede üç, arka cephede üç tane kanatlı pencere görülmektedir. Sol yan cephe ise ıslak hacim mekanına açılan iki küçük pencere görülmüştür. Sağ yan ve arka cephenin birleşim noktasında köşede taşta yapılmış pahlı mevcuttur. Bu pahlı üzerinde bitkisel, geometrik ve yazı şeklinde taş işleme işine yer verilmiştir. Pahlı üzerinde 1312 (M.1894) tarihi okunmuştur.												ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ONERİLEN KULLANIM: KONUT		HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		KONTROL EDEN:		KURUL ONAYI		REVİZYON:	
YAYIN DİZİNİ:						EKLER																							
						RAPOR						X																	
						FOTOĞRAF						X																	
						RÖLÖVE PROJESİ						—																	
						RESTORASYON PROJESİ						—																	
						HARİTA						X																	
						KİTABE						—																	
						VAKFIYE						—																	
FOTOĞRAF:																													

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:				
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:						
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI		Koruma Derecesi	ANITSAL	1	X	3		
SOKAK	-	PAFTA	-	ADA	106	PARSEL	4	ÇEVRESEL	1	2	3		
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI	-	YAPIM TARİHİ	-	VAKFIYE	-		
GENEL TANIM		Yapı Hacılarobası Köyü, 106 ada, 4 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırna formulu çatı örtüsünde marsilya kiremit kullanılmıştır.											
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:			
A	İYİ	X	ORTA	C	KÖTÜ	A	X	C	A	X	C		
VAZİYET PLANI:						FOTOĞRAF:							
GÖZLEMLER		Mühdes uygulamalar mevcuttur.											
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet					
YAPILAN ONARIMLAR		-											
AYRINTILI TANIM:		TEKNİK BİLGİLER		ISITMA SİSTEMİ		KANALİZASYON		SU		ELEKTRİK			
<p>Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırna formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Birinci kat seviyesinde yapının beden duvarları sıvalı olup, sıvalar büyük oranda dökülmüştür. Zemin ve birinci kat arasında ahşap kuşak uzanmaktadır. Köşelerde ahşap kolonlar ve çatıklar sıva altından gösterilerek cephelerle hareketlilik sağlanmıştır. Yapıya patika köy yoluna bakan ön cephede yer alan çift kanatlı ahşap kapıdan girilmektedir. Kapının üzerine sundurma eklenmiştir. Zemin kat seviyesinde kapının solunda iki mazgal pencere görülmektedir. Birinci kat seviyesinde cephenin sol tarafı çıkma yapımaktadır. Bu bölümle beraber ön cephede birinci kat seviyesinde yer alan altı pencere 1/2 formunda, kara kapaklı ahşap pencere şeklindedir. Bu pencerelerden giriş kapısının üzerindeki ortadaki kırmızı delikli tuğla malzeme ile kapatılmıştır. Sol yan cephede birinci kat seviyesinde, beden duvarının ortası mühdes kırmızı delikli tuğla malzeme ile onarılmıştır. Arka cephede birinci kat seviyesinde balkon çıkama yapımakta olup, balkonun bulunduğu beden duvarı kırmızı delikli tuğla malzeme ile onarılmıştır.</p>		ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ÖNERİLEN KULLANIM: KONUT		HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY			
		Harita Mühendisi S. YAYMACI		KONTROL EDEN:		KURUL ONAYI		REVİZYON:					
		RAPOR		X		FOTOĞRAF		X		RÖLÖVE PROJESİ		-	
		RESTORASYON PROJESİ		-		HARITA		X		KİTABE		-	
YAYIN DİZİNİ:		EKLER		KİTABE		-		VAKFIYE		-			
FOTOĞRAF:													



AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:																				
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:																						
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi			ANITSAL	1	X	3																	
SOKAK	—	PAFTA	—	ADA	106	PARSEL	10			ÇEVRESEL	1	2	3																
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI			—																				
GENEL TANIM		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE			—																				
Yapı Hacılarobası Köyü, 106 ada, 10 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı sıvalı ve yeşil renkte boyalı olmakla beraber muhtemel ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır.																													
KORUNMUŞLUK DURUMU:			TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:														
A	İYİ	X	ORTA	C	KOTU	A	X	C	A	X	C	A	B	C	A	B	C												
VAZİYET PLANI:						FOTOĞRAF:																							
																													
GÖZLEMLER																													
BUGÜNKÜ SAHİBİ			Özel Mülkiyet						BAKIMDAN SORUMLU OLAN			Özel Mülkiyet																	
YAPILAN ONARIMLAR																													
AYRINTILI TANIM:																													
Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı sıvalı ve yeşil renkte boyalı olmakla beraber muhtemel ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Zemin ve birinci kat arasında ahşap kuşak uzanmaktadır. Yapıya patika köy yoluna bakan ön cephede yer alan çift kanatlı, yeşil renkte boyalı ahşap kapıdan girilmektedir. Bu cephede yer alan pencereler yandakiler kare formulu, ortadaki dikey dikdörtgen formulu olup kanatlı pencere formundadır. Sol yan cephe bahçe içerisinde yer aldığından tümüyle görülememiştir. Zemin katta mazgal pencere yer almaktadır. Birinci katta yer alan iki pencere kare formulu, kanatlı ahşap pencere şeklindedir. Sağ yan cephede yer alan iki pencere yine kare formulu, kanatlı ahşap pencere şeklindedir.												TEKNİK BİLGİLER		ISITMA SİSTEMİ		—		KANALİZASYON		—		SU		—		ELEKTRİK		—	
ÖZGÜN KULLANIMI: KONUT																													
BUGÜNKÜ KULLANIMI: KONUT																													
ONERİLEN KULLANIM: KONUT																													
HAZIRLAYANLAR:																													
Sanat Tarihçisi E. ÖZSOY																													
Harita Mühendisi S. YAYMACI																													
KONTROL EDEN:																													
KURUL ONAYI																													
YAYIN DİZİNİ:						EKLER						REVİZYON:																	
						RAPOR						X																	
						FOTOĞRAF						X																	
						RÖLÖVE PROJESİ						—																	
						RESTORASYON PROJESİ						—																	
						HARİTA						X																	
						KİTABE						—																	
						VAKFIYE						—																	
FOTOĞRAF:																													
																													

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:			
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:					
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3	
SOKAK	-	PAFTA	-	ADA	109	PARSEL	1	ÇEVRESEL	1	2	3	
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI						
		YAPIM TARİHİ	-	KİTABE	-	VAKFIYE						
GENEL TANIM		Yapı Hacılarobası Köyü, 109 ada, 1 parselde yer almaktadır. Eğimli bir arazi üzerinde yer alan yapı tek katlı, uzun dikdörtgen planlı tek katlı, moloz taş malzeme ile yağma tekniğinde inşa edilmiş, alaturka kiremit örtülü beşik formulu bir çatıya sahiptir.										
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:		
A	IYI	X	ORTA	C	KÖTÜ	A	X	C	A	X	C	
VAZİYET PLANI:						FOTOĞRAF:						
												
GÖZLEMLER		Yapının çatı altı ahşaplarında çürümeler, kiremitlerinde eksilmeler mevcuttur.										
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet				
YAPILAN ONARIMLAR		-										
AYRINTILI TANIM:								TEKNİK BİLGİLER		İSITMA SİSTEMİ		-
Eğimli bir arazi üzerinde yer alan yapı tek katlı, uzun dikdörtgen planlı tek katlı, moloz taş malzeme ile yağma tekniğinde inşa edilmiş, alaturka kiremit örtülü beşik formulu bir çatıya sahiptir. Söz konusu yapının bulunduğu bahçeye çift kanatlı ahşap kapıdan girilmektedir. Bu kapının üzerine alaturka kiremit örtülü küçük bir çatı eklenmiştir. Patika köy yoluna bakan cephede mazgal pencerelere yer verilmiştir. Bahçe yönündeki cephe görülenmiştir. Cepheler büyük oranda sağlamdır. Yapı tapu taşınmaz niteliğinde tek katlı ev olarak görülmektedir.								KANALİZASYON		-		
								SU		-		
								ELEKTRİK		-		
								ÖZGÜN KULLANIMI: KONUT				
BUGÜNKÜ KULLANIMI: KONUT												
ÖNERİLEN KULLANIM: KONUT												
HAZIRLAYANLAR:								Sanat Tarihcisi E. ÖZSOY				
								Harita Mühendisi S. YAYMACI				
KONTROL EDEN:												
KURUL ONAYI												
YAYIN DİZİNİ:						EKLER						
						RAPOR		X				
						FOTOĞRAF		X				
						RÖLÖVE PROJESİ		-				
						RESTORASYON PROJESİ		-				
						HARITA		X				
						KİTABE		-				
						VAKFIYE		-				
REVİZYON:												
FOTOĞRAF:												
												

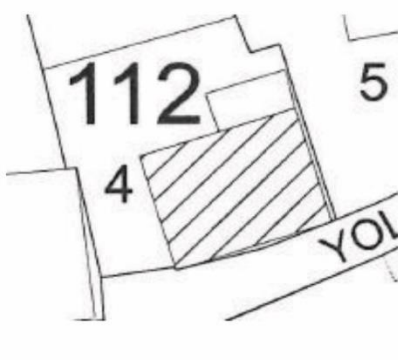




AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:								
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:										
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI			Koruma Derecesi	ANITSAL	1	X	3					
SOKAK	-	PAFTA	-	ADA	109	PARSEL	3		ÇEVRESEL	1	2	3					
ADI	KONUT	YAPTIRAN	-	YAPAN	-			MİMARİ ÇAĞI									
		YAPIM TARİHİ	-	KİTABE	-			VAKFIYE									
GENEL TANIM		Yapı Hacılarobası Köyü, 109 ada, 3 parselde yer almaktadır. Köy meydanında yer alan yapı zemin+1 katlı, dikdörtgen planlı, alaturka kiremit örtülü, kırma çatı formulu bir yapıdır.															
KORUNMUŞLUK DURUMU:			TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:		
A	İYİ	X	ORTA	C	KÖTÜ	X	B	C	A	X	C	A	X	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
																	
GÖZLEMLER																	
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet									
YAPILAN ONARIMLAR		-															
AYRINTILI TANIM:								TEKNİK BİLGİLER		ISITMA SİSTEMİ		-					
<p>Köy meydanında yer alan yapı zemin+1 katlı, dikdörtgen planlı, alaturka kiremit örtülü, kırma çatı formulu bir yapıdır. Yapının ön cephesi köy meydanına bakmaktadır. Yapıya giriş ön cephede yer alan tek kanatlı ahşap giriş kapısından sağlanmaktadır. Bu kapının hemen yanında küçük bir pencere açıklığına yer verilmiştir. Birinci katta yer alan pencereler kare formulu kanatlı pencereler şeklindedir. Ortada yer alan küçük pencere muhtemel ıslak hacim mekânına açılmaktadır. Ön cephe sıvalı ve beyaz boyalıdır. Sıva altından çatlaklar gösterilerek cephede hareketlilik sağlanmıştır. Sağ ve sol yan cephe beden duvarları sıvalıdır. Sağ yan cephede zemin katta mazgal pencere, birinci katta kanatlı ahşap pencereler mevcuttur. Arka cephe bahçeye giremediğinden tümüyle görülemez olup, burada birinci kat seviyesinde kırmızı delikli tuğla malzeme ile onarım yapıldığı görülmüştür. Yine burada kanatlı ahşap pencerelere yer verilmiştir.</p>								KANALİZASYON		-							
								SU		-							
								ELEKTRİK		-							
								ÖZGÜN KULLANIMI: KONUT								BUGÜNKÜ KULLANIMI: KONUT	
ONERİLEN KULLANIM: KONUT								HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY							
YAYIN DİZİNİ:								Harita Mühendisi S. YAYMACI		KONTROL EDEN:							
								KURUL ONAYI									
								REVİZYON:									
								EKLER		RAPOR		X					
								FOTOĞRAF		X							
								RÖLÖVE PROJESİ		-							
								RESTORASYON PROJESİ		-							
								HARİTA		X							
								KİTABE		-							
								VAKFIYE		-							
FOTOĞRAF:																	
																	

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)				ANIT		Envanter No:									
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ						Harita No:									
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi	ANITSAL	1	X	3							
SOKAK	-	PAFTA	-	ADA	109	PARSEL	4	ÇEVRESEL	1	2	3						
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI	-										
		YAPIM TARİHİ	-	KİTABE	-	VAKFIYE	-										
GENEL TANIM		Yapı Hacılarobası Köyü, 109 ada, 4 parselde yer almaktadır. Köy meydanında yer alan, yol ile bitişik konumunda bulunan yapı zemin+1+çatı katlı, dikdörtgen planlı, marsilya kiremit örtülü, kırma çatı formulu bir yapıdır.															
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:							
A	İYİ	X	ORTA	C	KÖTÜ	X	B	C	A	X	C	A	B	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
GÖZLEMLER																	
BUGÜNKÜ SAHİBİ		Özel Mülkiyet				BAKIMDAN SORUMLU OLAN				Özel Mülkiyet							
YAPILAN ONARIMLAR		-															
AYRINTILI TANIM:						TEKNİK BİLGİLER		ISITMA SİSTEMİ		-							
								KANALİZASYON		-							
								SU		-							
								ELEKTRİK		-							
								ÖZGÜN KULLANIMI: KONUT									
								BUGÜNKÜ KULLANIMI: KONUT									
								ÖNERİLEN KULLANIM: KONUT									
						HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY									
						Harita Mühendisi S. YAYMACI											
						KONTROL EDEN:											
						KURUL ONAYI											
YAYIN DİZİNİ:						EKLER											
						RAPOR		X									
						FOTOĞRAF		X									
						RÖLÖVE PROJESİ		-									
						RESTORASYON PROJESİ		-									
						HARİTA		X									
						KİTABE		-									
						VAKFIYE		-									
						REVİZYON:											
FOTOĞRAF:																	

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:		
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:				
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI		Koruma Derecesi	ANITSAL	1	X	3
SOKAK	-	PAFTA	-	ADA	110	PARSEL	1	ÇEVRESEL	1	2	3
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI	-	YAPIM TARİHİ	-	VAKFIYE	-
GENEL TANIM		Yapı Hacılarobası Köyü, 110 ada, 1 parselde yer almaktadır. Kareye yakın dikdörtgen planlı, zemin +1 katlı yapının beden duvarları sıvalı, birinci katı beyaz renkte boyalı olup, muhtemel zemin katı yağma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kıırma formulu çatı örtüsünde marsilya kiremit kullanılmıştır.									
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:	
A	İYİ	X	ORTA	C	KOTU	A	X	C	A	X	C
VAZİYET PLANI:						FOTOĞRAF:					
											
GÖZLEMLER											
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet			
YAPILAN ONARIMLAR		-									
AYRINTILI TANIM:						TEKNİK BİLGİLER		ISITMA SİSTEMİ		-	
Kareye yakın dikdörtgen planlı, zemin +1 katlı yapının beden duvarları sıvalı, birinci katı beyaz renkte boyalı olup, muhtemel zemin katı yağma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kıırma formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Zemin ve birinci kat arasında ahşap kışak uzanmaktadır. Yapıya giriş patika köy yoluna bakan, uzun kenarda yer alan, aydınlık açıklığına sahip çift kanatlı ahşap kapıdan sağlanmaktadır. Ön cephede birinci kat seviyesinde yer alan dört pencere 1/2 formunda, kara kapaklı ahşap pencere şeklindedir. Sağ yan cephede birinci kat seviyesinde yer alan pencerelerden birisi 1/2 formunda, kara kapaklı ahşap pencereyken, diğeri pvc pencere şeklindedir. Ön cephenin solunda yer alan tek kanatlı kapıdan muhtemel (odunluk ?) bölümüne geçilmektedir.						KANALİZASYON		-		ÖZGÜN KULLANIMI: KONUT	
						SU		-		BUGÜNKÜ KULLANIMI: KONUT	
						ELEKTRİK		-		ONERİLEN KULLANIM: KONUT	
						HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY			
Harita Mühendisi S. YAYMACI		KONTROL EDEN:									
KURUL ONAYI		REVİZYON:									
YAYIN DİZİNİ:		EKLER									
		RAPOR		X							
		FOTOĞRAF		X							
		RÖLÖVE PROJESİ		-							
		RESTORASYON PROJESİ		-							
		HARİTA		X							
		KİTABE		-							
		VAKFIYE		-							
FOTOĞRAF:											

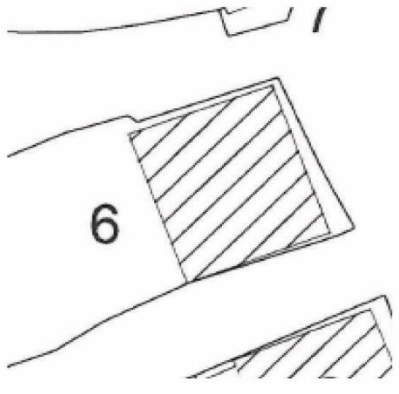

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)				ANIT		Envanter No:																					
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ						Harita No:																					
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3																		
SOKAK	—	PAFTA	—	ADA	110	PARSEL	6	ÇEVRESEL	1	2	3																		
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI		—																					
GENEL TANIM		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE		—																					
Yapı Hacılarobası Köyü, 110 ada, 6 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırna formulu çatı örtüsünde alaturka kiremit kullanılmıştır.																													
KORUNMUŞLUK DURUMU:			TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:														
A	İYİ	X	ORTA	C	KÖTÜ	A	X	C	A	X	C	A	B	C	A	B	C												
VAZİYET PLANI:						FOTOĞRAF:																							
																													
GÖZLEMLER												Mühdes uygulamalar mevcuttur.																	
BUGÜNKÜ SAHİBİ			Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet																				
YAPILAN ONARIMLAR												—																	
AYRINTILI TANIM:												TEKNİK BİLGİLER		ISITMA SİSTEMİ		—		KANALİZASYON		—		SU		—		ELEKTRİK		—	
Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırna formulu çatı örtüsünde alaturka kiremit kullanılmıştır. Zemin ve birinci kat arasında ahşap kuşak uzanmaktadır. Köşelerde ahşap kolonlar ve çatıklar sıva altından gösterilerek cephelele hareketlilik sağlanmıştır. Yapıya patika köy yoluna bakan ön cephede yer alan çift kanatlı ahşap kapıdan girilmektedir. Kapının sağında zemin kat seviyesinde iki mazgal pencere görülmektedir. Ön cephede birinci kat seviyesinde mühdes kırmızı delikli tuğla malzeme ile yapılmış bölüm çıkma yapılmaktadır. Çıkma yapan bölüm ve solda yer alan pencereler ½ formunda, kara kapaklı ahşap pencere şeklindedir. Pencerelerin altında ahşap oyma tekniğinde tezyinat görülmektedir. Sol yan cephe bahçe içerisinde kaldığından tümüyle görülemez. Bu cephede birinci kat seviyesinde yer alan pencereler ½ formunda, kara kapaklı ahşap pencere şeklinde olup, yine pencere altında ahşap oyma tekniğinde tezyinat görülmektedir. Sağ yan cephede yer alan üç pencere ½ formunda, kara kapaklı ahşap pencere şeklindedir. Arka cephede çıkma yapan ahşap bölüm muhtemel ıslak hacim mekanına aittir.												ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ÖNERİLEN KULLANIM: KONUT		HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		KONTROL EDEN:		KURUL ONAYI		REVİZYON:	
YAYIN DİZİNİ:						EKLER																							
						RAPOR						X																	
						FOTOĞRAF						X																	
						RÖLÖVE PROJESİ						—																	
						RESTORASYON PROJESİ						—																	
						HARİTA						X																	
						KİTABE						—																	
						VAKFIYE						—																	
FOTOĞRAF:																													

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:			
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:					
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3	
SOKAK	-	PAFTA	-	ADA	112	PARSEL	1_2	ÇEVRESEL	1	2	3	
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI						
GENEL TANIM		YAPIM TARİHİ	-	KİTABE	-	VAKFIYE						
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPİ:	CEPHE DURUMU:	ÖRTÜ DURUMU:	İÇ YAPİ DURUMU:	BEZEME DURUMU:						
A	İYİ	X	ORTA	C	KÖTÜ	A	X	C	A	X	C	
A	X	C	A	X	C	A	X	C	A	B	C	
VAZİYET PLANI:						FOTOĞRAF:						
GÖZLEMLER		Muhdes malzemelerle onarımlar yapılmıştır.										
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet				
YAPILAN ONARIMLAR		-										
AYRINTILI TANIM:								TEKNİK BİLGİLER		ISITMA SİSTEMİ		-
<p>Zemin +1 katlı, bitişik durumdaki yapı uzun dikdörtgen planlı bir şekildedir. Yapının zemin katı yığma moloz taş, birinci katı ahşap çaktı arası dolgu malzeme tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Ön cephede zemin katta solda bir giriş kapısı ve yanında kanatlı pencere, sağda ise muhtemel sonradan kapatılmış açıklık yer almaktadır. Bu cephede birinci kat seviyesinde görülen pencerelerden ikisi ½ formunda kara kapaklı ahşap pencere, diğer ikisi ise kare formulu kanatlı pencere şeklindedir. Ön cephenin solunda bir pah görülmekte olup, burada yer alan kitabede 1218 (M.1803) tarihi okunmuştur. Sol yan cephede yer alan ahşap kuşak zemin kat ve birinci kat arasında uzanmaktadır. Bu cephenin arka cepheye yakın olan kısmında çift kanatlı ahşap giriş kapısı görülmektedir. Bu cephede birinci kat seviyesinde yer alan pencerelerin dört tanesi ½ formunda kara kapaklı ahşap pencere, üç tanesi yeşil renkte boyalı kare formulu kanatlı pencere şeklindedir. Zemin katta orada ise mazgal pencere mevcuttur. Arka cephede beden duvarının bir kısmı kırmızı delikli tuğla malzeme ile onarılmıştır. Bu cephede iki kanatlı pencere mevcuttur. Ön cephenin sağından sağ yan cepheye geçilen bölümde zemin katta iki tek kanatlı ahşap giriş kapısı, birinci katta kare formulu kanatlı ve ½ formunda kara kapaklı ahşap pencereler mevcuttur. Sağ yan cephenin bir bölümünde kerpiç malzeme ile onarım yapılmıştır. Yapının birinci kat beden duvarları sıvalı olup, çatıklar sıva altından gösterilerek cephelerde hareketlilik sağlanmıştır.</p>								KANALİZASYON		-		
								SU		-		
								ELEKTRİK		-		
								ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ONERİLEN KULLANIM: KONUT
HAZIRLAYANLAR:								Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		
KONTROL EDEN:												
KURUL ONAYI												
YAYIN DİZİNİ:				EKLER				REVİZYON:				
				RAPOR				X				
				FOTOĞRAF				X				
				RÖLÖVE PROJESİ				-				
				RESTORASYON PROJESİ				-				
				HARİTA				X				
				KİTABE				-				
				VAKFIYE				-				
FOTOĞRAF:												

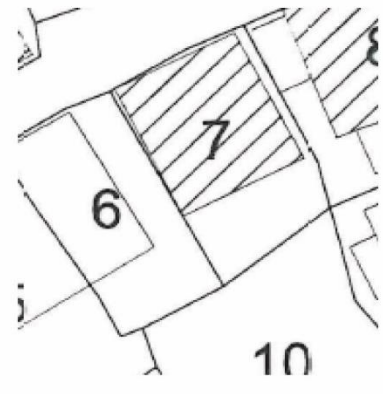




AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)				ANIT		Envanter No:				
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ						Harita No:				
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3	
SOKAK	—	PAFTA	—	ADA	112	PARSEL	4	ÇEVRESEL	1	2	3	
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI		—				
		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE		—				
GENEL TANIM		Yapı Hacılarobası Köyü, 112 ada, 4 parselde yer almaktadır. Patika köy yolu ile bitişik konumda olan ve ön cephesi bu yola bakan kareye yakın dikdörtgen planlı, zemin+1 katlı yapının zemin katı yağma moloz taş, birinci kat ahşap çatkı arası dolgu malzeme tekniğinde inşa edilmiştir.										
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:		
A	İYİ	X	ORTA	C	KÖTÜ	A	X	C	A	X	C	
VAZİYET PLANI:						FOTOĞRAF:						
												
GÖZLEMLER		Muhdes malzemelerle onarımlar yapılmıştır.										
BUGÜNKÜ SAHİBİ		Özel Mülkiyet				BAKIMDAN SORUMLU OLAN		Özel Mülkiyet				
YAPILAN ONARIMLAR		—										
AYRINTILI TANIM:								TEKNİK BİLGİLER		ISITMA SİSTEMİ		—
Patika köy yolu ile bitişik konumda olan ve ön cephesi bu yola bakan kareye yakın dikdörtgen planlı, zemin+1 katlı yapının zemin katı yağma moloz taş, birinci kat ahşap çatkı arası dolgu malzeme tekniğinde inşa edilmiştir. Yapının cepheleri beton harç malzeme ile sıvalıdır. Etrafı yoğun bitkisel örtü ile kaplıdır. Kıvrma formulu çatı örtüsünde marsilya kiremit mevcuttur. Yapıya patika köy yoluna bakan ön cephede yer alan çift kanatlı ahşap giriş kapısından girilmektedir. Kapının sol tarafında mazgal pencere mevcuttur. Kapının üzerinde birinci katın bir kısmı cumba şeklinde çıkma yapmaktadır. Bu cumbanın üzerinde iki tane ½ formunda kara kapaklı ahşap pencere mevcuttur. Yine bu cephede birinci kat seviyesinde iki tane ½ formunda kara kapaklı ahşap pencere görülmektedir. Sağ yan cephede birinci kat seviyesinde yine iki tane ½ formunda kara kapaklı ahşap pencere bulunmaktadır. Bahçe içerisine girilemediği için arka cephe görülemez. Sol yan cephede yine ½ formunda kara kapaklı ahşap pencere mevcuttur.								KANALİZASYON		—		
								SU		—		
								ELEKTRİK		—		
								ÖZGÜN KULLANIMI: KONUT				
BUGÜNKÜ KULLANIMI: KONUT								ÖNERİLEN KULLANIM: KONUT				
HAZIRLAYANLAR:								Sanat Tarihcisi E. ÖZSOY				
Harita Mühendisi S. YAYMACI								KONTROL EDEN:				
KURUL ONAYI								REVİZYON:				
YAYIN DİZİNİ:						EKLER						
						RAPOR		X				
						FOTOĞRAF		X				
						RÖLÖVE PROJESİ		—				
						RESTORASYON PROJESİ		—				
						HARITA		X				
						KİTABE		—				
						VAKFIYE		—				
FOTOĞRAF:												
												

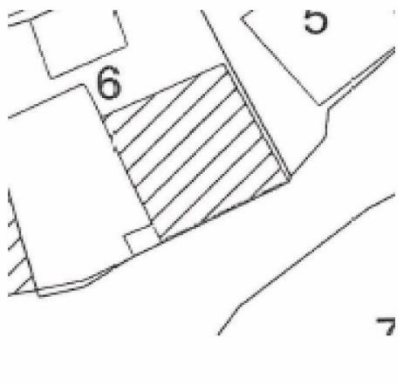


AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:								
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:										
İLİ	KARABÜK	ILCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3						
SOKAK	-	PAFTA	-	ADA	113	PARSEL	1	ÇEVRESEL	1	2	3						
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI	-	YAPIM TARİHİ	-	VAKFIYE	-						
GENEL TANIM		Yapı Hacılarobası Köyü, 113 ada, 1 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı sıvalı ve beyaz boyalı olmakla beraber muhtemel ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır.															
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:							
A	İYİ	X	ORTA	C	KÖTÜ	X	B	C	A	X	C	A	X	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
																	
GÖZLEMLER																	
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet									
YAPILAN ONARIMLAR		-															
AYRINTILI TANIM:		TEKNİK BİLGİLER		ISITMA SİSTEMİ		-		KANALİZASYON		-							
<p>Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı sıvalı ve beyaz boyalı olmakla beraber muhtemel ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Zemin ve birinci kat arasında ahşap kuşak uzanmaktadır. Köşelerde ahşap kolonlar sıva altından gösterilerek cephelerle hareketlilik sağlanmıştır. Ön cephe bahçe içerisine girilemediğinden tümüyle görülemez. Ön cephede birinci kat seviyesinde cephenin bir bölümü ahşap payandalarla desteklenerek çıkma yapmaktadır. Bu cephede yer alan dört pencere 1/2 formunda, kara kapaklı pencere şeklindedir. Sağ yan cephede zemin kat beden duvarı beton harç ile sıvanmıştır. Birinci kat seviyesinde görülen üç pencere 1/2 formunda, kara kapaklı pencere şeklindedir. Arka cephede birinci kat seviyesinde ahşap çatılar arasında yer alan dolgu malzeme kaldırılarak yerine muhtesim kırmızı delikli tuğla malzeme ile onarım yapıldığı görülmüştür.</p>		SU		-		ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ONERİLEN KULLANIM: KONUT							
		ELEKTRİK		-		HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		KONTROL EDEN:					
		KURUL ONAYI				REVİZYON:											
		YAYIN DİZİNİ:		EKLER		RAPOR		X		FOTOĞRAF		X					
		RÖLÖVE PROJESİ		-		RESTORASYON PROJESİ		-		HARİTA		X					
		KİTABE		-		VAKFIYE		-									
FOTOĞRAF:																	

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)				ANIT		Envanter No:												
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ				Harita No:														
İLİ	KARABÜK	İLÇESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi	ANITSAL	1	X	3										
SOKAK	—	PAFTA	—	ADA	114	PARSEL	4	ÇEVRESEL	1	2	3									
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI	—													
GENEL TANIM		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE	—													
Yapı Hacılarobası Köyü, 114 ada, 4 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Yapının birinci katı beden duvarları sıvalıdır. Yer yer sıva dökülmeleri görülmektedir. Kırna formulu çatı örtüsünde marsilya kiremit kullanılmıştır.																				
KORUNMUŞLUK DURUMU:			TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:					
A	İYİ	X	ORTA	C	KÖTÜ	A	X	C	A	X	C	A	X	C	A	B	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:														
GÖZLEMLER		Mühdes uygulamalar mevcuttur.																		
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet												
YAPILAN ONARIMLAR		—																		
AYRINTILI TANIM:						TEKNİK BİLGİLER		ISITMA SİSTEMİ			—									
Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Yapının birinci katı beden duvarları sıvalıdır. Yer yer sıva dökülmeleri görülmektedir. Kırna formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Zemin ve birinci kat arasında ahşap kuşak uzanmaktadır. Köşelerde ahşap kolonlar sıva altından gösterilerek cephelerle hareketlilik sağlanmıştır. Yapıya patika köy yoluna bakan ön cephede yer alan çift kanatlı ahşap kapıdan girilmektedir. Kapının üzerindeki aydınlık açıklığı bulunmaktadır. Kapının sağında zemin kat seviyesinde mazgal pencereye yer verilmiştir. Ön cephede birinci kat seviyesinde cephenin sağ tarafı çıkma yaparken, sol tarafı da balkon şeklinde çıkma yapmaktadır. Birinci kat seviyesinde yer alan tüm pencereler ½ formunda, kara kapaklı ahşap pencere şeklindedir. Ön cephede yer alan balkon, sol yan cephede birinci kat seviyesinde çıkma yaparak devam etmektedir. Sol yan cephede zemin kat seviyesinde beden duvarı beton harç ile sıvalıdır. Burada birinci kat seviyesinde yer alan pencereler ½ formunda, kara kapaklı ahşap pencere şeklindedir. Sağ yan cephe bahçe içerisine girilemediğinden tümüyle görülemez. Burada birinci kat seviyesinde çıkma yapan ve üzerinde küçük pencere açıklıkları bulunan mekan muhtemel ıslak hacim mekanına aittir. ıslak hacim mekanının sağında yer alan pencereler ½ formunda, kara kapaklı ahşap pencere şeklindedir. Arka cephe görülemez.						KANALİZASYON		—												
						SU		—												
						ELEKTRİK		—												
						ÖZGÜN KULLANIMI: KONUT						BUGÜNKÜ KULLANIMI: KONUT		ÖNERİLEN KULLANIM: KONUT						
HAZIRLAYANLAR:						Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI												
KONTROL EDEN:						KURUL ONAYI		REVİZYON:												
YAYIN DİZİNİ:						EKLER		RAPOR			X									
						FOTOĞRAF		X												
						RÖLÖVE PROJESİ		—												
						RESTORASYON PROJESİ		—												
						HARİTA		X												
						KİTABE		—												
						VAKFIYE		—												
FOTOĞRAF:																				

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:											
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:													
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi			ANITSAL	1	X	3								
SOKAK	-	PAFTA	-	ADA	114	PARSEL	6	ÇEVRESEL	1	2	3									
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI														
		YAPIM TARİHİ	-	KİTABE	-	VAKFIYE														
GENEL TANIM	Yapı Hacılarobası Köyü, 114 ada, 6 parselde yer almaktadır. Kare planlı, zemin+1 katlı yapının zemin katı köşelerde düzgün kesme taş, aralarda yığma tekniğinde moloz taş, birinci katı ahşap çatı arası dolgu malzeme tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır.																			
KORUNMUŞLUK DURUMU:	TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:											
A	İYİ	X	ORTA	C	KOTU	A	X	C	A	X	C	A	B	C	A	B	C			
VAZİYET PLANI:						FOTOĞRAF:														
																				
GÖZLEMLER																				
BUGÜNKÜ SAHİBİ	Özel Mülkiyet					BAKIMDAN SORUMLU OLAN			Özel Mülkiyet											
YAPILAN ONARIMLAR	-																			
AYRINTILI TANIM:	<p>Kare planlı, zemin+1 katlı yapının zemin katı köşelerde düzgün kesme taş, aralarda yığma tekniğinde moloz taş, birinci katı ahşap çatı arası dolgu malzeme tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Yapıya ön cephede yer alan çift kanatlı ahşap giriş kapısından girilmektedir. Bu kapının üzeri boş bırakılarak aydınlık açıklığı oluşturulmuştur. Ön cephede birinci kat seviyesinde üç tane kare formulu kanatlı ahşap pencere görülmüştür. Sol yan cephede zemin kat seviyesinde beden duvarının bir bölümü ahşaplarla kapatılmıştır. Bu cephede birinci kat seviyesinde ahşap balkon çıkmasına yer verilmiştir. Balkonun her iki yanında kare formulu kanatlı ahşap pencerelere yer verilmiştir. Sağ yan cephede iki tane kare formulu kanatlı ahşap pencere mevcuttur. Arka cephede çıkma yapan bölüm muhtemel ıslak hacim mekanına aittir. Yapının birinci kat beden duvarları sıvalıdır. Çatıklar sıva altından gösterilerek cephelere hareketlilik kazandırılmıştır.</p>																			
	TEKNİK BİLGİLER		ISITMA SİSTEMİ		-		KANALİZASYON		-		SU		-		ELEKTRİK		-			
	ÖZGÜN KULLANIMI: KONUT																			
	BUGÜNKÜ KULLANIMI: KONUT																			
	ÖNERİLEN KULLANIM: KONUT																			
	HAZIRLAYANLAR:																			
	Sanat Tarihçisi E. ÖZSOY																			
	Harita Mühendisi S. YAYMACI																			
	KONTROL EDEN:																			
	KURUL ONAYI																			
YAYIN DİZİNİ:	EKLER																			
	RAPOR		X		FOTOĞRAF		X		RÖLÖVE PROJESİ		-		RESTORASYON PROJESİ		-		HARİTA		X	
	KİTABE		-		VAKFIYE		-		REVİZYON:		-									
FOTOĞRAF:																				

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)				ANIT		Envanter No:					
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ						Harita No:					
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3		
SOKAK	—	PAFTA	—	ADA	115	PARSEL	1	ÇEVRESEL	1	2	3		
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI		—					
		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE		—					
GENEL TANIM		Yapı Hacilarobası Köyü, 115 ada, 1 parselde yer almaktadır. Kare planlı, zemin +1+ çatı katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Kıрма formulu çatı örtüsünde marsilya kiremit kullanılmıştır.											
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:			
A	İYİ	X	ORTA	C	KÖTÜ	A	X	C	A	X	C		
VAZİYET PLANI:						FOTOĞRAF:							
GÖZLEMLER													
BUGÜNKÜ SAHİBİ		Özel Mülkiyet				BAKIMDAN SORUMLU OLAN		Özel Mülkiyet					
YAPILAN ONARIMLAR		—											
AYRINTILI TANIM:		TEKNİK BİLGİLER		ISITMA SİSTEMİ		KANALİZASYON		SU		ELEKTRİK			
				—		—		—		—			
				ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ÖNERİLEN KULLANIM: KONUT		HAZIRLAYANLAR:			
				Kare planlı, zemin +1+ çatı katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Kıрма formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Birinci katta ahşap kolonlar sıva altından gösterilerek cephelerde hareketlilik sağlanmıştır. Birinci kat beden duvarları sıvalıdır. Yapıya patika köy yoluna bakan ön cephede yer alan, üzerinde aydınlık açıklığına yer verilen çift kanatlı ahşap kapıdan girilmektedir. Ön cephe ile sağ yan cephenin keşiştiği bölüm pahlanmıştır. Katlar arasında ahşap kuşak dolanmaktadır. Ön cephede birinci kat seviyesinde yer alan iki pencere ve sağ yan cephede yer alan pencere kare formulu, kanatlı ahşap pencere şeklindedir. Çatı katında balkon çıkmasına yer verilmiştir. Yapının sol yan cephesi köşeli olup, birinci katta beden duvarının bir bölümü sıvalıdır. Arka cephe yatay ve dikey ahşaplarla kaplanmıştır.		Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		KONTROL EDEN:		KURUL ONAYI	
YAYIN DİZİNİ:		EKLER		RAPOR		X		FOTOĞRAF		X			
				RÖLÖVE PROJESİ		—		RESTORASYON PROJESİ		—			
				HARİTA		X		KİTABE		—			
				VAKFIYE		—		REVİZYON:		—			
FOTOĞRAF:													

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:			
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:					
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3	
SOKAK	-	PAFTA	-	ADA	116	PARSEL	7	ÇEVRESEL	1	2	3	
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI						
		YAPIM TARİHİ	-	KİTABE	-	VAKFIYE						
GENEL TANIM	Yapı Hacılarobası Köyü, 116 ada, 7 parselde yer almaktadır. Kare planlı, zemin kat+1 katlı yapının zemin katı yığma moloz taş+kerpiç, birinci katı ahşap çatkı arası kerpiç+taş dolgu yöntemi ile inşa edilmiş olup, kırma formulu çatısının örtüsünde alaturka kiremit mevcuttur.											
KORUNMUŞLUK DURUMU:	TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:			
A	İYİ	X	ORTA	C	KOTU	A	X	C	A	X	C	
VAZİYET PLANI:						FOTOĞRAF:						
												
GÖZLEMLER	Taşınmazın özellikle arka cephe ve sağ cephe tarafı ile çatı, çatı altı ahşapları kiremitleri ve beden duvarlarında görülen büyük oranda deformasyon mevcuttur.											
BUGÜNKÜ SAHİBİ	Özel Mülkiyet				BAKIMDAN SORUMLU OLAN				Özel Mülkiyet			
YAPILAN ONARIMLAR	-											
AYRINTILI TANIM:								TEKNİK BİLGİLER		ISITMA SİSTEMİ		-
Kare planlı, zemin kat+1 katlı yapının zemin katı yığma moloz taş+kerpiç, birinci katı ahşap çatkı arası kerpiç+taş dolgu yöntemi ile inşa edilmiş olup, kırma formulu çatısının örtüsünde alaturka kiremit mevcuttur. Bahse konu yapıya ön cephede yer alan ahşap çift kanatlı kapı ile girilmektedir. Ön cephede birinci kat yola doğru çıkma yapılmaktadır. Yapının pencereleri geleneksel Safranbolu konut tipolojisinde görülen 1/2 formulu ahşap kara kapaklı şekilde olup kapakların bir kısmı düşmüş vaziyettedir.								KANALİZASYON		-		
								SU		-		
								ELEKTRİK		-		
								ÖZGÜN KULLANIM: KONUT				BUGÜNKÜ KULLANIM: KONUT
ONERİLEN KULLANIM: KONUT								HAZIRLAYANLAR:				
								Sanat Tarihçisi E. ÖZSOY				
								Harita Mühendisi S. YAYMACI				
								KONTROL EDEN:				
								KURUL ONAYI				
YAYIN DİZİNİ:						EKLER						
						RAPOR		X				
						FOTOĞRAF		X				
						RÖLÖVE PROJESİ		-				
						RESTORASYON PROJESİ		-				
						HARİTA		X				
						KİTABE		-				
						VAKFIYE		-		REVİZYON:		
FOTOĞRAF:												
												

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:				
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ							Harita No:				
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi	ANITSAL	1	X	3			
SOKAK	-	PAFTA	-	ADA	118	PARSEL	6	ÇEVRESEL	1	2	3		
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI	-						
		YAPIM TARİHİ	-	KİTABE	-	VAKFIYE	-						
GENEL TANIM		Yapı Hacılarobası Köyü, 118 ada, 6 parselde yer almaktadır. Kare planlı, zemin +2 katlı yapının tüm katları sıvalı, birinci ve ikinci kat beyaz boyalıdır.											
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:			
A	İYİ	X	ORTA	C	KÖTÜ	X	B	C	X	B	C		
VAZİYET PLANI:						FOTOĞRAF:							
													
GÖZLEMLER													
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet					
YAPILAN ONARIMLAR		-											
AYRINTILI TANIM:		TEKNİK BİLGİLER		ISITMA SİSTEMİ		KANALİZASYON		SU		ELEKTRİK			
				-		-		-		-			
		ÖZGÜN KULLANIMI: KONUT											
		BUGÜNKÜ KULLANIMI: KONUT											
		ÖNERİLEN KULLANIM: KONUT											
		HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY									
		Harita Mühendisi S. YAYMACI											
		KONTROL EDEN:											
		KURUL ONAYI											
YAYIN DİZİNİ:		EKLER											
		RAPOR		X		FOTOĞRAF		X		RÖLÖVE PROJESİ		-	
		RESTORASYON PROJESİ		-		HARİTA		X		KİTABE		-	
		VAKFIYE		-		REVİZYON:		-					
FOTOĞRAF:													

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:			
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:					
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI		Koruma Derecesi	ANITSAL	1	X	3	
SOKAK	-	PAFTA	-	ADA	120	PARSEL	1	ÇEVRESEL	1	2	3	
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI	-	VAKFIYE	-	-	-	
GENEL TANIM		Yapı Hacılarobası Köyü, 120 ada, 1 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır.										
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:		
A	İYİ	X	ORTA	C	KOTU	A	X	C	A	X	C	
VAZİYET PLANI:						FOTOĞRAF:						
												
GÖZLEMLER		Birinci katta ahşap çatkı arasında yer yer malzeme boşalmaları mevcuttur.										
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet				
YAPILAN ONARIMLAR		-										
AYRINTILI TANIM:								TEKNİK BİLGİLER		ISITMA SİSTEMİ		-
Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırmızı formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Birinci katta ahşap çatkıları sıva altından gösterilerek cephelerde hareketlilik sağlanmıştır. Yapıya köy yoluna bakan ön cephede yer alan, aydınlık açıklığı yatay ahşaplarla kapatılmış olan çift kanallı ahşap kapıdan girilmektedir. Ön cephede zemin kat beton harçla sıvanmıştır. Zemin kat ve birinci kat arasında ahşap kuşak dolanmaktadır. Birinci katta yer alan üç pencere ve sağ yan cephede bir pencere 1/2 formunda kara kapaklı ahşap pencere şeklindedir. Sağ yan cephede zemin katta küçük pencere açıklığına yer verilmiştir. Arka cephede çıkma yapan ahşap mekan muhtemel ıslak hacim mekanına aittir.								KANALİZASYON		-		
								SU		-		
								ELEKTRİK		-		
								ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ONERİLEN KULLANIM: KONUT
HAZIRLAYANLAR:								Sanat Tarihçisi E. ÖZSOY				
Harita Mühendisi S. YAYMACI								KONTROL EDEN:				
YAYIN DİZİNİ:								KURUL ONAYI				
								REVİZYON:				
								EKLER				
								RAPOR		X		
								FOTOĞRAF		X		
								RÖLÖVE PROJESİ		-		
								RESTORASYON PROJESİ		-		
								HARİTA		X		
								KİTABE		-		
								VAKFIYE		-		
FOTOĞRAF:												

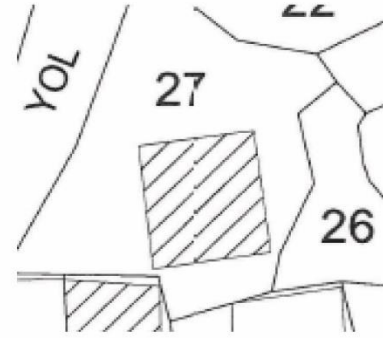


AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:																																
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:																																		
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3																														
SOKAK	—	PAFTA	—	ADA	120	PARSEL	2	ÇEVRESEL	1	2	3																														
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI		—																																	
GENEL TANIM		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE		—																																	
Yapı Hacılarobası Köyü, 120 ada, 2 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının beden duvarları sıvalı ve sarı renkte boyalı olup, arka cepheden görülebildiği kadarıyla zemin kat yığma tekniğinde moloz taş, birinci katı muhtemel ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Beşik formulu çatı örtüsünde marsilya kiremit kullanılmıştır.																																									
KORUNMUŞLUK DURUMU:			TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:																										
A	İYİ	X	ORTA	C	KÖTÜ	X	B	C	A	X	C	A	X	C	A	B	C	A	B	C																					
VAZİYET PLANI:						FOTOĞRAF:																																			
GÖZLEMLER																																									
BUGÜNKÜ SAHİBİ		Özel Mülkiyet					BAKIMDAN SORUMLU OLAN					Özel Mülkiyet																													
YAPILAN ONARIMLAR		—																																							
AYRINTILI TANIM:		<p>Kare planlı, zemin +1 katlı yapının beden duvarları sıvalı ve sarı renkte boyalı olup, arka cepheden görülebildiği kadarıyla zemin kat yığma tekniğinde moloz taş, birinci katı muhtemel ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Beşik formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Zemin ve birinci kat arasında ahşap kışak uzanmaktadır. Köşelerde ahşap kolonlar sıva altından gösterilerek cephelerle hareketlilik sağlanmıştır. Yapıya yola bakan ön cephede yer alan çift kanatlı ahşap kapıdan girilmektedir. Ön cephede birinci kat seviyesinde yer alan dört pencere ½ formunda kara kapaklı ahşap pencere şeklindedir. Sağ yan cephede birinci kat seviyesinde mavi renkte boyalı, ahşap, ½ formunda pencere yer almaktadır. Yapının arka cephesinde bahçeye girişi sağlayan tek kanatlı ahşap kapı mevcuttur. Arka cephede çıkma yapan ahşap bölüm muhtemel ıslak hacim mekanına aittir. Bahçe kapısının üst hizasında birinci kat seviyesinde yer alan iki pencere ½ formunda şeklinde penceredir.</p>										<table border="1"> <tr> <th>TEKNİK BİLGİLER</th> <th>ISITMA SİSTEMİ</th> <td>—</td> </tr> <tr> <td></td> <th>KANALİZASYON</th> <td>—</td> </tr> <tr> <td></td> <th>SU</th> <td>—</td> </tr> <tr> <td></td> <th>ELEKTRİK</th> <td>—</td> </tr> </table>		TEKNİK BİLGİLER	ISITMA SİSTEMİ	—		KANALİZASYON	—		SU	—		ELEKTRİK	—	ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ÖNERİLEN KULLANIM: KONUT		HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		KONTROL EDEN:		KURUL ONAYI	
TEKNİK BİLGİLER	ISITMA SİSTEMİ	—																																							
	KANALİZASYON	—																																							
	SU	—																																							
	ELEKTRİK	—																																							
YAYIN DİZİNİ:		EKLER										REVİZYON:																													
		RAPOR	X																																						
		FOTOĞRAF	X																																						
		RÖLÖVE PROJESİ	—																																						
		RESTORASYON PROJESİ	—																																						
		HARİTA	X																																						
		KİTABE	—																																						
		VAKFIYE	—																																						
FOTOĞRAF:																																									

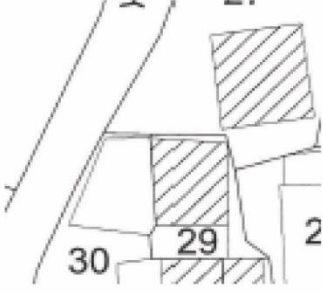


AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)				ANIT		Envanter No:									
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ				ANIT		Harita No:									
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI		Koruma Derecesi	ANITSAL	1	X	3						
SOKAK	-	PAFTA	-	ADA	120	PARSEL	3	ÇEVRESEL	1	2	3						
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI	-	VAKFIYE	-	-	-						
GENEL TANIM	Yapı Hacılarobası Köyü, 120 ada, 3 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının beden duvarları sıvalı ve birinci kat beyaz renkte boyalı olup, zemin kat yığma köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci kat muhtemel ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Kırna formulu çatı örtüsünde marsilya kiremit kullanılmıştır.																
KORUNMUŞLUK DURUMU:	TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:								
A	İYİ	X	ORTA	C	KÖTÜ	X	B	C	A	X	C	A	B	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
																	
GÖZLEMLER																	
BUGÜNKÜ SAHİBİ		Özel Mülkiyet				BAKIMDAN SORUMLU OLAN				Özel Mülkiyet							
YAPILAN ONARIMLAR		-															
AYRINTILI TANIM:						TEKNİK BİLGİLER		ISITMA SİSTEMİ		-							
<p>Kare planlı, zemin +1 katlı yapının beden duvarları sıvalı ve birinci kat beyaz renkte boyalı olup, zemin kat yığma köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci kat muhtemel ahşap çatı arası dolgu tekniğinde inşa edilmiştir. Yenilenmiş kırna formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Zemin ve birinci kat arasında ahşap kuşak uzanmaktadır. Köşelerde ahşap kolonlar sıva altından gösterilerek cephelele hareketlilik sağlanmıştır. Ön cephede yapı ile bitişik konumda tescilli kapı yer almaktadır. Yine ön cephede birinci kat seviyesinde yer alan pencere kare formulu, kanatlı ahşap pencere şeklindedir. Sağ yan cephe bahçe içerisine girilemediğinden tümüyle görülemez olup, birinci kat seviyesinde yer alan penceresinin ahşap kanatlı pencere olduğu görülmüştür. Sol yan cephede yine birinci kat seviyesinde yer alan pencereler kanatlı ahşap pencere şeklindedir. Arka cephede zemin kat hizasında yapı diğer bir yapıyla birleşik durumdadır.</p>						KANALİZASYON		-									
						SU		-									
						ELEKTRİK		-									
						ÖZGÜN KULLANIM: KONUT		BUGÜNKÜ KULLANIM: KONUT									
HAZIRLAYANLAR:						ONERİLEN KULLANIM: KONUT											
Sanat Tarihçisi E. ÖZSOY						Harita Mühendisi S. YAYMACI											
KONTROL EDEN:						KURUL ONAYI											
YAYIN DİZİNİ:						EKLER											
						RAPOR		X									
						FOTOĞRAF		X									
						RÖLÖVE PROJESİ		-									
						RESTORASYON PROJESİ		-									
						HARİTA		X									
						KİTABE		-									
						VAKFIYE		-									
REVİZYON:																	
FOTOĞRAF:																	

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:								
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:										
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3						
SOKAK	-	PAFTA	-	ADA	120	PARSEL	7	ÇEVRESEL	1	2	3						
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI											
		YAPIM TARİHİ	-	KİTABE	-	VAKFIYE											
GENEL TANIM		Yapı Hacılarobası Köyü, 120 ada, 7 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı sıvalı ve beyaz boyalı olmakla beraber muhtemel ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırmızı formülü çatı örtüsünde marsilya kiremit kullanılmıştır.															
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:			
A	İYİ	X	ORTA	C	KÖTÜ	X	B	C	A	X	C	A	X	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
GÖZLEMLER																	
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet									
YAPILAN ONARIMLAR		-															
AYRINTILI TANIM:					TEKNİK BİLGİLER			ISITMA SİSTEMİ			-						
								KANALİZASYON			-						
								SU			-						
								ELEKTRİK			-						
								ÖZGÜN KULLANIMI: KONUT									
								BUGÜNKÜ KULLANIMI: KONUT									
								ÖNERİLEN KULLANIM: KONUT									
								HAZIRLAYANLAR:			Sanat Tarihçisi E. ÖZSOY						
								Harita Mühendisi S. YAYMACI									
								KONTROL EDEN:									
								KURUL ONAYI									
YAYIN DİZİNİ:					EKLER												
					RAPOR			X									
					FOTOĞRAF			X									
					RÖLÖVE PROJESİ			-									
					RESTORASYON PROJESİ			-									
					HARİTA			X									
					KİTABE			-									
					VAKFIYE			-			REVİZYON:						
FOTOĞRAF:																	

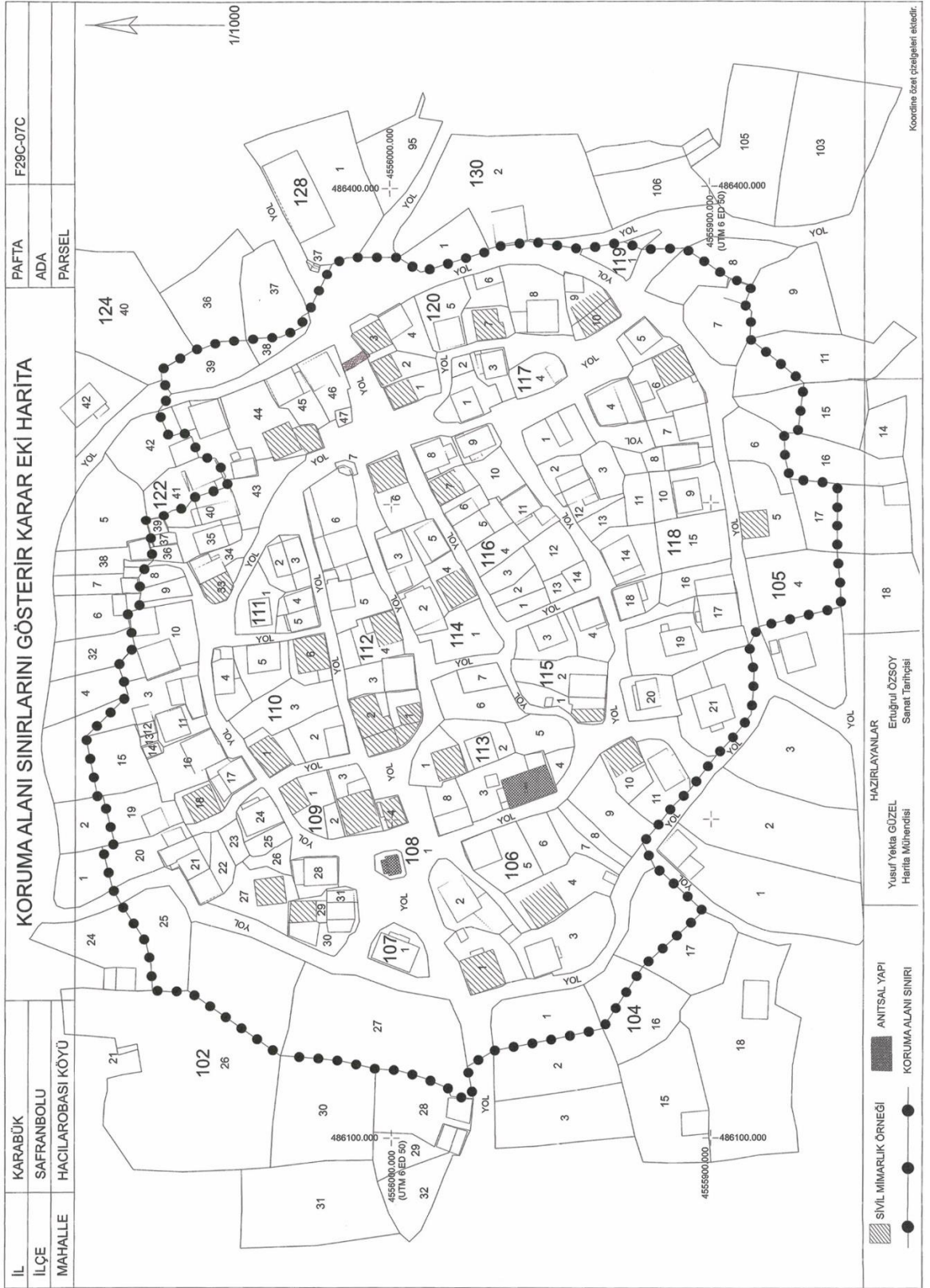
AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:					
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					ANIT		Harita No:					
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi			ANITSAL	1	X	3		
SOKAK	—	PAFTA	—	ADA	120	PARSEL	9_10	ÇEVRESEL			1	2	3	
ADI	KONUT	YAPTIRAN	—	YAPAN	—	MİMARİ ÇAĞI			—					
GENEL TANIM		YAPIM TARİHİ	—	KİTABE	—	VAKFIYE			—					
Yapı Hacılarobası Köyü, 120 ada, 9 ve 10 parselde yer almaktadır. Kareye yakın dikdörtgen planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kıvrma formulu çatı örtüsünde marsilya kiremit kullanılmıştır.		KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:		
A	İYİ	X	ORTA	C	KÖTÜ	A	X	C	A	X	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:								
GÖZLEMLER														
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet						
YAPILAN ONARIMLAR		—												
AYRINTILI TANIM:						TEKNİK BİLGİLER		ISITMA SİSTEMİ		—				
Kareye yakın dikdörtgen planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kıvrma formulu çatı örtüsünde marsilya kiremit kullanılmıştır. Zemin ve birinci kat arasında ahşap kuşak uzanmaktadır. Birinci katta cephele sivali olup, sivalarda dökülmeler mevcuttur. Yapıya giriş sol yan cephede yer alan çift kanatlı ahşap kapıdan sağlanmaktadır. Zemin katta kapının solunda mazgal pencereye yer verilmiştir. Birinci katta yer alan altı pencere ½ formunda kara kapaklı ahşap pencere şeklindedir. Arka cephede çıkma yapan ahşap mekan muhtemel ıslak hacim mekanına aittir. Zemin katta ön cephe ile sol yan cephenin kesiştiği yer pahlanmıştır. Zemin katta yer alan kitabede 1221 (M.1807) tarihi okunmuştur. Ön cephede birinci kat seviyesinde cephenin bir bölümü çıkma yapmaktadır. Ayrıca burada balkon çıkmasına yer verilmiştir. Burada yer alan beş pencere ½ formunda kara kapaklı ahşap pencere şeklindedir. Balkonun altında yer alan bölüm sonradan örülerek kapatılmıştır. Sağ yan cephe bahçe içerisinde yer aldığından tümü görülemez. Birinci kat seviyesinde yer alan ½ formunda kara kapaklı ahşap pencerelerden ortadakilerin kapakları düşmüş vaziyettedir.						KANALİZASYON		—						
						SU		—						
						ELEKTRİK		—						
						ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT						
HAZIRLAYANLAR:						Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		KONTROL EDEN:				
YAYIN DİZİNİ:						KURUL ONAYI		REVİZYON:						
						EKLER		RAPOR		X				
						FOTOĞRAF		X						
						RÖLÖVE PROJESİ		—						
						RESTORASYON PROJESİ		—						
						HARİTA		X						
						KİTABE		—						
						VAKFIYE		—						
FOTOĞRAF:														

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:								
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:										
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi		ANITSAL	1	X	3						
SOKAK	—	PAFTA	—	ADA	122	PARSEL	18	ÇEVRESEL	1	2	3						
ADI	KONUT	YAPTIRAN	—	YAPAN	—	—	—	MİMARİ ÇAĞI	—								
		YAPIM TARİHİ	—	KİTABE	—	—	—	VAKFIYE	—								
GENEL TANIM		Yapı Hacilarobası Köyü, 122 ada, 18 parselde yer almaktadır. Kare planlı, zemin+ 2 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci ve ikinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kıvrma formulu çatı örtüsünde alaturka kiremit mevcuttur.															
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:			CEPHE DURUMU:			ÖRTÜ DURUMU:			İÇ YAPI DURUMU:			BEZEME DURUMU:			
A	İYİ	X	ORTA	C	KÖTÜ	A	B	X	A	X	C	A	B	X	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
GÖZLEMLER		Yapının çatı altı ahşaplarında çürütmeler, kiremitlerde eksilmeler, taşıyıcı ahşaplarda deformasyonlar ve çatkı arası dolgu malzemelerde yer yer boşalmalar mevcuttur.															
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet									
YAPILAN ONARIMLAR		—															
AYRINTILI TANIM:								TEKNİK BİLGİLER		ISITMA SİSTEMİ		—					
Kare planlı, zemin+ 2 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci ve ikinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kıvrma formulu çatı örtüsünde alaturka kiremit mevcuttur. Köşelerde ahşap kolonlar ve çatıkların sıva altından gösterilmesiyle beraber cephelerde hareketlilik sağlanmıştır. Yapı eğimli bir arazi üzerinde yer almaktadır. Ön cephede zemin kat seviyesinde cephenin solunda yer alan açıklık dikey ahşaplarla kapatılmıştır. Ön cephede birinci ve ikinci kat seviyesinde yer alan pencereler ½ formunda, kara kapaklı ahşap pencere şeklindedir. Birinci katta yer alan pencerenin kapağı düşmüştür. Birinci ve ikinci kat seviyesinde cephenin ortası çıkma yapmaktadır. Bunlardan birinci kat seviyesinde yer alan çıkmanın deformasyona uğradığı görülmüştür. Zemin katta ön cephe ile sol yan cephenin kesiştiği bölüm pahlanmıştır. Pahi içerisinde "ALLAH" ve 1221 (M.1806) tarihi okunmuştur. Yapıya giriş sol yan cephede yer alan, üzerinde aydınlık açıklığı bulunan çift kanatlı ahşap kapıdan sağlanmaktadır. Bu cephede ikinci kat seviyesinde beden duvarının bir bölümü çıkma yapmaktadır. Bu cephede yer alan pencereler ½ formunda, kara kapaklı ahşap pencere şeklindedir. Yapı eğimli bir arazi üzerine oturduğundan arka ve sağ yan cephede zemin kat beden duvarının bir bölümü toprak altında kalmaktadır. Arka cephede birinci kat beden duvarını oluşturan taşıyıcı ahşaplarda deformasyonlar, çatıklar arası dolgu malzemelerinde boşalmalar mevcuttur. Arka cephede ikinci kat seviyesinde yer alan pencereler ½ formunda, kara kapaklı ahşap pencere şeklindedir. Sağ yan cephede zemin kat seviyesinde mazgal pencere görülmüştür. Bu cephede yine arka cephede olduğu gibi taşıyıcı ahşaplarda deformasyonlar, çatıklar arası dolgu malzemelerinde boşalmalar mevcuttur.								KANALİZASYON		—							
								SU		—							
								ELEKTRİK		—							
								ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT							
ONERİLEN KULLANIM: KONUT		HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY													
KONTROL EDEN:		Harita Mühendisi S. YAYMACI		KURUL ONAYI													
YAYIN DİZİNİ:		EKLER		REVİZYON:													
		RAPOR		X													
		FOTOĞRAF		X													
		RÖLÖVE PROJESİ		—													
		RESTORASYON PROJESİ		—													
		HARİTA		X													
		KİTABE		—													
		VAKFIYE		—													
FOTOĞRAF:																	

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:								
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:										
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi			ANITSAL	1	X	3					
SOKAK	-	PAFTA	-	ADA	122	PARSEL	27	ÇEVRESEL			1	2	3				
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI			-								
		YAPIM TARİHİ	-	KİTABE	-	VAKFIYE			-								
GENEL TANIM		Yapı Hacilarobası Köyü, 122 ada, 27 parselde yer almaktadır. Eğimli bir arazi üzerinde yer alan yapı zemin+1 katlı, kare planlı, alaturka kiremit, saçak uçlarında marsilya kiremit örtülü, kırma çatı formulu bir yapıdır. Yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ise ahşap çatı arası dolgu malzeme tekniğinde inşa edilmiştir.															
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:							
A	İYİ	X	ORTA	C	KOTU	A	X	C	A	X	C	A	B	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
																	
GÖZLEMLER		Yapının çatı altı ahşaplarında çürümeler, kiremitlerinde eksilmeler, beden duvarlarında ahşap çatkı aralarında malzeme dökülmeleri mevcuttur.															
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet									
YAPILAN ONARIMLAR		-															
AYRINTILI TANIM:						TEKNİK BİLGİLER		ISITMA SİSTEMİ		-							
Eğimli bir arazi üzerinde yer alan yapı zemin+1 katlı, kare planlı, alaturka kiremit, saçak uçlarında marsilya kiremit örtülü, kırma çatı formulu bir yapıdır. Yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz taş, birinci katı ise ahşap çatı arası dolgu malzeme tekniğinde inşa edilmiştir. Yapıya ön cephede yer alan çift kanatlı ahşap kapıdan girilmektedir. Kapının üzerinde aydınlık açıklığına yer verilmiştir. Ön cephede birinci kat seviyesinde 1/2 formunda kara kapaklı ahşap pencereler mevcuttur. Sağ yan cephede ıslak hacim mekan çıkma yapmaktadır. Arka cephede bir tane 1/2 formunda kara kapaklı ahşap pencere mevcuttur. Burada cephenin bir bölümü sarmaşıklarla kaplıdır. Yapı eğimli bir arazi üzerinde yer aldığından sol yan cephede zemin kat beden duvarının bir bölümü toprak altında kalmaktadır. Burada iki tane 1/2 formunda kara kapaklı ahşap pencere görülmüştür.						KANALİZASYON		-									
						SU		-									
						ELEKTRİK		-									
						ÖZGÜN KULLANIMI: KONUT						BUGÜNKÜ KULLANIMI: KONUT		ONERİLEN KULLANIM: KONUT			
HAZIRLAYANLAR:						Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		KONTROL EDEN:							
YAYIN DİZİNİ:						KURUL ONAYI		REVİZYON:									
						EKLER		RAPOR		X							
						FOTOĞRAF		X									
						RÖLÖVE PROJESİ		-									
						RESTORASYON PROJESİ		-									
						HARİTA		X									
						KİTABE		-									
						VAKFIYE		-									
FOTOĞRAF:																	

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:		
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:				
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI		Koruma Derecesi	ANITSAL	1	X	3
SOKAK	—	PAFTA	—	ADA	122	PARSEL	29	ÇEVRESEL	1	2	3
ADI	KONUT	YAPTIRAN	—	YAPAN	—	—	—	MİMARİ ÇAĞI	—		
		YAPIM TARİHİ	—	KİTABE	—	—	—	VAKFIYE	—		
GENEL TANIM		Yapı Hacilarobası Köyü, 122 ada, 29 parselde yer almaktadır. Eğimli bir arazi üzerinde yer alan yapı zemin+1 katlı, kare planlı, alaturka kiremit, örtülü, kırma çatı formulu bir yapıdır. Yapının zemin katı yağma moloz taş ve kerpiç, birinci katı ahşap çatkı arası dolgu tekniği şeklinde inşa edilmiştir.									
KORUNMUŞLUK DURUMU:		TAŞIYICI YAPI:		CEPHE DURUMU:		ÖRTÜ DURUMU:		İÇ YAPI DURUMU:		BEZEME DURUMU:	
A	IYI	X	ORTA	C	KÖTÜ	A	X	C	A	X	C
VAZİYET PLANI:						FOTOĞRAF:					
											
GÖZLEMLER		Yapının çatı altı ahşaplarında çürütmeler, kiremitlerinde eksilmeler mevcuttur.									
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet			
YAPILAN ONARIMLAR		—									
AYRINTILI TANIM:		TEKNİK BİLGİLER		ISITMA SİSTEMİ		KANALİZASYON		SU		ELEKTRİK	
				—		—		—		—	
				ÖZGÜN KULLANIMI: KONUT		BUGÜNKÜ KULLANIMI: KONUT		ÖNERİLEN KULLANIM: KONUT			
Eğimli bir arazi üzerinde yer alan yapı zemin+1 katlı, kare planlı, alaturka kiremit, örtülü, kırma çatı formulu bir yapıdır. Yapının zemin katı yağma moloz taş ve kerpiç, birinci katı ahşap çatkı arası dolgu tekniği şeklinde inşa edilmiştir. Yapının pencereleri ½ formunda kara kapaklı ahşap pencere şeklindedir. Yapı bütün olarak etrafındaki yapı yoğunluğundan görülenmiş olmakla beraber, malzeme, teknik, üslup açısından geleneksel Safranbolu konut tipolojisi ile benzerlik göstermektedir.		HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY		Harita Mühendisi S. YAYMACI		KONTROL EDEN:			
YAYIN DİZİNİ:		EKLER		RAPOR		X		FOTOĞRAF		X	
				RÖLÖVE PROJESİ		—		RESTORASYON PROJESİ		—	
				HARITA		X		KİTABE		—	
				KİTABE		—		VAKFIYE		—	
								REVİZYON:			
FOTOĞRAF:											

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ (D.K.V.K.E.)					ANIT		Envanter No:								
T Ü R K İ Y E		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ					Harita No:										
İLİ	KARABÜK	İLCESİ	SAFRANBOLU	MAHALLE	HACILAROBASI	Koruma Derecesi	ANITSAL	1	X	3							
SOKAK	-	PAFTA	-	ADA	122	PARSEL	33	ÇEVRESEL	1	2	3						
ADI	KONUT	YAPTIRAN	-	YAPAN	-	MİMARİ ÇAĞI	-	YAPIM TARİHİ	-	VAKFIYE	-						
GENEL TANIM	Yapı Hacılarobası Köyü, 122 ada, 33 parselde yer almaktadır. Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz ta, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırm formulu çatı örtüsünde marsilya kiremit mevcuttur.																
KORUNMUŞLUK DURUMU:	TAŞIYICI YAPI:	CEPHE DURUMU:	ÖRTÜ DURUMU:	İÇ YAPI DURUMU:	BEZEME DURUMU:												
A	İYİ	X	ORTA	C	KOTU	A	X	C	A	X	C	A	B	C	A	B	C
VAZİYET PLANI:						FOTOĞRAF:											
																	
GÖZLEMLER																	
BUGÜNKÜ SAHİBİ		Özel Mülkiyet			BAKIMDAN SORUMLU OLAN			Özel Mülkiyet									
YAPILAN ONARIMLAR		-															
AYRINTILI TANIM:						TEKNİK BİLGİLER		ISITMA SİSTEMİ		-							
Kare planlı, zemin +1 katlı yapının zemin katı köşelerde kesme taş, ortada yığma tekniğinde moloz ta, birinci katı ahşap çatkı arası dolgu tekniğinde inşa edilmiştir. Kırm formulu çatı örtüsünde marsilya kiremit mevcuttur. Köşelerde ahşap kolonlar ve çatıların sıva altından gösterilmesiyle beraber cephelerde hareketlilik sağlanmıştır. Yapı eğimli bir arazi üzerinde yer almaktadır. Yapının yola bakan ön cephesinde zemin kat yuvarlatılmış formda olup, birinci kat köşeli formdadır. Aydınlık açıklığına sahip, çift kanatlı ahşap giriş kapısı bu cephede yer almaktadır. Birinci kat seviyesinde sol yan cephede üç, ön cephede üç, sağ yan cephede yer alan iki pencere 1/2 formunda, kara kapaklı ahşap pencere şeklindedir. Sağ yan cephede birinci kat seviyesinde cephe çıkma yapmakta olup, cephenin sağında yer alan ahşap bölüm muhtemel ıslak hacim mekana aittir. Arka cephe diğer bir yapıyla bitişik vaziyettedir.						KANALİZASYON		-									
						SU		-									
						ELEKTRİK		-									
						ÖZGÜN KULLANIM: KONUT		BUGÜNKÜ KULLANIM: KONUT									
						ONERİLEN KULLANIM: KONUT											
						HAZIRLAYANLAR:		Sanat Tarihçisi E. ÖZSOY									
						Harita Mühendisi S. YAYMACI											
						KONTROL EDEN:											
						KURUL ONAYI											
YAYIN DİZİNİ:						EKLER											
						RAPOR		X									
						FOTOĞRAF		X									
						RÖLÖVE PROJESİ		-									
						RESTORASYON PROJESİ		-									
						HARİTA		X									
						KİTABE		-									
						VAKFIYE		-									
						REVİZYON:											
FOTOĞRAF:																	
																	



D. Traditional Building Survey Sheet

 MIDDLE EAST TECHNICAL UNIVERSITY Department of Architecture Graduate Program in Conservation of Cultural Heritage HACILAROBASI Traditional Building Survey Sheet					Supervisor: Assoc. Prof. Dr. Ufuk Serin Prepared by Tuğba Ballıoğlu				
Date:		Address:		Block/Lot no:		Photo no:			
Construction date:		Use of building		Registration status		Number of floors			
Original function:		<input type="checkbox"/> Permanent <input type="checkbox"/> Seasonal <input type="checkbox"/> Empty		<input type="checkbox"/> Registered <input type="checkbox"/> Not registered		<input type="checkbox"/> Ground <input type="checkbox"/> Ground + 1 <input type="checkbox"/> Ground + 2			
Current function:				Inscription:		Building height:			
CONSTRUCTION TECHNIQUE AND MATERIAL				ARCHITECTURAL ELEMENTS with sketch					
Structural System		Ground floor	First floor	Second floor	Projection (type, location, form)				
Masonry	Stone								
	Brick								
Timber frame	Infill	Rubble stone			Door (material, dimension, wing type)				
		Mudbrick							
		Brick							
Mortar and Finishing		Ground floor	First floor	Second floor	Window (material, dimension, shutter)				
Mortar	Mud-based								
	Lime-based								
Finishing	Plastered				Stair (type, material)				
	Unplastered								
	Paint								
Roof (type, covering material):									
Notes:									
CHANGES				CONDITION					
Exterior:									
Interior:									
GENERAL EVALUATION									



E. 'Bey Böyrek' Epic Told by the Locals

The tale published in *Milli Mecmua* (1931)

Sekizinci yıl

No 122

«Oğuz» Destanından [*] (Bey Böyrek) Menkabe ve Destanı [1]

Tesbit Yeri : Safranbolu Hacılar Obası
Tesbit tarihi : 24 Eylül 1929

Anlatan : Hacı Ahmet Agan Emine gadun.
Tesbit eden : Ahmet Baha

Vaktü zaman içinde, kalbur saman içinde ben ananın beşigini tıngır mıngır sallaiken, dünyelere hukmeden ulu bi padişah vâmış. Hudanın emrine bâk ki bu padişahın heç ekek zürriyeti dünyeye gemezmiş. Bu sebepten padişah tasalana, tasalana gün günden aşuru erim, erim erümüş, gün olmuş ki padişah tasasundan saman çöptüne dönmiş. Sokaklara çıkamaz, kimselele konuşamazlanmış. Eşi, dostu bu halin sebebini padişaha sival etmişle demüşle ki:

A padişahın yetmiş iki düvel fermanına el paña diven duruken sen niye zârî göşelede boyun büküp duruşun.

İççe bunun üzerine padişah sorguculara bişey dememiş emme gün günden aşuru kötülemesinde devam etmiş. Gel zaman git zaman padişahın bu sırrına kimsele ağâh olmamış, edülen bunca nasihatla kâr etmemiş.

Günün birinde padişah lalasına:

—Hedi seninle teptili came edüp seyran edelim, dağlara çıkalım avlanalım, demüş. Padişahın sözlerini sultan hanuma mücürtlemişle sarayda padişah dile geldü deyü kırk gün kırk gece şenlikle yapılmış. İnihayet padişahla lalası atlarına binerek yola goyulmuşla. Az gitmişle uz gitmişle dere depe düz gitmişle deken efendüm ıssız bi dâ başında yollarının önüne bi devriş çıkagomuş ve hemen atlarının önüne geçüp doğruca padişahın eteklerinden öperek:

—Hoş geldin padişahım demüş.

Bunun üzerine padişah devrişe :

—Benüm sen padişah olduğumu neden bildin.

diye somüş, devriş te:

[*] Her hakkı mahfuzdur.

[1] Kitabı Dede Korkut : Alâ Lisani Taifei Oguzan üçüncü hikâye Bey oğlu Bamsi Birek.

—Anca bu erfâne bu elvân padişahlarundu, iççe ondan bildim efendüm; demüş. Bunun üzerine padişah:

—Medemki benim padişahlığumu bildin. Benüm içimdekini, gânumdakini de bil demüş. Bunun üzerine devriş:

—Ferman senindü demüş ve üç nâfer padişahın etegünü öptükten sora:

Efendümüzün heç ekek zürriyeti dünyeye gelmeyâda içleniyâllâ demüş. Bunun üzerine padişah devrişe:

—Bunun çaresi nedü? diye somuş, devriş te tekraren padişahın üç defâ etegünü öpmüş ve cebünden bi âlma çıkarak iki şak etmiş ve padişaha:

— Padişahum bunun çaresi iççe bu du, bi şakımı sen yi, bi şakımı sultan hanuma yidü, gâbuklarını da gısrâğımıza veng bi iznillah dilekleriniz yerine gonu. Velâkin emrû hak yerine gelince şehzadenin adımı goman, ben ne vakut gelürtin o vakut gorun demüş. Ve orcutan haman sırrolmuş .

Deken efendüm padişahla lalası saraya dönmüşle. Padişah devrişün dedüğü gibi etmiş. Âlmanın bi şakunu sultana yidümüş, bi şakunu kendü yemiş, gâbuklarını da gısrâğına yidümüş .

Deken efendüm allahun emrû yerüne gemiş.

Sultan hanum aş yirmeğe başlayunca sarayda şenlikle başlamış. Bu da kırk gün kırk gece devâm etmiş.

Deken efendüm ay, gün tāmām olmuş, sultan hanum bi ekek çocuk dünyeye götürmüş.

Gısraktan da bi tay dünyeye gemiş.

Çocuk büyümüş, büyümüş akıllanmış, biki kaç yaşına girince mektebe vemişle. Çocuk yavaş, yavaş büyüyâmış emme mektepte molalâ çocuğu «Adsuz Bey» deyi çığıryollamış.

Çocuk bi gün eve gemiş anasına:

— Ana bana mollalâ «adsuz» bey deyollâ heğin ben Adsuz beyim diye somuş.

Bunun üzerine sultan hanım:

— Senin bi devrüş baban vâ Ben vamaunca adını goman demüş onunçün adını vémeyoz demüş. Dêken bi de baksunlâki devrüş baba yanlarında dura gomamuşmu?

Bunun üzerine devrüş Baba çocuğun adunu vemiş «Bey Böyreğ» atın adını gomuş «Bengiboz» hamam örükten sır olmuş.

Geç gelelim Bey Böyreğe: Mektebünü bitmiş bi gün anasından, babasından izin alup «Bengiboz» la seyir yerine getmiş.

Bi de ne baksunki meydancukta bi ehali birikintisi vâ.. Dünya güzeli «Akgavak» gızunun ok yayunu geçürmeğe çalışıyollâ..dünye güzelinin ok yayunu kimsele geçürmeyollamış eğermene kimki dünya güzelinin ok yayuna geçüse dünya güzeli ona varacakmış.

Ok yayı oyununa galan «Beyböyrekte» garuşmuş; dahâ iççe şöyle böyle yayı dutağ dutmaz bi atuşa dünya güzelinin ok yayunu geçürmüş. Deken efendüm hemett padişaha mücûde etmişle ve demüşleki.

— «Beyböyreğ» dünya güzeli Akgavak gızunun ok yayunu geçürdü deyü. Bunun üzerine gırk gün gırk gece dünya güzeli ilen Bey Böyreğin nişan merasimi omuş. Nişan olduktan kelli günlerden bi gün «Beyböyreğ yine içi sıkılmış «Bengiboz» a binüp seyir yerine bi dâ başını alup gitmiş gideken gideken bi de ne gösünki bi çeşme başında biraz kişi yatmış uyumuyollamıymış.

Bey Böyrekte «Bengibozu» kıra salıvemiş, o da yatmış adamların yanına uyuya gomuş.

Meğer ne baksunki orada gâvur gıralının sarayı vâmiymış.

Gıral sarayından düldülle bakmışki biraz kişi hududu geçmiş yatıyâ.. Gıral fermân etmiş:

— Gidin.. götün şo adamları.. atın zindana.. Götmişlê, götümüşlê atmışlê zindânâ..

Bunlâ yedi yıl zindanda galmışlâ.. «Bey Böyreğ»te beraber.

Zindanda «Bey Böyreğin» cebünde güççücek bi çakı bıçağı vamuş. Ondan bi göz delüğü göreceğ gâdara yedi senede zindan duvarını öşe, öşe bi delük açmuş, bi de ne baksaki yoldan bu esnêde bi kârvan geçimeyamıymış.

Almış kârvana «Bey Böyreğ» bakalum ne şöyledi.

Kârvan da Bey Böyreğe ne dedi :

Aldı Bey Böyreğ:

Gelişin ner ili Bezirgân başı
Tıraşım bürüdü gözümle gaşı
Yedi yıl oldu ben zindanda kalmışım
Dutmuş küffâre yesir olmuşum

Aldı bezirgân:

Gelişin sorarsan oğuz ilinden
Alurum satarum dünya malinden
Beyim ne bileyim senin hâlimden
Deyver beyim deyver kimin oğlusun

Aldı Bey Böyreğ:

Deyvermeğe döymez bu dertli yürek
Ahinen vahinen ölsemmi gerek
Babam padişahdur ben de «Bey Böyreğ»,
Bunu da böylece bilin efendim hey

Aldı Bezirgân:

Ananı sorarsan ah idüp ağlar
Babanı sorarsan kareler bağlar
Böyük gız gardeşin dünyayı neyler
Bunu da böylece bilin efendüm hey

Bezirgan bunu böyle deyunce «Bey Böyreğ» kendü kendüne bâri demüş «Bengiboz» ilen Akgavak gızını da sorayım onları da bilü ne alem dedü.

Aldı Bey Böyreğ:

Bengiboz emekter Akgavak gızı ?

Aldı Bezirgân:

Akgavak gızını aldı dedile
bilmem kimden kime vadı dedile
Baltacı kel vezirin oğlunu aldı dedile
Bunu da işittim illerinizden Bunu da
İşittim kullarınızdan hey

deyüp kesti ve yoluna revan oldu.

Deken efendüme söyleyin gâvur gıralının gızı bunu gizlice dinleyemiş, gıralın gızı saklanduğu yerden çıkup zindanın devesindeki gırk kişinin galduramayacağı deker daşı,

—Ya allah!.. deyüp bi dutuşa galdumuş ve bi urgan alup zindana salundumuş. İpe he kes arı govanı gibi çokuşuvemişle.

Bunun üzerine gıralın gızı :

—Türkü söyleyen yiğit çıksın. Sizi sora çıkarun demüş. ve «Beyböyreği» Anasından Bupasından sakluca çıkamış ve yetmiş beş güne muhlet vemiş ve zindanın daşını yine ye-

rine « ya allah » deyüp zıdını gâpamus. Gay-ri Bey böyrek geliken geliken tam o dutuldu-ğu çeşmenin başına gadara gemiş. Kendü kendüne: « du bakaym, şorda Bengibozu yütüdüdü » demüş ve ah edüp almuş turkuyu Beyböyrek bakâlüm ne söylemiş:

**Arayı arayı bulsam izini
İzinin tozuna sursen yüzümü
Yetmiş beş güne muhlet aldum gıral
gızını.**

Yetiş Bengibozum yetiş imdada..

Deken efendüm Bengiboz bi daşın dibinde yedü sene gamış, üstünü Bengibozun yedi senedü yosunla bürümüş. emme, galan ona yedü senedü Devrüş Baba bakağmış Beybög- reğin sesünü alunca kişneyi kişneyi gemiş ötüne. Bey böyrek Bengibözün yosununu sıyrıp.

Bismillâh deyüp binmiş üstüne..

Gele, gele gemiş köyünün başına...

Bi goca garu bu esnede Bengibozun anasını sulâyamus. Deken Bengibozun anası kişir, kişir kişnemiş goca garu da :

— Nolduğu bilinmeyesi manzul.. Bey Böyrek ağasını gödün Bengiboz tayımını gödün yedü sene dü kişnemeyodun. demüş.

Deken Bey Böyrek orada su doldumaya gelen başka bi goca neneye ras gemiş ve goca Neneye:

— Nene.. demüş bu gece beni misâfir alu- mun demüş.

Goca Nene de:

— Â oğul demüş, tencereye iki mercimek denesi godum biri altında gaynaya, biri üstünde gaynaya ben seni nasıl misafir alurum demüş.

Deken efendüme söyleyin Bey Böyrek goca garuya bi avuç dolusu altın vemiş goca garu da

— A.. alurun oğul Atunu da alurun senü- de alurun demüş ve o gece evünde algomuş. Bey Böyrek geceleyin köyde bi şenlik duy- muş ve neneye:

— Nene demüş köyde bi tef tingirtisi ga- ru fingirtisi vâ o ne dü ?

Diye somuş Nene de:

— Ah! oğul padişahın bi oğlu vâdı aduna Bey böyrek delledi yedi senedü gayup. Dünye güzeli akgavak gızına nişanlamuşladı şimdi

onu içge Baltacı kel vezirin oğlunâ veriyolla şenlik galan onun içindü demüş. Zabah olun- ca Beyböyrek doğruca düğün yerine gitmiş. Ehali düğün yerinde kum çakılı gibi bi ağa- cın dibine birikmişle. Ağaca bi naşpa altın asmışla galan bu naştapayı kim vursa ona padişah ikram verecek:

Bey böyrekte yavaş yavaş bu birikintiye sokulmuş emme orcuttaki adamlâ kakuşdu- muşla:

— Kürt[1]suratlı herüf defol demişle. Onlâ na- gadara defol dellesede o yine giremiş. Bi govmuşla yine gimmiş iki govmuşla yine gimmiş her nafer govuşlarında yine gimmiş. Bunun ü- zerine padişah:

İlişmeyin şuna..

deyince padişaha:

Efendüm elime uya bi ok yayı osa ben onu vururun. demüş, padişah da :

— Hedi.. Hedi kürt suratlı manzul.. mut- lakta keşkek yemeğe git demüş.

— Efendüm vurarım elime uya bir ok yayı osa demüş.

Bunun üzerine padişah:

— Yüreğim değişiklik vemeya emme gidin suna Bey Böyregün ok yayunu götün demüş. Orcuktaki adamlâ bi gün akşama gadara uğ- raşmışla, kimsele naştayı vuramuyomuş.

Galan bu gıluksuz adama Bey Böyregün ok yayunu götümüşle. Adamlâ birbirine bu gıluksuz adam vürece he deyü zeklenmeye bu- laşmışla emme bu gıluksuz adam daha içge şöyle böyle dutağ dutmaz naştayı tenger, men- ger altınlarilen beraber yuvalamış ve ehaliye üç nâfer:

— Gapuşun ibadullah gapuşun deye ba- ğurmuş.

Ehâli gapuşmuşla. Bunun üzerine padişah bu gıluksuza :

— Dile oğlum benden ne dilesin demüş. O da :

[1] Kürt — : Safranbolu'da daimî göç halinde bulunan göçebe Türkmenlerdir. Bunlar her sene kışlakları- nı değiştirirler. Geçimlerini davarlarile temin ederler; yalnız yerleşmiş olan yörüklerin davarlarına sürülerini kasten karıştırdıkları için yerleşmiş olan yörüklerle araları münazaalı geçer. Yörükler bu yüzden göçebe Tür- kmenere «Kürt» demektirler.

— Sağlığını dilerim demüş, padişah ta :
— Oğul benim sağlığımdan sana ne ? dile benden ne dilesin, demüş.
— Yine sağlığını dilerin , demüş üçüncü dafasında isen:
— Dügün evindeki gadunları birim, birim oynatmak dilerim, demüş.

Deken efendüme söyleyin padişah ta فرمان etmiş, bu kürt gıluclu adamü götün düğün evine deyü.

Bey Böyreği almışla götümüşle düğün evine.. Emme kimsele Bey Böyreği tanıyamaz omuş , saçü sakaluna garuşmuş, pırtulariynen çulu eskümüş, kendü de mundállamuş.

Dügün evündë almüş defi elüne Bey Böyrek, bakalum ne demüş, o esnede oyuna çıkanda galan Bey böyreğin cicesiymiş emme Bey Böyreği tanımazmış.

Almuş Bey Böyrek :

**Ne bakasın monca monca
Boyun uzun belin ince
Vezire ilâyıksın anca
Her cahilsin her cahil.**

Bey Böyreğin gız gadaşı oyunu bitümüş otumuş, yerine . Deken sıra bitüşük gonşularının gızına gemiş. O da çıkmuş oyuna , galan Bey Böyrek onu da oynatmış.

Aldı Bey Böyrek :

**Evlerinin önü derecük,
Köpeklerinin ağzu karacuk
Ismayıl oğlana varacuk
Her cahilsin her cahil.**

deyüp kesmiş. Deken efendüm o, da oyunu bitümüş, ondan soramda sıra dünje güzeli Akgavak gızına gemiş. O da çıkmuş oyuna.. Almuş elünë defi Bey Böyrek başlamuş şo türküyü çığırmaya :

**Ne bakağsın kinni kinni
Sana deyin iki dinni
Oynayan Akgavak gızı
Yakdu yandudu bizi !**

Deyi söyleyiverince Akgavak gızı, Bey Böyreğin sesinden almüş. Hemen düğün evin-

Hatırla

« Olindo Guerrini » den

Ne vakit, ey benim sevgilim, sokaklarda karnaval çılgınlıklarını göreceksin, o zaman hastahanelerde ölenleri unutma, aslâ unutma.

Ne vakit güzel ve şık, müzikle mest dans salonuna çıkacaksın, o zaman arkana dön ve merdivende ağlayan sefaleti işiteceksin.

Neş'eli aşk güneşin bir huzmesi gibi güzel gözlerle sana tebessüm edecek, o zaman düşün ki aşk zavallılara tebessüm etmez.

Aynaya bakacaksın, o zaman kalbin sana diyecek : saçlarının zaptettiği bir inci, yalnız tek bir inci ölen birisini kurtarabilir.

Terceme eden
Y. Kenan



de Bey Böyreknen sarman dolaş oldu.. Padişaha mücüdecile gitti.

— Mücüde padişahum Bey Böyrek gëdi.. mücüde padişahum Bey Böyrëk gëdi..

Köyde avazcılâ bağırdu. Bey Böyrek gëdi deyü kırk gün kırk gece köyde şenliklë édildi. Toplâ atuldu, davullâ çalundu Bey Böyrek gemiş deyü.

Dügün evünde Baltacı Kel Vezirin oğlu Ismayılçuğu tıraş etmeğe gelen bêlbêllë kaçtu..

Bey Böyreği yudulâ yıkadulâ , tıraş ettilë.. Godulâ gerdge..

Bunu duyan Baltacı Kel Vezirin oğlu Ismayılçuk da gorkusundan bi kömese saklanmış emme başı kömesin davanına gısilmiş cani imügünden hıkgadan çıkivemiş.

Onlâ ermüş muradına hoşuna: biz çamşurttuk moşuna.

Çıkalum tahta kerevetine boşuna ...



Bey Böyräk [1]

hikâyesinin Safranbolu kuzyaka rivayeti

Anlatan: **Kuzyakalı Mustafa Ef.**

Tespit eden: **A. Baha**

Ezâl zemân içindä, qalbur semân içindä ben nenämü(n) beşüğünü tingir mingir sallayökän fermâni dünyälari dah-tına almış böyük, önlü bi padişah vâmiş. Kimä ne nam salundusa ondan tiril qorqallâ, hevâda uçan quşlâ, qurtlâ bilâ fermânımı yerinä qollâmiş. Emmä ne çârâ kü bu padişahun êkâk zürriyâti dünyâyâ gelmädügündän çoq tasalanûmuş. Qarnu-na girân qurt qalan onu erüm erüm erütmüş. Dêdinä heç bi çârälâä bulama-muş. Qalan Kimsälâälâ qonuşmâya ağzu-nu Kilid-açmayomuş. Mevlâm bikülallah padişahun bu derdünâ çârâ bulamayollâ-muş. Aylâ, haftalâ, yillâ hep böyläcäcütü-ğümä geçmüs. Padişahun dêdi bi sirr-ômüş. Eşi dostu çoq nasihatlâ etmişlâä emmä, qalan, Kâr-etmämüş. Ehâli ilk yazın Koyün ilärtüsündä bi seyran yeri vâmiş, qalan çoluq çocuq hep oraya gidällâ, çoquşa çoquşa ferfenälâ edällâ, şenliklâä yapallâ, oq yayu oynallâ, pehlivan güräşdürüllâä, çırıncağa binällâä, cirid yaruşduması edällâemiş. Qalan o gunü de koy hep tehnelämiş. Hêkâş o seyir yerinä gitmiş, Koydâ qala qala bi padişah qalmış. Bu bâli görân lalası yal-varmuş yaqarmuş netdiysä etmiş padişahu bu seyir yerinä ayartup teptili qıyafatlı atlarına binäräk götümüş. İn-hâyât gelä gelä gelmişlâä seyir yerinä qadara, hêkâş zevkinnän sefâsınnan sal-nup gezyollâmuş. Emmä qalan padişaha hê yer qaranluq gözüküyomuş. Dün-yâ o(n)a zindan geliyomuş. Bikülallah onu orada eylämäk qâbil olamayomuş. Qalan

[1] Kalın «K» yerine «q» harfini kullandık ki bu harf Anadolunun ekseri yerlerinde kalın «g» harfine yakın telâffuz olunnur. Açık «e» yerine de «ä» kullandık. İmâleli «ä»leri iki «ä»yi yan yana getirmek suretiyle gösterdik. Parantez içindeki «n» ler sağır nundur.

burada da içi sıqılmış; lalasına: «Hedi, başımızı alup dağlara qadara çıqalum, avlanalum» demüş. Derkân almuşlâ efândüm başlarını, dağın yolunu dutmuşlâ. Az gitmişlâä, uz gitmişlâä, dârâ dâpä düz gitmişlâä, qalan dağın doruğuna qadara çıqmuşlâ. Emmä bu esnädâ gün dâ batmaya yön dutmuş. Ortaluq eyüdân eyüyâ qararmuş. Netsünlâä. Hemäncäcütü-mä saraya dönmâyâ karar vemişlâä. Tam yollaruna qoyulacaq-laru esnädâ padişahun atunun dizgüntündän dutaqoyan bi devrüş peydahlamamuş mu? Hemäncänâ devrüş padişahun eteğünü üç Kellim öpmüş. Soracüğuma: «Hoş geldi(n) padişahum» demüş. Padişahla lalası taaccupta- qalmışlâ. Bunu(n) üzärinä padişah devrüşä: «Benim sen padişahlıgumu nêdän bildi(n) ?» deyä sivâl etmiş. Devrüş te: «Efândüm iççä bildüm. Bu erfânâ, bu elvân anca anca padişahlarundu. Bunu gayrisi yapamaz. Qalan ondan bildüm efândüm» demüş. Bu Kelam üzärinä padişah devrüşä: «Benüm padişahlıgumu bilän, qalan qanumdakini dâ bilü. Öylâ isä benüm qanumdakini dâ bil baqayı(n)» demüş. Bunu(n) üzärinä devrüş tekrärän üç kelim padişahun eteğünü öpmüş: «Ferman seni(n)dü » demüş. Soracüğuma: «Efândümüzün êkâk zürriyâti dünyâyâ gelmäya da quruntulamyollâ» demüş. *Devrüşü(n) bu sözü üzärinä padişah: «Bunu(n) çârâsi nedü?» diyä sömuş. Devrüş tä yinä padişahun eteğünü öpmüş, cebündän bi alma çıkararaq iki şaq etmiş. Padişaha: «Padişahum, çârâsü anca budu. Bunu(n) bi şaqımı sen ye. Bi şaqımı sultan xanuma yedü. Qabuqlarunu da qıraqımza vê (n). Bi iznillah diläkläri(n)iz yerinä qonü. Emmä vä lâkin emrü haq yerinä geldiktä doğan cocuğın adunu ben gelincâyâ qa-

darə qoma(n). Ben gəlirtü(n); adını o vaqıt qoru(n) demüş. orcuqtan heməncənə sirroluvemiş. Derkən efändicügüm padişahla lalası qalaqalmışla. Lafı qalan uzatmayalın, padişahla lalası seraya dönmüşlää. Bu hâli görünlää qoşmuşla sultan xanuma: «Mücüdä sultanum padişah eyi oldu», «Mücüdä sultanum padişah dilä gëdi» diye mücürtlämişlää. Bunu(n) üzärinä serayda qırq gün qırq gecä şenlülkää yapılmış. Padişah devrüşin dedüğü gibü etmiş. Almanın bi şaqmu Kändü yemüş. bi şaqmu sultan xanuma yedümüş. Qabıqlarunu da qalan, qısragma yedümüş. Dökän efändüm hudän(n) emrännän ikisi dä gäbälämüş. Sultan xanum aş yirmäyä başlayunca serayda qırq gün qırq gecä eyläntilää etmişlää, oyunlä çıqarmışla. Ay gün tamam ömüş, sultan xanum bi ökäk çocuq dünyäyä gottümüş. Qısraktan da bi tay dünyäyä gëmiş. Çocuq qalan büyümiş. Biki qaç yaşuna girünce mettäbä vemişlää. Emmä eväl zamanläda mettep yoqmuş. Mollaları qalan bi mağaraya qapallä, hocaları kâzi kâzi gelü, darsini verü, gidäämiş. Qalan çocuq ta mettäbä getmäyä bulaşduğu vakitläädä üç yaşna gimişmiş Qalan bu indä yedü yıl qapalu bi halda qalmış. Hocası o(n)a darsini verü gidäämiş. Mağara isä heç mi heç gün görmäzmiş. Bi gün mağarani(n) dāpäsündän bi dälük açulmuş, iççä bu dälüktän içäriyä bi günäs izi gimiş. Qalan çocuq günäşi(n) izi(n)i dutacağum deyü oqumasundan yazmasundan nevärä ömüş. Sabahdan avşama qadara günäşi qovalamış. Emmä bikülallah dutamayomuş. Günäs hē gün mağaradan içäriyä girä, çocuq ta Ta(n)rını(n) hē günü onu dutacağum deyü qan tär içindä qalumuş. Bu yüzdän zayıflaya zayıflaya iğnä ipliğä dönmüş, mettäptä oquyamaz bi hâl almış. Hal bu mişvarda devam ediyämiş. Günläädän bi gün çocuq mettäptä mollalala oyun çıqarıkän çocuqlä onu adı olmaduğuc n Adsuz Bey deyü bi aşağı bi yuqaru çıqırıp zekläniyöllämiş. Bundän qalan çocuğın canı sıqulmuş. Doğruca

evä varup anasına: «Ana ba(n)a uşaqlä Adsuz Bey deyöllä. Neçün ben Adsuz Beyim?» deyü şekva etmiş. Bunu(n) üzärinä anası da: «Oğul seni(n) bi devrüş buba(n) vadu. Ben vamayunca adnu katliyan qoma(n) demüş; onunçün adı(n)ı vemäyoz» demüş. Emmä bi dä ne baqsunlä ki devrüş buba ya(n)larında duraqomaya mu? Heməncənä devrüş buba çocuğın adını vemiş Bey Böyräk, atı(n) adını qomuş Bengiboz. Orcuqtan gayıplara qarışmuş. Meğär devrüş qıluqlu adam qalan «Xızur» muş. Bey Böyräk qalan artuq böyümüş. Mettäbinü bitümüş. Bi gün anasından bubasından izin alup Bengiboznan seyir yerünä gitmiş. Bi dä ne baqsun ki bi ehäli birikintisi toplaşmışla, qalan dünyä gözäli «Aq Qavaq» qızunu(n) oq yayunu geçümägä çalışıyollamış. Bundan murad omuş ki qalan kim ki dünyä gözälini(n) oq yayunu geçüsä, dünyä gözäli ehdiman etmiş ki o(n)a varacağum deyü. Qalan kimsclää dünyä gözäli «Aq Qavaq» qızını(n) oq yayunu geçürtämäyomuş. Oq yayu atuşuna qalan Bey Böyräk tä qarışmuş. Daha iççä şöylä böylä yayu duta dutmaz bi atuşa dünyä gözälini(n) oq yayunu geçümüş. Bunu görünlää qoşmuşlää, heməncücügümä padişaha mücürtlämişlää: «Mücüdä padişahum, Bey Böyräk dünyä gözälini(n) oq yayunu geçüdü!». «Mücüdä padişahum, Bey Böyräk, Aq Qavaq qızını(n) oq yayunu bi atuşa geçüdü» deyü... Bunu(n) üzärinä padişah ferman etmiş, qırq gün qırq gecä dünyä gözäli ilän Bey Böyräğin nişan merasimi ömüş. Nişan da öduqtan källi günläädän bi gün Bey Böyräk yinä anasundan bubasundan izin alup Bengiboznan beräbärä yinä seyir yerinä başını alup getmiş. Gidärkänä bi çämänlük yerä gëmiş Qalan gün dä epeycänä sıcaqluyomuş. Bi çöq ehäli çämänlügä yatmış günläyomuş. Kimi dä uyuya qomuşla. Bey Böyräk tä baqmuş orcuqta uyuyöllä, o da qalan Bengibozu qıra salıvemiş, qatuşmuş o adamların yanına içinä qalan bi gaffat basmuş; O da o adamlä gibi uyuya qo-

muş. Emmâ qalan orası sınırmış. Gavur qıralunu(n) orada serayı vâmiş. Qıral serayından düldüllâ baqmuş ki biraz kişi sınırı geçmiş yatıya. Qıral qalan ferman etmiş; «gidi(n), götü(n) şo adamları, atı(n) zindana» demüş. Qıralın adamları gitmişlâ. Oruçta yatan ne qadara kişi vasa hepsünü dutmuşlâ, götümüşlâ, atmışlâ zindana bunlâ zindanda yedü yıl qalmuşlâ. Bey Böyräk tâ bu dutulanlâ berâberâ zindanda yedü yıl qalmuş. Qalan günlâädân bi gün Bey Böyräk cebündäktü çaqu bıçağunnan Zindan(n) duvarunu öşâ öşâ bi insan gözü görəcək qadara duvardan bi delik açmuş. Qalan oruçtan etrafı gözätläämüş. Emmâ quş uçmaya Kervan geçmüyömuş. Günlâädân bi gün yinä bu deliktän baqarkänä iraq-lâdu bi Kervan gözükmiş. Gelâ gelâ gemiş Kervan zindanı(n) o ibük delüğü-nü(n) önünâ qonaqlamuş. Bunu(n) üzärinä almış şo türküyü Kervana Bey Böyräk; baqalum ne söylädi. Kervan da Bey Böyräğâ ne dedi. Aldı Bey Böyräk:

*Gelişi(n) nerili bezirgân başı
Tıraşım bürüdü gözümlâ qaşı
Yedü yıl ödü ben zindanda qalmışam
Dutulmuş küffärâ yesir olmuşam*

Aldı Bezirgân:

*Gelişim sorâsa(n) Yoğuz ilindân
Alurum satarum dünyâ mâlindân
Beyim ne bilâyin seni(n) halindân
Deyvê Beyim deyvê Kimi(n) oğlusunu(n)*

Aldı Bey Böyräk:

*Deyvêmâyâ döymüz bu dertli Yüräk
Âhinân vâhinân ölsäm mi geräk
Bubam Padîşahdü Ben de Bey Böyräk
Bunuda böyläcâ bili(n)efândüm hey..*

Aldı Bezirgân:

*Ana(n)ı sorâsa(n) âh edüp ağlâ
Buba(n)ı sorâsa(n) qaralâ bağlâ
Böyük qadaşı(n) dünyâyı neylâ
Bunu da Böyläcâ bili(n) efândüm hey*

Bezirgân qalan bunu böylâ deyüncâ Bey Böyräk kändü kändünâ bâri demüş «Ben-

giboz« ilen Aq Qavaq qızunu da sarayın onları da bilü qalan ne âlämdädü.

Aldı Bey Böyräk:

Bengiboz emektâr Aq Qavaq qızı ?

Aldı Bezirgân:

*Aq Qavaq qızunu aldu dedilâ
Bilmân kimdân kimâ vâdi dedilâ
Baltacı Kel veziri(n) oğlunu adı dedilâ
Bunu da işittim illâri(n)izden
Bunu da işittim qulları(n)ızdan hey.*

Deyüp kesti.. Qalan yoluna devama qoyuldu. Meğâr bu türkölâri gavur qıralunu(n) qızı gizlâcâ dinlämâyamuymuş?. Hemâncänâ saqlandüğü yerdân Çıqmuş.. Qalan ezâl zamanları zindanlâ yer(n) dibündâ quyu gibi bi yedâ olmuş. Zindanı(n) dâpäsindâ dâ qoca bi dekâr daş bulunmuş.. Qalan bu Zindanı(n) iştä qapusuymuş.. Emmâ bu dekâr daşı Şöyläcäcügümâ qalduruvemäk bi kişini(n) ki kişini(n) değmä kâri değülmüş..

Gavur qıralunu(n) qızı qalan bu qirk kişini(n) qalduramıyacağı daşı

— Yâ Allah!..

Leyüp bi dutuşa qaldumuş. Zindan(n) qapusunu(n) açıldığını görân hapislâ qarunca misâli bu delüğün ağzuna üşüşmüşlâ. Heniya yoğ mu qalan saluvertiläcügüz deyâ... Derkânâ efândüm, qıralun qızı zindana bi ip salundumuş.. Orada ne qadara hapis vâsa hepücügü qalan bu ipâ üşüşmüşlâ.. Qalan hal bu münşvardaykänä qıralu(n) qızı hapislara avazı çıqduğı qadara

Türkü söylâyân viğit kim isâ o çıqsu(n).. Qalan sizi söra çıqaruru(n) deyü bağurmuş.

Bunu(n) üzärinä Bey Böyräk ipâ dutunmuş. Qıralu(n) qızı tekrârâ(n) «yâ Allah» Deyüp Bey Böyräği Bubasundan Anasundan saqlucana çıqarmuş.. Yetmiş beş günâ mühlät edäräkdän saluvemiş.. bi tekrârânâ:

— Yâ Allah! deyüp Zindanı(n) o qoca dekâr daşunu yükündüğü gibi delüğünü bekämüş.. Biz gelälüm Bey Böyräğâ, qa-

lan gavur qıralunu(n) qızından yetmiş beş günä mühlät alduqdan källi çekmiş başunu qalan o dutulduğu çayura doğru.. gelükänä aqluna Bengiboz gelivemiş kändü kändünä:

— Mevlâm, Xızur ba(n)a imdâd edivêsä dä qalan Bengibozu yetişdüsä... Onu burcuqda yütüdümdü....

Demüş. Ahinen âmiş şo türküyü Bey Böyräk baqalum ne demüş.

Aldı Bey Böyräk:

Araqı araqı bulsam izi(n)i

İzini(n) tozuna sürsäm yüzümü

Yetmiş beş günä mühlälädüm qıral-qızunu

Yelüş Bengibozum yelüş imdâda

Bu türküyü qalan Bey Böyräk ettük-tän källi dağu dağı Bengiboz kişir kişir kişnätmiş.. Orcukda bir daş qovugunu(n) dibündä yedü yıl qalmuşmuş; nasulsakü Bey Böyräğün säsünü duymuş qalan hevlicanla säsün geldüğü yerä doğru kişnâyı kişnâyı yaruşmuş. Doğrucana Bey Böyräğün yanuna qadara gemiş. yedü yıldu bi qovugda qalana nolu?. Üstünü başunu hep yosunlä bürümüş; paslä dutmuş..

Derkänä efändüm Bey Böyräk Bengibozu(n) yosunlarını qalan sıyurmuş. Efändüm yedü yıldu Bengiboza Ta(n)rını(n) ergüsü ulaşmış. Esahtan at bir, qoyun iki, üzüm üç.. bunlä qalan cennättän çıkmıştu.. Bunları(n) hepsini(n) melekäsü vâdü onlara baqallä.. qalan bunlara kö-tülük te edilmäz, bi evi hem ehya edällä, hem dä kökündän qurudullä! Neysänä efändüm iççä qalan Bengibozu da melekäsi bu qovugda Ta(n)rını(n) her aqşamu baqmış. Bey Böyräk dä qalan artux «Bismillah» Deyüp binmiş Bengibozu(n) üstünä.. Bengiboz qalan heç o eski Bengiboz degilmüş sanki, tozu dumana qatup gözünü açup qapayuncaya qadara onu bi quş misäli köyünün başına däk götümüş.

Bi qoca qaru da bu esnädä Bengibozu(n) anasını sulayomuş. Qalan Bengibozu görüncäk kişir kişir kişnämüş. Mevlâm

Ta(n)rı o(n)a meğärsä ki Bengiboz olduğunu bildürmüş emmä qoca qaru «nolduğu bilinmäyäsü manzul menamen! Bey Böyräk ağamı gödü(n)? Bengiboz tayını mı gödü(n)? yedü yıldu kişnämäyodu(n)!» demüş, qalan yüzünä bi tokat vumuş. Emmä o yinä kişnämüş. Qalan o esahtan Bengiboz emmä kimin aqluna gelü? yedü yıldu pür gayıp. Bey Böyräk tä qalan orda emmä saçu saqaluna qaruşmuş. Pirtularu eskimüş, bikülallah tanımaz bi münşvar âmiş. Qoca qaru qalan Bengibozu(n) anasını suladuqdan källi güç balä çeşmä-dän Bengibozu(n) anasını elätmiş. Bu esnädä Bey Böyräk tä Bengibozdan immiş, qalan çeşmä başunda bi delük helkeyi dolduracağın deyü eylanän bi qoca qaruya soqularaxdana: «Nenä, demüş, beni bu gecä evi(n)ä misâfir alu mu(n)?». Qoca qaru da duymazlanaraqdan yinä çeşmäde helkäsini doldumaya qoyulmuş. Bunu(n) üzärünä Bey Böyräk bitekrären: «Nenä, demüş, beni bu gecä evi(n)ä misâfir alu mu(n)?». Bunu(n) üzärünä qoca qaru Bey Böyräğe şöyläcälänä bi baqmış: «A!.. A!.. Oğul ben seni nasıl misâfir aluru(n)? Tencäräyä iki bulgur dänäsü qodum. Biri altında qaynaya, biri üstündä qaynaya, Ben seni nasıl misâfir ederüm demüş. Süksüntünü çeşmäni(n) oluğuna vemiş. Bunu(n) üzärünä bi källim dä: «Nenä, demüş, beni bu gecä evi(n)ä misâfir alu mu(n)?» demüş. Cebündän bi avuç dolusu altun çıkarmuş, qoca qaruya saqluca sunmuş. Qoca qaru altun-laru görüncänä: «Aluru(n) oğul aluru(n)! Atunu da aluru(n). Seni de aluru(n) demüş. Bey Böyräği o gecä evündä alqomuş. Bey Böyräkän qalan o gecä evdä qoca qaru hoş beş ediyollamüş, Tam bu esnädä bi def tingirtisi, qaru fingirtisi ömuş, Bunu(n) esbäbini Bey Böyräk qoca qarudan sival etmiş: «Nenä, demüş, köydä bi def tingirtisi, qaru fingirtisi vä. Bu şenlük nedändü?» demüş. Qoca qaru da: «Demä oğul demä! Padişahun ervan misäli bi qoç yigit oğlu vâdi. Aduna Bey Böyräk dellädi, Yedü yıldu gayıplara

qaruştı. Onu köydä dünyä gözäli Aq Qavaq qızına nişanlamışladı. Yedü yıldu heç bi habar alamadılâ. Qalan onu iççä Baltacı kel veziri(n) oğlu İsmayillâ everiyellâ da şenlük yapuyollâ» demüş. Bey Böyräk qalan bu sözläri qoca qarudan duyunca tāsasundan uyqu gözünä gimämüş. Zabah olunca Bey Böyräk doğrucana şenlük olan yerä qadara getmiş. Bi dä orcuqta ne göösü(n) kü ehäli düğün yeründä qum çaqulu gibi bi ağacın dibünä birikmişlää. Ağaca qalan bi naşpa altın asmuşlä. Bu naşpayı qalan kim vurāsa padişah o(n)a ikram veräcäk deyü yetmiş iki divana avazcılâ çıqarmuşlä. Gavur illäri(n)ä habar salundumuşlä. Dünyäni(n) dört ibüğündän oq yaycularu gemiş. Qalan bunlaru(n) hepiciüğü naşpayı bikülallah vurup yerä indirämüyollāmuş. Qalan kimsälärä naşpayı indümäk nasip olamamüş. İştä bu esnadä Bey Böyräk tä atucuların arasına qatuşmuş. Ağaca baqıp baqıp: «Ben onu qalan bi dutuşa vururun emmä älimä uyâ bi oq yayu ösa» demüş. Qalan orcuqtaki adamlâ: «Hedi, hedi ödan munnar menamän» deyü Bey Böyräği qalan qovallāmuş. Bey Böyräk bu adamları(n) arasına ne qadara qatuşsa bu adamlâ hepiciüğündä qovallāmuş. Emmä Bey Böyräk yinä: «Nolu, älimä uyâ bi oq yayu ösa? Bi qoman onu vurūdun» dermiş. Emmä ödaki atuculâ yinä qaquşdurulâ: gerisin geriyä atallāmiş. Bunu(n) üzärinä padişah bu qıluqsuz: «Oğul diläği(n) nedü?» demüş emmä qalan bunu(n) Bey Böyräk olduğunu bilmäyämüş hē... Bu qıluqsuz adam da: «Efändüm, älimä uyâ bi oq yayu ösa ben onu vurūdum» demüş. Bunu(n) üzärinä padişah: Hedi oğul hedi, sen get mutlağada keşkek ye» deyü zeklänmiş ve yanundan qovmuş. Emmä ne münkün kü bu qıluqsuz adam yinä diräşdümiş: «Efändüm, älimä uyâ qalan bi oq yayu ösa». Bunu(n) üzärinä artuq padişah dayanamamüş, yanundaki adamlarına: «gidi(n) şona Bey Böyräğin oq yayunu elätü(n)» deyü ferman etmiş. Nolsu(n) da Allahum bi dünyäni(n) adam-

laru qaranluqla basqunladuğu halda heç mi vuramayomüş heç. Qalan padişahın adamları fermanı yerinä qomuşlä. Bey Böyräk oq yayunu ehä şöyläcäcügümä bi atuşta naşpayı tengär mengär altunlarıynan yerä yuvalamüş. Hekäş bunu(n) üzärinä şaşırıp qalvemişlää Aha bu qıluqsuz adam vudu deyü. Bunu(n) üzärinä padişah ehäliyə üç källimä bağurmuş: «Qapuşu(n) ibädullah qapuşu(n)!». Hekäş qapuşmuşlä emmä qalan bu qıluqsuz adam yeründän qıpurdamamüş. Bunu(n) üzärinä padişah taacupta qalaraqdana: «Oğul neyâ qapmayo(n)?» Demüş. Qalan bu qıluqsuz boynunu bükä qomuş. Bi şey demämüş.

Padişah bi källimä dä sömuş; yinä cevap vēmämüş. Qalan üçüncü dafasında padişah Dilä oğul bendän dilä ne diläsi(n)» demüş. O da: «Sağluğunu» demüş «Oğul benüm sağluğumdan sa(n)a ne? İştä bendän ne istäsi(n)» demüş. O da tekräräne: «Sağluğunu istärüm» Demüş. Padişah bu källücügümä: «Benüm sağluğumdan sa(n)a ne? Dilä oğul bendän ne diläsi(n)?» demüş. Qalan bu qıluqsuz adam bu qälük; «Efendüm düğün evündäki qadunlaru birim birim oynatmaq dilärüm» demüş. Bunu(n) üzärinä padişah hemäncänä ferman etmiş: «gidi(n) bu kürt qıluqlu adamu düğün evündä eyländirü(n) deyü. Qalan almişlä, götümüşlää düğün evünä Bey Böyräği emmä burcuqta da kimsälää Bey Böyräği tanıyamamüş. Qalan bi gün değıl kü yedü yıldu bi adam traş ömasa nolu? Saçu saqaluna qaruşu älbättänä Bu müşvâr inän Bey Böyräği qarulâ da tanıyamamış. Bey Böyräk hâlinän dura qosun, dekän efändüm düğün evündäki qarulâ bulaşmuşlä oyuna. Qalan hepüsünü Bey Böyräk oynatmaya fermanlı ya? Almuş älinä defü Bey Böyräk baqalum ne söylämüş, qalan oyuna çıqandana bu esnadä cıcäsiymüş. Aldı Bey Böyräk:

Ne baqası(n) monca monca
Boyu(n) uzun, beli(n) incä
Vezirä ilayıqsu(n) onca
Her cahilsı(n) her cabil

Qalan Bey Böyrəğin eicəsi oyununu bitürü bitümüz yerinə otumuş. Ondan soracuğuma sıra bitişük qo(n)şu qızına gemiş. Qalan Bey Böyrək almış əlinə defü onu da oynatmuş.

Aldı Bey Böyrək :

Evlərini(n) ö(n)ü qaracuç

Köpeklərini(n) ağzu qaracuç

İsmayıl oğlana varacuç

Her cahısi(n) her cahiy.

Qalan bitüşük qo(n)şularu da sırasunu savmuş. İnihayət sıra gelä gelä Aq Qavaq qızına gemiş. Qalan Bey Böyrək onu da şo türkünən oynata qomuş.

Ne baqası(n) kinni kinni

Sa(n)a deyin iki dinni

Oynayan Aq Qavaq qızı
Yandı yandudu bizü.

Bey Böyrək qalan bu türküyü edär etmüz Aq Qavaq qızı Bey Böyrəğin se-sünü bilmüş. Hemän orcuqta bir birinə gänä gibi yapuşmuş, sarman dolaş ol-muşlä. Düğün evündän hemäncänä padi-şaha mücüdäcilä sahdumuşlä: «Mücüdä padişahum, Bey Böyrək çıra qodu» de-dü. Bunu duyan Baltacı kel veziri(n) oğlu İsmayılucuç da qorqusundan bi kömä-sä saqlanmuş. Başı kömäsi(n) davanına sıqsunca canu imüğündän hıqqadana çıqtväämiş. Bey Böyrəknän qalan Aq Qavaq qızına qırq gün qırq gecä düğün etmişlä. Onlä ermüş muratlarına, biz çıqduq ziyratlarına..

Gazeteler, Mecmualar, Kitaplar

Yeni Turan: Finlandiyada çıkmaya başladığını haber verdiğimiz bu gazete-nin ikinci sayısı da çıktı. Bu gazetenin ve birçok Türkler için çok füsunkâr olan adının Türk âleminde nasıl bir rağbetle karşılandığını anlamak için içine bir bak-mak, ve muhtelif Türk memleketlerinden, muhtelif Türkler tarafından gönderilen yazıları okumak kâfidir. Yeni Turanın ilk sayısında çıkan «Turan Kızı» atlı şiiri Kıbrısta çıkan «Söz» arkadaşımızda da gördük. Bu, sadece bir gazetenin öteki gazeteden bir yazı istinsah etmesi değildir. Bunun daha yüksek ve derin bir manası vardır. Bu da gösteriyor ki Türkleri Finlandiyada yahut Kıbrısta yaşamak birbirinden ayıramıyor. Yeter ki milli şuur biraz uyanmış olsun.

İstiklâl: Azerbaycanlı Türk kardeşle-rimiz on günde bir çıkmak üzere Berlinde bu atta bir gazete çıkarmaya başladılar. İlk sayısının başmakalesi «Kısılmıyan ses» serlevhasını taşıyordu. Bu ses istik-lâl diye bağırانların sesidir. Onlar iman-la bağırıyorlar, inananlar isterse bütün cihanı yıkar. Bu inananlar elbette yarın gayelerine ereceklerdir.

Safranboluda yürük düğünleri: A. Baha Beyin bu kitabı uzun zamandır fa-aliyetsiz duran Halk Bilgisi Derneği ta-rafından neşredildi. A. Baha Beyi tebrik

ederiz. Fakat maalesef kitap eksik olarak neşredilmiştir. Birçok yerlerinin tayyolun-duğunu ve tashih edilirken kendisine hiç gösterilmediğini Baha Bey Bizzat bana söyledi. İlim ve neşriyat hayatında fise-bilillah çalışanların gayretini kıracak ma-hiyette olan bu gibi lâübâllikler maalesef memleketimizde çok yapıyor. Yine aynı kitabın sonuna konulan ve Kösemihal zade Mahmut Ragıp Bey tarafından ve-rilen notaların da, kimin tarafından ve-rildiğinin tasrih olunmaması Halk Bilgisi Derneğinin bu şark kâri zihniyetine bir örnektir. Fakat memnuniyetle haber alı-yoruz ki bol dedikodulu, az verimli bir müessese olan H. B. Derneğinin bu hâli-ni gören bazı ciddi arkadaşlar «Türk Etnografya cemiyeti» adında yeni bir teşekkül kurmak için faaliyete geçmişler-dir. Başında vukuf sahibi kimselerin bu-lunmadığı H. B. Derneği yerine Abdül-kadir, Pertev Naili, Mahmut Ragıp, A. Baha Beyler gibi bu işin ehli kimseler tarafından kurulan bu cemiyetin muaffak olacağı tabiidir.

Hokkabazın Defteri: Şiir ve edebiyat sahasında, bu yakınlarda, hayli faaliyet var. Daima şiir kitaplarının neşrolundu-ğunu görüyoruz. Şeref Şadi Beyin çıkar-dığı bu kitap ta bunlardan birisidir. Hece veznindeki şiirleri güzeldir. Fakat şair serbest nazımda muvaffak olamamıştır.

K. A.

F. The Kastamonu Provincial Yearbook of 1896

Population of Hacilarobası

۲۹۱		زعفرانبولی قضاى قراسى	
عدده	اسامى قرى	عدده	اسامى قرى
نفوسى	خانه	نفوسى	خانه
۱۸۰	قوزبقا اوتنه كوى قريه سى ۳۱	۱۸۵	قوزبقا كوسه لر قريه سى ۳۳
۱۱۱	بورنك خواجه لر » ۲۳	۱۹۸	» نوصا قلىر » ۳۵
۱۲۵	» يازىجى » ۲۵	۱۳۰	بورنك تيمورجىلر » ۲۶
۹۸	» نفس بورنك » ۲۲	۱۲۲	» قلفاتلر » ۲۴
۱۴۳	» چاوشلر » ۲۴	۵۵۰	» حاجىلر اوبه سى » ۹۶
۳۲۸	يورك آشاغى محله سى ۴۹	۳۴۰	يورك يوقارى محله سى ۵۵
۱۵۵	مملكى قريه سى ۳۱	۱۵۵	قره جه تپه قريه سى ۲۹
۲۷۰	داوداوبه سى » ۵۰	۱۲۵	» سارى احمدلى » ۲۰
۱۳۰	بورنسىز عجوز » ۲۵	۱۵۰	» بورنسىز قايى » ۳۲
۸۱	» قوه بوك » ۱۹	۱۹۳	» نفس بورنسىز » ۴۰
۱۲۵	» نفس اوده مش » ۲۸	۱۳۰	» يلك » ۳۲
۱۵۲	» كىتخداىلر » ۳۲	۲۲۵	» چرچىلر » ۴۶
۲۳۵	» تيمورجىلر » ۴۵	۲۳۰	» صالمازلر » ۴۸
۲۷۵	» سپاهىلر » ۴۶	۲۳۳	» قره آغاج » ۳۹
۲۵۵	» قاضى » ۴۵	۲۹۵	» قزداب » ۴۴
۱۰۹	» سعيدلر » ۲۸	۲۸۵	» كول وىرن » ۴۵
۱۷۵	» ظوره » ۴۳	۱۷۰	» ظويران » ۴۱
۲۲۷	» چقورجه » ۳۱	۱۵۱	» كوفى » ۳۴
۲۵۰	» مهنترلر » ۴۲	۲۱۱	» طاندر » ۲۸
۱۷۰	» اورته جه » ۲۱	۱۸۵	» قره شار » ۲۷
۲۶۰	» اوچىاش » ۳۸	۲۳۱	» قامش » ۳۳
۲۳۰	» غازيه » ۳۵	۲۳۰	» داودلر » ۳۳
۱۵۹	» قوتلو وىرن » ۳۱	۱۸۰	» دندك » ۲۶
۱۵۵	» چاليش » ۳۷	۱۸۵	» باقر جىلر » ۲۸