

HOUSE PLOTS (MENZİLS) AND NEIGHBORHOOD FORMATION IN
SEVENTEENTH CENTURY OTTOMAN ANKARA

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ABSTRACT

HOUSE PLOTS (MENZİLS) AND NEIGHBORHOOD FORMATION IN SEVENTEENTH CENTURY OTTOMAN ANKARA

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This study focuses on the architectural and urban characteristics of the neighborhoods and the house plots (menzils) in Ankara city, the sanjak center of the Ankara Sanjak, in the Anadolu Eyalet of the Ottoman Empire in the seventeenth century. It analyzes and evaluates the administrative-legal, architectural-urban, and social-cultural aspects of Ankara neighborhoods, based on Ankara's seventeenth century qadi (Şeriyye) registers.

First of all, the meaning of the neighborhood as a concept is discussed. Its position in the urban sense is researched and explained within the Ottoman legal-administrative background. Depending on the laws of the Ottoman Empire, the study examines and states the architectural types of construction in the neighborhood and their fields of activity. After explaining the neighborhood's urban and architectural background, the case study, Ankara neighborhoods and house plots(menzils) in the seventeenth century, is examined, referring to the Sharia records, an essential archival document. Based on the data obtained in this direction, analyses and evaluations were made about the green-vacant areas, menzil(house)/building plots, and streets that constitute the urban elements of the neighborhood. On the other hand, the types of buildings based

on the waqf and private property system that make up the neighborhood's architecture have been revealed in detail and evaluated together with their features. House plots (menzils), connected to the private property system and form the residential texture of the neighborhoods, have been analyzed according to their spatial characteristics. Through other events reflected in the qadi registers, the neighborhood relations and other social events are discussed in detail, and the socio-cultural background of the neighborhood is explained. Thus, seventeenth century Ankara neighborhoods are evaluated together with all the elements that make up the neighborhood.

Keywords: Ottoman, Ankara, neighborhood, urban, architecture

ÖZ

ON YEDİNCİ YÜZYILDA OSMANLI DÖNEMİNDE ANKARA'DA KONUT ALANLARI (MENZİLLER) VE MAHALLE OLUŞUMU

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Bu çalışma, Osmanlı İmparatorluğu'nda Anadolu Eyaleti'nde yer alan Ankara Sancağına bağlı olan sancak merkezi Ankara şehrindeki mahallelerin on yedinci yüzyıl içerisindeki mimari ve kentsel özelliklerine ve mahallelerdeki konut alanlarına (menzillere) odaklanmaktadır. Ankara'nın on yedinci yüzyıldaki kadı (Şeriyye) sicillerinden hareketle, Ankara mahallelerinin idari-hukuki, mimari-kentsel ve sosyal-kültürel yönlerini analiz eder ve değerlendirir.

Öncelikle mahallenin bir kavram olarak ne anlam ifade ettiği tartışılmıştır. Osmanlı hukuki-idari alt yapısı içerisinde kentsel anlamda hangi pozisyonda bulunduğu araştırılmış ve açıklanmıştır. Osmanlı İmparatorluğu yasalarına bağlı olarak mahallede mimari olarak var olan yapılaşma çeşitleri ve bunların faaliyet alanları irdelenmiş ve belirtilmiştir. Mahallenin sahip olduğu bu kentsel ve mimari arka plan izah edildikten sonra, vaka çalışması olan on yedinci yüzyılda Ankara mahalleri ve menzilleri önemli bir arşiv belgesi olan Şeriyye sicillerinden hareketle incelenmiştir. Bu doğrultuda elde edilen verilere dayalı olarak, mahallenin kentsel unsurlarını oluşturan yeşil-boş alanlar, menzil/yapı arsaları ve sokaklar ile ilgili analiz ve değerlendirmeler yapılmıştır. Diğer yandan, mahalle mimarisini oluşturan vakıf ve özel mülkiyet

sistemine dayalı yapı türleri ayrıntılı olarak ortaya çıkarılmış ve özellikleri değerlendirilmiştir. Özel mülkiyet sistemine bağlı olan ve mahallelerin konut dokusunu oluşturan menziller, mekânsal özelliklerine göre analiz edilmiştir. Kadın sicillerine yansıyan diğer olaylar aracılığıyla, mahalledeki komşuluk ilişkileri ve diğer sosyal olaylar ayrıntılı şekilde ele alınarak, mahallenin sahip olduğu sosyokültürel arka plan açıklanmıştır. Böylece on yedinci yüzyıl Ankara mahalleleri, mahalleyi oluşturan bütün unsurlarla birlikte değerlendirilmiştir.

Anahtar Kelimeler: Osmanlı, Ankara, mahalle, kentsel, mimari

To my daughter Ayşe Süeda

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LIST OF ABBREVIATIONS

a.e.	aynı eser
AD	anno domini/after Christ
arab.	in Arabic
ASCR	Ankara Sharia Court Register
ASR	Ankara Sharia Register
AŞS	Ankara Şeriyeye Sicili
AÜSBFD	Ankara Üniversitesi Siyasal Bilgiler Fakültesi Dergisi
b.	bin (in Arabic: son of)
BA	Başbakanlık Arşivi
BC	Before Christ
BCE	Before Common Era
C.	Volume (cilt)
ca.	circa
Çev.	Çeviren
DİA	Diyanet İslam Ansiklopedisi
diss.	dissertation
ed.	edition
Ed.	editor
Eds.	editors
etc.	et cetera
GIS	Geographic Information Systems
Gregorian C.	Gregorian Calendar
haz.	hazırlayan
Hijri C.	Hijri Calendar
i.e.	id est
Ibid.	ibidem; in the same place
Inc.	incorporated
MA	Massachusetts

MEB	Milli Eğitim Bakanlıđı
MIT	Massachusetts Institute of Technology
n.	noun
Nr.	Number
PhD	Doctor of Philosophy
TBMM	Türkiye Büyük Millet Meclisi
TDV	Türkiye Diyanet Vakfı
TODAİE	Türkiye ve Orta Dođu Amme İdaresi Enstitüsü
trans.	translator
TTK	Türk Tarih Kurumu
vol.	volume
YEM	Yapı Endüstri Merkezi

CHAPTER 1

INTRODUCTION

The Ottoman city and neighborhood have been the subject of many studies up to the present with its unique characters and history. When we look at the existing literature regarding urban and architectural studies, it is seen that there are inadequacies regarding the methods of these studies, research questions and perspectives, and even the way they handle archive sources. Studies conducted using various archive sources (Sharia registers, salnames, etc.) mainly focus on Ottoman cities in a certain period. While studying cities, they use a general framework and make more superficial evaluations based on statistical data. Regarding the neighborhood, various definitions have been made, and the neighborhood has been tried to be reduced to a certain model. If we look at these definitions, we see that they are more related to the social aspect of the neighborhood.¹ Its urban and architectural characteristic has been little mentioned.²

However, it is seen that the Ottoman neighborhood is a 3-pillar structure: legal/administrative, urban/architectural, and social/cultural.³ It has been observed that the studies carried out so far are mainly on the social/cultural aspect. For this reason, in our study, the legal/administrative and urban/architectural aspects of the neighborhood, which have not been studied much before, are discussed. Other features cannot be understood without knowing the legal/administrative aspect of the

¹ Look at the “Chapter 2.1. Meaning of Mahalle” for the theoretical background of mahalle studies.

² These studies are discussed in detail in the Chapter 1.4. Literature Review.

³ While describing the legal/administrative aspect of the neighborhood, we preferred to use the local/unique term “mahalle” for a better understanding of the subject (in Chapter 2). However, since the thesis is in English, we continue with the word “neighborhood” in other chapters.

neighborhood. Therefore, we first explained this in our study. Next, we examined the urban/architectural character of the neighborhood that emerged from this legal/administrative aspect. After clarifying these two issues, we found it appropriate to explain the social/cultural aspect of the neighborhood. Thus, we thought that the socio/cultural issues that people live in their legal/administrative and urban/architectural environment would be better understood. As a result, we shed light on all aspects of the neighborhood.

In this study, it is considered necessary to choose a case study to understand the structure and function of the neighborhood and its urban and architectural characters, and to present a section about its original character. Ankara, which was an Ottoman Eyalet center at first and later turned into an Ottoman sanjak, and an important Ottoman city due to its geographical location and commercial activities was chosen as a case study to read and examine the urban and architectural elements of the seventeenth century neighborhood order. The reason this study focuses on the case study is that it is aimed to contribute to the unique structure of the neighborhood of each city instead of making precise definitions. The data in the Ankara Sharia registers, which are the primary/archive source of our study, were tried to reveal by using various analytical methods to read the neighborhood spatially. In this direction, the neighborhood is handled in a holistic manner with its spatial character and current social structure, and its missing aspects are examined in more depth.

1.1. Aim and Scope of the Thesis

The subject of this thesis is house plots (menzils) and neighborhood formation in seventeenth century Ottoman Ankara. Focusing period of this study begins with the end of the sixteenth century, which is actually seen as the period of Ottoman rise and ends at the beginning of the eighteenth century when reforms were just beginning in the Ottoman Empire. The reason for choosing this period is that the Ottoman Empire did not change much in the seventeenth century, which was like a period of stagnation, and desire to better determine the neighborhood structure in this relatively quiet period. Seventeenth century became important, concerning the idea that the neighborhood's traces, which lived its maturity period in the sixteenth century, continue its existence in the next century. We can also say that the city has entered a less risky period in

terms of security as the Jelali rebellions gradually lost its effect. This situation undoubtedly affects the urban and architectural characters of the city. In general, we can say that although Ottoman Empire was having a difficult time in terms of its economic opportunities in the seventeenth century, Ankara did not experience this very much due to its commercial potential of the city. Regarding the period, it can be said that although there was neither economic enrichment nor impoverishment in Ankara. Our study aims to read the neighborhood's urban and architectural structure, and specifically the house plots (menzils) in the mahalles which has established its character in the classical period, based on the seventeenth century archive documents of Ankara in particular; to reveal the urban and architectural character of the neighborhood; and to contribute to its place and role in urban and architectural history.

In the urban-architectural history studies, the Ottoman Empire's neighborhood was handled together with the Ottoman city studies. Therefore, it was examined in a limited manner. These studies made general definitions about the Ottoman city and the neighborhood. When we look at the recent architectural historiography approaches, we see that different methods that have been developed. In line with these approaches, in our study, we argue that each city and neighborhood have been formed originally in line with specific environmental features, lifestyle, social life order, economic-administrative infrastructure, etc. Therefore, we suggest that it has a unique and non-generalizable position. Although there are some similarities coming from the prevailing intellectual structure and state administrative order in the Ottoman lands, these take on a different appearance in each city (indirectly the neighborhood s). Undoubtedly, this attitude we adopt in our study help us to understand the value of each data and see the invisible while interpreting the neighborhood in Ankara in the seventeenth century.

Within the scope of the thesis, based on three registers selected from seventeenth-century Ankara Sharia Records and other secondary sources related to our study; it is aimed to reveal the existence of the "neighborhood" that is mentioned in the judicial documents (registers), which are the Ottoman legal records, from an urban/architectural perspective. Besides, we try to explain these elements within the thesis's scope, since the neighborhood is incomplete conceptually without examining the triple system (administrative, urban/architectural, and social) that we think the

neighborhood already has in its nature. To determine the neighborhood's location in the urban level/environment, it is necessary first to understand the Ottoman administrative structure. After examining the administrative position of the neighborhood; the urban (street, parcel/building block, public-private area, etc.) and architectural (building types, housing features, etc.) characters of the seventeenth century Ankara neighborhood are tried to identify with an approach from general (upper scale) to specific (subscale) by using the data from the registries. Next, the social dimension of the neighborhood is tried to describe together with its spatial setup by giving scenes from daily life.

1.2. Methodology

Archival Documents (Sharia Registers)

This study aims to present a general portrait of the houses (*menzils*) in seventeenth century Ottoman Ankara and the architectural-urban character of the neighborhood as the title "House Plots (Menzils) and Neighborhood Formation in Seventeenth Century Ottoman Ankara" states. As stated in Chapter 1.3., the seventeenth century is mainly seen as a period of stagnation in the Ottoman Empire. In this period, the trade connected to the *sof* continued in Ankara. On the other hand, Ankara resides within the city walls due to the conditions of the period. Unfortunately, not all of the residences and other buildings in Ankara (within the old city's boundaries) dating back to the nineteenth century and before had survived. Therefore, it is not possible to directly document the seventeenth century Ankara house plots and neighborhoods. The scarcity of surviving documents (maps, photographs, engravings, etc.) about seventeenth century Ankara and the rarity of descriptive documents about the city/architecture individually limit the research to the residential fabric (house plots) and neighborhoods of the century. However, the data on Ottoman history is not only limited to these documents. Sharia court registers (*sicils*), waqf registers, Tahrir records, Avârız records, Mühimme records, Ahkâm registers, Şikâyet registers, Ahkâm-ı şikâyet registers, Cizye registers, *Salnâmes*, city monographs, voyager's travel book, and visual sources are some of them.⁴ When we look at these sources, we

⁴ We discussed these sources about Ankara in "Chapter 1.4. Literature Review".

cannot say that they fully express the events in history or the period/space to which it belongs. Each serves a different purpose in terms of context/scope. Nevertheless, *sicils*, waqf registers, Tahrir and Avariz records are the most prominent archive documents when we consider Ottoman urban history. Ankara Sharia Registers have been considered the primary source for this study due to a significant and rare resource regarding the data (in terms of urban/architectural) and the period they provide.

Evaluations about the scope of these registers and their importance for this study are outlined in Chapters 1.3 and 1.4. Therefore, in this section, we explain what kind of data that archival documents(registers) provide for our study and how we evaluate them. Before constructing the study's methodology, previous studies (mentioned in Chapter 1.4) were examined. Firstly, the data presented by our primary (archival) sources were evaluated. Then, the basis of our study was constructed in the light of the question, “How can these data be constructed most appropriately and conveniently to explain the neighborhood and house plot of Ankara?”. Thus, an approach based on quantitative analysis and statistical evaluation of the data has been developed by using previous studies. To explain this constructed approach in more details, the total number of examined documents in the three registry books is as in the Table below.

Table 1. The total number of documents in the Ankara Sharia registers we examined in the study

	ASR 13	ASR 46	ASR 61	Total
The Total Number of Documents	758	550	352	1660

Certainly, not all of these documents are qualified to explain Ankara’s residential texture and neighborhood characteristics in the seventeenth century. Therefore, as we mentioned in Chapter 1.4, the documents relevant to our work due to their subjects are especially *hüccet*, *i’lām*, and then *tezkere* records. Generally, these documents provide the following information:

- City and neighborhood/village information,
- Name (of the person),

- Religion and title/profession information of the person,
- Subject and evidence information,
- Decision and date information,
- Names and titles of those present in the case.

Apart from these, we can also access the following information from the sales records of menzil (residence), shop, vineyard/garden/field/land in the registers:

- Document number
- Registration issue
- Registration date
- Neighborhood name
- Seller
- Buyer
- Sale value
- Neighbors/streets (of the menzil/residence or shop/land)
- Name of spaces in the menzil/ residence (Barn, Hayloft, Room, Hall, Summerhouse, Cantilever, Main Living Room, Courtyard, Entablature, Kiln, Storeroom, Workshop, Kitchen, Canopy)
- Number of floors in the menzil/residence (Tahtani/Fevkani)
- Dahiliye/Hariciye spaces in the menzil/residence
- Other special (unusual) cases

This information allows us to make a detailed analysis of the seventeenth century Ankara neighborhood and housing pattern. Therefore, each document in the three registers was handled one by one, and the records that did not contain this information

were eliminated and were not considered for the study. Accordingly, the number of documents included in our study is indicated in Table 2 below.

Table 2. The distribution of the documents in the Sharia Registries we examined according to their subjects, and the number of records used in the study

	ASR 13	ASR 46	ASR 61	Total
The Total Number of Documents	758	550	352	1660
Total Number of Documents related to Menzil	53	84	59	196
Number of Menzil Documents Evaluated (Located in the neighborhoods and had required info)	51	64	51	166
Total Number of Documents related to Waqf	24	2	5	31
Number of Waqf Documents Evaluated (Located in the neighborhoods and had required info)	12	-	-	12
Total Number of Documents related to Shop	27	16	10	53
Number of Shop Documents Evaluated (Located in the neighborhoods and had required info)	12	9	5	26
Total Number of Documents related to Vineyard, Garden, Field, Land	35	45	24	104
Number of Vineyard, Garden, Field, Land Documents Evaluated (Located in the neighborhoods and had required info)	2	7	8	17

The documents taken into evaluation were classified according to the information they contained and were shown in tables (Appendix A-B-C). Consequently, data on the owners or tenants of properties/real estates (menzil/residence, land, shop, etc.) belonging to waqfs and individuals, their neighborhoods and their neighboring plots/residences, their prices/rental values, and spatial components/sections of the menzils/residences were obtained. All these data are of a quality that will allow quantitative analysis of seventeenth century Ankara neighborhoods and menzils/residences. Thus, the subject was examined and evaluated with the statistical data obtained as a result of the classification of documents and analyzes were made.

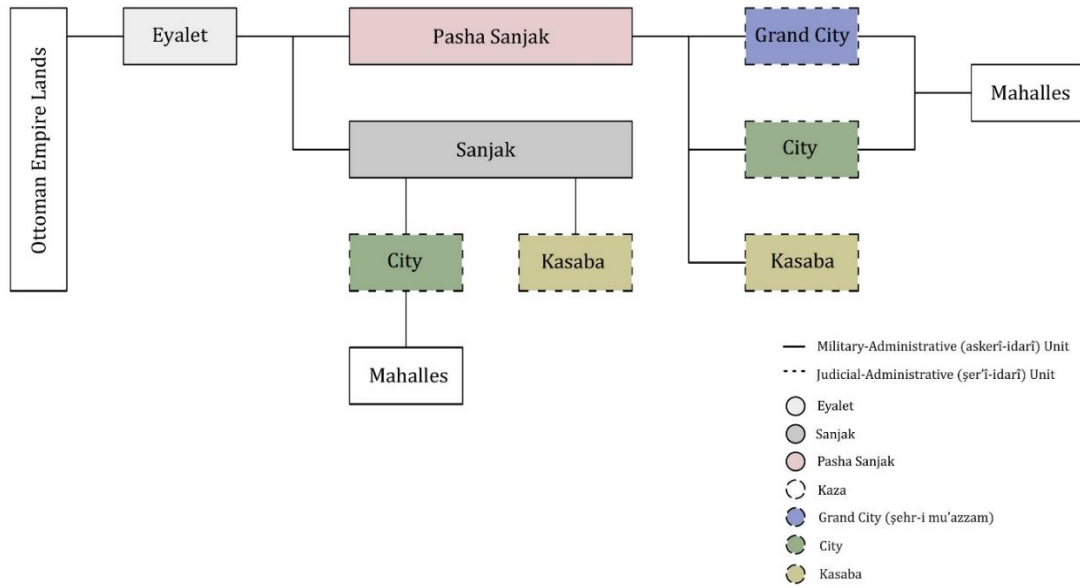


Figure 1. Schematic Diagram of Ottoman Urban Settlements and The Location of Mahalle/Neighborhood (Derived from Figure 10 in Chapter 2.2.)

When we look at the Ottoman urban and administrative structure, the neighborhood is the smallest administrative unit (Figure 1). Naturally, the primary sources we use (Sharia registers) only provide us with information about the neighborhood and the existing housing pattern from certain aspects. The data in the registers provides data on the subject, such as menzils/house plots in the neighborhoods, the layout of the menzils, the neighbors, the building types in the neighborhoods, the building-road relations, etc. However, this information is insufficient to explain the concept of neighborhood entirely. For this reason, to better understand and explain the seventeenth century Ottoman Ankara neighborhoods and house patterns, there was a need to benefit from secondary sources.⁵ Thus, in our study, the Ankara Sharia registers were mainly used to describe the menzils/house plots in the neighborhoods. On the other hand, secondary sources were used to explain the features of both the architectural/urban and socio-cultural backgrounds that make up the neighborhood.

⁵ See Chapter 1.4. for detailed analysis of secondary sources.

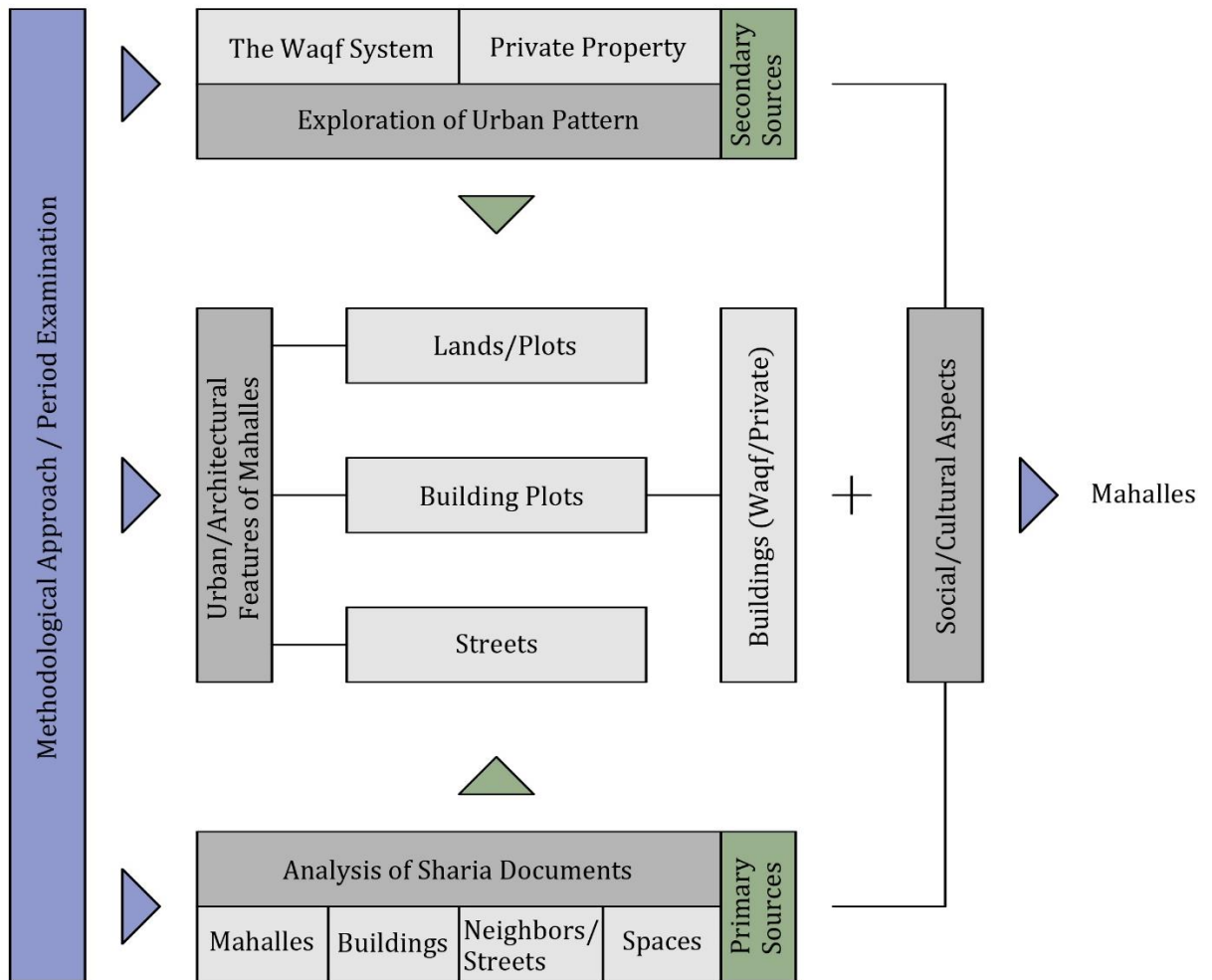


Figure 2. The thesis' methodological approach⁶

The analyses made in line with the approach we have explained regarding the urban/architectural features and residential texture of the neighborhood belonging to the period we examined, and the main headings evaluated based on the data obtained are given below.

- Vineyard, Garden, Field, Land (Chapter 3.2.1.)
- House/Building Plots and Neighbors (Chapter 3.2.2.)

⁶ We need to explain what we want to say with the waqf system and private property here. Construction activities in Ottoman lands were based on two systems in the Ottoman Empire. One is the waqf system. The other is private property. These two constitute the neighborhood and city altogether. For this reason, the necessity of using secondary sources has arisen for the socio-cultural background of the neighborhood and information about waqf and some private property structures that we could not obtain from primary sources. For detailed information see Chapter 2.4.

- Streets (Chapter 3.2.3.)
- Buildings Related with The Waqf System (Chapter 4.1.)
- Buildings Related with The Private Property System (Chapter 4.2.)
 - Menzil (Residential Building) (Chapter 4.2.1.)
 - Menzil Types and Number of Floors (Chapter 4.2.1.1.)
 - Spaces in The Menzils and Their Features (Chapter 4.2.1.2.)
 - Shops (Chapter 4.2.2.)
- Mahalle Formation (Chapter 4.3.)
- Social/Cultural Aspects (Chapter 5.)
 - Neighborhood (Chapter 5.1.)
 - Social Facts/Events (Chapter 5.2.)

It is useful to briefly mention how the above classification we have made is formed. Information about the private properties such as vineyard (*bağ*), garden (*bahçe*), field (*tarla*), and land (*arsa*) in the city and especially in the neighborhoods are obtained from the sales and rental records in the registers. Although seen in the records that most of these areas are located outside the city but in close proximity or in the kazas of Ankara, it is also understood that a small number of them are located within the neighborhoods of Ankara. We included these records found in inner-city neighborhoods in our assessment (Appendix A).

Secondly, the “House/Building Plots and Neighbors” information, which we discussed, was obtained from the records of the buildings owned by foundations and other privately owned buildings’ sales/lease records. Since these records also contain neighborhood information, they provide us with information about the types of buildings in the neighborhood and the relations of the buildings with the environmental plots. Besides, “Streets” information also extracted from the neighborhood information included in these sales records.

Next, we can classify the buildings in the neighborhoods as belonging to public and private use from the information that the buildings in the records are owned by waqfs (Buildings Related with The Waqf System) and privately (Buildings Related with The Private Property System). This corresponds with the building construction system that we have explained in the “Chapter 2.4. Construction Activities in Ottoman Lands”. All the buildings built under the waqf system and mainly used for public purposes were explained by using secondary sources since we could not obtain their types, characteristics, and locations through the primary sources we examined. We discussed the menzil (residences) and shops within the private property system under this title. This situation allowed us to examine the buildings and their features in more detail, as menzil and shop sales records contain more detailed information about the spaces in and the surroundings of the buildings. Thus, the features of privately owned buildings in the neighborhood were also revealed through primary sources (archive documents). As a result, besides the secondary sources, these quantitative analyzes and the statistical data obtained enabled us to understand the “Mahalle Formation”.

Other documents about the neighborhood in the Sharia registers we have examined are the documents related to social/cultural aspects. These documents had different scopes due to their direct/indirect relationship with the neighborhood and were analyzed under different headings (“Neighborhood” and “Social Facts/Events”). Of course, this does not mean that their distinction is sharp. The distinction here was made only to deal with the subject tidily. The title of “Neighborhood” tries to make sense of the relations in the neighborhood and the urban/architectural order through the legal dimension of the relations of the residents living together in the neighborhoods. The fact that these documents are about rare and unique events made it necessary to include every such occurrence in the records we reviewed (for a broader perspective and better understanding). On the other hand, the title of “Social Facts/Events” is about the documents that deal with the case studies related to other legal events in the daily life of the residents in the neighborhoods. It tries to understand the social/cultural background of the neighborhoods in that period. Since such documents are very numerous and generally belong to the same type of events, we have discussed the subject by referring only to a particular minority of these documents that can serve as examples.

Consequently, as seen in Figure 2, we explained “House Plots (Menzils) and Neighborhood Formation in Seventeenth Century Ottoman Ankara” based on the quantitative analysis and statistical data obtained from the examined primary (archive) sources, as well as the information we acquired from the secondary sources.

1.3. Definition of the Case Study

The aim of this study which discusses seventeenth century Ottoman Ankara neighborhoods, is to reveal “a concept” about Ottoman neighborhood. Before doing this, it is necessary to deeply understand and analyze the Ottoman neighborhood (with its background and what makes it special socially, legally, administratively, religiously, architecturally, etc. briefly with everything that concerns life) by making use of the archive records of the period (Sharia court records-*sicils*) and various other sources.

There are many reasons why seventeenth century Ankara neighborhoods were chosen as the case study of the thesis. The first one of these is related to the choice of period. Various changes occurred in the state structure in Ottoman Empire (both administrative and other issues) because of the developments that took place from the foundation period until the 1600s which was described as the classical period of the Ottoman Empire. Although there were various arrangements in the seventeenth century, these were mostly made to find workarounds to issues and do not contain fundamental changes. When we come to the eighteenth century, both reforms and radical changes have started to occur for various issues that have been raised within the Empire. After the nineteenth century, the transformation within the Empire started to shift to different courses (with Tanzimat etc.). For all these reasons, we wanted to focus on the seventeenth century, in which more stability than other periods and changes/transformations were not profound, to identify various things related to the neighborhood during this period. In this period, we anticipate that the structure related to the neighborhood (in terms of *Örfi* and *İdari laws*) was more established and had a relatively stable order. Thus, while trying to reveal the Ottoman neighborhood, we could have a distinct and clearer picture.

The second reason is that original archive documents from the seventeenth century are available. The archive documents that constitute the basis for our study is the Sharia

court records-*sicils*. Ottoman Sharia court records are the records kept in the Courts of Sharia, which had legal, administrative, and municipal functions in the Ottoman Empire until the last quarter of the nineteenth century.⁷ These records are original records belonging to the period and are important in terms of accessing information at first hand. Thus, we can determine some data related to the period. For this reason, Sharia court records are a primary source in our study, from which we investigate the Ottoman neighborhood structure. When we look at the seventeenth century Ankara Sharia court records, there are 73 *defters* (registers) in total belong to the seventeenth century. These 73 registers correspond with the years 1601-1699. Although the registers majorly follow each other historically, it would be seen that there are monthly or annual gaps between some registers.⁸ The registers and the periods which they cover that we use in our study are as follows:

- 13 numbered Ankara Sharia Court Register, dated 1611-1612⁹
- 46 numbered Ankara Sharia Court Register, dated 1660-1661¹⁰
- 61 numbered Ankara Sharia Court Register, dated 1680-1682¹¹

⁷ For information on the importance and content of the Sharia court records, see: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), xiv, 2-3; Tayyip Gökbilgin, “Kanuni Sultan Süleyman Devri Müesseseler ve Teşkilatına Işık Tutan Bursa Şer’iyye Sicillerinden Örnekler”, in *İsmail Hakkı Uzunçarşılı’ya Armağan* (Ankara: Türk Tarih Kurumu Yayınları, 1976), 91-112; Feyyaz Gürkan, “Şer’iye Mahkemeleri Sicilleri Üzerine Bir Araştırma”, in *IX. Türk Tarihi Kongresi* (Ankara: Türk Tarih Kurumu Basımevi, 1988), 765-779; M. Çağatay Uluçay, “Manisa Şer’iyye Sicillerine Dair Bir Araştırma”, *Türkiyat Mecmuası* X (1953): 285-298.

⁸ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 13.

⁹ Hüseyin Çınar, “H. 1020-1021 Tarihli 13 Numaralı Ankara Şer’iyye Sicili Transkripsiyon ve Değerlendirme,” (Master’s Thesis, Gazi Üniversitesi, 1993).

¹⁰ Rahşan Kaynak, “H. 1070-1071 (M. 1660-1661) Tarihli 46 Numaralı Ankara Şer’iyye Sicili (Transkripsiyon ve Değerlendirme),” (Master’s Thesis, Gazi Üniversitesi, 2001).

¹¹ Fuat Tezal, “61 numaralı şeri’yye sicil defterine göre “Ankara’da ictimai ve iktisadi hayat” (1680-1682),” (Master’s Thesis, Selçuk Üniversitesi, 2006).

As can be seen from the periods covered by the registers, the studied registers refer to different dates of the century. Thus, it is aimed to browse the resources that refer to different times of century from beginning to end.

Another reason is that various studies involving seventeenth century history of Ankara have been made before. Sharia court records were used as a source in these studies about Ankara history. Previous studies grounded on seventeenth century Sharia Court Register including different time intervals.¹² Comparing/cross-checking the information in the registers used in our study with the data in other secondary sources can be seen as a positive factor in seeing different aspects.

Another reason Ankara was chosen as the city and why its neighborhoods were addressed in our study is that Ankara has hosted various communities due to its location and has an important place in history. In the foundation of the Ottoman Empire, Ankara was the center of pasha sanjak of the Anatolian Eyalet until 1462.¹³ Later, the Eyalet center passed to Kütahya and thus Ankara became a (normal) sanjak and preserved this position in the seventeenth century too. Ankara has been an important and lively city in the Ottoman Empire due to its geographical location and economic-commercial activities. Another thing that makes Ankara specific is the production and trade of *sof* (a kind of wool fabric) from the Angora goat. Therefore, Ankara has become a center of attraction both for the surrounding cities around it and as it has been on the trade routes. Ankara is neither a small nor a large-scale Ottoman city such as Eyalet centers or capital city in the seventeenth century. It is a lively/dynamic city that has a historical background, medium scale size and unique structure. Due to these features, it was thought to be a suitable place to study the Ottoman neighborhood structure.

¹² See: Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri'de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009); Özer Ergenç, "XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler," *Osmanlı Araştırmaları*, 1(01) (1980): 85-108.

¹³ Sargon Erdem, Abdülkerim Özaydın ve Rıfat Özdemir, "Ankara," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 3 (Ankara: TDV, 1991), 201-209.

1.4. Literature Review

This section gives information about primary sources, secondary sources, and visual sources that we used in our study.

Primary Sources

The primary sources that form the basis of our study are the Ottoman court records, the Sharia Court Register. As we explained in Chapter 1.3., these records exist as registers. For our study, we have chosen three registers that have been transcribed before.¹⁴ Although the information in these registers is court documents, they contain information about the neighborhood, city, architecture, administrative organization, and social life, which constitute the focal point of our study.

The diversity of documents and subjects in the sharia registers has made it the main source for studies in many disciplines. Sharia registers have many qualities; social, administrative, financial, economic, municipal, military, political, etc. While discussing the concept of neighborhood in our study, we try to deal with it both in terms of urban/architectural manner and legal, economic, religious, moral, and social aspects, which are other intellectual elements that shape the formation of the neighborhood. Important information about person-place names, populating/settlement history, and social relations in the registers enable us to make inferences about the neighborhood in our study. Thus, we can try to understand/read it from a holistic perspective with the worldview belonging to the period in which it exists and make a complete/correct inference.

As we mentioned in the previous section, Sharia Registers are the ledgers in which the decisions made in the Ottoman courts and the records kept are collected. These registers are also known by the following names: qadi registers, divan (council) of qadi, court records, *Sicillāt-ı şer'iyye*. The most common usage is the Sharia registers.

¹⁴ Hüseyin Çınar, "H. 1020-1021 Tarihli 13 Numaralı Ankara Şer'iye Sicili Transkripsiyon ve Değerlendirme," (Master's Thesis, Gazi Üniversitesi, 1993); Raşan Kaynak, "H. 1070-1071 (M. 1660-1661) Tarihli 46 Numaralı Ankara Şer'iyye Sicili (Transkripsiyon ve Değerlendirme)," (Master's Thesis, Gazi Üniversitesi, 2001); Fuat Tezal, "61 numaralı şer'iyye sicil defterine göre "Ankara'da ictimai ve iktisadi hayat" (1680-1682)," (Master's Thesis, Selçuk Üniversitesi, 2006).

The registration process is carried out by the qadi, or the minister/naib appointed instead of him. In the Ottoman Empire, there are various types of documents/records of legal relations in the center and in the countryside. In this sense, they are the most important sources for the history of many areas of Ottoman life such as family, society, economy, and law. Since qadis took an active part in the Ottoman state system, the Sharia registers are also the main source in social and local history studies.¹⁵ Based on the assumption that the neighborhood concept is a social-legal-architectural whole, which is the main subject of our thesis, the Sharia registers have a great contribution in revealing this structure.

If we look at the Sharia registers in the Ottoman period, we see different types of records. When these are classified according to their content/subject, the following distinction emerges; documents produced as a result of court proceedings and documents coming from Istanbul (Centre). Examples of documents created as a result of court proceedings are: *i'lām*, *hüccet*, *tereke records*. Documents coming from the center are called by names such as *ferman*, *emir*, *buyuruldu*, *tezkere*, *berat*. When we look at the writing order of the registers, it can be seen that the court documents were recorded in the front part (*sicill-i mahfūz*) of the registry book, and the documents coming from the center were recorded in the back part (*sicill-i mahfūz defterlü*). In addition, samples of fatwas and personal notes taken by qadis are also found in the registers.¹⁶

We see that the subjects in the Sharia registers are very diverse in relation to the job description of qadi. It covers all kinds of shar'i issues such as construction records, people's relations with each other, estate records, legal issues, marriage, divorce, murder, judicial cases, tax records, inheritance, price-fixing (*narh setting*),

¹⁵ "Registers are generally narrow and long (like 15 × 45 cm), and the number of pages can go from 10-20 to 200-300. Registers average around 100 pages and contain 400-500 records. ... Registry records are primarily written in rik'a, ta'lik, or divanî calligraphy. The chronological order is not always observed. ... Although the registers essentially contain the records of a year, some notebooks created by bringing together scattered pages involve several years, sometimes several decades." Source: Yunus Uğur, "Şer'iyeye Sicilleri," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 39 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2010), 8-11.

¹⁶ Yunus Uğur, "Şer'iyeye Sicilleri," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 39 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2010), 8-11.

appointments/dismissals, tutelage, feudalism, matters related to guilds, waqf-waqfiya records, matters related to the Ottoman state internal organization, minutes related to tradesmen, repairs related to various buildings, etc. Depending on the subject, the method of recording or writing may change.¹⁷ In general, the following information is included in an i'lām or hüccet record: city and neighborhood/village information, name, religion and title information, subject and evidence information, decision and date information, names and titles of those present in the case. Differently, the heirs and the person's property, debt-receivable and inheritance distribution information in the estate records, the products, and their prices in the narh records, and the *mehir* and alimony information in the marriage and divorce records.¹⁸

We have discussed the documents and their types in the registries in Appendix A. Within the scope discussed in this study, we try to explain which document in the seventeenth century Ankara Sharia Registers constitute a source for our study. In our study we are interested in the information in these documents:

- Hüccet (Sale of menzil-vineyard-garden-land-building, etc., field case, leasing of waqf property, leasing shop/building, neighbors' complaint, inheritance menzil lawsuit, testament/property sharing, building repair, church waqf, social issues: injury-killing-escrow-loss-theft, etc.)
- Tezkere (Land granting with title deed, etc.)
- İ'lām (Damaging the neighbors, repairing the neighbor's wall, blocking the light of the neighbor's menzil, the debt of the menzil, repairing the mosque, selling the land-vineyard, etc.)

As can be seen, the documents including the neighborhood and other social issues related to it are predominantly the records of the i'lām and the hüccet.

¹⁷ For detailed information, see: Fahrettin Atar, "Şürût ve Sicillât," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 39 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2010), 270-273.

¹⁸ Yunus Uğur, "Şer'iyeye Sicilleri," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 39 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2010), 8-11.

Secondary Sources

Secondary sources, which constitute essential sources for our thesis, mostly consist of books and articles related to the subject. In this chapter, we examine the sources that deal with Ottoman neighborhoods.

“The Neighborhood in the Ottoman City”, written by Adalet Bayramođlu Alada, is the work that has examined the Ottoman neighborhood in the most detailed way among the sources we have examined.¹⁹ In the introductory part, the work discusses what the neighborhood phenomenon is with the explanations of different thinkers. In the first part, the neighborhoods are discussed together with the city phenomenon in the regions dominated by the Ottoman lands. For this reason, it gave place to city studies in Turks, Byzantium, and Islam. In the second part, the general municipal institutions of the Ottoman city are examined in the trilogy of waqf, guild, and neighborhood. In the third chapter, the spatial, social, economic, and administrative dimensions of the neighborhood are viewed. The fourth chapter discusses the change on traditional neighborhood with the change in neighborhood’s management and the newly formed neighborhood phenomenon. The book presents the information gathered in an effective and comprehensive way by referencing to many sources. On the other hand, the comprehensive information it gives is only for the social and administrative structure of the neighborhood.

“Neighborhood - Is a New Paradigm Possible?” book written by İmre Özbek Eren is important because it is a recent work that looks at the neighborhood from a wider perspective.²⁰ In the first part, she looks at the concept of neighborhood in the world and deals with the neighborhood conceptually and contextually. Discusses the changing and developing neighborhood perception from the time it started to exist in the world to the present. In the second part, she tries to explain the meaning, definition, and content of the traditional/Ottoman neighborhood through various sources she uses, under the title of “neighborhood specific to Turkey”. She tries to express the

¹⁹ Adalet Bayramođlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008).

²⁰ İmre Özbek Eren, *Mahalle Yeni Bir Paradigma Mümkün Mü?* (İstanbul: Nefes Yayıncılık, 2017).

transformation of the neighborhood which she started to examine from the Ottoman period, until today. The third chapter is discussing the question “Is a new neighborhood paradigm possible for today?” in the light of the information examined in the previous chapters. Rather than saying a final word, she proposes an alternative approach. The book has taken a step towards rethinking the concept of neighborhood today. It is an original work that examines the neighborhood in a universal sense and in Turkey. The space allocated to the Ottoman neighborhood is limited and is based on evaluations made on secondary sources. Reading these evaluations together draws a general framework about the Ottoman neighborhood. The complex presentation of information makes difficult to understand the structure and functioning of the neighborhood. Information about the urban and architectural aspects of the neighborhood is based on secondary sources and is a repetition of the general information.

Maurice M. Cerasi’s book titled “The Ottoman City - Urban Civilization and Architecture in the eighteenth and nineteenth Centuries in the Ottoman Empire” indirectly deals with the Ottoman neighborhood by associating it with the city.²¹ The book examines how the Ottoman city was formed and what is its characteristics in a broad scope. The first chapter tries to explain the origins of the Ottoman city system, its way of existence, and the city system under the title of “scope”. It briefly discusses the municipal order, the concept of endowment system (waqf), and neighborhoods under urban institutions. The second part tries to classify the city morphologically under the title of “structure” and talks about the characteristics of these city sections. The third chapter, under the title of “rules”, examines the formulas/composition rules that underlie the integrity of the city and its architecture. The book’s scope is from the beginning of the eighteenth century to the middle of the nineteenth century and focuses on a period outside the seventeenth century, the case study we are working on in the thesis. Despite this, it is a reliable and essential source with the way it handles the Ottoman city, the information it gives, and the syntheses it has made. It is possible to benefit from the evaluations made before the eighteenth century about the Ottoman

²¹ Maurice M. Cerasi, *Osmanlı Kenti Osmanlı İmparatorluğu’nda 18. ve 19. Yüzyıllarda Kent Uygurılıđı ve Mimarisi* (İstanbul: Yapı Kredi Yayınları, 1999).

neighborhood, but these are pretty limited. Considering that some features of the Ottoman neighborhood continued from the seventeenth to the eighteenth centuries, it can be used as a source for comparison of common features. Besides the positive aspects of the book, it is not a work that contains extensive information about the neighborhood structure, as it primarily focuses on the Ottoman city.

The book titled “Men of Modest Substance: House Owners and House Property in Seventeenth Century Ankara and Kayseri”, written by Suraiya Faroqhi, is a book written mostly to examine the places where the people live in the city.²² According to the author, the reason why she is writing a book on this subject is that many monumental buildings in the Ottoman Empire were found worth examining, and the buildings where “ordinary” people lived were not found worth examining or considered unimportant. Although the book seems to focus on the houses because of its content, it also includes various information about the neighborhoods as it deals with the settlement/layout before discussing the houses. The study fills an important gap in the literature. It evaluates based on factual data, as it establishes the neighborhoods, houses, landlords-property relations in Ankara and Kayseri in the seventeenth century on qadi registers. Thus, it constitutes an essential resource for our thesis. It also allows us to compare and verify the data we have. On the other hand, focusing only on housing data and examining them in detail caused restricted information about the neighborhood. For this reason, it has limited information and evaluations about the urban and architectural structure of the Ottoman neighborhood.

The book “Ankara and Konya in the Sixteenth Century”, written by Özer Ergenç, deals with the two cities mentioned in terms of their physical structure, demographic situation, and social relations in the Sixteenth century.²³ In the section where the city’s physical structure is explained, the city’s road system, trade-housing-administrative zones, commercial-religious-social structures are revealed based on the Sharia registers. While talking about these sections, we come across some minor information

²² Suraiya Faroqhi, *Orta Halli Osmanlılar 17. Yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009).

²³ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012).

about the neighborhood structure of the city. This information belonging to the sixteenth century allows us to see the differences between the seventeenth century and the previous century. In addition, sections of cities related to demographics, administration, economy, and social life also have various data about the neighborhood. Thus, the book constitutes an essential source for our thesis. The data obtained from the sharia registers in both the book and our thesis allow us to read the similarities/differences between the sixteenth and seventeenth centuries. The work is a very comprehensive source as it examines the city in general.

The book “Ankara in the Seventeenth Century”, written by Hülya Taş, evaluates Ankara’s seventeenth century spatial organization (regional administration), management, close-far environment relations, and social life based on the Sharia registers.²⁴ Since the case study of our thesis is seventeenth century Ankara neighborhoods, Taş’s book is a guide for us. This book, which contains a lot of information about Ankara’s social, economic, and demographic situation, is precious to make a comparative study. On the other hand, it evaluated Ankara only from certain aspects, and its evaluations of the neighborhood remained limited. The author’s historian perspective may have restricted urban and architectural aspects of the book. Although there is information about the urban and architectural structure of the neighborhood in the sharia registers, this information may not have been used because it was beyond the book’s scope.

The book “Ankara in the First Half of the Nineteenth Century”, written by Rifat Özdemir, examines the history of Ankara between the years 1785-1840.²⁵ Archival documents were used in the study. Although it does not seem to be related to our thesis due to the period in which he worked, the way he deals with the city’s history with an inclusive perspective from the past makes it a vital source for our work. Especially, in-depth research on the buildings in the city is significant in the determination of the buildings in the city’s neighborhoods. The information he gives about Ankara’s

²⁴ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014).

²⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında Ankara* (Ankara: T.C. Kültür Bakanlığı Yayınları, 1998).

population, administration, and economic structure also provide valuable information for understanding the city's transformation over time.

The book "A Neighborhood in Ottoman Istanbul: Fruit Vendors and Civil Servants in the Kasap İlyas Mahalle", written by Cem Behar, examines the situation of that neighborhood between the years 1494-2008, based on the archive documents.²⁶ Despite being a recent review, Behar's treatment of the neighborhood and his reading of the sources are instructive and informative. It is a study based on archival sources that have enabled more trustworthy evaluations about the neighborhood. This case made the book valuable as a source. Although the information provided in the book touches little on the urban-architectural structure of the neighborhood, it is crucial because it helps to understand the background/operation of the neighborhood.

Published under the editorship of Prof. Dr. Necmi Gürsakal, "There is Life in the Neighborhood - The Proceedings Book" deals with the neighborhood culture in Ottoman geography.²⁷ The book considered neighborhoods in the Ottoman Empire from various perspectives: law, production, architectural texture, etc. The culture of living together is explained by examining examples from different cities. There is a wide variety of topics related to the neighborhood. However, there are studies in the book that are not broad in terms of architectural and urban aspects. These are not sufficient to explain the urban-architectural order of the neighborhood. The book is valuable for those who want to gain basic knowledge of the neighborhood with its general and comprehensive subject integrity.

Yunus Uğur's unpublished doctoral thesis "The Historical Interaction of The City with Its Mahalles: Ottoman Edirne in The Late Seventeenth and Early Eighteenth Centuries" is one of the new and different studies in the current neighborhood

²⁶ Cem Behar, *A Neighborhood in Ottoman Istanbul: Fruit Vendors and Civil Servants in the Kasap İlyas Mahalle* (New York: State University of New York Press, 2003).

²⁷ Necmi Gürsakal (Ed.), *Mahallede Hayat Var Bildiriler Kitabı* (Bursa: Bursa Kültür AŞ, 2012).

literature.²⁸ The thesis tries to explain the spatial, demographic, and socio-economic structure of the city of Edirne in the 1700s by concentrating on Edirne neighborhoods. Uğur tried to interpret the information obtained from archive sources with quantitative methods and map applications such as GIS (Geographic Information Systems). Among this information, there is a lot of data about social life. By associating these data with the neighborhoods, the thesis tries to reveal how these qualities are concentrated on the neighborhood level and how the neighborhoods differ according to these features. Although the study refers to the architectural/urban structure of the neighborhoods, it made in-depth analyses primarily on social issues.

Elif Mıhçıoğlu Bilgi's unpublished doctoral thesis titled "The Physical Evolution of The Historic City of Ankara Between 1839 and 1944: A Morphological Analysis" is one of the important studies on Ankara.²⁹ The thesis examines the spatial development of the historical city (Ankara) from 1839 to 1940. The main focus of the study is to define the urban transformation in the Early Republican Period. It reveals the physical development of the historical city comparatively over urban fabric, urban circulation network, and land use pattern with a morphological approach. It is a significant work since it is a serious study that has been done in the most recent period and that it adds valuable and new things to the literature. Especially the 1839 Von Vincke and 1924 Ankara map evaluations have been a guide for our study.

Semavi Eyice's article "An Old Picture of Ankara" in the book "Atatürk Conferences 1970" is also an important article for Ankara history.³⁰ The article evaluates the engravings/photographs depicting the old Ankara, which are historical documents, and the works of the travelers who saw and described the old Ankara. Although the article does not explicitly refer to neighborhoods, it is essential because it gives a general

²⁸ Yunus Uğur, "The Historical Interaction of the City with Its Mahalles: Ottoman Edirne in the Late Seventeenth and Early Eighteenth Centuries," (PhD diss., Boğaziçi University, 2014).

²⁹ Elif Mıhçıoğlu Bilgi, "The physical evolution of the historic city of Ankara between 1839 and 1944: A morphological analysis," (PhD diss., Middle East Technical University, 2010).

³⁰ Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124.

view of the city and mentions its urban-architectural features. Thus, it was possible to check the historical documents from the same period with the information we obtained from the court registers for our thesis. This information has helped us to understand the urban-architectural infrastructure of the neighborhoods.

“Neighborhood (Mahalle)” article in the TDV İslam Ansiklopedisi written by Ali Murat Yel and Mustafa Sabri Küçükbaşcı is a comprehensive compilation about the neighborhood.³¹ The article starts with the meaning of the neighborhood and gives its definition. It narrates the emergence and development of the neighborhood in the religion of Islam. It talks about the social structure and management style of the neighborhood. It describes the characteristics of the neighborhood without distinguishing between the region or the state. Thus, it allows us to see the neighborhood from a broad perspective. A particular place is not reserved for the urban and architectural structure of the neighborhood; they are examined under other sections.

Özer Ergenç’s article titled “On the Functions and Characteristics of the Neighborhood in the Ottoman City” explains the neighborhood layout and characteristics in the classical Ottoman period.³² He starts by defining the neighborhood and tries to explain the neighborhood structure in the Ottoman Empire based on the sharia registers. It is crucial to make evaluations by giving examples about the neighborhood based on archive documents for the reliability of the results. On the other hand, the random information given by the article makes it difficult to understand the functioning and structure of the neighborhood. More information is needed to illuminate some points (especially urban and architectural order). However, evaluating the article as of the date it was written, we see it is one of the first examples that made essential and original evaluations about the neighborhood.

³¹ Ali Murat Yel and Mustafa Sabri Küçükbaşcı, “Mahalle,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326.

³² Özer Ergenç, “Osmanlı Şehrindeki Mahallenin İşlev ve Nitelikleri Üzerine,” *Osmanlı Araştırmaları* IV (1984): 69-78.

The article “Some Information on the Settlement Status of Ankara in the Early Seventeenth Century” written by Özer Ergenç is one of the important sources for our thesis.³³ The article tries to reveal the general urban-architectural order of the city by examining the social and religious structures of Ankara in the Ottoman period. The article examines the city starting from the general view of Ankara and deals with the city gates, the road system, and the art-trade-administration districts in detail. It explains the features of the structures found here and tries to determine in which region/neighborhood they are located. Moreover, it mentions religious and social structures and their characteristics. In a separate section where it deals with the city’s neighborhoods, the article talks about the common general characteristics of the neighborhoods. The information in the article is valuable and essential. Although the section about the neighborhoods is not very detailed, it draws a general framework about the neighborhoods of Ankara.

The article titled “An Administrative Unit in the Ottoman City: Neighborhood” by Mehmet Bayartan states that the neighborhood is the smallest administrative unit in the Ottoman city and explains its characteristics.³⁴ It sets out from the city and defines the neighborhood. It mentions the historical development of the neighborhood. Explains the characteristics of the neighborhood in a broad framework. Then, it talks about how neighborhoods are managed administratively. The article describes the neighborhood through its relationship with the city. In this sense, it provides to understand the functioning of the neighborhood as a sub-unit. It gives general information about the urban-architectural order of the neighborhood. Although general information helps to have a basic understanding of the neighborhood, the sources on which the information is based are secondary sources. Therefore, it remains limited regarding architectural/urban manner.

³³ Özer Ergenç, “XVII. Yüzyılın Başlarında Ankara’nın Yerleşim Durumu Üzerine Bazı Bilgiler,” *Osmanlı Araştırmaları* 1(01) (1980): 85-108.

³⁴ Mehmet Bayartan, “Osmanlı Şehrinde Bir İdari Birim: Mahalle,” *Coğrafya Dergisi* 13 (2005): 93-107.

Lütfi Bergen's titled article "Medeniyetin Cüzü: Mahalle (The Part of Civilization: Neighborhood)" also tries to explain the neighborhood on the axis of "civilization".³⁵ It discusses the characteristics of the neighborhood based on the ideas of various thinkers. It deals with the Ottoman neighborhood through commercial, residential, and mosque areas. It also touches on the issues of neighborhood management and life. This article mentions the issues through secondary sources. Although it tried to explain the neighborhood in the context of civilization, it has become a study that repeated things mentioned before.

When we look at the sources we have reviewed, we come across very few studies on the Ottoman neighborhood. Most of the existing literature deals with the social and administrative aspects of the neighborhood. It is also seen that these sources include repetitive information about the neighborhood based on specific works of literature. The number of works examining the urban and architectural aspects of the Ottoman neighborhood has a tiny place in the total of neighborhood studies. The neighborhood has been discussed mainly within Ottoman city studies. Although it is considered a separate unit from the city, it has not been dealt with alone. On the other hand, the few architectural-urban studies about the neighborhood consisted of several general acceptances and evaluations. In order to understand the Ottoman neighborhood in-depth, it is necessary to examine the primary sources and various archival documents related to it and carry out new studies. Existing literature studies remain incapable of explaining the urban and architectural structure/characteristics of the neighborhood. Therefore, this missing aspect about the Ottoman neighborhood has been influential in the emergence and shaping of our thesis. Thus, to reveal the urban-architectural aspect of the Ottoman neighborhood, the Sharia (qadi) registers, which are archival documents, were used in our study. In the light of these original documents used, our thesis is aimed to illuminate the urban-architectural character of the seventeenth century Ankara neighborhood.

³⁵ Lütfi Bergen, "Medeniyetin Cüzü: Mahalle," *İdealkent* 1(2) (2010): 140-168.

Visual Sources

Von Vincke's Map

The map was drawn for military purposes in 1839 by a Prussian officer, Major Baron von Vincke. This map, redrawn at 1/6250 scale, shows the general characteristics of the early period. It is heavily distorted. Besides, it does not have much detail and precision. Nevertheless, it gives some information about the city, although not in-depth. This information includes topographic data, some buildings, types of land uses. Only some main roads (streets) are shown instead of all streets and building plots. On the map, wide main streets are shown. Inner streets are probably being narrower but are not specified. Large urban blocks surrounded by wide streets quite likely point to neighborhoods. The legend of the map could not be found.³⁶

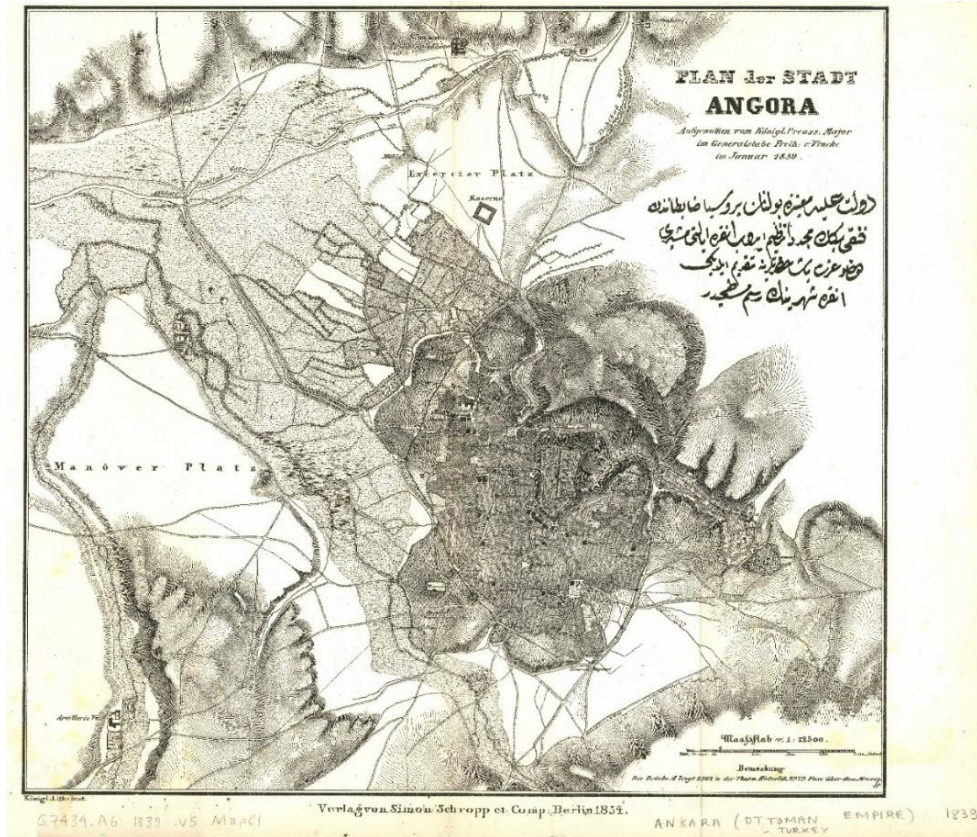


Figure 3. Plan der Stadt Angora by Von Vincke, 1839 (Source: The University of Chicago Map Collection)

³⁶ Elif Mihçioğlu Bilgi, "The physical evolution of the historic city of Ankara between 1839 and 1944: A morphological analysis," (PhD diss., Middle East Technical University, 2010), 7-8.



Figure 4. Enlarged version of Plan der Stadt Angora by Von Vincke, 1839 (Source: The University of Chicago Map Collection)

The importance of this map for our study is that it is the map produced closest to the seventeenth century. Thus, we can have an idea about the urban-neighborhood texture, although it is not certain. The fact that some streets are shown, and some urban blocks are marked also contribute to our understanding of the infrastructure of the neighborhood. We use this map as a basis throughout our study.

1924 Ankara City Map

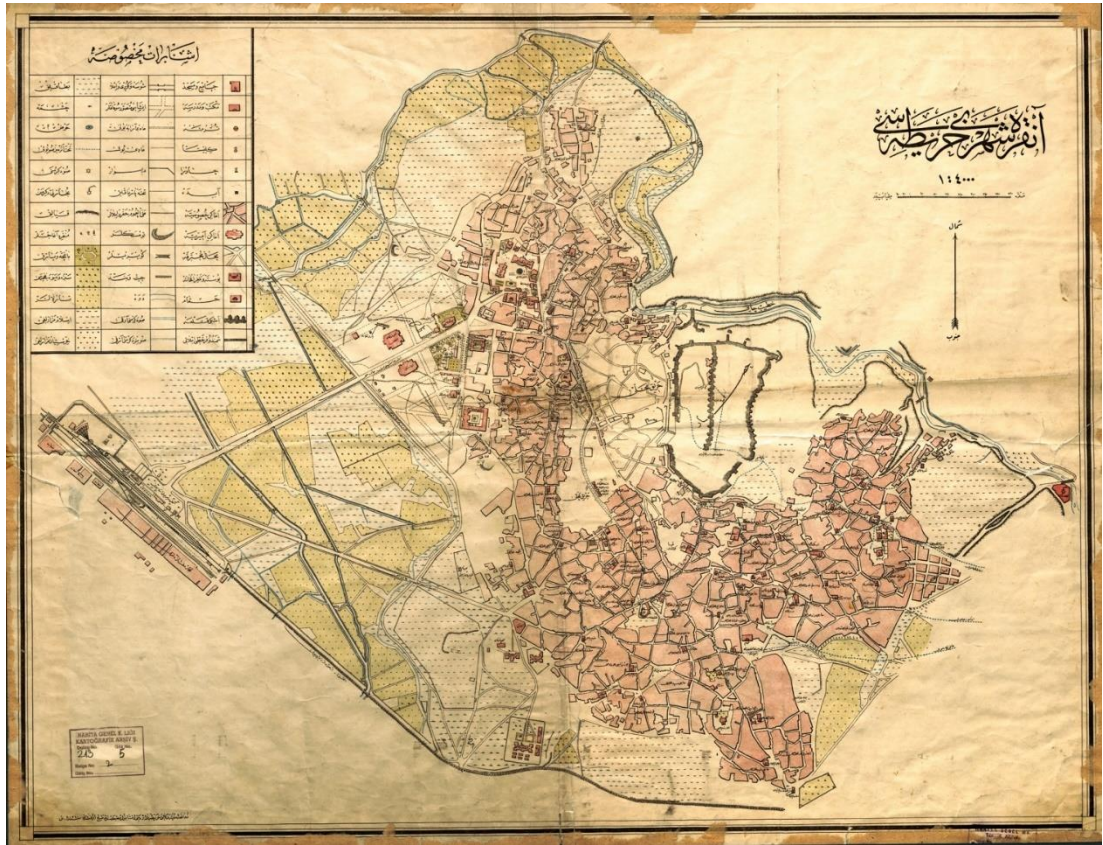


Figure 5. 1924 Ankara City Map (Harita Genel Müdürlüğü, Source: harita.gov.tr)

Ankara City map drawn in 1924 has a scale of 1/4000. Therefore, it is more detailed than Von Vincke's map.³⁷ The map shows Ankara's residential areas, neighborhoods, structures, and natural environment (water resources, green spaces, etc.) in and around the Castle in the 1920s.³⁸ It has a print of 3 colors (yellow, pink, and blue) on dark cream-colored paper. The blue color shows streams, waterways, pools, swamps, and fountains. Light pink (pale red) colors show urban blocks formed by buildings. Buildings are shown in dark pink (red). Gardens, parks, vegetable-fruit gardens, and

³⁷ This map was prepared by 22 cartographer officers working in the Istanbul Harbiye Nezareti-Map Department during the War of Independence. Source: Cevat Ülkekel, *Türk Haritacılık Tarihi*, (İstanbul: Dönence Basım Yayın Hizmetleri, 1998), 83.

³⁸ The 1924 map is relatively more accurate than the 1839 Von Vincke Map due to the use of more advanced and precise cartographic techniques. On the other hand, when compared with the 1997 map, it is seen that there are some deformations. Source: Elif Mihçioğlu Bilgi, "The physical evolution of the historic city of Ankara between 1839 and 1944: A morphological analysis," (PhD diss., Middle East Technical University, 2010), 9.

fields are shown in yellow-light yellow colors. In addition, its legend is shown in detail in the upper left corner of the map under the title of “İşarat-ı Mahsusa”. Linear and written signs/symbols on the map were expressed here (Figure 6). There is date 1924 (1340), 1/4000 scale, a measurement line drawn 40 meters apart (320 meters in total), and a north/south direction sign in the upper right corner of the map.

The most striking thing on the 1924 map is the large public buildings that started to be built in the early twentieth century. Obviously, due to the scope of our work, we do not deal with them. The part that concerns our study is Ankara’s neighborhood and residential areas, which are shown in light pink on the map. These areas give us information about the housing plots as streets and plots, but they do not show the area covered by the house plots(menzils) in particular. Neighborhoods were drawn in the form of urban blocks on the map, and the neighborhoods’ names were indicated in the center. We see that the buildings such as mosques, masjids, baths, schools, madrasahs, churches, khans, tombs, and fountains in the neighborhoods are included as much as possible on the map. All this information is essential in determining the location of Ankara’s neighborhoods and structures in the seventeenth century.

The most significant deficiency on the map is that the Castle and its surrounding neighborhoods and structures are not shown. The map indicates this area as “Harik Mahalli (Burned Area)”. These parts are the areas that burned during the 1916 Ankara fire.³⁹ Since there was no settlement here when the map was made, no building/building plot was processed. We only see several streets and large buildings there.⁴⁰ On the other hand, the names of certain structures that are shown as the mass

³⁹ The “great fire” that took place in Ankara in 1916 resulted in the destruction of Hisarönü, Çıkırıkçılar Yokuşu, Bedesten, Saraçlar Bazaar, and Atpazarı, which are considered the most beautiful district of the city. Moreover, it caused a vital role in the change of the historic residential district. See: Sevgi Aktüre, “1830’dan 1930’a Ankara’da Günlük Yaşam,” in *Tarih İçinde Ankara II*, Yıldırım Yavuz (Ed.), (Ankara: ODTÜ Mimarlık Fakültesi, 2001), 35-74; Taylan Esin and Zeliha Etöz, *1916 Ankara Yangını*, (İstanbul: İletişim Yayınları, 2015).

⁴⁰ An important structure identified here is the outer walls of the St. Klemens Church, which was converted into Yeğenbey Mosque. Source: Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 84.

in this region are not specified. The names of the bazaars and marketplaces that make up the city's commercial areas are not included on the map.⁴¹

İŞARET-İ MAHSUSA				
اشارة برات مخصوصه				
بئاقلىق Bataklik	شوسه و كوبرى و ايملا Sose, Köprü ve İmlâ	جائيم و مسجد Cami ve Mescid		
چشمه Çeşme	اينشاسى صورتوسوفاقلىق İnşası mutasavver sk	مکتب و مدرسه Mekteb ve Medrese		
حوض Havuz	عادى اربا به يول Adi araba yolu	توربه Türbe		
تخت الزمير و يول Tahf-el su yolu	عادى يول Adi yol	كليس Kilise		
صود كيرمن Su değirmeni	دپوار Duvar	جائيم Havra		
بخانلى كيرمن Buharî değirmen	تخت بائماقلىق Tahf-i parmaklik	آبيده Abide		
كايلىق Kayalik	على الهود و حفر و اربلاق Alel umum hafri imkânlar	امان مخصوصه Emakin-i hususi		
منفرد اقاچلىق Münferid ağaçlar	تومسكلر Tümsekler	امان اميريه Emakin - emiriyeye		
باغچه و يول Bahçe ve Park	كوپرولر Köprüler	مجاله و موارره Mahallé-i muharreka		
سبزه و ميوه باغ Sebze ve meyva bah	چيت و بند Çift ve bend	پوسته و تلغرافخانه Posta ve telgrafhane		
تارلار Tarlalar	درة Dere	حمام Hamam		
اينلام مزارلىق İslam mezarlığı	صود كيرمن ارقي Su değirmen arki	عسكى كاله Eski kale		
خريستيان مزل Hıristiyan mzl.	صود كيرمن ارقي Susuz değirmen arki	شند و خطه ايملا Simendofér hat h İmlâ		

Figure 6. Legend of the 1924 Ankara city map (Harita Genel Müdürlüğü, Source: harita.gov.tr)

Since there is no map of seventeenth century Ankara and the Von Vincke map gives us limited information, it is essential to use the 1924 map for our study. Thus, despite

⁴¹ Other deficiencies can be listed as follows: Yeğen Bey neighborhood was written instead of Hatuniye neighborhood, and Yeğen Mosque was shown on the map, but its name was not written. It is Hacı İlyas Mosque, which is shown as Boryacı Mosque on the map, and the masjid next to it is Boryacı Masjid. Again, the Hacı İvaz Mosque, which should be in the Hacı İvaz neighborhood, was not shown. The name of the Abdülhadi Mosque, which is shown itself, is not written. Mehmet Çelebi Masjid in the Erzurum neighborhood is not shown. Source: Gökçe Günel and Ali Kılçı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 84.

its inadequacies, it will be helpful for us to make determinations about seventeenth century Ankara neighborhoods.

The Gravure of Pitton de Tournefort



Figure 7. The Gravure of Ankara drawn by Pitton de Tournefort in 1741 (Source: A Voyage into the Levant-Volume 3 by Joseph Pitton de Tournefort, 332/377)

It is the Ankara engraving dated 1717 in Pitton de Tournefort's travel book. There is a large cemetery outside the city. Besides, other cemeteries are marked in various places outside the walls. On the left side, a large prayer hall (Namazgah) is seen. In addition, the outer wall has been shown realistically. The main inner castle (citadel) can also be seen above, apart from the first and second walls. As far as can be seen on the outer wall, doors also exist. There are houses(menzils) and mosques in the city. Bedesten can also be seen here. It is seen that the inside of the walls is completely inhabited (In this point, the perspective through to the city also gains importance. For this reason, it is not known what kind of settlement there is in the invisible part.).⁴²

⁴² Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 98-118.

Although this engraving is dated 1717, it is precious as it is the only engraving most recent to the period we are working on. With the help of the engraving, it seems possible to read the general structure and layout of the city and its neighborhoods and understand its silhouette. The engraving is in harmony with Von Vincke's plan in terms of the general layout. According to Eyice's studies, it is a valuable work.⁴³

Oil Painting of Ankara City, in Amsterdam Rijksmuseum, Netherlands



Figure 8. View of Ankara, Anonymous, 1700 – 1799, Oil on canvas, Measurements: 117 cm × 198 cm x 6.5 cm (Source: <http://hdl.handle.net/10934/RM0001.COLLECT.5695>)

There is no visual source describing the seventeenth century city of Ankara. However, two critical visual sources are dating after a century. Pitton de Tournefort's 1741 dated early eighteenth-century engraving is the first of these engravings. The second is the Oil Painting of Ankara City found in the Amsterdam Rijksmuseum, dated 1700-1799, to the eighteenth-century. Since these two engravings are the closest visual sources to the period we are working on, they are significant for our work. Tournefort's engraving gives an exact date as 1741. The oil painting in the Rijksmuseum, on the other hand,

⁴³ Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 98.

has been recorded within a century. Eyice states that the sketches of this painting may have been made in the seventeenth century and painted in the eighteenth century. Considering that the urban and architectural elements related to the city of Ankara, especially the important structures of the city, have not changed much in a century, this source is helpful in explaining the seventeenth century city and neighborhood character in an urban/architectural manner.

This painting was initially evaluated as describing the shape of Aleppo, but this error was eliminated due to Eyice's detailed evaluation. While examining the painting, Eyice mentions that it has two separate compositions as the upper and lower parts. Accordingly, the first part presents a topographic view of Ankara within the city walls. The second part shows views of Ankara's city life in that period lined side by side. This approach in the second part is used in Europe in the 17th-18th centuries. It coincides with the understanding of the "city life" paintings that were famous in these centuries. The upper part depicts the city of Ankara. The lower part can be evaluated as a second painting that presents a section/scene about the city and commercial life, merchants, and artisans' guilds in Ankara.⁴⁴

If we look at the description of the city, which is the first part, we see the outer city walls, bastions, and the gates of the city. There is a Namazgah on a hill outside the walls and a fountain below it. In the upper left corner of the painting, the Hacı Bayram Mosque and the Augustus Temple are clearly expressed. The domed structure to the right of the middle of the picture is the Bedesten. At the top of the picture, two rows of inner walls and the Inner Castle (Akkale) can be seen clearly. Eyice finds the image of the houses in the city inconsistent. He states that since the painter did not take detailed sketches of these, he drew them by analogy with the houses in Europe. According to Eyice, the painter first created sketches by seeing Ankara in its place and then created his painting in the West based on these sketches. Thus, certain things (some structures) in the painting are expressed in great detail. Others contain some glitches. The picture also has perspective errors; therefore, the exact locations of mosques and several other buildings in the city cannot be determined. Nevertheless, it

⁴⁴ Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 96-117.

is an important work for us to get a general idea of the seventeenth century about the city.⁴⁵

The second part of the picture is mainly related to mohair production and trade-related social life. Eyice thinks the domed mosque behind this scene is the Cenabi Ahmet Pasha Mosque. In addition, the table shows the caravans leaving the city.⁴⁶ This indicates that Ankara was still experiencing a commercial vitality based on mohair at that time.

1.5. Thesis Organization

The thesis consists of six chapters, including introduction and conclusion. “Introduction” begins with the aim and scope of the thesis. It is followed with the “Methodology” section that discuss archival sources which is Ankara Sharia Registers in our case and explains how we use them in the thesis by referring to neighborhood as the methodology of the thesis. Later comes the subsection that explains and defines the “case study” of the thesis. In the other subsection, “Literature Review” information about the sources used in the thesis are given. In the last subsection, the general structure of the thesis is explained.

The second part, “Mahalle In Ottoman Cities” consists of three sub-chapters. The first is the section where the neighborhood is read as a concept, and its characteristics are discussed since the birth of Islam. Also, it deals with the “Ottoman Mahalle” that create their own unique structure. As a continuation of this section, the second section seeks and tries to reveal the administrative position of the neighborhood in the Ottoman Empire. The third is related to the construction activities in the Sharia registers. These construction activities are significant for our study since they take place in the neighborhoods. We see two important construction activities here. The

⁴⁵ Semavi Eyice, “Ankara’nın Eski Bir Resmi,” in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 96-117.

⁴⁶ Semavi Eyice, “Ankara’nın Eski Bir Resmi,” in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 96-117.

first is the waqf system, and the second is private property. In the third subsection, these systems are explained.

The third chapter, “The Urban Character of Seventeenth Century Ankara Neighborhoods”, is a chapter that examine the urban features of Ankara neighborhoods. It firstly begins with “Ankara: An Ottoman City in Anatolia” focusing on the geographical and settlement history of the city of Ankara. It explains the settlement history of the city in chronological order until the seventeenth century, who the city has ever hosted, and the history of the city’s construction. Then, it mentioned the geographical location of the seventeenth century Ottoman Ankara, its place and importance in the Ottoman state. In addition, the situation and position that Ankara had in the seventeenth century tried to be explained in a general framework with political, economic, and socio-cultural factors. After this subsection that describes the city in general terms, we move on to the other section that describes the seventeenth century Ankara neighborhoods. Here, after giving general information about the seventeenth century Ankara neighborhoods, we explain the neighborhoods one by one. Next, we consider urban elements in neighborhoods. Since the sub-sections of this section are made according to the results obtained from the Sharia registers, they are divided into three sections in line with the urban features: 1. Vineyard, Garden, Field, Land, 2. House/Building Plots, 3. Streets. The first one deals with the remaining vacant and unbuilt areas in neighborhoods. These include vineyards, gardens, fields, and plots. Neighborhood formation starts from such areas. The second examines the plot system in the neighborhoods. These areas are the sections where there is construction in the neighborhood. The third deals with the street system in the neighborhoods. They are formed between building plots.

The fourth chapter, “The Architectural Character of Seventeenth Century Ankara Neighborhoods” is a chapter in which we deal with the architectural character of the neighborhoods. In this section, we evaluate the buildings in the neighborhoods within the scope of building construction activities, which we have previously mentioned divided into two. For this reason, in the first subsection, we tried to show the morphological distribution of the buildings built under the waqf system by determining their functions and location in the city. Among these buildings, there are structures such as bazaars and markets, khans, baths, madrasahs/schools, fountains, and

mosques/masjids. In the second subsection, residential buildings, and commercial buildings are evaluated according to the architectural features included in the records, according to the data we obtained from the sharia registers within the scope of private property. Next, neighborhood formation is examined and discussed with reference to data we obtained from the Sharia registers of Ankara. Besides, the seventeenth century Ottoman Ankara neighborhoods are explained based on the neighborhood's versatile infrastructure.

The fifth chapter, "Social/Cultural Aspects of Seventeenth Century Ankara Neighborhoods" is a chapter that seeks the spatial projections of social events taking place in neighborhoods and tries to make inferences about the formation of the urban/architectural character of the neighborhoods from these events. The first subsection, "Neighborhoodship" questions this based on neighborhood relations. It tries to understand both the social relations and the architectural order by questioning the neighborhood-based events. The second subsection, "Social Facts/Events" focuses on the social character of the neighborhood by including events related to daily life in the neighborhood.

The sixth chapter, "Conclusion", firstly explains what gaps the thesis fills in the literature and why this thesis is needed. Next, it describes the original contribution of the thesis to the literature. Finally, it discusses how the thesis will contribute to further studies and how the thesis will enhance the neighborhood topic. In addition, based on the thesis, the chapter provides ideas that would be made in future studies.

CHAPTER 2

THE LEGAL/ADMINISTRATIVE STRUCTURE OF THE OTTOMAN MAHALLE

This study set out to understand the neighborhood in the Ottoman Empire with all its features and reveal its architectural and urban order. There were few studies on the urban and architectural character of the Ottoman neighborhood due to the lack of relevant written and visual resources. Especially towards the establishment period of the state, these resources decrease even more. Although this situation created an obstacle for our study, we tried to fully describe the neighborhood, using both primary and secondary sources.

How does this study approach the neighborhood? In the Ottoman Empire, we see the neighborhood as an urban unit that contains many different aspects. Based on the data we obtained as a result of our research, we classify this versatile structure as four sections. The first is the administrative/legal aspect of the neighborhood within the Ottoman state system. How does the state see the neighborhood, and how does it classify it? It is undoubtedly essential for the formation of this neighborhood. The second aspect is the urban aspect. Where the neighborhood as an urban unit is connected to, and how is it managed? Also, are there any other units attached to the neighborhood? Or is the base unit the neighborhood? The third aspect is the architectural aspect. Are buildings built in the neighborhood within the framework of a particular order/program? Is there an organization that organizes this? What kind of system is here? The fourth is the social aspect of the neighborhood. How do things like people's social relations, the order in the neighborhood, and daily life take place in the neighborhood? We tried to define the neighborhood in our study by seeking answers to these and similar questions.

2.1. Meaning of Mahalle

Definiton

In this section, firstly, we discuss the meaning of the mahalle. Then, we briefly examine the mahalle concept under the Islamic and Ottoman geography.

Etymologically, the mahalle derives from the “mahall”, place (*yer*), space (*mekan*), and means one of the parts of a city or town.⁴⁷ Instead of the Arabic word mahalle, other words (*hitat*, *hitta* etc.) were used in the early periods of Islam.⁴⁸ These are words that meet the logic of the mahalle.

Mahal means in Dictionary of Islamic Architecture: “Arabic term for place or location.”⁴⁹ In the İslam Ansiklopedisi, mahalle is defined as: Mahalle is derived from the root “حَلَّ hall (*halel ve hulûl*)” which means to go down, to land on, to settle in Arabic. The term refers to small settlements established for permanent or temporary residence. The mahalle was used in the same sense in other Islamic countries with minor changes.⁵⁰ On the other side, Doğan Hasol defines mahalle as “Arab. It is one

⁴⁷ Ferit Devellioğlu, “Mahal”, in *Osmanlıca-Türkçe Ansiklopedik Lügat*, (Ankara: Aydın Yayınevi, 1999), 564.

⁴⁸ Ali Murat Yel and Mustafa Sabri Küçükbaşcı, “Mahalle,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326. “Hitat” which is the plural of the word “hitta” meaning “neighborhood” or “district” is the general name of the neighborhoods allocated to a tribe or community of tribes in the new cities established after the first Islamic conquests. In time, the books written for the promotion of the buildings and facilities in these cities and their neighborhoods were called “hitat”. Source: İsmail Yiğit, “Hitat”, in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 17 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1998), 401-402.

⁴⁹ Andrew Petersen, *Dictionary of Islamic architecture* (London: Routledge, 1996), 168.

⁵⁰ Ali Murat Yel and Mustafa Sabri Küçükbaşcı, “Mahalle,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326.

of the smallest parts of a city, a town, or even a large village, divided in terms of administration.”.⁵¹

Concept

It will be useful to look at the stages of formation and development to understand better the term mahalle, which finds its equivalent in various societies with the spread of Islam.

According to Islamic historical sources, the first settlement in Mecca was carried out by one of the grandfathers of Prophet Mohammad named Kusay b. Kilâb around the Kaaba and two neighborhoods named Kureyşü'l-bitâh and Kureyşü'z-zevâhir were established in the city.⁵²

Based on this information, we understand that the settlements of that period were actually used as a settlement where family-blood relations and people of the same lineage lived together. At the same time, these settlements are also known by the name of that lineage/tribe.

Islamic religion suggests that Islam is a city religion. Inherently, human beings tend to live together as a community. The most basic structure of this community life is the family. Relatives, clans, tribes, nations, etc., occur with the proliferation of families. Islam, a natural and appropriate religion, also attached importance to society, community, living together, and many other elements connected to them.

While the community (*cemaat*) is described as mercy in Islam, the division (*tefrika*) is described as a disaster.⁵³ In the Arab provinces, the city was called “*medine*” and the desert was called “*bâdiye*”; the inhabitants of the city were called “*medeni* (civilized)”

⁵¹ Doğan Hasol, *Ansiklopedik Mimarlık Sözlüğü* (İstanbul: YEM Yayınları, 2008), 303.

⁵² Ali Murat Yel and Mustafa Sabri Küçükaşçı, “Mahalle,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326.

⁵³ “Cemâat rahmettir, tefrika ise azaptır.” which means “The congregation is mercy, and discord is torment.” (İbn Hanbel, IV, 145). Source: <https://sorularlaislamiyet.com/kaynak/cema>, accessed June 04, 2022.

and the inhabitants of the desert were called “*bedevi* (bedouin)”. The word “*medeniyet*”, which means civilization, has been extracted and derived from “*Medine*” word in the meaning of the city.⁵⁴

In his hadith, the Prophet Muhammad also advised Muslims urbanization. He said that the city inhabitants could earn more mitzvahs (*sevap*) than those living in the desert/village-countryside. He also stated that those living in the desert would be away from praying with the community (*cemaat*), Friday prayers, and congresses of knowledge and wisdom. Thus, they will degenerate and remain uneducated.⁵⁵

After he emigrated to Medina, the Prophet Muhammad made administrative arrangements there and issued documents in the nature of the constitution.⁵⁶ Besides, he furnished the market and bazaar and gave importance to the cleanliness of the streets. He said that if everyone cleans the area in front of their own doorstep, the city would be completely clean. He prohibited people from damaging the neighbors by constructing multi-story houses and cutting their breeze.⁵⁷

In a narration quoted from the Prophet Muhammad, it is said as follows: “The inhabitants of the city will enter the paradise half a day earlier (with *akhirah*/hereafter time it refers to 500 years) than the inhabitants of the desert and the village.”⁵⁸

⁵⁴ Mahmut Esad Coşan, *Başmakaleler 3: İlim ve Sanat ve Panzehir Dergileri Başmakaleleri*, (İstanbul: Server İletişim, 2018), 126-128.

⁵⁵ Mahmut Esad Coşan, *Başmakaleler 3: İlim ve Sanat ve Panzehir Dergileri Başmakaleleri*, (İstanbul: Server İletişim, 2018), 126-128.

⁵⁶ Besim Selim Hakim also states that “The basic principles and guidelines of the building process” was created on the basis of Islam after Prophet Muhammad settled in Medina. The development of building and urban design principles has focused primarily on housing and access. It has been in constant change/development in a process that progresses in parallel with Islamic law. For detailed information, please see: Besim Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles*, (London and New York: Routledge, 2010), 15.

⁵⁷ Mahmut Esad Coşan, *Başmakaleler 3: İlim ve Sanat ve Panzehir Dergileri Başmakaleleri*, (İstanbul: Server İletişim, 2018), 126-128.

⁵⁸ Source: Tirmizi, “Zühd”, 37, Hadith No: 2353; İbni Mace, “Zühd”, 6, Hadith No: 4122; Ahmed b. Hanbel, II, 296, 343, 451, 519, Hadith No: 7933, 8502, 9822, 10741. In another narration, the following statements are mentioned: “The countryside and the village are one of the sites of hell. There is no

Famous Islamic philosopher and scientist Farabi states in his work “El-Medinetü'l Fazıla”; that every individual can achieve the need for excellence in their nature only when the various people come together with the purpose of helping each other. The mature communities formed by gathering people are divided into three as big, medium, and small. Farabi defines small mature communities as “city people”. According to him, the best of the charity and matureness is obtained within the boundaries of cities, not in smaller community centers than the city.⁵⁹

When the Prophet Muhammad emigrated to Medina, the Arab-Jewish tribes (families) resided in separate mahalles. Muslims continued this order later too. To prevent the concentration of the city settlement in the center, ensure security, and the communication/transportation of the settlers outside the city, the outskirts structure has emerged.⁶⁰ This new attitude that emerged is consistent with the intellectual structure of Islam. On the one hand, the Prophet Muhammad tried to prevent the tribes from being far, autonomous, and disconnected from the city. On the other hand, he proposes a horizontal expansion to keep the city density at a certain level. This case constitutes an example of why each new mahalle grows and develops starting from the outer wall. The religiously segregated local structure looks pretty ordinary and acceptable for that period (at a time when religious provisions affected all life). Considering that each religion is lived according to its own rules, this solution is inevitable and precautionary for city life. Thus, coexistence can be possible within the framework of mutual respect.

application of Sharia here, there is no Friday prayer. (Since there is no science and education) Children are naughty, young people are devils, the elderly people are ignorant. Among them, the believer (Muslim people) falls into a situation that smells worse than the carrion. Source: Deylemi, II, 283, Hadith No:3310; Ali el-Muttaki, *Kenzü'l-ummâl*, XIV, 183, Hadith No: 38286; XV, 654, Hadith No: 41596.

⁵⁹ Farabi, *El-Medinetü'l Fazıla*, (Çev: N. Danişman), (İstanbul, 1959), 79-80.

⁶⁰ Ali Murat Yel and Mustafa Sabri Küçükbaşcı, “Mahalle,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27, (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326.

Although Islam is based on a structure that supports the city's life, the strong tribal relations of the period put forward its unifying role.⁶¹ It is seen that the tribes lived in separate regions from each other. Cities were initially built and developed on this understanding. As a result of the development of this structure with the knowledge of religious and social order in time, the mahalle became a determining factor in the city infrastructure dominated by Islam. Although little knowledge about the mahalle structure is known for that period, it is possible to draw a specific framework. Mahalles were divided according to blood ties, clan, tribe, religious sect (*mezhep*), and ethnic or racial characteristics. They were not rigidly dissociated from each other (with boundaries, etc.). They have a unique administration area and show a homogeneous society based on solidarity. Ensuring social solidarity in the space is based on mahalle relations. The mahalle has a moral-spiritual unity with its community relations and religious background. Thus, solidarity and a collective sense of responsibility with labor division developed in the mahalle.⁶²

The social events and lack of authority (or each tribe's acceptance of their own administration) in the Islamic geography during the Middle Ages caused the mahalles to form a defense system. As a result, the mahalles have the appearance of closed cells. As can be seen in the examples of Damascus and Aleppo, the cities separated by gates look like miniature city appearance. Therefore, it can be said that the city consists of autonomous small cells (neighborhoods), each of which is independent of the other.⁶³

The separate-independent mahalle structure developed both based on the absence of the security element and tribal/kinship organization prevented the formation of a common order at the city scale. The economy-based order dominates the medieval Western cities. The absence of the commercial class that governed these cities prevented the formation of the western urban order in the cities of Islamic geography.

⁶¹ Hamilton Alexander Rosskeen Gibb, *Studies on Civilisation of Islam*, (New Jersey: Princeton University Press, 1962), 36-37.

⁶² Ira Marvin Lapidus, *Muslim Cities in the Later Middle Ages*, (Cambridge, 1967), 91.

⁶³ Jean Sauvaget, *Alep: essai sur le développement d'une grande ville syrienne, des origines au milieu du XIXe siècle. Texte*. Vol. 36, (P. Geuthner, 1941), 106.

⁶⁴ We can say that the order here (in cities and their mahalles under Islamic rule) has emerged in an original way within its own unique social life-structure and necessities.

When we look at Muslim societies, it is seen that the social structure, in general, is based on small basic social units such as family, clan, tribe, mahalle relations, and profession-brotherhood organizations.⁶⁵ There is no social segregation due to wealth. The neighborhood, one of the organized communities at the city level, has become the most defining element of Islamic cities. The reason for describing mahalles as miniature cities is that each neighborhood is self-sufficient. Each neighborhood has a mosque (large or small), a school, and a few shops for daily necessities. The neighborhood appears as a unit that exists in every aspect of life.⁶⁶

The neighborhood in Arab cities forms the city's "private" zone, consisting of people's residences. Neighborhoods exhibit an introverted structure. Thanks to the main street, communication is established with the outside. Irregular streets branching from this main street scatter towards the interior and form dead ends. Dead-end streets are more like a functional feature that occurs within the neighborhood. The separation of neighborhoods from each other is not provided by an independent separate wall. It is realized by joining the last houses of the two neighborhoods back-to-back. The gate ensures the neighborhood is closed at night but does not constitute a comprehensive defense system. There is a small bazaar in the neighborhoods to meet the daily needs of the residents. The population of the neighborhoods does not exceed about a thousand people (around 200 families). Under the supervision of the sheiks, there is a safe environment where everyone knows each other and is based on self-control. If problems occur, it reported to the authorities and resolved by them. Therefore, neighborhoods are collective living spaces where people come together and meet their

⁶⁴ Hamilton Alexander Rosskeen Gibb, *Studies on Civilisation of Islam*, (New Jersey: Princeton University Press, 1962), 36-37.

⁶⁵ Ira Marvin Lapidus, "The Evolution of Muslim Urban Society," *Comparative Studies in Society and History*, 15(1), (1973): 21-50, 21.

⁶⁶ Emily Tallen, *Neighborhood* (New York: Oxford University Press, 2019).

needs. Thus, the city's stability and the population's effective management are ensured. It also simplifies city administration.⁶⁷

With the spread of Islam, the concept of mahalle, which has found its own equivalent in various societies, appears actually in different architectural forms and appearances with the unique interpretation of each society, although it has common features. There are many scholars who say that the cities and their mahalles under Islamic rule are traditional in terms of certain characteristics. On the other hand, Islamic societies have cities/mahalles with different physical appearances since they are located in different geographical regions and have independent historical, political, social, and cultural characteristics. The common ground here is that they all are the product of the same civilized understanding (Islam). Therefore, the idea that the Islamic point of view creates a single model for all cities is a common misconception.

If we look at the city structure under Islamic rule, which mainly Western scholars review, a triple spatial formation is pointed out in the city. The first is the large mosque locates in the center. It is known that Islam encourages settled life. The mosque constitutes both a religious and secular center/focal point. Islam is a religion that is intertwined with daily life. Therefore, the city can be defined as a place where religious duties are fulfilled, and social ideals can be realized for Muslims.⁶⁸ The mosque-centered city order also supports this function.

The second one consists of bazaar-commercial units and service buildings located around the mosque, such as caravanserais, inns/khans, and baths. The specializations which are occurred there are expressed spatially by streets and regions (building plots).

The third structure is the mahalles. This structure can often go to tribal, clan, religious, ethnic, or professional differentiation. Due to the need for security and protection in the physical space, they can be separated by doors and walls from each other. In

⁶⁷ André Raymond, "The Spatial Organization of The City", in *The City in The Islamic World Volume 1-2*, Salma K. Jayyusi, Renata Holod, Attilio Petruccioli and André Raymond (Eds.), 47-70; 62-64.

⁶⁸ Gustave Edmund Grunebaum, "The Structure of Muslim Town," in *Islam: Essays in the Nature and Growth of a Cultural Tradition* (London: Routledge & Kegan Paul, 1961), 142-145.

addition, the mahalles have formed small social units arising from their own neighborhood relations.⁶⁹ In addition, it is known that there are military fortress mahalles behind the settlements. It is seen that the new settlements due to migration are located outside the main fortress wall.⁷⁰

Besim Selim Hakim, similarly, but in more detail, states that the big cities under the rule of Islam consist of the following elements:

1. **City (Medina):** It is the Arabic name for an urban settlement/complex.
2. **Kasbah:** It refers to inner citadel.
3. **Rabad:** It refers to the neighborhoods of a city situated outside its central part. It also means the closer vicinity of the city.
4. **Sur (City Wall):** It means ramparts surrounding the city for defensive purposes. It is made of three elements: the wall, the gates, and the defensive towers.
5. **Bab:** It means city gate/door.
6. **Burj:** It means fortified towers which are strategically located along the ramparts and form part of the defense system.
7. **Shar' or Tarik Nafid:** Shar' means street, and tarik nafid means thoroughfare. The main roads start from the city gates and connect to the city center (the big city mosque and the bazaar) and are extensions of the roads to other cities (remote areas).⁷¹
8. **Bat'ha:** It means a public square or a public place.⁷²

⁶⁹ Albert Habib Hourani, "The Islamic City in the Light of Recent Research," in *The Islamic City*, Albert Habib Hourani and Samuel Miklos Stern (Eds.) (Oxford: Bruno Cassirer, 1970), 9-24, 13.

⁷⁰ Riaz Hassan, *The Islamic City*, Albert Habib Hourani and Samuel Miklos Stern (Eds.), (Oxford, 1970), 110.

⁷¹ The minimum width and height of these streets were determined by the requirement to allow two fully loaded camels to pass without hindrance. These streets were publicly owned and under the jurisdiction of the governor and his representatives. See: Besim Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles*, (London and New York: Routledge, 2010), 61.

⁷² These are usually formed at the Y-junction of three primary streets. Neighborhood facilities (such as masjid, bakery, grocery shop, etc.) are usually located in these conjunctions/small squares. See: Besim

9. **Musalla:** It means a place where the prayer(salaat) is performed.⁷³
10. **Maqbara:** It means a public cemetery for Muslims.
11. **Khazzan:** It refers to a water storage facility in the city.
12. **Khandaq:** It means a moat around the city walls. The second meaning refers to the main sewer lines.
13. **Mahalle (Neighborhood):** The city quarter houses people with a shared ethnic or socio-cultural/tribal background at the city scale.⁷⁴

According to Hakim, Islamic law (sharia), traditions, and cultural codes affect cities' urban form and structure under Islamic rule. Primarily, Islam has established a common ground within the framework of certain fundamental principles. On the other hand, with the interaction of Islam with different regions and cultures, different interpretations and products have emerged. In other words, various cities were formed, united in the denominator of basic principles. The thirteen elements mentioned above constitute the common features of cities under Islamic rule. In addition, environmental/climatic conditions and pre-Islamic architectural/urban language affect the city's physical form on a macro/micro scale. Hakim discusses how these factors affect cities' social diversity and neighborhood structure.⁷⁵ Besides, he states that the neighborhood is self-regulating thanks to some principles regarding the neighborhood's social life and physical environment.⁷⁶ Although Islam does not

Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles*, (London and New York: Routledge, 2010), 61.

⁷³ On the city scale, it refers to a large open area, generally outside the walls and within walking distance. It is used for praying, especially on holidays. It has a mihrab showing the direction of the qibla and a border that defines its surroundings. It can also be found in a high place for preaching. See: Besim Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles*, (London and New York: Routledge, 2010), 61.

⁷⁴ Besim Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles*, (London and New York: Routledge, 2010), 98-99.

⁷⁵ In determining these, Hakim aims to formulate a theory that can be applied in contemporary planning. See: Besim Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles*, (London and New York: Routledge, 2010).

⁷⁶ We briefly mentioned these in Chapter 5.

prepare a specific guideline regarding the city and neighborhood's urban and architectural formal aspects, it has a set of rules covering all areas of life. This has inevitably provided a diversity that allows for differences/interpretations in every city/neighborhood, which does not deviate from the basic teaching.⁷⁷

After the first Islamic conquests, cities established for military purposes became a religious-political-cultural centers. Basra, Kufa, Fustat, and Kairouan can be examples of that. The mahalles in these cities have been formed on the axis of mosques, darülimare, and bazaar, which are common elements and unique to tribes.⁷⁸ At that time, each tribe had its separate mahalle. In some cities, streets were formed between the sections divided into tribes in the progress time. These have become both a gateway and an element that separates mahalles.⁷⁹ The formation of mahalles according to the tribes in the first Islamic cities shows us that the mahalle is a whole in terms of physical-social aspects. Thus, people have acquired identity with the sense of belonging to a place together with the lineage-kinship bond. In some cities, mahalles were formed not only by tribal lineage but also by religious or specific occupational groups.⁸⁰

Historic cities in the Middle East under the rule of Muslims were restructured and supported by new elements while preserving their old order and certain features

⁷⁷ Hakim states that: "Some historians agree that three discernible urban models evolved within the framework of Islamic civilization. These are the renewed or remodeled pre-Islamic city, the planned and designed city, and the spontaneously created and incrementally grown city." For detailed information, please see: Besim Selim Hakim, "Law and The City," in *The City in The Islamic World Volume 1-2*, Salma K. Jayyusi, Renata Holod, Attilio Petruccioli and André Raymond (Eds.), 71-92, 73-74. Morris, on the other hand, classifies cities as 1. Existing Cities: Organic Growth, 2. Existing Cities: Planned and 3. New Islamic Cities. See: Anthony Edwin James Morris, *History of Urban Form Before The Industrial Revolution*, (Routledge, 2013), 380-382. Bianca dealt with these cities under Islamic rule morphologically in detail. See: Stefano Bianca, *Urban Form In The Arab World: Past and Present*, (London and New York: Thames & Hudson, 2000), 137-158.

⁷⁸ Ali Murat Yel and Mustafa Sabri Küçükbaşcı, "Mahalle," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326.

⁷⁹ Mustafa Cezar, *Anadolu Öncesi Türklerde Şehir ve Mimarlık*, (İstanbul, 1977), 89-90.

⁸⁰ Ali Murat Yel and Mustafa Sabri Küçükbaşcı, "Mahalle," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326.

without any change. Cities were divided into mahalles (sometimes walls were used for that) according to their religious and ethnic structures.⁸¹

In Iran and Turkestan, changes have occurred due to Islamic conquest movements. This situation gave the cities a specific type/feature. Cities were enclosed by the city walls; each profession was gathered in a different mahalle. This order/structure has become a distinctive feature of Turkestan cities.⁸²

A new settlement model emerged in cities and towns as the Turkish tribes started to settle in Anatolia since the end of the eleventh century. In the early periods, while the settlement inherited from Byzantium was generally preserved, a new structure appeared parallel to the development over time. With the arrival of the new population, the old Byzantine cities started to develop in Anatolia, and new cities began to form.⁸³

In the Arab cities of the Ottoman period, different developments occurred in each city thanks to the flexible system of the Ottoman Empire. Ensuring security in the region resulted in the cities' physical and economic growth and population increase. Cities contain groups of different ethnicities and religions. Raymond states that there is no general regulation of Islam in the functioning of the cities, but the current order in the Ottoman Empire works well. The most critical actors in this orderly operation are the neighborhoods, guilds/foundations, and congregations, which he calls "people's institutions". Neighborhoods serve as a basic administrative unit where tax is collected, security is ensured, and "small urban affairs" are executed. This order is also reflected in the spatial organization of the city. Raymond mentions two main features here. The first is that the bazaar (together with the largest mosque) forms the city's center. The second is the separation of commercial and residential areas. The

⁸¹ Ali Murat Yel and Mustafa Sabri Küçükaşçı, "Mahalle," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326.

⁸² Mustafa Cezar, *Anadolu Öncesi Türklerde Şehir ve Mimarlık*, (İstanbul, 1977), 376-378.

⁸³ Ali Murat Yel and Mustafa Sabri Küçükaşçı, "Mahalle," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326.

residential area is also divided into neighborhoods.⁸⁴ The formation of dead-end streets in the neighborhoods is a result of ensuring privacy for the family. In addition to need-based shops, there are small squares with elements such as a mosque, school, and fountain in the neighborhood. He also mentions that the type of house with a closed courtyard, accepted as a standard house type, is not the only house type in the neighborhoods.⁸⁵ As a result, he states that each city has its internal order and characteristics. Also, they developed during the Ottoman period.⁸⁶

Finally, in this section, we discussed the concept of neighborhood, which comes from residing/settlement in terms of origin and expresses a certain part of a city. We see that the neighborhood gradually gained its original meaning with the birth and development of Islam. Neighborhoods, initially formed by the coming together of families, relatives, clans, tribes, nations, etc., developed on this basis as urbanization was achieved over time and took place in the cities. The neighborhood has found its social, legal, cultural, economic, religious, urban, and architectural original expression within the framework of certain rules under Islam's roof and within itself flexibly. With the spread of Islam, it developed/transformed in different regions and cities. Thus, the variations created by the neighborhood, which basically have the same essence, contributed to the cities under Islamic rule in providing their own character. In this context, to understand better the Ottoman neighborhood, which is the core of our study, we examine it in the next section.

⁸⁴ According to Bianco, this situation results from Islam's understanding of privacy (*mahremiyet*). This structure does not cause segregation or isolation in the city. On the contrary, it spreads over the city as a whole. Thus, it becomes a manifestation of divine existence in the built environment. In cities where Muslims live, the physical effect of this behavior becomes visible with homogeneous but differentiated structures. See: Stefano Bianca, *Urban Form In The Arab World: Past and Present*, (London and New York: Thames & Hudson, 2000), 36.

⁸⁵ For detailed information about the residential texture, see: Stefano Bianca, *Urban Form In The Arab World: Past and Present*, (London and New York: Thames & Hudson, 2000), 73-99.

⁸⁶ André Raymond, *The Great Arab Cities in the 16th-18th Centuries: An Introduction*, (New York and London: New York University Press, 1984).

Ottoman Mahalle

The traditional Ottoman mahalle has two main characteristics. In the first, the mahalle is an administrative basic subunit within the absolute power of the state. The main function of this role is to control and sanction in a broad sense. In the second, it is a subunit based on social solidarity in which an individual defines and feels himself/herself is belonging to. Nevertheless, the existence of an intricate structure based on common moral rules is felt in both areas.⁸⁷

It can be said that also this dual role has been a solution in ensuring institutional-social integrity. Fundamentally here the mahalle serves as a miniature of the top management unit. Just like the Ottoman *külliyes* (complexes), the mahalle has the feature of both a system within itself and an integral part of the whole. With this structure, we can say that the mahalle always emphasizes being a community (*cemaat*)/union.

According to Ortaylı, the mahalle is a closed unit to itself in economic, financial, and administrative aspects.⁸⁸ This shows that the mahalle is a prototype that resembles and operates like the upper administrative structure.

According to Mardin, “the mahalle is the center of society.”⁸⁹ In another place, Mardin mention about the mahalle as “the structure which both consists of individuals and acts as a whole”. A society must have the same understanding in order to act coherently. This understanding in the Ottoman mahalle “consists of thoughts about the good, true, beautiful depending on the Islamic way of thinking.”⁹⁰ Similarly, according to İnalçık; a mahalle is a social unit with a unique identity formed around a place of worship. The people here were tied to each other with religious, cultural, etc. factors and other

⁸⁷ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 17.

⁸⁸ İlber Ortaylı, *Tanzimat Devrinde Osmanlı Mahalli İdareleri (1840-1880)* (Ankara: Türk Tarih Kurumu, 2000), 106.

⁸⁹ Şerif Mardin, *Türk Modernleşmesi* (İstanbul: İletişim Yayınları, 2015), 76.

⁹⁰ Şerif Mardin, “Prof. Şerif Mardin, Mahalle Baskısı, Ne Demek İstedim?,” in *Mahalle Baskısı*, Ruşen Çakır (haz.), (İstanbul: Doğan Yayınevi, 2008), 100-103.

“external” elements that ensure social solidarity.⁹¹ Aru says that the Ottoman neighborhood preserved these characteristics it acquired over time until the beginning of the twentieth century.⁹²

Social Aspect

While defining the mahalle, its social relations used mostly as the base rather than its physical formation (especially in Ottoman mahalles).⁹³ According to Behar, the physical boundaries of the mahalle are defined by social relations: “The mahalle was essentially a basic urban community defined by a dense web of relationships, before being a ‘ward,’ a local administrative unit.”⁹⁴ Alada likewise sees the mahalle beyond purely physical description and says: “The mahalle should be put forward as a social phenomenon with its cultural, economic, administrative and municipal dimensions in the Ottoman city tradition.”⁹⁵ In these definitions, there is no description of the physical characteristics of the mahalle. The mahalle appears here as a key element in understanding and analyzing the existing social structure. In a similar vein, Mills says for the mahalle that it corresponds to a prominent place with a social memory based on recognition, belonging and tolerance. The social memory here is based on a social history corresponding to the mahalle in all Ottoman cities since its establishment.

⁹¹ Halil İnalçık, “İstanbul,” in *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 23, (Ankara: TDV, 2001), 220-239.

⁹² Kemal Ahmet Aru, “Giriş,” in *Türk Kenti: Türk Kent Dokularının İncelenmesine ve Bugünkü Koşullar İçinde Değerlendirilmesine İlişkin Yöntem Araştırması*, (İstanbul: Yapı Endüstri Merkezi Yayınları, 1998).

⁹³ See: Selma Akyazıcı Özkoçak, “The Urban Development of Ottoman Istanbul in the Sixteenth Century,” (PhD diss., University of London, 1997); Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008); Cem Behar, *A Neighborhood in Ottoman Istanbul: Fruit Vendors and Civil Servants in the Kasap İlyas Mahalle* (New York: State University of New York Press, 2003).

⁹⁴ Cem Behar, *A Neighborhood in Ottoman Istanbul: Fruit Vendors and Civil Servants in the Kasap İlyas Mahalle* (New York: State University of New York Press, 2003), 9.

⁹⁵ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 15.

According to Mills, historically, the neighborhood (mahalle) at a certain local scale is spatialized according to the ethnic or religious identity of the Ottoman nation.⁹⁶

On the other hand, Ergenç interprets the mahalle with its social aspect in relation to space: The mahalle is the place where the community of people who know each other, responsible to some extent for each other's behavior and act in social solidarity. It is also the part of the city where the community, worshipped in the same masjid, settled with their families.⁹⁷

Tanyeli points out the same issue about the mahalle. The mahalle does not have physical decisive integrity within the city; there are no specific physical limits of it. Rather, it is used for a social phenomenon, tax zone, religious-ethnic grouping and the geographic location of people living in an area within the city.⁹⁸

According to Alada, the mahalle is more than an administrative, municipal, and social city section, it is a center of Ottoman social life. It is one of the parts that make up the whole but also has the features that can express that whole alone.⁹⁹ We understand that the Ottoman mahalle, together with its physical and architectural environment, is at an important point in understanding the life of the Ottoman society and its institutional relations. Socially, religion refers to everyday life where traditional culture and solidarity spirit are blended. It also has an institutional aspect since it is based on religious and customary rules.

⁹⁶ Amy Mills, "Boundaries of the Nation in the Space of the Urban: Landscape and Social Memory in İstanbul," *Cultural Geographies* 13 (2006): 367-394.

⁹⁷ Özer Ergenç, "Osmanlı Şehrindeki Mahallenin İşlev ve Nitelikleri Üzerine," *Osmanlı Araştırmaları* IV (1984): 69-78.

⁹⁸ Uğur Tanyeli, "Anadolu-Türk Kentinde Fiziksel Yapının Evrim Süreci (11-15. yüzyıl)," (PhD diss., İstanbul Teknik Üniversitesi, 1986), 158-163.

⁹⁹ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 150.

Architectural/Urban Aspect

When we look at the physical transformation of the city, when the Ottoman state settled in the old cities, the transformation and development within the city followed a direction from the center to the periphery. The administrative, military, and religious public structures in the center of the Byzantine cities were adapted to the needs of the Ottoman society and administration. The areas around this center are reserved for the inhabitants of the city.¹⁰⁰

When scholars deal with the city's structure, they mainly point to a triple spatial formation in the city. The first is the large mosque locates in the center. It is known that Islam encourages settled life. Here, the mosque constitutes both a religious and secular center/focal point. Because Islam is a religion that intertwined with daily life. For Muslims, the city can be defined as a place where religious duties are fulfilled, and social ideals can be realized.¹⁰¹ The mosque-centered city order also supports this function. The second one consists of bazaar-commercial units and service buildings which locate around the mosque such as caravanserais, inns (*khan*) and baths. The specializations that occur here are expressed spatially by streets and regions. The third structure is the mahalles. This structure can often go to tribal, clan, religious, ethnic, or professional differentiation. Due to the need for security and protection in the physical space, they can be separated from each other by doors and walls. In addition, the mahalles have formed small social units arising from their own neighborhood (mahalle) relations.¹⁰² In addition, it is known that there are military fortress mahalles

¹⁰⁰ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 136.

¹⁰¹ Gustave Edmund Grunebaum, "The Structure of Muslim Town," in *Islam: Essays in the Nature and Growth of a Cultural Tradition* (London: Routledge & Kegan Paul, 1961), 142-145.

¹⁰² Albert Habib Hourani, "The Islamic City in the Light of Recent Research," in *The Islamic City*, Albert Habib Hourani and Samuel Miklos Stern (Eds.) (Oxford: Bruno Cassirer, 1970), 9-24, 13.

behind the settlements. It is seen that the new settlements due to migration are located outside the main fortress wall.¹⁰³

Similarly, Cerasi states that, the Ottoman city is morphologically divided into building groups connected to three main functional groups; residential areas, economic activities, and religious-cultural activities.¹⁰⁴ Abu-Lughod associates this distinction with the functional separation of sub-administrative units of Islamic states. She indicates that one of these functional areas is residential areas. The factors in the segregation of these neighborhood (mahalle) areas are the distribution of work and the protection area.¹⁰⁵

When talking about the formation of the Islamic city, İnalçık mentions that the city was divided into two main regions as trade and housing under the influence of family structure and belief system.¹⁰⁶ Cerasi also mentions similar things and says that this distinction arises by linking it to the poly-ethnic structure of society:

- Mahalle: In principle, the region where people from the same ethnic backgrounds and religion live together and based on the housing area.
- İmaret: A set of social and religious functions that are based on the endowment (waqf) institution.¹⁰⁷

¹⁰³ Riaz Hassan, "Islam and Urbanization in the Medieval Middle-East," *Ekistics* 33 (195) (February,1972): 108-112, 110.

¹⁰⁴ Maurice M. Cerasi, *Osmanlı Kenti Osmanlı İmparatorluğu'nda 18. ve 19. Yüzyillarda Kent Uygarlığı ve Mimarisi* (İstanbul: Yapı Kredi Yayınları, 1999), 82.

¹⁰⁵ Janet L. Abu-Lughod, "The Islamic city—Historic myth, Islamic essence, and contemporary relevance," *International Journal of Middle East Studies* 19(2) (1987): 155-176.

¹⁰⁶ Halil İnalçık, "İstanbul: an Islamic City," *Journal of Islamic Studies* 1 (1990): 1-23.

¹⁰⁷ Maurice M. Cerasi, *Osmanlı Kenti Osmanlı İmparatorluğu'nda 18. ve 19. Yüzyillarda Kent Uygarlığı ve Mimarisi* (İstanbul: Yapı Kredi Yayınları, 1999), 70.

Imaret is a kind of social, religious service center connected to the waqf system with public and religious buildings. İnalçık says that this institution is financially and administratively autonomous. The formation based on the political basis in the Ottoman-Islamic city, the main parts of the city are based on the bazaar-*bedesten* and the endowment(waqf)/imaret system.¹⁰⁸

If we look at the structure of the Ottoman mahalle, we can talk about a residential layout which is around the mosque. When the Tahrir registers are examined, it is seen that the majority of this housing texture consists of permanent residents. The people of the mahalle are heterogeneous in terms of profession and income. Two people from any profession share the same city space. It can be said that some of the distinctions of houses show characteristics that reflect the income status of people. From the sources, we see that the houses in the mahalle are of three types, one-story (*süfli*), two-story (*ulvi*) and large-wide (*mükellef*).¹⁰⁹ Undifferentiated social structure is valid for internal and external relations of the mahalle. Religion, ethnic structure, and economic factors have caused certain regions to gain intensity. However, no separate class definition has been made.¹¹⁰ It should be considered natural that urban activities are more crowded and livelier in dense areas than other regions.

Apart from the social formation of the mahalle in the Ottoman city, its existence as a physical unit is also important. It is seen that spatial organization has a flexible design understanding that occurs spontaneously over time.¹¹¹

As the mosque is at the center of religion and social relations, it comes first as a physical actor in the mahalle. The house ensures the privacy of family life and is

¹⁰⁸ Halil İnalçık, “İstanbul: an Islamic City,” *Journal of Islamic Studies* 1 (1990): 1-23.

¹⁰⁹ İlber Ortaylı, “İstanbul’un Mekansal Yapısının Tarihsel Evrimine Bir Bakış,” *Amme İdaresi Dergisi* 10(2) (1977), 86.

¹¹⁰ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 150.

¹¹¹ Maurice M. Cerasi, *Osmanlı Kenti Osmanlı İmparatorluğu’nda 18. ve 19. Yüzyıllarda Kent Uygarlığı ve Mimarisi* (İstanbul: Yapı Kredi Yayınları, 1999).

shaped in that way. The street exhibits dissimilar physical characteristics as a result of spontaneous, flexible formation. The fact that the houses concentrated around the mosque are connected to each other by street texture defines the mahalle only to a limited extent.

It is possible to determine the physical area of the mahalle partially with the property places in the *tapu* and *tahrir* registers. As a result of social and administrative organization, the mahalle constitutes its physical space. These places are basically mosque, street, or house. In addition, examples can be diversified with such structures as tombs, zawiyas, fountains, baths, khanqahs, shops, cemeteries, etc.¹¹²

Studies on the sixteenth century Tahrir registers of Ottoman cities may give a general idea about the population of the Muslim-Turkish mahalle. According to these sources, it can be said that a mahalle generally has a number ranging from 10-50 households. If the capacity increases the social and administrative functions of the mahalle as a result of the growth of numbers, another mahalle is formed by dividing is seen.

In the Ottoman Empire, mosques and masjids have administrative and social functions that establish relations between individuals and administration as well as being a place of worship/center, especially in the mahalle scale.¹¹³ In addition to the function of administration, executive and social control, mosques/masjids perform an important administrative function in providing public-administration relations (as spatial and authority). In the mahalles where there are no mosques, there is a masjid room connected to the masjid for administrative and other issues. Mahalles are a center for solving administrative problems. It is also a place where common decisions are made and announced to everyone. Here, the interaction of the public-administration relationship without intermediaries shows the developed institutional structure of the mahalle.¹¹⁴

¹¹² Adalet Bayramođlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 146.

¹¹³ İsmail Hakkı Uzunçarşılı, *Osmanlı Tarihi*, vol.1 (Ankara: Türk Tarih Kurumu Yayınları, 1947), 284-86.

¹¹⁴ Since Islam has a system of thinking that affects all life, religion and politics are involved in an integrated manner. Within this system, the same person (the caliph or religious leader) assumed the duty

Legal/Administrative Aspect

If we look at the economic structure of the Ottoman Empire, we first see the distinction between rural area and city.¹¹⁵ There is an order based on agricultural economy. The state has authority over economic life. It has developed a land-based system (*reaya*) in rural areas and established professional organizations (*esnaf*) based on solidarity in the city. The possibilities of the period (technical, transportation, market, raw materials, etc.) had an impact on economic capacity (production, trade). The state tried to create a solidarity-based economic environment instead of a competitive environment. For this reason, in order to maintain balance, it kept these activities under control. This has led to the development of a protective, introverted structure that is closed to the effects of external factors.¹¹⁶

The factors that are valid in economic and social life are also seen in the mahalle, which is the smallest unit within the state. Economic life is carried out in a holistic (materially and spiritually) way with social life. The mahalle acts as a unit in which this order is embodied in the city level. In this respect, the mahalle is both a control area and a place where social needs are met.

The most important economical institution in the mahalle is the waqf of Avarız Akçası, is funds which are established to meet the common needs of the residents of the mahalle. These waqfs were used in municipal services such as social assistance in the mahalle, protection and maintenance of public goods and meeting common

of being both a religious and a political leader. He carries out these duties in one place, in the mosque which is a place of worship. This system, which started with the Prophet Muhammad in Islamic societies, even though changed in some societies; it emerges again in the same vein in the Ottoman mahalle. Source: Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 163-165.

¹¹⁵ For the subject on “Legal Organization of Mahalle” in detail, see Chapter 2.2.

¹¹⁶ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 123-125.

expenses.¹¹⁷ The management of this waqf as a legal entity belongs to the board of trustees (*mütevelli heyeti*) under the leadership of the imam of the mahalle.¹¹⁸

In the Ottoman Empire, the moral understanding of Islamic religion, customary law and cosmology are among the determinants of social life. This understanding of cosmology is based on many factors such as religion, culture, politics, philosophy, law and so on. This understanding, which is based on the accumulation of centuries, emerges as a result of the gathering and interpretation of the values of the societies which lived before itself.

The holistic-inclusive philosophy of Islamic religion adopts the principle that religion exists in all spheres of life. In this way, there is integrity between the world of faith and the way of life. This unity manifests itself in the mahalle system, the smallest unit in which individual-social relations come to life. The city of Islamic religion promotes life and cites cities as the best place to practice religion. This attitude requires living with the jamaat(*cemaat*)/community. In this organization, it can be said that the mahalle allows for a multifaceted environment of social life based on Islamic moral understanding.

Ottoman cities, which have an Islamic society, have a mahalle layout where jamaat-type communities are located. Unlike the blood relation/lineage (tribe) based mahalle character seen in other Islamic societies, there is a more flexible social integration based on historical-cultural-social differences in the Ottoman Empire. Behar similarly states that: “Pre-drawn precise borders were irrelevant. This was so even for those predominantly non-Muslim mahalles with a high degree of ethnic/religious homogeneity. If anything, the “borders” were organic, changeable, and mental.”¹¹⁹

¹¹⁷ Ömer Lütfi Barkan, “Avarız,” in *İslam Ansiklopedisi*, vol.2 (İstanbul: MEB, 1979), 13-18.

¹¹⁸ See for where it is spent: Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 174.

¹¹⁹ Cem Behar, *A Neighborhood in Ottoman Istanbul: Fruit Vendors and Civil Servants in the Kasap İlyas Mahalle* (New York: State University of New York Press, 2003), 179.

Another distinctive feature seen in the Ottoman Empire is that some non-Sharia rules affect public life and inter-individual relations. These rules are based on the principle of a separate legal order arising solely from the ruler's will. The origin of this is said to be based on the pre-Islamic legal culture in the Turks.¹²⁰

The management organization of the cities in the Ottoman administrative structure would go down to the imams in the mahalle. The imams, who were held responsible for the administration of the mahalle as sub-units of the cities, represent the mahalle in the meetings that is in the presence of qadi (*kadı*). Apart from the imam, “*hatip*” or “*vaiz*” also were playing a role in regulating public life and protecting the current situation on the axis of belief.¹²¹ It is possible for the imams to assume the duty of religious and administrative responsibility in the mahalle, with the “submission (*arz*)” of qadi and the “charter (*berat*)” of the sultan.¹²² The imams must have certain qualities in order to obtain this certificate.¹²³

The imam's duty in the mahalle includes a wide range of religious, social, civil, and administrative issues. Moreover, the imams (on behalf of the central government) have the duty to collect taxes from the residents.¹²⁴ In the mahalle, municipal services arising from the common local needs of the community are managed by the internal

¹²⁰ Halil İnalçık, “Osmanlı Hukukuna Giriş: Örfi-Sultani Hukuk ve Fatih'in Kanunları,” *Ankara Üniversitesi Siyasal Bilgiler Fakültesi Dergisi* 12(2) (1958): 102-126, 103.

¹²¹ Halil İnalçık, “Centralization and Decentralization in Ottoman Administration,” in *Studies in Eighteenth Century Islamic History*, Thomas Naff and Roger Owen (Eds.) (Carbondale: Southern Illinois University Press, 1977), 27-53, 38-39.

¹²² B.A. Ali Emiri (Kanuni) Nr. 6; 972/1564; B.A. Mühimme Def. No:6, s. 320/679 (from Bayramoğlu Alada, 2008).

¹²³ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 167.

¹²⁴ İlber Ortaylı, *Türkiye İdare Tarihi* (Ankara: Türkiye ve Orta Doğu Amme İdaresi Enstitüsü, 1978), 218.

organization chain in the community under the management of imams.¹²⁵ In this manner, we can see that it constitutes the first step in settled life based on individuality within the mahalle. Activities in the mahalle (cleaning, maintenance, reparation, security, etc.) are carried out by several responsible officials (watchman/*bekçi*, chamberlain/*kethüda*, artisan/*esnaf*, etc.) or residents.¹²⁶

Assessment

To summarize, although the concept of neighborhood emerged with the birth of Islam, it was not an organization with sharp rules in the beginning. This situation is closely related to the way the religion of Islam organizes life. In other words, the worldview of the religion of Islam has shown a similar approach here as in every other field. Islam imposes certain limits on people in line with its own teaching/law/philosophy. These boundaries are clear and unambiguous at certain points. At other points, people can create their own path by paying attention to the limits set in line with their own needs and possibilities.¹²⁷ Similarly, even though it is an urban and architectural area, the neighborhood was born from a point, developed, and matured in various societies/cities. Thus, we can see different urban/architectural manifestations in the cities under Islamic rule.

The Ottoman neighborhood is just one example of these manifestations. It formed its understanding by integrating with the administrative system of the Ottoman state within the framework of Islamic law. Here, we interpret the task of the Ottoman organizational system, just like Islamic law, as merely drawing a framework. In other words, by expressing the general rules, it is ensured that individuals/institutions/organizations follow the rules, and in some places, they allow their flexible behavior. We think that this is a result of the Ottoman state's internalization of Islamic law.

¹²⁵ Osman Nuri Ergin, *Türkiye'de Şehirciliğin Tarihi İnkişafı* (İstanbul: İstanbul Üniversitesi Hukuk Fakültesi Yayınları, 1936), 103.

¹²⁶ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 170-171.

¹²⁷ This situation has already led to different sects and legal divisions in Islam.

It is seen that the neighborhood institution in the Ottoman Empire was connected to the city at the upper scale and above it to the central government. Within this management organization, we see facilitating the management of cities and meeting the collective life needs of people as the main purpose of neighborhoods. Considering the population of the cities in the Ottoman Empire, it should not be challenging to manage it in this period. In the city, the administrators affiliated with the center serve both the city and the neighborhood. Some private officials are only within the scope of the neighborhood. These officials are responsible for ensuring the functioning of the neighborhood and meeting the needs of the people there. Thus, a certain group of people live in an area where they can express themselves, meet their needs, maintain their social life orderly, and influence their (urban/architectural) environment. The Ottoman state was able to create its own unique neighborhood setup by internalizing the understanding of Islam.

When we say mahalle in the Ottoman Empire, we talk about sub-unit which can be called as the most basic part of the Ottoman social and administrative structure. This applies to both the state and the individual. The mahalle creates a sense of social belonging for the individual. In the state-public dimension, it constitutes a system in which vital needs have an organized structure within itself. It has the feature of the social and institutional administrative unit for the state. Briefly, it can be said that the mahalle is a multi-faceted social organization (structure) in Ottoman society.

When we look at it from an urban perspective, the fact that neighborhoods are connected to the city allows them to be easily articulated to the urban administration in some problems/needs. On the other hand, they can take actions that will not disrupt the urban order within their own borders. Considering the general order of the city it is seen that the buildings for public needs are distributed in a balanced way in the city. This means every neighborhood has buildings to meet its basic needs, such as a mosque, school, bath, shop, and fountain. Benefactors or some state officials make these through the waqfs to meet the needs of the residents of the city. On the other hand, privately owned buildings such as residences and shops can be designed in a way that does not harm the general order. There is no strict intervention from the state, and the neighborhood residents are ensured to maintain this system within themselves. In case of any dispute, an authorized person can be consulted. This situation is seen in

urban/architectural issues related to the neighborhood and social issues. Thus, it is seen that the neighborhood is a unit dependent on the senior management in some cases and works autonomously in some cases.

In this section, we tried to touch on the neighborhood concept briefly and clearly. In the following sections, we will touch on the urban/architectural aspects of the neighborhood, its administrative status, and the persons in charge, and how the construction activities are carried out there.

2.1.1. The Significance of House Plots in The Ottoman Mahalle

After the sections in which we have discussed the neighborhood and its features in detail, in this section, we will explain the significance of the house plots in the neighborhood.

In the “Chapter 2.1. Meaning of Mahalle” section, we discussed what the mahalle means and what kind of intellectual background it has. We tried to explain the characteristics of the mahalle, what it consisted of, and what it meant in the Ottoman state. We have seen that the mahalle consists majority of residential buildings and public (waqf) structures. These housing structures are the buildings that provide private space(*mahremiyet*) to the people living in the mahalles. Besides, these residential structures provide people at the same time to develop the practice of living together and collectively form the concept of the mahalle.

The neighborhood is administratively a sub-unit of the city. The city, also a sanjak, is attached to the Eyalet. Eyalets are subordinate to the central government. Here we see two systems running parallel to each other. One is the management system of the lands, which is developed to provide state administration. The second is the urban administrative system necessary to manage these lands in an urban manner. These two can act autonomously or together in various situations.¹²⁸ Since the neighborhood is a sub-unit connected to the city here, it depends on the officials in the city. It also has an

¹²⁸ We consider these in detail in “Chapter 2.2. Legal Organization of Mahalle”.

imam and various officials that seem necessary to provide administration within itself. That is, it is in a semi-autonomous status.

It has been seen that there are two types of construction activities to create the Ottoman city and the mahalle. Building on plots/lands/fields in Ottoman lands is only possible via waqf or private property systems.¹²⁹ Over time, as the edges of these roads are filled with buildings, new streets formations begin towards the interior of the urban blocks. Then, new structures are formed on both sides of these newly opened streets. Sometimes these streets merge with the main streets and become public roads, and sometimes they stop and end when they have nowhere to go. In this way, dead-end streets constitute.¹³⁰ We think that this situation developed spontaneously, probably due to the settlement activity in the city. Neighborhoods consist of the private buildings built on the building plots allocated to individuals on these lands and the public buildings constructed through the waqf. As a result, various waqf buildings and private property structures must be built for the formation of the city and, in particular, the mahalle. Mahalle has the characteristic of the city-affiliated unit that has waqf and private property buildings.

When we look at the records in the Sharia registers that we examined in our study, we see that most of the sales records that deal with the buildings in the neighborhood are menzils that are residential buildings. Apart from these records, although there are documents about the waqf structures, their number is relatively low compared to the menzils.¹³¹ In these menzil sales records, whose neighbors are specified in Appendix

¹²⁹ We consider these in detail in “Chapter 2.3. Construction Activities in Ottoman Lands”.

¹³⁰ See: Pierre Pinon, “Anadolu ve Balkanlar’daki Osmanlı Kentlerinde Kentsel Dokular Tipolojisi Üzerine Bir Deneme,” in *Osmanlı Mimarlığının 7 yüzyılı: Uluslarüstü Bir Miras*, Nur Akın, Afife Batur and Selçuk Batur (Eds.), (İstanbul: YEM Yayın, 2000): 166-179, 169; and Besim Selim Hakim, “Law and The City,” in *The City in The Islamic World Volume 1-2*, Salma K. Jayyusi, Renata Holod, Attilio Petruccioli and André Raymond (Eds.), 71-92, 88.

¹³¹ In the section “Chapter 1.2. Methodology”, we have given the number of building sales records in detail. Accordingly, while the total number of documents related to waqf buildings in the three registries we examined is 31, it is seen that the total number of documents related to menzils is 196. This situation seems reasonable considering that public (waqf) buildings are open to common use and built for the benefit of everyone.

A, we see that the neighbors of these menzils can be other menzils and other waqf structures.¹³² If we look at these examples, we see other types of buildings among other neighbors in the neighborhood: masjid, mosque, court of a mosque, church/court of a church, garden, Muslim cemetery, parcel, field, courtyard, store/shop, waqf building, school. The number of these examples is still very few compared to the menzils found in the neighborhood.

When we look at the construction in the neighborhood, we see that the majority of the buildings in the neighborhood are menzils built on privately owned lands. Naturally, the neighborhood residents also need other types of buildings to maintain the social life in the neighborhood and meet various social, economic, etc. needs. Since these structures appeal to collective use, they are less common than the residential fabric. Menzils, on the other hand, are private structures for family use, where people lead their personal lives and provide confidence. Considering the number of people living in the neighborhood, it is reasonable that menzil structures are dense.

Besides all these, considering the flexible design understandings of the spaces in the neighborhood, it is normal for them to respond to people's changing needs and have an impact on the architectural transformation in the neighborhood.¹³³ For example, as the population of the city increases, the residential pattern can be dense and grow in the vertical direction (by increasing the floor number). On the other hand, menzils/house plots can grow/decrease or expand/narrow based on changes in spatial arrangements made within years. On the other hand, as the city's population expands, settlements towards the city's periphery may increase. This situation can reduce the city's density and reflect on the architectural features of the houses(menzils).

In conclusion, we can say that the city and its subunit, the neighborhood, mainly consist of the menzils in the house plots. On the other hand, public (waqf) structures may take place in plots belonging to the Ottoman state or various other individuals in neighborhoods. Since these are built with the understanding of waqfs, they are

¹³² We discussed these in detail in "Chapter 3.3.2. House/Building Plots".

¹³³ We discussed these in detail in "Chapter 4.2.1. Menzil (Residential Building).

structures that last longer and do not undergo much change/transformation, and they are mostly fixed in a place. The menzils that make up the house plots/residential pattern in the neighborhood appear as structures that are open to change/transformation over time and have more severe effects on the urban/architectural character of the neighborhood since they belong to the neighborhood's residents.

2.2. Legal Organization of Mahalle

Various laws/rules created in the Ottoman classical period were partially stable in the seventeenth century, and therefore it can be said that the period was stationary with more superficial arrangements. Describing the general status of the Ottoman Empire in that century, this situation naturally was reflected in the city and mahalle structure. Considering the place of Ankara in the period and its commercial position in the Ottoman economy, it is seen that as an important city for the Ottoman Empire.

When examining the city and the neighborhood, in order to understand the urban and architectural elements that constitute them, we must consider that it is shaped together with its social, cultural, economic, etc. principles related to society. Thus, we can better read the city structure shaped in the Ottoman Empire and the mahalle that formed it in terms of urban and architectural aspects.

Administrative System

The Ottoman Empire, on the one hand, divided the country into *eyalets* and *sanjaks* as a military-administrative unit, on the other hand, it divided the country into *kazas* as a judicial-administrative unit.¹³⁴ On the lands where the Ottoman *timar system* was

¹³⁴ **Eyalet:** The largest administrative unit under the administration of a beylerbeyi (governor) in the Ottoman provincial organization. It comes from the Arabic word *iyâle*, which means "to manage, execute". Eyalet consisted of administrative units called sanjak or liva under the administration of the sanjakbeyi. The sanjak was always a basic administrative unit, and the beylerbeyi himself was located in the central sanjak, called the "pasha sanjak". As *has* of it, the income sources of some places and towns from each sanjak were allocated. See: Halil İnalçık, "Eyalet," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.11 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1995), 548-550; Cengiz Orhonlu, and Nejat Göyünç, "Has," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.16 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1997), 268-270.

Sanjak: In the Ottoman Empire, sanjak was widely used in the sense of "the flag or the military unit represented by it, the administrative region formed by them". In the fifteenth century, sanjak must have started to be used in the sense of "administrative region" besides the meaning of "administration and command". Thus, the sanjak began to define both the dirlik and military unit, which indicates a slice of

applied, sanjak is the most basic administrative area. The peculiar structure of the state system of the Ottoman Empire has also affected the status of the cities. According to this, Ottoman sultans sent two principal administrators to a region since its foundation of the state. These administrators are *Bey* (Beylerbeyi, Sancakbeyi) representing the executive power, and the other is *qadi* representing the judicial power. While the Ottoman Empire was divided into sub-units such as *Beylerbeyilik* (Eyālet) and *Sancak* (Livā) as a military-administrative unit, and also it has a *Kazā* sub-unit on the same

income and the region where the timar soldiers were located in the Ottoman timar system. Therefore, this last one became widespread as an administrative unit. As the Ottomans moved to Rumelia and the conquests intensified in this direction, new sanjaks were formed in the region. Thus, the concept of “*beylerbeyi*” emerged in the Ottomans and the *beylerbeyilik*/governorship became a control mechanism over the sanjaks in the Ottoman provincial organization. In this way, the existence of more than thirty *beylerbeyilik*/governorships and their subordinate sanjaks, which were formed in parallel with the expansion of the Ottoman Empire or with political and economic considerations, is a sign that the sanjak became a main administrative unit in the Ottoman provincial organization at the end of the sixteenth century. In the same period, the number of sanjaks affiliated with the beylerbeyliks was around 500. Sanjaks, which were seen as sub-units of the eyalets, had certain geographical boundaries such as *kazas*, townships (*nahiye*), and villages (*köy*). It is seen that an Ottoman eyalet had a much wider border than an existing province in Turkey today. In the fifteenth and sixteenth centuries, some sanjaks were in the position of pasha sanjak. However, in each of these pasha sanjaks, where the sons of the ruler were sent to gain administrative experience, there might not have been *şehzades*(sons of Sultan) always. The highest administrator of the sanjaks constituting the provinces was the *sancakbeyi* (mir-i livā). *Sancakbeyis* used to reside in the kaza in the center of the sanjak. See: İlhan Şahin, “Sancak,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.36 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2009), 97-99.

Kaza: An administrative unit, expressing the area of jurisdiction of the *qadi* in the Ottomans. *Kaza*, which is the equivalent of the district(*ilçe*) in today’s administrative organization, shows the feature of a geographical term that defines both the administrative region of *qadi* and this region in the Ottomans. *kaza*, an administrative structure unique to the Ottomans, became an administrative region with geographical integrity evident from the seventeenth century. Due to the gradual enlargement of the Ottoman Empire in the fifteenth century, the proliferation of military administrative units called sanjaks, and the inability of a *qadi* to perform the judicial affairs of a whole sanjak, *kaza* areas increased in parallel with the increase in the number of *qadis*. With the loss of importance of the timar system since the seventeenth century, *kaza* came to the forefront as an administrative unit. Thus, their number increased, and the *nahiyes* became a sub-unit of the *kaza*. In this way, the *kaza* was considered a legal-administrative unit utterly independent from the *sancakbeyi* and was directly connected to the *kazasker* in the center. As a result, the *kazas* began to show a different feature from other administrative and military organizations. It became the center of its surroundings as a *qadi* area and gained the quality of an administrative union formed by the city or town and the villages around them. See: Tuncer Baykara, “Kaza,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.25 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2002), 119-120.

lands as a judicial (*şer'î*)-administrative unit.¹³⁵ We can grasp the city-mahalle administrative structure by looking at these structures in more detail.

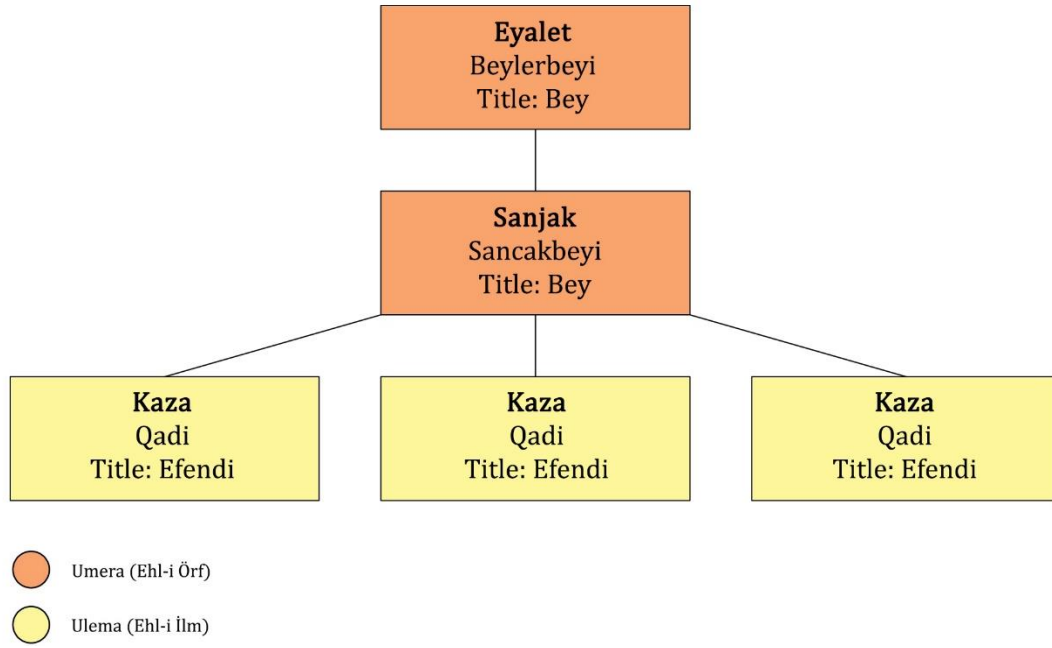


Figure 9. Name, title, station, and status of administrative officials in the Ottoman Empire

Ottoman lands are primarily divided into eyalets, which are the largest administrative units in the provincial organization.¹³⁶ As we mentioned earlier, a dual system was developed under the application of the timar regime in Ottoman lands. There are Beylerbeyilik (Eyālet) and Sanjak (Livā) units under the military-administrative system and kazā-nāhiye units under the judicial-administrative system. Until the middle of the seventeenth century, the eyalet administrator was the government official titled Beylerbeyi. After this date, authorities with the rank of Pasha were appointed to the eyalets with changing conditions. Beylerbeyi (governor of the eyalet) has the authority to rule the eyalet and one of the provincial sanjak called Pasha Sanjak

¹³⁵ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 71.

¹³⁶ Halil İnalçık, "Eyalet," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.11 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1995), 548-550. As we learn from the documents, the lands of the Ottomans in Anatolia in the sixteenth century were divided into six provinces (*eyalet*): Anadolu, Karaman, Sivas (Rum), Diyarbakır, Erzurum ve Maraş. See: Halil İnalçık, "Adâletnâmeler," *Belgeler Türk Tarih Belgeleri Dergisi* 2(3-4) (1965): 49-142, 91-92.

under his rule. The important management centers in this system are primarily the city that is the center of the Pasha Sanjak and then other cities that form the center of other sanjaks. In these cities, there are administrative officials directly authorized by the central government. We developed a schematic diagram to better grasp this system (Figure 10).¹³⁷

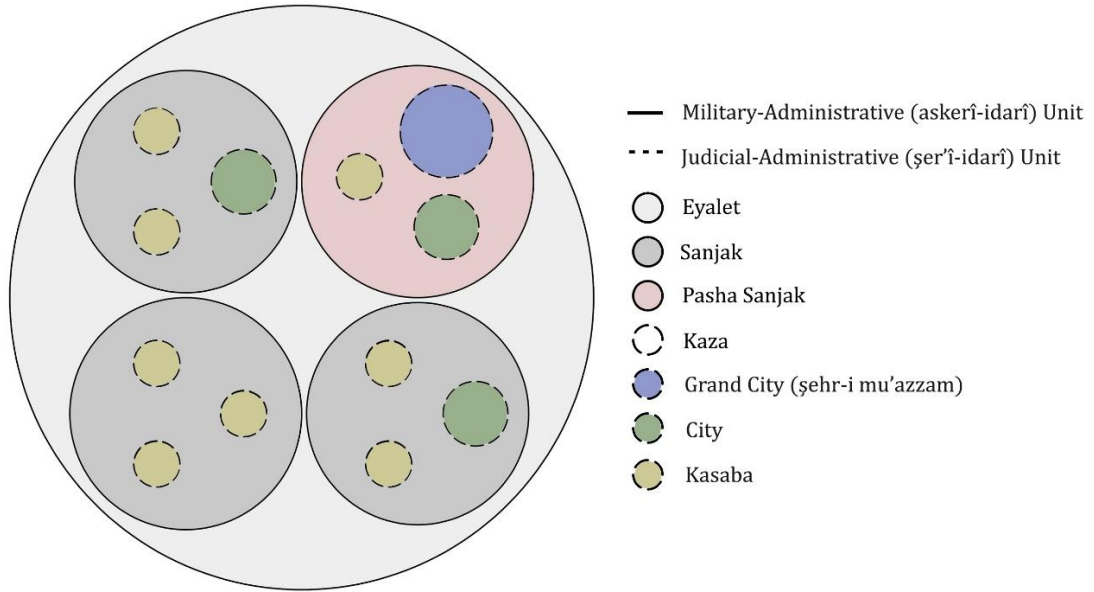


Figure 10. Schematic diagram of Ottoman Urban Settlements and Administrative Organization

The evolution of different cities in the Ottoman lands (*Memâlik-i Mahrûse*) is related both to how the center (*Pây-i Taht*) perceives that place and the different administrative systems applied in those regions. These can be grouped in several groups. First, the *Sâlyânesiz Eyâlets*; are the provinces where the timar system is applied directly, and any compensation is not paid to local administrators there. Secondly, the *Sâlyâneli Eyâlets*; they are far from the center geographically and have a certain autonomy. Compensation is paid to local administrators. Third is the *Special Sanjaks* (Special Government) that is established to disseminate *yurtluk-ocaklık*

¹³⁷ The use of the term “eyâlet” for “beylerbeyilik” began to become widespread at the end of the sixteenth century. However, this term is found in old documents, albeit generally. An eyalet consisted of administrative units called sanjak or livâ under the administration of the sancakbeyi. See: Halil İnalçık, “Eyalet,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.11 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1995), 548-550.

applications from previous periods. Apart from these, there are also sultanates outside the Ottoman lands called *Tābi' Beyliks* who recognize the Ottoman Empire (Table 3).¹³⁸

Table 3. Name and kind of the Eyalets in Ottoman Empire

Eyalets without Sālyāne		Eyalets with Sālyāne	
1-Rumeli	2-Anadolu	1-Mısır	2-Bağdat
3-Karaman	4-Budin	3-Yemen	4-Habeş
5-Tımışvar	6-Bosna	5-Basra	6-Lahsā
7-Cezâyir-i Bahr-i Sefid	8-Kıbrıs	7-Cezâyir-i Garb	8-Trablusgarp
9-Dulkadır	10-Diyarbakir	9-Tunus	
11-Rum	12-Erzurum		
13-Şam	14-Trablusşam		
15-Halep	16-Rakka		
17-Kars	18-Çıldır		
19-Trabzon	20-Kefe		
21-Musul	22-Van		
23-Şehrizer			

With this organization, the center has appointed the administrators with the title of “bey” having military-administrative powers per eyalet-sanjak, and qadi carrying the title of “efendi” equipped with judicial-administrative powers per kaza.¹³⁹ (Figure 9) Qadi was independent in his judgments. Directly he takes orders from the Sultan and could submit/present to him. The Bey can carry out the execution with the judgment of qadi and qadi cannot make the judgment happen without the power of the Bey.

¹³⁸ In the list given by Ayn Ali Efendi, dated 1609, twenty-three eyalets in the empire are mentioned. Twenty-three of these are normal eyalets with the timar system: Rumeli, Anadolu, Karaman, Budin, Tımışvar, Bosna, Cezâyir-i Bahr-i Sefid, Kıbrıs, Dulkadir (old Alâüddevlê vilâyet or Maraş), Diyarbakir, Rum, Erzurum, Şam, Trablusşam, Halep, Rakka, Kars, Çıldır, Trabzon, Kefe, Musul, Van and Şehrizer. Nine provinces were sâlyâneli eyalets, and their annual tax revenues were not distributed as timar but were collected directly on behalf of the treasury. These eyalets are Mısır, Bağdat, Yemen, Habeş, Basra, Lahsâ, Cezâyir-i Garb, Trablusgarp and Tunus. The wages of beylerbeyis, local soldiers and other officials were covered from the annual tax revenues of the province, and the rest was sent to Istanbul. Source: Halil İnalçık, “Eyalet,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.11 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1995), 548-550. See also: Özer, Ergenç, “XVIII. Yüzyılda Osmanlı Tasra Yönetiminin Mâlî Nitelikleri,” *Journal of Turkish Studies / Türklük Bilgisi Arastırmaları* 10 (1986): 87-96.

¹³⁹ Metin Kunt, *Sancaktan Eyalete 1550-1650 Arasında Osmanlı Ümerası ve İl İdaresi* (İstanbul: Boğaziçi Yayınları, 1978), 125-132; Orhan F. Köprülü, “Efendi,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.10 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1994): 455-456; Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 29.

İnalçık states that they regard the separation of the forces applied by the Ottomans in the provincial administration as the basis of a fair administration.¹⁴⁰ Also, the presence of a group of people named as *eşrâf* and *âyân* is important in the Ottoman city. They establish an administrative relationship with the central government by representing the community in which they are located and form an intermediate authority/position. It is also seen that the members of *eşrâf* and *âyân* are effective in the city administration.¹⁴¹ This unique situation emphasizes the semi-dependent structure of the Ottoman cities that we mentioned earlier.

The timar system was still implemented in Ankara in the seventeenth century. In this period, there is no difference in terms of administrative division in the sanjak-kaza organization of Ankara. The sanjak of Ankara consists of 6 *timar nahiyes* (districts-townships) attached to it. These are Ayaş, Bacı, Çubuk, Kasaba, Murtazabad and Yabanabad. The sanjak of Ankara has 9 qadi (court) regions throughout the seventeenth century. These are Ankara, Çubuk (Çubukabad), Çukurcak, Murtazabad, Yabanabad, Şorba (Çorba), Ayaş, Bacı and Yörügân-ı Ankara courts (Table 4). In this period called the post-classical period, there is not much change in administrative organization. There is only one small change. While the Büyük and Küçük Haymana *nahiyes* (townships) were connected to the Yörük Kazası in the sixteenth century, they were connected to Ankara (Kazası) in the seventeenth century.¹⁴²

Table 4. Name of the timars and kazas in Ankara in seventeenth century

<i>Timar Nahiyes</i> that are in Ankara	<i>Kadılık Regions</i> that are in Ankara (<i>Kazas</i>)
Kasaba	Ankara (Kasaba)
Ayaş	Ayaş
Bacı	Bacı
Çubuk	Çubuk (Çubukâbâd)
	Çukurcak

¹⁴⁰ Halil İnalçık, *The Ottoman Empire* (London: Weidenfeld and Nicolson, 1973), 104.

¹⁴¹ Özer Ergenç, *Osmanlı Tarihi Yazıları: Şehir, Toplum, Devlet* (İstanbul: Tarih Vakfı Yurt Yayınları, 2013), 98-99.

¹⁴² Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 29-30.

Table 4 (continued)

Murtazābād	Murtazābād
	Şorba (Çorba)
Yabanābād	Yabanābād
	Yörük (Yörügān-ı Ankara)

Spatially, the city of Ankara is both the center of the Sanjak which has the same name and the center of the *kaza* district, which is called with the same name. Ankara sanjak is a sanjak built on a very wide rural area and the only major center of this wide agricultural area is Ankara. Therefore, most of the population living in the sanjak has gathered in Ankara. Although there has been industrial production in the *kazas* outside Ankara they were very few and they mainly have the appearance of rural area. Being the center of the sanjak and being the biggest *kaza* of the sanjak made Ankara an important administrative city of the region (Figure 11).¹⁴³

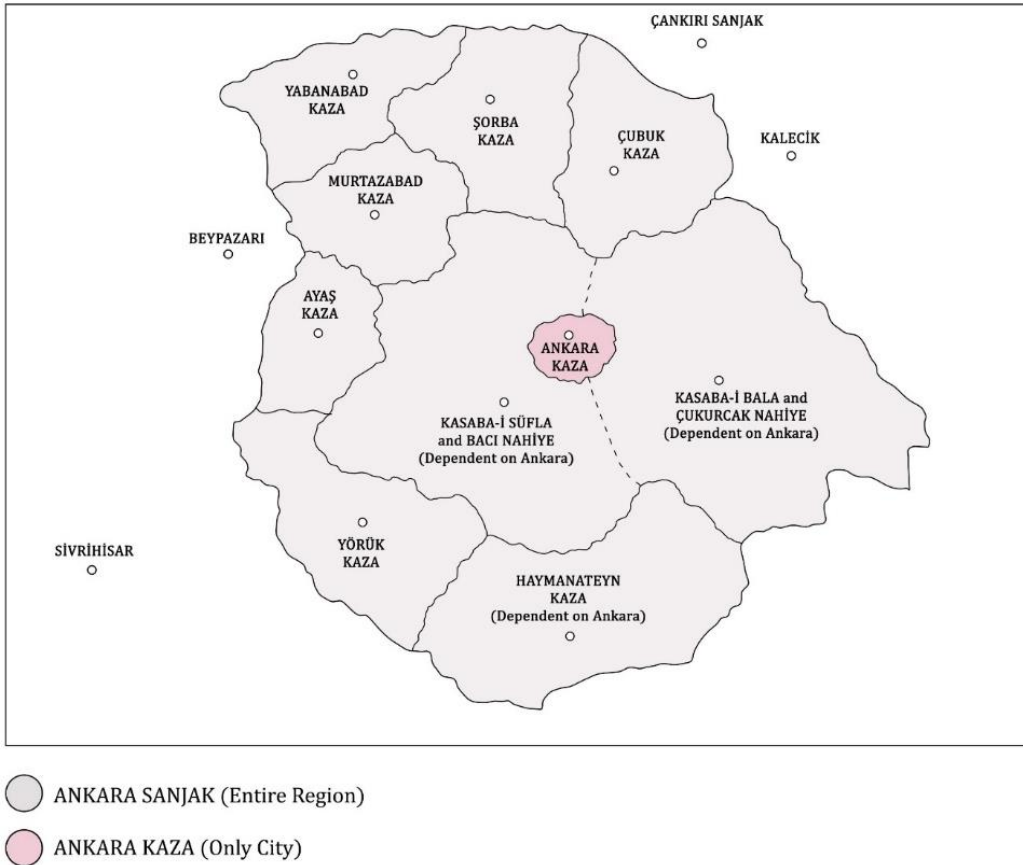


Figure 11. Ankara's sanjak-kaza relations with its close regions (based on Hülya Taş maps, 2014)

¹⁴³ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 33-35.

According to Barkan, Ankara is one of the 18 sanjaks within the Anatolian Eyalet where population reached 500.000 at the end of the sixteenth century. The total population of the sanjak must be below 100.000 people. 1/3 of this population resided in Ankara. So, the total population should be around 29.000 in Ankara (as a city).¹⁴⁴

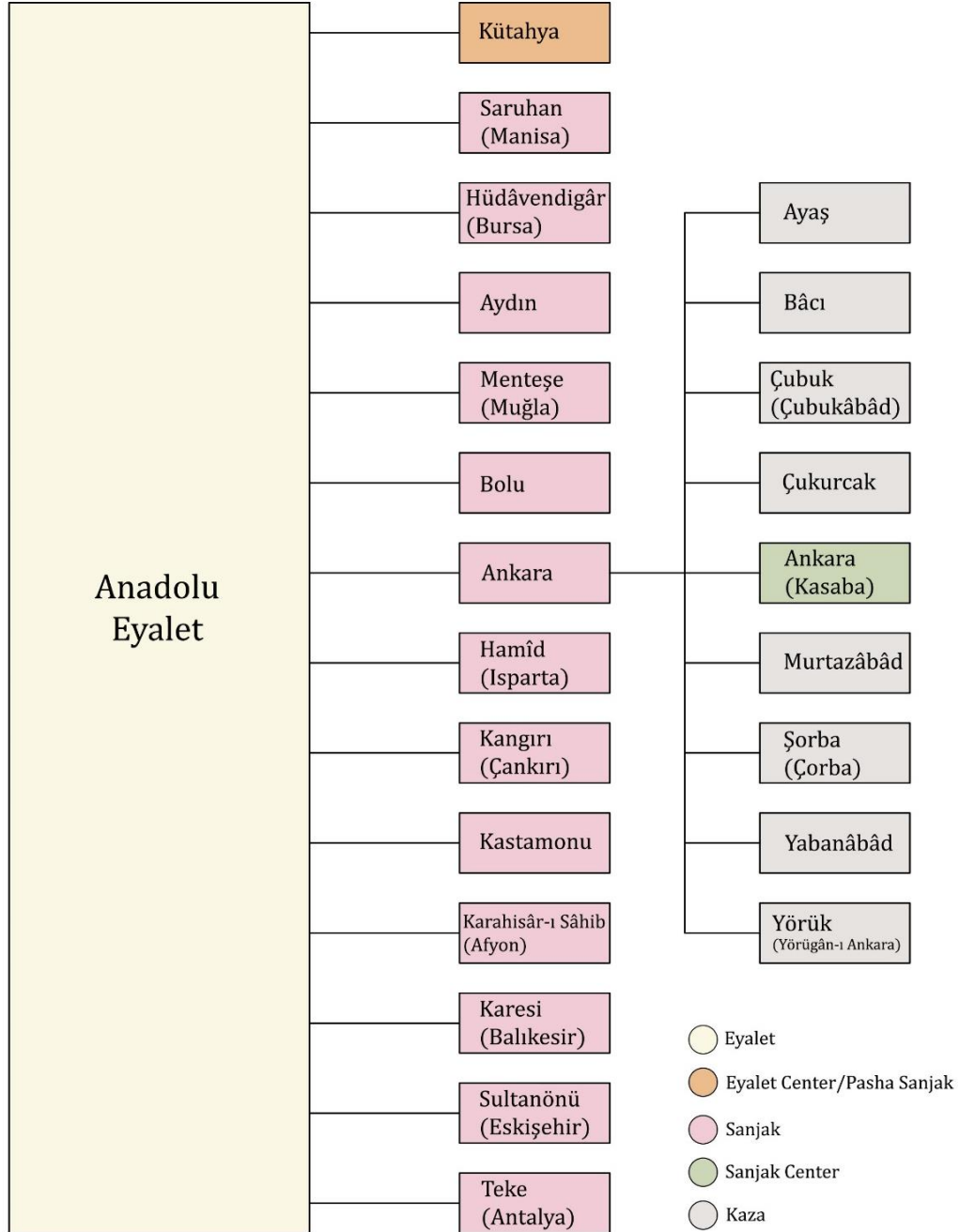


Figure 12. The status of Ankara and its kazas in Ottoman administrative system

¹⁴⁴ Ömer Lütfi Barkan, "Research on the Ottoman Fiscal Survey," in *Studies in the Economic History of the Middle East*, M. A. Cook (Ed.) (New York: Oxford University Press, 1970), 163-171.

Since Ankara is the only important city in the sanjak, the Kaza Ankara is the biggest *kadılık* (court) district of the sanjak. In this case, *qadi* of Ankara is the highest-level legal court officer in the sanjak. The 3 *Kasabas* (towns) in the sanjak area of Ankara are separated from the others as kaza centers. These are Çubuk, Ayaş and Yabanabad. These are larger than other kazas in terms of area and intensity. Murtazabad, Şorba, Çukurcak, Bacı and Yörük kazas, which are among the other kazas, were occasionally linked to the Ankara Kaza and from time to time were carried out as independent *kadılıks* (courts) (Figure 12).¹⁴⁵

Tiryaki says that we need to be aware of three important points in order to determine the nature of the Ottoman cities in the classical and post-classical periods (until the nineteenth century).¹⁴⁶ The first is that production and transportation are based on human and animal power in this period. Therefore, this technological level has affected both the production organization and its volume and the perception of space in that period. For example, this perception of space for individuals was limited to the village or mahalle where s/he was born, and his life passed. Secondly, it is the issue of how the state organizes and manages its territory based on this perception of space.

In this period, the Ottoman Empire applied the timar system in its lands. The most important feature of this system was that it established a tax-based relationship between the state-administrative staff-re'āyā (the society). Accordingly, it was created a position of staff for the service without paying any money from the treasury of the state, and these staff has received their wages directly from re'āyā in exchange for their services. The third point is that the city is the centre of the eyalet-sanjak and kazā-nāhiye administrative units. These units cover “*dirliks*” which is the areas of tax and

¹⁴⁵ These *kadılıks* show the characteristics of *yörük kadılık* rather than *land kadılık*. There has not been a town that can be a center within the jurisdictional regions. Source: Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 33.

¹⁴⁶ Rüştü Murat Tiryaki, “The Structural and Functional Characteristics of The Ottoman City-An Interpretation of The Multifaceted Urban Relations,” (Master’s Thesis, İhsan Doğramacı Bilkent University, 2015), 7-8.

administration that are in the provincial (*taşra*) organization according to the timar system.¹⁴⁷

As we mentioned earlier in this system, the officials (sancakbeyi-beys) assigned to the eyalet or sanjak by the Centre are at the head of the administrative-military unit and have executive power. Nevertheless, qadi, who is appointed by the center, is at the head of the judicial-administrative unit and has jurisdiction. Thus, these two systems are designed to upon work together and control each other. Considering this dual structure, we can better understand the urban location of the Ottoman cities.

In the Ottoman Empire, a city could be the center of both the military-administrative unit and the judicial-administrative unit. This situation also significantly affects the development of the city. Of course, this does not mean that other cities have never developed. In order to separate the urban settlement, which is the center of a kaza or sanjak, from the rural area around it, the word “*nefs*”, which means “the inside of something, the center, itself”, was used in Ottoman language.¹⁴⁸

In the Ottoman Empire, having a large population, many economic activities, and several needs in the cities, have naturally pushed them to engage with their close geographical environment. As a result, cities have naturally become the regional center of this environment. The cities, which form an economic center for the surrounding rural areas, provided their needs from this rural environment. At the same time, they contributed to the circulation commercially of the products made in the region (Figure 13).

¹⁴⁷ Timar/Dirlik: It is a system based on allocating state-owned lands for military and administrative purposes in the Ottomans. The word timar used synonymously with dirlik in Turkish means "care, attention" in the dictionary. As a term, it refers to a cavalry unit in the Ottoman central provinces. It also refers to allowance, which is non-inheritable, made to support the military-administrative hierarchy. The timar system was not only the main pillar of the military-administrative organization of the empire, but also the main determining factor in the functioning of the mîri land system, in determining the status of peasant-farmers and the tax they would pay, and in the management of the agricultural economy in the classical era of the empire (1300-1600). For detailed information see: Halil İnalçık, “Timar,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.41 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2012), 168-173.

¹⁴⁸ Nefis-Nefs: The inside of something, its center, itself. Source: <http://lugatim.com/s/nefis>, accessed December 12, 2021.

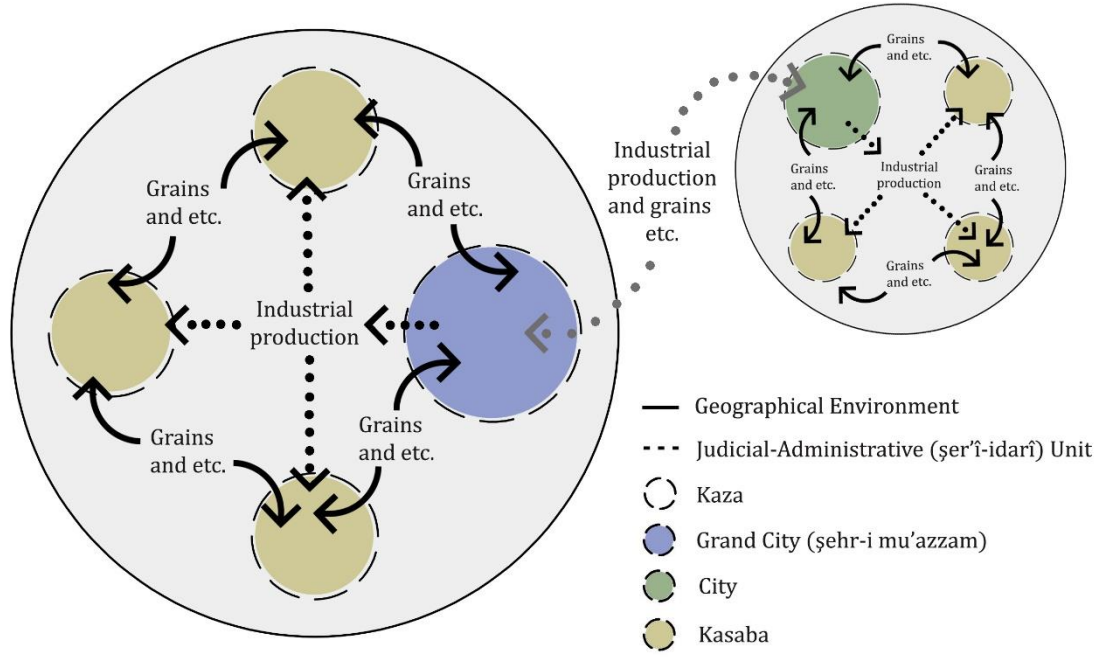


Figure 13. Trade relationship between urban settlements in Ottoman Empire

Considering the structure, we have visualized above, we can say that this is also valid for Ankara. Intense Angora goat breeding in Ankara and its vicinity caused the production and trade in the region to be primarily based on *sof*. In this context, Ankara (that is, textile manufacturers in the city) which collects raw materials to produce sof from its surroundings realizes the production of sof in its workshops located in the city center. This has made the city a center of attraction and has enabled the city to be privatized in this area.¹⁴⁹

When we talk about an urban settlement in the Ottoman Empire, we need to consider it with its surroundings. Focusing only on the city means ignoring its relationship with surrounding cities and rural settlements. However, cities in the Ottoman Empire in that period existed with its geographical environment. The geographical environment of the city affects the institutional and structural appearance of the city besides its production and trade activities in the city. The city's function of being the center also

¹⁴⁹ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri'de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 32-33; Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 29-75.

makes it the focal point of society. It should be remembered that this situation could also give the city a cultural character.

In the next section, we take a closer look at the people who take part in the administrative structure of the city to better understand the city structure.

Officers Related with Municipal Works in the Ottoman City

The administrative principles determined by the state have also influenced things like the functions, activities, geographical relations, spatial formation etc. of the Ottoman cities. At the same time, this order created in the city affected the relationships and networks in social life. We want to briefly touch upon the government officials in Ottoman urban life and their work to better understand the human-space interactions and fiction that occur in the city.

A. Umera (Ehl-i Örf):

They are the officials who represent the executive, administrative and military powers of the sultan in the Ottoman Empire and remain outside the ulema.¹⁵⁰

Beylerbeyi (Sancakbeyi): Beylerbeyi is the highest ruler in the eyalet and represents the sultan's authority.¹⁵¹ The most important feature of Beylerbeyi Divan in city administration that it is the authority to demand justice. The sancakbeyi has two main tasks:

¹⁵⁰ In the classical period of the Ottomans, the society consisted of two groups called the askerî (rulers) and the reâyâ (ruled). "Askerîs" is also divided into two as ehl-i şer' and ehl-i örf in terms of their origins, upbringing, and the responsibilities they assumed. Ehl-i şer' is a group of ulema who originate from a Muslim family and are generally assigned to the fields of kazâ, education and religion after studying in madrasahs and obtaining licence. Ehl-i örf, also called "seyfiye ricâli", constitutes the rulers who are mostly of servant origin and who can be raised from the Enderun or Acemi Oğlanları School, and raised from sipahi to asesbaşı, kethüda and grand vizierate. Source: Mehmet İpşirli "Ehl-i Örf," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.10 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1994), 519-520.

¹⁵¹ Halil İnalcık, *The Ottoman Empire* (London: Weidenfeld and Nicolson, 1973), 117.

1. **Military Mission:** He is always a ready soldier with the people under his command and *tımarlı sipahi* soldiers (his armed warriors). He has to join the military expedition and be ready in battles as soon as he is summoned.
2. **Administrative Mission:** To ensure the trust and order of Reāya (the public), to serve in the security and protection of the province.

If we further elaborate the second task, which is important for the city administration; to ensure the order of the city, to assure justice, to prevent situations contrary to the *şer'i* and *örfi* laws (Islamic and customary law), sancakbeyi has to perform these duties in partnership with qadi. In this joint relation, qadi is responsible for the judiciary, and sancakbeyi takes the task as law enforcement/executive.¹⁵²

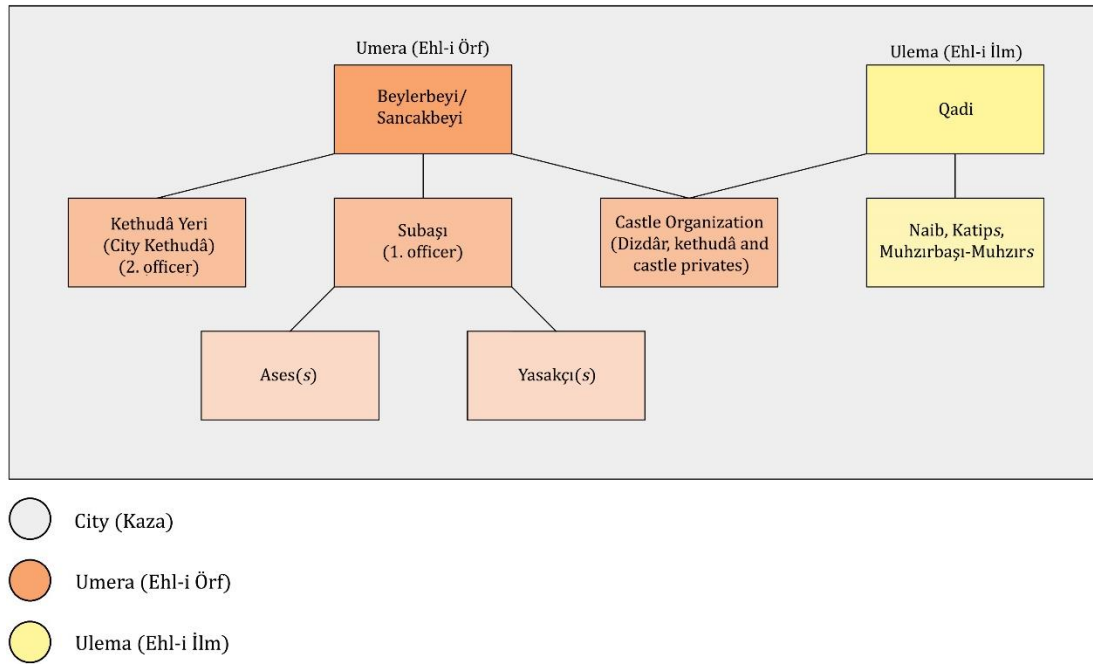


Figure 14. Administrative Positions in Ottoman City/Sanjak Center (Kaza)

¹⁵² Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 83-84.

Şehir Subaşı (The Subaşı of City): Subaşı is the person who Beylerbeyi and Sancakbeyi assigned to provide security in their own judgment area. For this reason, it has a special place in the city administration (and also in the mahalle area).¹⁵³

In general, Subaşı is a law enforcement officer, who collects certain taxes in the *timar* regions.¹⁵⁴ The task of the Subaşı can be divided under two headings:

1. Financial Mission: To collect taxes assembled under the name of bād-i havā such as cürm-ü cinayet, niyābet, resm-i arūsâne.
2. Law Enforcement Mission: To protect the moral values of the society related to Islamic law and traditions are obliged and to prevent negative behaviors that occur accordingly.¹⁵⁵

Ases: Ases, who serve next to the subaşı, is waiting for the market and the bazaar at night. Ases is usually appointed by the Sancakbeyi (Beylerbeyi), among people who are trusted by the shop owners in the city, as a result of the registration of the chosen person by Sancakbeyi in the presence of qadi to the registry. Ases walks around the bazaars in their regions and watch for the shops from night to the morning. In case of theft, if the criminal cannot be caught, they are held responsible for the reimbursing the cost of the stolen item. Ases receives a certain fee from shop owners in return for his watchman and guard duties.¹⁵⁶

¹⁵³ From the first years of the Ottoman state to the middle of the sixteenth century, "subaşı" was one of the crucial servants of the "örf" group. They were directly appointed from the center and had military-administrative duties. After this date, he became a servant attached to the beylerbeyi/sancakbeyi and appointed by them. Source: Mustafa Akdağ, *Türkiye'nin İktisadi ve İçtimai Tarihi* (Ankara: Türk Tarih Kurumu, 1971), 71-74.

¹⁵⁴ Mücteba İlgürel, "Subaşı," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.37 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2009), 447-448; Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 84.

¹⁵⁵ This duty, which is of the type of kazā, is carried out by the qadi, but its application is made by subaşı and muhtesib from the people of ehl-i örf. While Muhtesib mostly looks at the economic life, Subaşı applies the provisions of the qadi regarding general security and order. Source: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 86.

¹⁵⁶ These guards who wait for the bazaar and marketplace at night are called "yatakçı" or "pāsbān". Source: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 87-

Yasakçı: The law enforcement mission carried out by the *subaşı* and the members of *örf* next to, had created a unit called the *yasakçı* as a result of the need towards the end of the sixteenth century.¹⁵⁷ Among the duties of the *yasakçı* are struggling with the bandit, pursuing defrauders under the guise of the *acemioğlan* and the janissary, and ensuring the order of the *kapıkulu* soldiers. In light of the records, the duties of the *yasakçı* can be summarized as follows:

1. The *yasakçı* is responsible for ensuring the security of the city beside the *Subaşı*
2. *Yasakçıbaşı* and *yasakçı* are responsible for ensuring the order of the janissaries, prosecuting those who oppress the *re'âyā* (public) under the name of the janissaries and preventing the irregularities of the *örf* members.
3. Inspecting, tracking, catching fake *kapıkulu* (the assistants of officials)¹⁵⁸

Kethudā Yeri: The second of the city officers is *Kethudā Yeri*. As it is understood from the documents; *Kethudā yeri* is one of the officers who take on law enforcement service task and is responsible for the security of the city (*şehir*) and the town (*belde*).¹⁵⁹ *Şehir kethudâsı* is the head of *mahalle kethudâsıs* that are selected by-

89. The most important of the foreign duties of the *Asesbaşı* and the *ases* was to roam around the bazaars and markets, neighborhoods, especially in suspicious places, in turns. In the meantime, the officers in charge would catch the suspects, punish those who were proven guilty with beatings at the janissary service station or send them to the relevant authority. *Ases* had specialties such as holding, grabbing, hitting, hanging, pressing, and “*kayd ü bend*”. Source: Abdülkadir Özcan, “*Asesbaşı*,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.3 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1991), 464.

¹⁵⁷ *Yasakçılık* was the duty of enforcing the laws properly and ensuring security and order, especially since the reign of Suleiman the Magnificent. *Yasakçıs* (*kavas*) assigned in the provinces were also given names such as *kulluk*, *değnek*, *yasakçı değneği*, *değnek kulluk*, *yasavul*, *yasakkulu/yasakçı kulu*. Source: Fethi Gedikli, “*Yasa*,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.43. (Ankara: Türkiye Diyanet Vakfı Yayınları, 2013), 336-340.

¹⁵⁸ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 89-95.

¹⁵⁹ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 95-97. For more information about *kethudâ yeri/şehir kethudâsı*, see: Şenol Çelik, “*Şehir Kethüdâsı*,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 38 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2010), 451-453.

election and perform similar tasks in the mahalles. Hence, they would work with them and mahalle imams so many times.

Castle Organization (Dizdār, kethudā and castle privates): Castle has been undertaken several administrative, military, and judicial duties in the city. The castle plays an important role regarding the city security and protection against various dangers of the city. Tahrir registries, other official documents, state-owned money and belongings, precious goods of waqfs and merchants are kept in the castle because it is the most reliable place in the city. There is also a dungeon (prison) in the castle for criminals. A group of staff is responsible for the fulfilment of these services. These are under the supervision of beylerbeyi, sancakbeyi and qadi. There is a “*dizdār*” at the head of the castle administration. Besides, there is *Kethudā* as a deputy/vice of *dizdār*, and castle privates (*kale erleri*) belonging to various military classes.

Dizdār: He is responsible for all aspects of the castle and is the head of the castle. Due to his task, he is responsible to the beylerbeyi-sancakbeyi and qadi and he is under their supervision. Dizdār is a manager responsible for the security of the city, and a soldier due to having a timar.¹⁶⁰ Their main duties were to watch for the bastions and walls of the castles day and night and to serve the fortress continuously. Defending the cities around the borderline and the castles where the rebellions take place are the primary duty of dizdār.¹⁶¹

Castle Kethudā (Kale Kethudāsi): He is the assistant of the dizdār. He is responsible for the peace and harmony of the castle privates and the provision of other services together with the dizdār.¹⁶²

Castle Privates (Kale erleri): Castle privates are servants watching over the castle day and night. They work under the administration of dizdār and the castle kethudā. It

¹⁶⁰ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 98-99.

¹⁶¹ For more information about dizdar, see: Yusuf Oğuzoğlu, “Dizdar,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.9 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1994), 480-481.

¹⁶² Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 100.

is known from the documents that the *mustahfizs* (safeguard) whose main duty was to protect the fortress were summoned to the expedition during the war and the rest were assigned to protect the town.¹⁶³

B. Ulema (Ehl-i İlm)

“Ulema” is the title used for the members of the religious class in the Ottomans in general. “İlmiye class”, on the other hand, refers to the madrasah-based ulema class that constitutes the organization of education, judiciary, fatwa, and religion in the Ottoman Empire.

In state organization and protocol in Ottomans, ulema is one of the three main occupational groups, along with “seyfiye” (military classes) and “kalemiye” (bureaucrats). İlmiye is the general name of the ulema community such as şeyhülislām, nakibūlaşraf, kazasker, qadi, müderris, and the institution formed by them.

The Ottoman ilmiye class graduates with ratification (*icazet*) after the proper education in the madrasah, which is a classical and established Islamic educational institution. Later, it provides education, law, fatwa, and religious services, and serves in some important authorities in their respective fields, linked to the central bureaucracy. This class is an occupational group consisting of Muslims and mostly Turks.¹⁶⁴

In the Ottoman Empire, ulema undertakes important duties in 3 different branches: teaching (*tedris*), fatwa (*ifta*), judgment (*kazā*). The task of teaching (*tedris*) is mainly about teaching religious and intellectual (*akli*) sciences. The person who carries out this task is called the mudarris. İfta is the interpretation of the problems encountered in social life according to the sharia laws. The person who performs this task is called the mufti. Kazā, is to judge the disagreements between the people. Qadi performs this duty.¹⁶⁵

¹⁶³ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 100.

¹⁶⁴ See: Mehmet İpşirli, “İlmiye,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 22 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2000), 141-145.

¹⁶⁵ For detailed information about the ilmiye class, see: İsmail Hakkı Uzunçarşılı, *Osmanlı Devleti'nin İlmiye Teşkilatı* (Ankara: Türk Tarih Kurumu, 1965), 87; Halil İnalcık, *The Ottoman Empire* (London:

Qadi: Qadi has an important place in Ottoman rule. Qadi, who is appointed with the *berat* of Sultan, are obliged to resolve the disputes by applying the sharia laws and to decide on every issue ordered by the Sultan. Therefore, his duties are versatile and include administrative, financial, military, and municipal affairs.¹⁶⁶

Qadis are appointed somewhere for a certain period of time. The government does not charge them for their duties. They earn their living with the money they receive from the public in return for the work they do. Accordingly, they get a certain fee for all kinds of cases that came to court. They also get fees for other transactions such as *nikah akdi* (registration of marriage), *tereke* (heritage records) and *sözleşmes* (contracts). These fees are paid to both qadi and other court officials.¹⁶⁷

The most important place among the city officials belongs to qadi. Qadi is the practitioner of customary law (*örfi* law) and the Islamic law (*şer'i* law). In addition, he is the most important representatives of the Sultan's authority together with the *ehl-i örf*. We can examine the main tasks of qadi in three sections.

- I. Jurisdiction Mission: Qadi's jurisdiction has a wide scope. Qadi conducts these duties in court as president. There is a delegation consisting of the *mülâzim*, *kâtip* ve *muhzırs* who work at his disposal. The lawsuits are held in a place called *meclis-i şer'* or *mahfil-i kazâ*. We learn from the documents that the *meclis-i şer'* is in the same place with the residence of qadi.¹⁶⁸ There are two important features of the *Şer'i* Court. First, the court is open day and night continuously. Secondly, hearings in the court are open to the public. It is seen

Weidenfeld and Nicolson, 1973), 171; Mehmet İpşirli, "Kazasker," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.25 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2002), 140-143.

¹⁶⁶ Where and for how long the qadis would be appointed is regulated by the *kadıasker*, and an offer is made to the sultan for the appointment of the qadi. After the approval is obtained, the person concerned is notified in a letter and asked to get a *berat*. After the *berat* came, the appointment process would have been completed. See: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 101-103.

¹⁶⁷ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 104-107.

¹⁶⁸ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 108.

in the minute books that are called “*sicill-i mahfūz*” that there are some names titled “*şühūdül-hal*” under each case record.¹⁶⁹ It appears that these names vary from case to case. For example, in city-related cases, the city kethudā, mudarris, the janissary elders are seen. Again, the elders and notables of artisans are seen in the cases related to artisans.¹⁷⁰

II. Administrative Mission: Since the kaza unit that Qadi led is also a management unit, he has an important role in the Ottoman Empire. We can list these tasks as follows:

- Anyone, who takes office in the sanjak unit with the sultan’s berat (certificate) or command, registers the designation document in qadi registers. If there is any confusion, the circumstance is presented to the sultan by qadi.
- Qadi has the power to supervise all *askeris* (a special class who take Sultan’s berat) who work in their own kaza authority. People belonging to the *ilmiye* class had the power to appoint and dismiss the transactions and to obtain certain benefits from some individuals. Besides, qadi has the power to decide on whether some individuals receive allowances from government revenues. In addition, he was also interested in collecting *avarız* taxes and delivering them where needed. He is the biggest authority that undertakes to provide the security of the city and the kaza.

III. Municipal Mission: There is no municipality notion in the Ottoman Empire in today’s context. This service (municipality) was counted among the duties of the sultan and was done by the officers (*muhtesib*, *emin*) he appointed. We consider this situation in the relevant section again. Qadi is found as chief at

¹⁶⁹ The people who are in the Sharia courts and whose names are recorded in the documents to prove that the proceedings and judgments taking place there were carried out in public and honesty are named as “*şühūdül-hâl*”. See: H. Yunus Apaydın, “Şahit,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.38 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2010), 278-283.

¹⁷⁰ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 109.

the head of these mentioned officials. Another important institution for the city under the supervision of qadi is the *waqf* institution. This institution, while providing public services, also contributes to the development and evolution of cities.¹⁷¹

Other court officials working with qadi are as follows:

Naib: The *Naiibs* belonged to the *ilmiye* class, were under the command of qadi, and lend assistance to him. These individuals can be selected from among the *mudarris*, they can be assigned when an event occurs. It is tasked to follow various events such as death, injury, theft in the city on behalf of qadi.¹⁷²

Katip: He is responsible for court-related correspondence. He records the official writings or the court records of the cases and organizes them duly.

Muhzırbaşı (Head of Muhzırs)-Muhzır: *Muhzır* is responsible in charge of summoning the defendants to the court. Also, after the verdict of qadi, he is in charge of delivering the right of the defendant.

Administration and Officials in Ankara

It is beneficial for us to draw the framework of the administrative structure as a seventeenth century provincial city to better understand the city characters of Ankara and the structure of its mahalles. Thus, we understand its place in the city-mahalle management activities, from the highest level in the administration to the lowest level customs official. We also follow the interaction of these officials with re'âyâ and see the place of the people in the Ottoman city-mahalles as an individual. Thanks to this information, the data in Sharia court records that we have examined is more understandable.

¹⁷¹ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 107-115.

¹⁷² The naib, the deputy and assistant of qadi in the Ottoman judicial organization; determined by the qadi. The Anatolian or Rumelian kazasker approves this. The qadi of Istanbul is authorized to appoint the naibs in Istanbul. See: Casim Avcı ve Mehmet işşirli, "Nâib," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.32 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2006), 311-313.

We see that there was an important administrative change in Ankara in the seventeenth century. This is the change in the appointing of the sanjak. In the seventeenth century, the *sancakbeyi* or *mutasarrıfı*, who took the sanjak officials with the “*ber vech-i arpalık*” method, gave the sanjak rule to a *mütesellim* to manage on their behalf.¹⁷³ These appointed mütesellims send one of their assistants (*kapıkulu*) as bailiffs (*mübaşir*) in cases or inspections concerning the city. Since he was the highest-level customs officer in the countryside in the Ottoman Empire; orders are written addressing directly to the sancakbeyi on issues such as public order, security and administrative order related to sanjak/town. However, sancakbeyi is not a common person in daily life. The name of the mütesellim he appointed in the registry is mentioned.¹⁷⁴

When Taş looks at the frequency of the name of the civil servants appearing in the seventeenth century registry documents she examined; *Şehir Kethudası* is in the first place, *mültezim* is in the second place, and *subaşı* is in the third place. According to this information, the position of representing society makes it understandable why the *Şehir Kethudası* is in the first place. The townspeople can directly relate to him, and he is the representative of re’āyā (public) against the state. We are often confronted with *şehir kethudası* since he is both the finance and custom officer. On the other hand,

¹⁷³ The most significant change in the Ottoman administrative organization in the seventeenth century was the allocation of many sanjaks in Anatolia to high-ranking people as arpalık. These people did not go to the sanjaks that they bought as arpalık but instead appointed a mütesellim (trustee) who would take over the administration of that region. During the seventeenth century, this practice became so widespread that ayans began to be appointed as mütesellim. Therefore, the ayans have increasingly had a say in the provincial administration. For detailed information, see: Cahit Baltacı, “Arpalık,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.3 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1991), 392-393; Musa Çadırcı, “Yönetim Merkezi Olarak Ankara’nın Geçirdiği Evrim,” in *Tarih İçinde Ankara Eylül 1981 Seminer Bildirileri*, Ayşıl Tükel Yavuz (Ed.), (Ankara: TBMM Basımevi, 2000), 89-96; Halil İnalçık, “Centralization and Decentralization in Ottoman Administration,” in *Studies in Eighteenth Century Islamic History*, Thomas Naff and Roger Owen (Eds.) (Carbondale: Southern Illinois University Press, 1977), 27-53, 30-31; Rifaat Ali Abou-El-Haj, “The Ottoman Vezir and Paşa Households 1683-1703: A Preliminary Report,” *Journal of the American Oriental Society* (1974): 438-447.

¹⁷⁴ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 79-86.

“subaşı”, responsible for the security and peace of the city, often confronts with “re’āyā” (Table 5).¹⁷⁵

In the Ottoman Empire, about judicial matters the people could go to the kadılık (courts) in their own areas or in other regions; or the *divan* of sancakbeyi/berlerbeyi; or to directly to Divan-ı Hümayun. Of course, it is not quite easy to do this at that time and conditions. With the information we have obtained from the registers, we can easily comprehend this. In the seventeenth century provinces, the public does not confront with the high-level provincial officials, but rather with the *emin/amil* who low-level officials are.¹⁷⁶

Table 5. Identity of Ankara’s Sancakbeyi(s) and Mütesellim(s)¹⁷⁷

Date (Gregorian C.)	Name of Sancakbeyi	Name of Mütesellim
May 1618	-	Shaykh Mehmed
1620-1621	İbrahim Pasha (Old Adana Beylerbeyi)	Ahmed Ağa Mustafa Ağa
5 November 1621-28 January 1622	Zeynelabidin Pasha (Old Şehri-zul Beylerbeyi)	
1655-1656	Ömer Pasha	Yusuf Ağa, Mehmed Ağa Arab Ali Ağa Derviş Ağa
21 November 1673	Mehmed Pasha	Yusuf Ağa
Before 25 August 1683	Ebubekir Pasha	-
After 25 August 1683	Ali Pasha	Kayseriyeli Mustafa Ağa Mirza Ağa b. Derviş Ağa (From 23 January to 4 February 1684, by proxy)
4 February 1684	Hüseyin Bey	Mehmed Ağa b. Derviş

¹⁷⁵ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 79-86.

¹⁷⁶ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 83. For detailed information about dîvân, emîn and âmil; see: Ahmet Mumcu, “Dîvân-ı Hümâyun,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.9 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1994), 430-432; Halil Sahillioğlu, “Emîn,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.11 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1995), 111-112; Mehmet Erkal, “Âmil,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.3 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1991), 58-60.

¹⁷⁷ For the table see: Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 84.

While “*Subaşı*”, which have another important place in the management of the city, were appointed by the center until the second half of the sixteenth century, after this date they were appointed by informing with a letter reached the qadi by the beylerbeyi/sancakbeyi. “Subaşı” responsible for the public order of the city was appointed by the sanjak mutasarrıf/mütesellim for a period of 1-3 months from their assistants (kapı halkı-kapıkulu) in the seventeenth century. These people are the *kapıkulus* with the title of “Ağa” or “Bey” or janissaries with the title “Beşe”. Thus, the identity of the “Subaşı” depends on the identity of the sancakbeyi/mütesellim who appointed him to duty. In the seventeenth century, *Subaşı* had a direct/closer relationship with the re’āyā (people). Also, this case refers to its powerful influence on society.¹⁷⁸

The sancakbeyi/mutasarrıf, who are responsible for maintaining the order of the city, or the mütesellims appointed by them, are both an administrative officer responsible for the administration of the sanjak and a finance officer. The most basic administrative duties of them are to ensure the order and security of the people, to ensure the order of the city, and to prevent situations contrary to *şer’* (the law of Islam) and *örf* (customary law).¹⁷⁹ Sancakbeyi is the first-degree authorized person responsible for the order of the city. While performing this duty, it is obligatory to act with *qadi* or *ehl-i şer’* appointed by qadi according to the administrative system.¹⁸⁰

Hisar (citadel), which is a functional unit of the city, has many military, administrative and judicial duties. Also, it has an important position in the security of the city. Based

¹⁷⁸ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 87-89.

¹⁷⁹ For the main duties of the sancakbeyi, mütesellim and subaşı, see: Yusuf Oğuzoğlu, “XVII. Yüzyılda Türkiye Şehirlerindeki Başlıca Yöneticiler,” *Ondokuz Mayıs Üniversitesi Eğitim Fakültesi Dergisi* 1 (1986): 140-155.

¹⁸⁰ Ehl-i şer: In the Ottomans, the name is given to the ilmiye statesmen (elected from the ruling group) who perform kadi, mufti, and mudarris. See: Mehmet İpşirli, “Ehl- Şer’-İlmiye,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 22 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2000), 141-145; Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 96.

on this, *dizdar*, the highest-level official of the castle organization, is one of the important officials works under the sancakbeyi/mütesellim.¹⁸¹

It is seen that qadi, who is the most authoritative person in the şer'i administration, plays an important role in the management of the city in the countryside as well as the sancakbeyi, and even in some periods more than the sancakbeyi.¹⁸² Regarding the Ankara kaza/city, it is seen that the naibs presided since the second half of the century.¹⁸³ It is known that qadi of Ankara was a man named İbrahim Efendi after 3 November 1683. However, Abdurrahman Efendi, the naib of the Ankara kaza, is mentioned in the orders sent from the Centre.¹⁸⁴ In the meantime, it is understood that the application of the *arpalık* was applied not only in the sanjak but also in the kaza administration.¹⁸⁵

The şer'i (the law of Islam) and administrative law are applied in the court, which is accepted as the authority of qadi. Since the use of public space in the Ottoman cities was not yet in the seventeenth century, an official court building is not mentioned in the registers. As can be seen from the registers; certain “*menzils* (residence)”, which were referred to “*konak* (mansion)”, were rented for sancakbeyi, mütesellim, and other officers. The rent of these places is covered by the taxes collected from the public.¹⁸⁶

¹⁸¹ Dizdar: The official is responsible for the castle's protection and administration in the Turkish-Islamic states. See: Yusuf Oğuzoğlu, “Dizdar,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.9 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1994), 480-481; Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 97.

¹⁸² İlber Ortaylı, “Kadı,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.24 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2001), 69-73; İlber Ortaylı, “Osmanlı Şehirlerinde Mahkeme,” in *Prof. Dr. Bülent N. Esen'e Armağan*, Ergun Özbudun, et al. (Eds.) (Ankara: Ankara Üniversitesi Hukuk Fakültesi Yayınları, 1977), 245-263; İlber Ortaylı, *Hukuk ve İdare Adamı Olarak Osmanlı Devletinde Kadı* (Ankara: Turhan Kitabevi, 1994).

¹⁸³ AŞS 41: 368, 372, 375,380. (From Hülya Taş, *XVII. Yüzyılda Ankara*).

¹⁸⁴ AŞS 64: 88, 298. (From Hülya Taş, *XVII. Yüzyılda Ankara*)

¹⁸⁵ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 99.

¹⁸⁶ AŞS 64: 119, 125. (From Hülya Taş, *XVII. Yüzyılda Ankara*)

It is not seen such a situation for the judicial court. According to Taş, qadi had rented a mansion and lived with his family in one part of this mansion (private space) and used the other part as a public court where he was dealing with the lawsuits. This situation is directly associated with the daily transaction volume/load of the Ottoman court.¹⁸⁷

2.3. Construction Activities in Ottoman Lands

Ottoman law is based on Islamic law in many issues, and property is one of them. The subject of property in the Ottoman Empire was based on land domination. Hanafi fiqh divides the lands into three. The first is public land or state land (*sultani* or *miri*), the second is land created for religious purposes (waqf), and the third is private property land (*mülk*). In the Ottoman Empire, the lands established their own private system based on the distinction between public domain (*miri*) and private domain (*mülk*) in Islamic law. This system was gathered under the Kanunnāme-i Cedid-i Sultani in 1673 and took a final form. Thus, the Ottoman land system was gathered under *miri* and *mülk* lands. *Mülk* lands are divided into two as *öşr* and *haraci*, depending on whether they are given to Muslims and non-Muslims. On lands owned as private property, the definition of which is certain, depending on the general rules of the settlement, people can plant if the property they acquire is agricultural land, and if it is urban land, they can construct buildings. The way this system works is clearly read in the records kept in the Sharia registers. This section tries to explain the waqf system and private property that make up the city and the neighborhood in particular.

2.3.1. The Waqf System

Waqf as a Concept

Although the dictionary meaning of the word waqf (in Turkish vakıf) means “to stop, to cease, to detain”, its meaning as a term is different. Basically, it is the judicial action carried out by the owner of a property for a while allocation of a property to a religious, social, and good purpose. Although it is one of the most crucial elements of Islamic civilization, there is no direct mention in the Quran. We see that some verses encourage

¹⁸⁷ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 99-100, 150-164.

doing honorable deeds.¹⁸⁸ It can be said that these were instrumental in the establishment of the waqf institution. These verses are in the following: “Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.”¹⁸⁹ and “Those who spend their wealth [in Allah’s way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.”¹⁹⁰

These verses are encouraging about spending their goods in the way of Allah. Muslims also accept several practices of Prophet Muhammad as the basis for waqf institutions. In particular, the promise that a person continues to do charity work after death is entirely in line with the waqf institution.¹⁹¹

It is known that establishing a waqf in Islamic law is a verbal saving. According to this, if the endower of the waqf tells his promise in front of the people who have certain legal authority, this situation becomes certain.¹⁹² The person who had the waqf was donated land, building etc. to be in the provision of the property of Allah for the sake of Allah’s servants, which was in his own private property. At the end of this process,

¹⁸⁸ There are other related verses too. See: Surah Al-Baqarah 2/148, 195, 261), Surah Al-Ma’idah 5/2, Surah Ali ‘Imran 3/114.

¹⁸⁹ Surah Ali ‘Imran, 3/92.

¹⁹⁰ Surah Al-Baqarah, 2/274.

¹⁹¹ In that regard, numerous hadiths encourage charity. The hadiths of sadaqah and sadaqah jariyah (charity) are crucial in the Islamic waqf’s foundation, development, and spread. For example: Abu Huraira (Allah be pleased with him) reported Allah’s Messenger as saying: “When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).” Source: <http://sunnah.com/muslim/25/20>, accessed June 7, 2022.

¹⁹² Hacı Mehmet Günay, “Vakıf,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.42 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2012), 475-479, 476; İlhan Akbulut, “Vakıf Kurumu, Mahiyeti ve Tarihi Gelişimi,” *Vakıflar Dergisi* 30 (2007): 61-72, 65.

the waqf would be registered as official.¹⁹³ There are four legal elements of the waqf process:

1. Declaration of will (*sīga*)
2. The person(s) who made the donation (*vākıf*)
3. Donated property (*mevkuf*)
4. Beneficiaries of the waqf (*mevkūfün aleyh*)¹⁹⁴

According to the Hanafi understanding, the donated goods should *akar*, that is, “property such as an income-generating house(menzil), shop, vineyard, or garden”, in short, real estate. This understanding has changed over time based on dissimilar needs. There are many waqfs of easement rights such as land, field, building, some animals, agricultural implements, roads connected to real estate, passage, drinking, water, and receiving water. Cash waqfs, which started to become widespread in the Ottoman Empire after the fifteenth century, are one of them. It is known that these waqfs gained validity with the issuance of a fatwa to allow money waqfs by Şeyhülislām Ebussuud Efendi in 1548.¹⁹⁵ We see that the waqfs in the neighborhoods are also of this type.¹⁹⁶

Waqfiya is a document replacing the official document which is organized/announced by the founder of a waqf, which containing information about the functioning of the waqf.¹⁹⁷ In a broader sense, it contains information about any goods owned by the

¹⁹³ Hilmi Ziya Ülken, “Vakıf Sistemi ve Türk Şehirciliği,” *Vakıflar Dergisi*, 9 (1971), 13-37.

¹⁹⁴ İlhan Akbulut, “Vakıf Kurumu, Mahiyeti ve Tarihi Gelişimi,” *Vakıflar Dergisi* 30 (2007): 61-72, 66-68.

¹⁹⁵ Hacı Mehmet Günay, “Vakıf,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.42 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2012), 475-479, 476-77.

¹⁹⁶ For the example of money borrowing from neighborhood mosque/waqf, see: Chapter 6.2. Social Facts/Events - Debt, Safety deposit, Being a creditor.

¹⁹⁷ For more detailed information about waqfiya, see: Osman Gazi Özgüdenli, “Vakfiye,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 42 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2012), 465-467.

waqf which can be used for any charitable purposes and how this waqf institution is managed. Priorly, this information had been expressed orally, but it was necessary to record the waqf's conditions in writing as it experienced various problems/malfunctions over time. As a result, official documents that have deed judicial called waqfiya have emerged.

According to the common opinion, waqfs are gathered under the following three groups:

- 1. Authentic (*sahih*) and non-authentic (*gayri sahih*) waqfs in terms of ownership of property:** Waqfs whose subject is *mülk* land or other *mülk* “movable and immovable” properties are authentic waqfs.
- 2. “Hayrî” and “zürri” waqfs in terms of beneficiaries:** “Hayrî waqfs” are waqfs established directly for charitable purposes and whose beneficiaries are determined by a general characterization such as the poor, passengers, and students. “Zürri waqfs” are waqfs in which the beneficiaries of the waqf are made up of the rich or poor relatives of the endowment, and the benefit of the poor is conditional on the disappearance of these persons.
- 3. Waqfs that are “benefited with the same” and “not benefited with the same” in terms of the way they benefit from them:** Waqfs that benefit with the same are divided into two groups. The first is the sanctuary, the library, the guesthouse, the fountain, the well, the bridge, the ribat, and the public cemetery that everyone can benefit from, and the second is the institutions that only the poor can benefit from, such as soup kitchens, hospitals, and *dulhanes*. The waqfs that are not benefited with the same are the waqfs that are not directly benefited from, but through their incomes. The capital needed to ensure the continuation of the service provided to the society in such waqfs is obtained through the operation of the waqf.¹⁹⁸

¹⁹⁸ Hacı Mehmet Günay, “Vakıf,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.42 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2012), 475-479, 477-78; İlhan Akbulut, “Vakıf Kurumu, Mahiyeti ve Tarihi Gelişimi,” *Vakıflar Dergisi* 30 (2007): 61-72, 69-70.

Masjids and mosques, schools and madrasahs, imarets, lodges, khanqahs, libraries, guesthouses, hospitals, fountains, baths, roads and bridges, caravanserais, and other similar works all over the Islamic world are the manifestations of the concept of charity, together with the services they provide. If we list the type of buildings in the waqf organization into categories, we can see the following:

1. Religious Structures: Mosque, masjid.¹⁹⁹
2. Educational Structures: Madrasah, sıbyan mektebi (primary school), dārül-kur'ān (dārülkurrā), dārülhadis, darülhüffaz, library.
3. Sufistic/Mystic Structures: Zawiya, dervish lodge, ribāt, dervish convent (tekke), tomb.
4. Structures for the Poor: Poorhouse (This structure consists of kitchen, dining hall, cellar, warehouse, barn and tabhāne rooms).
5. Health Structures: Hospital (dārüşşifā-şifaiye-bīmāristan-bimarhane), psychiatric hospital (timarhane).
6. Infrastructures: Roads, bridges, caravanserais, irrigation networks, castles, lighthouses, sewers, waterways, fountains.
7. Commercial Structures: Shop, inn, bath, bazaar, covered bazaar (bedesten), residence (dwelling).

Waqf structures can be found in separate places, or a few can come together to form a complex (*külliyeye*). This varies according to the financial strength of waqf owner. These complexes, which are called *imaret / hayrat külliyesi*, consist of three main sections.

¹⁹⁹ Non-Muslims in the Ottoman lands were able to build their own places of worship and other structures based on it, coming from their “zimmet” status, and practice their religion freely. For more information, see: Ali İhsan Karataş, “Osmanlı Devleti’nde Gayrimüslimlere Tanınan Din ve Vicdan Hürriyeti,” *T.C. Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 15(1), (2006): 267-284; M. Macit Kenanoğlu, “Osmanlı Devleti’nin gayrimüslim teb’anın idaresinde kullandığı bir yöntem olarak “ruhanî iltizam” sistemi,” *DİVÂN İlmî Araştırmalar* 14 (1), (2003): 67-84. They also carried out the administration of these structures under the roof of waqfs in accordance with the Ottoman system. For more information, see: Canan Çetinkaya, “Şer’iye Sicillerine Göre 17. Yüzyılda Ankara’da Kiliseler ve Manastırlar,” *History Studies*, 13(4), (2021): 1107-1124.

1. Hayrat (Charities) part: consists of sanctuary, education structure, health structure, guest house, fountain, garden, tomb, cemetery, public soup-kitchen etc. structures.
2. Akar (Real property) part: consists of structures like shop, inn, bath, bazaar and bedesten.
3. Mesken (Dwelling) part: consists of houses located in the outer periphery of the Külliye (complex).

The sustainability of charity depends on its income sources such as agricultural fields, buildings, and cash, which enable it to function regularly. These are called “*asl-ı vakf*” or “*akar/akarat*”.²⁰⁰

History of Waqf

The waqf system has been an institution located in almost every part of the Islamic geography and is used by all classes of society, regardless of religion, status, gender, etc. It has different manifestations in every society, with the elements that differ on a waqf established at the beginning. It has generally been tried to be controlled by the state/power. Since it has a relatively flexible structure, it has the ability to adapt to diverse needs. Thanks to this feature, it has survived for centuries. Thus, although the authorities have changed, the waqfs have remained unchanged. The waqfs that emerged with an Islamic infrastructure also served many purposes such as social, cultural, charity, political, etc.

The date of the first waqf in pre-Islamic Anatolia goes back to the Hittite tablet written in 1280 BC. In Central Asia, the first waqf is found among the Uyghurs.²⁰¹ Uyghur endowments, since it can be dated to centuries 12-13 BC, it can be said that the Turks had the tradition of waqf even before Islam. Even if it is primitive, it can be mentioned

²⁰⁰ Bahaeddin Yediyıldız, “Vakıf,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.42 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2012), 479-86.

²⁰¹ Engin Ural, *Vakıflar* (İstanbul: Türkiye Kalkınma Vakfı Yayınları, 1977), 21.

that there is an endowment tradition in Ancient Greece, Rome, and Byzantium.²⁰² It is known that in medieval Europe, churches had large lands belonging to their endowments and they controlled more than one-third of the total land.²⁰³

The spread of Islam, which emerged in Mecca and Medina, quickly to geographies with many distinct cultures, enabled the Islamic civilization to come to life in a wide geography. Those who accepted religion and lived it were influenced by both the rules of religion and the cultures of the civilizations they met and reinterpreted some elements according to their own worldviews and levels of inspiration. The waqf institution, based on values such as solidarity, cooperation, kindness, and responsibility, is one of them. From the middle of the eighth century to the end of the nineteenth century, it was influential in Islamic geography's social, economic, and cultural life. All the buildings built under the waqf institution have affected the appearance of Islamic cities.

In the Islamic world, waqfs have a profound influence on the establishment or re-establishment of cities. Most of the services provided by municipalities today are carried out through waqfs in cities under Islamic rule in those periods. The main ones of these services are water supply of cities (water dams and networks, water wells, fountains, public fountains), illumination of streets, cleaning of streets, the opening of gardens in cities (*kulluk mahalli*), roads between cities, bridges, lighthouses, castles, caravanserais, etc. Waqf structures can be found alone in separate places; some or all of them can be gathered around a mosque to form a social complex.²⁰⁴

If we look at the establishment of the first waqf in compliance with the rules, we see the Umayyad Mosque in Damascus was built by the Umayyad Sultan Walid I in the

²⁰² Bülent Köprülü, "Tarihte Vakıflar," *Ankara Üniversitesi Hukuk Fakültesi Dergisi* 8 (1951): 479-518.

²⁰³ Murat Çiftçi, "Osmanlı İmparatorluğu Döneminde Özel Mülkiyet ve Yapısal Özellikleri," *Turkish Studies- International Periodical For The Languages, Literature and History of Turkish or Turkic* 6(3) (2011): 623-644, 630.

²⁰⁴ Bahaeddin Yediyıldız, "Vakıf," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.42 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2012), 479-86.

eighth century. After he built the mosque, he donated many villages and fields to spend on mosque expenses.²⁰⁵

After the conquest of Anatolia, the Seljuks established many institutions for religious and charitable purposes, and they donated several *akarlar* (land or real estate) to meet their expenses. The waqf institution in Seljuk city has immense importance in city planning/development activities. The role of the waqf is enormous in terms of rehabilitating the conquered places or establishing a new Turkish city. Waqf structures have been regarded both as means of service for being used by the public and as means of maintaining a name (remembering with service) for the founders (statesmen) of the waqf.

If we look at the waqf institutions built in the Seljuk period and the people who have built the waqf, we can first see the family of the ruler (ruler, wives, children, siblings), secondly the other statesmen (vizier, *beylerbeyi*/governor, *zeamet*/feudal and owner of *has*) and thirdly mystical/sufistic institutions. Subsequent waqf owners are made up of people from the public who have lesser income.²⁰⁶

In the Ottoman Empire, waqfs played a key role in the Islamization of the newly conquered regions in the fifteenth-sixteenth centuries. By supporting people who were settled in new places, especially in the border regions, waqfs supported them to expand the country's territory and carry out various agricultural-commercial activities.²⁰⁷ Similar to the Seljuk period, charitable institutions were built by waqfs, which

²⁰⁵ Engin Ural, *Vakıflar* (İstanbul: Türkiye Kalkınma Vakfı Yayınları, 1977), 21.

²⁰⁶ It is possible to divide the waqfs of the Seljuk period into two as reaya and sultan waqfs. It is argued that the sultan's waqfs were established for social purposes, while the reaya waqfs were property registration – a kind of legal entity in the structure of today's family business. See: Murat Çiftçi, "Osmanlı İmparatorluğu Döneminde Özel Mülkiyet ve Yapısal Özellikleri," *Turkish Studies-International Periodical For The Languages, Literature and History of Turkish or Turkic* 6(3) (2011): 623-644, 630; Hilmi Ziya Ülken, "Vakıf Sistemi ve Türk Şehirciliği," *Vakıflar Dergisi*, 9 (1971), 13-37, 32.

²⁰⁷ Bahaeddin Yediyıldız, "Vakıf," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.42 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2012), 479-86, 484.

strengthened the current government's authority and ensured its legitimacy. Thus, the political function of waqfs emerged as a result.

Since the Ottoman state had a 600-year period of domination, some researchers examine the waqfs in three periods. If we look at them, they are arranged as follows; the first period is until the fifteenth century, the second period is between sixteenth-eighteenth centuries, and the third period is nineteenth century Ottoman waqfs. In the first of these three periods, it is seen that there was a practice in the form of donating the property to individuals, mainly in the title deed registry function. Thus, individuals can make all kinds of savings (such as private property) on the properties dedicated to them by the sultans. On the other hand, it is seen that there are waqfs built for charitable (social and municipal) purposes. In this period, religious, cultural, social, and commercial buildings were mostly built by sultans and other great officials to construct and develop Ottoman cities. In this period, the role of the *reaya* (public) in constructing waqf-purpose buildings is extremely low. When it comes to the second period, between the sixteenth and eighteenth centuries, it is seen that the waqf lands constitute one-fifth of the lands. The most important type of waqf that emerged in this period was cash (money) waqfs. Another common type of waqf is land waqfs. In the third period, the nineteenth century, it was aimed to gain a public identity by introducing new legal regulations regarding waqfs.²⁰⁸

2.3.2. The Organization of Private Property

In the seventeenth century Ankara Sharia court registers, which is the subject of our study, the most common expression about the goods that individuals can acquire were “*mülk*”. *Mülk* means that “property that a person owns and disposes of on his/her own”. The word *mülk* (plural: *emlāk*), which generally covers all movable and immovable properties that are in the individual property of the person, in the narrow sense it is used only for land, as a shortened form of “*mülk arazi*/property land” (*arāzī*

²⁰⁸ For the records of waqfs in the eighteenth century, see: Murat Çiftçi, “Osmanlı İmparatorluğu Döneminde Özel Mülkiyet ve Yapısal Özellikleri,” *Turkish Studies- International Periodical For The Languages, Literature and History of Turkish or Turkic* 6(3) (2011): 623-644.

-i memlûke).²⁰⁹ *Mülkiyet*, on the other hand, means that “the right that gives its owner the most comprehensive authority over the goods”. *Mülkiyet*, in today’s legal terminology, refers to the right that is mostly based on Roman law and is met with the word “property” (*propriété*) in some Western languages.²¹⁰

Private property (*özel mülkiyet*); Based on The Quran and the Prophet Muhammad’s words and provisions, it has existed in Islamic culture and has taken its place in legal terms. Islamic scholars have based the understanding of private property within the framework of the following principles in terms of legal philosophy:

1. The principle that it is forbidden to touch someone else’s property constitutes the basis of the rights of the people, especially the right of property. And in this respect, the property right is a provision of the Shari’a law.
2. Property, is one of the fundamental rights, is based on “debit (*zimmət*) and trust (*emanet*)”. Man has some fundamental rights that come from creation. *Zimmət* (a covenant and a contract) is God’s offer to give human minds and to impose God’s rights (*emanet*) consisting of certain duties and obligations, and man’s acceptance of this trust (*emanet*).
3. Private property is a necessity for social life to continue in a peaceful and orderly manner.²¹¹

In Islamic law, the lands are divided into two separate classes as “Öşriyye” and “Harāciyye” as a tax to be collected. On the other hand, they are gathered in five different classes regarding ownership and disposition authority:

²⁰⁹ M. Macit Kenanoğlu, “Mülk,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.31 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2006), 540-542.

²¹⁰ Hasan Hacak, “Mülkiyet,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.31 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2006), 543-548.

²¹¹ Hasan Hacak, “Mülkiyet,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.31 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2006), 543-548.

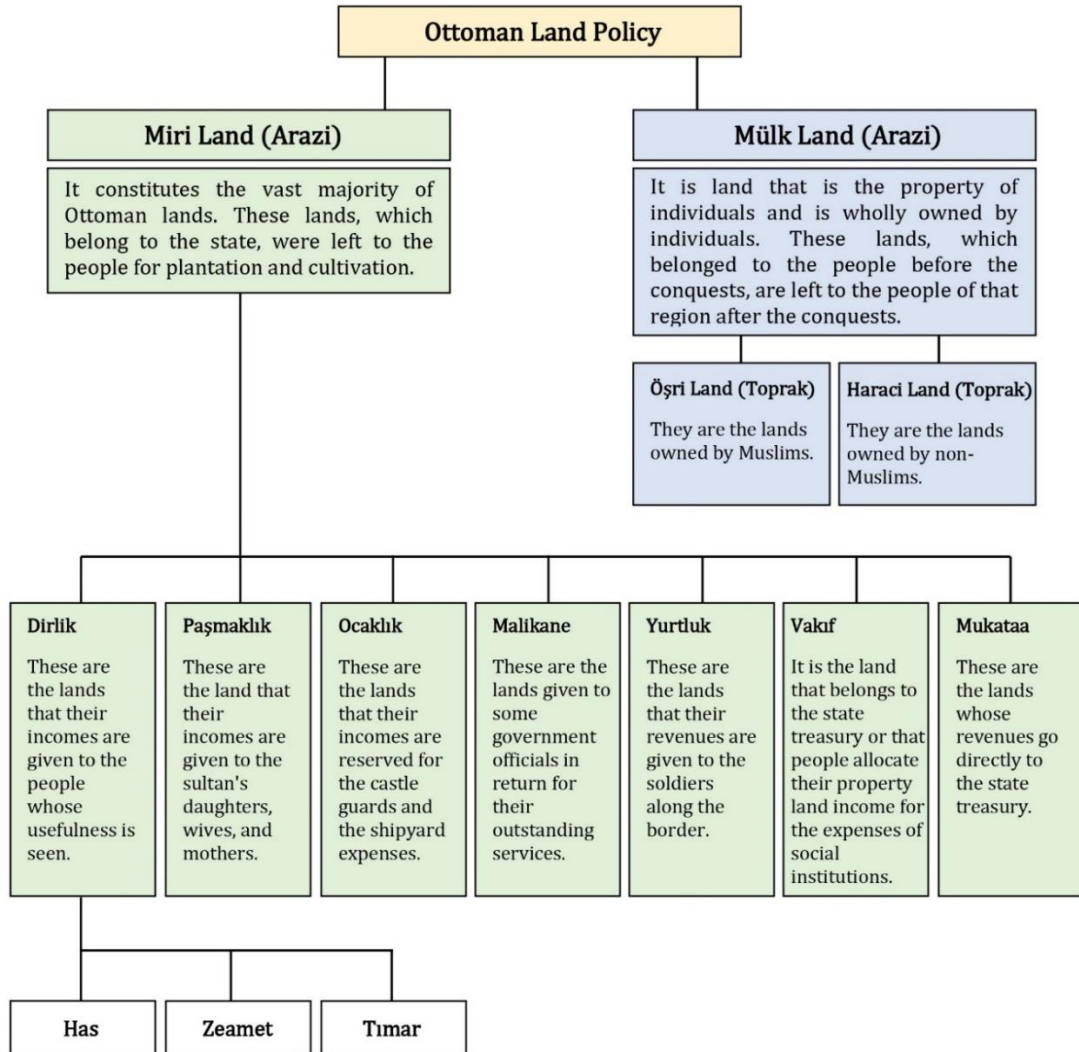
1. Memlūke (Mülk)
2. The land of Beytūlmāl (Waqf, mīrī, mīrīye-i mevkūfe)
3. Mevkūfe
4. Metrūk
5. Mevāt

The definition of “waqf” (mavkūfe) used for the land of Beytūlmāl is not related to the commonly known meaning of the waqf but means that no one owns this land and that the income from the enterprise is spent on the common needs of the society. Property land is the land that is owned by individuals. Its owners can make all kinds of savings on the land; can use the land, benefit from its legal and other related values, sell the land, rent it, subject it to all kinds of legal transactions such as waqfs and testaments. This land is also subject to legal transactions such as inheritance, pledge, grant and *şüf'a*. If the owners die without leaving an heir, it becomes a mīrī land. However, the owner's death without an heir is not considered sufficient for the land to be transferred to the state. The owner must also not have left a testament. The property may be owned by a single person or jointly owned.²¹²

The land ownership system and economy of the Ottoman Empire were also formed in accordance with the principles of Islamic Law. The basic structure of the Ottoman economy is the agricultural economy. The basis of the agricultural economy is the timar system. On the other hand, the timar system is significant for the Ottoman Empire, as it does both the collection of taxes and the collection of soldiers. If we consider the Ottoman land system briefly, it would be appropriate to describe a diagram (Table 6):

²¹² M. Macit Kenanoğlu, “Mülk,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.31 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2006), 540-542.

Table 6. Ottoman Land Policy



MİRİ land became a concept expressing the lands belonging to the state, the taxes collected from these lands, and the state treasury during the Ottoman period. The following lands are included in the scope of MİRİ land in the Ottomans; the lands captured during the conquest and transferred to the reaya as heirs, the lands belonging to the people who died without leaving any heirs and transferred to the state treasury, the lands that have an unknown status during the conquest, the lands whose owner is not known, and the lands that were cultivated and brought to agriculture with the permission of the head of state when they were not suitable for agriculture. The bare

ownership of this type of land belongs to the state, and the right of use has been transferred to the reaya on certain principles.²¹³

The Ottomans generally acted in accordance with the principles of Islamic law in the land issue. The places considered as mülk land in the Ottoman Empire are as follows:

1. *Süknā* and *tetimme-i süknā*; All the plots in the village and the city and the vineyards and gardens adjacent to these residential areas and not exceeding half an acre (Half an acre of the field adjacent to a house in the village located within the mīrī land is considered as such land).

2. The lands that were transferred to individuals with “*temlik-i sahih*” when they were actually mīrī land.

3. The lands that are assigned to the Muslim community or other Muslims during the conquest and the lands that are distributed to the veterans as booty after the state's share was taken.

4. The lands that are left to the non-Muslim population during the conquest.

5. The lands that are cultivated to gain ownership with the permission of the head of state while they were from dead (*mevāt*) lands.²¹⁴

Miri land can be given as a donation or as property in return for its price if deemed necessary. *Öşri* ve *haraci* lands, which are usually tied to the mülk land, are used as private property. These lands are located within the borders of the old cities and towns and consist of lands given to their subjects as property by the sultans. According to

²¹³ M. Macit Kenanoğlu, “Mīrī Arazi,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.30 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2005), 157-160.

²¹⁴ M. Macit Kenanoğlu, “Mülk,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.31 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2006), 540-542.

Islamic law, everyone has the right to the country's land whose property belongs to the *Beytülmal* (treasury of the Islamic state).²¹⁵

After briefly mentioning the Ottoman land system, we would like to address private property in the city and neighborhood. The right to the private property provides its owner with extensive powers. Private property is the right of a person over a property through society's laws, customs, and traditions. Thanks to these rights, that person also acquires the authority to dispose of that property. In addition, the person can prevent others from using these rights and determine the direction of inheritance of the goods left after death.²¹⁶

In the Ottoman Empire, lands, vineyards, and gardens in cities and towns were considered “*mülk/property*”. This is because it takes an exceptionally long time to grow fruit trees in vineyards and gardens and bear fruit. In this respect, vineyards and gardens were referred to as real property together with immovable properties such as houses and barns in documents of the seventeenth and eighteenth centuries.²¹⁷ We also come across many vineyard and garden records in the seventeenth century Ankara Sharia court registers.²¹⁸ In addition, there are many houses defined as ‘*mülk menzil*’, mills, shops, etc. among the immovable properties. The information from the documents is effective in ordering the classifications in this way.

Oğuz examines immovable properties under three headings according to their functions:

²¹⁵ Muzaffer İlhan Erdost, *Asya Üretim Tarzı ve Osmanlı İmparatorluğunda Mülkiyet İlişkileri* (Ankara: Onur Yayınları, 2005), 15-16.

²¹⁶ Cahit Talas, *Ekonomik Sistemler* (Ankara: İmge Kitabevi, 1999), 147-148.

²¹⁷ Gülser Oğuz, “Bir Osmanlı Kentinde Taşınır ve Taşınmaz Mal Varlığına Dayalı Servet Analizi: Edirne Örneği,” (PhD diss., Ankara Üniversitesi, 2013), 106.

²¹⁸ The records ASR 13 Document Numbers 18/131 and 67/582, ASR 46 Document Numbers 95/30 and 172/53, ASR 61 Document Numbers 29/2 and 82/2. See Table 18 for all documents related to vineyards and gardens.

1. Immovables in the status of mülk land (vineyard, garden, field, plot, etc.)
2. Immovables with industrial and commercial activity areas (shop, khan, Turkish bath, etc.)
3. Immovable as a place of residence (house)²¹⁹

In our study, we adopted this functional distinction made by Oğuz. As can be seen from the registries we examined, the issue of private property takes place exactly like this. Individuals can acquire residences, shops, and similar buildings or some of the structures in the neighborhoods as property. They have the right to use the acquired property as they wish (buy, sell, use, rent, etc.). It is seen in many examples that the property is left to his heirs after death.²²⁰

²¹⁹ Gülser Oğuz, “Bir Osmanlı Kentinde Taşınır ve Taşınmaz Mal Varlığına Dayalı Servet Analizi: Edirne Örneği,” (PhD diss., Ankara Üniversitesi, 2013), 172.

²²⁰ The records ASR 13 Document Numbers 20/150, 30/237, 68/586; ASR 46 Document Numbers 35/10, 63/19, 228/70; ASR 61 Document Numbers 24/1, 79/1, 103/1. See Appendix A for all related documents.

CHAPTER 3

THE URBAN CHARACTER OF SEVENTEENTH CENTURY ANKARA NEIGHBORHOODS

In this section, after briefly mentioning the site and position of Ankara in history, we try to draw the general portrait of the city in the seventeenth century under Ottoman rule. Undoubtedly this is necessary to understand the infrastructure/essence of the neighborhoods that have an inseparable relationship with the city in Ottoman urban and architectural culture.

In line with the information that we obtain from secondary sources, registers, and various archive documents, we try to understand which elements make the seventeenth-century Ankara neighborhood and how neighborhoods' urban and architectural environment has been created/transformed. In this direction, more reliable data can be provided when visual and written sources we find about the neighborhood are read together. For this reason, we tend to collect the data we obtain from registers under some headings. Thus, when the data come together, it can allow us to make meaningful comments about the neighborhood.

It is crucial for us to first understand the character and elements of the city, due to the structure going from the city to the neighborhood, as required by the Ottoman administrative system. For this reason, we first sought an answer to the question of what happened in the historical past of the city and how the city underwent transformations. Then, we discussed the features of the city in the seventeenth century under Ottoman rule. After explaining this city perspective, which we presented in general terms, we tried to explain how the Ottoman neighborhood concept was shaped in seventeenth century Ankara and examined the neighborhoods individually.

After looking at the seventeenth century Ankara neighborhoods, we classified the elements that make up the neighborhoods in line with the data in the documents we obtained from the Sharia registers. These documents contain detailed information about the city's neighborhoods' green/vacant areas and various structures (waqf and private property). Green/vacant areas on record have a wide variety of types such as vineyard, garden, field, and land. On the other hand, the buildings include public service buildings, waqf structures, and privately owned residences and shops. For example, a menzil (house) sales record provides information about the neighborhood name, the name of the buyer, the name of the seller, the selling price, the neighbors around the building, and the spatial units in the menzil. The information of these neighbors mentions the building types around the menzil and the relationship of the mentioned building with the road. Thus, the position of a building in a neighborhood and the settlement situation in the neighborhood can be understood. This allows us to make a general inference by evaluating the data we obtained from the housing records in all neighborhoods together. We consider the data obtained from the records in three categories within the neighborhood structure:

1. Vineyard, Garden, Field, Land (Green/Vacant Areas)
2. House/Building Plots
3. Streets

The reason we make this order is that the Ottoman urbanization system and the formation stages of the neighborhood (as seen in the registers) developed in this way. Firstly, the construction that starts on a land acquires certain features over time and creates the neighborhood. Thus, green/vacant spaces, building plots, and streets (and sometimes small squares formed by the intersection of these streets) become the neighborhood's three essential urban elements. This chapter tries to understand the urban infrastructure of seventeenth century Ankara neighborhoods by developing a systematic way to make these urban elements of the neighborhood meaningful with the data obtained from the registries.

3.1. Ankara: An Ottoman City in Anatolia

3.1.1. Pre-Ottoman Ankara

Ankara is a city that has been home to different civilizations since the early ages. The archaeological findings, which were obtained as a result of the excavations carried out in the city, showed that settlements started from the Paleolithic period in Ankara and continued along the Neolithic and Copper Age. Among the civilizations that lived in the region; we can mention Hittites (around ca. BCE 2000), Phrygians (around ca. BCE 10), Lydia, Persians, and Macedonians. Afterwards, the dominance of the region is as follows; Roman Empire, Byzantine Empire, Seljuks and finally the Ottoman Empire.²²¹

The city was known with names such as “*Ankyra, Ankras, Angora, Engürü, Engüriye*” in various periods. However, who exactly denominated these names and what they mean are not known. The Greek historian Pausanias narrates that the Phrygian King Midas founded this place and named the city Ankyra (in Greek means “ship anchor”) by taking the symbol of a ship anchor he found there. On the other hand, Stephanos Byzantines by referring to Apollonius from Aphrodisias who lived before Pausanias narrates that Galatians as the ally of the Pontus King Mithridates (111-63 BC) fought against the Egyptian Ptolemais in a sea battle and founded this city in honor of the battle that they won. He wrote that they named Ankyra because of the ship anchor they captured from the Ptolemy as a symbol of victory. There is an anchor picture on the Ankara coins belonging to that period.²²²

Additionally, the Galatian people who came from the Celtic race made Ankara the capital (ca. BCE 300). After becoming the capital, Ankara developed by virtue of its relations with Rome and expanded out of the castle. The city experienced the most developed period in the second century AD. In this period, Ankara is a magnificent

²²¹ Sevgi Aktüre, “16. Yüzyıl Öncesi Ankara’sı Üzerine Bilinenler,” in *Tarih içinde Ankara: Eylül 1981 Seminer Bildirileri*, Ayşıl Tükel Yavuz (Ed.), (Ankara: TBMM Basımevi, 2000), 3-48.

²²² Sargon Erdem, Abdülkerim Özaydın ve Rifat Özdemir. “Ankara,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.3 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1991), 201-209.

imperial city with its architecture and 100.000 population. During Hadrian period, Ankara became a metropolis.²²³ It is known that Ankara was divided into twelve sections called Phylae at the end of Hadrian's period (in AD 138). At the same time, these sections separated people by class. These sections were located on the Ankara Castle and its skirts and constituted the oldest neighborhoods of the city.²²⁴ In the third century AD, Emperor Caracalla built a Roman bath and the fortress walls.²²⁵ The date when the Ankara Castle was first built is unknown.²²⁶ The castle consists of two parts, the Inner Castle, and the Outer Castle. The inner walls must have been built after the Emperor Heraclius took the city from the Sassanids.²²⁷

During the Roman Empire, Ankara was given names and titles such as Metropolis, Sebaste, Tektosagon, Neokoros, Lamprotate. During the Roman Period, many buildings were built in the city which developed and expanded on the outskirts of Ankara Castle. Many of these were destroyed in later eras.²²⁸

Also, Romans have established a wide transportation network by making many roads for military, administrative and commercial reasons. Ancient sources report that the famous Persian road, King Road, passed through Ankyra during the Roman period.²²⁹

²²³ Ernest Mamboury, *Ankara: Guide Touristique* (İstanbul: Edition Française, 1933), 61.

²²⁴ Suavi Aydın, Kudret Emiroğlu, Ömer Türkoğlu ve Ergi Deniz Özsoy, *Küçük Asya'nın Bin Yüzü: Ankara* (Ankara: Dost Kitapevi Yayınları, 2005), 88.

²²⁵ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 1- Tarih İçinde Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 56.

²²⁶ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 1- Tarih İçinde Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 72.

²²⁷ Afif Erzen, *İlkçağda Ankara* (Ankara: Türk Tarih Kurumu, 1946), 94-95.

²²⁸ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 1- Tarih İçinde Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 57.

²²⁹ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 1- Tarih İçinde Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 78-79.

The maps showing the roads during the Roman Empire reached our time by being copied in later ages.²³⁰

When the Roman Empire split into two in 395, Ankara remained within the borders of Eastern Rome (Byzantine). The city was the center of the empire's state, called "Galatia Prima", until the end of the fourth century. In the fourth century when the Romans were ruling, Christianity started to spread in the city and became a legitimate religion. Thus, the pilgrims who went to Jerusalem in this period started to pass through Ankara.²³¹

Due to the famine, invasion, and other events in the fifth and sixth centuries, Ankara is again retreated into the castle and begins to live there. Materials of other structures are used to strengthen the fortress.²³²

In the seventh century, Ankara was captured by Muslim Arabs for a while. In the eighth century, Ankara became the center of the Boukkalarion, a semi-civilian and a semi-military state.²³³ In the ninth century AD, it was captured by the Abbasids, Byzantine Emperor Michael 3, the Pavlikians and the Byzantine Emperor Basileios respectively.²³⁴

After the 1071 Manzikert (Malazgirt) victory, Ankara was taken by the Seljuks in 1073. Although it was captured again by the Byzantines after this date, Ankara was

²³⁰ Suavi Aydın, Kudret Emiroğlu, Ömer Türkoğlu ve Ergi Deniz Özsoy, *Küçük Asya'nın Bin Yüzü: Ankara* (Ankara: Dost Kitapevi Yayınları, 2005), 97.

²³¹ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 1- Tarih İçinde Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 80-82.

²³² Suavi Aydın, Kudret Emiroğlu, Ömer Türkoğlu ve Ergi Deniz Özsoy, *Küçük Asya'nın Bin Yüzü: Ankara* (Ankara: Dost Kitapevi Yayınları, 2005), 97.

²³³ Semavi Eyice, "Bizans Dönemi Ankara'sı," in *Ankara Konuşmaları* (Ankara: Mimarlar Odası Ankara Şubesi Yayınları, 1992), 19-32, 24.

²³⁴ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 1- Tarih İçinde Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 83.

again captured by the Turks since the lands around Ankara were under Turkish rule (Before 1127). Thus, Byzantine domination in Ankara has ended.²³⁵

The migration of various Turkish tribes to Anatolia, which started after the Battle of Manzikert, continued for several centuries. Anatolia has become an Oghuz country with intense migrations starting from the eleventh century to the fourteenth century.²³⁶ Oghuz tribes coming to Anatolia were sometimes called “*Türkmen*” and sometimes as “*Yörük*”. One of the Oghuz settlements, which is mostly concentrated in the west of Sivas in Anatolia, is the Ankara region.²³⁷

Later, Ankara (between 1127 and 1212) was respectively directed by Melik Arab, Danismend Ruler Emir Gazi, Danismend Ruler Melik Muhammed, Anatolian Seljuk Sultan Mesud and his son Şahinşah. Sultan Kılıcarslan II and his son Muhyiddin Mesud II, Seljuk Sultan Süleyman Şah II and Izzeddin Keykāvus I. Some of these handoffs were occurred because of conquests, others by deaths. Ankara was given to Tāceddin Pervāne with *iktā* in 1235. Then it was conquered by Alāeddin Siyavuş (Stingy) who claimed the right to the Seljuk throne for a short time and passed to Karamanids. Between the years of 1304-1341, it has adhered to İlhanlılar who invaded Anatolia. Alāeddin Eretna declared his independence by taking the title of “Sultan” in 1341 and Ankara remained under the rule of Eretnids until Ottoman rule.²³⁸

Ankara was connected to the Ottoman Empire in 1354 by Süleyman Pasha, the son of Orhan Gazi. After this date, Ankara, which was affected by the Ottoman-Karamanid struggle, witnessed the war between Yıldırım Bayezid and Timur in 1402. With

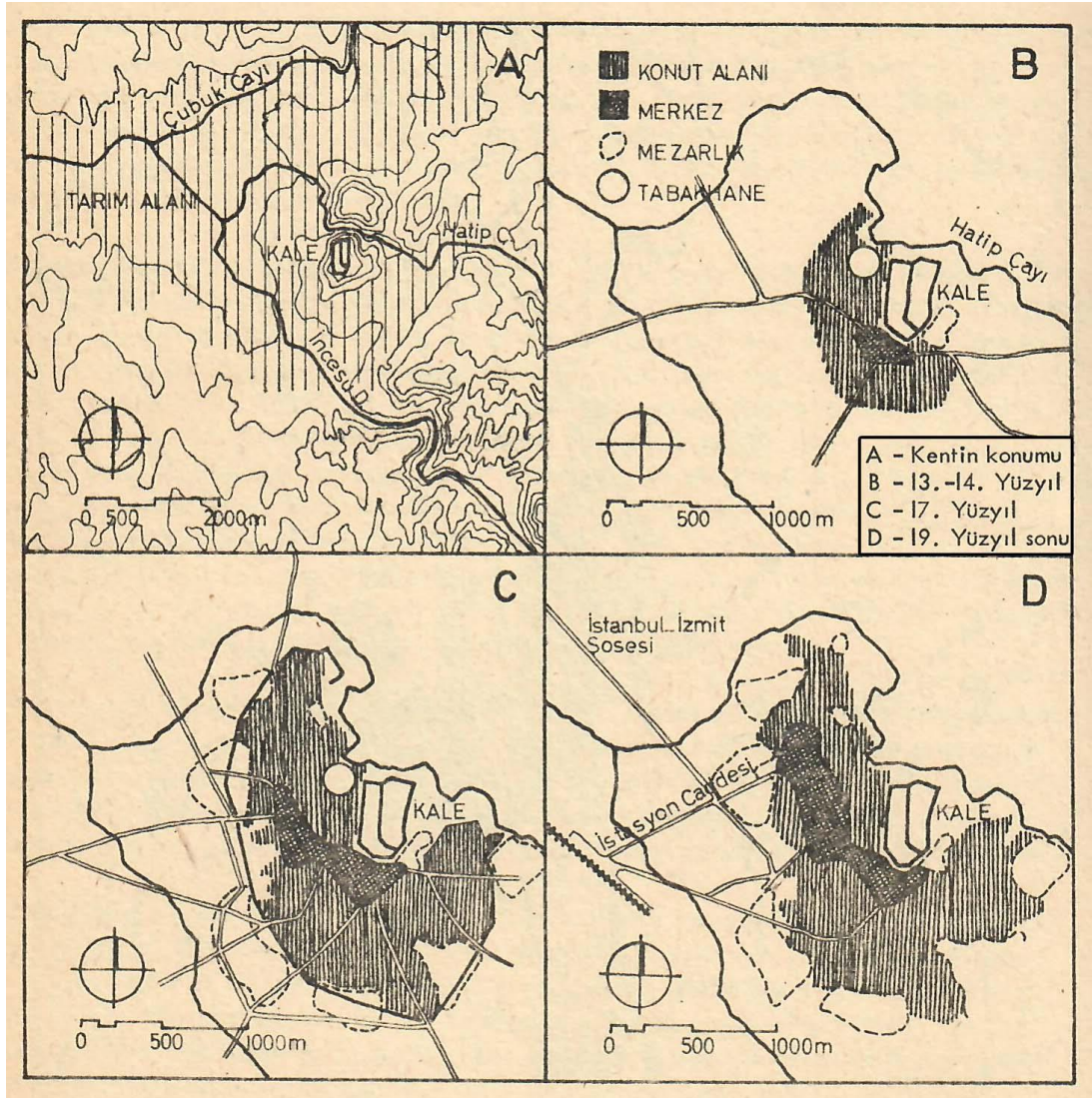
²³⁵ Semavi Eyice, “Ankara’nın Kaybolan Bir Eski Eseri,” *Ankara Dergisi* 1(2) (1991): 5-12; Semavi Eyice, “Bizans Dönemi Ankara’sı,” in *Ankara Konuşmaları* (Ankara: Mimarlar Odası Ankara Şubesi Yayınları, 1992), 19-32.

²³⁶ Faruk Sümer, *Oğuzlar (Türkmenler)* (Ankara: Ankara Üniversitesi Basımevi, 1972), xiii.

²³⁷ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 1- Tarih İçinde Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 112.

²³⁸ Sargon Erdem, Abdülkerim Özaydın ve Rıfat Özdemir. “Ankara,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.3 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1991), 201-209.

Timur's withdrawal from Anatolia, Ankara came under the domination of Çelebi Mehmed, who ruled in Amasya.



Although Ankara was surrounded by İsa Çelebi during the struggle of the interregnum (*Fetret Devri*), it could not be taken. It was later captured by Süleyman Çelebi. In this period, Ankara had the feature of an important military base in the Karaman border region. With the transition of Süleyman Çelebi to Rumeli, Çelebi Mehmed regained Ankara and Bursa region. During the struggles between Cem Sultan and Bayezid II in 1482, Ankara came to the fore again. After that, Ankara, which did not witness an important event for a long time, had troubled days at the beginning of the seventeenth century due to Celālî revolts. The townspeople resisted Kalenderoğlu Mehmed, who

surrounded it in 1607. Although Kalenderođlu entered the city, he could not conquer the castle.²³⁹

So far, we have tried to mention the various events that Ankara has experienced in history and the various civilizations and states that dominated. This information shows that Ankara has been an important and popular settlement since the past. It hosted many powerful and ancient civilizations. Due to this feature, it is in a valuable position in terms of history, culture, and architecture. It also accommodated the structure that comes from the past in within and transferred it to other generations.

In the next subsection, we try to look at the seventeenth century Ottoman Ankara from a wide perspective in order to shed light on the environment in which the seventeenth century neighborhood structure (social, cultural, administrative, religious, etc.) is located. Drawing a general framework of this period not only contributes to our understanding of the information contained in the Sharia court records but also prepares the background for the neighborhood discourse we are trying to create.

4.2.1. Ankara in The Seventeenth Century

Before making a comprehensive and detailed assessment of the seventeenth century of Ankara neighborhoods, we try to draw a portrait of the general condition of the city of Ankara, which is a sanjak and a kaza center, in the seventeenth century.

Geographic Position of Ankara

If we look at the geographical location of Ankara, it is in the north-west of Central Anatolia and on the lowland where the Ankara stream which is one of the tributaries of the Sakarya River passes through. Its convenient location made it one of the frequented places for caravan routes. Among these caravan routes, Silk Road that connects Bursa to Tabriz, another trade route that extends to Aleppo and crosses diagonally through Anatolia, and another trade route that connects to Alexandria via

²³⁹ Sargon Erdem, Abdülkerim Özaydın ve Rıfat Özdemir. "Ankara," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.3 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1991), 201-209.

Antalya is located. Considering this information, we can see the position of Ankara as a station place on trade routes (Figure 16).²⁴⁰



Figure 16. Trade Routes between sixteenth-eighteenth centuries in Ottoman Empire
(Based on Sevgi Aktüre map, 2000, 38)

After the conquest of Istanbul, the main road passing through Ankara was connecting the Ottoman capital (Istanbul) to Amasya, where some of the *Şehzades* (sons of Sultan)

²⁴⁰ Özer Ergenç, "XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler," *Osmanlı Araştırmaları*, 1(01) (1980): 85-108, 87.

reigned in.²⁴¹ A certain part of the roads between Ankara and Bursa pass through this road during those times. Accordingly, these two roads mentioned are joint until Eskişehir.²⁴² In addition to these roads, it is mentioned that there is a road going southeast towards Kayseri and also Beypazarı road which has existed since the Seljuk era.²⁴³ On the other hand, Ankara was away from both roads passing Anatolia from one end to the other. The first road was the İstanbul-Aleppo road, which can be reached when you go to Eskişehir or Seyitgazi in the west. The second was the İstanbul-Erzurum road in the north.

If we look at the topographic view of Ankara, which is geographically frequented by trade routes; we can see that it is located on a sloping area that gradually descends from *Hisar* (citadel). Which means Hisar is located at a dominant point in the silhouette of the city. Apart from the Kale/Hisar, the city consists of two parts. More precisely, according to what we learned from the Sharia court records, the area outside the castle walls is divided into two: *Aşağı Yüz* ve *Yukarı Yüz*. The area that includes the surroundings of the castle, which includes the Bedesten and the bazaar region around it, is the Yukarı Yüz (upside). The region from Hacı Bayram Mosque in the north to Karaca Bey Imaret in the south is the Aşağı Yüz (downside).²⁴⁴ This form of usage/naming has been used until the Republican Period of Ankara.²⁴⁵

²⁴¹ Ogier Ghiselin de Busbecq, *The Life and Letters of Ogier Ghiselin De Busbecq*, Francis Henry Blackburne Daniell and Charles Thornton Forster (Eds.) (London: C.K. Paul (1881), 152-159.

²⁴² Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri'de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 31, Footnote: 10 [Franz Taeschner, *Das anatolische Wegenetz nach osmanischen Quellen*, Türkische Bibliothek, 2 cilt (Leipzig, 1924-6), The map attached to the first volume].

²⁴³ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri'de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 32.

²⁴⁴ AŞS VII/2178 (From Özer Ergenç, "XVII. Yüzyılın Başlarında," 87)

²⁴⁵ Seyyah Kandemir, *Ankara Vilayeti* (Ankara: Başvekalet Müdevvenat Matbaası, 1932), 132; Şeref Erdoğan, *Ankaram* (Ankara: Alkan Matbaacılık 1965), 104.

Economic Activities

Seventeenth century Ottoman Ankara was a city where interregional trade was very lively based on its important location. The main reason for this that mohair goats (Ankara goat) were raised greatly in the Ankara region (with its surroundings) in the sixteenth and seventeenth centuries. Based on this, the textile product called “*sof*” was made in Ankara, of very fine and precious hair (*tiftik*-mohair) of the Ankara goat.²⁴⁶ Regarding *sof* production, Ankara also had a good commercial relationship both with foreign traders from abroad and as well as the neighboring cities and Istanbul. Özer Ergenç’s research reveals the presence of foreign merchants in the city in the sixteenth century and later.²⁴⁷ There is also various information about some of these merchants that were settling in the city by renting a house(*menzil*) or staying in *hans* (little Ottoman town caravanserai).²⁴⁸

The production of *sof*, which brought Ankara to a key place among the Ottoman cities, covered not only the sanjak borders but also the more distant environments (Kastamonu, Karaman, Kalecik and Beypazarı) (Figure 17). Consequently, the number of merchants/people coming to the city and the number of staff working in the city and the positions dealing with administrative affairs have also increased. Depending on the *sof* trade, many merchants who come from remote cities and countries were meeting in Ankara. This situation made Ankara spatially a trading center and a production center.²⁴⁹

²⁴⁶ Hans Dernschwam, *İstanbul ve Anadolu’ya seyahat günlüğü*, Yaşar Önen (trans.), (Ankara: Kültür ve Turizm Bakanlığı Yayınları, 1988), 250.

²⁴⁷ Özer Ergenç, *1600-1615 Yılları Arasında Ankara İktisadi Tarihine Ait Araştırmalar* (Ankara: Mars Matbaası, 1975), 145-68; David French, “A sixteenth century English merchant in Ankara?,” *Anatolian Studies*, 22 (1972): 241-247.

²⁴⁸ Richard David Barnett, “The European Merchants in Angora,” *Anatolian Studies* 24 (1974): 135-141. For detailed information about that the merchants who rented houses, and stayed in khans, please see: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 8-13, 155-156.

²⁴⁹ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 105-106.

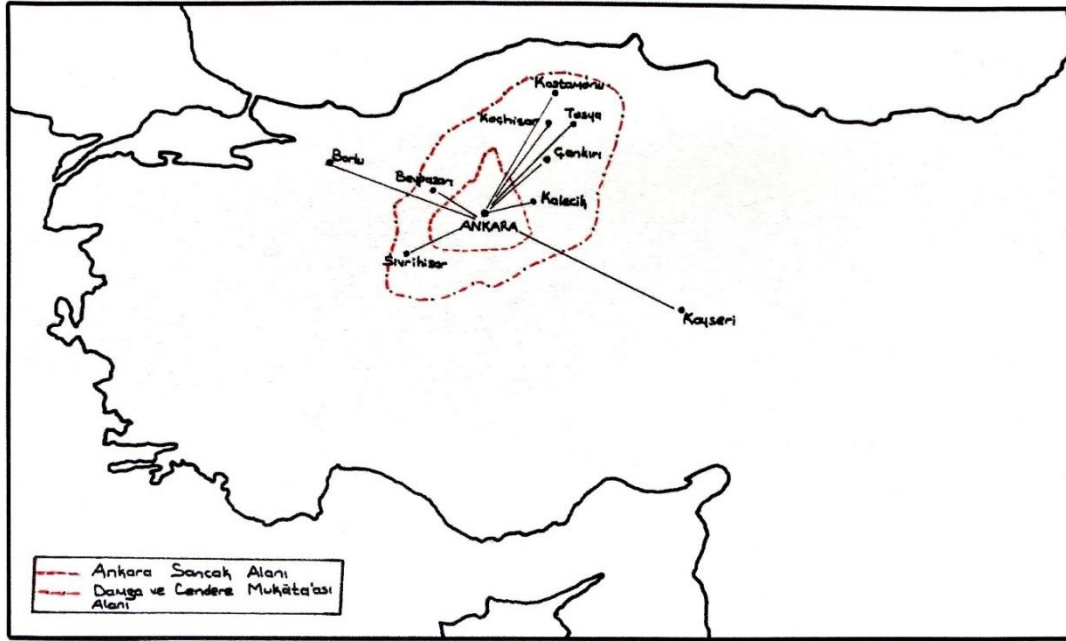


Figure 17. The relations of Ankara with its wide environs (Source: Hülya Taş, 2014)

Apart from sof, Ankara also was producing goods for local consumption. There were blacksmiths, shoemakers etc. tradesmen in the city.²⁵⁰ At the same time, some consumer goods were brought from distant *kazas* (town) or *sanjaks* (city).²⁵¹ It is seen that the biggest commercial activity is food. Ankara's wheat-based grain production was largely based on the surrounding steppes (*hass*, villages...).²⁵² The grain produced in the *hass* of Haymana region was sold to the bakeries of the city. Ergenç states that settled agriculture was made widely in the seventeenth century. He also calculated that

²⁵⁰ Suraiya Faroqhi, *Osmanlı'da Kentler ve Kentliler*, N. Kalaycıoğlu (trans.), (İstanbul: Tarih Vakfı Yurt Yayınları, 1993), 204.

²⁵¹ Suraiya Faroqhi, *Osmanlı'da Kentler ve Kentliler*, N. Kalaycıoğlu (trans.), (İstanbul: Tarih Vakfı Yurt Yayınları, 1993), 166.

²⁵² Has is a term used for personal property, land, annual income, and dirliks belonging to the sultan, members of the dynasty, and high state officials in the Ottomans. See: Cengiz Orhonlu ve Nejat Göyünç, "Has," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.16 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1997), 268-270.

the wheat obtained from Ankara and its surroundings was enough for the city for three months.²⁵³

While mentioning the pre-industrial cities in her study, Taş says that they have established a three-dimensional relationship with their immediate surroundings; and questions in which dimensions this was observed in seventeenth century in Ankara.²⁵⁴ She qualifies the cities where this three-dimensional relationship is fully seen, as cities that they have with a certain degree of socio-cultural and commercial development. Therefore, in the seventeenth century, Ankara continues its relationship with the immediate environment (which means the sanjak-kaza relationship) with the dimensions that had in the sixteenth century. Ankara is both a sanjak center and a kaza center called by the same name. The city, in its relationship with its immediate surroundings, has a structure that is fed from its environment (kzas-villages) in agricultural mean and serves to this environment in the administrative sense. The second-dimension relationship of Ankara consists of a wider environment based on *sof* production and trade. This environment is called *mukāta'a area* and covers certain areas of Kastamonu, Hüdavendigâr, Çankırı and Kalecik sanjaks. The third relationship is that the relationship between the city's distant environment (other sanjaks, countries, etc.) and based on this (*sof*) production-trade.²⁵⁵

²⁵³ Özer Ergenç, *1600-1615 Yılları Arasında Ankara İktisadi Tarihine Ait Araştırmalar* (Ankara: Mars Matbaası, 1975), 150.

²⁵⁴ This period is also a period in which production and communication are based on human and animal power. According to this, cities have three important sociological relations: 1- Relationship with its immediate environment, 2- Relationship with its wider environment, 3- Relationship with distant lands within the country or between countries. The relationship of the city with its immediate surroundings also has three dimensions. In the first, the city depends on the surrounding countryside to meet its nutritional needs. This rural area is also an area that the city can manage. On the lands where the Ottoman timar system was applied, the most basic of this administrative area was the sanjak. Secondly, it is an agricultural area that feeds the cities and towns within each sanjak's borders and an administrative region encompassing these areas. The third is their role in the military organization. See: Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 7-9.

²⁵⁵ Here, the author states that the only difference between the sixteenth and seventeenth centuries was that the timar nahiyes changed in the Kaza district to which they belonged. According to this, while Büyük and Küçük Haymana nahiyes were connected to the Yörük district in the sixteenth century, they were connected to Ankara in the seventeenth century. See: Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 231.

Ankara is one of the important cities of Anatolia in the seventeenth century, especially considering the commercial relationship it has established with its surroundings. In virtue of *sof* production and trade, Ankara is an important center in textile production. Ankara has established various commercial relations within the country and abroad, particularly İstanbul, İzmir, Aleppo.²⁵⁶

If we look at the spatial response of the trilateral relationship of the city, one of the indispensable elements of the city is khans and marketplaces, apart from the neighborhoods where local residents live. These spaces reflect the vitality of Ankara's commercial life as well as its key role in close and distant environmental trade. However, it is seen that many people from the surrounding rural settlements accommodate for a short time due to being both a sanjak and a kaza center. There may be several reasons for this: trade, resort to courts, etc. In this context, the most used places are mentioned as Kapan Han, the court of Qadi, Kağrı Pazarı and its vicinity. Even though there are different trade places in the city, the most used commercial spaces are At Pazarı and its surroundings at the Yukarı Yüz.²⁵⁷

Two separate regions called Aşağı Yüz and Yukarı Yüz were formed in the city with the road (starting from Bedesten and going down to Tahte'l-kal'a) called Uzun Çarşı which connects them to each other. Baths, religious buildings, bazaars etc. had been located in both regions. This feature of being two-centered makes Ankara unique compared to other Ottoman cities. The city shows the characteristic that lives mostly with commerce but also hosts a dense population.

Ankara, which has a very crowded population compared to its period, is fed by the rural settlements around it. This situation caused the formation of bazaars that specialize under the name "kapan" in the city where wholesale and retail sales are

²⁵⁶ There have been some changes in the dimensions of this commercial relationship, which existed in the seventeenth century, due to the developments in the world economy. Accordingly, the demands of the merchants shifted from *sof* woven fabric to mohair(*tiftik*) yarn. İzmir, on the other hand, became a developed and important port city with the formation of a new trade network in the middle of the seventeenth century. See: Daniel Goffman, "İzmir: Köyden Kolonyal Liman Kentine," in *Doğu ile Batı Arasında Osmanlı Kenti*, Edhem Eldem, Daniel Goffmann and Bruce Masters (Eds.), Sermet Yalçın (trans.), (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2017), 95-164.

²⁵⁷ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 234.

made.²⁵⁸ Due to this commercial interaction, residents of the rural environment come to the city and make short-term accommodation. An example of this can be the Kapan Han in Keyyalin neighborhood, west of the At Pazarı in the Yukarı Yüz. On the other hand, a similar relationship can be seen at the marketplace around the city gate called Kağrı Pazarı Gate in the Aşağı Yüz.²⁵⁹

City View

When we look at the work of Eyice and Ergenç, we reach remarkable information about the layout of Ankara.²⁶⁰ Eyice examined the map drawn in 1838 by von Vincke, who is an officer from the Prussian military mission.²⁶¹ According to this map, at the beginning of the nineteenth century, Ankara is located inside the city walls built at the end of the sixteenth century. There has been only sheds, fields, vineyards, and cemeteries outside the city walls (Figure 3-4).²⁶²

Ankara was subjected to *Celali* (Jelali) attacks like other Anatolian cities in the early seventeenth century. Thereupon, the people of Ankara built a city wall against the bandit with their own means (or repair the existing wall).²⁶³ The fact that Ankara is

²⁵⁸ Kapan: In the Ottoman period, in the big cities, this is the space especially the grain-type necessities were bought and sold in bulk. For detailed information see: Salih Aynural, "Kapan," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.24 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2001), 338-339.

²⁵⁹ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 117-118.

²⁶⁰ Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124; Özer Ergenç, "XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler," *Osmanlı Araştırmaları*, 1(01) (1980): 85-108.

²⁶¹ Helmuth Graf von Moltke, *Briefe über Zustände und Begebenheiten in der Türkei aus den Jahren 1835 bis 1839*, (Berlin: ES Mittler und Sohn, 1893).

²⁶² Faroqhi, *Orta Halli Osmanlılar*, 43.

²⁶³ When the traveler Paul Lucas came to Ankara in 1705, he was told: It has been 60 years since the (outer) wall was built to protect the city from bandits. This information confirms the others. See: Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 76; Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 6, Footnote: 12. Sevgi Aktüre says that the wall built in 270 and the wall built by the Ottomans in the seventeenth century are in the same place. See: Sevgi Aktüre, "16. Yüzyıl Öncesi Ankara'sı Üzerine Bilinenler," in *Tarih içinde*

considerably important trade place explains the needs for such a wall. More importantly, the people had the city wall built with their own means. Although the city wall gradually lost its function in the seventeenth century, it is seen that it continued its existence. This city wall surrounded and encircled the city. The boundaries of the city wall are described as follows:

“It (city wall) started from Avancıklar in the east, leaving the Cenabi Ahmed Pasha Mosque inside, passing the Karaca Bey Imaret, and reaching Hâcet Depesi and from there to Namazgah. By enclosing the Araba Pazarı from Namazgah, it was reaching to Hacı Bayram under Tahte’l-kal’a and from there to Debbağhane. Thus, it has been reaching the natural rocks of the Citadel.”²⁶⁴

Ankara: Eylül 1981 Seminer Bildirileri, Ayşıl Tükel Yavuz (Ed.), (Ankara: TBMM Basımevi, 2000), 3-48.

²⁶⁴ Based on a document dated 11 May 1621 (ASCR 19:589). Taş says that the wall was losing its importance as the effect of the Jelali revolts decreased since the beginning of the 1600s. See: Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 107.

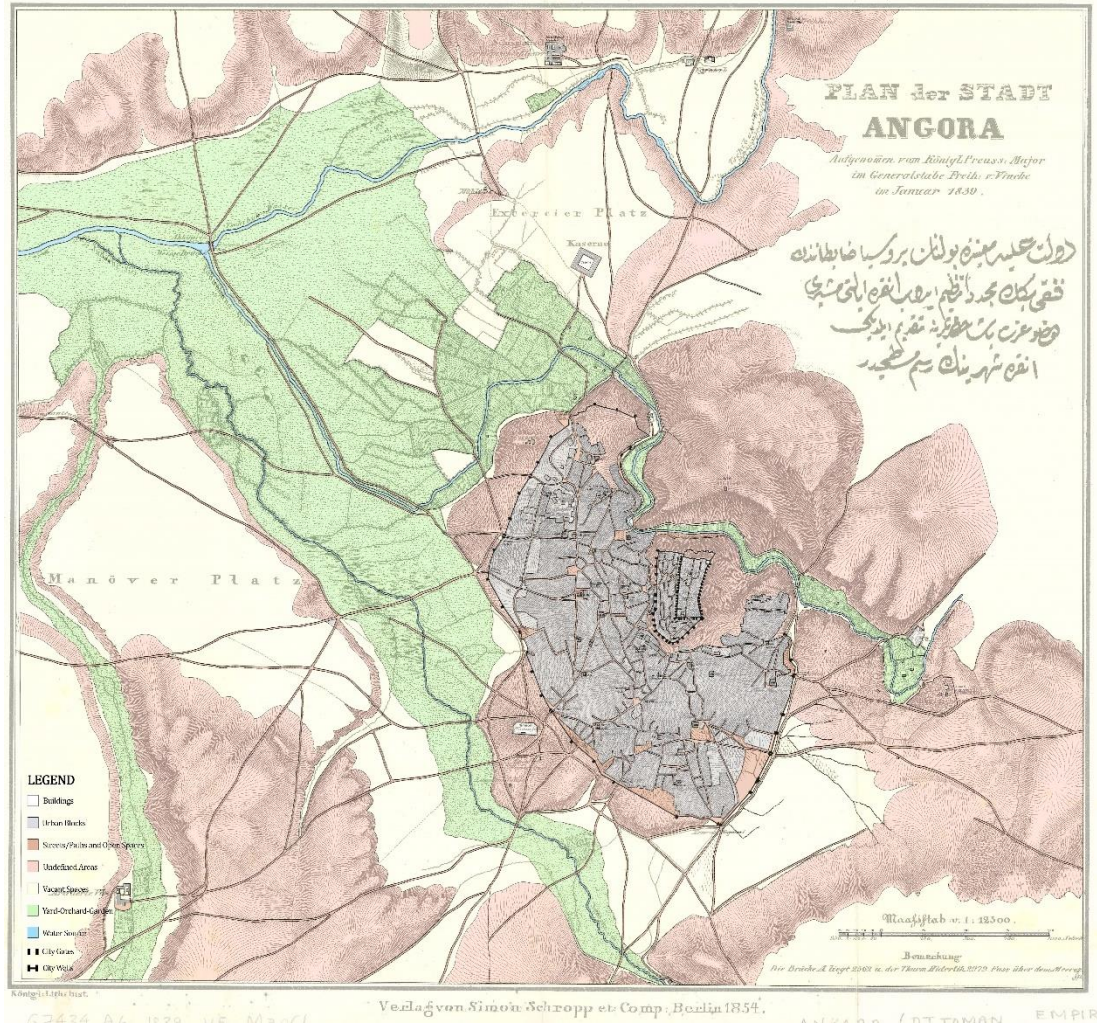


Figure 18. The overlap of two maps, and its urban elements on it

Since the oldest known map of Ankara is the 1839 map drawn by Von Vincke, we base our study firstly on this map. We try to read the urban and architectural structure of seventeenth century Ankara neighborhoods through this map. The overlapping version, which consists of the map we made based on this map and the original map, is shown in Figure 14.²⁶⁵ If we explain the basic technique that stands out in this map, each of the urban blocks and streets is not specified. Only the primary roads and the main blocks they connect to are shown (Figure 18).²⁶⁶

²⁶⁵ This map is the only document showing the entire city walls and the inner and outer fortress walls, which disappeared in the later period. Source: Elif Mihçioğlu Bilgi, “The physical evolution of the historic city of Ankara between 1839 and 1944: A morphological analysis,” (PhD diss., Middle East Technical University, 2010), 39.

²⁶⁶ It is necessary to specify some information about this redrawn map. Settlements are specified as urban blocks. Streets/paths and open areas correspond to “streets-squares and other open spaces”.

It is seen on the map that the city walls clearly draw the city limits of Ankara. We see that all urban blocks are located on the north-west, west, south, and east periphery, and these blocks continue to decrease in the north-east periphery (Figure 19).

When we look at the map, unbuilt open areas are seen in the inner and outer parts of the city gates. The city is completely settled inside the city wall. The area outside the city walls serves as the open area of the city. The urban texture has a character compatible with the existing road structure. We see that the cemeteries are located closer to the city. In more remote areas, there are gardens-agricultural fields. It is seen that these agricultural areas are located around or near the water source. In addition, there is a large marsh area to the west of the city walls and a small marsh area to the east. The proximity of water resources to the city makes it an important urban element. The branches branching off from Çubuk Stream in the north; one of them travels outside the walls with İncesu in the west, and the other Hatip Stream in the northeast, around the border of the walls.

Faroqhi notes that for an age without multi-story buildings, a busy street network points to a busy residential/commercial area and a non-busy network to the opposite. According to this criterion, the places with the least number of settlements were close to the (city) gates, and the lands here were the most crosswise used lands.²⁶⁷ The map of Von Vincke is also read in this sense. The cemeteries are partly inside the city walls, and there is no extra settlement outside the city walls. One of the busiest residential areas of the city is the *Kale* (The Castle) region (Figure 19).

Vacant spaces refer to empty open spaces with nothing specified. On the other hand, undefined areas are used for spaces with topographical representation that are not defined. Yard-Orchard-Green corresponds to agricultural and horticultural areas next to the water.

²⁶⁷ Faroqhi, *Orta Halli Osmanlılar*, 43.

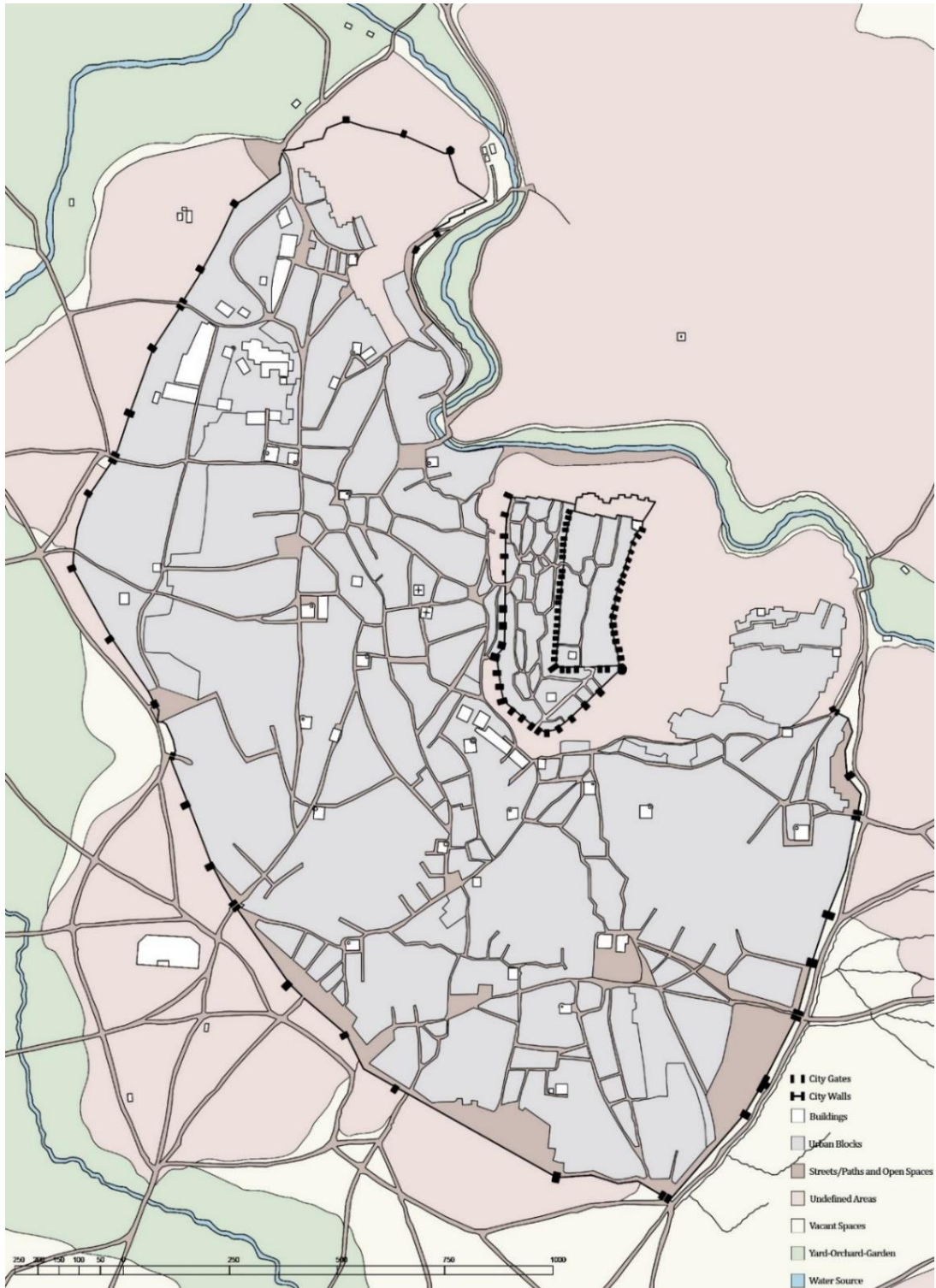


Figure 19. Detailed map (Generated from Plan der Stadt Angora by Von Vincke, 1839, Source: The University of Chicago Map Collection)

It is mentioned that there are several gates opened in the city walls. The presence of gates which allow entry and exit to the city in this city wall can be determined with the help of various sources. According to these, we learn about the existence of three

main gates of the city wall that surrounds the city: Cenabi gate, the gate near Doğan Bey Zaviyesi (lodge) and the At Pazarı gate.²⁶⁸ In some sources, the number of gates mentioned is more.²⁶⁹

If we look at the doors in detail; the gate to the east is said to be the Cenabi Pasha gate.²⁷⁰ It is believed to have taken its name from the nearby Cenabi Ahmed Pasha Mosque. This gate was called Kayseri Gate in von Vincke's map.²⁷¹ According to Ergenç, the gate near the Hacı Doğan neighborhood, later called the İzmir gate, is likely to be the city gate.²⁷² According to Paul Lucas, who was in Ankara in 1705, he mentions that there are twelve gates around the outer wall. Seven of them are great gates like in beautiful cities. The other five are narrow passages wide enough for only one person to pass.²⁷³

On the other side, Faroqhi mentions the existence of five doors. According to Faroqhi, the name of the doors is remembered with the name of the city that the door leads to. There were Çankırı gate in the north, İstanbul and İzmir gates in the west, Kayseri gate in the east and Erzurum gate in the south of the city. Faroqhi associates the reason was

²⁶⁸ See: ASR X/886, 1159; ASR X/1274, 1355; ASR VIII/412 (From Özer Ergenç, "XVII. Yüzyılın Başlarında," 88)

²⁶⁹ In fact, Evliya Çelebi mentions that it has 4 doors. (Seyahat-name II, s. 430); Travellers of the later centuries talk about the existence of 12 gates. Source: Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 73. Eyice also states that P. Lucas, who came to Ankara, wrote that he saw 7 big and 5 small doors. See: *Ibid*, 76.

²⁷⁰ AŞS. X/886. (From Özer Ergenç, "XVII. Yüzyılın Başlarında," 88.

²⁷¹ Ernest Mamboury, *Ankara: Guide Touristique* (İstanbul: Edition Française, 1933), 78-79.

²⁷² Özer Ergenç, "XVII. Yüzyılın Başlarında," 89.

²⁷³ Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 76.

Ergenç defines Ankara as a Turkish-Ottoman city that bears the traces of both Islamic elements and the effects of Central Asian Turkish civilization and synthesizes them within its own body. Hence, Ankara has the following elements:

1. The three main elements that appear in the city of Islam are the main elements of the mosque, market and hammam city plan. In the Ottoman Empire, Ankara developed further with the imaret system.
2. The castle organization in the Central Asian Turkish cities, which consists of the İç Kale (inner castle), the Şehristan (big city) and the Rabad (the large area outside the city walls where commercial activities take place), is also seen in Ankara.
3. The art-trade area where Bedesten and Uzunçarşı constitute the centre has become the leading element of the city by integrating with the artisans' bazaars.
4. Ankara's division into neighborhoods is an important feature. This does not mean that neighborhoods are independent and unconnected units, as in the Islamic period before the Ottoman Empire. On the contrary, the neighborhood is a settlement unit within the city.²⁷⁵

In this section, we tried to summarize the situation of Ankara, an Ottoman city, in the seventeenth century. While examining the neighborhood on an urban and architectural scale, it is also important what kind of atmosphere it was within at the time of its existence. Therefore, when examining Ankara and its neighborhoods, we need to consider them within the scope of the background we present. Thus, the data arising from registers mean become clearer within the information we have obtained.

3.2. Neighborhoods of Ankara in The Seventeenth Century

Ankara has a more crowded population than the surrounding villages and towns since it is a city. Due to its role as a city and a center, both receive services from this

²⁷⁵ Özer Ergenç, "XVII. Yüzyılın Başlarında," 108.

geographical environment and provide services to them.²⁷⁶ Ankara's geographical location and commercial-economic activities, primarily based on sof, have increased its importance. The fact that the city was built on a high hill and around it; not only facilitated its defense but also kept the city tidy. Especially in the seventeenth century, which is the period we examined, it is seen that the city settlement was entirely within the walls. Accordingly, the neighborhoods, which are the (only) sub-unit connected to the city, were also located within the walls. In the Sharia registers records we examined; no information is given about their location in the city.²⁷⁷

Neighborhoods serve as semi-autonomous administrative units attached to the city. In particular cases, they are directly subordinate to the city administration. On the other hand, each neighborhood has its administrative organization, and they manage themselves on specific issues. There is an imam appointed by the qadi at the head of each neighborhood. Imams work as administrators and representatives of the neighborhood.²⁷⁸ Imams lead the congregation in five daily prayers in the mosque. They are also involved in other matters concerning the neighborhood. They provide every kind of order to the neighborhood. Besides, they are responsible for social relations between neighborhood residents and similar issues.²⁷⁹ For example, for a person to settle in a neighborhood, the suretyship is required from one of that neighborhood's residents and the neighborhood's imam. Another important duty of the imams is to perform the task of apportioning and collecting taxes for the people of the neighborhood. It is known that in the neighborhoods where Muslims live, the responsible administrator is the imam, while in the neighborhoods where non-Muslims

²⁷⁶ See "Figure 13. Trade Relationship between urban settlements in Ottoman Empire".

²⁷⁷ We come across different spatial descriptions in some records, but they do not provide enough information about the neighborhoods of the whole city. It contains only minor explanations about the subject in question.

²⁷⁸ Ahmet Tabakoğlu, "Osmanlı İçtimâî Yapısının Ana Hatları", in *Osmanlı Ansiklopedisi*, vol. 4, (Ankara: Yeni Türkiye Yayınları, 1999), 27.

²⁷⁹ Musa Çadircı, *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapısı*, (Ankara: Türk Tarih Kurumu Yayınları, 2013), 40.

live, the administrators are rabbis or priests.²⁸⁰ According to the majority of the population living in the neighborhoods, it is seen that there are mosques/masjids, churches, or synagogues in the neighborhoods. In some neighborhoods, there is more than one mosque/masjid, while in others, there is a mosque/masjid and church/synagogue together. It is seen that there are only churches/synagogues in the neighborhoods where non-Muslims are in the majority.²⁸¹

Neighborhoods are self-sufficient in terms of education and public service buildings. Most neighborhoods have structures such as fountains, educational buildings, or baths around the masjid/mosque. In addition, almost every neighborhood has an *avarız waqf* attached to a religious place of worship (mosque, masjid, church, etc.). These waqfs play a role as the cashier/bank of the neighborhood in today's terms. The money collected for the neighborhood's needs is kept here, and loans are made within a certain percentage to people when necessary. In addition, the money here is spent on various neighborhood needs.²⁸² *Subaşı*, the security assistant of the *qadi* appointed by the *beylerbeyi* and the *sancakbeyi*, is responsible for the security of the neighborhoods. The chief architect and expert committee are the head assistant of the woman in the control of the zoning order of the city and especially the neighborhood.²⁸³

When we look at the seventeenth century Ankara neighborhood settlements, we see that the inhabitants settled in different contexts. Undoubtedly, this situation also affected the formation of neighborhood names. There are many situations/reasons that

²⁸⁰ Ali Murat Yel and Mustafa Sabri Küçükaşçı, "Mahalle," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 27 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 323-326, 325.

²⁸¹ It can be seen in the oncoming part of this section, in the chapter where the neighborhoods are explained.

²⁸² *Avâriz Waqf*: An *akar* (income) and money institution established to be spent on *avâriz*, *kürekçi bedeli*, and other needs that the people of a village or neighborhood have difficulty paying for. See: Mehmet İpşirli, "Avâriz Vakfı," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 4 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1991), 109. See also Chapter 5.2.: Neighborhood *avarız*, Neighborhood masjid, Neighborhood mosque waqf, Appointing an imam to the neighborhood.

²⁸³ Ahmet Tabakoğlu, "Osmanlı İçtimâi Yapısının Ana Hatları", in *Osmanlı Ansiklopedisi*, vol. 4, (Ankara: Yeni Türkiye Yayınları, 1999), 27.

affect neighborhood names. The most common and detectable ones can be listed as follows:

1. Neighborhoods named with a connoisseur(master) person
2. Neighborhoods named with the occupational group name
3. Neighborhoods named with the name of a person with a religious/other titles
4. Other (Neighborhoods named with no personal/professional name)
5. Neighborhoods named associated with non-Muslims ²⁸⁴

It is also seen that some neighborhood names carry the name of the region/space where the residents come from.²⁸⁵ However, since such neighborhoods are very few, we include them in the “other” category with no need for a separate classification.

Seventeenth century Ottoman Ankara, like many other Ottoman cities, is a city with different religious and ethnic origins, such as Muslims, Armenians, Greeks, and Jews. Just like the gathering of professions/people belonging to a specific community or those who migrated from a certain place, religion/ethnic origin has also had an impact on neighborhood settlements.²⁸⁶ It is a prevalent understanding seen in seventeenth century Ottoman Ankara that people of the same religion generally prefer the neighborhood where people with their own religious beliefs live. The fact that non-Muslims and Muslims prefer to live in separate neighborhoods does not mean that neighborhoods are strictly separated. While there are neighborhoods where people from different religions live together, there are also neighborhoods where people from the same religion live. It is possible to mention that the seventeenth century Ankara neighborhoods had a specific religious density in terms of population. We discuss them in the section where we explain the neighborhoods in detail.

²⁸⁴ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010): 57-71.

²⁸⁵ For example, Ürgüp neighborhood. For other different reasons, see: Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010): 57-71, 62.

²⁸⁶ Özer Ergenç, *Osmanlı Klâsik Döneminde Kent Tarihçiliğine Katkı: XVI. Yüzyılda Ankara ve Konya*, (Ankara: Ankara Enstitüsü Vakfı Yayınları, 1995), 145-146.

In the seventeenth century, non-Muslim Ankara residents were mainly Armenians, Greeks, and Jews. Based on the names of the people in the Sharia registers, it is stated that the Armenians reside in Mihriyar, Makrameci, and Keyyalin neighborhoods; Greeks reside in Eşenhor, Valtarin, and Kepkebir-i Zımmi neighborhoods.²⁸⁷ Between the sixteenth and twentieth centuries, the Jewish community of Ankara had lived together with the Muslims in what is now called the İstiklal (Jewish) neighborhood, located southwest of Ankara Castle. This region was known as Hacendi/Hoca Hindi or Öksüzce neighborhoods in different periods of the Ottoman Empire.²⁸⁸ The religious density of the neighborhoods (depending on their population) may change due to the displacement of the inhabitants over time and other different reasons.²⁸⁹ Thus, it is understood that the situation of living in neighborhoods in seventeenth century Ankara has a relation to religious tendencies. Still, this issue did not impose a strict limitation on the people living in the city.

It is known that at the beginning of the sixteenth century, a group of Jews came to Ankara from Istanbul and settled in. When they arrived, they found a settled Jewish community with a Synagogue in the city. The fact that the Jews lived in a neighborhood close to the commercial district indicates that they were associated with wool(sof) weaving, textiles, and exports.²⁹⁰ There are documents showing that Muslims and Jews had lived together in Ankara neighborhoods since the sixteenth century.²⁹¹ Hoca Hindi (Hacendi) and Öksüzce neighborhoods are considered among

²⁸⁷ Özer Ergenç, *Osmanlı Klâsik Döneminde Kent Tarihçiliğine Katkı: XVI. Yüzyılda Ankara ve Konya*, (Ankara: Ankara Enstitüsü Vakfı Yayınları, 1995), 57.

²⁸⁸ The existence of the Jews in Ankara goes back to the first century BC. See: Deniz Avcı Hosanlı and Ayşe Güliz Bilgin Altınöz, “Ankara İstiklal Yahudi Mahallesi: Tarihi, Dokusu ve Konutları,” *TÜBA-KED Türkiye Bilimler Akademisi Kültür Envanteri Dergisi* (14) (2016): 71-104, 73.

²⁸⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-98.

²⁹⁰ Beki L. Bahar, *Efsaneden tarihe Ankara Yahudileri*. (İstanbul: Pan Yayıncılık, 2003), 38-41.

²⁹¹ Özer Ergenç, Osmanlı Şehrindeki “Mahalle’nin İşlev ve Nitelikleri Üzerine,” *İstanbul: Osmanlı Araştırmaları Dergisi IV*, (1984), 69-78.

these neighborhoods.²⁹² In addition, the Hacı Ashab neighborhood is considered one of the neighborhoods where Jews live.²⁹³ While the Hoca Hindi neighborhood was once referred to as a single neighborhood, it was later referred to separately as Hoca Hindi-yi Müslim and Hoca Hindi-yi Non-Muslim neighborhoods.²⁹⁴ Eskicioğlu Mosque, Hoca Hindi Muslim (Örtmeli) Masjid, and synagogue show that Muslims and Jews live together in the neighborhood.²⁹⁵

It is known that Armenians migrated to Ankara after the end of the Armenian Kingdom of Cilicia in 1375. Thus, at the beginning of the fifteenth century, the Armenian population in the city increased.²⁹⁶ However, the most significant Armenian migration to the city was experienced when the Armenians from the surrounding provinces, called the “Büyük Kaçgun”, took refuge in Ankara as a result of the Jelali Revolts that took place between 1590 and 1610.²⁹⁷ Armenians living in the city center of Ankara are mostly wealthy Catholic families in contact with Europeans. Rich Armenians lived

²⁹² Musa, Çadırcı, “1830 Genel Sayımına Göre Ankara Şehir Merkezi Nüfusu Üzerine Bir Araştırma,” *İstanbul: Osmanlı Araştırmaları Dergisi I*, (1980): 109-132, 112-113; Gönül Öney, *Ankara’da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 37.

²⁹³ Canan Çetinkaya, “XVII. Yüzyılda Ankara Gayrimüslimleri,” (PhD diss., Gazi University, 2021), 50.

²⁹⁴ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 84-85.

²⁹⁵ The buildings still exist today. The synagogue is on Birlik Sokak. Eskicioğlu Mosque is on Eskicioğlu Street. Örtmeli Masjid is on Kalyon Street. See: Deniz Avcı Hosanlı and Ayşe Güliz Bilgin Altınöz, “Ankara İstiklal Yahudi Mahallesi: Tarihi, Dokusu ve Konutları,” *TÜBA-KED Türkiye Bilimler Akademisi Kültür Envanteri Dergisi* (14) (2016): 71-104, 73.

²⁹⁶ Seyran Aktaş, “XVI. Yüzyılda Orta Anadolu Şehirlerinde Ermeni Varlığı,” *Sosyal Bilimler Araştırmaları Dergisi*, 10(2), (2020); 478-492.

²⁹⁷ As a result of this intense increase, congregational divisions began among Armenians in the seventeenth century. This situation has initiated the sharing of churches/other structures among themselves and the construction of new buildings according to this congregational separation. We can read this situation in the churches on the 1924 Ankara map. See: Aved Kelleci, “Ankara’da Katolik Ermenilere Ait Son Şapel ve Cemaatin Fransız Kilisesi’ne İntikali,” *Ankara Araştırmaları Dergisi* 8(2), (2020): 337-359.

in and around the Kal'a (citadel) and traded mohair, sof, and leather products.²⁹⁸ According to the registry records, it can be said that among the non-Muslims living in Ankara in the seventeenth century, Armenians were more populated than Greeks and Jews.²⁹⁹ When the registers are examined, it is seen that the Armenians are resident in Suluk, Kurd, Sed, and Ermeni Kapısı neighborhoods in the Kal'a (citadel); and Valtarin, Hatun, Hacı Doğan, Keyyalin, Kepkebir-i Zımmi/Müslim, Eşenhor, Belkıs, Çakırlar, Kazur Ali, Boyacı Ali, Behlül, Mihriyar, Dibek and Yakup Na'al neighborhoods in the city.³⁰⁰ It is said that the Armenians, who are known to live mainly in the citadel, are concentrated in the Mihriyar, Kirişçıyan, Makramacıyan (Makrameci), and Keyyalin neighborhoods.³⁰¹

²⁹⁸ Nurdan Küçükasköylü, "Ankara Ermenileri: Meryem Ana Manastırı," *Turkish Studies*, 16(7), (2021): 249-272, 251. See also: Canan Çetinkaya, "Ankara'da Gayrimüslim Tüccarlar ve Sof Ticareti (17. Yüzyıl)," *ANKARAD*, 1(1), (2020): 97-117, 112.

²⁹⁹ The notes of the travelers also confirm this. See: Nurdan Küçükasköylü, "Ankara Ermenileri: Meryem Ana Manastırı," *Turkish Studies*, 16(7), (2021): 249-272; Canan Çetinkaya, "Şer'iyeye Sicillerine Göre 17. Yüzyılda Ankara'da Kiliseler ve Manastırlar," *History Studies*, 13(4), (2021): 1107-1124.

³⁰⁰ Canan Çetinkaya, "XVII. Yüzyılda Ankara Gayrimüslimleri," (PhD diss., Gazi University, 2021), 48. Also, for the distribution of the non-Muslim and Muslim population in Ankara neighborhoods in the sixteenth century, see: Gülcan Avşın Güneş, "Tahrir Defterlerine Göre XVI. Yüzyılın İlk Yarısında Anadolu Eyaleti'nde Şehirli Gayrimüslim Nüfus Hakkında İstatistiksel Bir Değerlendirme," *Kadim* 1, (2021): 53-89.

³⁰¹ Seyran Aktaş, "XVI. Yüzyılda Orta Anadolu Şehirlerinde Ermeni Varlığı," *Sosyal Bilimler Araştırmaları Dergisi*, 10(2), (2020): 478-492, 480.

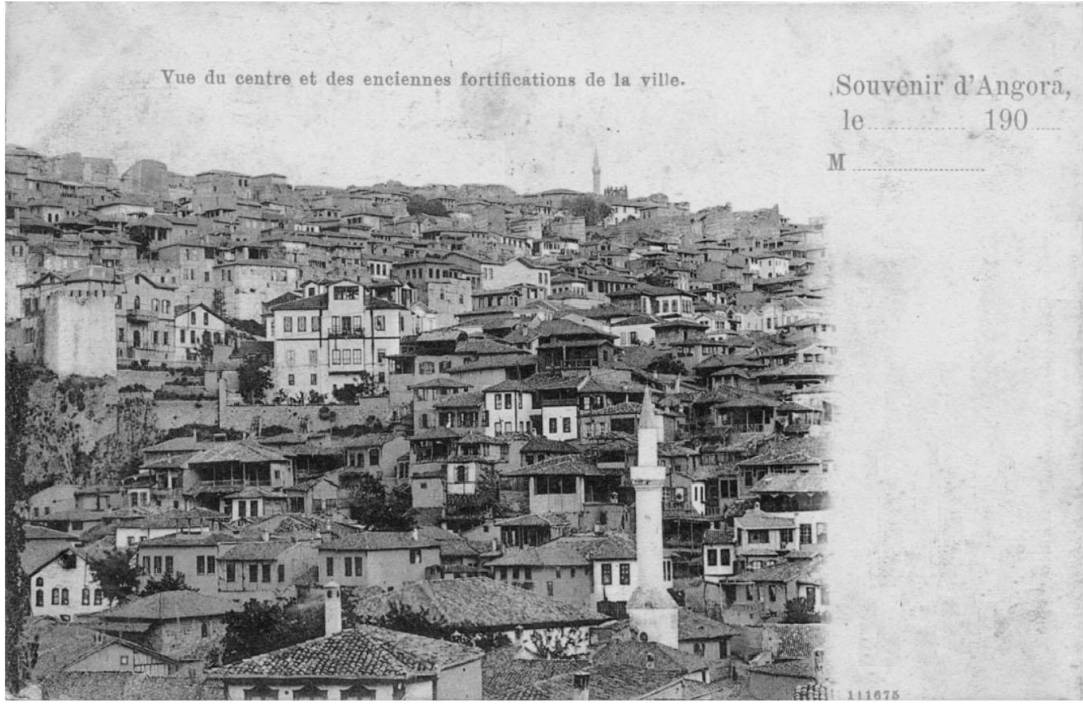


Figure 21. Armenian neighborhood in Hisarönü in the early 1900s in Ankara
(Source: Tuğ, 2020, 57)

It is known that Greeks lived in Ankara in the seventeenth century, and the term “Greek” describing themselves is not often encountered in the registry records. The fact that non-Muslims are generally referred to as “zımmi” makes it difficult to determine the neighborhoods where Greeks live. In the registry records, there is a Greek church located in the Kurd neighborhood at the beginning of the seventeenth century and recorded as the Nikola church. It is seen that this church continued its existence at the end of the century under the name of Aya Nikola. As a result of the research carried out in Ankara Castle today, it has been determined that there is a church remains in the inner castle, and the Kurd neighborhood is also inside the castle.³⁰² On the other hand, Ergenç mentions that Greeks lived in Eşenhor, Valtarin, and Kepkebir-i Zımmi neighborhoods based on the names of the residents.³⁰³ Thus, we can say that Greeks live in four neighborhoods, including the Kurd neighborhood.

³⁰² Canan Çetinkaya, “XVII. Yüzyılda Ankara Gayrimüslimleri,” (PhD diss., Gazi University, 2021), 49.

³⁰³ Özer Ergenç, *Osmanlı Klâsik Döneminde Kent Tarihçiliğine Katkı: XVI. Yüzyılda Ankara ve Konya*, (Ankara: Ankara Enstitüsü Vakfı Yayınları, 1995), 57.

Since we examine the urban and architectural character of the neighborhoods in our study, the location of the neighborhoods in the city and the structures they have are important to understand them. Neighborhoods are generally shaped around a religious structure (masjid, mosque, church, synagogue, etc.). This religious building is not obligated to be located in the center (core) of the neighborhood. It can be found in a convenient location used by the neighborhood's residents and is generally accessible to everyone. Around this religious building, there are other social-public-commercial structures (bath, school, shop, fountain, etc.) that will meet the daily needs of the residents of the neighborhood. Not all of these structures can be found in every neighborhood. Different structures are encountered according to needs and possibilities. Sometimes these structures can be found far from each other. There are house plots consisting of menzils around these mostly together units, which we can call the core. We do not think that neighborhood settlement has a specific sequencing/order. Public(waqf) buildings are built on lands belonging to the state or individuals, and menzils (houses) are built on privately owned lands in the vicinity around them, according to the needs of individuals. Neighborhood order, on the other hand, probably develops spontaneously over time. It is seen that it is in constant change as a result of construction and sometimes demolition/repair activities. In accordance with the conditions of the period, during this construction activity, streets and small squares are formed in the parts between the buildings. The streets are narrow and organically formed in accordance with the passage of people and animals. In some neighborhoods of the city, streets turn into dead-end streets in accordance with the privacy understanding of the society. Consequently, the neighborhood completes its architectural and urban formation.

As can be seen in the Table 7, data obtained from various sources were collected and compared. Accordingly, it is clearly seen that the majority of the neighborhoods existed during the seventeenth century. It is understood that the same neighborhood is mentioned, even though these neighborhoods have letter or word changes due to different readings/spellings. The names of some neighborhoods are mentioned only in one or a few sources. This situation may indicate that the neighborhood was formed by separating from another neighborhood within the century. Its absence later may indicate that it was reconnected to its former neighborhood, or that it was completely absent. On the other hand, the absence of the neighborhood in other documents also

prevents us from making clear inference about whether the neighborhood exists the date before/after. Sometimes, it is understood that from a region in the neighborhood is mentioned as a neighborhood. Over time, this use may have disappeared.

Table 7. Name of the neighborhoods in the seventeenth century in Ankara with respect to 5 different sources

Özer Ergenç - XVII. century article ³⁰⁴	19 Numbered Ankara Sharia court records	46 Numbered Ankara Sharia court records	61 Numbered Ankara Sharia court records	Hülya Taş - XVII. century book ³⁰⁵
Afi	Afi	Âhî		Afi
Ahî Hacı Murad	Ahi Hacı Murad	Âhi Hacı Murad (Hacı Murad)		Ahi Hacı Murad (Ahi El-hâcc Murad)
Ahî Tura	Ahi Tura	Âhi Tura		Ahi Tura
Ahî Ya'kûb	Ahi Yakub (Also known as Hızırşah)	Âhi Yakub	Âhi Yakub	Ahi Yakub
Ali Bey	Ali Bey	Âli Bey	Âli Bey	Ali Bey
	Arz-ı Rum			
Bademli		Bademli (lü)	Bademli (lü)	Bademli
Baklacı		Baklacı	Baklacı	Baklacı
Balaman	Balaban	Balaban		Balaban
Koyunpazarı	Koyun Bazarı (Bazâr-ı Ganem)	Bazar-ı Ağnam (Bazar-ı Ganem)		Bazar-ı Ağnam (Bazar-ı Ganem)
Behlül	Behlül	Behlül	Behlül	Behlül
	Bekir Ahmed			
Belkıs	Belkıs	Belkıs	Belkıs	Belkıs
	Beyşehir			
Buryacı	Buryâcı (Buryâcılar)	Boryacı	Boryacı	Buryacı
Bostanî	Bostani	Bostani	Bestani	Bostânî
			Beybazarı	
Boyacı Ali	Boyacı Ali	Boyacı Ali	Boyacı Ali	Boyacı Ali
Börekçiler	Börekçiler'	Börekçiler	Börekçiler	Börekçiler
Celâl Kattârîn	Celâl Kattânin	Celâl Kattanin	Celâl Kattanin	Celal Kattânîn
Çakırlar	Çakırlar	Çakırlar	Çakırlar	Çakırlar
			Çavundur	
Çesme Mescidi	Çesme (divided from Avancıklar Neighborhood)	Çesme	Çesme	Çesme
		Çeriklü		
Debbâğîn	Debbağın	Debbağın	Debbağın	Debbağın
Dellâl Karaca	Dellâl Karaca	Dellal Karaca	Dellal Karaca	Dellâl Karaca
Dibek	Dibek	Dibek	Dibek	Dibek

³⁰⁴ Özer Ergenç, *XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler*. Osmanlı Araştırmaları, 1(01), (1980): 107-108.

³⁰⁵ Hülya Taş, *XVII. Yüzyılda Ankara*, (Ankara: TTK, 2014), 114-115.

Table 7 (continued)

Direkli Mescid	Direklü(Direklü Mescit) (Divided from Avancıklar Neighborhood)	Direkli		Direkli
			Dodurga	
Emregözü		Emregözü		Emregözü
Erzurum		Erzurum		Erzurum
Eşenhor	Eşenhor	Eşenhor		Eşenhor (GM)
Hacı Seydi and Hacı Tepesi	Hacet Tepesi	Hacet Tepesi	Hacet Tepesi	Hâcet Depesi
Hacı Arab	El-hac Arab (Hacı Arab)	Hacı Arab	Hacı Arab	El-Hâcc Arab (Hacı Arab)
Hacı Eshâb	El-hac Eshâb (Hacı Eshâb)	Hacı Ashâb	Hacı Ashâb	
	El-hac Bayram	Hacı Bayram Veli	Hacı Bayram Veli	
Hacı Doğan	El-hac Doğan (Hacı Doğan)		Hacı Doğan	El-Hâcc Doğan (Hacı Doğan)
Hacı Halil	El-hac Halil (Hacı Halil)	Hacı Halil	Hacı Halil	El-Hâcc Halil (Hacı Halil)
Hacı İvaz Haddâd	Hacı İvaz	Hacı İvaz	Hacı İvaz	Hacı İvaz
		Hacı Mahmud	Hacı Mahmud	
Hacı Mansur		Hacı Mansur	Hacı Mansur	Hacı Mansur
Hacı Musa	El-hac Musa (Hacı Musa)	Hacı Musa	Hacı Musa	El-Hâcc Musa (Hacı Musa)
	Hacı Seydi	Hacı Seydi	Hacı Seydi	Hacı Seydi
Halife Bâyezîd	Halife Bayezid	Halife Bayezid	Halife Beyazid	Halife Beyazid
Hallâc Mahmud		Hallaç Mahmud	Hallaç Mahmud	Hallâc Mahmud
Helvayî	Helvâyi	Hâlvacı	Halvacı	Helvâyî
Hankâh		Hankâh-Hanekâh		Hankah
Hâtûn	Hatun	Hatun-i/Hatun	Hatun-i Hatun	Hatun (Hatuni)
Hendek		Hendek	Hendek	Hendek
Hâce Paşa	Hace paşa	Hoca Paşa	Hoca Paşa	Hoca Paşa
Hâcendî	Hacendî	Hocendi-Hindi	Hocendi	Hâcendi
İbn Gökçe	İbn-i Gökçe	İbn-i Gökçe	İbn-i Gökçe	İbn Gökçe
İğneci	İğneci	İğneci	İğneci	İğneci
İmam Yusuf	İmam Yusuf	İmam Yusuf	İmam Yusuf	İmam Yusuf
İmâret	İmaret	İmaret	İmaret	İmâret
Kâfirköyü		Kafirköyü	Kafir köyü	Kafirköy(ü)
			Karaağaç	
Kattânîn	Kattânîn	Kattanin	Kattanin	Kattânîn
Kayabaşı	Kayabaşı (Divided from Avancıklar Neighborhood)	Kayabaşı	Kayabaşı	Kayabaşı
Kazur Ali	Kazur Ali	Kazur Ali	Karun Ali	Kâzur Ali
Kiçülü	Kiçiklü	Kiçikli	Keçeli	Geçiklü
Genegî	Geneği	Kenegi(Geneği)	Kengi	Genegi
Kebkebûr-1 müslimîn		Kepkebir-i Müslim	Kepkebir-i Müslim	Kebkebûr-1 Müslim
Kebkebûr-1 zimmî	Kebkebûr-i zimmi	Kepkebir-i Zimmi	Kepkebir-i Zimmi	Kebkebûr-1 Zimmî
	Kemal Efendi			
Keyyâlîn	Keyyalîn	Keyyalin	Keyyalin	Keyyâlîn (GM)
Kızılbey	Kızıl Bey	Kızılbey	Kızılbey	Kızıl Bey

Table 7 (continued)

Koçhisar		Koçhisar	Koçhisar	Koçhisar
Konurca	Konurca	Konurca	Konurca	Konurca
Kul Derviş	Kul Derviş	Kul Derviş	Kul Derviş	Kul Derviş
Kurd	Kurd	Kurd		Kurd
Kureyş	Kureyş	Kureyş	Kırış	Kureyş
Leblebici	Leblebici (Leblebiciler)	Leblebici	Leblebici	Leblebücü
Makramacı	Makramacı	Makrameci	Makrameci	Makramacı
Mevdûd	Mevdûd	Mavcud		Mevdûd
Mihriyâr	Mihriyâr	Mihriyar	Mihriyâr	Mihriyâr
Molla Büyük	Molla Büyük (Divided from Avancıklar Neighborhood)	Molla Büyük	Molla Büyük	Molla Büyük
Mukaddem	Mukaddem	Mukaddem	Mukaddem	Mukaddem
Mürûrî	Mürûrî	Mürûri	Mürûri	Mürûrî
	Nerdübaniye			
Öksüzce	Öksüzce	Öksüzce	Öksüzce	Öksüzce
Papanî	Papanî	Pâpânî	Papanî	Papanî
Rüstem Na'âl	Rüstem Naal	Rüstem Na'âl	Rüstem Ni'âl	Rüstem Na'âl
Sabunî	Sabuni	Sabuni	Sabuni	Sabunî
Sarâc Sinan		Sarâc Sinan	Sarâc Sinan	Sarrâc Sinan
Sed	Sed	Sed		Sed (GM)
		Suluk (Within the Ankara Castle)		
		Şehabeddin (Within the Ankara Castle)	Şehabeddin (Within the Ankara Castle)	
Şemseddin	Şemseddin	Şemseddin (Within the Ankara Castle)	Şemseddin	Şemseddin
Şeyh İzzeddin	Şeyh İzzeddin	Şeyh İzzeddin	Şeyh İzzeddin	Şeyh İzzeddin
			Şurba	
	Tabakhâne			
Teke Ahmed	Teke Ahmed	Teke Ahmed	Teke Ahmed	Tekke Ahmed (Tekye Ahmed)
Tiflisî	Tiflisi	Tiflis	Tiflis	Tiflisî (Tiflis)
Tulî	Tûlî	Toluca	Toluca	Tûlî (Tûlîçe)
			Tur Ali	
Ürgüb	Ürgüb	Ürgüb	Ürgüb	Ürgüb
Vattarîn	Valtarin (Vatarin)	Valtarin	Valtarin	Valtarin (GM)
Ya'kûb Harrât	Yakub el-Harat	Yakub Harad	Yakub Harad	Yakub El-Harrât
Ya'kûb Na'âl	Yakubnaal (Yakubü'n-naal)	Yakub Na'âl	Yakub Ni'âl	Yakub En-Na'âl (Yakub Na'âl)
Yenice	Yenice	Yenice	Yenice	Yenice
Yenişehir				Yenişehir
Yusuf Habbâz	Yusuf Habbaz	Yusuf Hubbâz	Yusuf Hubbâz	Yusuf Habbâz
Total: 85	Total: 80	Total: 89	Total: 81	Total: 85

Another noteworthy issue in the table is the total number of neighborhoods. In the studies conducted and the records examined, the names of all the neighborhoods in the city were tried to be given. Ergenç gives the total number of sixteenth century Ankara neighborhoods as eighty-five (Figure 22).³⁰⁶ Faroqhi says that 84 of these neighborhoods are mentioned in the records she used in her study. The number of neighborhoods is given as eighty-five in the Sharia court records (*sicils*) of the late seventeenth century.³⁰⁷ This case shows us that the number of neighborhoods did not change significantly from sixteenth to seventeenth centuries. On the other hand, if we look at the names of the neighborhoods; we see that there are many changes here. These changes are sometimes done by dividing the neighborhoods and sometimes by using different names belonging to the neighborhood over the years.³⁰⁸ In this case, it would be misleading to say that the neighborhood structure has changed before reaching clear information.

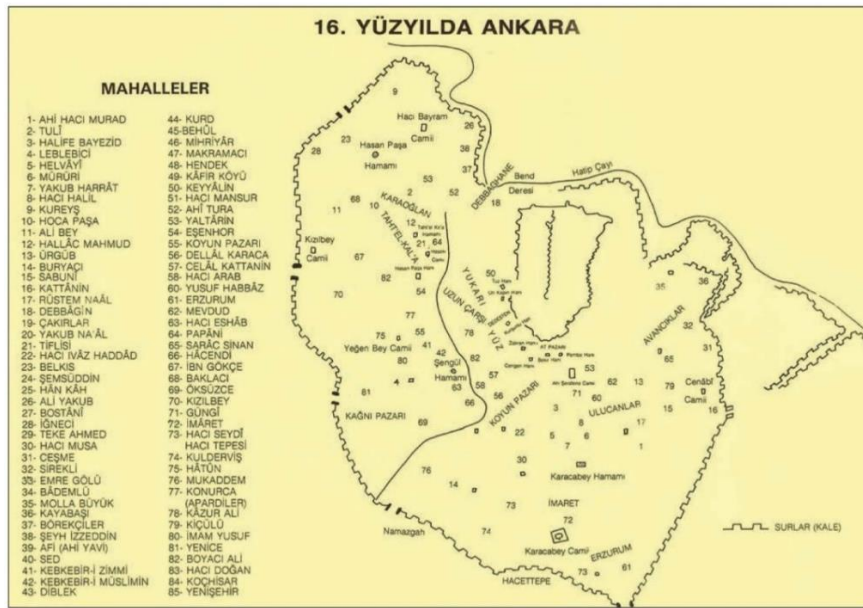


Figure 22. Neighborhoods of Ankara in the sixteenth century (Source: Ergenç, 1990, 61)

³⁰⁶ Özer Ergenç, “XVI. Yüzyılda Ankara ve Konya”, 28-30; Özer Ergenç, “XVII. Yüzyılın Başlarında”, 107.

³⁰⁷ Faroqhi, “Orta Halli Osmanlılar”, 48.

³⁰⁸ In the early 1600s, the Avancıklar neighborhood was divided into 4 separate neighborhoods and this situation was registered to court records. See: Özer Ergenç, “XVII. Yüzyılın Başlarında”, 107.

We have given the neighborhood names we have comparatively reviewed/provided from other sources in Table 7.³⁰⁹ According to this, it is seen that some neighborhood names are expressed differently due to the letter reading, and some have undergone changes in how they are pronounced. In our study, we discussed the neighborhoods found in five, four, and three sources at most, among the neighborhood names at various sources seen in Table 7. Thus, we wanted to obtain a more precise/clear result by comparing multiple sources. According to this, the list of seventeenth century Ankara neighborhoods that we discussed in our study is given in Table 8.³¹⁰

Table 8. Neighborhood names in Ankara in the seventeenth century³¹¹

Neighborhood Names in Ankara in The Seventeenth Century			
1. Âhî / Afî	2. Âhi Hacı Murad (Hacı Murad)	3. Âhi Tura	4. Âhi Yakub (Hızırşah)
5. Ali Bey	6. Bademli (lü)	7. Baklacı	8. Balaban
9. Bazâr-ı Ganem (Koyun Pazarı)	10. Behlül	11. Belkıs	12. Boryacı
13. Bostani	14. Boyacı Ali	15. Börekçiler	16. Celâl Kattanin
17. Çakırlar	18. Çeşme	19. Debbağın	20. Dellâl Karaca
21. Dibek	22. Direkli (Direkli Mescit)	23. Emre Gölü/Gülü	24. Erzurum
25. Eşenhor(Aşhor)	26. Hacet Tepesi	27. Hacı Arab	28. Hacı Ashâb
29. Hacı Bayram Veli	30. Hacı Doğan	31. Hacı Halil	32. Hacı İvaz
33. Hacı Mansur	34. Hacı Musa	35. Hacı Seydi	36. Halife Beyazid
37. Hallaç Mahmud	38. Halvacı/ Helvâyi	39. Hankâh-Hanekâh	40. Hatun-i/Hatun
41. Hendek	42. Hoca Paşa	43. Hâcendî-Hindi	44. İbn-i Gökçe
45. İğneci	46. İmam Yusuf	47. İmaret	48. Kafirköyü
49. Kattanin	50. Kayabaşı	51. Kazur Ali	52. Kiçikli/lü
53. Kenegi (Geneği)	54. Kepkebir-i Müslim	55. Kepkebir-i Zimmi	56. Keyyalin
57. Kızılbey	58. Koçhisar	59. Konurca	60. Kul Derviş

³⁰⁹ There are also some books that directly deal with the names of Ankara's districts, neighborhoods, avenues, streets, squares, and parks. These are works that do not examine the names in the process of formation and change and have missing or incorrect parts in terms of scope and content. See: Şeref Erdoğan, *Ankara'nın Tarihi Semt İsimleri ve Öyküleri*, (Ankara: T.C. Kültür Bakanlığı, 2002); Önder Şenyapılı, *Ne Demek Ankara; Balgat Niye Balgat!?*, (Ankara: ODTÜ Geliştirme Vakfı Yayıncılık, 2004).

³¹⁰ Although Emregölü, Erzurum, and Hacı Bayram Veli neighborhoods were mentioned in the three sources we examined, they were included in our study because they are important neighborhoods.

³¹¹ The locations of the neighborhoods indicated in blue in the table could not be determined on the 1924 map.

Table 8 (continued)

61. Kurd	62. Kureş	63. Lelebici	64. Makrameci
65. Mevdûd	66. Mihriyar	67. Molla Büyük	68. Mukaddem
69. Mürûri	70. Öksüzce	71. Pâpâni	72. Rüstem Na'âl
73. Sabuni	74. Sarâç Sinan	75. Sed	76. Şemseddin (In the Ankara Castle)
77. Şeyh İzzeddin	78. Teke Ahmed	79. Tiflis	80. Toluca
81. Ürgüb	82. Valtarin	83. Yakub Harad	84. Yakub Na'âl
85. Yenice	86. Yusuf Habbâz	87. Ankara Kal'ası (Ankara Castle/Citadel)	

The location of the neighborhoods in the city allows us to read their urban-architectural situation. The 1839 Von Vincke map, which we explained in the sources, cannot give us detailed information and perspective on the seventeenth century Ankara neighborhoods due to the scale and date that it was made. For this reason, we preferred to use the 1924 Ankara City Map to show the location of the neighborhoods and the buildings in them more fully, clearly, and accurately.³¹² Neighborhoods destroyed due to the great fire in Ankara in 1916 are not shown on the map, and this place is designated as “Harik mahalli (burned area)”. In addition, the inner castle and its southern part are other areas where the neighborhoods are not specified. This map shows the locations of the neighborhoods, although their boundaries are not clearly defined. Thus, we can reach the place of more than sixty neighborhoods in the seventeenth century on the map. While referring to the locations of the neighborhoods on the map, we considered the place where the name of the neighborhood is written on the map as the center of the neighborhood. We evaluated and marked the urban block(s) on which the neighborhood’s name is written as the neighborhood’s location. Besides, closer urban blocks of this location were included within the neighborhood’s boundaries if there is no other neighborhood around it. In the map legend, the light pink building plots are indicated as private places/areas. In other words, these areas belong to privately owned areas and form the residential fabric of the neighborhood. In this framework, the issue of showing the neighborhoods’ boundaries we have determined is on a solid basis. We prefer to use dashed lines when expressing the borders of the neighborhoods because we want to define the approximate periphery of

³¹² Although the dates of these maps differ about two centuries from our study period, they are the oldest maps of Ankara. Nevertheless, It will help read about the city and the neighborhood in an urban sense and determine the ongoing parts.

this area. The other small circle that we use in the circle(area) we have indicated with this dashed line symbolically shows the center point of the neighborhood (as the location). It does not indicate the public center of the neighborhood or the focal point of the buildings. The map we have processed and the new legend we have created are given in Figure 23 and 24.



Figure 23. Buildings and Neighborhoods on the 18th century Oil-paint of Ankara³¹³

³¹³ For its larger version see Appendix D. In his article, Erman Tamur identified the buildings in the picture differently from what we detected. See: Erman Tamur, "Amsterdam'da Bir Ankara Resmi," *Kebikeç*, (25), (2008), 385-409.

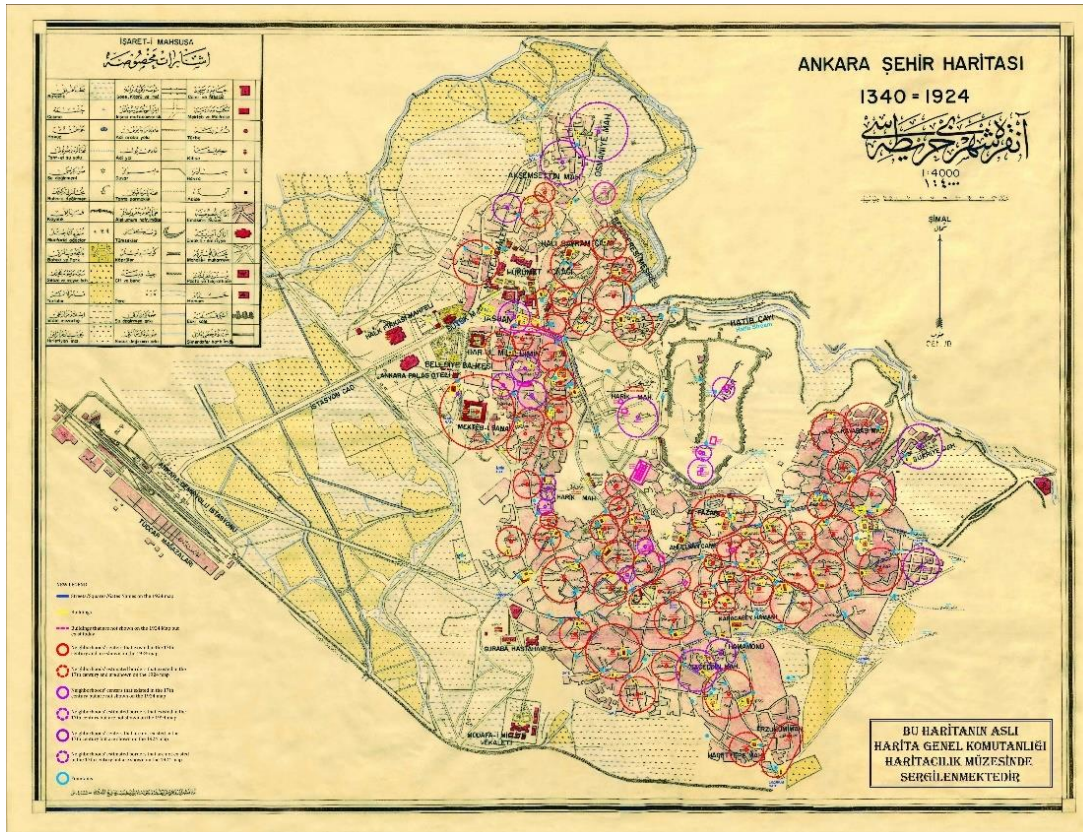


Figure 24. All Neighborhoods that are shown on the 1924 Map³¹⁴

İŞARET-İ MAHSUSA اشارة برات مخصوصه			
بوتاقا	سوسه و كوپر و لول	چامه و نوجده	Cam ve Mescid
Çeşme	انبار و مودور و انبار	مکتب و مدرسه	Mekteb ve Madrese
حوض	عاده اربابا يول	توربه	Türbe
تخت ازين نوروز	عاده يول	كنيسه	Kilise
تخت-ال-سوي	دور	چامه	Hava
سوي دغيرمن	دور	آبده	Abide
بوتاقا دغيرمن	تخت اربابا يول	انبار مخصوصه	Emakin-i Hususi
كويك	آلئ عموم الحرفه داران	انبار اعميريه	Emakin-i Emiryeh
مؤنرفه اوجاق	تؤمسكلر	مكتب اربابا يول	Mahalle-i muharrika
باغچه و سائزوق	كويك و سائزوق	تؤمسكلر	Posta ve telegrafhane
سبزه و ميوه باغ	چيت و بسند	دوره	Hamam
تارلار	دوره	سوي دغيرمن اركي	Eski kole
اشلام مازولج	سوي دغيرمن اركي	سوسه و نوجده	شبهه و نوجده اركي
مؤنرفه اوجاق	سوسه و نوجده		شبهه و نوجده اركي

Figure 25. Legend of 1924 Map

³¹⁴ For its larger version and legend see Appendix E.

1. *Âhi / Afi*

Ahi neighborhood is thought to be one of those which are not named with a person or a profession.³¹⁵ It was called “Afi” in 1522 and 1601. It is mentioned as “Ahi” in the registers between 1785-1830 and in the Ankara Salnamesi. Considering that Ankara has been a center for *Ahis*, it is normal that this one and some other neighborhoods include the word “ahi” in their names.³¹⁶ Ahi (Afi) neighborhood was one of the largest second settlements in the city. Its population was approximately 320 in 1786.³¹⁷

2. *Âhi Hacı Murad (Hacı Murat)*

The name of the neighborhood is thought to originated from a person with a religious or another type of title.³¹⁸ A mosque with the same name is visible at the neighborhood on the 1924 map. The neighborhood is called Sakalar today. Yeşil Ahi Mosque (Hacı Murad Mosque), Karacabey Bath, and Eyüp Masjid are located on Sarıca Street in the neighborhood.³¹⁹ The Yeşil Ahi Madrasa (estimated to have been built in the fifteenth century) is also located in this neighborhood behind the Karacabey Bath.³²⁰ Karacabey Bath is located on Talat Paşa Boulevard in Hamamönü today. Although the exact date

³¹⁵ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 60.

³¹⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 81.

³¹⁷ In Appendix F, we calculated the seventeenth century Ankara population based on the avarızhane numbers of 1660-61 and found the total population to be 21200. This figure is very close to the total Ankara population of 22000, which Özdemir found in 1786. The number of avarızhane houses between these two dates varies in some neighborhoods. We used Özdemir’s calculation to express the neighborhood populations. Özdemir calculated the estimated population of the neighborhoods by looking at the 1786 Avarız-household numbers. Accordingly, he defined the neighborhoods as the first, second, and third settlements in terms of population density. Therefore, the number of avarız-households in the first rank neighborhoods varies between 5-15, the number of avarız-households in the second rank neighborhoods varies between 3-4.5, and the number of avarız-households in the third rank neighborhoods varies between 0.5-2.5. See: Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 118-125.

³¹⁸ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

³¹⁹ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104.

³²⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 52.

of its construction is not known, its waqfiya is dated 3 December 1440.³²¹ Özdemir states that Ahi Hacı Murad was a Muslim neighborhood.³²² Ahi Hacı Murad was one of the most populated neighborhoods in the city and its population was approximately 400.³²³



Figure 26. Yeşil Ahi Mosque and Fountain, No Date (Source: Şahin, 1992)

³²¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 68.

³²² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93.

³²³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-123.

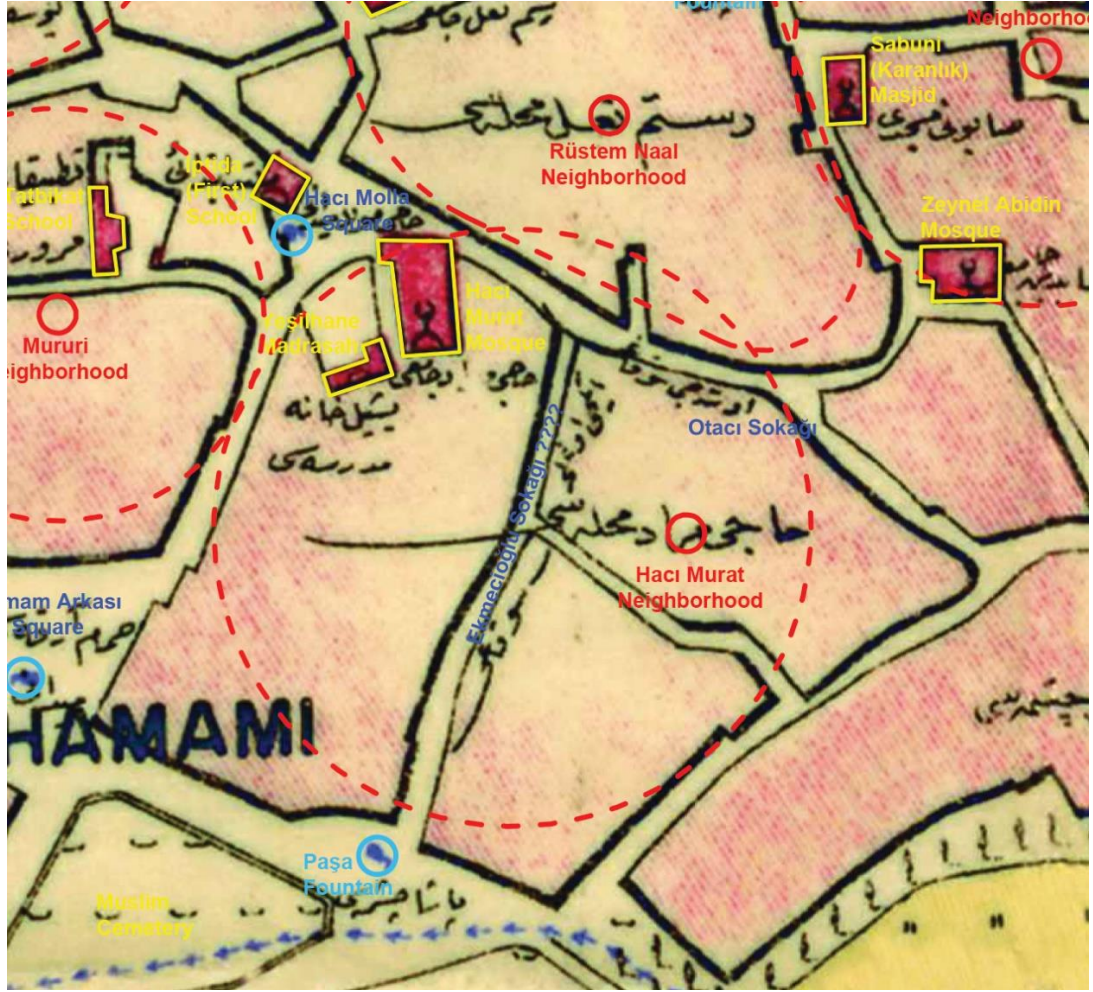


Figure 27. Ahi Hacı Murad Neighborhood on 1924 Map

3. *Âhi Tura*

The neighborhood was located south of Hacı Bayram Veli Mosque. It was named after the Ahi Tura Mosque in this area. It is thought that the neighborhood is named after a person with a religious or another type of title.³²⁴ It is seen as “Ahi Tuğra Mahallesi” in the 1924 map. Ahi Tura Masjid, mentioned for the first time in the land registry book dated 1530, shows that the mosque was built before the sixteenth century and the oldness of the neighborhood’s history.³²⁵ Özdemir indicates that Ahi Tura was a

³²⁴ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

³²⁵ 438 Sayılı Muhasebe-i Vilâyet-i Anadolu Defteri, (Ankara: Başbakanlık Devlet Arşivleri Genel Müdürlüğü, 1993), 367; Gönül Öney, *Ankara’da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 39.

Muslim neighborhood.³²⁶ Ahi Tura was one of the third densest neighborhoods in the city. Its approximate population was 120 in 1786.³²⁷

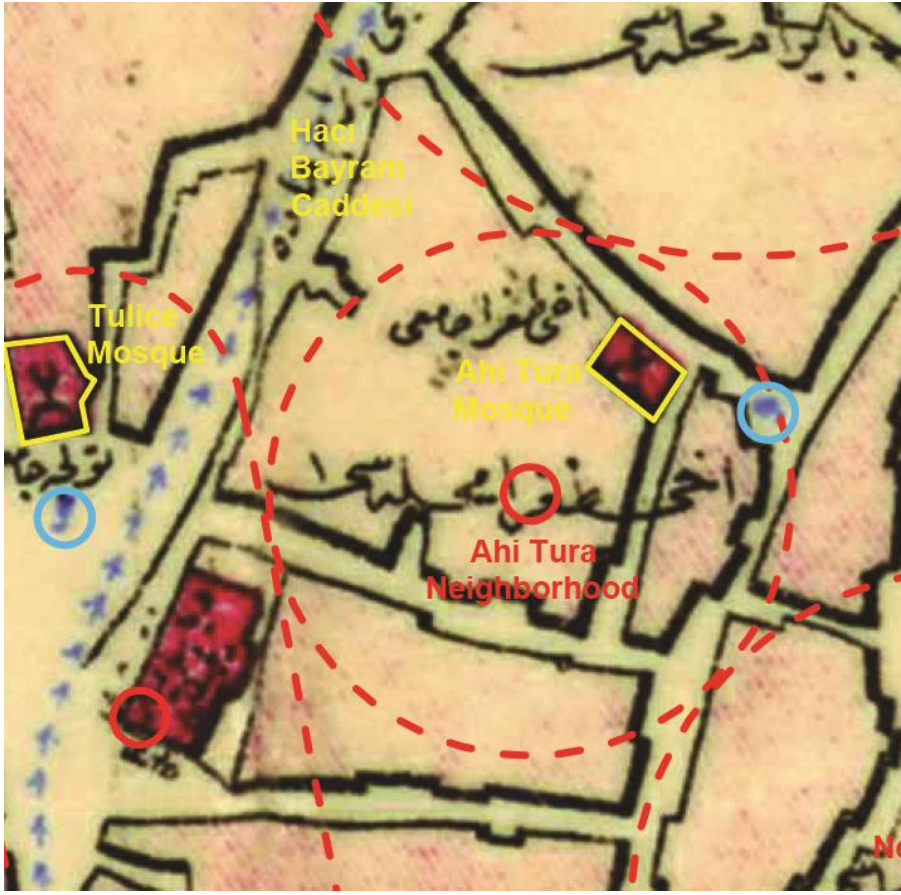


Figure 28. Ahi Tura Neighborhood on 1924 Map

³²⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93.

³²⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.



Figure 29. Ahi Tura Neighborhood in the early 20th century (Source: Tamur, 2018)

4. *Âhi Yakub (Hızırşah)*

It is located northeast of the Hacı Bayram Veli Neighborhood. The name of the neighborhood comes from the Ahi Yakup Mosque, which was one of the oldest buildings in Ankara and is located in the neighborhood.³²⁸ In other words, the neighborhood was named after a person with religious/other titles.³²⁹ Özdemir tells that Ahi Yakub was a Muslim neighborhood.³³⁰ Ahi Yakub was one of the second

³²⁸ 438 Sayılı Muhasebe-i Vilâyet-i Anadolu Defteri, (Ankara: Başbakanlık Devlet Arşivleri Genel Müdürlüğü, 1993), 363; Galanti says that this neighborhood is also known as “Hızır Şah”. See: Avram Galanti, *Ankara Tarihi*, (Ankara: Çağlar Yayınları, 2005), 107.

³²⁹ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

³³⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93.

level neighborhoods in terms of population. Its approximate population was 240 in 1789.³³¹

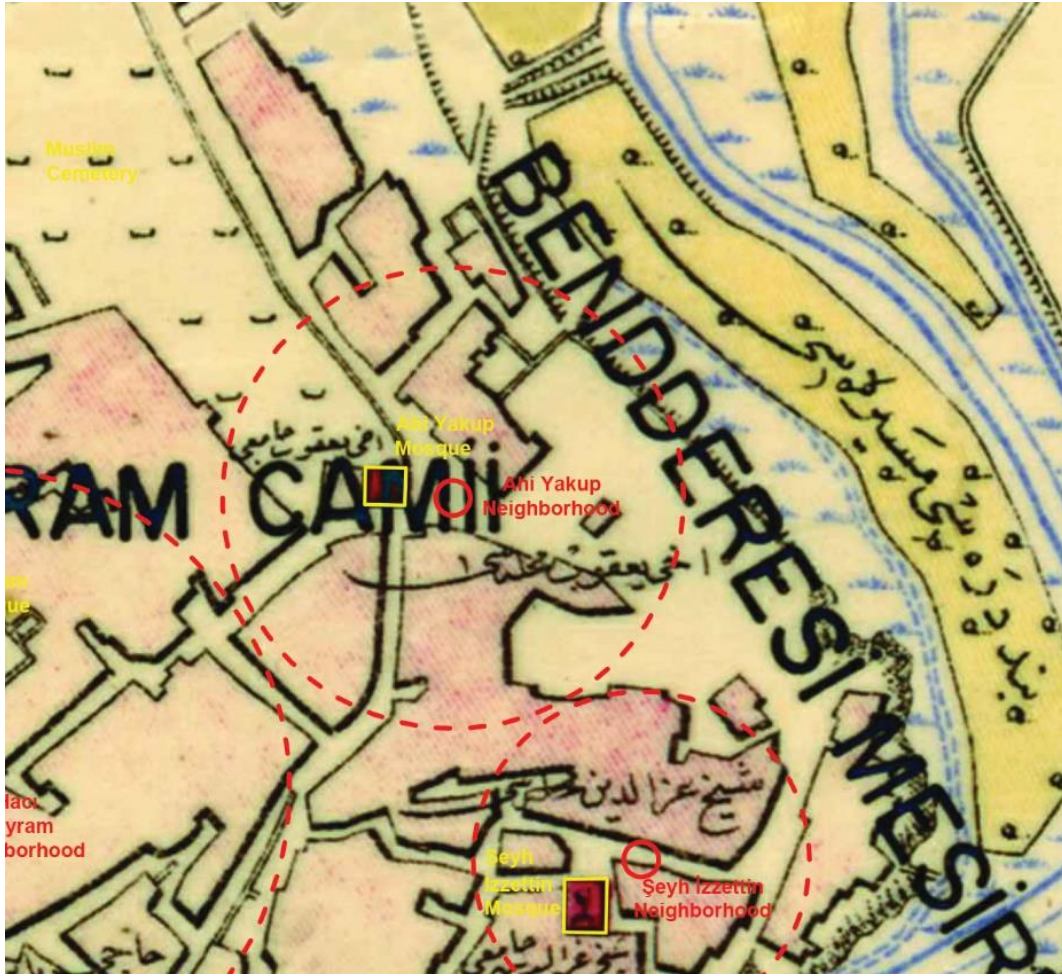


Figure 30. Ahi Yakup Neighborhood on 1924 Map

³³¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.



Figure 31. Ahi Yakup Neighborhood in the early 20th century (Source: Tamur, 2018)

5. *Ali Bey*

It is thought that the name of Ali Bey neighborhood comes from a person with a religious/another type of title.³³² It is a neighborhood where Muslims live.³³³ Ali Bey neighborhood is one of the second-busiest neighborhoods in Ankara. Its approximate population was 240 in 1786.³³⁴

³³² Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

³³³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93.

³³⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

6. *Bademli / Bademlü*

We could not find how the neighborhood got its name and its location in the sources we examined. Bademli neighborhood is one of the third-busiest neighborhoods in Ankara. Its approximate population in 1786 was around 160.³³⁵ Özdemir states that Bademli was a Muslim neighborhood.³³⁶

7. *Baklacı*

Baklacı Neighborhood is assumed to name after the profession of its habitants. Baklacı means greengrocer, vegetable retailer.³³⁷ Baklacı Baba Mosque (Baklacı Masjid) gave its name to this neighborhood (which is located in Ulus İşhanı and the area behind it) was located in the Hayırlı Street.³³⁸ Another masjid in the neighborhood was Ali Bey Masjid. The masjid, located to the left of the Dar-ül-muallimin (Former Maarif Vekaleti- Today Ulus İşhanı) building, was demolished in 1942, and a shop was built in its place.³³⁹ Özdemir indicates that Baklacı was a Muslim neighborhood.³⁴⁰ It is one of the third-busiest neighborhoods in Ankara. Its population was approximately 120 in 1786.³⁴¹

³³⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-124.

³³⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93.

³³⁷ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

³³⁸ Mübarek Galip, *Anadolu Türk Asar Mahkukatı Tetebbuatına Esas Ankara (v.1)*, İstanbul: Maarif Vekaleti Hars Dairesi Neşriyatı, 1341), 21. According to the information given by Konyalı, it was used as a warehouse of the “Vakıflar Genel Müdürlüğü” and was later demolished. See: İbrahim Hakkı Konyalı, *Ankara Camileri*, (Ankara: Kültür Matbaacılık, 1978), 25; Gönül Öney, *Ankara’da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 91.

³³⁹ İbrahim Hakkı Konyalı, *Ankara Camileri*, (Ankara: Kültür Matbaacılık, 1978), 17.

³⁴⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

³⁴¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

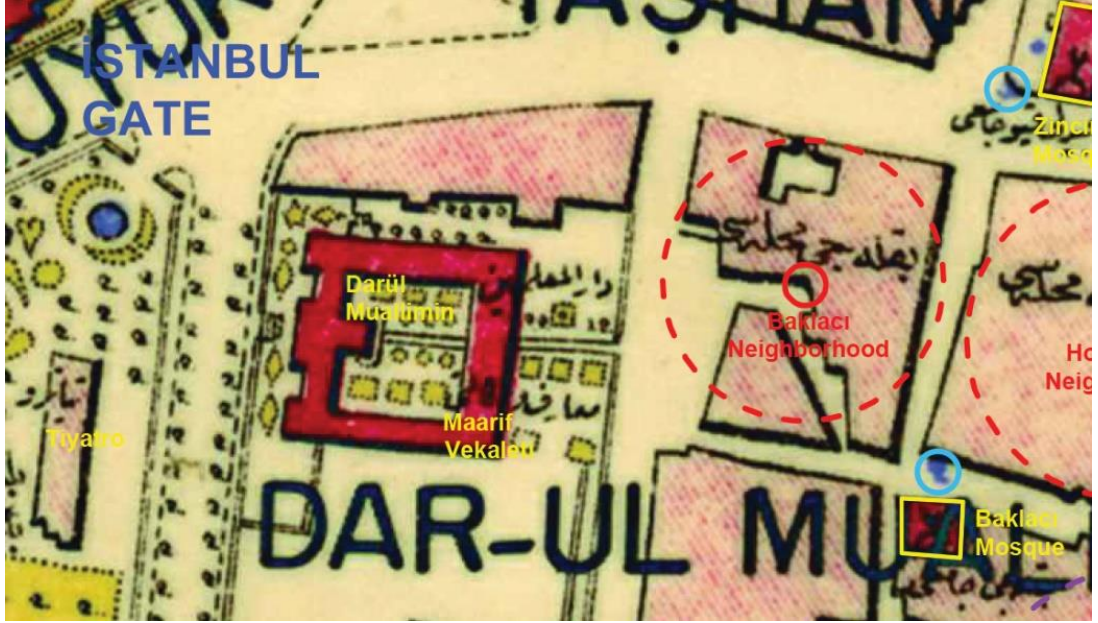


Figure 32. Baklacı Neighborhood on 1924 Map

8. Balaban

The name of the Balaban Neighborhood is assumed to be unrelated to a person or a profession.³⁴² Balaban Masjid, named after this neighborhood (located at the beginning of Güvercin Street in Ulus today) is located on the left side as it descends to Bentderesi.³⁴³ According to Özdemir, Balaban was a neighborhood in which Muslims and non-Muslims lived together.³⁴⁴ Balaban Neighborhood is one of the second largest neighborhoods of Ankara. Its population in 1786 was approximately 320.³⁴⁵

³⁴² Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60.

³⁴³ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 97.

³⁴⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

³⁴⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.



Figure 33. Balaban Neighborhood on 1924 Map



Figure 34. Balaban Neighborhood in the early 20th century (Source: Tamur, 2018)

9. Bazâr-ı Ganem (Koyun Pazarı)

It is known that the name of Koyunpazarı is one of the neighborhood names that do not have a person/profession name.³⁴⁶ Today, it is located on Anafartalar Street, next to Altındağ Municipality. It is known that Kurşunlu Mosque, located in the neighborhood, was built in the sixteenth century.³⁴⁷ In addition, there was Koyunpazarı Masjid (destroyed today-formerly located at the beginning of Saraçlar Street in the Koyunpazarı), and Celal Kattani Masjid dated 1765, which was also located on the same street.³⁴⁸ According to Özdemir Koyunpazarı Neighborhood was inhabited by

³⁴⁶ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60.

³⁴⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

³⁴⁸ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 2- Osmanlı'da Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 209, 224. In addition, there are Ağa-Zâde Kha" and many shops in the Koyun Pazarı marketplace. In addition, it is assumed that the Nakşibendi (Şehabiye) Madrasah was built between 1780-90 on the garden plot adjacent to the Deceased es-Sayyid

Muslims.³⁴⁹ It ranks third among the neighborhoods in Ankara in terms of population density. Its approximate population in 1786 was around 200.³⁵⁰

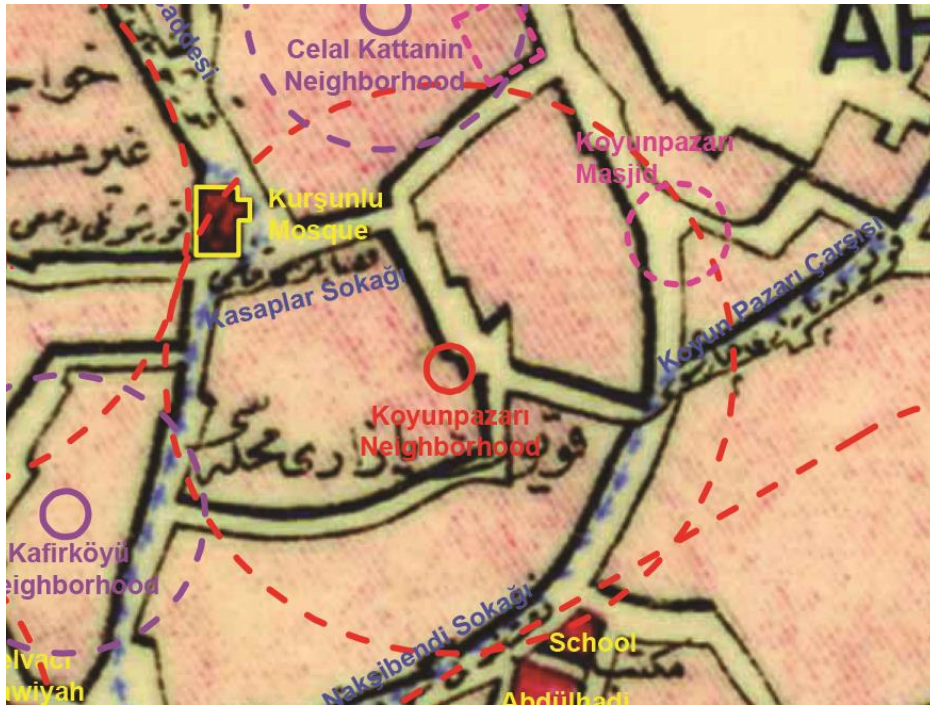


Figure 35. Koyunpazarı Neighborhood on 1924 Map

10. Behlül

It is indicated that Behlül Neighborhood was mainly inhabited by non-Muslims.³⁵¹ It ranks first among the most crowded neighborhoods of the city. Its population was approximately 500 in 1786.³⁵²

al-Sheikh Hüseyin Efendi Tomb who was also the Naqshbandi Sheikh. There was one classroom, seven cells, one well (cistern), one kenef, and some courtyard in the madrasah. See: Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 58-59.

³⁴⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

³⁵⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

³⁵¹ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 61. According to Özdemir, the Behlül neighborhood was constantly referred to as a non-Muslim neighborhood between 1785 and 1840. See: Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 95.

³⁵² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

11. Belkıs

It was known as “Minare-i Belkıs” in 1522, and it was called “Belkıs” in 1601 and between 1785-1830. It is counted together with “İğneci Mahallesi” in some Salyane records in the registers. It is thought that they were considered together as they were two small neighborhoods nested around the Julien Column.³⁵³ İğneli Belkıs Mosque, which was located behind the Governorship of Ankara building, was demolished for road construction.³⁵⁴ There is Hasan Pasha Bath, which is assumed to have been built between 1508 and 1511, in the Belkıs neighborhood. It is known that this bath consists of two parts, men-women, and is located near the column called “Belkıs Taşı/Kız Taşı/Julien Column”.³⁵⁵ According to Özdemir, Belkıs was a neighborhood in which Muslims and non-Muslims lived together.³⁵⁶ It is counted among the second-largest neighborhoods of the city with its population. Its population was 320 in 1786.³⁵⁷

³⁵³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 82. The name of the neighborhood, located between Ankara Governorship and Çankırı Street, comes from the Julien Column, which is also called the Kız Taşı or Belkıs Column by the people of Ankara. See: Gökçe Günel and Ali Kılıcı, Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 101.

³⁵⁴ İbrahim Hakkı Konyalı, *Ankara Camileri*, (Ankara: Kültür Matbaacılık, 1978), 57.

³⁵⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 70.

³⁵⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

³⁵⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

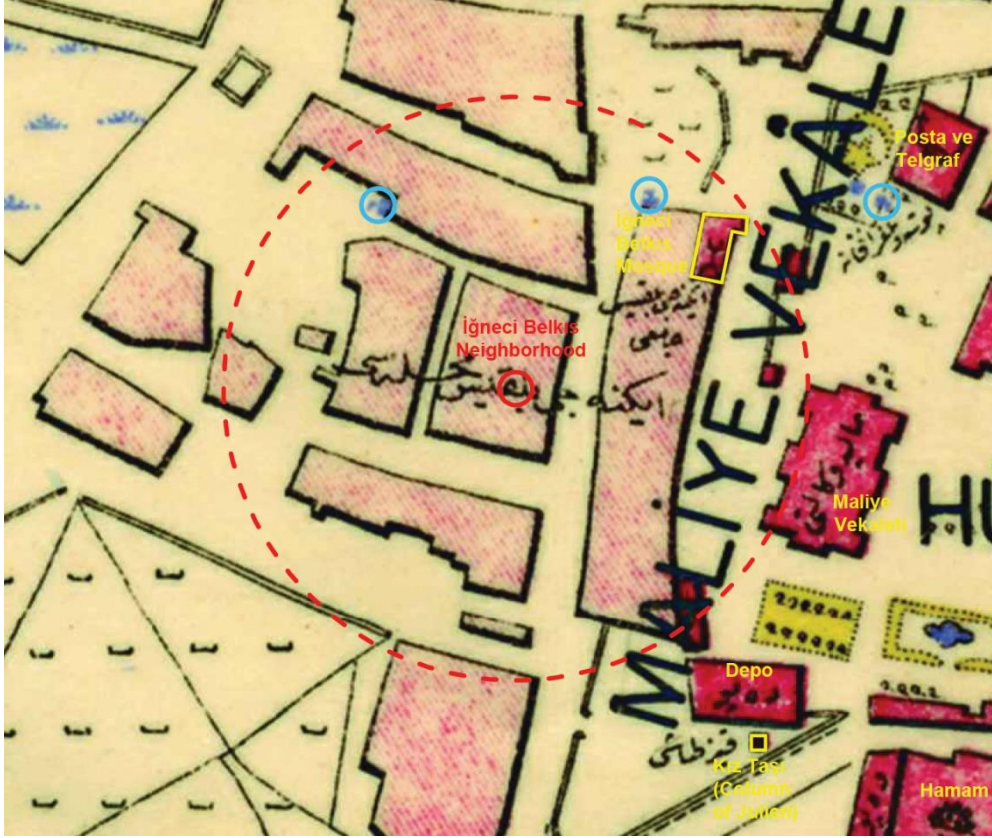


Figure 36. İğneci Belkıs Neighborhood on 1924 Map

12. Boryacı (Hasırcı)

Boryacı neighborhood was named after wicker makers which is a profession.³⁵⁸ This neighborhood, which disappeared when Hacettepe University was being built, covered a large area. Wicker makers were living in the neighborhood.³⁵⁹ The building recorded as Boryacı Mosque in the neighborhood is Hacı İlyas Mosque.³⁶⁰ According to Özdemir, Boryacı was a neighborhood where Muslims lived.³⁶¹ It is one of the most densely populated neighborhoods of the city. Its approximate population was 480 in

³⁵⁸ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

³⁵⁹ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 97; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 86.

³⁶⁰ Ekrem Hakkı Ayverdi, *Osmanlı mimarisinde Çelebi ve II. Murad Devri* (v. II), (İstanbul: İstanbul Fetih Cemiyeti İstanbul Enstitüsü Yayınları, 1972), 244.

³⁶¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

1786.³⁶² The building recorded as a masjid on the 1924 map is now known as the Poyracı Masjid.³⁶³

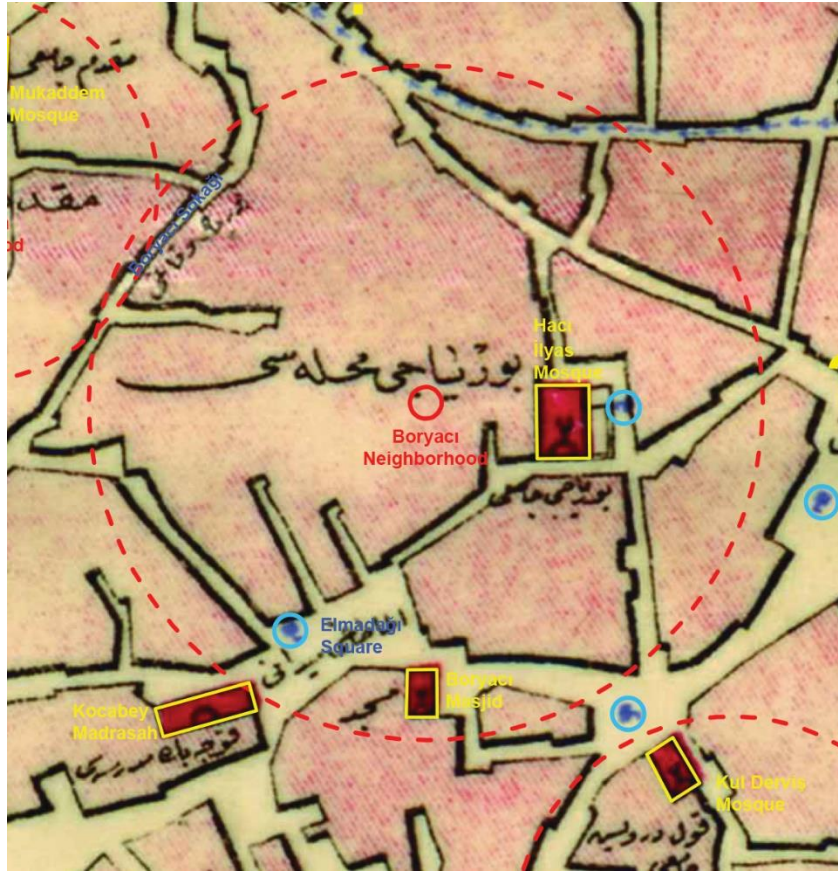


Figure 37. Boryacı Neighborhood on 1924 Map

13. Bostani

Bostani neighborhood bears the name of the professional group that sells orchards (*bostancılar*).³⁶⁴ The neighborhood, which was located in the east of the Roman Bath,

³⁶² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

³⁶³ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 97.

³⁶⁴ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

covers a small area.³⁶⁵ According to Özdemir, Bostani was a neighborhood in which Muslims and non-Muslims lived together.³⁶⁶ It is one of the second-busiest neighborhoods in Ankara. Its population in 1786 was approximately 240.³⁶⁷

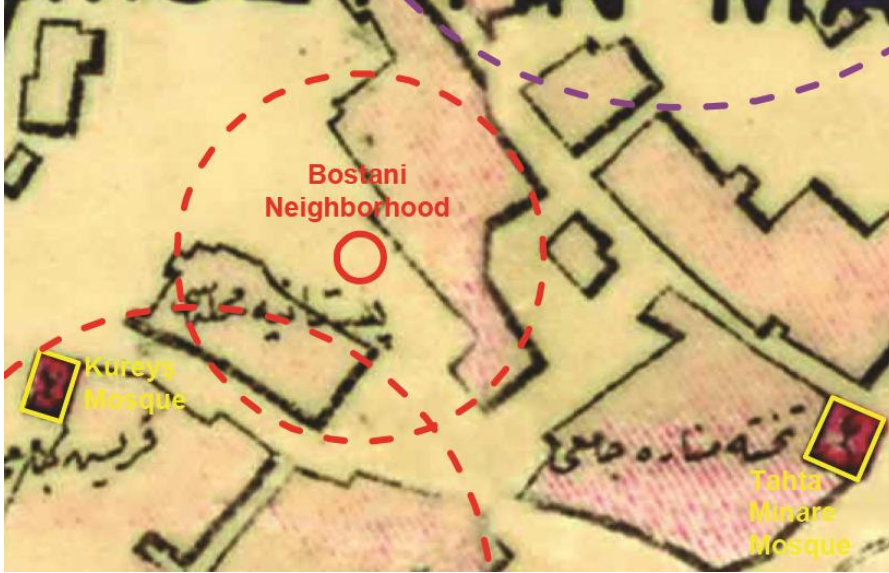


Figure 38. Bostani Neighborhood on 1924 Map

³⁶⁵ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 97.

³⁶⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

³⁶⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

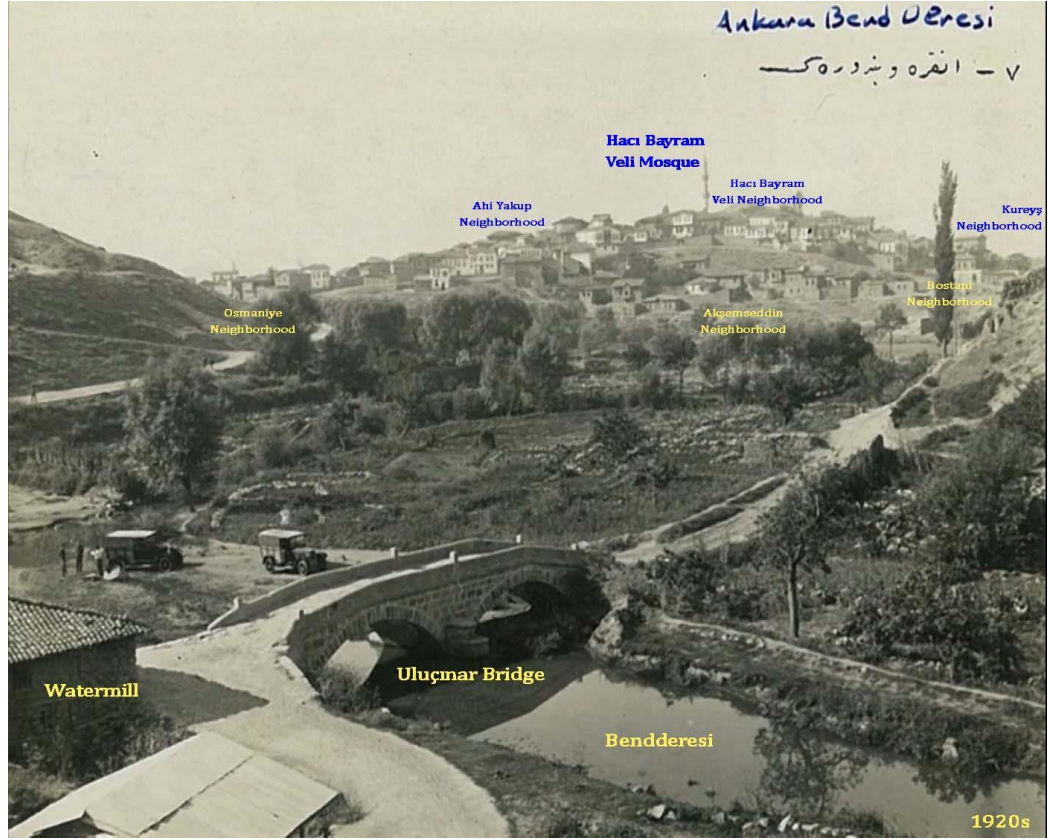


Figure 39. Bostani Neighborhood in the early 20th century (Source: Tamur, 2018)

14. Boyacı Ali

It is indicated that Boyacı Ali neighborhood got its name from a professional person.³⁶⁸ The neighborhood is located between Anafartalar Street and Çıkırıkcılar Uphill today.³⁶⁹ Boyacı Ali Masjid, which gave its name to the neighborhood, was renovated in 1975 as a reinforced concrete domed mosque.³⁷⁰ According to Özdemir, Boyacı Ali was a neighborhood in which Muslims and non-Muslims lived together.³⁷¹ It is

³⁶⁸ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

³⁶⁹ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 97.

³⁷⁰ Gönül Öney, *Ankara'da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 42.

³⁷¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

counted among the third-largest neighborhoods of the city with its population. Its population in 1786 was approximately 200.³⁷²

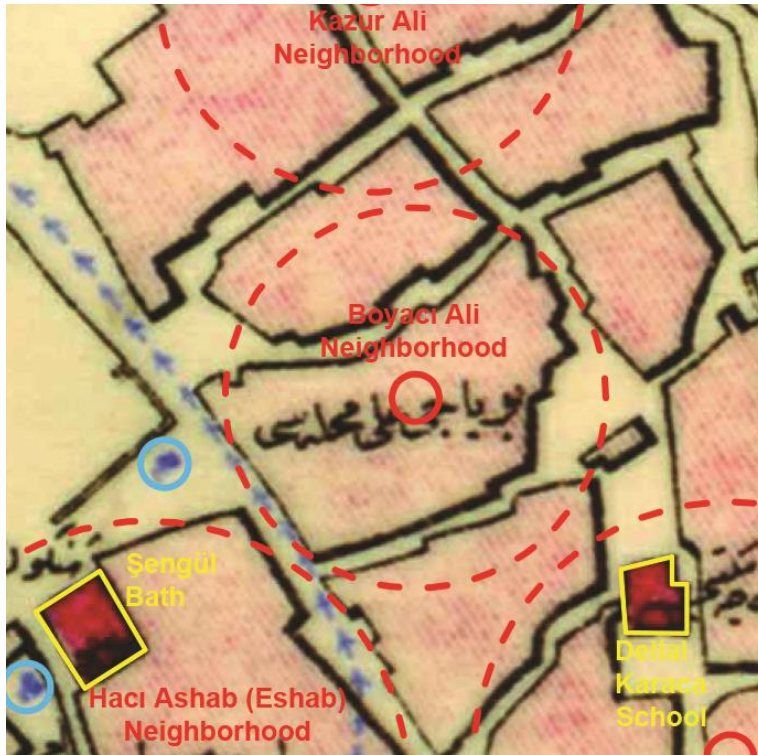


Figure 40. Boyacı Ali Neighborhood on 1924 Map

15. Börekçiler

Börekçiler neighborhood is one of the neighborhoods with the name of a professional group.³⁷³ The Ördekli Bridge (Ördekçiler) Masjid was located in the north of the neighborhood, in the empty area north of the Tabakhane Mosque on the edge of Bentderesi.³⁷⁴ Today, the location of this neighborhood is the vacant space next to the Roman Theatre.³⁷⁵ According to Özdemir, Börekçiler was a neighborhood in which

³⁷² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

³⁷³ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

³⁷⁴ Ali Kılıcı, "Ankara'nın Tarihi Yapıları," in *Altındağ'ın Manevi Coğrafyası*, (Ankara: Altındağ Belediyesi, 1998), 117-256, 244.

³⁷⁵ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 97.

Muslims and non-Muslims lived together.³⁷⁶ It is one of the second-busiest neighborhoods in Ankara. Its population in 1786 was approximately 240.³⁷⁷

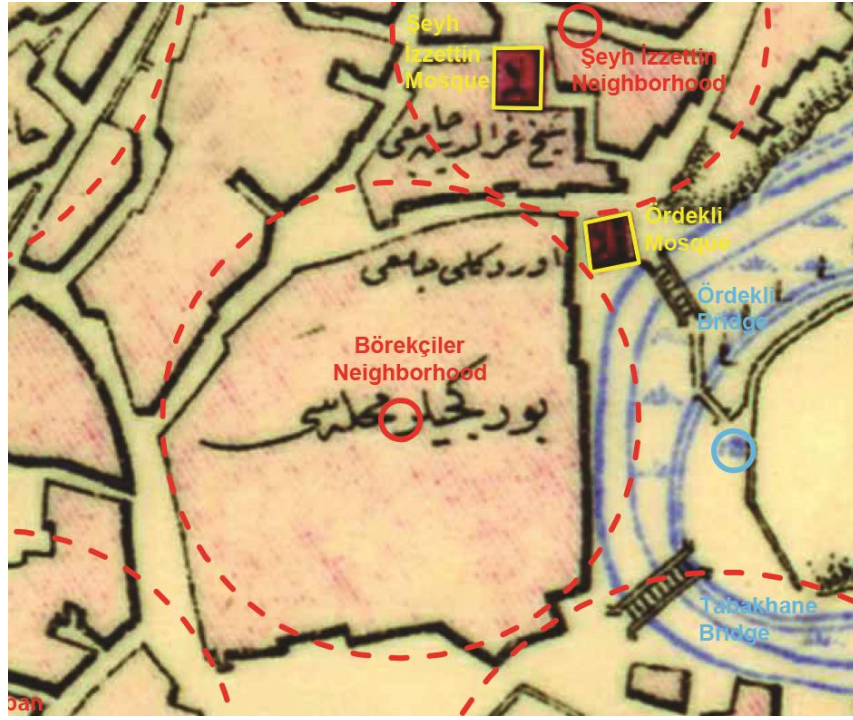


Figure 41. Börekçiler Neighborhood on 1924 Map

³⁷⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

³⁷⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.



Figure 42. Börekçiler Neighborhood in the early 20th century (Source: Tamur, 2018)

16. Celâl Kattani

Celal Kattani neighborhood got its name from a professional person.³⁷⁸ It was known as “Celal Panbuki (*pamukçu*)” in Turkish as well as Hallaç Kattanin (Pamukçular Hallacı) in 1522 and it was called “Celal Kattanin” in 1601 and 1785-1830. Celal Kattani (Kattanin) Masjid, which bears the same name as the neighborhood, is thought to have been built in the seventeenth or eighteenth century.³⁷⁹ According to Özdemir Celal Kattani Neighborhood was populated by Muslims.³⁸⁰ It ranks third among the

³⁷⁸ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

³⁷⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

³⁸⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

neighborhoods in Ankara in terms of population density. Its population in 1786 was approximately 80.³⁸¹

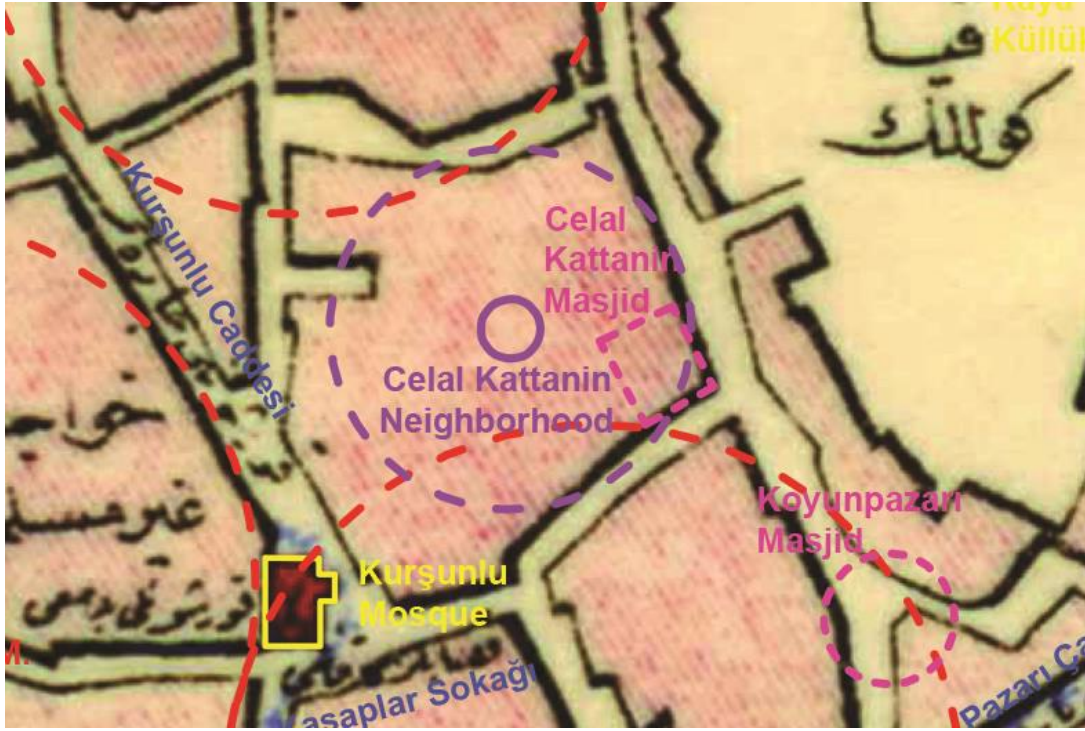


Figure 43. Estimated Location of Celal Kattani Neighborhood on 1924 Map

17. Çakırlar

It was called “Çakırlar” and also “Yayani” in 1522. Its second name was forgotten, and it was only called “Çakırlar” in 1601 and 1785-1830.³⁸² It is known that non-Muslims lived in Çakırlar neighborhood.³⁸³ Çakırlar neighborhood is one of the second most populated neighborhoods of the city. Its approximate population was 240 in 1786.³⁸⁴

³⁸¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

³⁸² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 85.

³⁸³ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-95.

³⁸⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

18. Çeşme

It was divided from Avancıklar Neighborhood in the beginning of the seventeenth century.³⁸⁵ Çeşme Neighborhood was a neighborhood that does not named after a person or profession.³⁸⁶ Çeşme Neighborhood Masjid, known by the same name in this neighborhood, is located in the west of Ulucanlar Prison Museum and has not survived to today.³⁸⁷ The Cenabi Ahmed Pasha Complex determines the southern border of the neighborhood. The complex consists of a mosque, Cenabi Ahmed Pasha Tomb, Azimi Tomb, Mevlevihane, and a burial area (*hazire*).³⁸⁸ The Seyf Madrasah, which existed in the seventeenth century but whose construction date is unknown, is also located in the neighborhood.³⁸⁹ According to Özdemir, Çeşme was a neighborhood inhabited by muslims.³⁹⁰ It is one of the neighborhoods in Ankara which ranks third in population. Its population was approximately 80 in 1786.³⁹¹

³⁸⁵ Avancıklar neighborhood was the most crowded place in the city after Kal'a (castle), with 84 houses during the Kanuni period. At the end of the sixteenth century and the beginning of the seventeenth century, this place was divided into four neighborhoods: Molla Büyük, Çeşme, Direkli Mescid, and Kayabaşı. See: Özer Ergenç, "XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler," *Osmanlı Araştırmaları*, 1(01) (1980): 85-108; 107.

³⁸⁶ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 61.

³⁸⁷ İbrahim Hakkı Konyalı, *Ankara Camileri*, (Ankara: Kültür Matbaacılık, 1978), 31.

³⁸⁸ Ali Saim Ülgen, "Ankara Cenabi Ahmed Paşa Camii ve Türbesi," *Vakıflar Dergisi*, vol. II, (1942), 221-222. It is seen on the 1924 map of the Mevlevihane building, which is not survived, that it is located to the north of the mosque. Külliye (complex) was built by Mimar Sinan in the name of Cenabi Ahmed Pasha in 1565-6. Within the complex, there is also a fountain and a bath, which have completely disappeared today. See: Selda Kalfazede, "Cenabî Ahmed Paşa Camii," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.7, (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1993), 351-352.

³⁸⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 52-53.

³⁹⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

³⁹¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-124.

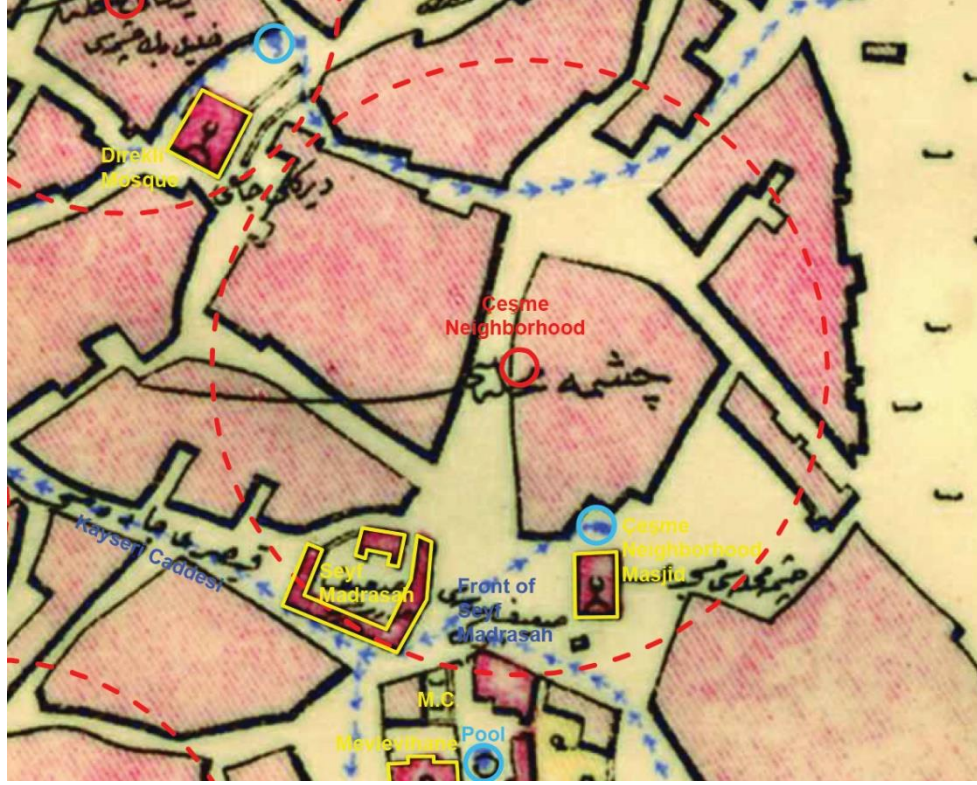


Figure 44. Çeşme Neighborhood on 1924 Map

19. Debbâğın

Debbâğın neighborhood takes its name from “*tabaklar, sepiciler* (tanner)”, a professional group.³⁹² It is one of the oldest neighborhoods of Ankara, founded by the *ahis*, who came to Ankara in the twelfth century on the edge of the Bentderesi (Hatip Stream).³⁹³ The Ancient Roman Theater was unearthed from under this neighborhood. It is an area where both leather production (*Debbâğlık*) were made until the end of the Ottoman period, and the houses (*menzils*) of tanner families were located. Tabakhane (Debbâğhane) Mosque (fifteenth century) and İsfahani Masjid (14th-15th century) are

³⁹² See: <http://lugatim.com/s/debbağ>, accessed May 31, 2022; Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

³⁹³ Mehmet Ali Hacıgökmen, “Selçuklular Zamanında Ankara Ahileri,” in *I. Uluslararası Selçuklu Kültür ve Medeniyet Kongresi*, (Konya: Selçuk Üniversitesi Selçuk Araştırma Merkezi Yayınları, 2001), 373-386, 377.

still alive that is survived from the neighborhood to now.³⁹⁴ According to Özdemir, Debbagin was a neighborhood in which Muslims and non-Muslims lived together.³⁹⁵ Debbagin neighborhood was one of the most sparsely populated neighborhoods in the city. The neighborhood's population was estimated to be around ten people in 1786.³⁹⁶

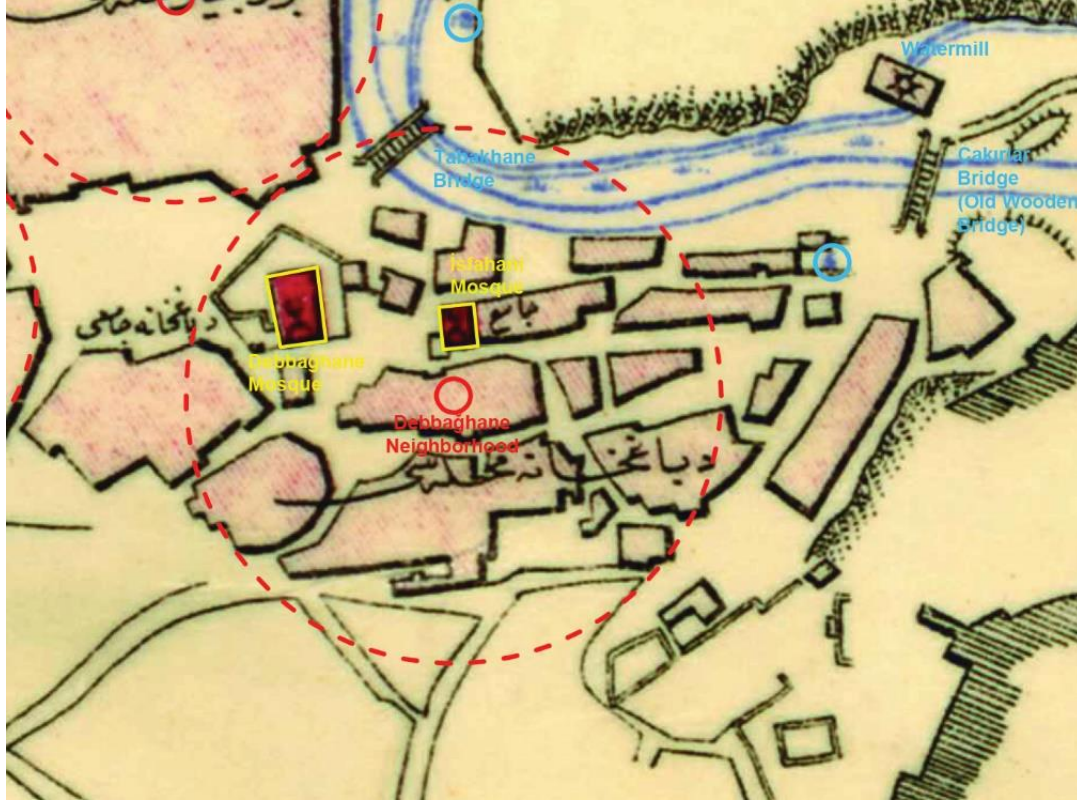


Figure 45. Debbagin Neighborhood on 1924 Map

³⁹⁴ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 98.

³⁹⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

³⁹⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 122-124.

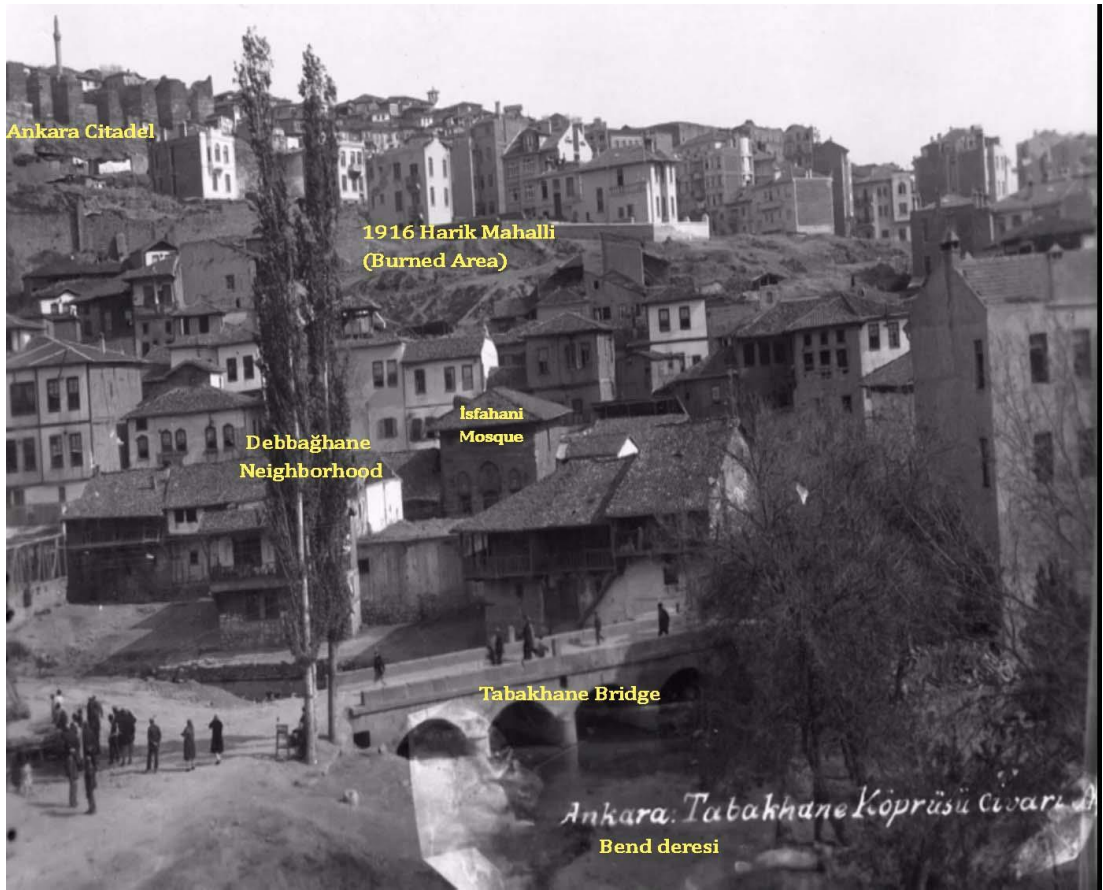


Figure 46. Debbaghane Neighborhood and İsfahani Mosque in the early 20th century
(Source: Tamur, 2018)



Figure 47. Debbaghane Neighborhood in the early 20th century (Source: Tamur, 2018)

20. Dellâl Karaca

The name of the neighborhood comes from the name of a professional person.³⁹⁷ Dellal (*tellal*) means bellman (town crier).³⁹⁸ A street starting from the north of Kurşunlu Mosque passes through the middle of this neighborhood, which is located between Anafartalar Street and Çıkırıkçı Uphill, which is indicated on the map as Kurşunlu Street.³⁹⁹ According to Özdemir, Dellal Karaca was a neighborhood in which Muslims

³⁹⁷ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

³⁹⁸ Tellal: A person in charge of shouting loudly in crowded places (such as bazaars/marketplaces) to inform the public about a good or announce anything See: <http://lugatim.com/s/tellal>, accessed May 31, 2022.

³⁹⁹ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 98.

and non-Muslims lived together.⁴⁰⁰ It is one of the third-busiest population neighborhoods in Ankara. Its population in 1786 was around 160.⁴⁰¹

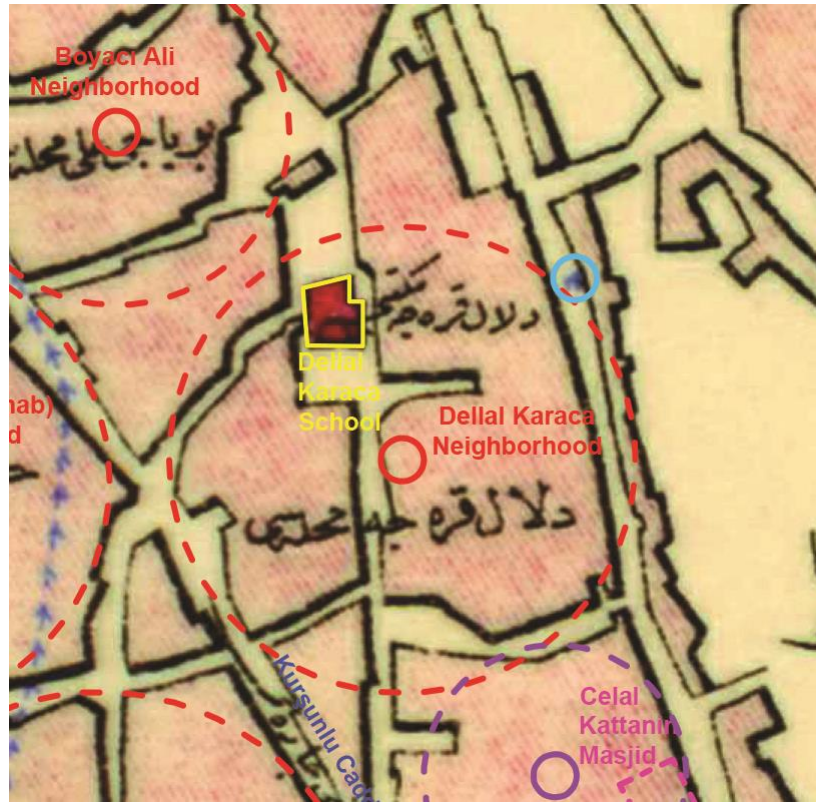


Figure 48. Derral Karaca Neighborhood on 1924 Map

21. Dibek

Although the existence of the Dibek Mâsîd, which gave its name to the Dibek neighborhood, is known, it has not been determined when it was built.⁴⁰² It is known as a neighborhood inhabited by non-Muslims.⁴⁰³ Dibek is one of the neighborhoods

⁴⁰⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

⁴⁰¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

⁴⁰² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁴⁰³ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 61; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 95.

with the city's second-largest population. Its approximate population was 320 in 1786.⁴⁰⁴

22. Direkli (Direkli Mescit)

It was divided from Avancıklar Neighborhood at the beginning of the seventeenth century.⁴⁰⁵ It was one of the neighborhoods added to the east of the city later. The neighborhood takes its name from Direkli Masjid, located here.⁴⁰⁶ It was of the neighborhood that was not named after a person or a profession.⁴⁰⁷ According to Özdemir, Direkli was a neighborhood in which Muslims lived.⁴⁰⁸ It is one of the neighborhoods with the second largest population in Ankara. Its population in 1786 was around 240.⁴⁰⁹

⁴⁰⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁴⁰⁵ Özer Ergenç, "XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler," *Osmanlı Araştırmaları*, 1(01) (1980): 85-108; 107.

⁴⁰⁶ Gönül Öney, *Ankara'da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 43.

⁴⁰⁷ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60.

⁴⁰⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴⁰⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-123.



Figure 49. Direkli Neighborhood on 1924 Map

23. Emregözü/Emregölü (Emre Küli)

It was known as “Emre” in 1522, “Emre Gölü” in 1601”, “Emere Gölü” between 1785-1830. Galanti recorded it as “Emre Küli” based on 1891 Salnamesi.⁴¹⁰ Emregölü is a neighborhood that does not bear the name of a person or a profession.⁴¹¹ Şeyhül İslamı Sâbık Ankaravî Mehmed Efendi Mosque, known today as Zincirli Mosque, was located in the Emregölü neighborhood according to the Hurufat registers. It is stated that Şeyhülislam Ankaravî Mehmed Efendi built the mosque in the second half of the seventeenth century.⁴¹² According to Özdemir, Emregölü was a neighborhood in

⁴¹⁰ “Göl” may have turned into “gül” with a sound shift in time. See: Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 83.

⁴¹¹ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

⁴¹² Adem Çetin, *Hurufat Defterlerindeki Kayıtlara Göre Ankara İl Merkezindeki Dini Mimari Yapılar*, (Master’s Thesis, Ankara Üniversitesi, 2019), 214.

which Muslims lived.⁴¹³ It is one of the third-dense population neighborhoods in Ankara. Its population in 1786 was around 80.⁴¹⁴

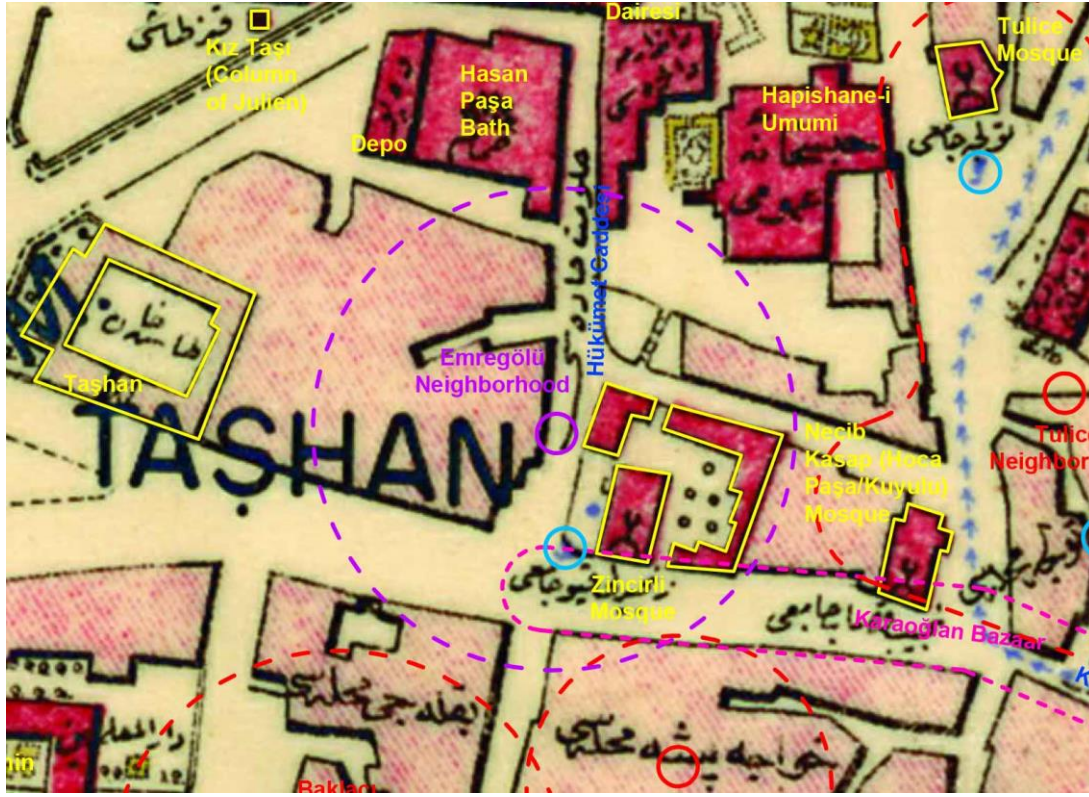


Figure 50. Estimated Location of Emregözü Neighborhood on 1924 Map

24. Erzurum

Erzurum is a neighborhood that does not bear the name of a person or profession.⁴¹⁵ On the 1924 map, it is seen that the Erzurum neighborhood is located in the north of the Erzurum (city) Gate. Today, Erzurum Masjid, located in front of the eastern gate of Hacettepe University, is also visible on the map.⁴¹⁶ According to Özdemir, Erzurum

⁴¹³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴¹⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

⁴¹⁵ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60.

⁴¹⁶ Gönül Öney, *Ankara'da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 86.

was a neighborhood in which Muslims lived.⁴¹⁷ It was among the most populated neighborhoods in Ankara city. Its population was approximately 480 in 1786.⁴¹⁸

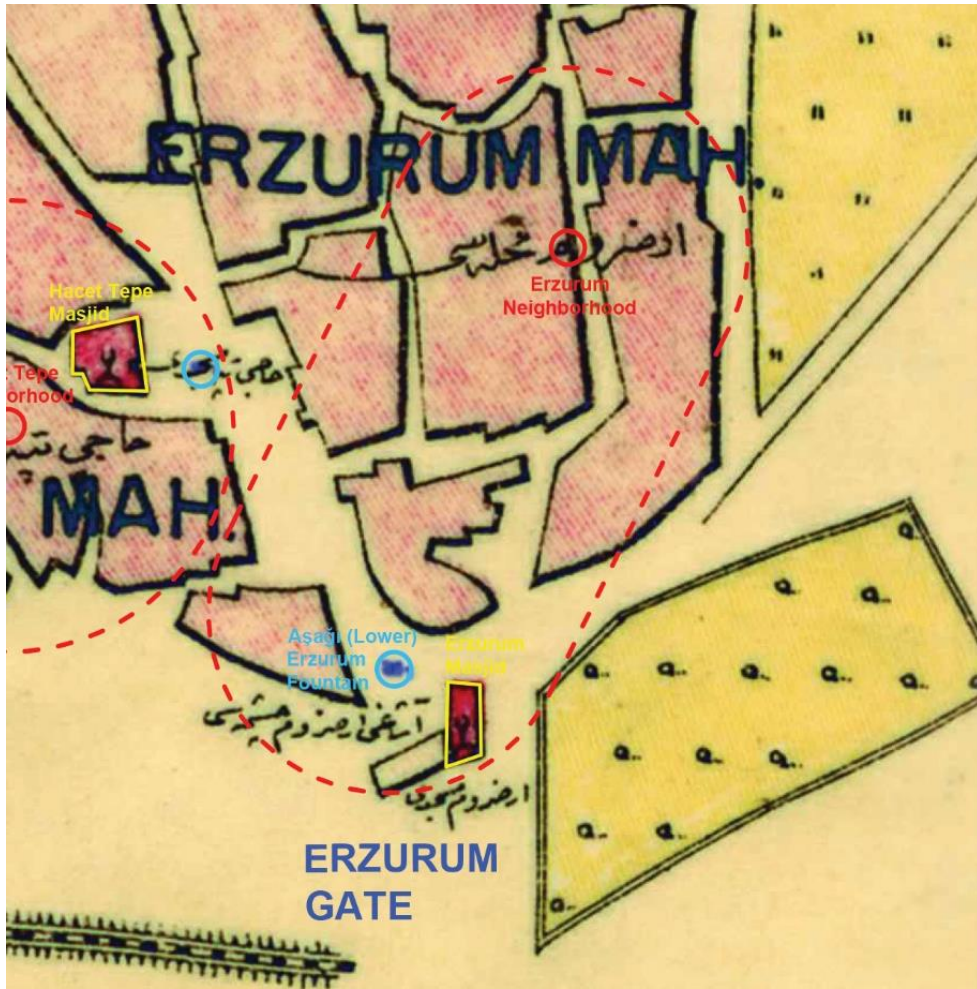


Figure 51. Erzurum Neighborhood on 1924 Map

⁴¹⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴¹⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

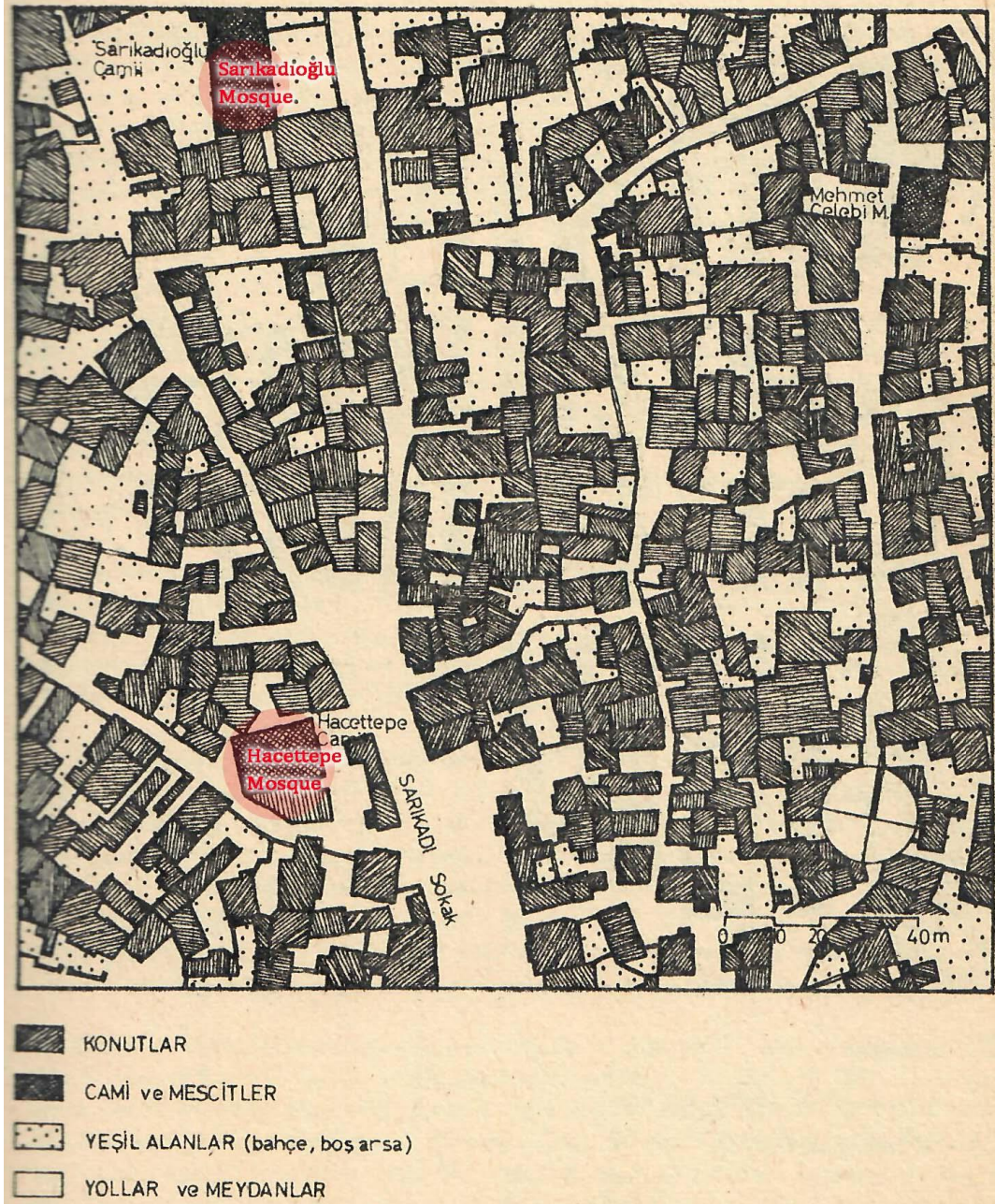


Figure 52. Hacettepe and Erzurum neighborhoods urban fabric at the end of the 19th century (Source: Aktüre, 1981, 133)

25. Eşenhor (Aşhor)

It is thought that the neighborhood was a non-Muslim neighborhood and that is how it got its name.⁴¹⁹ It is mentioned in the sources as “Aşhor” or “Eşenhor”. It was known

⁴¹⁹ Hülya Taş, *XVII. Yüzyılda Ankara*, (Ankara: TTK, 2014), 114-115; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-95.

as “Eşenhor” in the early seventeenth century.⁴²⁰ The neighborhood was located opposite the present “Yeğenbey Tax Office (Dış Kapı Tax Office)”.⁴²¹ It was among the most populated neighborhoods in Ankara city. Its population was approximately 400 in 1786.⁴²²

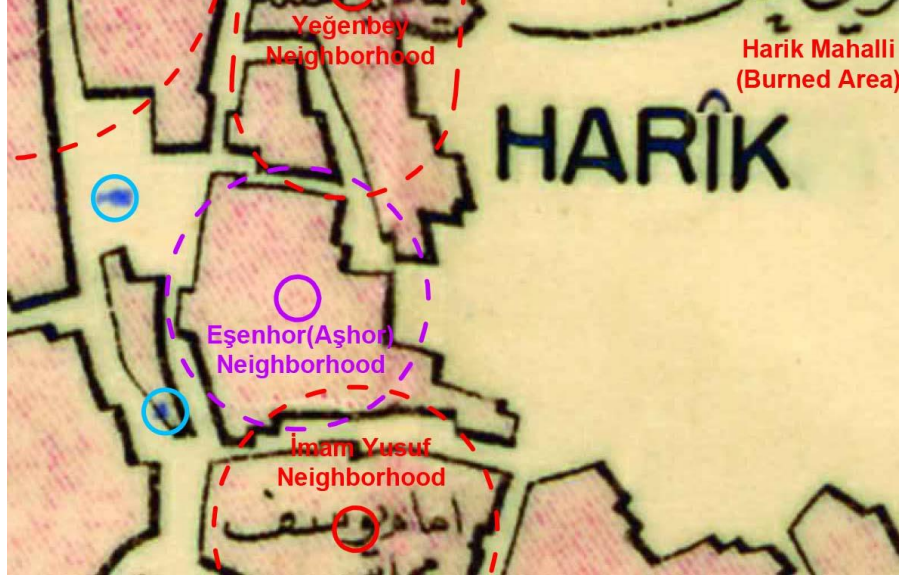


Figure 53. Estimated Location of Eşenhor Neighborhood on 1924 Map

26. Hacet Tepesi

It is indicated that the neighborhood was not named after a person of a profession.⁴²³ It was mentioned as “Hacı Tepesi” at the beginning of the seventeenth century, and this name turned into “Hacet Tepesi” later on.⁴²⁴ We think it got its name from the Hacettepe Masjid/Mosque in the neighborhood, which is assumed to have been built

⁴²⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 80.

⁴²¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 62.

⁴²² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁴²³ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 60.

⁴²⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 79.

in the 14th-15th centuries.⁴²⁵ The masjid still exists today.⁴²⁶ The neighborhood was located at the north west of the Erzurum Gate. Its current location is at the entrance of Hacettepe University in the direction of Kurtuluş.⁴²⁷ According to Özdemir, Hacettepe Tepesi was a neighborhood in which Muslims lived.⁴²⁸ It is one of the neighborhoods with the second largest population in Ankara. Its population in 1786 was around 240.⁴²⁹

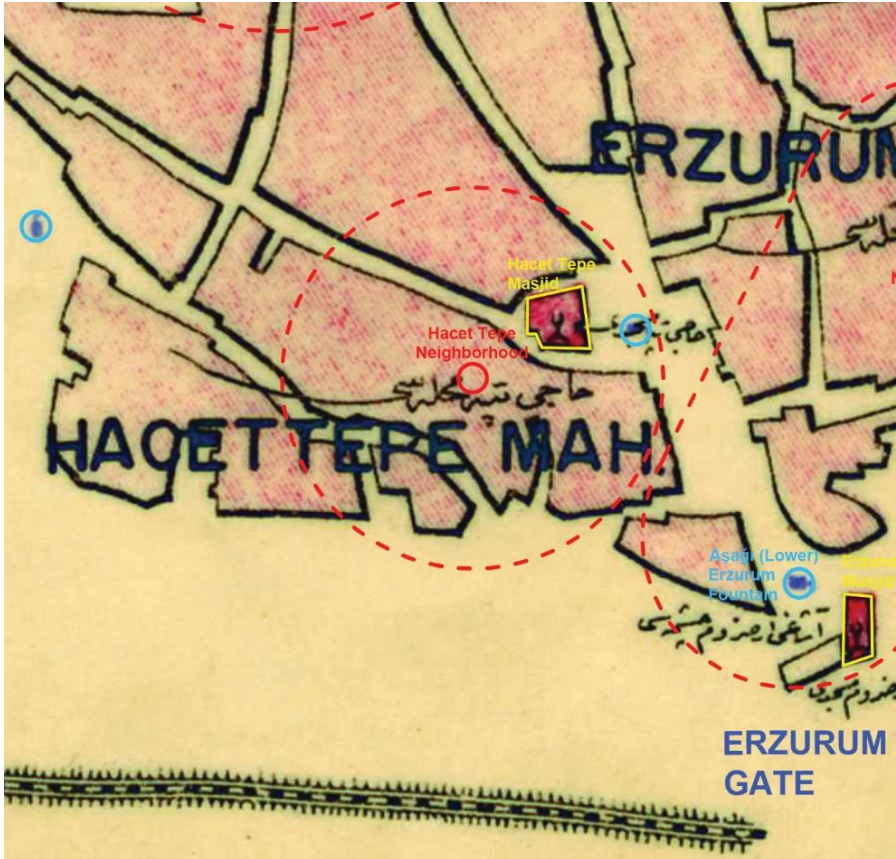


Figure 54. Hacettepe Neighborhood on 1924 Map

⁴²⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁴²⁶ Gönül Öney, *Ankara'da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 47.

⁴²⁷ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 99.

⁴²⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴²⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

27. *Hacı Arab (Ahi Arab)*

It is thought that the neighborhood got its name from someone with a religious/other title.⁴³⁰ It was known as “Arab Hacı” and its other name was “Ahi Elvan” in 1522, and it was referred to as “Hacı Arap” in 1601.⁴³¹ It is seen on the map that Hacı Arap Neighborhood covers a noticeably large area. Hacı Arap (Ahi Arap) Mosque (14th-15th century) which gave its name to the neighborhood was located at the western end of the neighborhood.⁴³² Ahi Elvan Mosque, known to build in the fourteenth century, was located in the southwest of the Hacı Arap Mosque.⁴³³ However, we could not definitively determine whether this mosque was included in the Hacı Arab neighborhood in the seventeenth century. To the east of the neighborhood, there is the Aslanhane (Ahi Şerafeddin) complex (*külliyeye*).⁴³⁴ According to Özdemir, Hacet Tepesi was a neighborhood in which Muslims lived.⁴³⁵ It was among the most populated neighborhoods in Ankara city. Its population was approximately 400 in 1786.⁴³⁶

⁴³⁰ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 60.

⁴³¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 85.

⁴³² Gönül Öney, *Ankara’da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 47.

⁴³³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁴³⁴ The *külliyeye* (complex) consists of a mosque, tomb, zawiya, and burial ground (*hazire*). See: Gönül Öney, *Ankara’da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 21.

⁴³⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴³⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

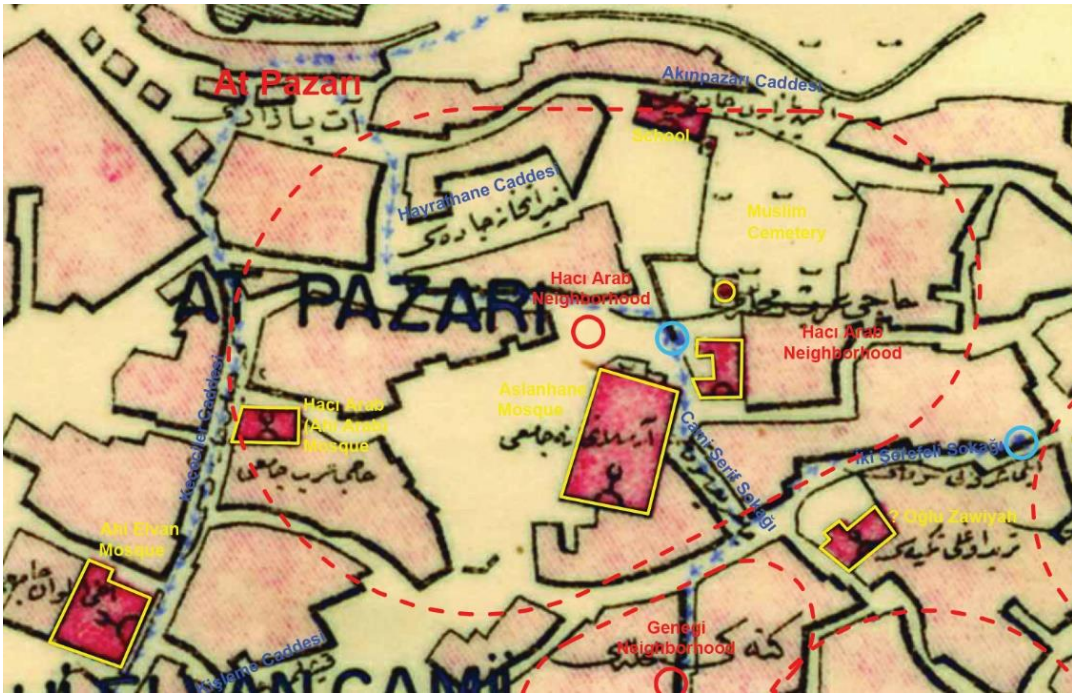


Figure 55. Hacı (Ahi) Arab Neighborhood on 1924 Map

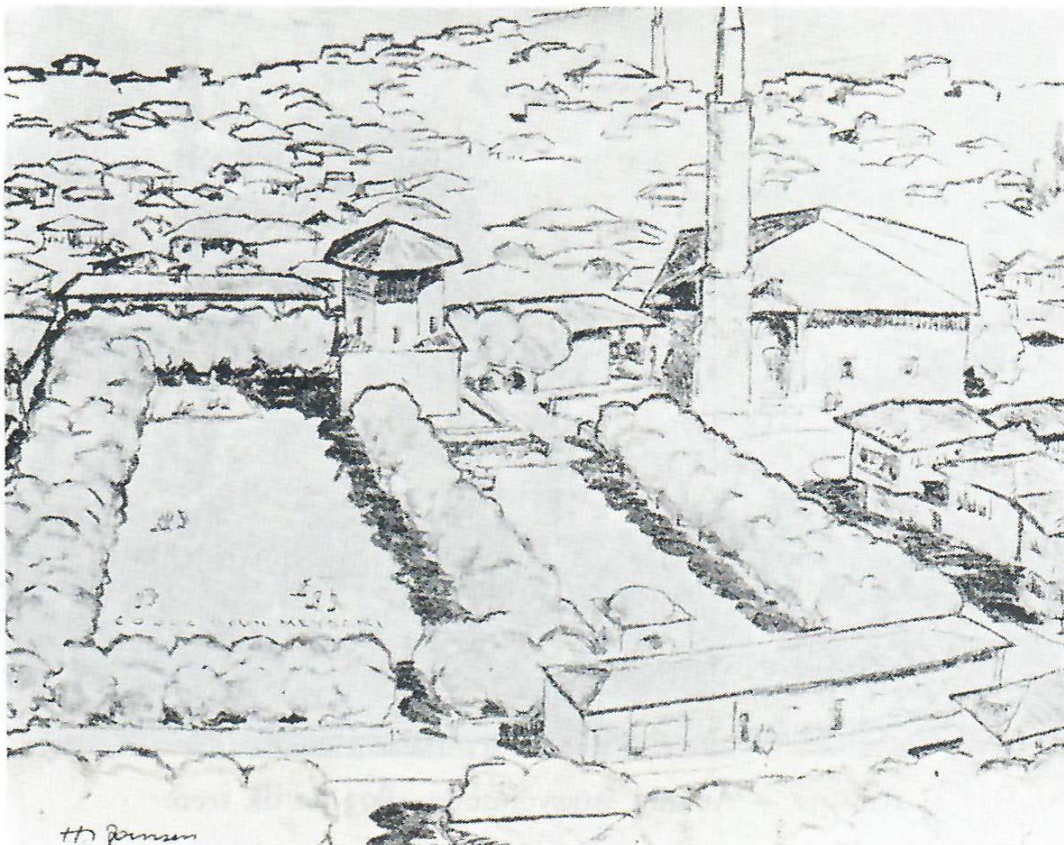


Figure 56. The zoning plan sketch of the Ahi Şerafettin Mosque and its surroundings, drawn by H. Jansen (Source: Eyice, 1991, Lev. XXIV)

28. Hacı Ashâb (Eshâb)

The neighborhood was located around Şengül Bath in Asağı Yüz.⁴³⁷ Şengül Bath was built in this neighborhood by İshak Pasha in the second half of the fifteenth century, with sections for women and men.⁴³⁸ According to Özdemir, Hacı Ashab Neighborhood is a mixed neighborhood where Muslims and non-Muslims live together.⁴³⁹ It is one of the neighborhoods with the third densest population in Ankara. Its population in 1786 was around 80.⁴⁴⁰

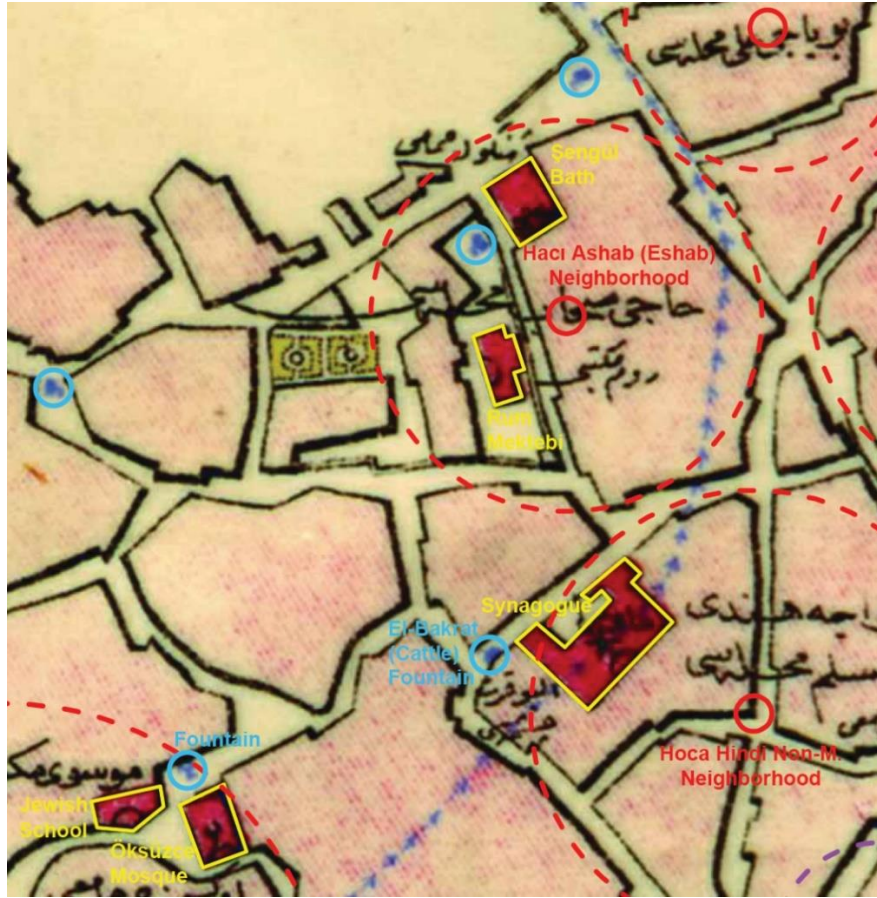


Figure 57. Hacı Ashab Neighborhood on 1924 Map

⁴³⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 47.

⁴³⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 69.

⁴³⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

⁴⁴⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.



Figure 58. Şengül Bath, No Date (Source: Şahin, 1992)

29. Hacı Bayram Veli

It is known that the neighborhood got its name from a person with a religious title.⁴⁴¹ The mosque inside the neighborhood also shares the same name.⁴⁴² The neighborhood was located around the mosque. The Hacı Bayram Complex consists of a tomb, the Ak Madrasah (Augustus Temple), a harem and *selamlık*, and a *zawiya*. The *zawiya* part consists of dervish rooms and *selamlık*, and the *imaret* part consists of the kitchen, cellar, dining hall, guesthouse, bath, and *maşjid*.⁴⁴³ According to Özdemir, Hacı Bayram Veli is a neighborhood where Muslims live.⁴⁴⁴ Since the Hacı Bayram Veli neighborhood is a tax-exempt neighborhood, we cannot find any figures in the *avarız*

⁴⁴¹ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

⁴⁴² It is known that the mosque was built in 1427-28. See: Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁴⁴³ M. Baha Tanman, “Hacı Bayram-ı Veli Külliyesi,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.14 (Ankara: Türkiye Diyanet Vakfı Yayınları, 1996), 448-454.

⁴⁴⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

records. Therefore, we cannot make a definite comment about its population and density. However, we guess it is a very preferred neighborhood since it is surrounded by mosques and madrasahs and has tax exemption.

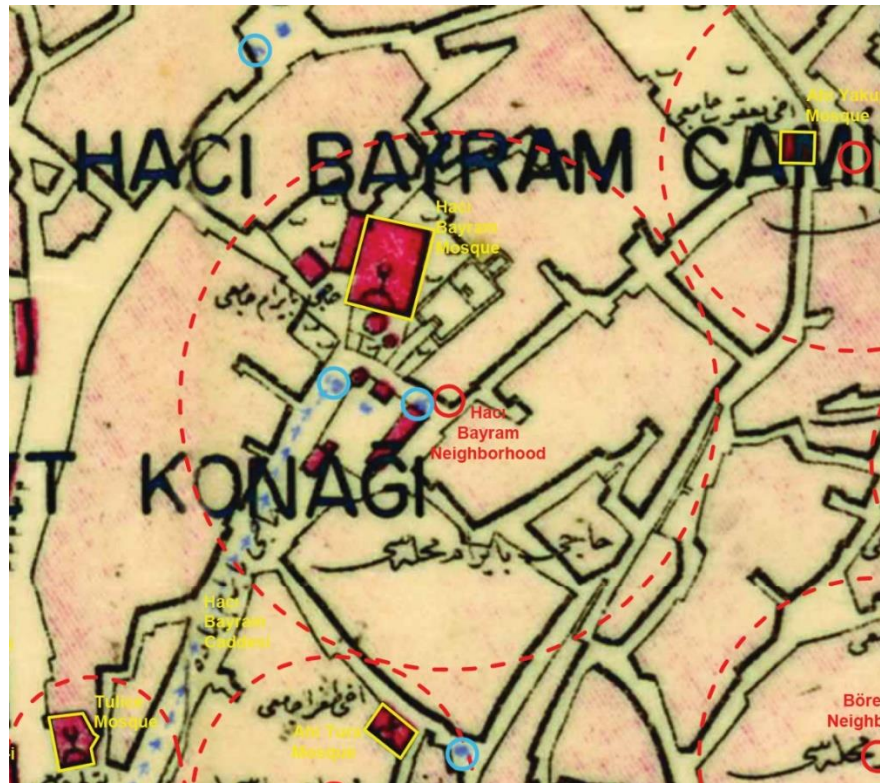


Figure 59. Hacı Bayram Veli Neighborhood on 1924 Map



Figure 60. Housing texture around Hacı Bayram Veli Mosque, No Date (Source: Şahin, 1992)

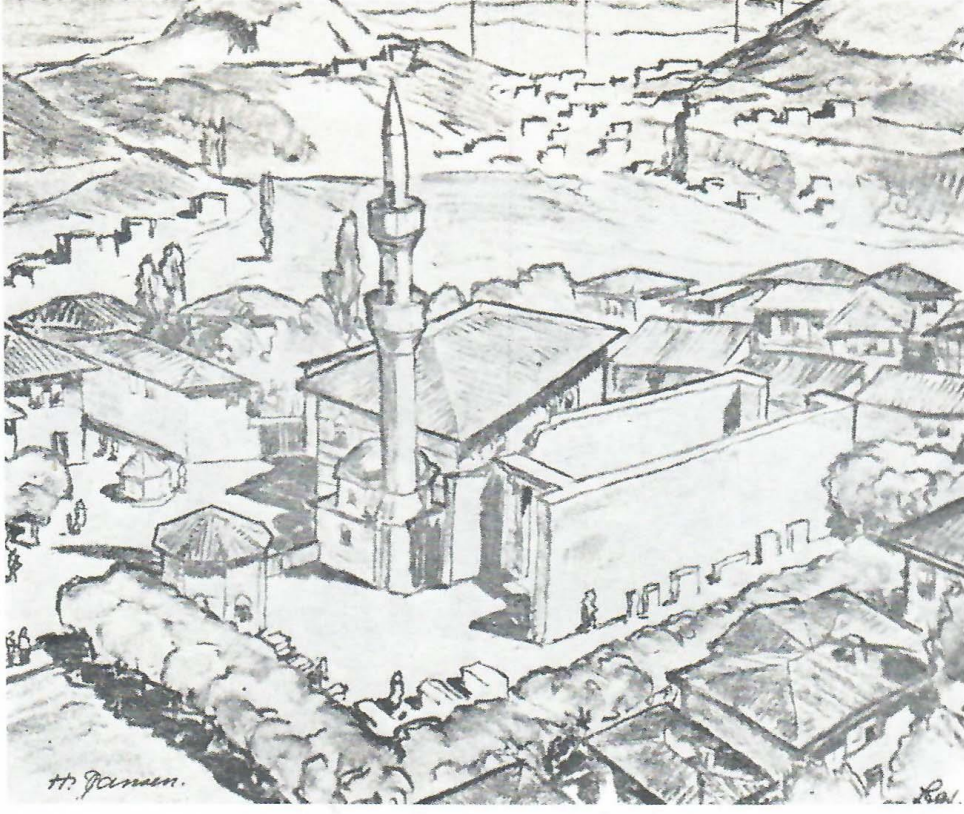


Figure 61. Hacı Bayram Veli Mosque, tombs, and Augustus Temple in a sketch by H. Jansen (Source: Eyice, 1991, Lev. XVI)

30. Hacı Doğan

The neighborhood got its name from a person with a religious title.⁴⁴⁵ Its present-day location is at the west of Sulu Khan in Ulus. There is also a mosque with the same name in the neighborhood.⁴⁴⁶ According to Özdemir, Hacı Doğan Neighborhood is a mixed neighborhood where Muslims and non-Muslims live together.⁴⁴⁷ It is one of the

⁴⁴⁵ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁴⁴⁶ On the 1924 map, the İbadullah Mosque to the south of Sulu Khan was recorded on the map as Hacı Doğan Mosque. See: Gökçe Günel and Ali Kılçı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 99.

⁴⁴⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

neighborhoods with the second largest population in Ankara. Its population in 1786 was around 320.⁴⁴⁸

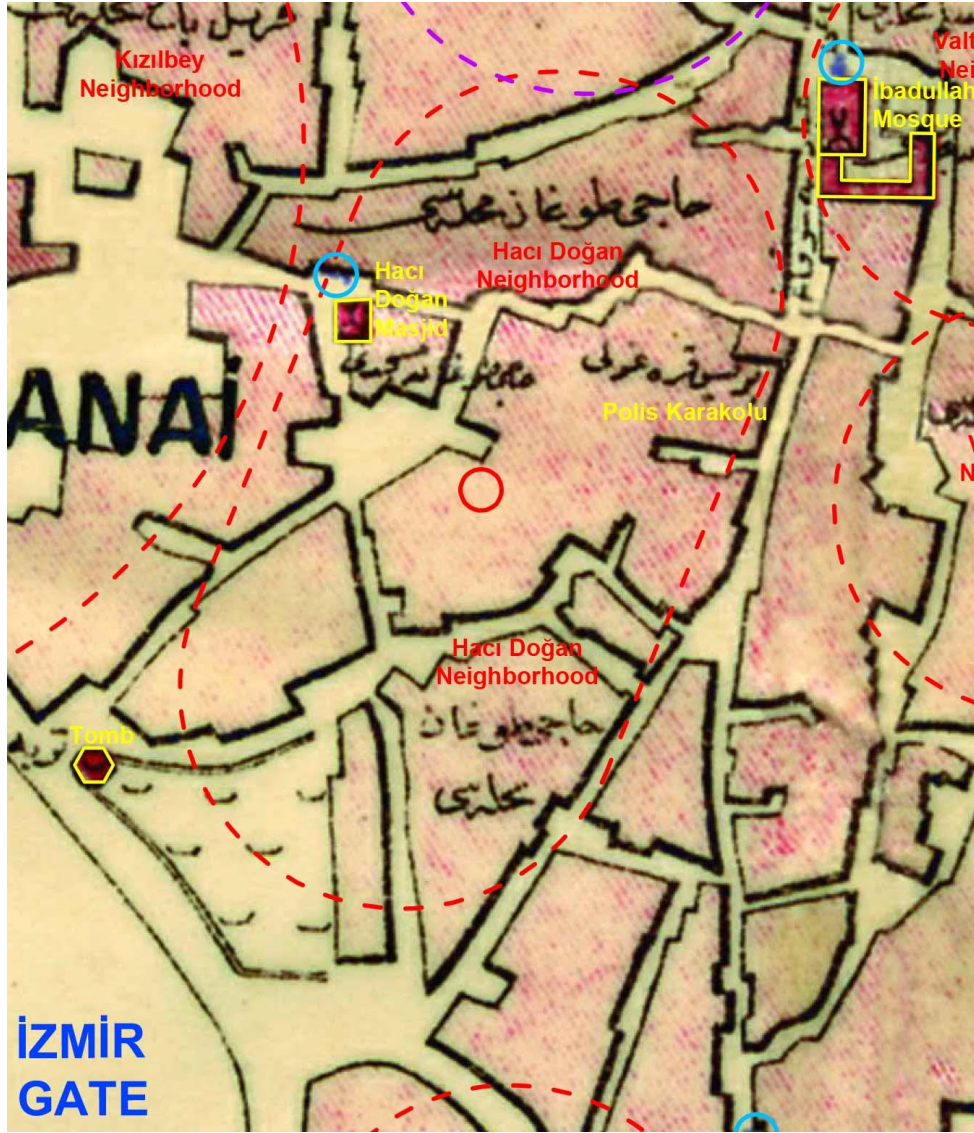


Figure 62. Hacı Doğan Neighborhood on 1924 Map

⁴⁴⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.



Figure 63. Hacı Doğan Neighborhood before the fire of 1929 (Source: Tunçer, 2015, 33)

31. Hacı Halil

It is thought that the neighborhood got its name from a person with a religious title.⁴⁴⁹ The neighborhood is located under today's Ulucanlar Street. There is Telli Hacı Halil Maşjid, which gives its name to the neighborhood at a corner on Gebze Street.⁴⁵⁰ According to Özdemir, Hacı Halil is a neighborhood where Muslims live.⁴⁵¹ It is one of the third-dense population neighborhoods in Ankara. Its population in 1786 was approximately two hundred.⁴⁵²

⁴⁴⁹ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁴⁵⁰ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 99.

⁴⁵¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴⁵² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.



Figure 64. Hacı Halil Neighborhood on 1924 Map

32. Hacı İvaz

The neighborhood, which was named “Hacı İvaz Haddad” in the records of 1522 and 1601, is mentioned only as “Hacı İvaz” in the records between 1785-1840. It is thought that the word “Haddad” was forgotten in time.⁴⁵³ Thus, it is understood that it got its name from a person with a religious/other type of title. The neighborhood was located at the east of present day Altındağ Municipality building. Abdülhadi Mosque and Nakşibendi Lodge were located in the neighborhood.⁴⁵⁴ According to Özdemir, Hacı

⁴⁵³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 85.

⁴⁵⁴ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 99.

İvaz District is a neighborhood where Muslims live.⁴⁵⁵ It is one of the third-dense population neighborhoods in Ankara. Its population in 1786 was approximately 160.⁴⁵⁶

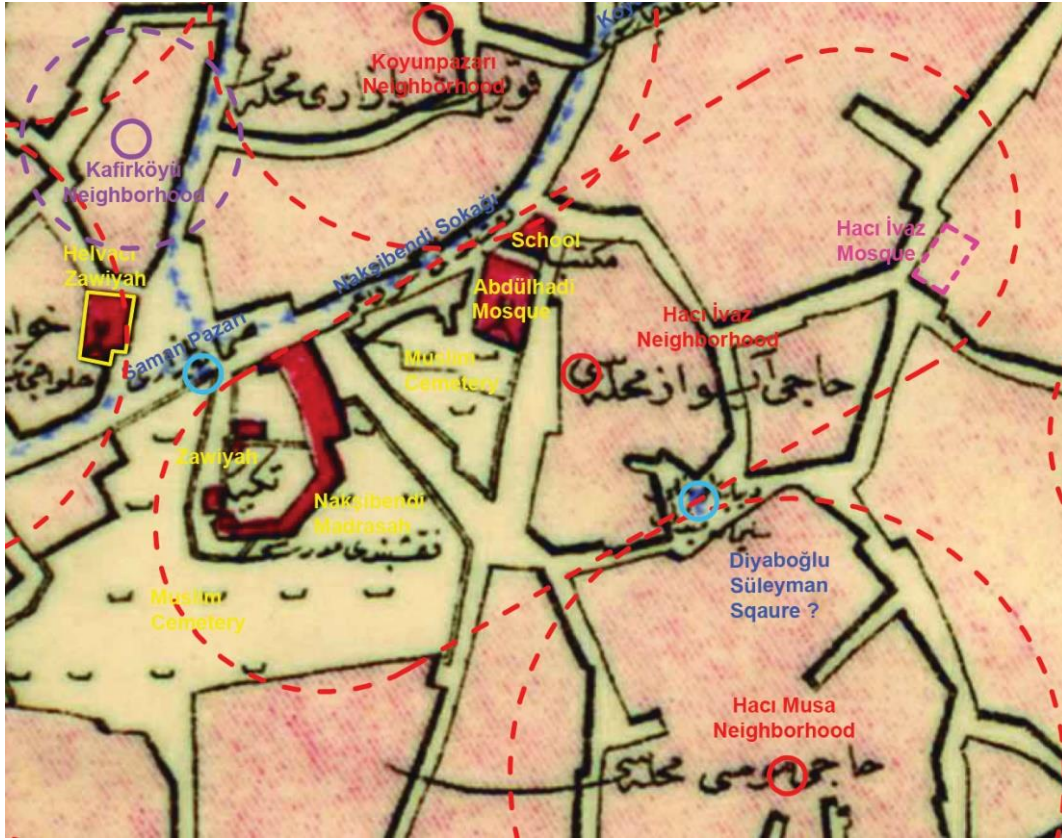


Figure 65. Hacı İvaz Neighborhood on 1924 Map

33. Hacı Mansur

It is thought that the neighborhood got its name from a person with a religious/other type of title.⁴⁵⁷ According to Özdemir, Hacı Mansur was a neighborhood in which

⁴⁵⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴⁵⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-124.

⁴⁵⁷ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

Muslims and non-Muslims lived together.⁴⁵⁸ It is one of the neighborhoods with the second largest population in Ankara. Its population was approximately 160 in 1786.⁴⁵⁹

34. Hacı Musa

It is thought that the neighborhood got its name from a person with a religious/other type of titles.⁴⁶⁰ Hacı Musa Mosque, which is the neighborhood's mosque that shares the same name with it, was built in 1489-1490.⁴⁶¹ Today, the mosque is located south of the Altındağ Municipality building, under the road. According to Özdemir, Hacı Musa is a neighborhood where Muslims live.⁴⁶² It is one of the neighborhoods with the second densest population in Ankara. Its population in 1786 was around 320.⁴⁶³

⁴⁵⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

⁴⁵⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁴⁶⁰ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁴⁶¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50. The building is registered as Hacı Musa Masjid in the cadastral register dated 1530. See: *438 Sayılı Muhasebe-i Vilâyet-i Anadolu Defteri*, (Ankara: Başbakanlık Devlet Arşivleri Genel Müdürlüğü, 1993), 360.

⁴⁶² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴⁶³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.



Figure 66. Hacı Musa Neighborhood on 1924 Map

35. *Hacı Seydi (Seyit-Seyyid)*

It is thought that the neighborhood is named after a person with religious or other titles.⁴⁶⁴ The masjid, which bears the same name as the neighborhood, is between the buildings of Hacettepe University on the northeast side, near the Taceddin Dergahı

⁴⁶⁴ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

(Lodge).⁴⁶⁵ Hacı Seydi is a neighborhood where Muslims live.⁴⁶⁶ It is one of the neighborhoods with the second densest population in Ankara. Its population in 1786 was around 240.⁴⁶⁷

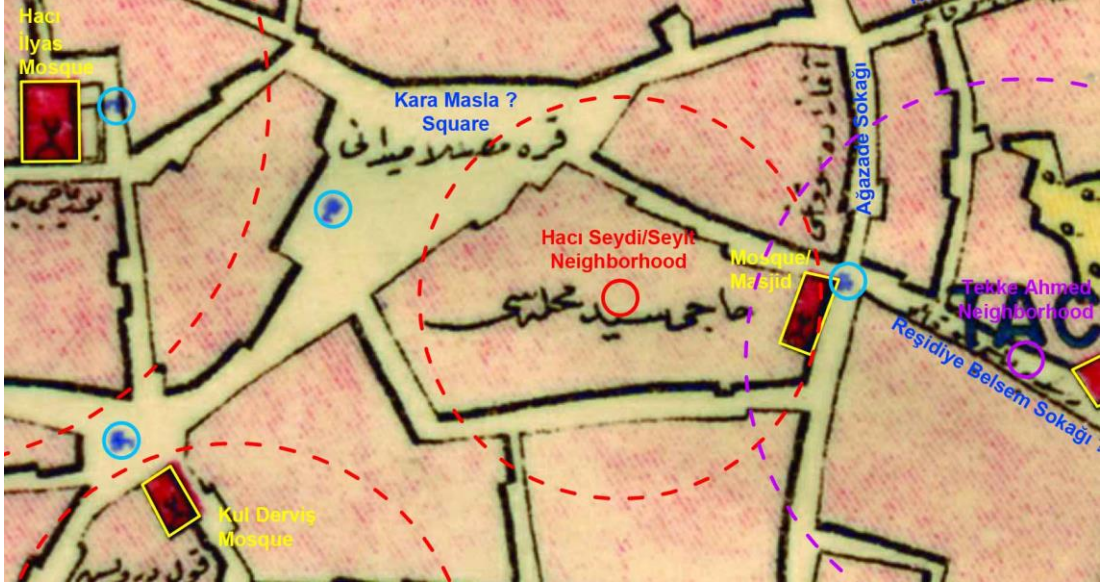


Figure 67. Hacı Seydi Neighborhood on 1924 Map

36. Halife Beyazid (Bayazıt)

Located at the beginning of Ulucanlar Street, this neighborhood took its name from the Halife (Caliph) Bayazıt Masjid here.⁴⁶⁸ The construction date of this masjid is 1511.⁴⁶⁹ There is no other information about the mosque, whose land was sold and destroyed in 1938.⁴⁷⁰ According to Özdemir, Halife Bayazıt is a neighborhood where

⁴⁶⁵ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 99.

⁴⁶⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴⁶⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁴⁶⁸ It is also known as Ulucanlar Masjid. See: Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 97.

⁴⁶⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁴⁷⁰ İbrahim Hakkı Konyalı, *Ankara Camileri*, (Ankara: Kültür Matbaacılık, 1978), 48.

Muslims live.⁴⁷¹ It is one of the third-dense neighborhoods in Ankara. Its population in 1786 was around 160.⁴⁷²



Figure 68. Halife Bayazıt Neighborhood on 1924 Map

37. *Hallaç Mahmud*

The neighborhood was named after a professional person.⁴⁷³ There is the “Hallaç Mahmud (Domed) Masjid” dated 1545 with the same name in the neighborhood.⁴⁷⁴ According to Özdemir, Hallaç Mahmud District is a mixed neighborhood where Muslims and non-Muslims live together.⁴⁷⁵ It is one of the third busiest neighborhoods

⁴⁷¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴⁷² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-124.

⁴⁷³ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59. Hallaç: A person who fluffs cotton or wool with a tool made for this purpose (a mallet and a bow), a cotton thrower. See: <http://lugatim.com/s/hallaç>, accessed June 18, 2022.

⁴⁷⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁴⁷⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

in the city. Its population in 1786 was around two hundred.⁴⁷⁶ On the 1924 map, the Şehremaneti building can be seen in the neighborhood.

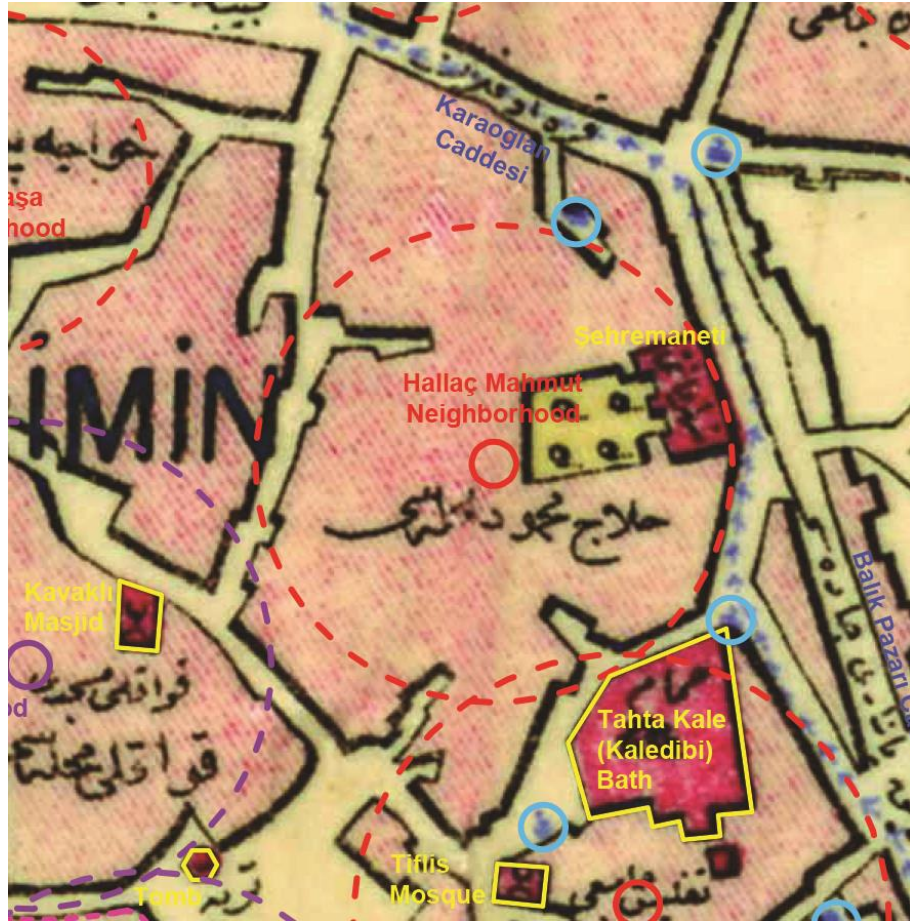


Figure 69. Hallaç Mahmud Neighborhood on 1924 Map

⁴⁷⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-124.



Figure 70. Hallaç Mahmud Masjid, No Date (Source: Şahin, 1992)

38. *Helvacı/Helvâyi*

It is seen that the neighborhood bears the name of Helvacılar (halva makers), which is a profession.⁴⁷⁷ There is Hacı İvaz (Hacı Ayvaz- Helvai) Masjid located on a land rising to the north in Koyunpazarı, Oğuz neighborhood, Tilkici street.⁴⁷⁸ The construction date of the mosque is known as the 14th-15th centuries.⁴⁷⁹ According to

⁴⁷⁷ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁴⁷⁸ Mübarek Galip, *Anadolu Türk Asar Mahkukatı Tettebbuatına Esas Ankara (v.1)*, İstanbul: Maarif Vekaleti Hars Dairesi Neşriyatı, 1341), 37; Yıldız Demiriz, *Erken Devir Osmanlı Mimarisinde Süsleme (v.1)*, (İstanbul: Kültür Bakanlığı Yayınları, 1979), 196; Gönül Öney, *Ankara'da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 31.

⁴⁷⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

Özdemir, Helvacı was a neighborhood inhabited by Muslims.⁴⁸⁰ It is one of the second-dense population neighborhoods in the city. Its population in 1786 was around 240.⁴⁸¹

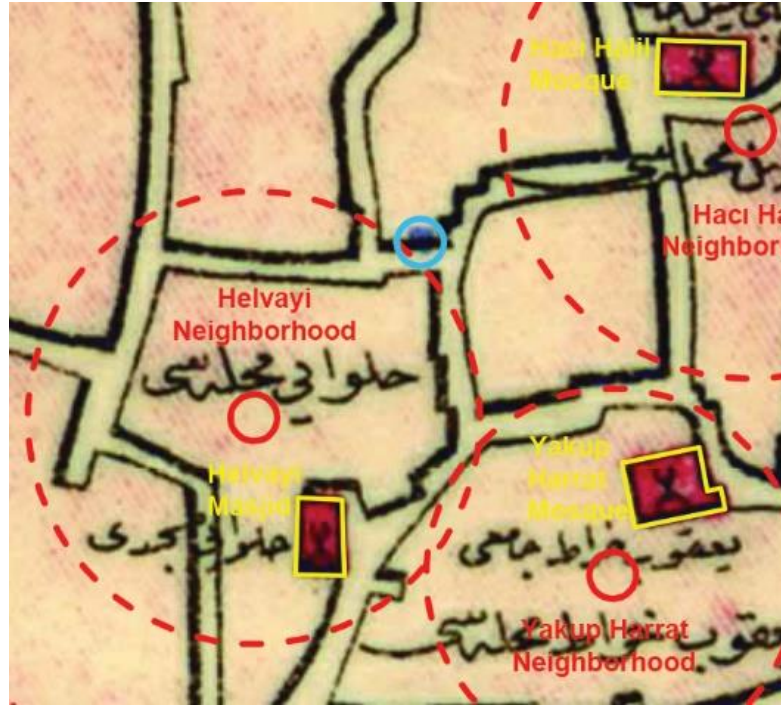


Figure 71. Helvayi Neighborhood on 1924 Map

39. *Hankâh/Hanekâh*

It was known as “Hoca Nafis”, and also known as “Hankah” in 1522. It was called “Hankah” between 1601 and 1785-1830. At the beginning of the seventeenth century, there is the “Kamerü'd-din Hankah-ı Zaviyesi” on the edge of the Hatip Stream in the Bent Deresi area. It is thought that the neighborhood got its name from here.⁴⁸² In addition, it is seen that there is Hangah Masjid at the end of the seventeenth in the Hurufat registers. This masjid has been registered in the Hacı Bayram Mosque

⁴⁸⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴⁸¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

⁴⁸² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 81-82.

neighborhood.⁴⁸³ In light of this information, we think the Hankah neighborhood is close to the Hacı Bayram Cami neighborhood and Hatip Stream. According to Özdemir, Hankah is a neighborhood where Muslims live.⁴⁸⁴ It is one of the second-most densely populated neighborhoods in Ankara. Its population was around 240 in 1786.⁴⁸⁵

40. Hatuni/Hatun/Hatuniye

It is thought that the neighborhood does not bear the name of a person/profession.⁴⁸⁶ The Eynebey Bath (14th-15th century) is located in the neighborhood, which is now called Doğanbey Neighborhood, and the Hatuniye (Öğle) Mosque is located nearby.⁴⁸⁷ Hatuni Mosque is dated to the fifteenth century.⁴⁸⁸ According to Özdemir, the Hatuni is a mixed neighborhood where Muslims and non-Muslims live together.⁴⁸⁹ It is one of the second-dense population neighborhoods in the city. Its population in 1786 was around 320.⁴⁹⁰

⁴⁸³ Adem Çetin, Hurufat Defterlerindeki Kayıtlara Göre Ankara İl Merkezindeki Dini Mimari Yapılar, (Master's Thesis, Ankara Üniversitesi, 2019), 572-573.

⁴⁸⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁴⁸⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

⁴⁸⁶ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60.

⁴⁸⁷ İbrahim Hakkı Konyalı, *Ankara Camileri*, (Ankara: Kültür Matbaacılık, 1978), 52.

⁴⁸⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁴⁸⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

⁴⁹⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

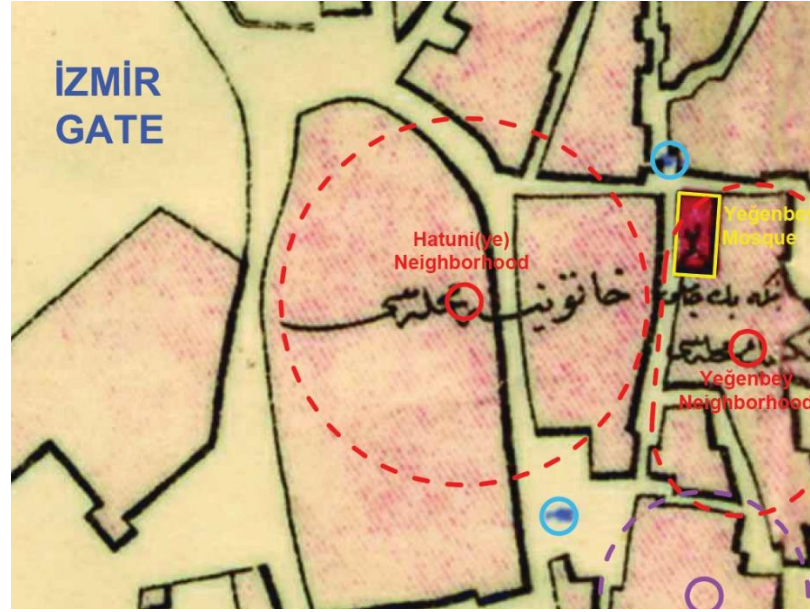


Figure 72. Hatuniye Neighborhood on 1924 Map

41. Hendek

We could not find any information in the sources about origins of the name of the Hendek neighborhood and its location. According to Özdemir, this was a neighborhood in which non-Muslims lived.⁴⁹¹ It is one of the second-dense population neighborhoods in the city. Its population in 1786 was around 240.⁴⁹²

42. Hoca Paşa

It is thought that the neighborhood got its name from someone with religious/other titles.⁴⁹³ Hoca Pasha (Kuyulu) Mosque/Masjid (bears the same name as the neighborhood) on the 1924 map, has not survived. The construction date of the mosque is known as the 13th century.⁴⁹⁴ This neighborhood above Zincirli Mosque, formerly called Karaoğlan Çarşısı, is one of the crowded and old neighborhoods of Ankara in

⁴⁹¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-95.

⁴⁹² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁴⁹³ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60.

⁴⁹⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

terms of population density.⁴⁹⁵ The Zincirli (Kazasker) Mosque, known to have been built in the seventeenth century, is also in this neighborhood.⁴⁹⁶ According to Özdemir, Hoca Paşa Neighborhood is a mixed neighborhood where Muslims and non-Muslims live together.⁴⁹⁷ It is one of the third busiest neighborhoods in the city. Its population in 1786 was around 120.⁴⁹⁸



Figure 73. Hoca Paşa Neighborhood on 1924 Map

⁴⁹⁵ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 100.

⁴⁹⁶ Gönül Öney, *Ankara’da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 83; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 51.

⁴⁹⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

⁴⁹⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

43. *Hâcendî-Hoca Hundi/Hindi*

It is thought to be named after a person with a religious or another title.⁴⁹⁹ It was known as “Hucendi” in 1522. It was written as “Hacendi” in 1601 and 1785-1830. It is also seen that it is referred to as “Hoca Hindi” in different records.⁵⁰⁰ Galanti mentions that there are “Hoca Hindi Muslim” and “Hoca Hindi Non-Muslim” neighborhoods.⁵⁰¹ It is understood that Muslims and non-Muslims lived mixed in these two neighborhoods from the beginning.⁵⁰² The Hoca Hindi Muslim neighborhood, called Akalar neighborhood today, still has the Hoca Hindi Muslim (Örtmeli) Masjid on Kalyon Street.⁵⁰³ Hoca Hindi Non-Muslim neighborhood is located to the west of Kurşunlu Mosque, on Anafartalar Street today.⁵⁰⁴ The only non-Muslim temple that has survived from this neighborhood is the Synagogue.⁵⁰⁵ Hacendi neighborhood is one of the second-dense population neighborhoods in the city. Its population in 1786 was around 320.⁵⁰⁶

⁴⁹⁹ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

⁵⁰⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 84.

⁵⁰¹ Avram Galanti, *Ankara Tarihi*, (Ankara: Çağlar Yayınları, 2005), 107.

⁵⁰² Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 96.

⁵⁰³ Gönül Öney, *Ankara’da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 37.

⁵⁰⁴ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 100.

⁵⁰⁵ Fügen İlter, “Ankara’nın Eski Kent Dokusunda Yahudi Mahallesi ve Sinagog,” *Belleten* (229), (1996), 719-732, 719.

⁵⁰⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.



Figure 74. Hoca Hindi Muslim and Non-Muslim Neighborhood on 1924 Map

44. İbn-i Gökçe

It is thought to be named after a person with a religious or another title.⁵⁰⁷ The neighborhood also has a mosque with the same name, but its construction date is unknown.⁵⁰⁸ The name of İbni Gökçe masjidi is mentioned in the Hurufat registers at the end of the seventeenth century.⁵⁰⁹ It is also shown on the 1924 map. According to Özdemir, this is a neighborhood where Muslims live.⁵¹⁰ It is one of the city's neighborhoods in the third place in terms of population. Its population in 1786 was around 160.⁵¹¹

⁵⁰⁷ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁵⁰⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁵⁰⁹ The masjidi, located at the intersection of Posta Street (now Şehit Teğmen Kalmaz Street) and Sanayi Street in the Anafartalar Neighborhood, was left out and rented out as a warehouse and shop in 1941 and was sold for 21,302 TL in 1947. See: Adem Çetin, *Hurufat Defterlerindeki Kayıtlara Göre Ankara İl Merkezindeki Dini Mimari Yapılar*, (Master's Thesis, Ankara Üniversitesi, 2019), 572-573.

⁵¹⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵¹¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

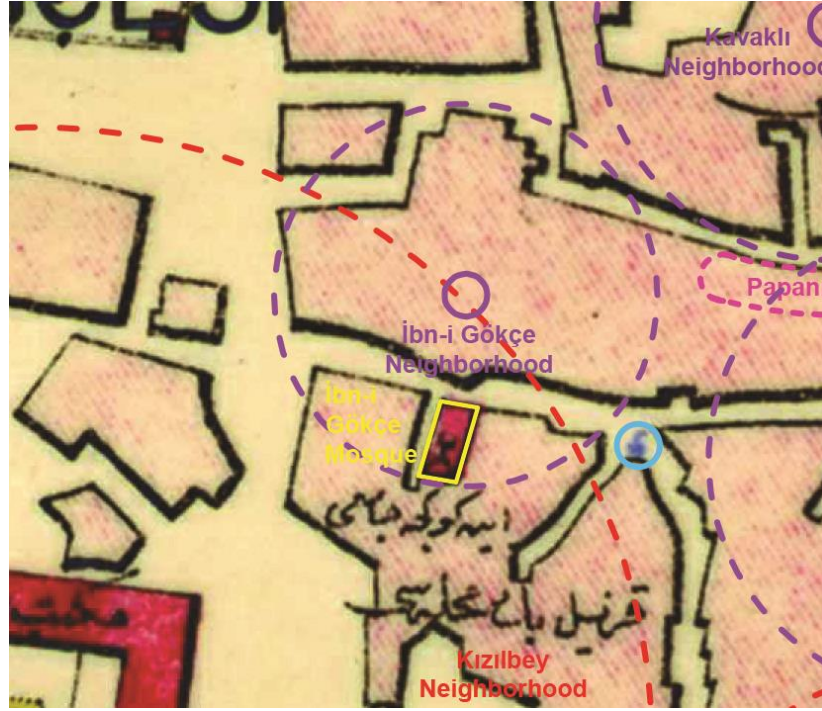


Figure 75. Estimated Location of İbn-i Gökçe Neighborhood on 1924 Map

45. İğneci

It is mentioned in the sources as a neighborhood that does not bear the name of a person or profession.⁵¹² It was known as “Minare-i Belkıs” in 1522. Between 1601 and 1785-1830, it is referred to as the “Belkıs” neighborhood. In some “Salyane Records” in the registers, it is counted together with “İğneci Mahallesi”. They may have been counted together as they were two small neighborhoods close to today’s Julien Column.⁵¹³ İğneli Belkıs Mosque in the neighborhood was demolished to construct the road.⁵¹⁴ According to Özdemir, İğneci is a neighborhood where Muslims live.⁵¹⁵ İğneci

⁵¹² Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 60.

⁵¹³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 82.

⁵¹⁴ İbrahim Hakkı Konyalı, *Ankara Camileri*, (Ankara: Kültür Matbaacılık, 1978), 57.

⁵¹⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

neighborhood is one of the second most dense population neighborhoods in the city. Its population in 1786 was around 320.⁵¹⁶

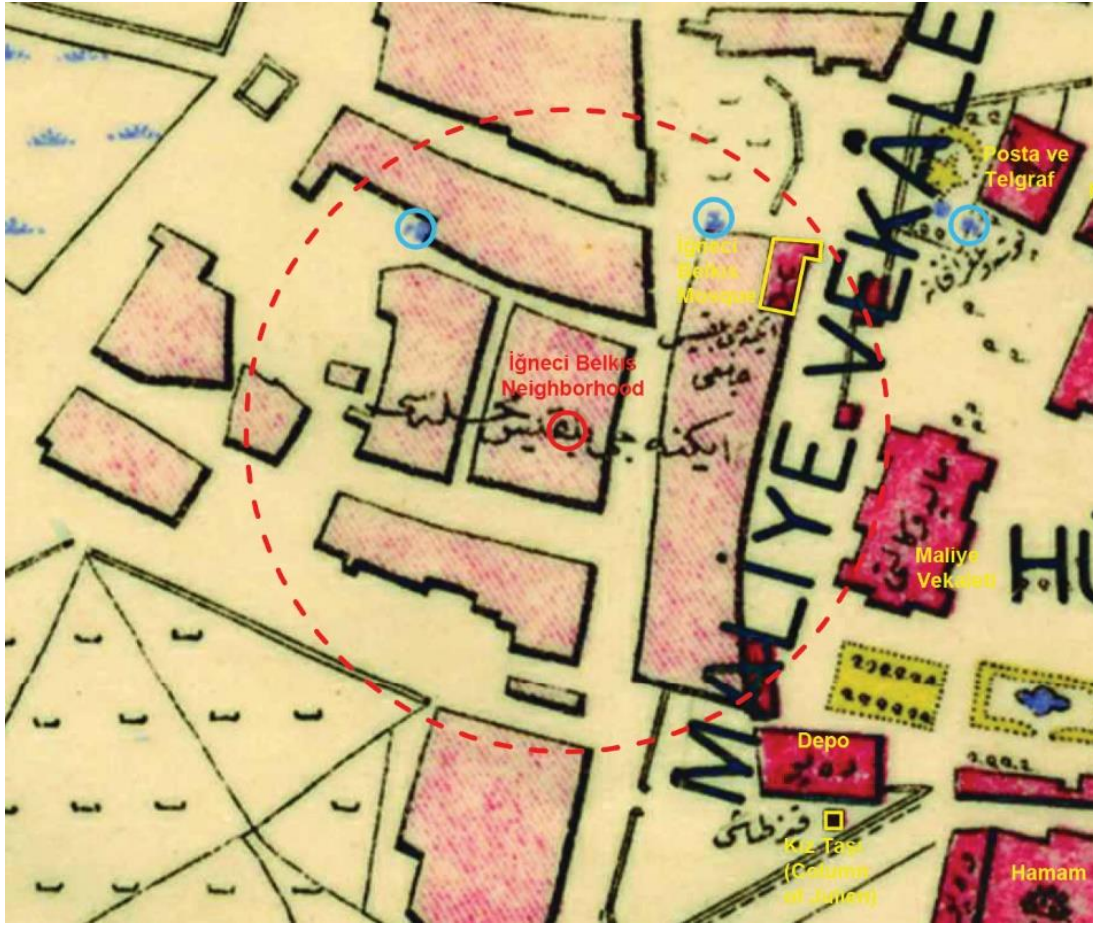


Figure 76. İğneci Belkıs Neighborhood on 1924 Map

⁵¹⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.



Figure 77. Julien Column and the bath next to it (Source: Eyice, 1991, Lev. XIII)

46. İmam Yusuf

In 1522, the neighborhood was known by the name of “Kirişciyan, eş-Şehir bi-imam Yusuf”. Between 1601 and 1785-1830, “Kirişciyan” was forgotten, only referred to as “İmam Yusuf”.⁵¹⁷ İmam Yusuf Masjid is also in the neighborhood with the same name, but its construction date is unknown.⁵¹⁸ According to Özdemir, it is a mixed neighborhood where Muslims and non-Muslims live together.⁵¹⁹ It is one of the second population-dense neighborhoods in Ankara. Its population in 1786 was around 240.⁵²⁰

⁵¹⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 85.

⁵¹⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁵¹⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

⁵²⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

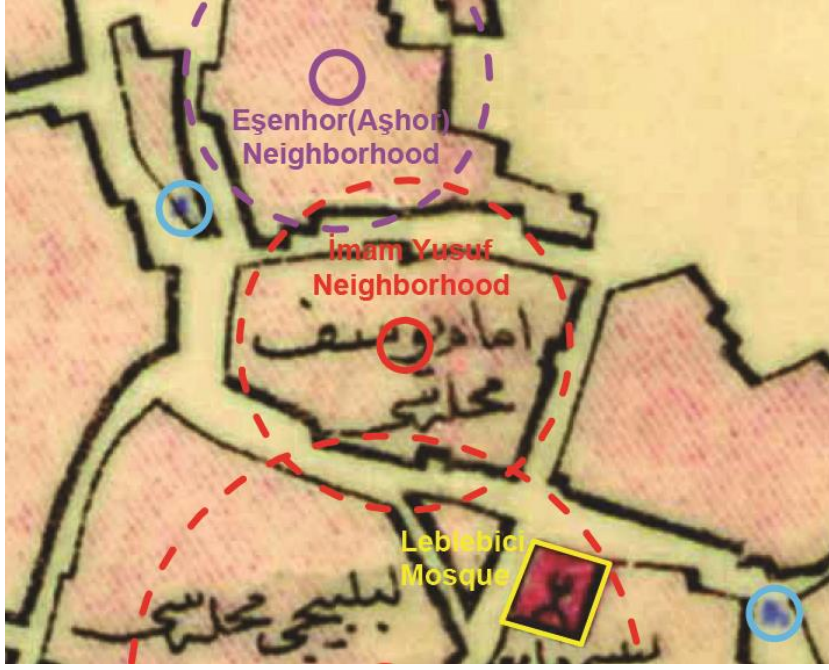


Figure 78. İmam Yusuf Neighborhood on 1924 Map

47. İmaret

It is stated that the neighborhood's name does not bear the name of a person/profession and takes its name from the Karacabey İmaret in the neighborhood.⁵²¹ Karacabey's İmaret (Karacabey) Mosque and Tomb were also located here. This neighborhood, which is now part of Hacettepe University, was one of the city's suburbs during the Ottoman period. There was one of the city's cemeteries in its south.⁵²² This neighborhood also has Sarı Kadı (Mimar Zade) Mosque and Madrasah.⁵²³ İmaret is a

⁵²¹ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁵²² Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 100.

⁵²³ İbrahim Hakkı Konyalı, *Ankara Camileri*, (Ankara: Kültür Matbaacılık, 1978), 73; Gönül Öney, *Ankara'da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 79.

neighborhood inhabited by Muslims.⁵²⁴ It is one of the second-most densely populated neighborhoods in the city. Its population in 1786 was around 320.⁵²⁵

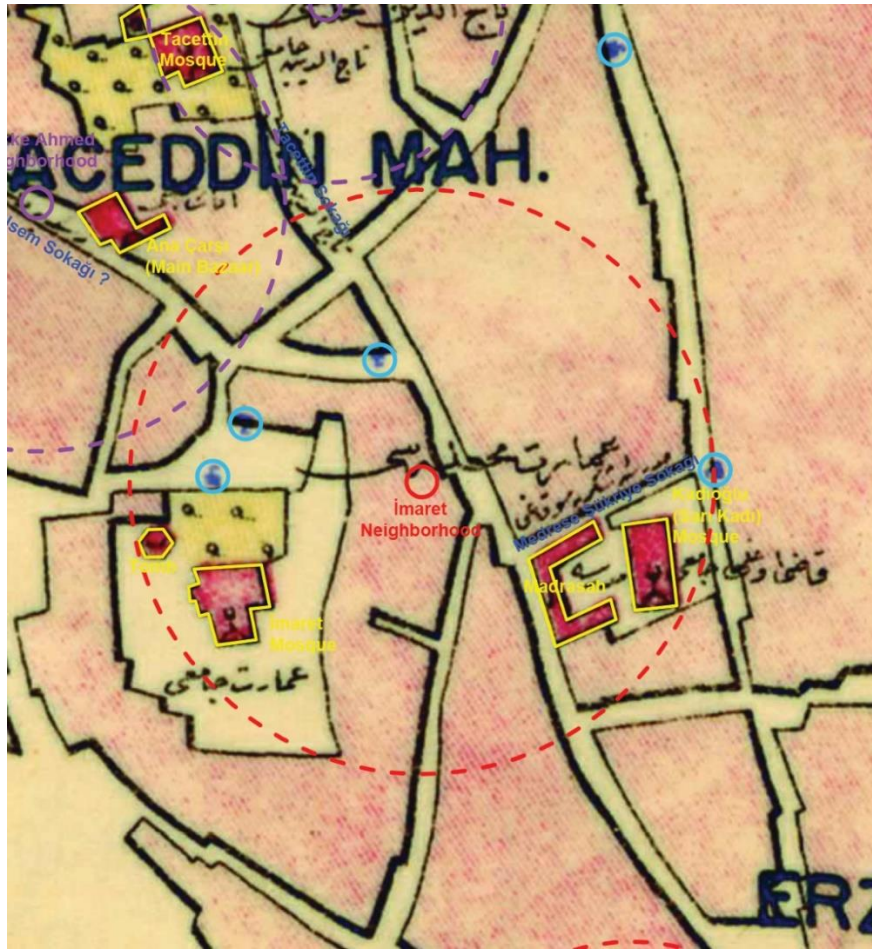


Figure 79. İmaret Neighborhood on 1924 Map

48. Kafirköyü (Gavurköyü)

It was known as “Kefere”, that is, “Kafir-Köyü” in 1522. Between 1601 and 1785-1830, it was known as only the “Kafir-Köyü”.⁵²⁶ In the Hurufat registers, we see that at the end of the seventeenth century, there was a Kafirköy masjid with the same name as the neighborhood. Today, Kafirköy Neighborhood covers the area opposite the

⁵²⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵²⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁵²⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 82.

Altındağ Municipality building on Anafartalar Street.⁵²⁷ This region falls on the area between Hoca Hindi Non-Muslim-Hoca Hindi Muslim-Koyunpazarı neighborhoods on the 1924 map. As the name suggests, it is a neighborhood where non-Muslims live.⁵²⁸ The presence of a mosque in the neighborhood also indicates the presence of a small Muslim population here. It is one of the second-ranked neighborhoods in Ankara in population. Its population in 1786 was around 240.⁵²⁹

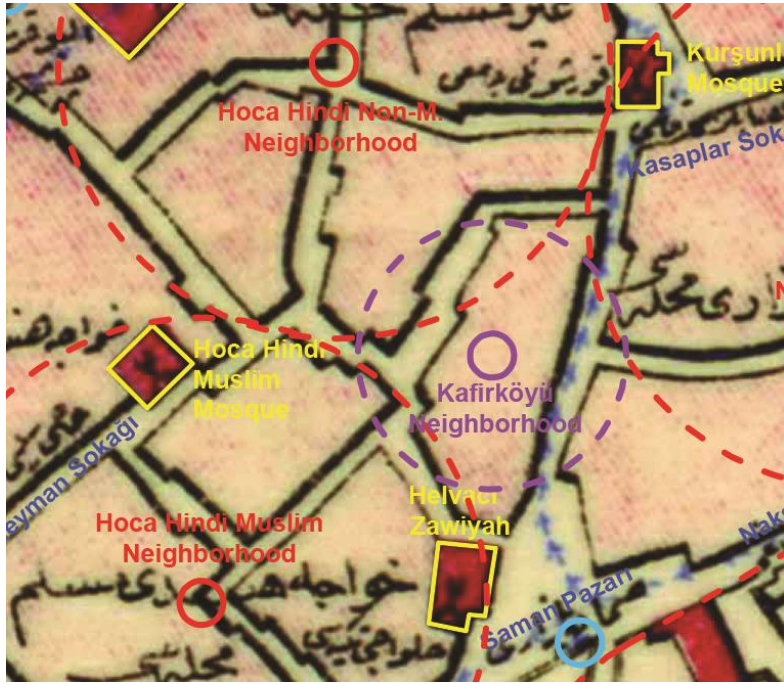


Figure 80. Estimated Location of Kafirköyü Neighborhood on 1924 Map

49. Kattanin

It was named after a professional group, “*ketenciler* (flax makers)”.⁵³⁰ Today, it locates in the Özbekler Neighborhood to the south of the Cenab-ı Ahmed Paşa Mosque.

⁵²⁷ Adem Çetin, *Hurufat Defterlerindeki Kayıtlara Göre Ankara İl Merkezindeki Dini Mimari Yapılar*, (Master’s Thesis, Ankara Üniversitesi, 2019), 572-573.

⁵²⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-95.

⁵²⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

⁵³⁰ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59; <http://lugatim.com/s/kettan> and <http://lugatim.com/s/keten>, accessed June 1, 2022.

Kattanin Masjid, known as Hemhum Masjid, is located here.⁵³¹ It is known that this is a neighborhood where Muslims live.⁵³² It is one of the first-rank neighborhoods where the most crowded population lives in the city. Its population in 1786 was around 480.⁵³³

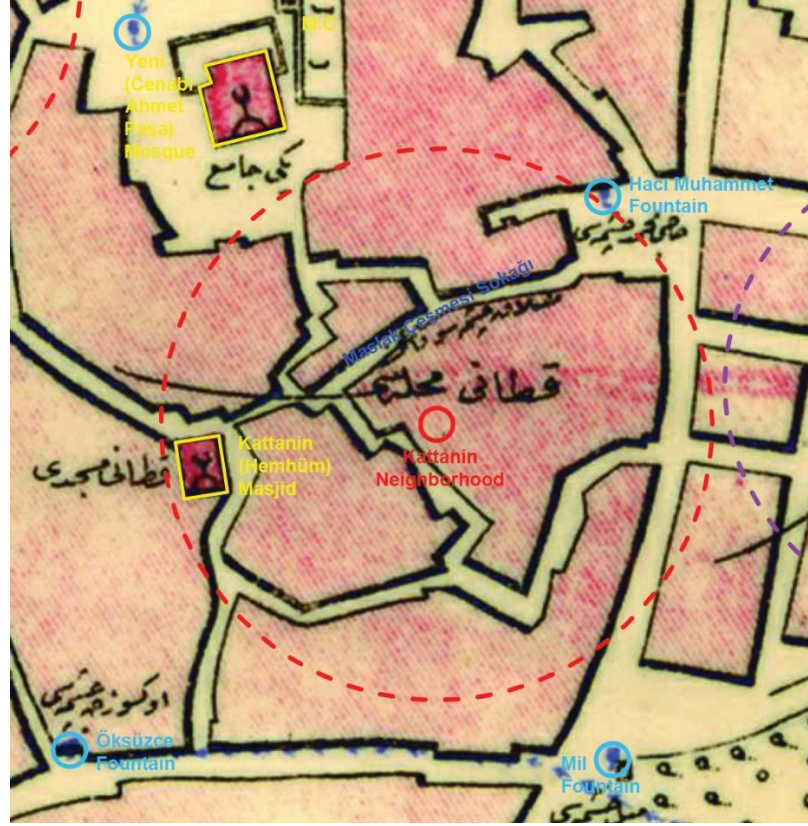


Figure 81. Kattanin Neighborhood on 1924 Map

⁵³¹ Gökçe Günel and Ali Kılçı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 101.

⁵³² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵³³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-123.

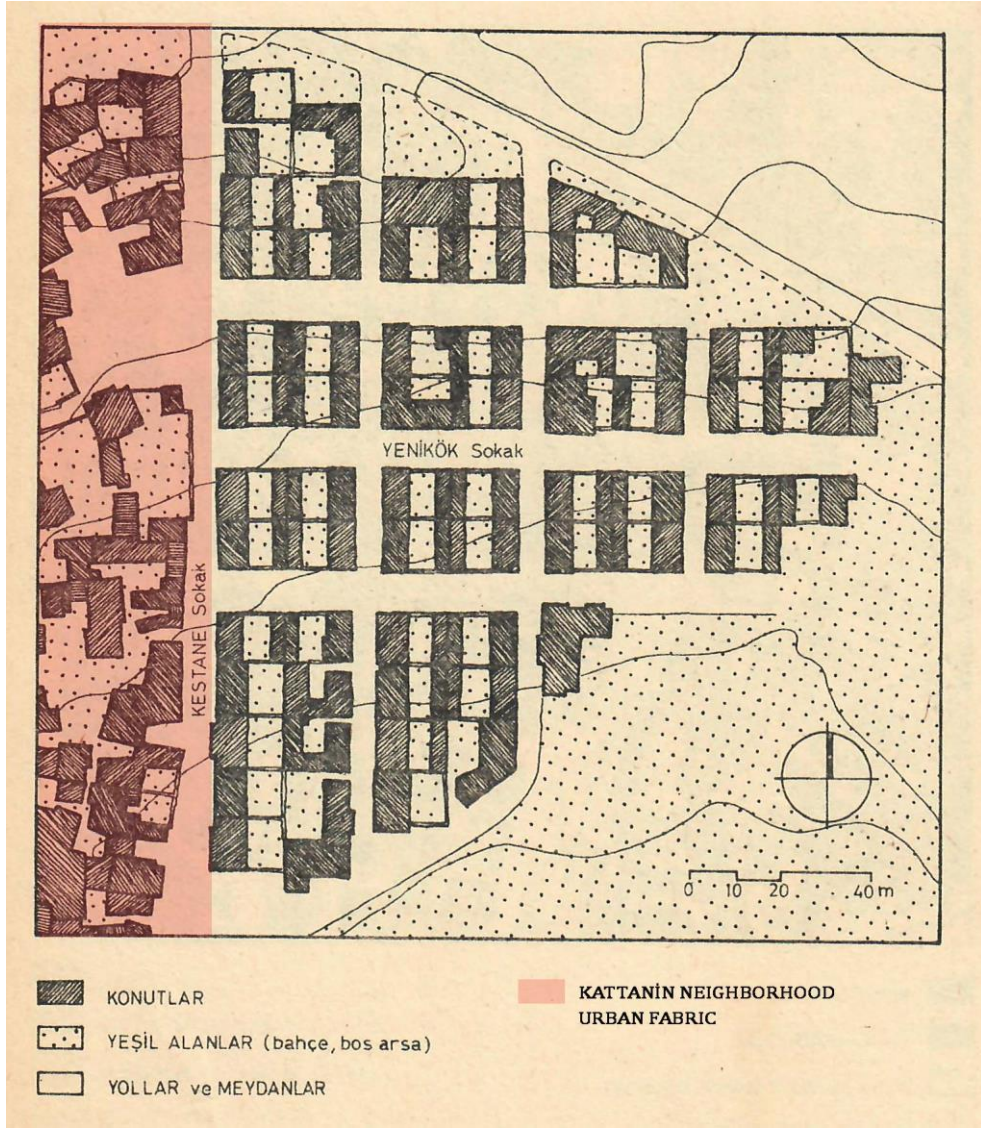


Figure 82. Kattanin neighborhood urban texture at the end of the 19th century
(Source: Aktüre, 1981, 134)

50. Kayabaşı

It is one of the neighborhoods that do not bear the name of a person/profession.⁵³⁴ It was divided from the Avancıklar neighborhood at the beginning of the seventeenth century.⁵³⁵ Today, there is Kayabaşı Mosque, which bears the same name as the

⁵³⁴ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁵³⁵ Özer Ergenç, "XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler," *Osmanlı Araştırmaları*, 1(01) (1980): 85-108; 107.

neighborhood, on Başkaya Street.⁵³⁶ According to Özdemir, Kayabaşı is a neighborhood where Muslims live.⁵³⁷ It is one of the second-most densely populated neighborhoods in Ankara. Its population in 1786 was around 240.⁵³⁸

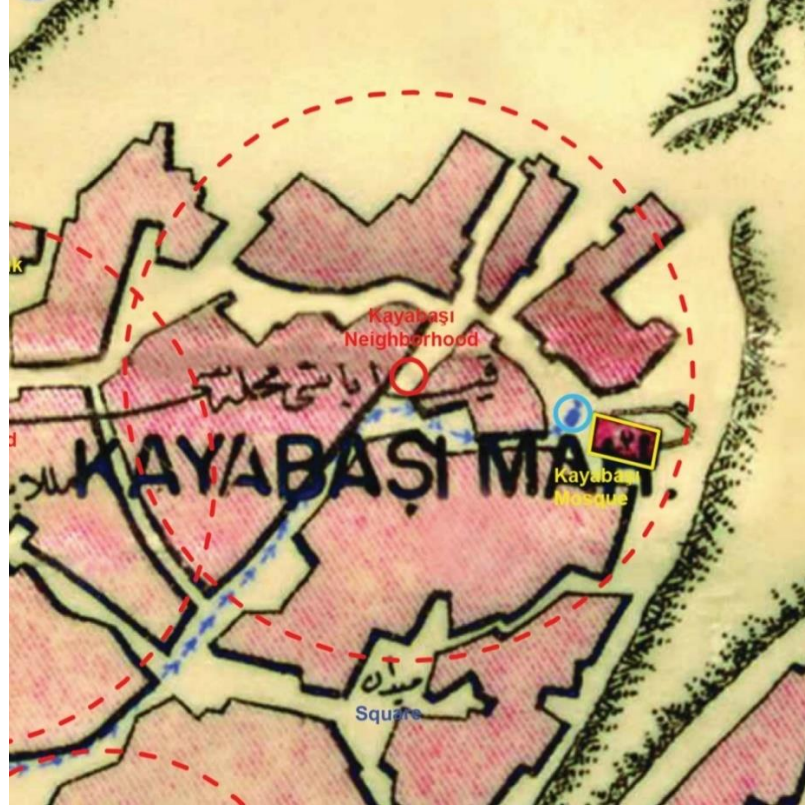


Figure 83. Kayabaşı Neighborhood on 1924 Map

⁵³⁶ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 101.

⁵³⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵³⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-123.



Figure 84. Kayabaşı and Molla Great Neighborhoods, located on the outskirts of the castle in the early 20th century (Source: Tamur, 2018)

51. Kazur Ali

It is stated that it took his name from a professional person. Kazur Ali means that *çamaşırçı* (Laundryman) Ali. Besides, Kazuran (*Çamaşırçılar/Laundrymen*) name is used in earlier times for the neighborhood.⁵³⁹ Kazur Ali is a mixed neighborhood where Muslims and non-Muslims live together.⁵⁴⁰ The neighborhood is the third most densely populated in the city. Its population was around 120 in 1786.⁵⁴¹

⁵³⁹ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁵⁴⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

⁵⁴¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-124.

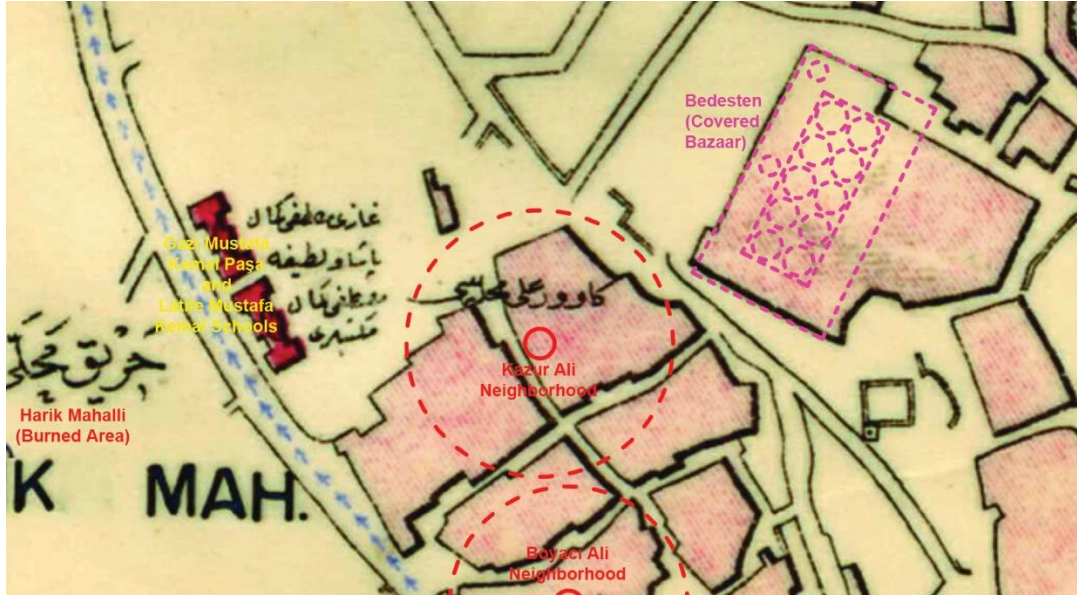


Figure 85. Kazur Ali Neighborhood on 1924 Map

52. Kiçikli/lü

In 1522, he was known as “Kiçilü” or “Ahi Kiçi Bey”. It is seen that it was written as “Kiçülü-Kiçikli-Kiçekli-Kiçikli” between 1601 and 1785-1830.⁵⁴² It is known that there is the Kiçikli Masjid dated 1443 with the same name in the neighborhood.⁵⁴³ Gecik Masjid is located north of the neighborhood to the west of the Cenabi Ahmet Pasha Mosque, south of Ulucanlar Street.⁵⁴⁴ It is a neighborhood inhabited by Muslims.⁵⁴⁵ It is one of the third most densely populated neighborhoods in Ankara. Its population was around 160 in 1786.⁵⁴⁶

⁵⁴² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 78. See also: <http://lugatim.com/s/kiçi> and <http://lugatim.com/s/küçük>, accessed June 1, 2022.

⁵⁴³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁵⁴⁴ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 101.

⁵⁴⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵⁴⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-124.

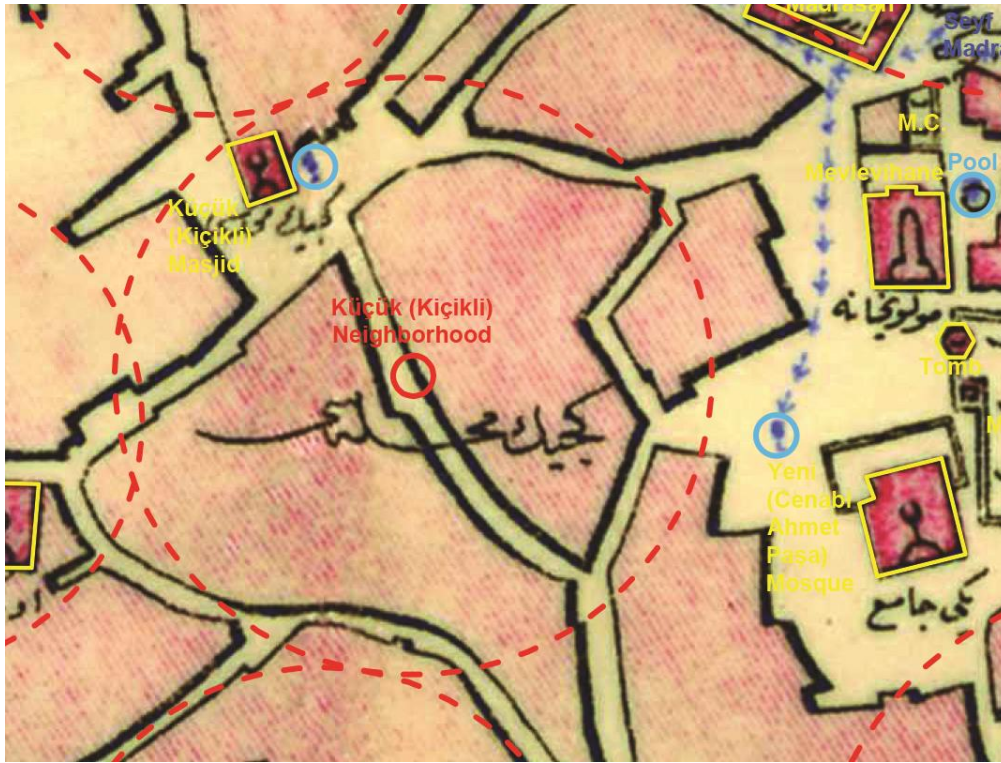


Figure 86. Kicikli Neighborhood on 1924 Map



Figure 87. The zoning plan sketch of the Cenabi Ahmed Pasha Mosque and its surroundings, drawn by H. Jansen (Source: Eyice, 1991, Lev. XXIV)

53. Keneki (Genegi)

It was known as “Güangi” (*Dilsizler*) in 1522. In 1601, it was referred to as “Geneği”. It is mentioned as “Keneki” in the 1785-1830 registers.⁵⁴⁷ Galanti reads it as “Keteki”.⁵⁴⁸ Öney says that the neighborhood got its name from the Genegi Mescidi, located on Ulucanlar Street today.⁵⁴⁹ It is known as a neighborhood where Muslims live.⁵⁵⁰ It is one of the third-ranked neighborhoods in terms of population density in the city. Its population was around 120 in 1786.⁵⁵¹

54. Kepkebir-i/Kebkebur-i Müslim and 55. Kepkebir-i/Kebkebur-i Zımmi

We think these neighborhoods exist side by side as Muslim and non-Muslim neighborhoods. However, we could not find any information about where the name came from. Özdemir states that both of these neighborhoods are neighborhoods where non-Muslims live. On the other hand, he also says that while the neighborhood with a Muslim annex was previously a neighborhood where Muslims lived, it became a non-Muslim neighborhood as the Muslims moved to other places over time. However, its name may not have changed because it was settled among the people.⁵⁵² Kepkebir-i Zımmi neighborhood is among the most densely populated neighborhoods of Ankara. Its population in 1786 was approximately 480. Kepkebir-i Müslim neighborhood is

⁵⁴⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 78.

⁵⁴⁸ Avram Galanti, *Ankara Tarihi*, (Ankara: Çağlar Yayınları, 2005), 107.

⁵⁴⁹ Gönül Öney, *Ankara'da Türk devri Yapıları*, (Ankara: A.Ü.D.T.C.F. Yayınları, 1971), 31.

⁵⁵⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵⁵¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-124.

⁵⁵² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-95.

among the second densest residential areas of the city. Its population in 1786 was around 280.⁵⁵³

56. Keyyalin

We could not find where the neighborhood got its name from in the sources. It is known that it had a mosque with the same name but whose building date is unknown.⁵⁵⁴ Its name is mentioned in the Hurufat registers at the end of the seventeenth century.⁵⁵⁵ Kapan Khan was also located in this neighborhood close to Hisar, west of Atpazarı.⁵⁵⁶ It is understood that Kapan Hani is a structure from the period of Mehmed the Conqueror (1451-1481). It was built by Isa Bey, the son of Bayezid Pasha, one of the orders of the Çelebi Mehmed Period. Inside the inn, there was also the Kapan Khan mosque for those who used the inn. Tuz Khan and Unkapanı Khan were also in this neighborhood. It is known that Keyyalin Neighborhood was destroyed by fire during the 1916 Ankara fire. Kapan Khan Masjid was also destroyed during this fire. The neighborhood's location today coincides with the south side of the Necatibey Neighborhood, which is in front of the castle in Ulus. It is known that it is one of the neighborhoods inhabited by Armenians in Ankara.⁵⁵⁷ In the seventeenth century, non-Muslims lived in the Keyyalin neighborhood.⁵⁵⁸ It is one of the most densely populated neighborhoods in Ankara. Its population in 1786 was around 480.⁵⁵⁹

⁵⁵³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

⁵⁵⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁵⁵⁵ Adem Çetin, *Hurufat Defterlerindeki Kayıtlara Göre Ankara İl Merkezindeki Dini Mimari Yapılar*, (Master's Thesis, Ankara Üniversitesi, 2019), 572-573.

⁵⁵⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 28.

⁵⁵⁷ İbrahim Yavuz İşcen, *Cumhuriyet Öncesi Ankara'da Cami ve Mescitler*, (Ankara: Cadde Anafartalar Kuyumcuları Yayınları, 2019), 179-180.

⁵⁵⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-95.

⁵⁵⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

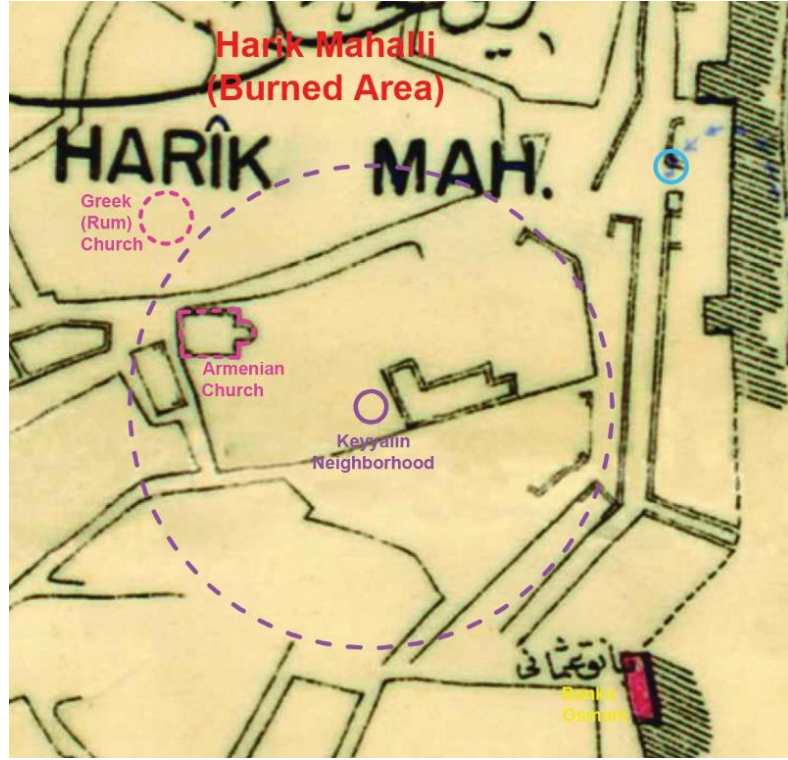


Figure 88. Estimated Location of Keyyalin Neighborhood on 1924 Map

57. Kızılbey

The neighborhood was located behind the “Büyük Postane (Big Post Office)” in Ulus today.⁵⁶⁰ It is known that it took its name from the Kızılbey Madrasah in the neighborhood and the mosque with the same name. Kızılbey madrasah is one of the oldest madrasahs in Ankara. It was built by Kızıl Bey, one of the orders of the Seljuk Sultan Alaaddin Keykubat, at the beginning of the eightieth century. The construction date of the mosque adjacent to the madrasah of the same name is 1299-1330. It was located where today’s Ziraat Bank Headquarters Building is located.⁵⁶¹ According to the pictures, before it was demolished, Kızılbey Mosque had a roof but no minarets. A domed tomb was located to the east. Muslims lived in the neighborhood.⁵⁶² It is one

⁵⁶⁰ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 101.

⁵⁶¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50-52.

⁵⁶² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

of the third-ranked neighborhoods in the city in terms of density. Its population in 1786 was around 160.⁵⁶³

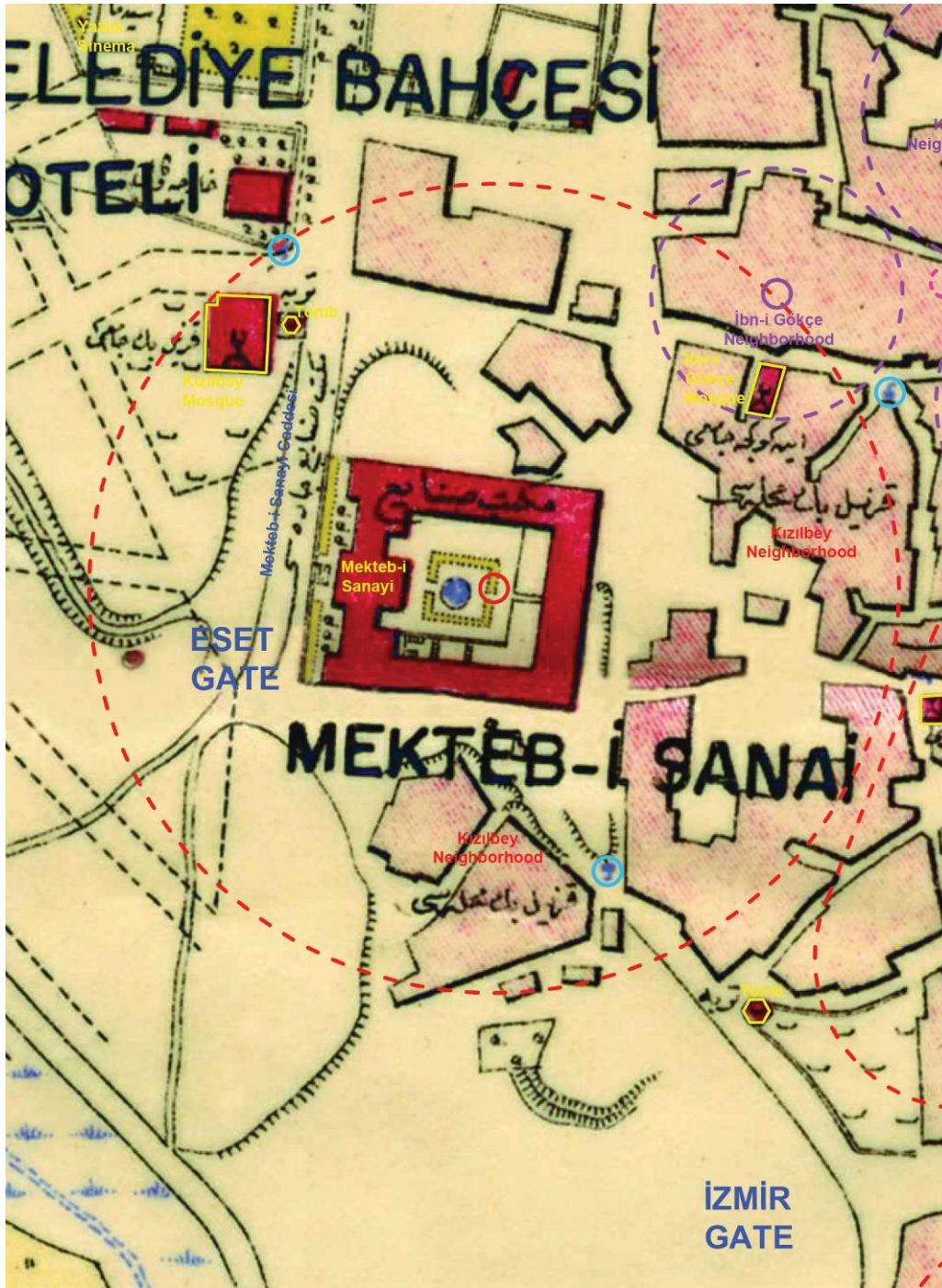


Figure 89. Kızılbey Neighborhood on 1924 Map

⁵⁶³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

58. Koçhisar

We could not find where the name of the Koçhisar neighborhood came from and its place in the city in the sources. At the end of the seventeenth century, the name Koçhisar neighborhood Masjid is found in the Hurufat registers.⁵⁶⁴ It is known that it is a neighborhood where Muslims live.⁵⁶⁵ It is one of the third most densely populated neighborhoods in Ankara. Its population in 1786 was around eighty.⁵⁶⁶

59. Konurca

Where the name of the Konurca neighborhood comes from, and its place in the city was not found in the sources we have examined. According to the records in the Hurufat registers, Konurca Neighborhood (Küçük Mescit) Masjid is mentioned in the records at the end of the seventeenth century.⁵⁶⁷ According to Özdemir, this is a neighborhood where Muslims live.⁵⁶⁸ It is one of the third-ranked neighborhoods in the city in terms of density. Its population was around 160 in 1786.⁵⁶⁹

60. Kul Derviş

It is stated that the neighborhood got his name from a person with a religious or another title.⁵⁷⁰ The neighborhood was located in the area of the Hacettepe University Sıhhiye

⁵⁶⁴ Adem Çetin, Hurufat Defterlerindeki Kayıtlara Göre Ankara İl Merkezindeki Dini Mimari Yapılar, (Master's Thesis, Ankara Üniversitesi, 2019), 572-573.

⁵⁶⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵⁶⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

⁵⁶⁷ Adem Çetin, Hurufat Defterlerindeki Kayıtlara Göre Ankara İl Merkezindeki Dini Mimari Yapılar, (Master's Thesis, Ankara Üniversitesi, 2019), 572-573.

⁵⁶⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵⁶⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

⁵⁷⁰ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59-60.

campus today. Kul Derviş Masjid, which gave its name to the neighborhood, was demolished while the university was being built.⁵⁷¹ It is among the neighborhoods inhabited by Muslims.⁵⁷² Kul Derviş neighborhood is among the second densest residential areas of the city. Its population was approximately 240 in 1786.⁵⁷³

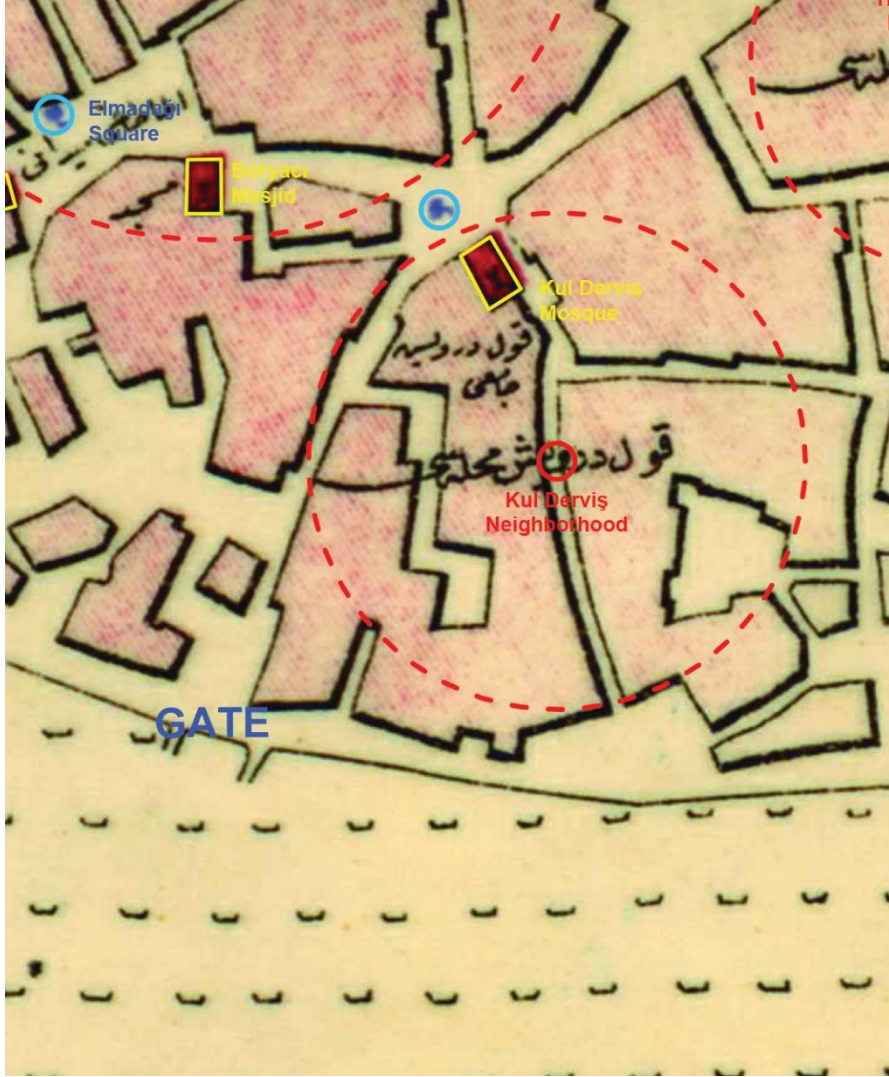


Figure 90. Kul Derviş Neighborhood on 1924 Map

⁵⁷¹ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 101.

⁵⁷² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵⁷³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

61. Kurd

We could not find any information in the sources about how and why the name Kurd was given to the neighborhood. It is known that non-Muslims live in the neighborhood.⁵⁷⁴ It is one of the second most densely populated neighborhoods in the city. Its population in 1786 was around 240.⁵⁷⁵

62. Kureyş

The neighborhood's name does not bear the name of the person/profession.⁵⁷⁶ We think the Kureyş Masjid of the same name is located in this neighborhood.⁵⁷⁷ According to Özdemir, this is a neighborhood where Muslims live.⁵⁷⁸ It is one of the third-ranked neighborhoods in the city in terms of density. Its population in 1786 was around 160.⁵⁷⁹

⁵⁷⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-95; Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 61.

⁵⁷⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁵⁷⁶ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60-61.

⁵⁷⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50.

⁵⁷⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵⁷⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-124.

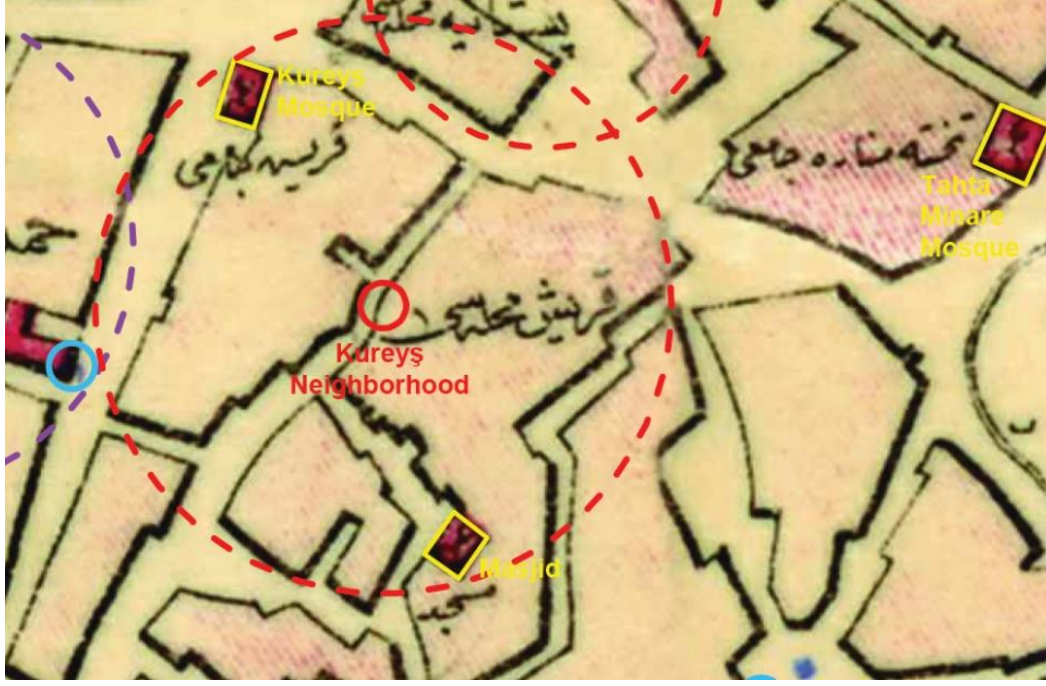


Figure 91. Kureys Neighborhood on 1924 Map

63. Lelebici

It is known that the neighborhood bears the name of a professional group.⁵⁸⁰ The neighborhood is located at the edge of Denizciler Street today.⁵⁸¹ It is recorded that Lelebicioğlu Mosque, which has the same name as the neighborhood, was built in 1713.⁵⁸² According to Özdemir, it is a mixed neighborhood where Muslims and non-Muslims live together.⁵⁸³ It is among the most densely populated first-ranked neighborhoods of Ankara. Its population in 1786 was around four hundred.⁵⁸⁴

⁵⁸⁰ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁵⁸¹ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102.

⁵⁸² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 51.

⁵⁸³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96.

⁵⁸⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.



Figure 92. Lelebici Neighborhood on 1924 Map

64. Makrameci

Where the name of the Makrameci neighborhood came from and its place in the city is not found in the sources we have examined. It seems logical that the name could refer to the profession that deals with macrame.⁵⁸⁵ It is stated that it is a neighborhood where non-Muslims live.⁵⁸⁶ The Makrameci neighborhood is among the second-most densely populated areas of the city. Its population in 1786 was approximately 240.⁵⁸⁷

65. Mevdûd/Mevcud

The neighborhood was known as “Mevdud” in 1522 and 1601. Between the years 1785-1830, it is referred to as “Mevcud”.⁵⁸⁸ The construction date of the Mevcud

⁵⁸⁵ <http://lugatim.com/s/makrame>, accessed June 1, 2022.

⁵⁸⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 95.

⁵⁸⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁵⁸⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 79.

Mosque, which has the same name as the neighborhood, is 1775.⁵⁸⁹ The neighborhood is on sloping land southeast of the Aslanhane Mosque. İki Şerefeli (Resul Efendi) Mosque is located here.⁵⁹⁰ It is recorded that Muslims live in the neighborhood.⁵⁹¹ It is among the second densest neighborhoods of Ankara in terms of population. Its population was approximately 240 in 1786.⁵⁹²

66. Mihriyar

We could not find information about where the name of the neighborhood came from and its location in the city. It was recorded that non-Muslims lived in the neighborhood.⁵⁹³ Mihriyar neighborhood is among the second densest residential areas of the city. Its population in 1786 was approximately 240.⁵⁹⁴

67. Molla Büyük

It was formed by the division of the Avancıklar neighborhood at the beginning of the seventeenth century.⁵⁹⁵ It is stated that the neighborhood got its name from a person with a religious or another title.⁵⁹⁶ Today, this neighborhood is within the Kayabaşı

⁵⁸⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 51.

⁵⁹⁰ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102.

⁵⁹¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵⁹² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁵⁹³ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 61; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 95-96.

⁵⁹⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁵⁹⁵ Özer Ergenç, “XVII. Yüzyılın Başlarında Ankara’nın Yerleşim Durumu Üzerine Bazı Bilgiler,” *Osmanlı Araştırmaları*, 1(01) (1980): 85-108; 107.

⁵⁹⁶ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59-60.

Neighborhood. There is the Molla Büyük Mosque of the same name inside.⁵⁹⁷ It is known that Muslims live in the neighborhood.⁵⁹⁸ The neighborhood is among the second-most densely populated areas of the city. Its population was approximately 320 in 1786.⁵⁹⁹

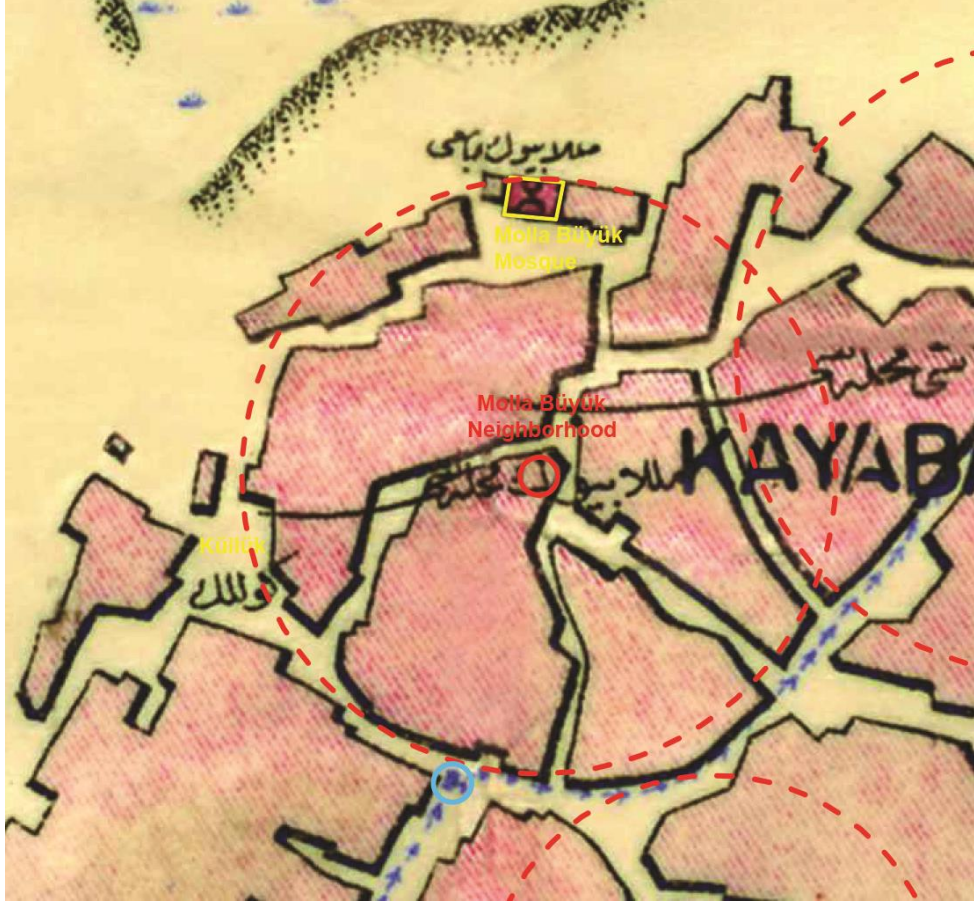


Figure 93. Molla Büyük Neighborhood on 1924 Map

⁵⁹⁷ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102.

⁵⁹⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁵⁹⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-123.



Figure 94. Molla Büyük Masjid, No Date (Source: Şahin, 1992)

68. Mukaddem

It is stated that the neighborhood does not bear the name of a person/profession.⁶⁰⁰ Mukaddem (*Yeni/New*) Mosque, which has the same name as the neighborhood, was built in 1450-51.⁶⁰¹ The neighborhood is located in the northwest corner of Hacettepe University today. Mukaddem (*Yeni*) Mosque was demolished in 1981 when Hasırcılar Geçidi was being built, with the decision of the Gayrimenkul Anıtlar Yüksek Kurulu, on the condition that it be rebuilt elsewhere.⁶⁰² It is recorded that Muslims live in the

⁶⁰⁰ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 60-61.

⁶⁰¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 51.

⁶⁰² Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102.

neighborhood.⁶⁰³ It is one of the most densely populated neighborhoods in Ankara. Its population in 1786 was approximately four hundred.⁶⁰⁴

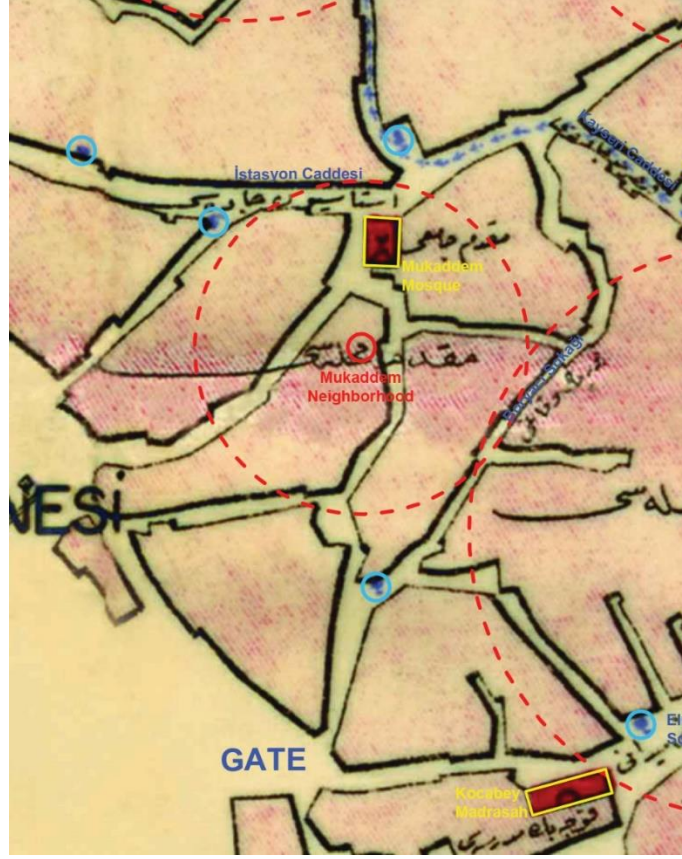


Figure 95. Mukaddem Neighborhood on 1924 Map

69. Mürûrî

It is one of the neighborhoods that do not bear the name of a person/profession.⁶⁰⁵ It is stated that it is one of the oldest neighborhoods of Ankara, whose existence has been known since the seventeenth century. It was to the north of the Karacabey Bath.⁶⁰⁶ It

⁶⁰³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶⁰⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

⁶⁰⁵ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60-61.

⁶⁰⁶ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102.

is recorded as a neighborhood where Muslim lives.⁶⁰⁷ It is one of the third-ranked neighborhoods in the city in terms of density. Its population was around 40 in 1786.⁶⁰⁸



Figure 96. Mururi Neighborhood on 1924 Map

70. Öksüzce

It is stated that the name of the neighborhood does not come from the name of a person/profession.⁶⁰⁹ This neighborhood remains within the İstiklal Neighborhood

⁶⁰⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶⁰⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-124.

⁶⁰⁹ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60-61.

today. Öksüzce Mosque, which gave its name to the neighborhood and is seen on the map, is now known as Eskiçioğlu Mosque.⁶¹⁰ Öksüzce Neighborhood is a mixed neighborhood where Muslims and non-Muslims live together.⁶¹¹ The neighborhood is among the second-most densely populated areas of the city. Its population in 1786 was approximately 320.⁶¹²

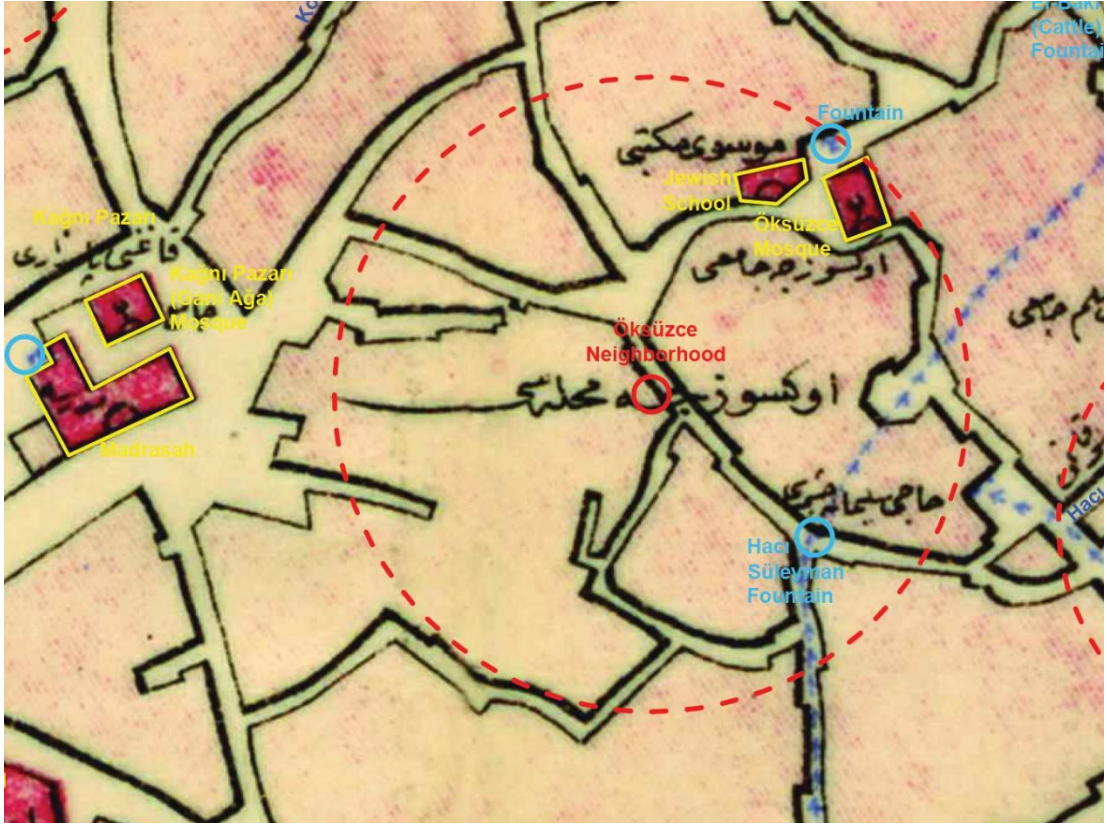


Figure 97. Öksüzce Neighborhood on 1924 Map

⁶¹⁰ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102.

⁶¹¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96-97.

⁶¹² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.



Figure 98. Öksüzce Fountain, No Date (Source: Şahin, 1992)

71. Pâpâni

Papani neighborhood has a name unrelated to a person/profession.⁶¹³ It is a neighborhood where Muslims live.⁶¹⁴ In the Papani neighborhood, there is a school named “Alemdar el-Hac Ahmed Muallimhanesi” and the Papani Masjid, which bears the same name as the neighborhood.⁶¹⁵ At the end of the seventeenth century, the Papani Masjid is mentioned in the Hurufat registers.⁶¹⁶ Papani neighborhood is among the second-most densely populated areas of the city. Its population was approximately 240 in 1786.⁶¹⁷

⁶¹³ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 60-61.

⁶¹⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶¹⁵ Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıcı, *Ankara Tarihi ve Kültürü Dizisi: 2- Osmanlı’da Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 78, 225.

⁶¹⁶ Papani Masjid was located in Anafartalar Neighborhood, Kızılbaş Street. See: Adem Çetin, *Hurufat Defterlerindeki Kayıtlara Göre Ankara II Merkezindeki Dini Mimari Yapılar*, (Master’s Thesis, Ankara Üniversitesi, 2019), 572-573.

⁶¹⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

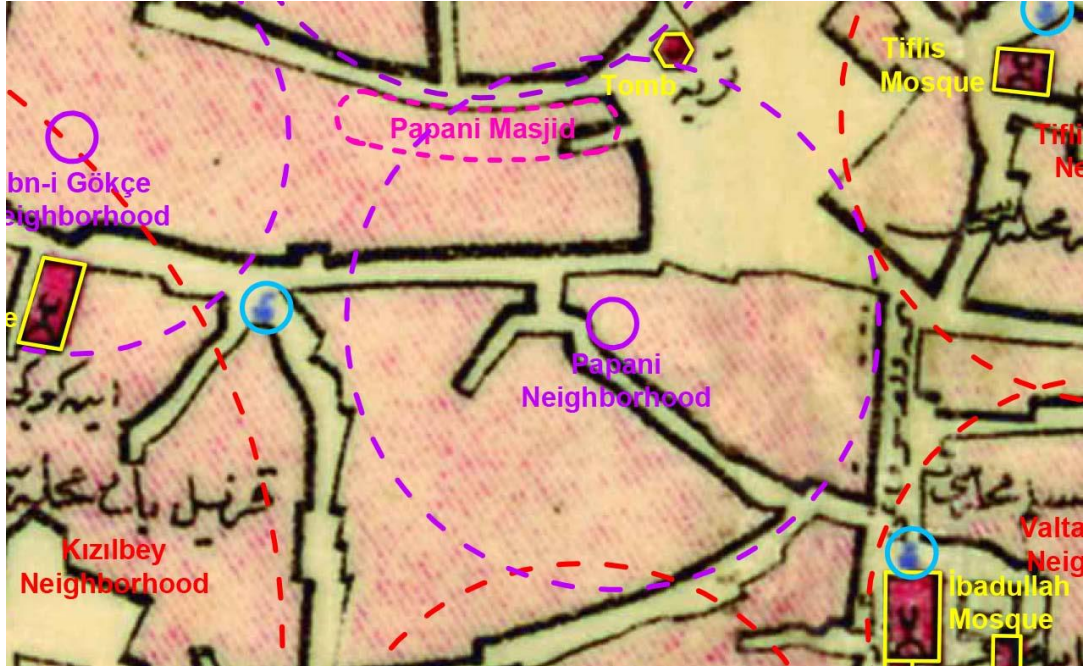


Figure 99. Estimated Location of Papani Neighborhood on 1924 Map

72. Rüstem Na'âl

It was named after a professional person. Na'âl means farrier.⁶¹⁸ The Rüstem Na'âl (Dındın) Masjid, which bore the same name as the neighborhood and was built in the 14th-15th centuries, has survived to the present day.⁶¹⁹ The neighborhood is located in the south of Ulucanlar Street today.⁶²⁰ It is a neighborhood inhabited by Muslims.⁶²¹ It is among the third most densely populated neighborhoods in Ankara. Its population in 1786 was around 120.⁶²²

⁶¹⁸ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59. Nalbant: A person who shoes horses. See: <http://lugatim.com/s/nalbant>, accessed June 1, 2022.

⁶¹⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 51.

⁶²⁰ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102.

⁶²¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶²² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-124.

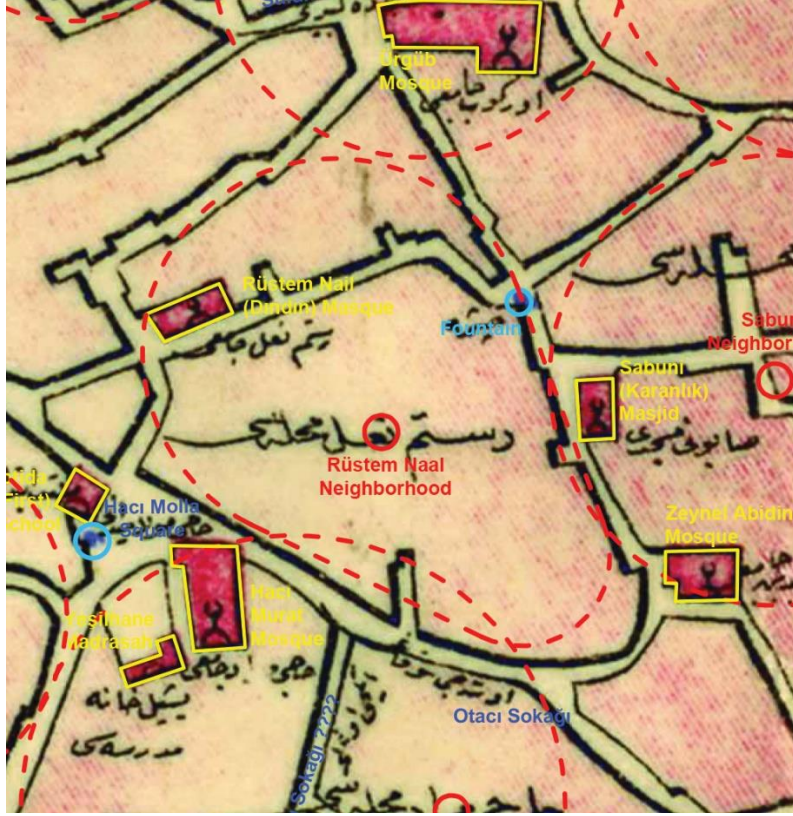


Figure 100. Rüstem Na'al Neighborhood on 1924 Map

73. Sabuni

It is recorded that the neighborhood was named for *Sabuncular* (soapmakers), a professional group.⁶²³ Today, it is located in the Turan Neighborhood, south of Ulucanlar Street. Sabûni (Karanlık/Öğle) Maşjid, which gave its name to the neighborhood, is dated to the 14th-15th centuries. Zeynel Abidin Maşjid, another mosque in the neighborhood, is a building belonging to the 17th-18th centuries.⁶²⁴ This maşjid is located on Kümbet Street in Altındağ today. We see that it is a neighborhood

⁶²³ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁶²⁴ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 51.

where Muslims live.⁶²⁵ It is one of the third-ranked neighborhoods in the city in terms of population density. Its population in 1786 was around two hundred.⁶²⁶



Figure 101. Sabuni Neighborhood on 1924 Map

74. *Sarâç Sinan*

It takes its name from *Saraçlar*, a professional group.⁶²⁷ Today, it remains within Bozkır Neighborhood.⁶²⁸ *Saraç Sinan Masjid*, which gave its name to the neighborhood, is dated 1288. *Saraç Sinan Madrasa* was built on the same dates behind

⁶²⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶²⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-124.

⁶²⁷ *Saraç*: The person who makes or sells horse gear, saddles, and harnesses. See: <http://lugatim.com/s/saraç>, accessed June 2, 2022; Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59.

⁶²⁸ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102.

the masjid.⁶²⁹ It is known as a neighborhood where Muslims live.⁶³⁰ Saraç Sinan neighborhood is among the third densest residential areas of the city. Its population in 1786 was approximately 160.⁶³¹

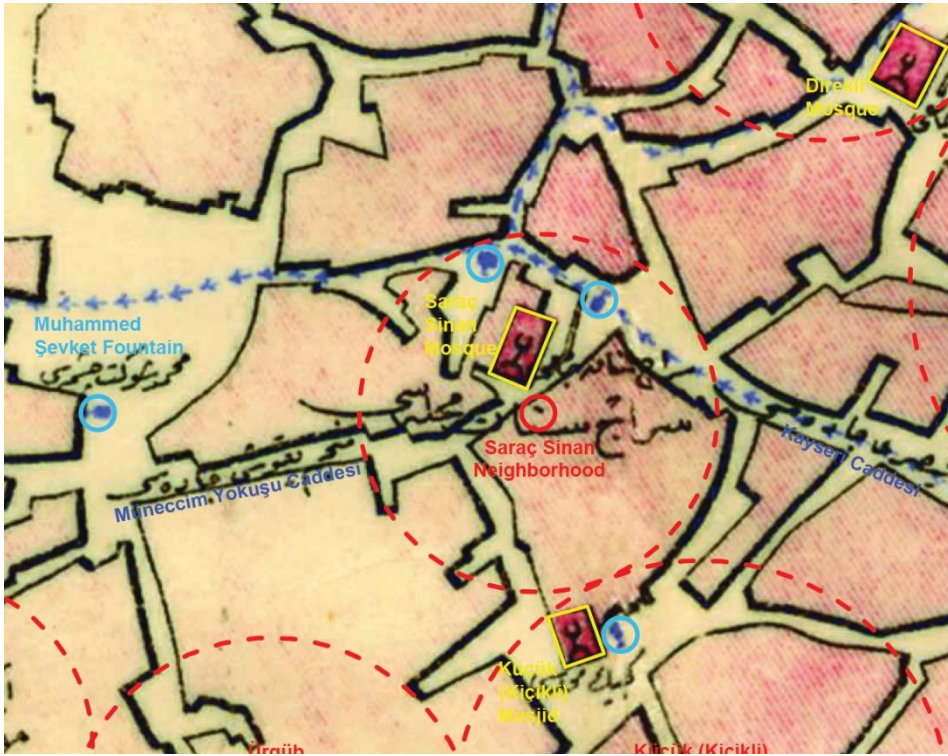


Figure 102. Saraç Sinan Neighborhood on 1924 Map

75. Sed

We could not find how the neighborhood got its name and the location of the neighborhood in the sources we examined. The neighborhood is stated as a

⁶²⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 51, 58.

⁶³⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶³¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-124.

neighborhood where non-Muslims live.⁶³² It is one of the second-most densely populated neighborhoods of Ankara. Its population in 1786 was approximately 240.⁶³³

76. Şemseddin (In the Ankara Castle)

It was known as “Mescid-i Şemsüddün” in 1522. At the beginning of the seventeenth century, a neighborhood called “Şemseddin b. Ramazan” in the Hisar. Between 1785 and 1830, it is referred to as “Şemseddin” only. Over time, the name “Ramadan” must have fallen into disuse.⁶³⁴ It is unknown why the name was given to the neighborhood and what it means. The Şemseddin Masjid (Ramadan Şemseddin/Kale Pazarı Mosque), known to have been built in the seventeenth century, with the same name as the neighborhood, is located here.⁶³⁵ It is a neighborhood where Muslims live.⁶³⁶ It is one of the third-ranked neighborhoods in the city in terms of population. Its population was around 160 in 1786.⁶³⁷

⁶³² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-95.

⁶³³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁶³⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 83.

⁶³⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 51.

⁶³⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶³⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

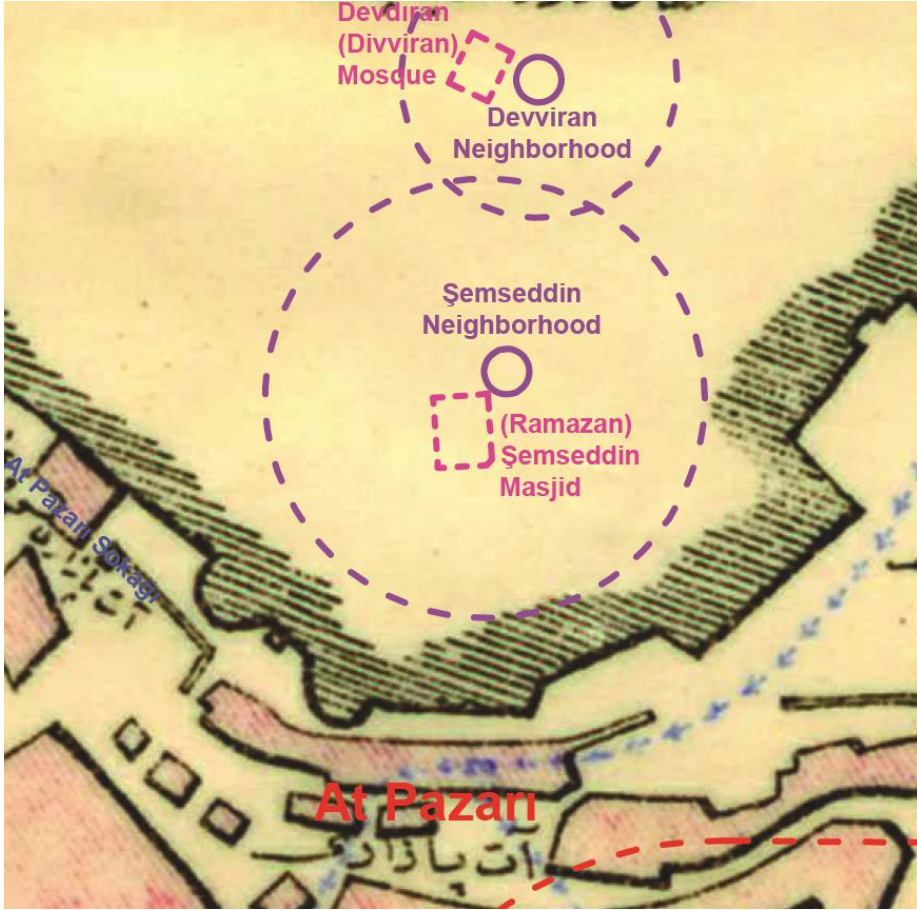


Figure 103. Estimated Location of Şemseddin Neighborhood and Exact Location of Şemseddin Masjid on 1924 Map

77. Şeyh İzzeddin

It is known that it got its name from a person with religious/other titles.⁶³⁸ Today it remains to the east of the Hacı Bayram Veli Mosque. The Şeyh İzzeddin Masjid, which gave its name to the neighborhood, is thought to have been built in the fourteenth century.⁶³⁹ It still exists today. It is recorded that Muslims live in the neighborhood.⁶⁴⁰

⁶³⁸ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59-60.

⁶³⁹ M. Nuri Dağ and Ayşe Sanem İnan, *Ankara Vakıf Eserleri*, (Ankara: Ankara Kalkınma Ajansı, 2016), 84.

⁶⁴⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

It is one of the third most densely populated neighborhoods in Ankara. Its population in 1786 was around eighty.⁶⁴¹

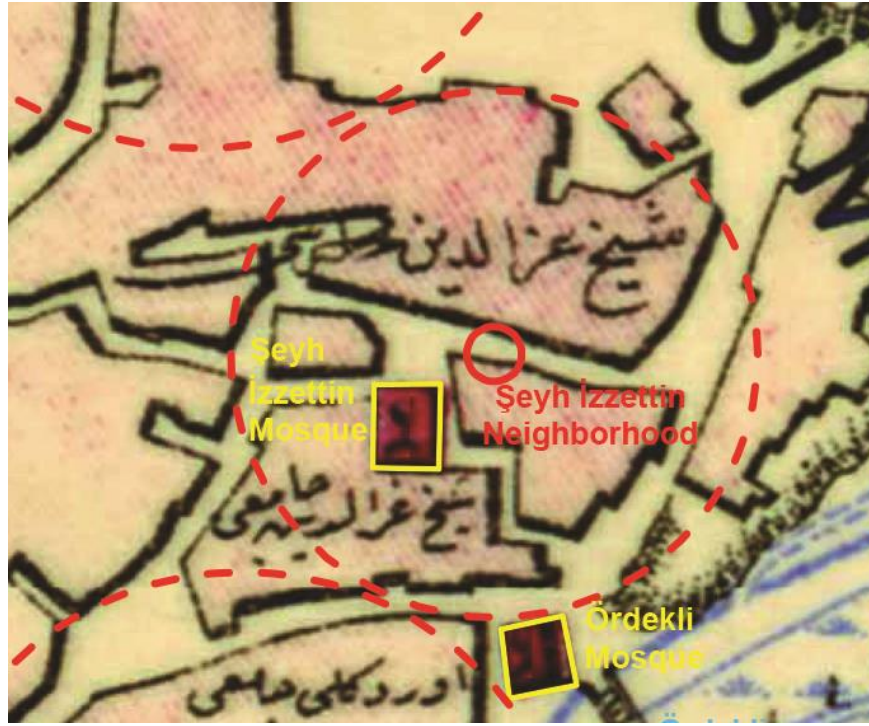


Figure 104. Şeyh İzzeddin Neighborhood on 1924 Map

⁶⁴¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.



Figure 105. Şeyh İzzeddin Neighborhood in the early 20th century (Source: Tamur, 2018)

78. *Teke (Tekke) Ahmed*

It is stated that the name of the neighborhood comes from someone who has a religious/another title.⁶⁴² It was known as “Teke Ahmed” in 1522, 1601, and 1785-1830. Teke is thought to be a nickname. Galanti, on the other hand, reads it as “Tekke”.⁶⁴³ There may be differences due to the pronunciation of the name. It is stated that the Teke Ahmed neighborhood is on the line starting from Namazgah Gate and going to

⁶⁴² Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59-60.

⁶⁴³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 79; Avram Galanti, *Ankara Tarihi*, (Ankara: Çağlar Yayınları, 2005), 107.

Erzurum Gate.⁶⁴⁴ It is also said that there used to be a tekke (dervish lodge) where the Taceddin Mosque is, and that's why the neighborhood got this name and is located close to here.⁶⁴⁵ It is a neighborhood where Muslims live.⁶⁴⁶ It is one of the most densely populated neighborhoods in Ankara. Its population in 1786 was around 480.⁶⁴⁷

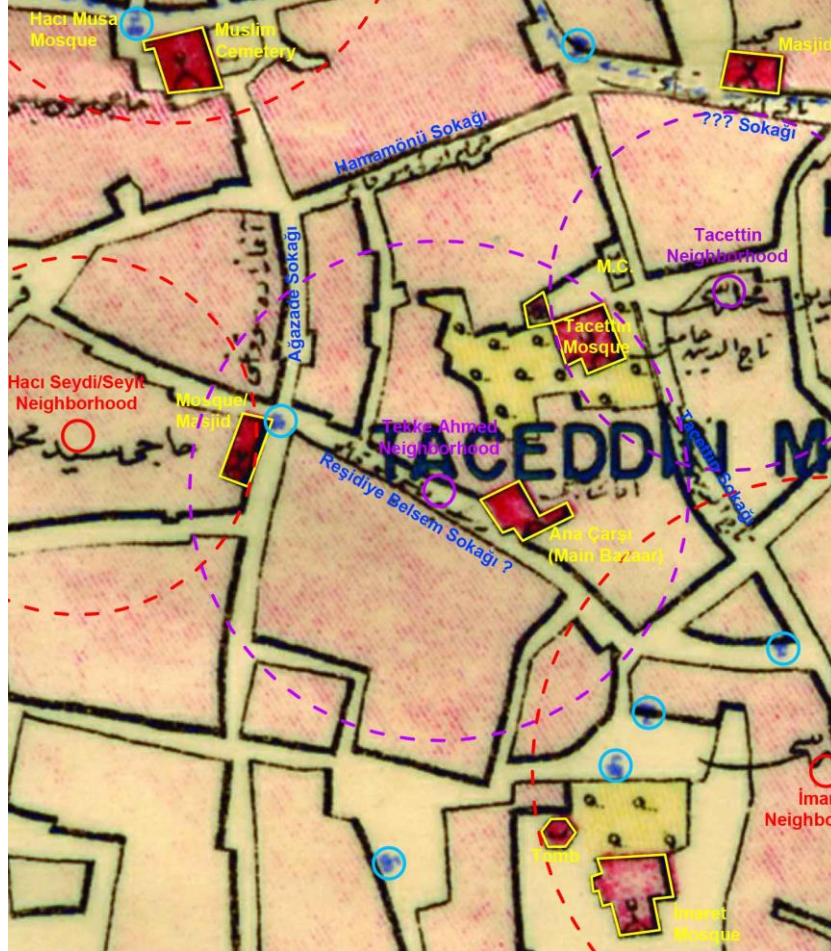


Figure 106. Estimated Location of Tekke Ahmed Neighborhood on 1924 Map

⁶⁴⁴ While talking about the Ankara city wall, it was stated that Erzurumkapı was reached from Namazgahkapı by including Kağnıpazarı, Öksüzce, Mukaddem, Buryacılar, Tekke Ahmed and Erzurum neighborhoods. See: Abdülkerim Erdoğan, Gökçe Günel ve Ali Kılıç, *Ankara Tarihi ve Kültürü Dizisi: 2- Osmanlı'da Ankara* (Ankara: Ankara Büyükşehir Belediyesi, 2007), 64.

⁶⁴⁵ İbrahim Yavuz İşcen, *Cumhuriyet Öncesi Ankara'da Cami ve Mescitler* (Ankara: Cadde Anafartalar Kuyumcuları Yayınları, 2019), 138-142.

⁶⁴⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶⁴⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

79. Tiflis/Tiflisî

It is located in Ankara, Aşağı Yüz. There is no exact information in the sources about where the neighborhood's name came from. Based on the name, it can be thought that those residing here may have come from Tiflis and settled here.⁶⁴⁸ Tiflis Neighborhood is in the records of Ankara neighborhoods between the years 1522-1830.⁶⁴⁹ Taş indicates that in the narrow area between Haseki Mosque and Tahtakale Bath, Tiflis and Papani neighborhoods were nested together as closely spaced in the seventeenth century.⁶⁵⁰ For this reason, we think they are located close to each other or seen as a single neighborhood. That'el-Kal'a (Kaledibi) Bath, built in 1461-62, is in this neighborhood.⁶⁵¹ In the records of 1579 in the archive of the General Directorate of Land Registry and Cadastre (Tapu Kadastro Genel Müdürlüğü), the name of Tiflis Masjid is mentioned among the waqf buildings.⁶⁵² There is information about the Tiflis Masjid in Ankara's Sharia Registry No 2 dated 1588-1590.⁶⁵³ From these records, it has been determined that the mosque has existed since the sixteenth century. Tiflis is a mixed neighborhood where Muslims and non-Muslims live together.⁶⁵⁴ It is among

⁶⁴⁸ İbrahim Yavuz İşcen, *Cumhuriyet Öncesi Ankara'da Cami ve Mescitler*, (Ankara: Cadde Anafartalar Kuyumcuları Yayınları, 2019), 195-196.

⁶⁴⁹ Neriman Şahin Güçhan, "16-19.yy. Nüfus Tahminlerine Göre Osmanlı Ankara'sında Mahallelerin

Değişim Süreçleri Üzerine Bir Deneme," in *Tarih İçinde Ankara II*, (Ankara: ODTÜ Yayınları, 2001), 150.

⁶⁵⁰ Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 114.

⁶⁵¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 67.

⁶⁵² Kemal Bağlum, *Beşbin Yılda Nereden Nereye Ankara*, (Ankara, 1992), 52.

⁶⁵³ Halit Ongan, *Ankara'nın 2 Numaralı Şer'iyeye Sicili (1588-1590)*, (Ankara: TTK, 2014), 57.

⁶⁵⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96-97.

the third most densely populated neighborhoods in Ankara. Its population in 1786 was around 160.⁶⁵⁵

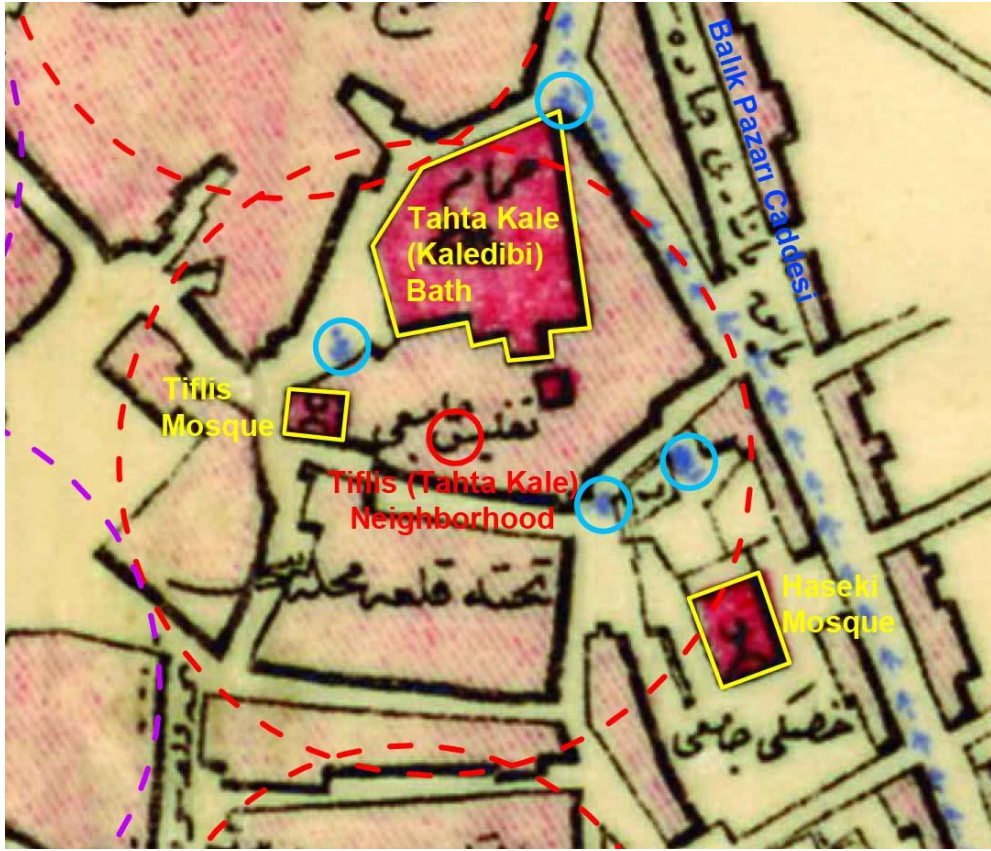


Figure 107. Tiflis Neighborhood on 1924 Map

80. Toluca/Tulice

It is stated that there is a neighborhood that does not bear the name of a person/profession.⁶⁵⁶ It was known as “Doluca” in 1522. It was referred to as “Tuli” in 1601. Between 1785-1830, it is known as “Tulice”. It is thought to come from “Tolu-Tola”, which means filled/full in Uighur.⁶⁵⁷ The mosque, named after the neighborhood, located south of the Hacı Bayram Veli Mosque in Ulus, was recently

⁶⁵⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

⁶⁵⁶ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 60-61.

⁶⁵⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 82.

demolished.⁶⁵⁸ It is a neighborhood inhabited by Muslims.⁶⁵⁹ It is one of the third-ranked neighborhoods of the city in terms of population density. Its population in 1786 was around two hundred.⁶⁶⁰

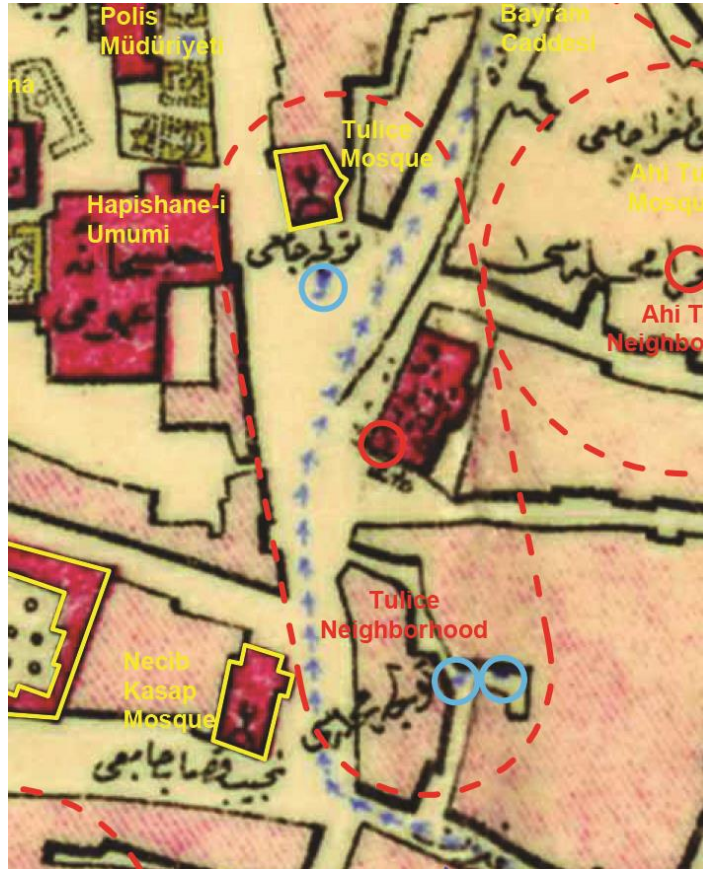


Figure 108. Tulice Neighborhood on 1924 Map

81. Ürgüb

It is a neighborhood that does not bear the name of a person or profession.⁶⁶¹ In 1522, it is known as “Ürgüb” or “Hacı Sinan”. It is known as “Ürgüb” in 1601 and 1785-

⁶⁵⁸ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 99, 102.

⁶⁵⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶⁶⁰ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-124.

⁶⁶¹ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 60-61.

1830.⁶⁶² It is stated that it is a neighborhood founded by the people of Ürgüp. It has been noted that the Ürgübi Masjid (17th-18th century), which has the same name as the neighborhood and is located to the south of Ulucanlar Street, was recently demolished.⁶⁶³ Muslims live in the neighborhood.⁶⁶⁴ It is among the third-ranked neighborhoods in the city in terms of population density. Its population in 1786 was around 160.⁶⁶⁵

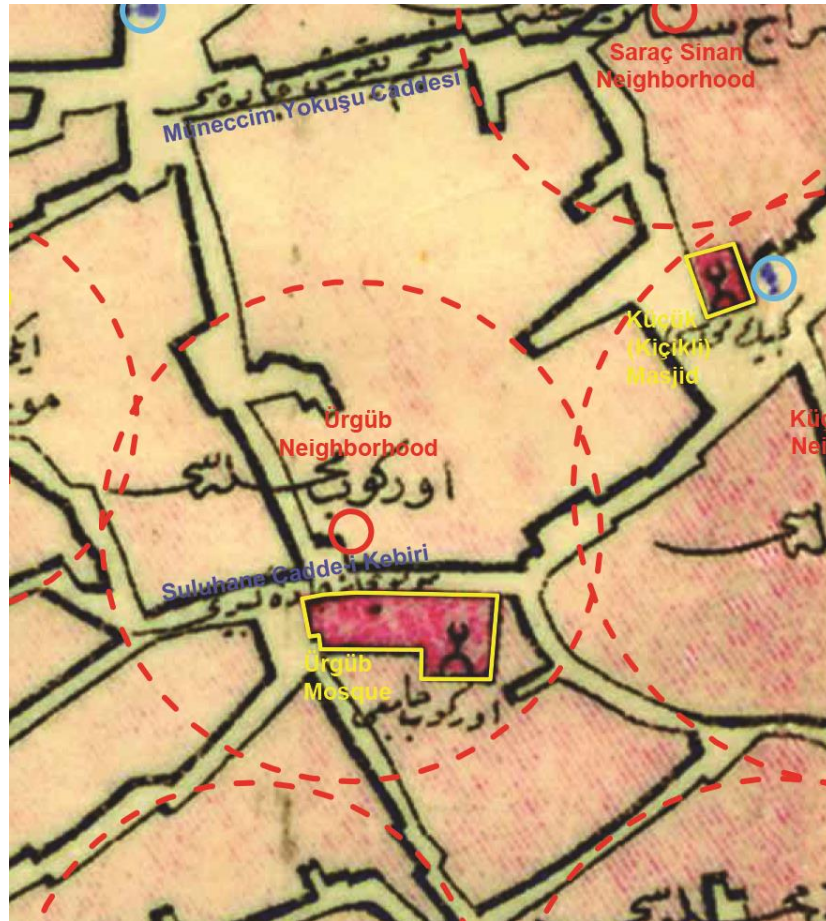


Figure 109. Ürgüb Neighborhood on 1924 Map

⁶⁶² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 85.

⁶⁶³ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 102; M. Nuri Dağ and Ayşe Sanem İnan, *Ankara Vakıf Eserleri*, (Ankara: Ankara Kalkınma Ajansı, 2016), 178.

⁶⁶⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶⁶⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-124.

82. Valtarin

It is thought it got this name because of the Venetian merchants living in the neighborhood in the sixteenth century. Known as “Hacı Sinan” aka “Valtarin” in 1522, it was referred to as “Valtarin/Vattarin” in 1601.⁶⁶⁶ Non-Muslims reside in the neighborhood.⁶⁶⁷ It is one of the most densely populated first districts of the city. Its population in 1786 was around four hundred.⁶⁶⁸ On the 1924 map, the İbadullah Mosque in the neighborhood was mistakenly written as Hacı Doğan.⁶⁶⁹

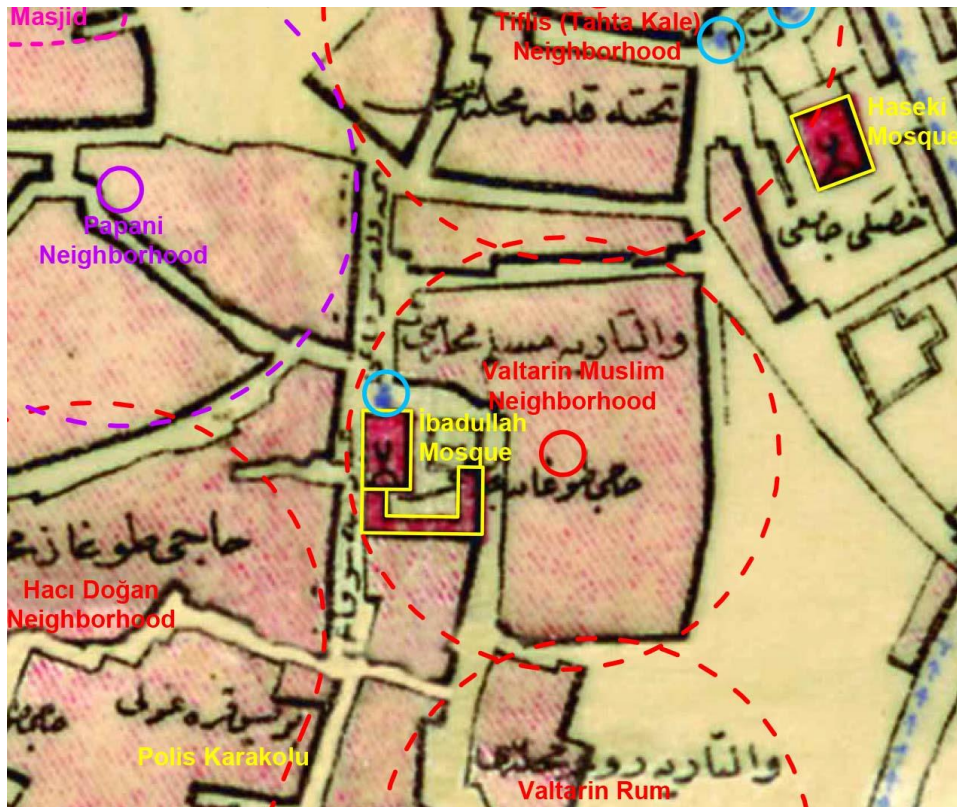


Figure 110. Valtarin Muslim Neighborhood on 1924 Map

⁶⁶⁶ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 61; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 80.

⁶⁶⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 94-96.

⁶⁶⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁶⁶⁹ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 103.

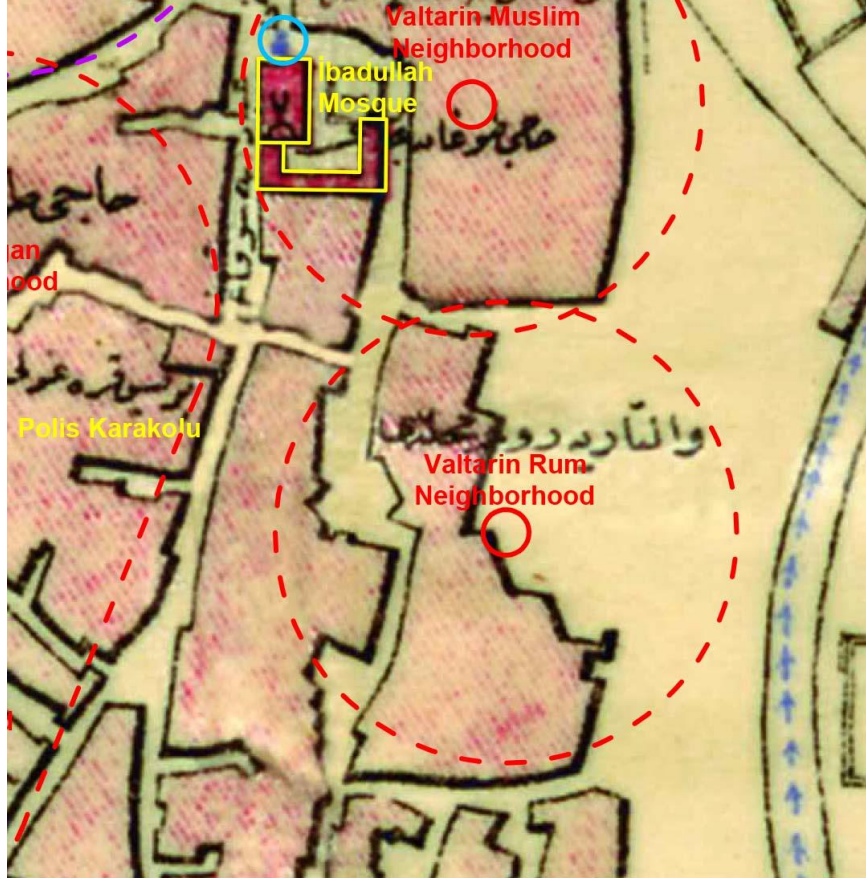


Figure 111. Valtarin Rum Neighborhood on 1924 Map

83. Yakub Harad/Harrat

It takes its name from Çıkırıkçı Yakub, who is a profession expert.⁶⁷⁰ This neighborhood remains within the boundaries of the Alparslan Neighborhood today. The building named Yakup Harrat Masjid on the 1924 map is known as the Çiçekoğlu Mosque today.⁶⁷¹ It is a neighborhood inhabited by Muslims.⁶⁷² Yakup Harad

⁶⁷⁰ <http://lugatim.com/s/harrat>, accessed June 2, 2022; Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 59.

⁶⁷¹ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 103.

⁶⁷² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

neighborhood is among the third densest residential areas of the city. Its population in 1786 was approximately 120.⁶⁷³



Figure 112. Yakup Harrat Neighborhood on 1924 Map

84. *Yakub Na'âl*

It is thought that it got its name from the profession horseshoe (Na'al) expert Yakup.⁶⁷⁴ It is stated that they are from mixed neighborhoods where non-Muslims live in the

⁶⁷³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 119-124.

⁶⁷⁴ See: <http://lugatim.com/s/nalbant>, accessed June 2, 2022.

majority.⁶⁷⁵ The neighborhood is among the city's second-dense residential areas. Its population in 1786 was approximately 240.⁶⁷⁶

85. Yenice

It did not take its name from the name of a person/profession.⁶⁷⁷ Today, the neighborhood is located west of the Fire Department Square. There is Yenice Neighborhood Mosque located in.⁶⁷⁸ It is one of the second-most densely populated neighborhoods of Ankara. Its population in 1786 was approximately 360.⁶⁷⁹

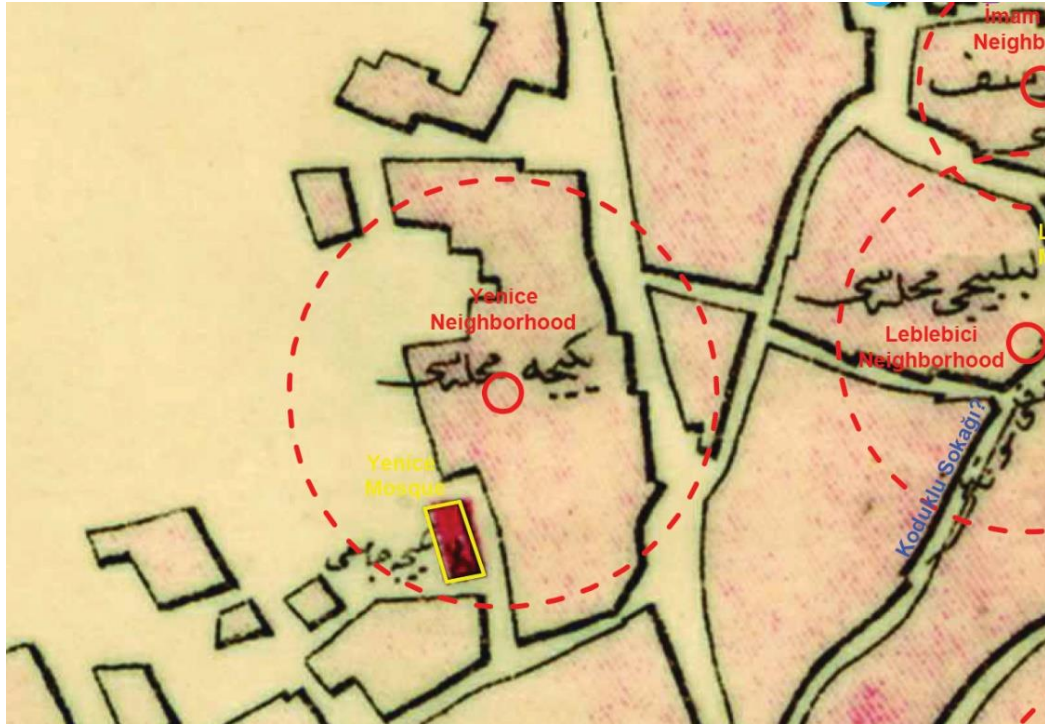


Figure 113. Yenice Neighborhood on 1924 Map

⁶⁷⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 95-97.

⁶⁷⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

⁶⁷⁷ Erman Tamur, "Ankara'da Mahalle İsimlerine Yansıyan Tarih I," *Kebikeç*, (29), (2010), 57-71, 60-61.

⁶⁷⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶⁷⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-123.

86. Yusuf Habbâz

The neighborhood got its name from Habbaz (*ekmekçi*/bread maker) Yusuf, a profession expert.⁶⁸⁰ Yusuf Habbaz Masjid, located on the south side of Ulucanlar Street and gave its name to the neighborhood, is known as Ağaçayak Mosque today.⁶⁸¹ Muslims reside in the neighborhood.⁶⁸² It is among the third-ranked neighborhoods in the city in terms of population density. Its population in 1786 was around 160.⁶⁸³

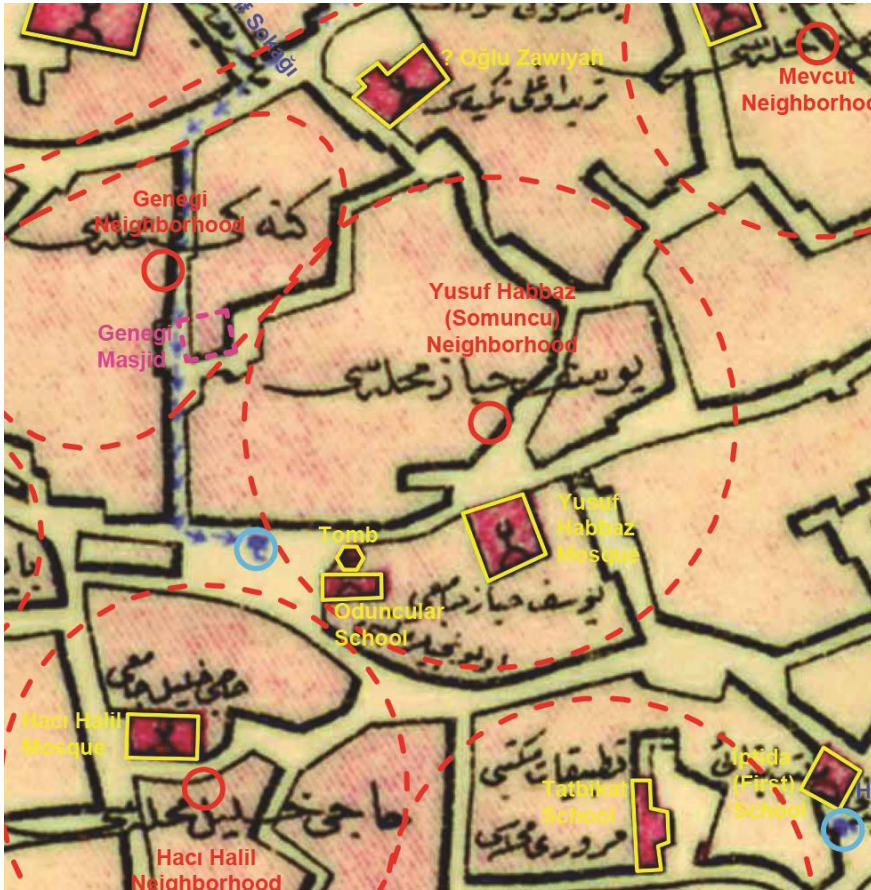


Figure 114. Yusuf Habbaz Neighborhood on 1924 Map

⁶⁸⁰ Erman Tamur, “Ankara’da Mahalle İsimlerine Yansıyan Tarih I,” *Kebikeç*, (29), (2010), 57-71, 59. See: <http://lugatim.com/s/habbaz>, accessed June 2, 2022.

⁶⁸¹ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 103.

⁶⁸² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 93-94.

⁶⁸³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 120-124.

86. *Ankara Kal'ası (Ankara Castle/Citadel)*

The most important feature of the Ankara castle in the Ottoman period was that it was also a residential area. We learn from the sources that during the Kanuni period (1520-1566), there were a total of six neighborhoods in the castle, five of which were Muslim and one non-Muslim. The names of the Muslim neighborhoods are as follows:

- Güzel-oğlu Masjid (Mescid-i Güzel-oğlu) Neighborhood
- Dudiran Masjid (Mescid-i Dev-vîrân) Neighborhood
- Aşağı Kapı Masjid Neighborhood
- Yazıcı Şa'büddin Masjid (Mescid-i Yazıcı Şaabüddin) Neighborhood
- Cami (Mescid-i Câmî) Neighborhood

The non-Muslim neighborhood in Kale belongs to a Christian community. The name of this neighborhood is Cemaat-ı Gebrân.⁶⁸⁴

In addition, in the seventeenth century, the name “Fişenkoğlu Masjid Neighborhood” was mentioned in the outer citadel. on the other hand, “Misafir Masjid Neighborhood”, “Suluk Neighborhood”, “Şemseddin b. Ramazan Neighborhood” are mentioned in the inner citadel. It is also noted that there was a Greek church called “Panaia” in the Castle.⁶⁸⁵ We think that the Misafir Fakih Masjid, which is thought to have been built in the sixteenth century and is still standing today, is located in the Misafir Neighborhood.⁶⁸⁶ Besides, there is also the Divviran (Devdiran) Masjid, known to have been built in the 17th-18th centuries and still exists today.⁶⁸⁷ Muslims and non-

⁶⁸⁴ Özer Ergenç, “XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler,” *Osmanlı Araştırmaları*, 1(01) (1980): 85-108; 96-97; Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 83.

⁶⁸⁵ Özer Ergenç, “XVII. Yüzyılın Başlarında Ankara'nın Yerleşim Durumu Üzerine Bazı Bilgiler,” *Osmanlı Araştırmaları*, 1(01) (1980): 85-108; 96-97.

⁶⁸⁶ İbrahim Yavuz İşcen, *Cumhuriyet Öncesi Ankara'da Cami ve Mescitler*, (Ankara: Cadde Anafartalar Kuyumcuları Yayınları, 2019), 111-112.

⁶⁸⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 50; İbrahim Yavuz İşcen, *Cumhuriyet Öncesi Ankara'da Cami ve Mescitler*, (Ankara: Cadde Anafartalar Kuyumcuları Yayınları, 2019), 47.

Muslims live in a mixed form in Kal'a (castle) neighborhoods.⁶⁸⁸ Ankara Castle is accepted as the first densest settlement of Ankara. Its population in 1786 was around 1200.⁶⁸⁹

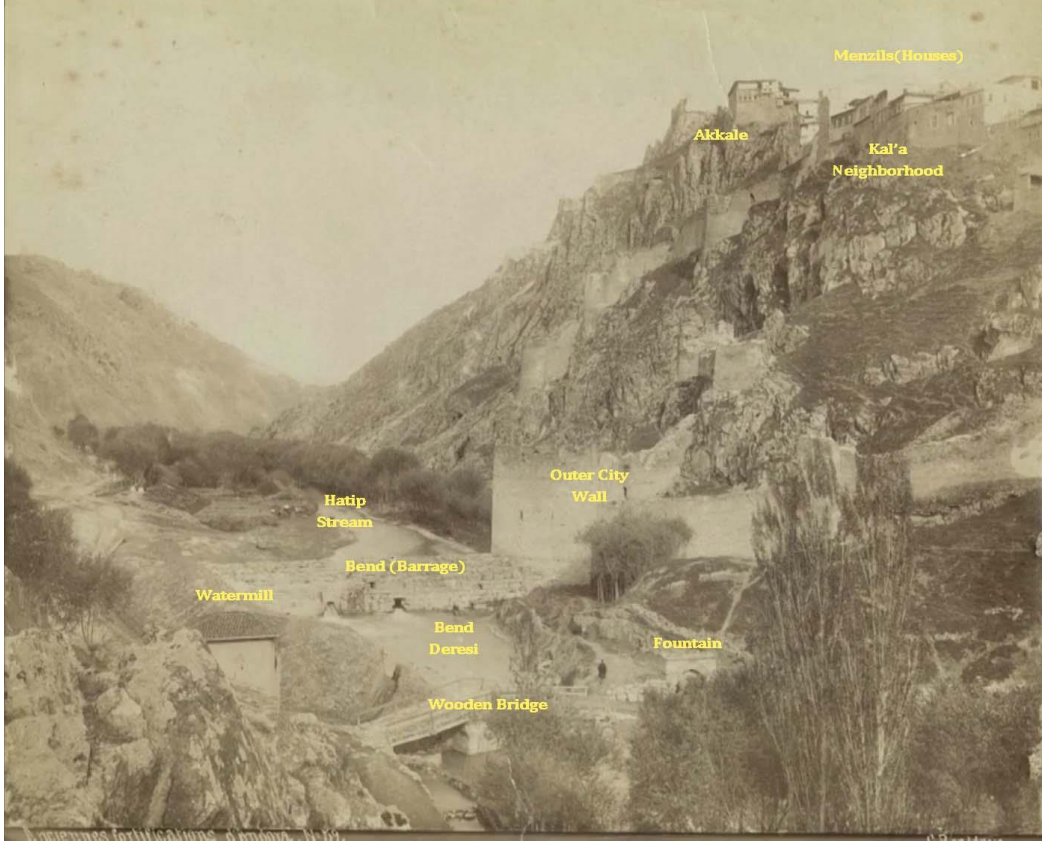


Figure 115. Kal'a Neighborhood in the early 20th century (Source: Tamur, 2018)

⁶⁸⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 96-97.

⁶⁸⁹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 121-123.

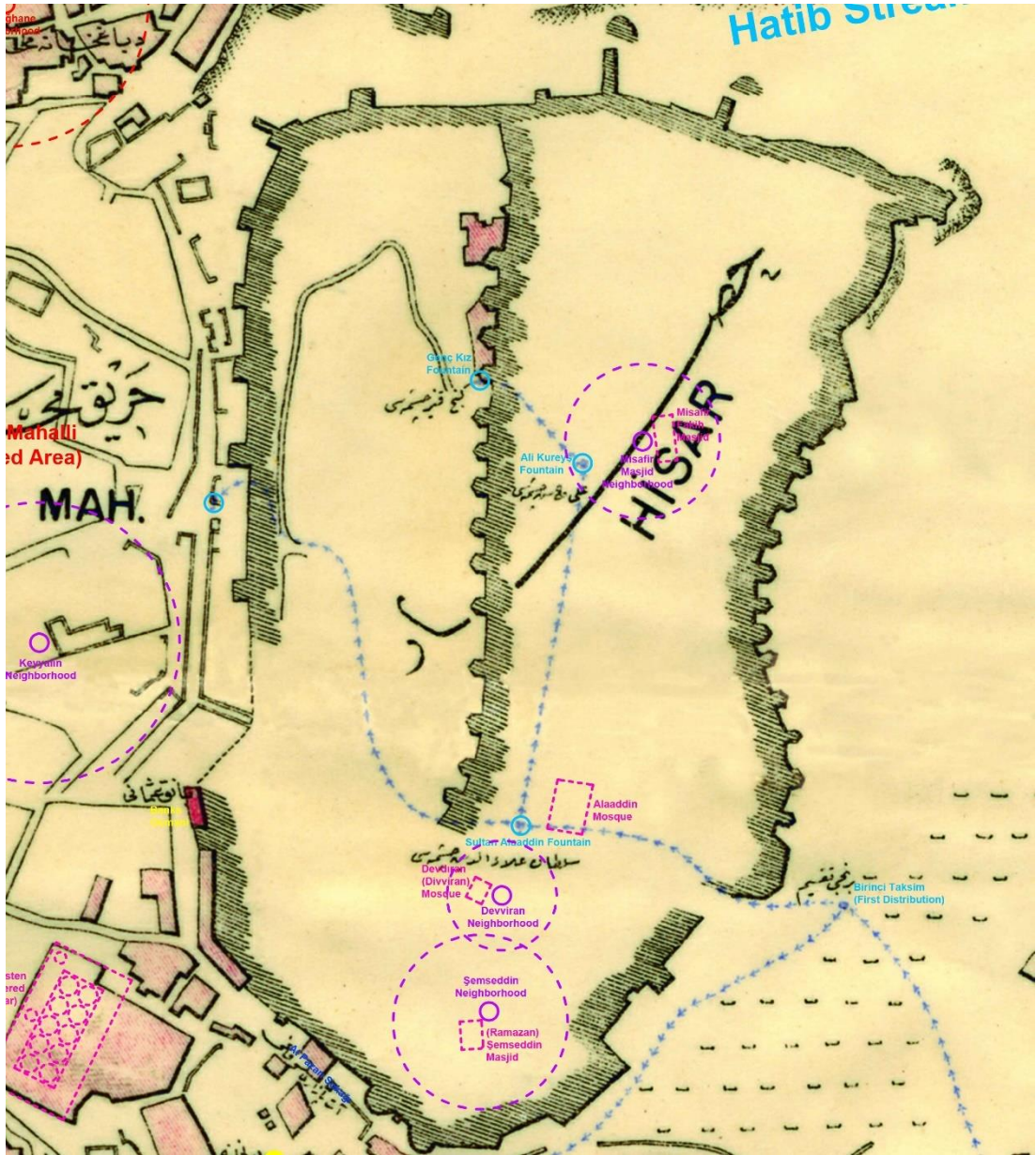


Figure 116. Şemseddin, Devvitan and Misafir Masjidi Neighborhoods Located in the Ankara Kal'ası (Castle) on 1924 Map

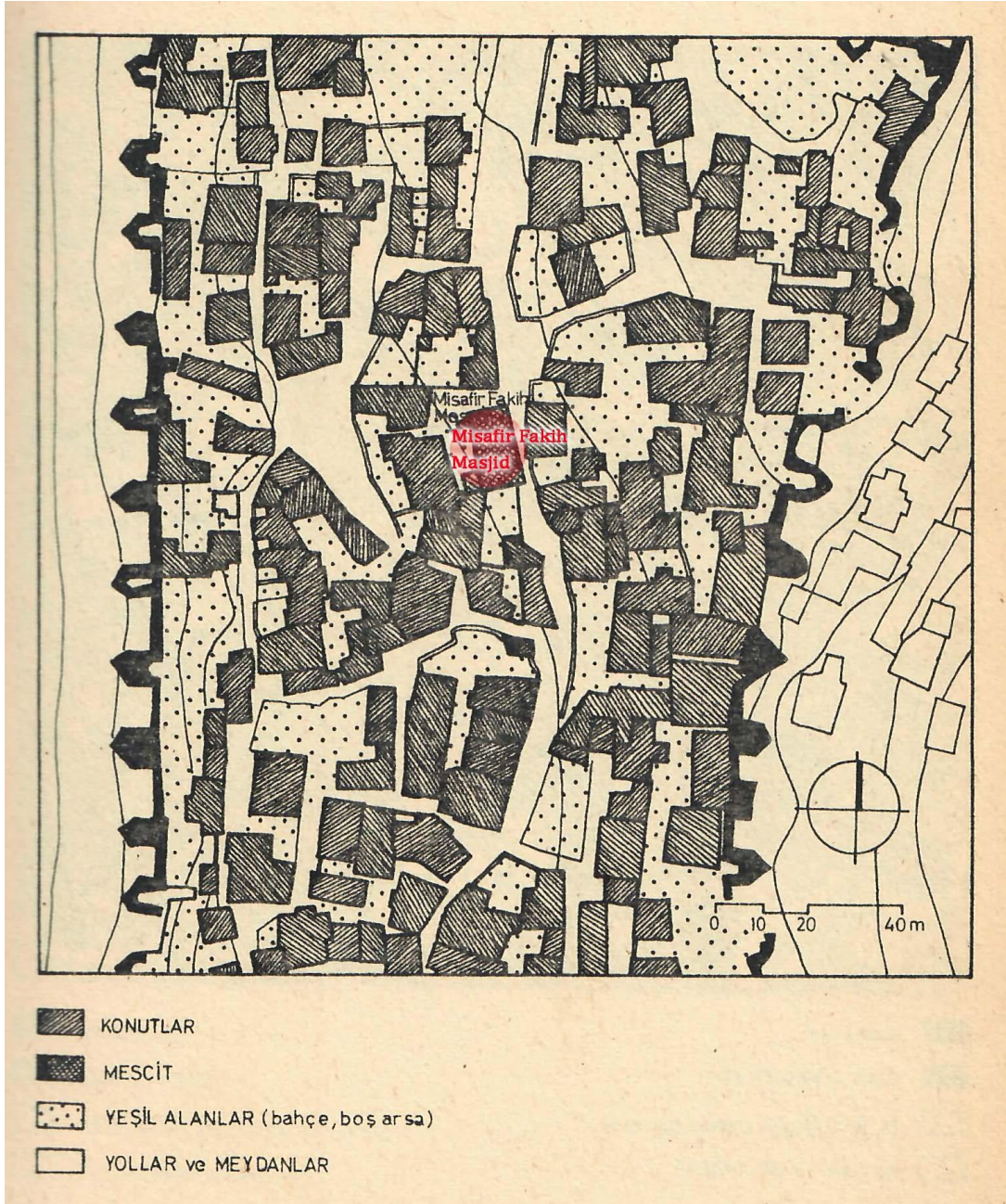


Figure 117. The urban texture of the Suluk neighborhood in the castle at the end of the 19th century (Source: Aktüre, 1981, 131)

As a result, it is possible to say that the castle is the most densely populated area of the city, based on the residential area of the castle (compared to the whole city) and the abundance of the records of the castle area in the documents we examined. This density

resulted in some buildings adjoining the castle wall.⁶⁹⁰ It is also stated that the menzils (houses) in the castle are much more expensive than the menzils in other neighborhoods.⁶⁹¹



Figure 118. Ankara Kalesi içinde bulunan 1178 tarihli Alaaddin Cami, No Date
(Source: Şahin, 1992)

After looking briefly at the seventeenth century Ottoman neighborhoods, we consider the green/vacant areas (vineyard, garden, field, land), menzil(house plots)/building plots, and streets, which constitute Ankara and its neighborhoods, via the information we obtained from Sharia registers.⁶⁹² In Ottoman lands, if there is no earlier urban

⁶⁹⁰ See Appendix A.

⁶⁹¹ Özer Ergenç, “XVII. Yüzyılın Başlarında Ankara’nın Yerleşim Durumu Üzerine Bazı Bilgiler,” *Osmanlı Araştırmaları*, 1(01) (1980): 85-108; 97.

⁶⁹² Pinon analyzes the Ottoman urban patterns through roads, parcellation, and housing (houses) in his article “An Essay on the Typology of Urban Textures in Ottoman Cities in Anatolia and the Balkans”. We took this approach one step further and also examined the green/vacant areas in the city. See: Pierre Pinon, “Anadolu ve Balkanlar’daki Osmanlı Kentlerinde Kentsel Dokular Tipolojisi Üzerine Bir

texture in the city, urban textures generally develop by spreading over rural areas.⁶⁹³ We can say that this situation is valid for Ankara to some extent. The previous texture in the city was used, and at the same time, construction towards the rural area around the city was realized as there was a need for expansion. However, we can say that this situation was interrupted in the seventeenth century. Ankara, which remained within the city walls due to the Jelali revolts, implemented its expansion policy either by expanding the volumes of the residences vertically or by making use of the empty plots/lands or gardens in the city. We can say that the development activities are proceeding through these two options for this century with the help of the records we have examined.⁶⁹⁴ In this order, the main streets/public roads (tarik-i amm) consist of axes extending between neighborhoods (urban blocks) or connecting the center to the environment. Firstly, the housing texture is begun to build on these roads and reaches the saturation point in time.⁶⁹⁵ Later, streets from the main roads enter the urban blocks to open up settlements, divide the urban blocks, and end when there is no place to reach. Thus, they create dead-end streets. Dead-end streets are undoubtedly suitable

Deneme,” in *Osmanlı Mimarlığının 7 yüzyılı: Uluslarüstü Bir Miras*, Nur Akın, Afife Batur and Selçuk Batur (Eds.), (İstanbul: YEM Yayın, 2000): 166-179, 169.

⁶⁹³ According to Pinon, this can be verified by comparing the road network in a city with the pattern of rural roads and cultivated parcels in the surrounding area. In other words, the agricultural texture is settled first, and then extra roads are opened on this texture. The purpose of these additional roads with residences is to create smaller and more orderly urban blocks. As a result, the rural subdivision pattern creates an urban texture with the same geometry. See: Pierre Pinon, “Anadolu ve Balkanlar’daki Osmanlı Kentlerinde Kentsel Dokular Tipolojisi Üzerine Bir Deneme,” in *Osmanlı Mimarlığının 7 yüzyılı: Uluslarüstü Bir Miras*, Nur Akın, Afife Batur and Selçuk Batur (Eds.), (İstanbul: YEM Yayın, 2000): 166-179, 169. Hakim also talks about the territorialization process of the land in the first and early formation periods of the neighborhood. Accordingly, the land is allocated to a group of people. They also regionalize this place and form land clusters/groups (house/building plots in our case), leaving enough space for transportation and streets/dead-ends. This event/incident takes place very early in cities under Islamic rule. Thus, he states that it is difficult to find sufficient and reliable sources explaining this. See: Besim Selim Hakim, “Law and The City,” in *The City in The Islamic World Volume 1-2*, Salma K. Jayyusi, Renata Holod, Attilio Petruccioli and André Raymond (Eds.), 71-92, 88.

⁶⁹⁴ See Appendix A and B.

⁶⁹⁵ Pierre Pinon, “Anadolu ve Balkanlar’daki Osmanlı Kentlerinde Kentsel Dokular Tipolojisi Üzerine Bir Deneme,” in *Osmanlı Mimarlığının 7 yüzyılı: Uluslarüstü Bir Miras*, Nur Akın, Afife Batur and Selçuk Batur (Eds.), (İstanbul: YEM Yayın, 2000): 166-179, 170-173.

for the inward-looking, walled (with a courtyard) housing type.⁶⁹⁶ Because these houses(menzils) do not need a wide front facing the street, a simple door is enough for them to relate to the public road.⁶⁹⁷

As a result, the neighborhood consists of all these urban units we mentioned. In the following sections, we try to explain the urban background of seventeenth century Ankara neighborhoods with the documents in the registers we examined, through green/vacant areas, menzil (house plot)/building plots, streets, respectively.

3.2.1. Vineyard, Garden, Field, Land

When considered spatially, cities have larger settlements and higher population density than rural areas. Despite this, cities are fed from the surrounding rural areas and interact with their environment through agricultural, economic, and administrative activities.⁶⁹⁸ Although it is seen that there is a lot of specialization based on the division of labour in the city, some occupations are also carried out in the countryside. On the other side, it is also seen that agricultural activities and animal husbandry are carried out at close distances to the city, not in the city. It is understood from the registry records that there were various vineyards, gardens, fields, and plots in Ankara in the seventeenth century, both in the inner-city neighborhoods and outside the city. However, house plots in the neighborhoods are openly differentiated from tree clusters, vegetable gardens, and orchards.⁶⁹⁹ In Tournefort's drawing, we can see the agricultural areas very clearly in the city periphery (Figure 119).

⁶⁹⁶ In the seventeenth century, which is the period we are examining, we see that the majority of the menzils (houses) in Ankara had such a feature (courtyard). See, Chapter 4.2.1. Menzil (Residential Building).

⁶⁹⁷ Pierre Pinon, "Anadolu ve Balkanlar'daki Osmanlı Kentlerinde Kentsel Dokular Tipolojisi Üzerine Bir Deneme," in *Osmanlı Mimarlığının 7 yüzyılı: Uluslararası Bir Miras*, Nur Akın, Afife Batur and Selçuk Batur (Eds.), (İstanbul: YEM Yayın, 2000): 166-179, 173-174.

⁶⁹⁸ Hülya Taş, "XVII. yüzyılda Ankara," (PhD diss., Ankara Üniversitesi, 2004), 235-36.

⁶⁹⁹ Kemal Ahmet Aru, "Giriş", in *Türk Kenti: Türk Kent Dokularının İncelenmesine ve Bugünkü Koşullar İçinde Değerlendirilmesine İlişkin Yöntem Araştırması*, (İstanbul: Yapı Endüstri Merkezi Yayınları, 1998).

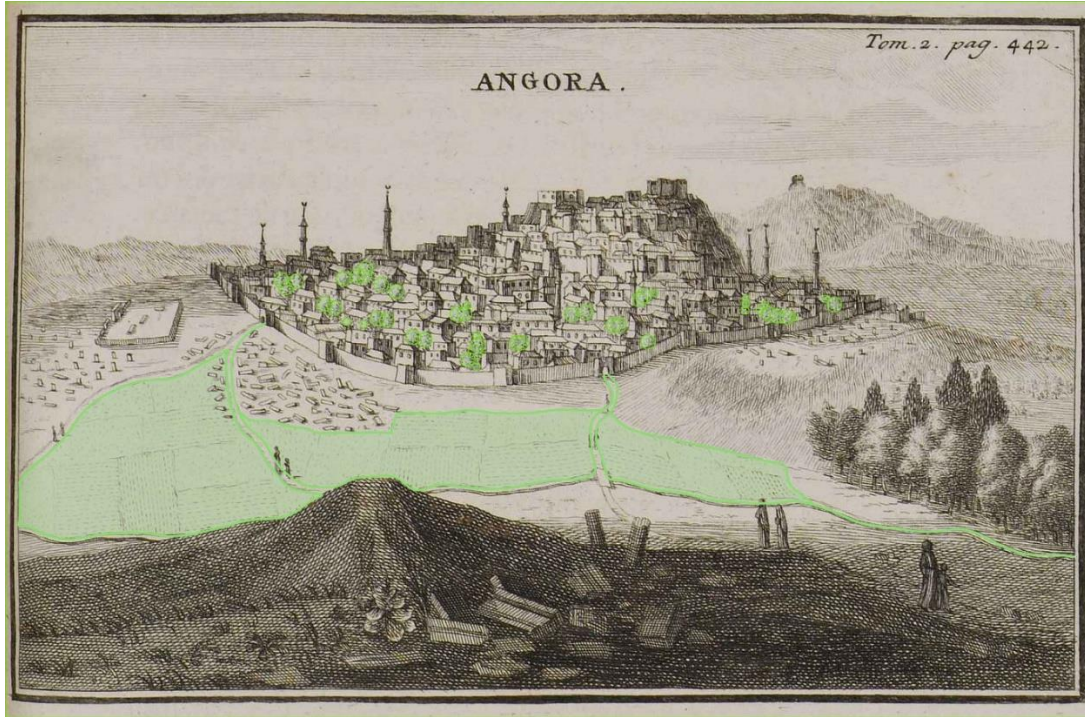


Figure 119. The green spaces in the city and vineyards, gardens, fields outside the city in the gravure of Ankara drawn by Pitton de Tournefort in 1741 (Source: A Voyage into the Levant-Volume 3 by Joseph Pitton de Tournefort, 332/377)

When we evaluate Tournefort's drawing, we can clearly understand that there are agricultural areas in the wide plains (indicated in green in the figure) close to the city. The records in the registers also support this (Table 9). Apart from this, we do not come across a vast green area or empty area in the city. In the figure, the green areas we see in the city are mostly composed of trees. However, we see in the menzil records that we examine later that there are -probably- small orchard/vineyard areas included in the menzils in the city. Apparently Tournefort may not have been able to show them in his drawing due to both the drawing technique of that period and his view of the city from afar.

Table 9. Documents about vineyards, gardens, fields, lands in the seventeenth century Ankara Sharia registers

Register and Document No	Topic	Condition	Situation/Neighbors
ASR 13 18/131	Conditional vineyard sale	Vineyard (<i>bağ</i>)	At the place called Dedem Çeşmesi on the ridges of Ankara Neighbors are vineyard, field and cattles

Table 9 (continued)

ASR 13 67/582	Sale of garden	Garden (<i>bahçe</i>)	In a place called Dermiyan on the Ankara border Neighbors are Halil Çavuş property, runnel, mill, and stream
ASR 46 18/4	Sale of inheritance garden	Garden (<i>bahçe</i>) 10 <i>ırgatlık</i>	In a place called Küçük Esed Neighbors are property and road
ASR 46 20/5	Sale of shared garden	Garden (<i>bahçe</i>)	In a place called Gülveren around Ankara Neighbors are garden, mill, river, and road
ASR 46 21/5	Church land	Land (<i>arsa</i>)	The church named Kırıklar in Kurd neighborhood
ASR 46 95/30	Sale of the vineyard around the city	Vineyard (<i>bağ</i>) 3 <i>ırgatlık</i>	At the place called Dedem Çeşmesi around Ankara Neighbors are 3 vineyards and 1 property
ASR 46 129/40	Rent of vegetable garden	Vegetable garden 1 <i>kit'a</i>	Located on the outskirts of Ankara (outside the city walls) Neighbors are 3 vegetable gardens and an embankment
ASR 46 172/53	Sale of garden	Garden (<i>bahçe</i>) 1 <i>kit'a</i>	It is found in the soil of Üregir in the valley called Kayaş Stream near Ankara Neighbors are 2 properties, 1 field, and the river Full of fruit trees and other trees
ASR 46 216/66	Field ownership dispute	Field (<i>tarla</i>) 2 <i>kit'a</i>	Located around Ankara Neighbors are 2 rivers, and church waqf
ASR 61 29/2	Sale of the vineyard around the city	Vineyard (<i>bağ</i>) 12 <i>ırgatlık</i> 1 <i>kit'a</i>	Near the city of Ankara, in a place known as Eber Stream Neighbor to 4 properties
ASR 61 65/3	Requesting the appointment of a trustee to the waqf field	Waqf Field (<i>tarla</i>) 4 <i>kit'a</i>	Belong to the waqf of the masjid in Mürûri neighborhood In a place called Karacoba around the city of Ankara Neighbors are not specified
ASR 61 75/1	Sale of menzil and garden together	Garden (<i>bahçe</i>) 1 <i>kit'a</i>	Near the city of Ankara, in a place known as Kayaş Stream Neighbors are 2 properties, the river, and public road Containing 2 <i>bâb</i> menzil
ASR 61 82/2	Sale of garden	Garden (<i>bahçe</i>) 1 <i>kit'a</i>	Near the city of Ankara, in a place known as Hacı Kadın Stream Neighbors are 2 properties, river, and mountain It has grape stumps, fruit-bearing trees, and other trees

Table 9 (continued)

ASR 61 109/2	Sale of shares from the inheritance vineyard	Vineyard (<i>bağ</i>) 5 <i>ırgatlık</i> 1 <i>kit'a</i>	Near the city of Ankara, in a place known as Hacı Kadın Stream Neighbors are 2 properties, river, and public road
ASR 61 112/1	Giving <i>mehir</i> from inheritance garden and menzil share	Garden (<i>bahçe</i>)	The garden in the Katanin neighborhood Neighbors are 3 properties and public road
ASR 61 114/4	Garden sale and grant	Garden (<i>bahçe</i>) 1 <i>kit'a</i>	The garden in Fetânin neighborhoods Neighbors are 3 properties and public road It has fruit trees and other trees
ASR 61 141/1	Sale of garden	Garden (<i>bahçe</i>) 1 <i>kit'a</i>	Outside the Ankara Castle, in the place called Su Ardı Neighbors are river, mill arc, water arc, and public road It has fruit trees and other trees

According to Table 9, when we look at the records in the registers, we see that most immovable properties such as vineyards, gardens, fields, and lands are located in the immediate vicinity of the city, sometimes even outside the castle walls, on the outskirts of the city of Ankara. When we look at the records, the frequent mention of certain places shows that these regions were privatized as agricultural areas and made such a name outside the city. Although settlements are referred occasionally in there. Generally, there are other agricultural areas around the agricultural areas mentioned. Besides, it is seen that there are different neighbors such as a river, stream, mill, mill arc, water arc, dam, mountain, and road. In this case, it is possible to say that agricultural areas such as vineyards, gardens, etc., are located just outside and near the city. Moreover, they are concentrated in certain areas that are watery, fertile, and close to each other. Of course, it is not easy to come across large agricultural areas in the city (within the city walls) as there are many buildings. For this reason, we think that the garden areas in the neighborhoods within the city we see in the records are not large, and they are in areas with less density in terms of neighborhoods buildings.

3.2.2. Menzil (House)/Building Plots

In this section, we evaluate the plot system in the neighborhoods, that is, the settlement on the land, based on the housing sales records in the registries. Before we move on to

the review, it is helpful to give some background on how we are going to discuss this section.

First of all, we created a table by categorizing the information about the housing sales records in the registers (Appendix A). In this table, there are Sharia register numbers, document numbers, document dates, neighborhood information (where the house/menzil is located), names of sellers and buyers, sales prices, and neighbors' information, respectively. In order to create the plot system, we also added the number of border information for each residence based on the neighbors' information mentioned in the records. Our purpose in adding this is to distinguish records from each other according to this information. The plot system, which we have determined according to the numbers of the neighbor names in the records, help us to understand the building-land settlement in the neighborhood.

Since information such as the street name and building number of a menzil in the sales records were not used at that time, it is understood that the location of the menzil was determined by the name of the neighborhood and the information of its neighbors. Accordingly, it is important that this information is fully and completely included in the sales records. Keeping the records in the presence of certain witnesses also indicates that this information is accurate.

We stated that we create the plot layout according to the number of borders in the table. In this system, the four basic geographical directions (east, west, north, south) are not meant by the number of borders. We did not confront any information about this in any of the records. When talking about a property (menzil) in the records, it explains its number of neighbors by counting the neighbors' names. Accordingly, the number of neighbors can be 1, 2, 3, 4, or 5 in the records. On the other hand, there were no neighbor names found in some records. Although these are rare examples, it is unknown why the neighbor's name is not mentioned. In this section, we have developed a system based on the number of existing borders and analyzed the layout of the neighborhoods with this system.

Based on the number of borders, the system we have created has a 4-side and grid layout but does not refer to geographical directions. This layout is symbolic and was created to understand the surroundings of a building. For example, the information for

a 2-sided building is placed in two directions, but the directions (right-left, etc.) can be changed. In the analysis, which is tried to be embodied through a 4-side layout, the two unmentioned sides are left undefined by using the expression “unknown/unspecified”. On the other hand, it is not possible to think that the building faces only three directions in a 3-sided layout. What is meant to be explained is that the building under consideration has 4-directions in normal conditions, but only three neighbors can be seen because of its settlement position. This is the approach we base in our study. In this section, we try to explain the seventeenth century Ankara neighborhood plot system by making detailed evaluations.

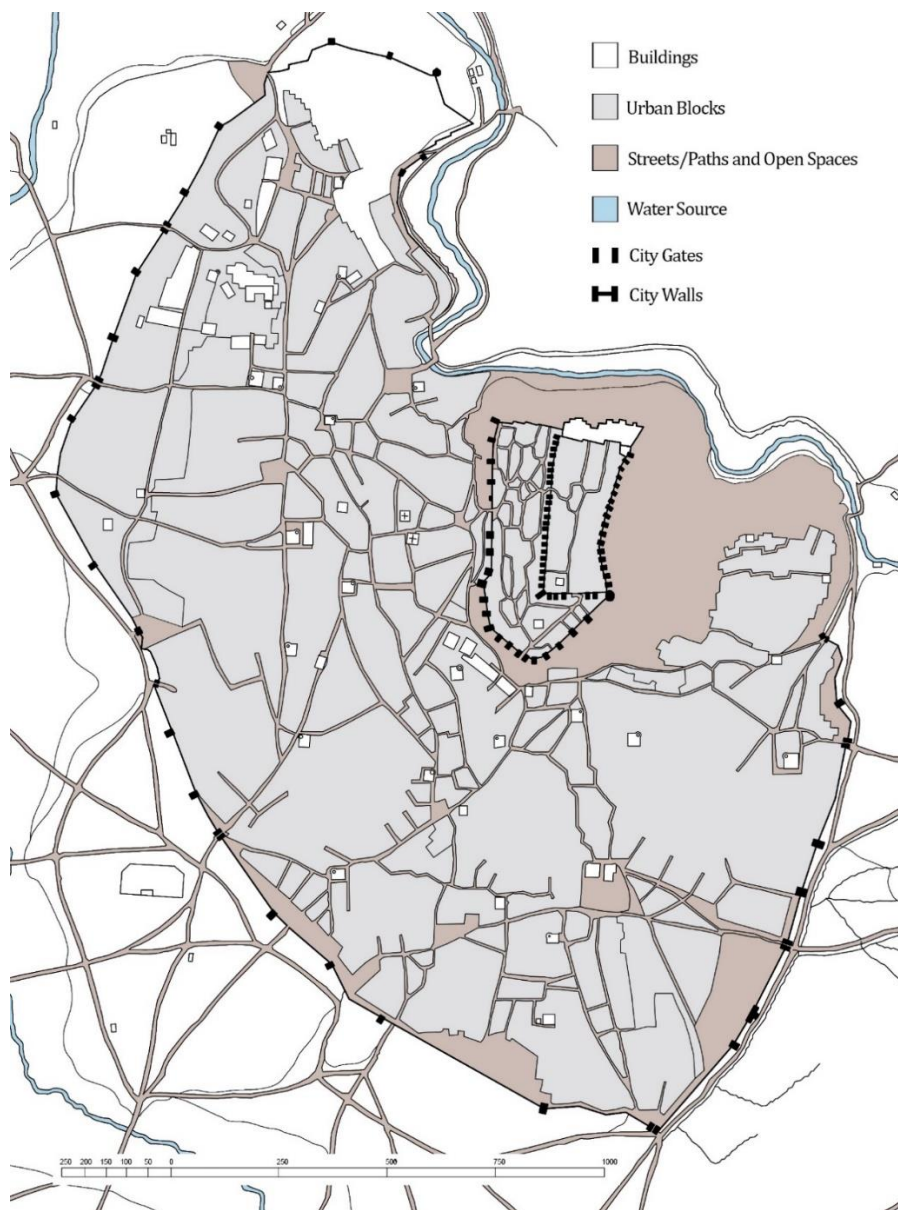


Figure 120. Urban Blocks of Ankara’s Neighborhoods (Based on Von Vincke’s map, 1839)

1- Sided Plot System

In this plot system, which we see in the records, only the public road is mentioned as a neighbor. This shows that there is one street access to the building in question. It is understood that the street is a public road and continues. (For this reason, in Figure 18, the part along the continuation of the building is drawn with a continuous line, and where the property ends, a dashed line is used to make it clear that the road continues.) There is no neighbor information about the other borders of the property. In this case, the environs of the property are considered to be an undefined/vacant space. The presence of a vacant/undefined area around it may indicate that the property is in a newly settled location. Therefore, we can say that the neighborhood where the property is located is close to the periphery of the city.

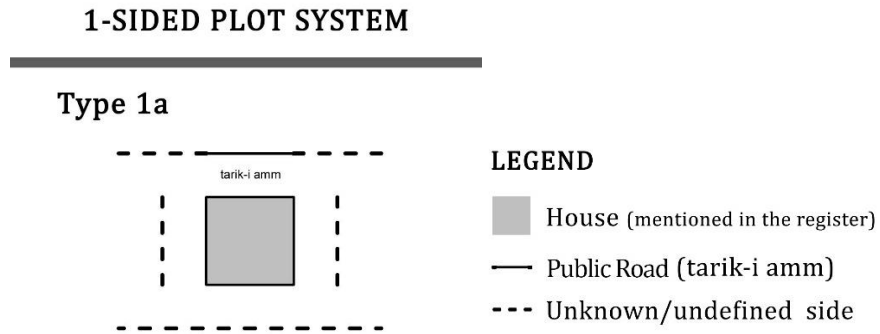


Figure 121. 1-sided plot system in the seventeenth century Ankara's neighborhoods

2-Sided Plot System

Another plot system seen in the records is the two-sided plot system. There are three versions of this type. We try to deal with the plot system in detail. Therefore, we distinguish the neighbors given in the plot according to the building types. Thus, we evaluate the plot in terms of the building-land-road around it and what kind of neighborhood and environment relationship it has in the neighborhood vicinity.

The type that we consider first in the 2-sided plot system is the type that has menzils on both sides. There is no mention of a street side adjacent to the property mentioned in the register.⁷⁰⁰ Therefore, there are two possibilities regarding how to enter the

⁷⁰⁰ Pinon says that a simple door is enough for the houses in the Ottoman neighborhood to establish a relationship with the public road. We think this is valid for examples like this one in the records we

menzil. In the first option, the menzil does not have a border on the street where the entrance door is located. It can enter the garden area of the menzil or inside the menzil with only one door. The second option is to enter the menzil without using any street. In this case, it can be thought that the two unspecified borders of the menzil are empty plots.

In the second type, it is stated that there is a menzil on one side and a school on the other side of the menzil mentioned in the register. This shows us that there is a school adjacent to the menzil in the neighborhood. In other words, the menzil is not always adjacent to another menzil. The school in question may be a school only for the neighborhood, or it may be used by everyone in the city. The relationship of this type to the street is the same as the case of the first example we mentioned above.

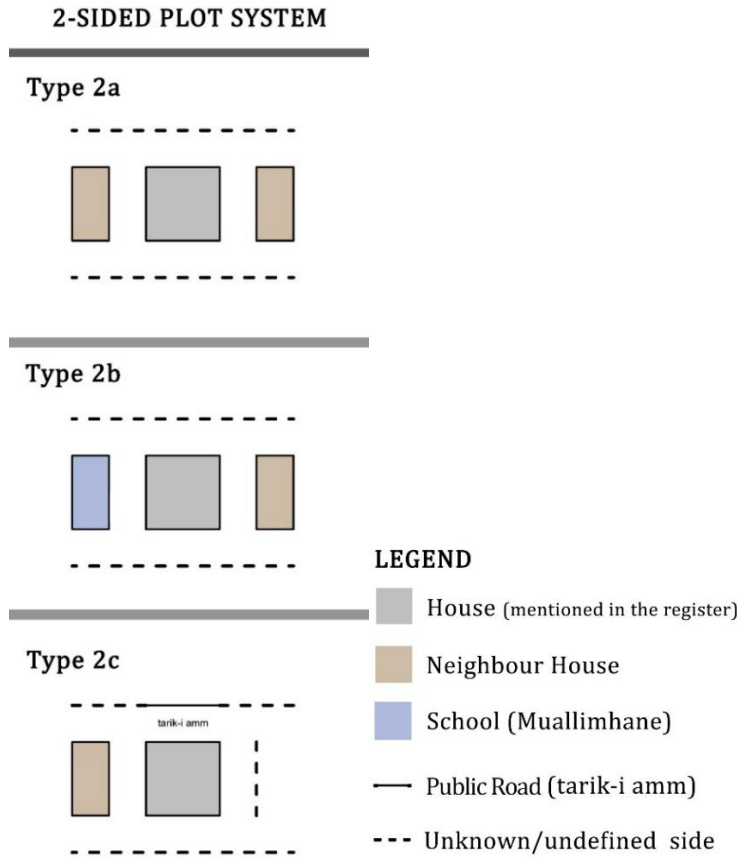


Figure 122. 2-sided plot system in the seventeenth century Ankara's neighborhoods

examined in the study. See: Pierre Pinon, "Anadolu ve Balkanlar'daki Osmanlı Kentlerinde Kentsel Dokular Tipolojisi Üzerine Bir Deneme," in *Osmanlı Mimarlığının 7 yüzyılı: Uluslararası Bir Miras*, Nur Akın, Afife Batur and Selçuk Batur (Eds.), (İstanbul: YEM Yayın, 2000): 166-179, 173-174.

Our last example of this type has a neighbor on one side and a public road on the other. In this example, we can say that the menzil has a direct border to the road. In another possibility, this residence is located on a previously opened public road.

In general, the following can be said about the neighborhood texture with a 2-sided plot system:

- The residence may be located in a newly formed neighborhood or in a newly formed part of an existing neighborhood.
- The lack of road frontage creates possibilities for how to access the property. In this case, it can be considered that the two unmentioned borders of the property are empty/open areas. On the other hand, this property may be located in the middle of the urban block and connected to the street only through a door. Therefore, only two neighbors are mentioned. The residence may be between these two neighbors.
- Menzils in the neighborhood can be neighbors not only with menzils that are private property but also with public buildings such as schools.

3-Sided Plot System

The 3-sided plot system is the second most frequently encountered system in the records. In our study, we classified the samples in the records in accordance with their border characters. Thus, we have five different versions within the system. While creating these versions, our aim is to see the variations produced under the three-side and reveal the neighborhoods' urban-architectural character.

In the first type, we see a menzil with buildings on all three sides. Two of these structures are considered as residences and the other as the owner's property or residence. No road information was given as the neighbor of the building. In this case, the entrance and exit to the building may be provided by a single door connecting to the street, or through other residences. Another possibility is that the unmentioned border of the building opens to an empty area that has not yet been opened for development, and access to the public space is provided through this area.

In the second type, there is a public road on one side and a menzil on the other. On the remaining third border, there can be a residence, an owner’s property, a shop, or a masjid. In this type, we see that access to the street is directly provided by a public road. The crucial point here is that the aforementioned menzil may be adjacent to another residence or “non-residential” public use buildings such as a masjid or shop. Thus, it can be deduced that in the seventeenth century Ankara neighborhoods; menzils, places of worship, and shops did not have a hierarchy in the urban order but have an equal level.

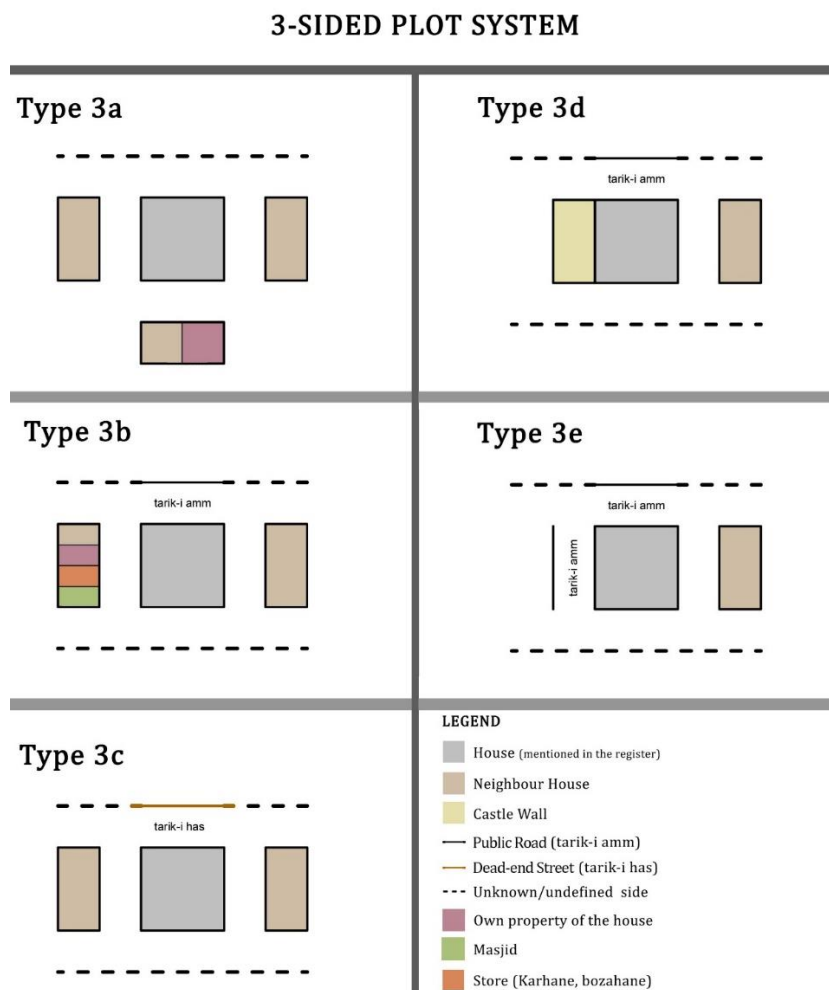


Figure 123. 3-sided plot system in the seventeenth century Ankara’s neighborhoods

In the third type, there are other residences on the two borders of the mentioned residence. On one side of the menzil, there is a dead-end street. Here, we can think of a more safeguarded urban circulation due to the nature of the road. As we examined in the previous section, this situation is exceedingly rare in neighborhoods. In this type,

we have not defined what is on the fourth border of the building, which is specified as three borders. The residential area maybe has three borders and is in an irregular order. In another option, it sees three borders in terms of the settlement area.

In the fourth type, it is stated that one side of the mentioned menzil is adjacent to the castle wall. Thus, we understand that the neighborhoods mentioned in the record are settlements within the castle. Another point is that the residences can use the castle wall as an urban/architectural element in the city, and this is allowed/legal. In the records of such buildings adjacent to the castle wall; there is public road on one of the other borders and a residence on the other. No other examples were found. In this case, it can be inferred (as an early prediction) that there are only residences in the settlements inside the castle.

In the fifth type, we see public roads on two borders and a residence on the other. A building with this layout may be adjacent to the road on parallel borders (front-back/right-left), or maybe adjacent to the road on a converging (corner) border. The fact that it has the road on both borders may increase the financial or urban value of the menzil within the neighborhood.

In general, the following can be said about the neighborhood texture, which has a 3-sided plot system:

- It is the second most common plot system that is deduced from the registers.
- The fact that only three borders are mentioned in the records does not mean that it has only 3 of 4 geographical directions. In terms of settlement on the land, it is thought that the aforementioned building has a border with three neighbors.
- In this system, there are variations regarding access from the building to the street. Buildings can be connected directly to the street with a public road or a dead-end street. There are also buildings with borders with two different public roads. Apart from these, some structures do not have any borders to the street. We have several assumptions about the access of these buildings to the urban area. The unmentioned one side of the property can be considered as an

empty/open area. On the other hand, the property is located in the middle of a urban block and may be connected to the street by a door opening there.

- Another special situation that we encounter in these records is the buildings mentioned adjacent to the castle wall. It is possible that the building, whose one side is adjacent to the castle wall, is located in a neighborhood inside or outside the castle (refers to the citadel in our case). It is noteworthy that a common urban architectural structure/element is used by individuals together with their own properties/buildings.
- Menzils in the neighborhood can be neighbors not only with private properties like residences but also with public buildings such as masjids and shops.

4-Sided Plot System

The 4-sided plot system is the most frequently encountered system in the records. Therefore, we encounter many different varieties in this system. We have classified the different examples that we come across in the records according to their border layout. For better understanding, we have also created sub-units for differentiating examples in the same category. Thus, five main sub-units were formed in the system. These include other subunits that have the same major features and are specialized in different ways. Through these sub-units we have distinguished, it is possible to see the diversity produced in the urban environment and read the neighborhoods' urban-architectural character.

In the first sub-unit in the 4-sided plot system, there is a public road on one border and the building(s) on the other three borders. This layout also contains four distinct types. In the first one, the aforementioned menzil has a public road on one side, the menzils on two sides, and the other side; there is a residence, or the owner's property, or a shop, or a field (garden/Muslim cemetery/parcel/field/courtyard). In the second example, there is a public road on one side, a menzil on 1 side. On the other two sides have double menzils or the owner's own properties, or mosques/mosque courtyards or churches/church courtyards. In this case, it can be said that the building has an "L" shaped layout that sees both borders simultaneously. In the third example, a layout is seen with a public road on one side, a menzil on 1 side, a mosque on 1 side, and a

residence or waqf on the other side. In the fourth example, the road on one side is designated as a dead-end street, and the building types on the other three sides are indicated as residences.

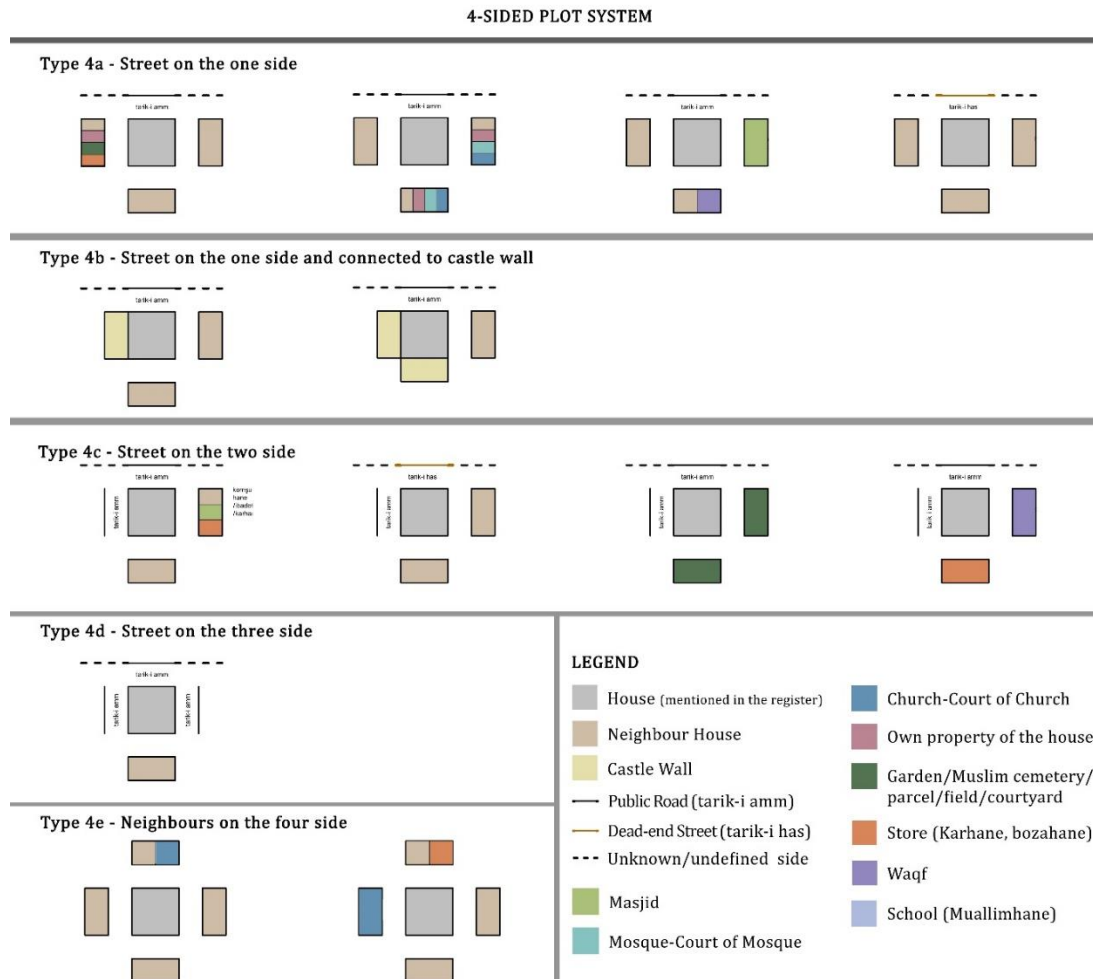


Figure 124. 4-sided plot system in the seventeenth century Ankara's neighborhoods

The second sub-unit of the 4-sided plot system deals with the buildings adjacent to the castle wall and having a street on one side. In the first sub-example of this type, we see a sample with one side adjacent to the castle wall, a public road on the other side, and residences on the other two sides. In the second example, there is a property with two sides adjacent to the castle wall, a public road on one side, and a residence on the other side. The neighborhoods where these samples are found are thought to be inside or just outside the castle. It seems possible to use the castle wall as a design element in the buildings in the urban settlement. The fact that only menzils are included in

these examples increases the probability that there are only residential units in the neighborhoods located inside the castle.

The third sub-unit of the 4-sided plot system consists of the layout of the street on two sides and the buildings on two sides. There are four separate versions in this system. The first of these is the version with a public road on two sides, a residence on one side, and a residence/masjid/shop on the other. In the second version, there is public road on one side, dead-end street on one side, and residences on the other two sides. In the third example, it is stated that there are public roads on two sides and a field (garden/Muslim cemetery/parcel/field/courtyard) on the other two sides. There is a relatively rarer example in the fourth version with a public road on two sides, a shop on one side, and a waqf on one side.

The fourth version of the 4-sided plot system consists of a layout with a road on three sides and a building on one side. We do not find examples of different layouts here. All three roads in this version are public roads. The building on the other side is a residence. This brings several options. The settlement is located at the end of an urban block and adjacent to many roads with its wide residence area. In another option, this settlement is located in a neighborhood that is just beginning to form. For this reason, there are roads instead of neighboring buildings in its environs.

The fifth sub-unit of the 4-sided plot system has buildings on its four sides. There are two different versions in this order. There is an example in the first of these with residences on three sides and a residence or church/church courtyard on the other side. In the second example, there is a residence on two sides, a church/church courtyard on one side, and a residence/shop on the other side. The lack of street access in this layout suggests that the settlement is in the middle of an urban block, as in other examples. In this case, the aforementioned property may be providing access to the street with only one door.

In general, the following can be said about the neighborhood texture, which has a 4-sided plot system:

- It is the first plot system that mostly takes place in the records.

- The mention of four sides in the records does not mean that it has grid sides in 4 geographical directions. In terms of settlement on the land, it is thought that the neighbors of the building located in four different directions are mentioned.
- In this type, there are variations related to access from the building to the street. The buildings can be directly connected to the street with public roads or dead-end streets. There are buildings having 1, 2, or 3 streets borders. Apart from these, there are also buildings that do not have any border to the street. It is assumed that such properties are located in the middle of an urban block. The access of these buildings to the urban area may be provided by a door that reaches the street.
- The variety of the examples mentioned adjacent to the castle wall has increased in the 4-sided plot system. The fact that these structures are located adjacent to the wall in neighborhoods inside and outside the castle reveals a special settlement pattern in the city. Based on these examples, we can say that the use of an architectural element as an individual property, which is considered the city's common (public) property, was seen as an ordinary/normal urban/architectural order factor at that time.
- In addition to having the greatest number of records, this type also has the most variety.
- In the examples with four borders, we see that there are not only residences but also a wide variety of public buildings in the neighborhood. Depending on the number of documents, the increase in the variety of public buildings occurred mostly in this type. Thus, it is understood that there are all kinds of buildings in the neighborhoods, regardless of the type of property (waqf/private property).

5-Sided Plot System

The 5-sided plot system is rare and the least encountered in the records, such as the 1-sided plot system. Of course, what is referred to as the five sides is independent of the 4 main geographical directions. It gives us information that the building has five

different neighbors according to the settlement status of the plot. In this case, it can be thought that the building on the plot has a different geometric structure, not a perfect square/rectangular. Considering this situation, we assumed that the building saw two neighbors in one of the four sides in line with our own categorization and prepared our analysis accordingly.

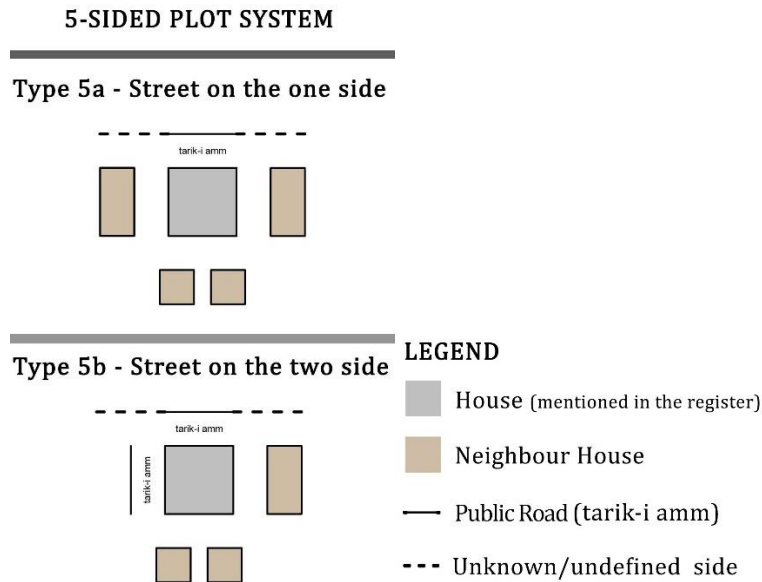


Figure 125. 5-sided plot system in the seventeenth century Ankara's neighborhoods

This system has two different versions, and one sample of each type is included in the records. In the first of these versions, it was recorded that there is a public road on one side and menzils on the other four sides. On the other version, it was stated that there are public roads on two sides and there are residences on the other three sides. It can be assumed that a building with such a layout occupies a large area compared to its peers. On the other option, it may be located on a small plot with an irregular settlement plan.

Assessment

In conclusion, our analysis shows that almost all buildings have at least one border with the street. As seen in the 1-sided plot system, the building has a relationship(border) with the street, even if it does not have any other building neighbors. This situation confirms the process of the Ottoman neighborhood that started with the zoning of the urban blocks. Firstly, construction begins on the main

roads (located between the urban blocks), and structures are gradually formed on the urban blocks on the side of these roads (Figure 126).

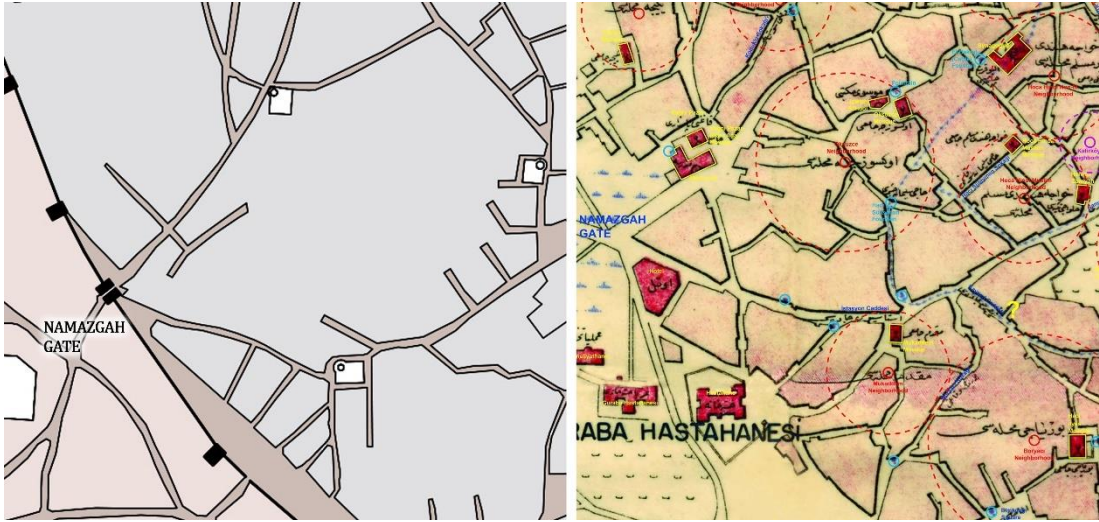


Figure 126. The division of the urban blocks inside the Namazgah Gate by the continuation of the streets over time, and so the creation of small new building plots (Left: 1839 Von Vincke Map, Right: 1924 Map)

As can be seen in Figure 126, the urban block is located to the northeast of the Namazgah Gate, which is shown as a single piece on the 1839 map. When we look at the 1924 map, it is seen that the new streets are proceeded towards the inside of the urban block and divided it.⁷⁰¹ It is seen that some of these newly opened streets come to the middle of the urban block and form dead-end streets here. On the other hand, some of these streets dividing the urban block continued, connected to other streets, and had become public roads (tarik-i amm). As a result of the roads progressing in

⁷⁰¹ Avcı Hosanlı and Bilgin Altınöz say that the reason for this is to solve the housing problem that arose with the increase in population in Ankara in the early 1920s. It is known that many new buildings on a small scale but in traditional style were built on small plots (i.e., the courtyards of large traditional houses or new plots created by dividing from plots) in the neighborhood texture in the historical city center. This case coincides with the housing plot system that we think created the seventeenth century Ankara neighborhoods. In other words, the urban approach of the Ottoman neighborhood still continued even at the beginning of the twentieth century. Similarly, Kemal Ahmet Aru mentions that the Ottoman neighborhood preserved the same order principles until the beginning of the twentieth century. For this reason, although the 1924 map of the early twentieth century does not reflect the seventeenth century exactly and precisely, it presents “the same sense and ideology” to us. See: Deniz Avcı Hosanlı and Ayşe Güeliz Bilgin Altınöz, "Ankara İstiklal Yahudi Mahallesi: Tarihi, Dokusu ve Konutları," *TÜBA-KED Türkiye Bilimler Akademisi Kültür Envanteri Dergisi* (14) (2016): 71-104, 87; Kemal Ahmet Aru, “Giriş,” in *Türk Kenti: Türk Kent Dokularının İncelenmesine ve Bugünkü Koşullar İçinde Değerlendirilmesine İlişkin Yöntem Araştırması*, (İstanbul: Yapı Endüstri Merkezi Yayınları, 1998).

harmony with the topography, a more organic and curvier/twisted street texture was formed. This situation is also read in different regions of Ankara.⁷⁰²

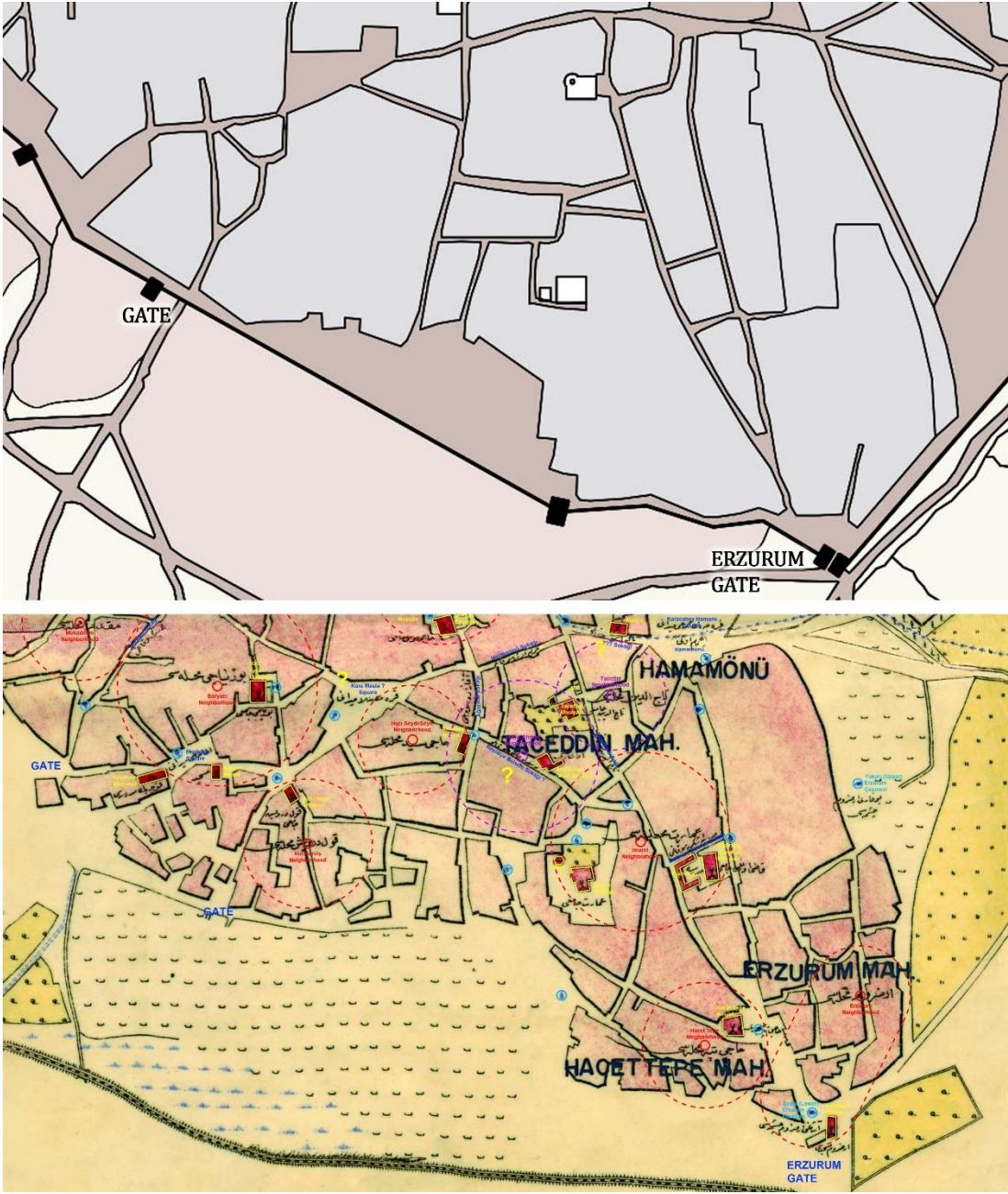


Figure 127. The division of the urban blocks inside the Erzurum Gate by the continuation of the streets over time, and so the creation of small new building plots (Up: 1839 Von Vincke Map, Down: 1924 Map)

⁷⁰² See Appendix D and E.

First of all, the surroundings of the urban blocks are filled with structures (buildings). New streets are created towards inside the urban block when there is no building area around the urban block, and the urban block begins to divide by these newly opened streets. If the freshly formed streets intersect with another existing street, it splits the urban block and creates a small new urban block. If the newly formed street does not continue and stops in one place, a dead-end street is formed, and the urban block is not completely divided. This order continues as the population increases and the need for new buildings arises (Figure 127).

As seen in the 3, 4, and 5-sided plot systems, we created from our analysis, some buildings have borders with more than one street (mostly two, maximum three) during the formation of these urban blocks. In the case of Ankara, we see that most of the buildings in the neighborhoods are located on the main (public) roads. The reason we call the plots on which the buildings are made “building plots” is that most of them have a garden and do not occupy the whole of this building plot. For this reason, we call the land on which the buildings are located as “the building plot”, and the large (collective) building island formed by them as “the urban block”. We can say that a few of these urban blocks come together with different combinations to create neighborhoods.

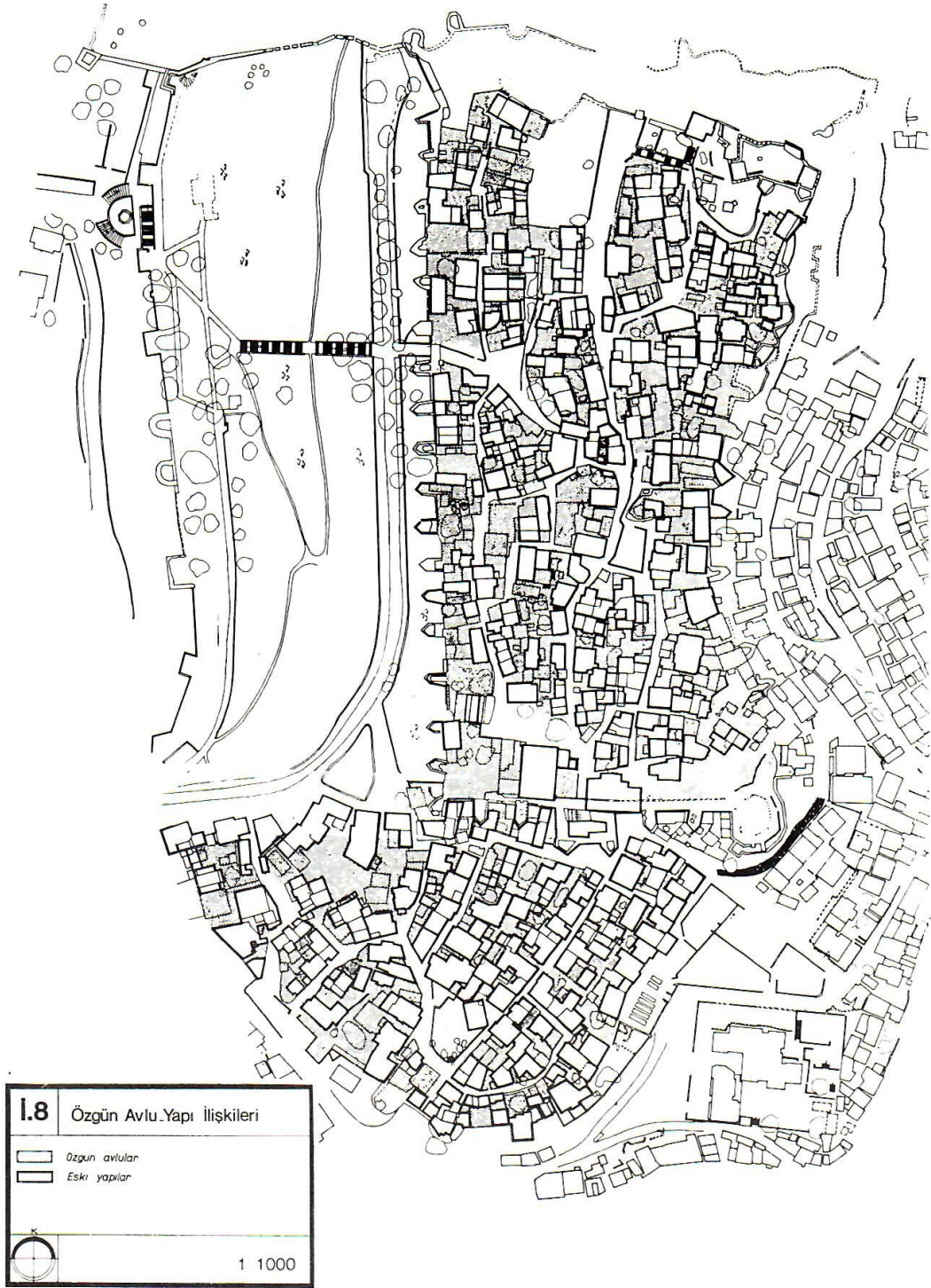


Figure 128. Original house plots and neighborhood relations in Kaleiçi, Ankara, 1987. (Source: Şahin, 1992)

This drawing, which identifies the original Ankara Castle settlement from 1987, constitutes a truly clear example of “building plots, urban blocks and neighborhood relations” of the system that we analyzed/constructed and explained the formation of

the neighborhood. Although three centuries have passed, the relations between residences and gardens, buildings adjacent to the castle wall, other streets entering the urban blocks, buildings have borders of more than one street, and small squares formed by the streets coming together in front of the public (waqf) structures are still legible.⁷⁰³

Briefly, according to the data we collected, we determined that the residential buildings in the neighborhood are arranged in five different plots, and the street relationships and neighbor's building types of each of them. These systems are as follows:

1. 1-sided plot system
2. 2-sided plot system
3. 3-sided plot system
4. 4-sided plot system
5. 5-sided plot system

The 1-sided plot system describes a building system neighbor to only one road and has no other buildings around it. Since the incidence of such buildings is very low among all records (only one record), it is understood that they are rare buildings. Considering the urban density of Ankara, which only had a settlement inside the city walls in the period we examined, it is normal to rarely see a building with only one road around it.

On the other hand, records reported to have a neighbor-a road and two neighbors around it is classified as a 2-sided plot system. It is seen that these records are four out of 170 records in total. There are three subunits of this type available. If we look at the examples in the 3-sided plot system, we see five different sub-units in this type with a total of twenty-four records.

⁷⁰³ Many scholars express that the Ottoman original neighborhood structure continued in the urban sense until the republican period. See: Kemal Ahmet Aru, "Giriş," in *Türk Kenti: Türk Kent Dokularının İncelenmesine ve Bugünkü Koşullar İçinde Değerlendirilmesine İlişkin Yöntem Araştırması*, (İstanbul: Yapı Endüstri Merkezi Yayınları, 1998).

The 4-sided plot system, which is the most common type of record, has 137 records. The increase in the number of records enriches this type of subunits. This diversity also allows us to read the settlement typologies within the neighborhood morphologically. Although there are five different subunits of this type, they also differ within themselves. The key features of the units are the number of borders with the road and the number of neighbors. On the other hand, the types of neighboring structures and their combinations with each other differ.

The 5-sided plot system is the second least common type in recordings with two records. The mention of five neighbors may be due to the size or shape of the plot. Here, too, we see that there are two different subunits.

In the section where we examined the urban character of the neighborhood, we tried to reveal the urban character of the neighborhood by interpreting the information we obtained from the Sharia registers and classified it in line with our methodology. Accordingly, we think that building plots in Ankara neighborhoods first begin to form on the outer parts of urban blocks facing the street. The 1-sided plot system would be an example of this.⁷⁰⁴ It is an example of a building plot with only the street border on an urban block that has just started to be zoned for construction. The fact that its surroundings are empty raises this possibility. It seems conceivable that these examples may be within the other neighborhoods of the city's borders because the castle and its surroundings have a very dense and congested settlement pattern. As a result of this dense settlement, there are buildings adjacent to the castle wall. Here, it is noteworthy that a common urban architectural element is used by individuals together with their private properties.

In the 2-sided plot system, these samples may be either in a newly formed neighborhood or a less populated part of an existing neighborhood. 3-sided and 4-sided plot systems are widespread in the neighborhoods. This gives the impression that it is

⁷⁰⁴ This menzil (resident) example (ASR 46 Document Number 207/63, See Appendix A) recorded in the registry is located in the Ali Bey neighborhood and is described as the second busiest neighborhood of the city. In this case, it can be said that this residence is located in an empty part of the neighborhood with fewer buildings.

a settled neighborhood structure. On the other hand, the 5-sided plot system shows us that there are buildings with large plot areas in the neighborhood.

The order in which the buildings come together in the neighborhood can be remarkably diverse. Menzils in the neighborhood can be neighbors not only with private properties like themselves but also with public buildings such as schools, mosques, and shops. These kinds of communal use purpose building have more centric locations in the neighborhoods. Thus, it is understood that there are all kinds of buildings in the neighborhood, regardless of the type of property (waqf/private).

The circulation network in the neighborhoods firstly begins with the public road. With the division of urban blocks, other streets (come/branch from public roads) are formed, and some end as dead-end streets. The few dead-end streets lead us to think that in some regions, these streets merge with other streets and become public roads over time. Public road constitutes the majority (95%) of all records. Ankara neighborhoods are mostly made up of public roads. Therefore, we can say that street largely shows a continuous nature. The possibilities of birth of dead-end streets may be because of topography or existing castle walls. Sometimes streets cannot continue for this reason may be interrupted and become a dead-end street.

3.2.3. Streets

In this section, the streets texture of the neighborhoods to be determined according to the information in the menzil sales records. First of all, brief general information about the streets system in the Ottoman Empire is given, then the streets layout in Ankara neighborhoods is discussed over the records. Then, the streets systems of the neighborhoods are examined, and general evaluations are made in the conclusion part.

If we look at Von Vincke's map, we can see the following about the streets (Figure 126). We can say that there are *tarik-i amms*, which are recorded as public roads on certain main lines in the city. We can easily read them on the map. It is inevitable that these roads are formed in harmony with the topography. The fact that it has an inclined and rising land towards the inner castle has caused the roads to be parallel instead of perpendicular to the slope.

On the other hand, we see the existence of dead-end streets in some urban blocks. Here, our argument is as follows. Around the city and in other non-dense areas, it is quite natural to see dead-end streets when structuring just begins. It may be possible to say that dead-end streets turn into public roads as the construction increases in these areas and the area becomes more crowded. The opening of new streets in urban blocks may also depend on two factors. The first may be property boundaries, and the second may be topographic conditions. In this case, a question comes to mind; Are the streets formed in the city and neighborhood considered to belong to the state, or are they private property? We could not learn the answer to this question from the Sharia registers. It is seen in the records in the registers that the street doors of the menzils were sold.⁷⁰⁵ However, there was no case about opening or constructing a street. On the other hand, there are complaints about building on the street in some records. In such cases, the qadi can intervene by forming a committee and detecting it on the spot.⁷⁰⁶

Our study, which we started with the Von Vincke map, provides us with little information. After that, we try to understand the street structure in the seventeenth century Ankara neighborhoods and reveal if it has a certain system, according to the information we have obtained as a result of classifying the data collected from the Sharia registers under certain headings.

⁷⁰⁵ The records ASR 46 Document Numbers 127/39 and 272/83.

⁷⁰⁶ The records ASR 13 Document Number 60/522, ASR 46 Document Number 182, and ASR 61 Document Number 8/2. For related documents, see Chapter 6.1. Neighborhood.

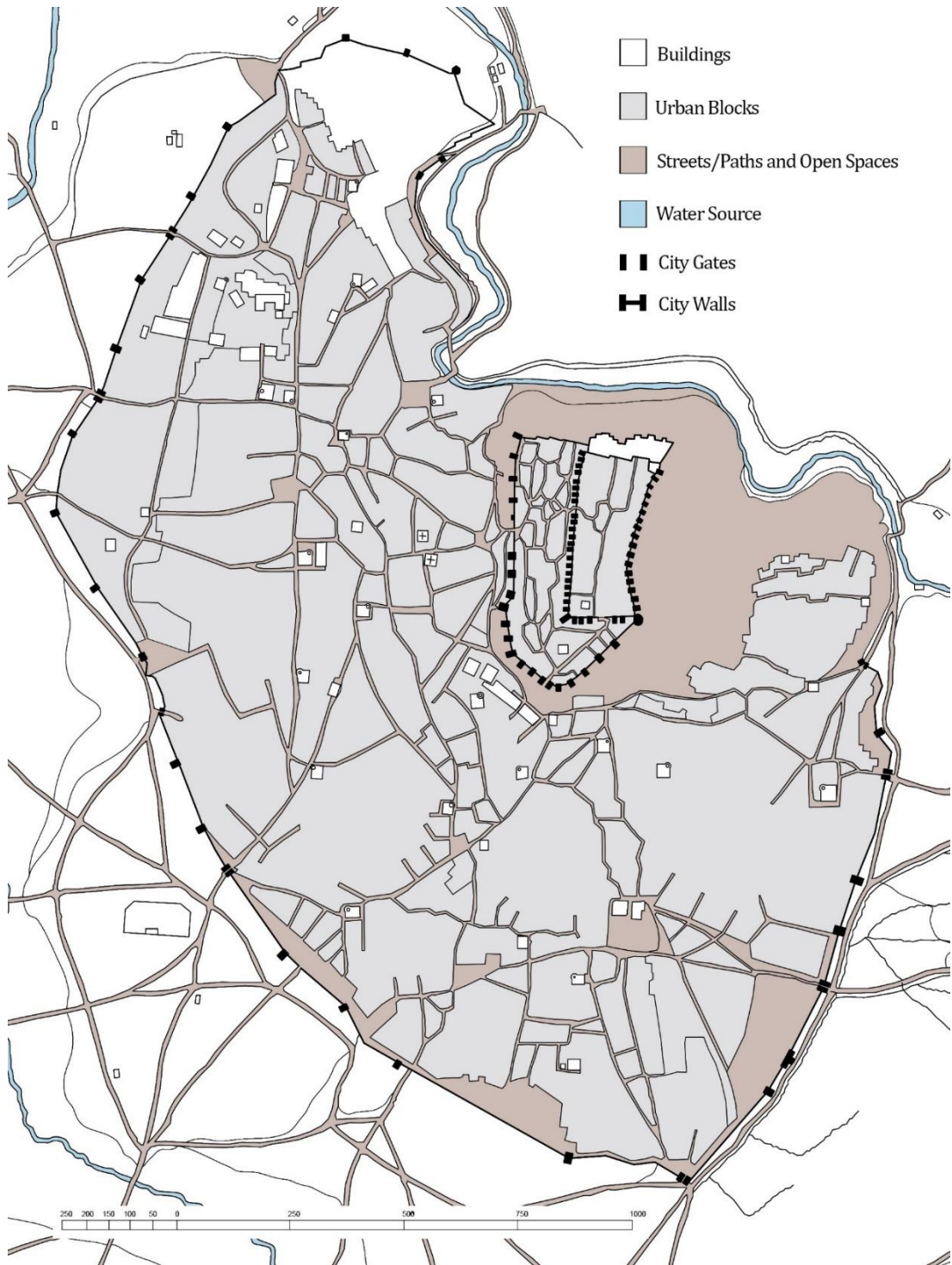


Figure 129. Street Pattern of Ankara's Neighborhoods (Based on Von Vincke's map, 1839)

According to the Table 10, there is only one menzil whose only one side is mentioned in the sales records, and which is public road on that border. Accordingly, it can be deduced that this menzil is located on the periphery of the city since it has no neighbors

and only has a road border. The neighborhood of this menzil is referred to as Ali Bey neighborhood.⁷⁰⁷

Table 10. Street information in the menzil sales record that has 1-neighbor

	1 side - Public Road	Total
Menzil with 1 border	1	1

According to the table, there are four records with two sides in the sales records. In two of these records, there is a public road on one side and a neighbor on the other side. Street information was not included in the other two records. Only neighbor names are given (Table 11).

Table 11. Street information in the menzil sales record that has 2-neighbors

	1 side - Public Road	No Road	Total
	1 side - Neighbor	2 side - Neighbor	
Menzil with 2 borders	2	2	4

There are 24 records in the sales records with three sides specified. In seventeen of these, there is a public road on 1 border and neighbors on the other 2 borders. This number constitutes the vast majority of records. According to this information, we can say that two-thirds of these menzils have one street and 2 neighbors. On the other hand, there is 1 record with 1 side facing the dead-end street and 2 sides facing the neighbor. If we look at the general situation, we can say that this number constitutes a very low density. In the records, there is 1 record with 1 side as a street (not specified) and the other 2 sides as neighbors. We think that, since its feature is not specified, what is meant by this street must be the public road. On the other hand, there are 3 records with neighbors on 3 sides. Do not these records have a street border in any way? If so, it is unclear whether they provide access to their own properties through other menzils. There are 2 records with a public road on 2 sides and neighbor name on 1 side. These

⁷⁰⁷ See the whole table about the street system in Appendix A.

menzils can be assumed to be corner menzils, or maybe they are located in newly settled neighborhoods (Table 12).

Table 12. Street information in the menzil sales record that has 3-neighbors

	1 side -Public Road 2 side - Neighbor	1 side - Dead-end Street 2 side - Neighbor	1 side - Road (unspecified) 2 side - Neighbor	No Road 3 side - Neighbor	2 side - Public Road 1 side - Neighbor	Total
Menzil with 3 borders	17	1	1	3	2	24

According to the Table 13, in the sales records that we examined, there are 137 records (mostly) that have 4-side residences (Appendix A). 83 of these residences have a public road on 1 side and neighbors on 3 sides. Sixty percent of the records are of this type. In other words, in this type of menzil with a high density among the other types, each menzil opens onto the public street. In 5 of the records, there is a dead-end street on 1 side, a public road on 1 side, and neighbors on the other 2 sides. It can be thought that these residences have exits to 2 different street sides. And these menzils are likely to be menzils located on the corner plot. The number of records, whose 1 side is called street (unspecified), and 3 sides are neighbors, is three. We think the *tarik* (street) mentioned here means the public road, *tarik-i ' amm*. There are 7 records that are neighbors on 4 sides. These menzils may be reaching the street through other residences. There is a total of 29 residences with public roads on 2 sides and neighbors on 2 sides. With a density of twenty-one percent, they are the second-largest density among the 4-side residences. It can be thought that these menzils are corner plot menzils or menzils that have border and back street sides. There are 6 residences with public roads on 3 sides and neighbor on 1 side. It can be thought that these residences are located in less densely populated neighborhoods. There are 4 records with the dead-end street on 1 side and neighbors on 3 sides. Menzils of this type have the least number of records. The neighborhoods with these four records are Ali Bey Neighborhood, Mihr-i Yar Neighborhood, Kayabaşı Neighborhood, and Ankara

Kal'ası Neighborhood. It can be thought that these neighborhoods have a more dense/congested structure.

Table 13. Street information in the menzil sales record that has 4-neighbors

	1 side - Public Road 3 side - Neighbor	1 side - Dead-end Street 1 side - Public Road 2 side - Neighbor	1 side - Road (unspecified) 3 side - Neighbor	No Road 4 side - Neighbor	2 side - Public Road 2 side - Neighbor	3 side - Public Road 1 side - Neighbor	1 side - Dead-end Street 3 side - Neighbor	Total
Menzil with 4 borders	83	5	3	7	29	6	4	137

There are a total of 2 records mentioned as 5 sides in the records. It has a rate of about one percent out of the 168 records we have examined in total. Therefore, we can say that such menzils are rarely seen. We do not think that the neighbors defined by 5 sides refer to 4 geographical directions. We deduce that it has multiple neighbors in 4 geographical directions. One of these residences, which has 5 sides, has a public road on 1 side and neighbors on 4 sides. The other one has public roads on 2 sides and neighbors on 3 sides. So, they both have an exit to the public road. However, due to the high number of neighbors, we can say that the menzil has a larger plot area and is adjacent to more neighbors (Table 14).

Table 14. Street information in the menzil sales record that has 5-neighbors

	1 side - Public Road 4 side - Neighbor	2 side - Public Road 3 side - Neighbor	Total
Menzil with 5 borders	1	1	2

Considering the number of borders, streets, and neighbors of all the menzils in the records, we prepared examples of morphological plan types related to the street texture as seen in Table 15.

Table 15. Morphological plan types of the street texture in the neighborhoods of seventeenth century Ankara

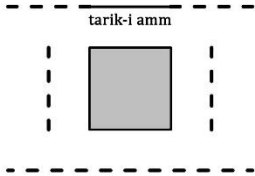
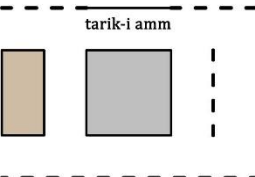
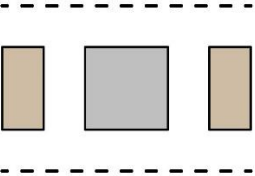
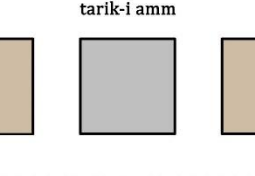
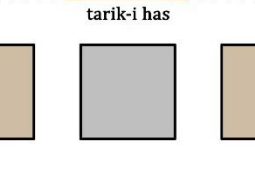
	1 sided	2 sided	3 sided	4 sided	5 sided	Plan Type
1 side - Public Road	1	-	-	-	-	
1 side - Public Road 1 side - Neighbor	-	2	-	-	-	
No Road 2 side - Neighbor	-	2	-	-	-	
1 side - Public Road 2 side - Neighbor	-	-	17	-	-	
1 side - Dead-end Street 2 side - Neighbor	-	-	1	-	-	

Table 15 (continued)

<p>1 side - Road (unspecified)</p> <p>2 side - Neighbor</p>	-	-	1	-	-	
<p>No Road</p> <p>3 side - Neighbor</p>	-	-	3	-	-	
<p>2 side - Public Road</p> <p>1 side - Neighbor</p>	-	-	2	-	-	
<p>1 side - Public Road</p> <p>3 side - Neighbor</p>	-	-	-	83	-	
<p>1 side - Dead-end Street</p> <p>1 side - Public Road</p> <p>2 side - Neighbor</p>	-	-	-	5	-	

Table 15 (continued)

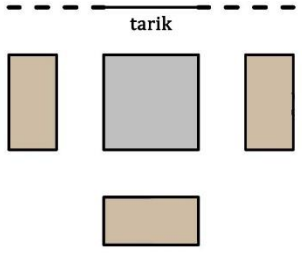
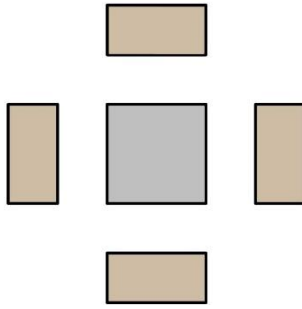
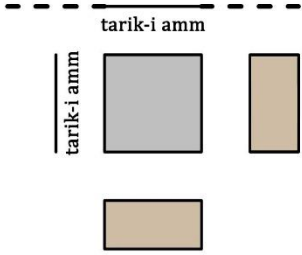
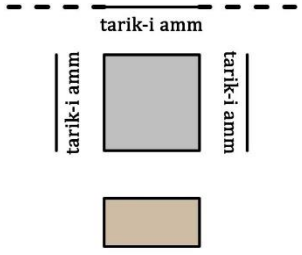
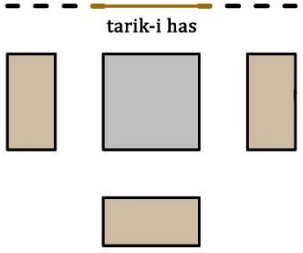
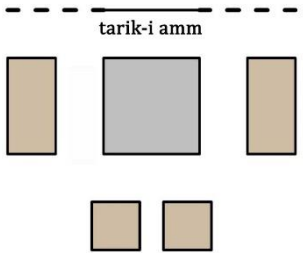
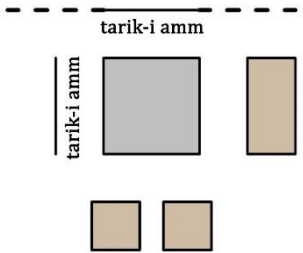
<p>1 side - Road (unspecified)</p> <p>3 side - Neighbor</p>	-	-	-	3	-	
<p>No Road</p> <p>4 side - Neighbor</p>	-	-	-	7	-	
<p>2 side - Public Road</p> <p>2 side - Neighbor</p>	-	-	-	29	-	
<p>3 side - Public Road</p> <p>1 side - Neighbor</p>	-	-	-	6	-	

Table 15 (continued)

<p>1 side - Dead-end Street</p> <p>3 side - Neighbor</p>	-	-	-	4	-	
<p>1 side - Public Road</p> <p>4 side - Neighbor</p>	-	-	-	-	1	
<p>2 side - Public Road</p> <p>3 side - Neighbor</p>	-	-	-	-	1	
<p>LEGEND</p>	<p> Property (House) Public Road (tarik-i amm) Unknown/undefined side Neighbour Property Dead-end Street (tarik-i has) </p>					

The morphological plan types prepared in Table 15 were designed by considering the number of borders in the records. However, it was deemed appropriate to place the neighbors of the aforementioned building according to 4 main directions. If it has less than four neighbors, the unspecified direction is left blank and named “undefined side”. If it has more than four neighbors, it is expressed with two neighbors, assuming that it has more than one neighbor in one direction. If we talk about an example of a plan type with 4 sides menzil, if a building has a street border, it can be said that the entrance and exit to the building are made from that side. Since its relationship with its neighbors on the other three sides is unknown, it is located at a distance from the

main building. In this case, it is highly probable that the building is adjacent to neighboring buildings. However, a different positioning may also be possible.

Table 16. Total numbers and proportions of street varieties in the neighborhoods of seventeenth century Ankara

	[1] 1R	[2] 1R - 1N	[3] 1R- 2N	[3] 2R - 1N	[4] 1R- 3N	[4] 1R- 1S- 2N	[4] 2R- 2N	[4] 3R- 1N	[5] 1R - 4N	[5] 2R - 3N	TOTAL
Public Road	1	2	18	2(x 2)	86	5	29(x2)	6(x3)	1	1(x 2)	195
	0.5%	1%	8.75 %	2%	42%	2.5%	28%	8.75 %	0.5 %	1%	95%
Dead-end Street	-	-	1	-	4	5	-	-	-	-	10
			0.5%		2%	2.5%					5%
CODE	[...]= Total Side Number ; ...R= Number of Public Road's Side ; ...S= Number of Dead-end Street's Side ; ...N= Number of Neighbor's Side ; x2= Two times										

According to this, when we look at the menzil records in the 3 registers we examined, there are 156 records that have one side the street out of a total of 168 records. If we look at the road type in these records, we see that there are public roads on 195 records and dead-end streets on 10 records (Table 16). If we compare the number of roads in all records, 95% of the roads are *tarīk-i ' āmm* (public road), and 5% are *tarīk-i hās* (dead-end street). Based on this analysis, it is seen that the seventeenth century Ankara neighborhoods mainly consisted of public roads but had a very small proportion of dead-end streets. The fact that the number of dead-end streets is exceedingly small compared to the total roads shows that the circulation network in the neighborhoods exhibits a public feature, and the street network is fluid as a continuation of each other. Dead-end streets, which are found in such a small amount, make us think that; in some areas, these streets may have merged with other streets and become public roads over time. Another possibility is that these streets are forced to end and cannot continue due to the castle walls or the height differences in the topography. On the other hand, it is also possible that these possibilities are invalid, and such a design may have been consciously or unconsciously placed in the urban area.

Assessment

We mentioned in the previous section that the neighborhood settlement started to form starting from the urban blocks. The construction activities started on the main/public streets between these urban blocks, then continued on the streets that open into this urban block. These streets can turn into public streets by merging with other streets, or they can end somewhere and turn into a dead-end streets (Figure 130).

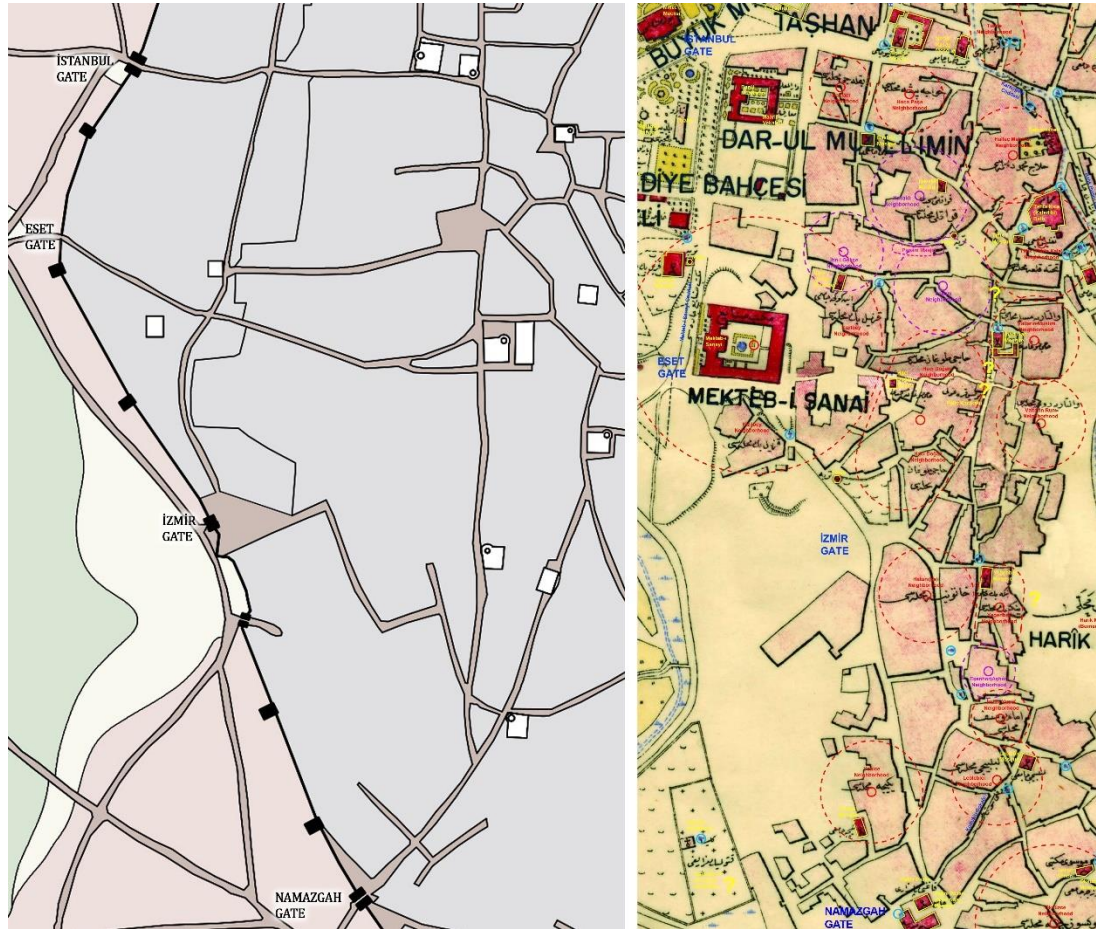


Figure 130. Public roads and dead-end streets that occurred on the urban blocks around İstanbul, Eset, İzmir and Namazgah Gates (Left: 1839 Von Vincke Map, Right: 1924 Map)

As seen in Figure 130, urban blocks and the roads running on them in the 1839 map divided the urban blocks and formed new plots a century later. The size of the urban blocks created by these roads varies. Probably the reason for this diversity depends on both the topography and the zoning situation. The zoning situation depends on the urban order (waqf/private property) determined by the central government and the

property owners' compliance with the urban/architectural order in the neighborhood (the condition of constructing without harming anyone and without disturbing the existing order). Under these conditions, the street texture is formed over time. As the zoning activities continue in the city and the neighborhood, the streets continue to transform.

The spontaneous formation of the streets in harmony with the topography has increased the city's different street-building plot relations, as seen in Figure 127. In our evaluation, 17 different types emerge in the relationship of roads with buildings. The most common of all records, with 83 records, is the public road on one side, and the other three sides are neighbors (4-sided plot). The second most common type, with 29 records, is the public road on two sides, and the other two sides are neighbors (4-sided plot). The third most common type, with 17 records, is the public road on one side, and the other two sides are neighbors (3-sided plot). Although the examples outside these three most common types are few, they are essential in terms of forming other combinations found in neighborhoods. These morphological diagrams describing the relations of the buildings with the road can be accepted as initial drawings that help to understand the urban structure of the neighborhood. We can say that neighborhoods are formed from the combination of these diagrams in several ways. With the different sequences of these combinations in various numbers, each neighborhood's unique structure (of course in connection with other factors such as topography, plots, buildings, population, etc.) emerges.

Another evaluation we can make about the street system of the neighborhood is that 95% of the road system of the neighborhood in Ankara consists of public roads as the number. Dead-end streets only occupy 5%. As a result, we can say that almost all of the roads of the neighborhoods in Ankara, which had a settlement inside the city walls in the seventeenth century, consisted of connected public roads. This situation contributes to urban circulation and increases the existence of public spaces.

CHAPTER 4

THE ARCHITECTURAL CHARACTER OF SEVENTEENTH CENTURY ANKARA NEIGHBORHOODS

This section tries to touch on the urban and architectural characters of the buildings in the neighborhoods. Firstly, we consider how the buildings were included in the urban/architectural life within the Ottoman administrative system. For this, it has been determined that there are 2 methods in the registers we examined. The first is the construction through waqfs, mostly used in the construction of public buildings. The second is the “private property” method in building construction. This section considers the types of buildings found in the neighborhoods and in the records, we have examined, according to these categories in which we separate the buildings.

4.1. Buildings Related with The Waqf System

Devoting/waqf (*wakfetme*), known as the permanent separation of a property by its owner for religious, social, and charitable purposes, is a quite common zoning system used in the Ottoman Empire. In this section, it is aimed to show the locations of the buildings built within the scope of the waqf system, which we have explained in Chapter 2.3.1., in Ankara and its neighborhoods. Thus, it is shown their distribution in the neighborhoods and the city morphologically. Since there are no documents that enable us to make a precise determination about all the buildings, general evaluations about the buildings in the neighborhood have to be made. For this reason, an evaluation is made on the documents we examined in the registries and other secondary sources.

Among Ankara Sharia Registers, which we examined in our study, we found the documents related to the waqf records only in register numbered 13. There are records about waqfs in the other registers numbered 46 and 61, but there is no record directly

related to waqf buildings in Ankara. Various records have been found in these registers about the conditions of waqf buildings in different cities. For this reason, only the records related to the waqf buildings in the register number 13 are included in Table 17.

Table 17. Records on waqf properties in the seventeenth century Sharia Registers that we examined

Register No / Document No	Topic	Date	Situation	Neighbor 1	Neighbor 2	Neighbor 3	Neighbor 4
ASR 13 5/33	Renting the waqf bath	21 July 1611	-	-	-	-	-
ASR 13 5/34	Renting the waqf bath	21 July 1611	-	-	-	-	-
ASR 13 15/111	Renting the waqf bath	23 September 1611	-	-	-	-	-
ASR 13 15/112	Renting the waqf shop	23 September 1611	-	Specified waqf	Specified waqf	... Ali's ruin	Public road
ASR 13 22/165	Renting the waqf khan	9 October 1611	-	-	-	-	-
ASR 13 23/175	Renting the waqf khans and shops	13 October 1611	-	-	-	-	-
ASR 13 40/345	Renting the waqf shop	23 October 1611	Located in Saraçhane	Abdülkerim Efendi waqf	Ahmed Çelebi property	Back: Ruin	Public road
ASR 13 7/50	Shop donation	12 August 1611	-	İskender Kasap menzils	Own property	Rıdvan's shop	Public road
ASR 13 37/312	Shop in exchange for waqf debt	28 November 1611	-	Hoca Paşa Masjid Waqf	Hacı Bayram Sultan Waqf	Muharrem's menzil	Public road

Table 17 (continued)

ASR 13 45/390	Shop grant and assignment	8 January 1612	Locat ed in Uzun Çarşı	Budak Fakih Waqf	El-Hac Yahya son property	Back: Helvacı Khan	Front: Public road
ASR 13 35/300	Waqf khan repair	22 Novemb er 1611	Kapa n khan	-	-	-	-
ASR 13 41/357	Bath repair	20 Decemb er 1611	-	-	-	-	-

From the records we examined, we see that the waqf structures that we encounter mostly consist of baths, shops, and khans. If these structures operate commercially, they are usually located close to the city's commercial district. Specific to our study, this region is the At (Horse) Marketplace, Koyun (Sheep) Marketplace and Saman (Hay) Marketplace located around the Uzun Çarşı, and the Kağnı (Tumbrel) Marketplace located within the Namazgah Gate. In an example we examined, neighbors of a shop located in Saraçhane are a waqf, a residence, a derelict, and a public road. This shows that the shops are located together with the residential settlement. The fact that they are located in the commercial zone does not separate the waqf structures from the neighborhoods, and there are residential settlements around them. Tunçer's map (Figure 128) aimed to show the bazaar area in general and made an evaluation that did not include the residential texture of the site. The purpose of showing this map is to present where the density of the commercial district is concentrated in the city. It can be thought that the waqf structures with commercial functions are primarily located in this region. However, the fact that they are located in this region does not mean there is no residential texture around them. For example, we see a shop in the Uzun Çarşı (Bazaar) whose neighbors are waqfs, residences, khans, and public roads. This situation shows us that even in the bazaar, residential and commercial buildings coexist in the same area. On the other hand, we see in the records that there are commercial units sprawling to the city and its neighborhoods. The 1924 map in Appendix E shows the relationship between housing texture and waqf buildings in more detail.

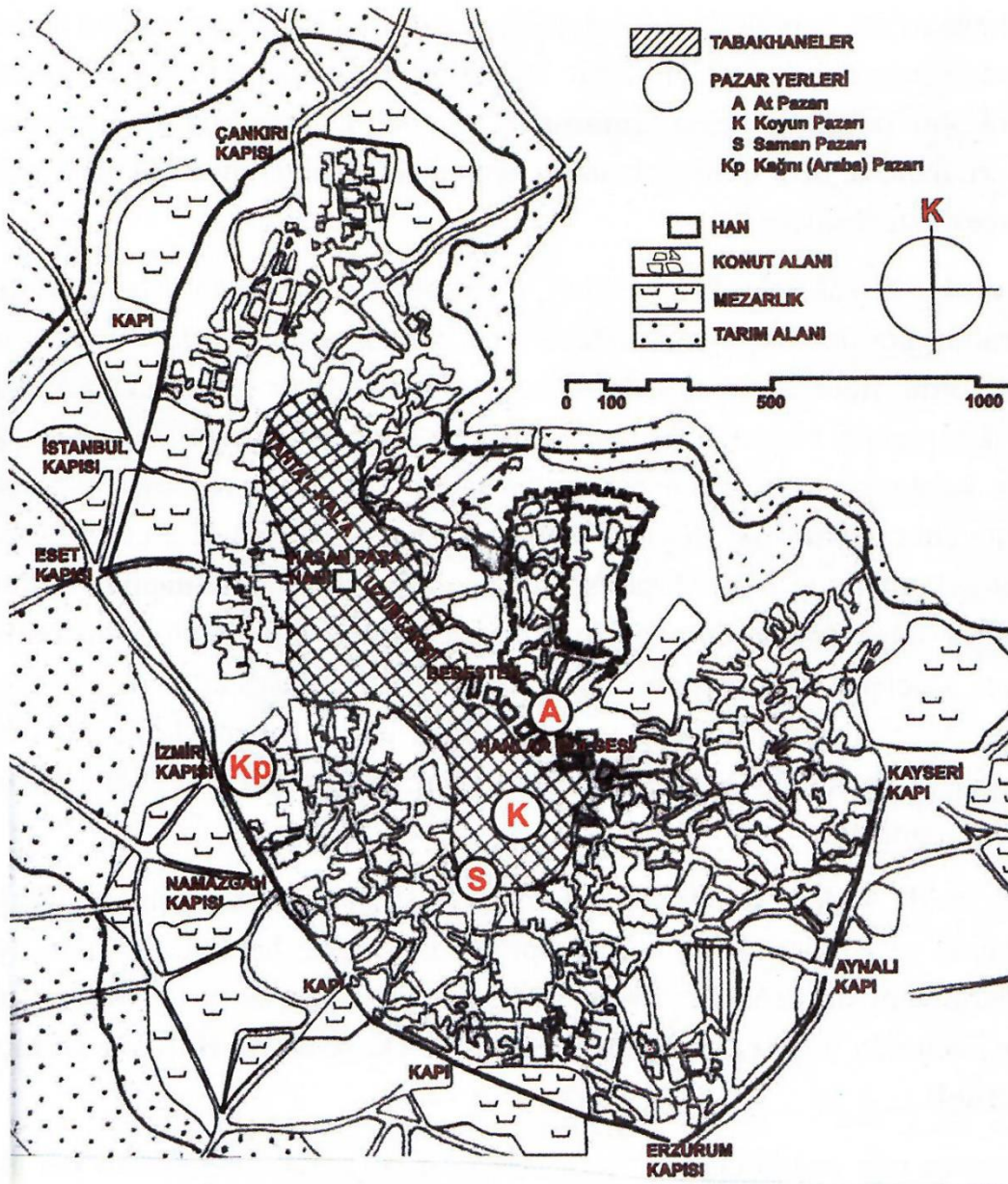


Figure 131. Trade Center in Ankara between the 16th and 18th Centuries (Source: Tunçer, 2001, 37)

The waqf structures in Ankara may belong to waqfs in Ankara, or they may be the property of other waqfs in the surrounding provinces. We see in the records that certain properties of waqfs located in other various cities are within the city limits of Ankara. There are whole buildings such as khans and baths belonging to these waqfs, as well as individual shops.

It is seen in the records that waqf buildings are frequently rented. They can be rented daily, monthly, or annually. It is possible that the location and the function of the

building used busy or not, affects this rental price. Khans can be rented out as a whole or a “bāb”, which means door, that is, as a section/room (a shop). If waqf buildings with tenants become inoperable, their tenants can be changed. Sometimes waqf buildings can become inoperable even if they are on rent. In this case, the trustees (mütevelli) intervene and change the tenant.

Waqfs have a certain budget due to their entity/concept. This budget is provided from various incomes. Waqf’s funds can loan money from this budget. Besides, funds are allocated from the waqf’s budget for the repair of buildings. For example, 3000 Akça has been allocated for renovating the barn of the Kapan Khan and repairing the door.

A waqf structure can be donated for several reasons. For example, two residences, a shop, and another shop adjacent to a public road were donated for water a tap near Kattanin Maşjid. It was requested that the rent of these properties be given to the water for the tap.

After evaluating the situations related to the waqf structures in the records in the seventeenth century, we move on to the section where we assess the waqf structures and their characteristics in the neighborhoods.

4.1.1. Bazaars and Marketplaces

As we mentioned before, the city of Ankara sits on sloping land, and accordingly, the city was built in harmony with the topographic structure. The bazaars and marketplaces are located in two areas called “Aşağı Yüz” and “Yukarı Yüz” just below the citadel. It is possible to say that these regions are located in the center of the city. Its easy access from all sides may have caused these regions to become commercial zones. Although these regions are commercial districts, they also form neighborhoods with different names. There are not only commercial buildings but also residential settlements in these areas. Of course, we can say that commercial structures dominate there.

Table 18. Bazaars and marketplaces which are exist in the seventeenth century

No	Name of bazaar/marketplace (Taş, 2014, 196)	Name of bazaar/marketplace (Özdemir, 1998, 37-39)
1.		Araba (Kağnı) Marketplace

Table 18 (continued)

2.	At Pazarı (Marketplace)	Atpazarı Bazaar
3.	Debbağhane Marketplace	Debbağhane Marketplace
4.		İplik Marketplace
5.	Karaoğlan Bazaar	Karaoğlan Bazaar
6.		Kapan
7.	Koyun Marketplace (Bazar-ı Ganem)	Koyun Marketplace
8.		Taht'el-Kal'a (Kaledibi) Marketplace
9.	Uzun Çarşı (Bazaar)	Uzun Çarşı (Bazaar)

If we come to the names of the bazaars gathered in Aşağı Yüz and Yukarı Yüz, we see that there are Bedesten, Atpazarı Bazaar and Koyunpazarı in the Yukarı Yüz. On the other hand, Aşağı Yüz consists of Karaoğlan Bazaar, Kaledibi (Taht'el-Kal'a) and Araba (Kağnı) Bazaar. While identifying shops or individuals in the registry records, there are sometimes descriptions such as “from ... shopkeepers in Aşağı Yüz” or “in the ... Bazaar of Yukarı Yüz”. From this, we also understand that some tradesmen groups are located in common/same bazaars. Özdemir states that there are more bazaars and markets than 9 bazaars whose locations can be determined, and also mentions their names:

- Kuyumcular Bazaar
- Demirciler Bazaar, one of which is at the end of Atpazarı, and the other is located in the west of today's retail market
- Arabacılar Bazaar in Atpazarı
- Çıkırıkçılar Bazaar leading up to the Atpazarı and Bedesten
- Attarlar Bazaar
- Tarakçılar Bazaar
- Saraçlar Bazaar
- Keçeciler Bazaar
- Semerciler Bazaar

- Bakkallar Bazaar
- Tekneciler Bazaar
- Tüfekciler Bazaar
- Haffaflar Bazaar
- Penbe Marketplace
- Muytap Bazaar
- Kazancılar Bazaar
- Boyacılar Bazaar
- Kaftancılar Bazaar
- Ulucanlar Bazaar
- Kasaplar Bazaar⁷⁰⁸

⁷⁰⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında Ankara* (Ankara: T.C. Kültür Bakanlığı Yayınları, 1998), 37-39.

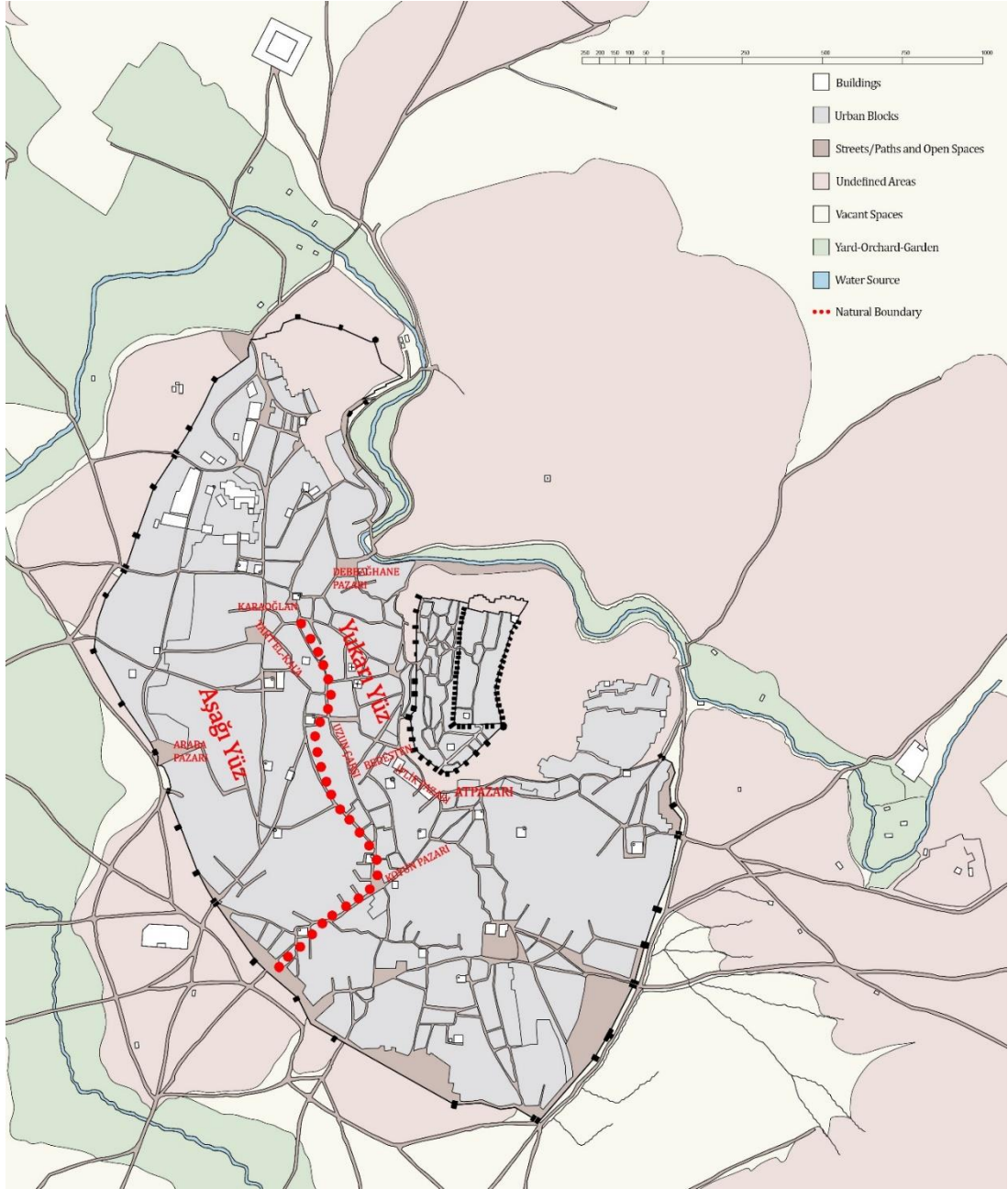


Figure 132. The situation of Aşağı Yüz and Yukarı Yüz (Source: Overlapping of Von Vincke and Rifat Özdemir Maps)

4.1.2. Khans

Khan is the name given to the buildings built for accommodation and trade in the city. It is also seen that it is referred to as ribat in the sources. Khans are mostly places where certain goods are produced and traded together. So, their names also come from the names of these goods. Those built on inter-city roads are called caravanserais. These structures are designed to meet various needs in the care of their organizations.

These allowed the caravans to stay temporarily, sell the goods they brought, and make various money transactions. The mention of caravanserais as ribat indicates that they originated from the same base. In the Ottoman Empire, there were caravanserais in the commercial sections of the settlements or in the complexes (*külliye*). We see that the caravanserais in the city are called khans because their functions are slightly different. When we look at the plan of a caravanserai in general, it is seen that it consists of an open courtyard and closed sections around it. In this plan type, which can be square or rectangular, it is seen that the spaces around the courtyard are generally built on two floors. While there are sofas and stoves in the rooms where the passengers stay, service areas such as barns, warehouses, and administrative units around the courtyard.⁷⁰⁹

Similarly, in Ankara, we can say that craft and trade activities are concentrated in a certain part of the city. Accordingly, the location of khans and covered bazaars (*bedesten*) in the city is important. It can be said that a significant part of the large waqf khans and the private property khans are gathered in Atpazarı and its surroundings. Besides, it can be seen that Hasan Pasha Khan, Karaođlan Bazaar, and Kaledibi constitute a second art and commercial district. Khans and the places where travelers and foreigners stay when they come to the city are usually gathered around Atpazarı. The reason for this may be security-related based on its proximity to the Citadel. This area, where the Bedesten forms the center, is seen as the city's major business district.⁷¹⁰ In order to determine this situation as density, we try to show the khans and other related structures in the city on the map as much as we can. We also give brief information about where the structures are located.

Table 19. Khans that are exist in the seventeenth century

No	Name of khan (Taş, 2014, 196-197)	Name of khan (Ergenç, 2012, 8-13)	Name of khan (Özdemir, 1998, 25-37)	Construction Date/Period
1.	Abdülkerim Efendi Khan	-	-	-

⁷⁰⁹ Şebnem Eryavuz, "Kervansaray," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.25 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2002), 299-302.

⁷¹⁰ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 12-13.

Table 19 (continued)

2.	-	Bakır Khan (in the Atpazarı)	-	15th century
3.	Bezzazistan	Bedesten	Bedesten	15th century
4.	-	Cemaloğlu Khan	-	-
5.	-	Çatal Khan	-	-
6.	Çengel Khan	Çengel Khan	Çengel Khan	1522-23
7.	Çukur Khan	-	-	-
8.	Dellal Hızır Khan	-	-	-
9.	Emin Mehmed Efendi Khan (Pirinç Khan)	-	-	-
10.	Hasan Paşa Khan	Hasan Paşa Khan	Hasan Paşa Khan	1508-1511
11.	-	Helvacı Khan	-	-
12.	Hızır Khan	-	-	-
13.	Kapan Khan	Kapan Khan	Kapan Khan	15th century
14.	Kurşunlu Khan	Kurşunlu Khan	Kurşunlu Khan	15th century
15.	Kuş Ahmed Khan	-	-	-
16.	-	-	Muslu Paşa Khan	1665
17.	Na'li Khan	-	-	-
18.	-	Penbe Khan	Penbe Khan	It is known to have existed in the 17th century
19.	Rüstem Paşa Khan	-	-	-
20.	-	Tuz Khan	-	-
21.	-	Yeni Khan (Yeniçeri Mustafa Bey Khan)	-	-
22.	Zağferan Khan	Zağfirancı Khan	Zağfiran (Safran) Khan	1512

When comparing the khans in 3 different sources according to Table 19, we understand from the information given by Özdemir that some of them did not reach the eighteenth century. Besides, according to the khans that Taş mentioned, some khans do not exist in the seventeenth century. In this case, it would be wrong in our opinion to say that some khans existed on the seventeenth by naming them. For this reason, we have discussed 3 sources comparatively in the table. As a result, it is not possible to say anything final, so we preferred to make a statement about the khans that we could obtain information about.

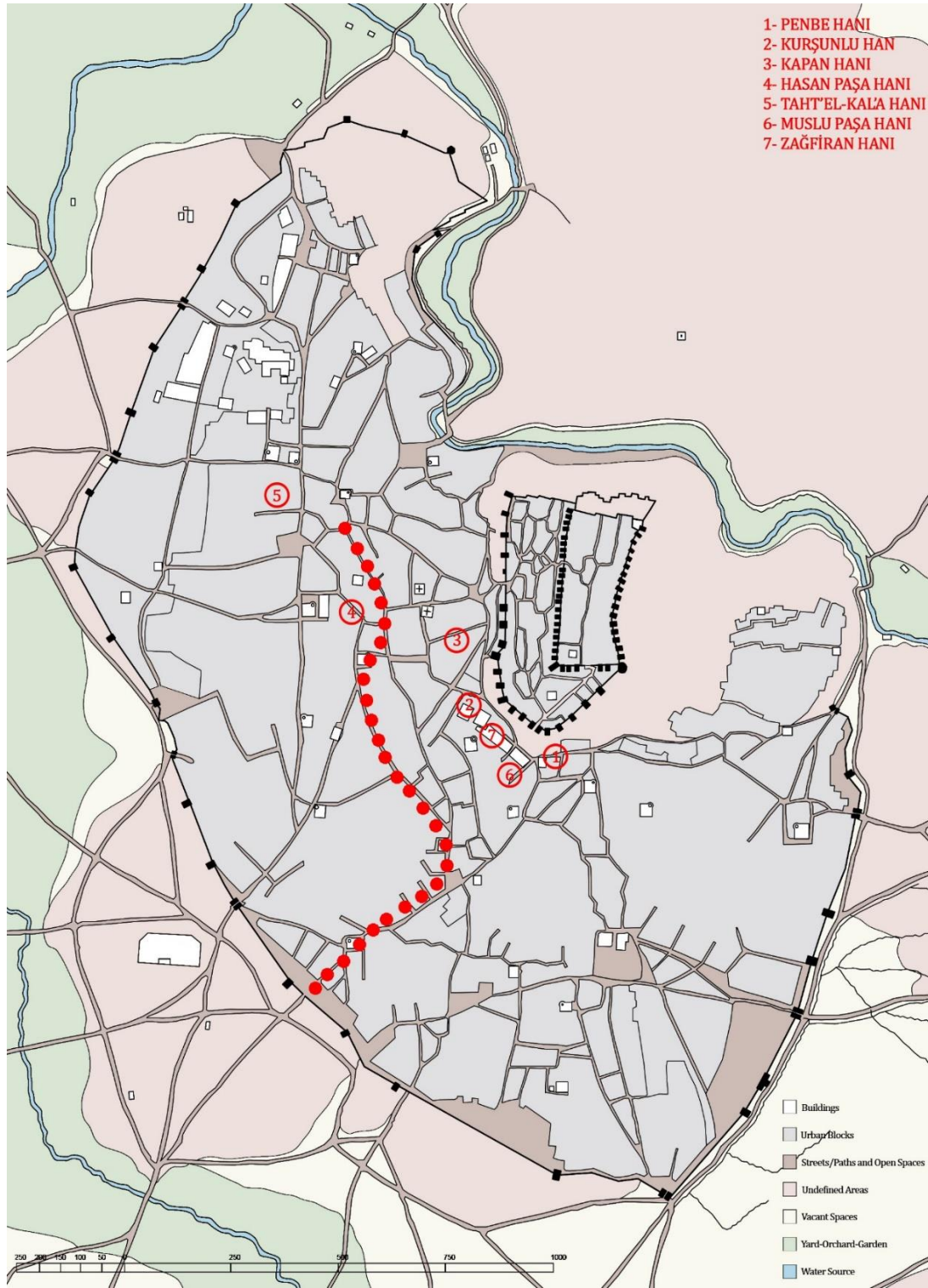


Figure 133. The location of khans (Source: Overlapping of Von Vincke and Rifat Özdemir Maps)

Bedesten (Covered Bazaar): Located in the area called Atpazarı, on the southeast side of the outer wall of the Citadel. It was built by the grand vizier of Fatih Sultan Mehmed, Mahmud Pasha. It has been stated in some studies that it was a lead-covered building with 10 domes, 96 cells, and 4 doors.⁷¹¹

Penbe Khan: It was built by Mahmud Pasha in Atpazarı. It has 28 rooms. It is known that at the beginning of the seventeenth century, it was the center of the cloth and silk trade. Not existing today.⁷¹²

Kurşunlu Khan: It is adjacent to Mahmud Pasha Bedesten in Atpazarı. It was built by Rum Mehmet Pasha, one of the viziers of the Fatih era. The roof is lead-covered. It has 3 floors with a basement. There are 28 rooms on the ground floor and 30 rooms on the first floor. The khan has a portal, a courtyard in the middle, and 20 shops on different facades.⁷¹³

Kapan Khan: It is in the Keyyalin neighborhood, close to citadel, to the west of Atpazarı. It was built by İsa Bey, the son of Bayezid Pasha, one of the emirs of the Çelebi Mehmed period.⁷¹⁴

Hasan Paşa Khan / Ankaravi Khan / Suluhan: It is located at the place called Kaledibi (Taht'el-Kal'a) in Ankara's "Aşağı Yüz". It was built by Hasan Pasha, one of the beylerbeyis of the second Bayezid period. Today it is known as Vakıf Suluhan Bazaar. It is known to have 62 rooms.⁷¹⁵

⁷¹¹ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 25-37.

⁷¹² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 25-37.

⁷¹³ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 25-37.

⁷¹⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 25-37.

⁷¹⁵ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 25-37.

Zağfiran Khan: It is in Atpazarı. It was built by Hacı İbrahim Bin Hacı Mehmet. There is a masjid in the khan. It is in the type of classical Ottoman khans. Its downstairs and upstairs cells overlook the inner courtyard. There are about 20 shops around it.⁷¹⁶

Muslu Paşa Khan: It is in the Bazar-ı Ganem bazaar. It was built by Arslan Agha ibn Muslu. The inn has two floors. It has many rooms, a masjid, and a barn. There are 3 shops around.⁷¹⁷

Çengel Khan: It is in Atpazarı. It is from the waqf of Rüstem Pasha, but the identity of Rüstem Pasha is not clear. It was built on 2 floors in accordance with the classical Ottoman khan type. It contains a masjid. The porticoes and cells (rooms) are lined up around the central courtyard.⁷¹⁸

Bakır Khan: It is in Atpazarı. It was built by Ahmed Çelebi, son of Karaca Pasha. It is estimated that it was built during the reign of Murad II or Fatih Sultan Mehmet.⁷¹⁹

Cemaloğlu Khan: It is in Karaoğlan Bazaar.⁷²⁰

Çatal Khan: It is in Hallac Mahmud neighborhood. It is the property of a janissary named Ali Bey from Isparta.⁷²¹

Helvacı Khan: Its location could not be determined.⁷²²

⁷¹⁶ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 25-37.

⁷¹⁷ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 25-37.

⁷¹⁸ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 25-37.

⁷¹⁹ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 12.

⁷²⁰ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 12.

⁷²¹ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 12.

⁷²² Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 12.

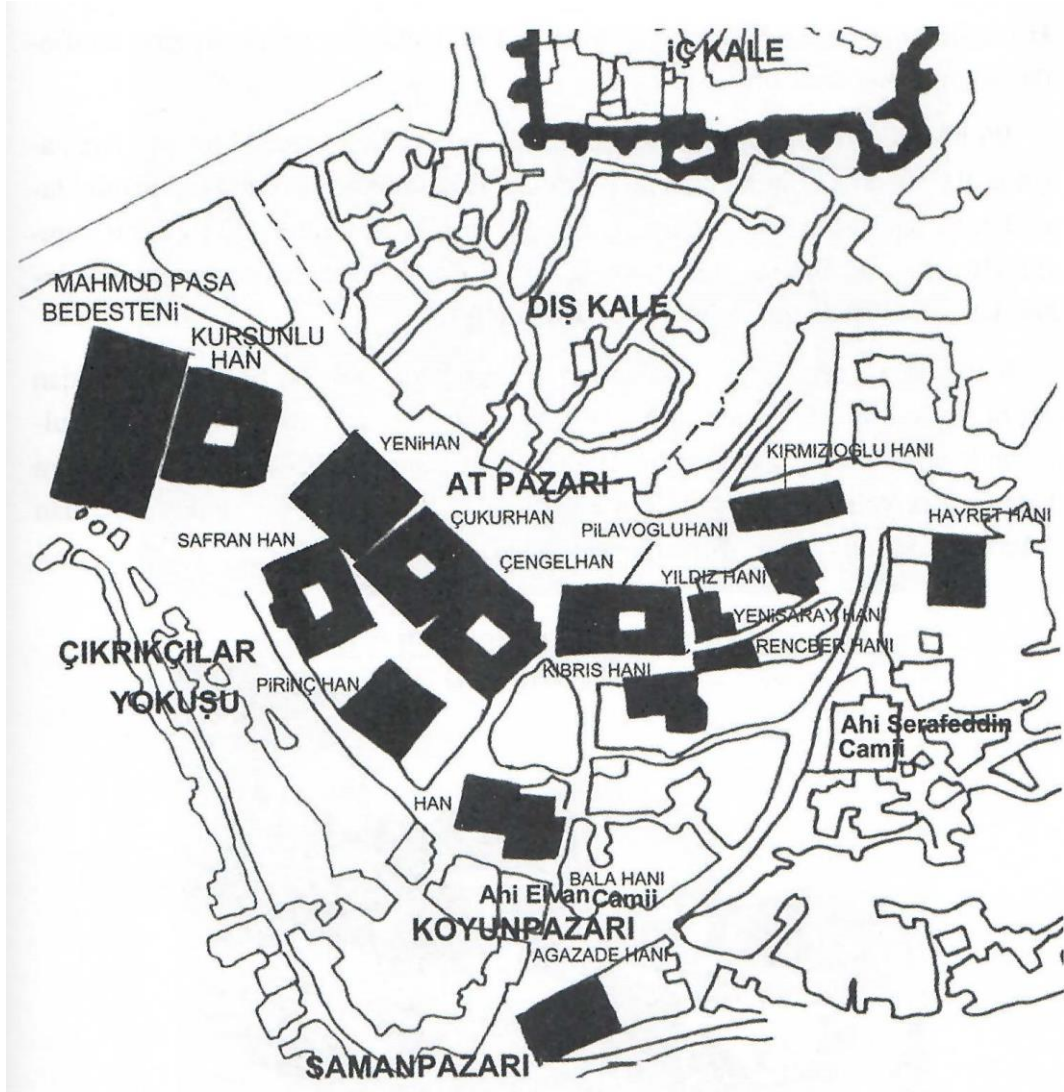


Figure 134. Bedesten and Khans around Atpazarı-Samanpazarı-Koyunpazarı in 16th-17th centuries (Source: Tunçer, 2001, 39)

Tuz Khan: It is in Keyyalin neighborhood. It was built by a philanthropist named Architect Cafer. Although it is not known exactly when it was built, it is assumed to have been built at the end of the sixteenth century.⁷²³

Yeni Khan: It is in Hacı Arab neighborhood, near Atpazarı.⁷²⁴

⁷²³ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 11-12.

⁷²⁴ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 12.

4.1.3. Baths

The word hammam (*hamam*), which is of Arabic origin, actually means “warm place”, but it is used in the sense of “bathing place”. In general, a bath is a facility built for the purpose of people to get washed by hot water. Since the earliest periods of history, baths have found a place in various civilizations. Giving particular importance to cleanliness in the religion of Islam led to the increase in the importance of the bath and to gain a major place in the Ottoman Empire. Thus, it has become a fundamental element in cities and settlements. This situation led to the construction of baths in every place where the state’s borders reached, regardless of big or small.⁷²⁵

Another reason for attaching significant importance to the baths in the Ottoman period is that the baths brought good income. Thus, it is built or donated to waqfs as a source of income. The second reason is that the baths serve the mosque community around them.⁷²⁶ This is important in a society that lives by the religion of Islam, as it is related to performing ablution and being clean, which is essential to Prayer, one of the five pillars of Islam.

It is possible to say that the majority of the baths in Ankara in the seventeenth century, which is the period we are examining, are in the Aşağı Yüz.⁷²⁷

Table 20. Baths which are exist in the seventeenth century

No	Name of Bath (Ergenç, 2012, 25-28)	Name of Bath (Özdemir, 1998, 66-73)	Construction Date/Period	Situation
1.	Debbağhane (Kaledibi) Bath	-	-	In Debbağlar Neighborhood, near Debbağhane marketplace

⁷²⁵ For detailed information about bath architecture, see: Semavi Eyice, “Hamam,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.15 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1997), 402-430.

⁷²⁶ Semavi Eyice, “Hamam,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.15 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1997), 402-430.

⁷²⁷ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 25.

Table 20 (continued)

2.	Hasan Paşa Baths	Hasan Paşa Bath	1511-12	Hasan Pasha Bath, one of which is a double bath in Belkıs Neighborhood. The other one is Keçeciler Bath, which is the only bath in Keçeciler Bazaar in Karaoğlan Bazaar, located in Kafir Köyü Neighborhood.
3.	Kaledibi (Tahte'l-kal'a) Bath	Kaledibi (Tahte'l-kal'a) Bath	1461-62	In Tiflisi Neighborhood in the Aşağı Yüz
4.	Karacabey Bath	Karacabey Bath	1440-41	Near Şeyh Habib Mosque in Hacı Murad Neighborhood
5.	Öyle Bath (Eynebey Subaşı Bath)	Öğle (Öylen) Bath / Eyne Bey Subaşı Bath / Yıkık Bath	15th century	In Hatun Neighborhood
6.	Şengül Bath	Şengül Bath	15th century	In Hacı Eshab Neighborhood in the Aşağı Yüz
7.	Tor Hasan/Turasan/Turrsan Bath	-	1423	Near Bendderesi (stream)

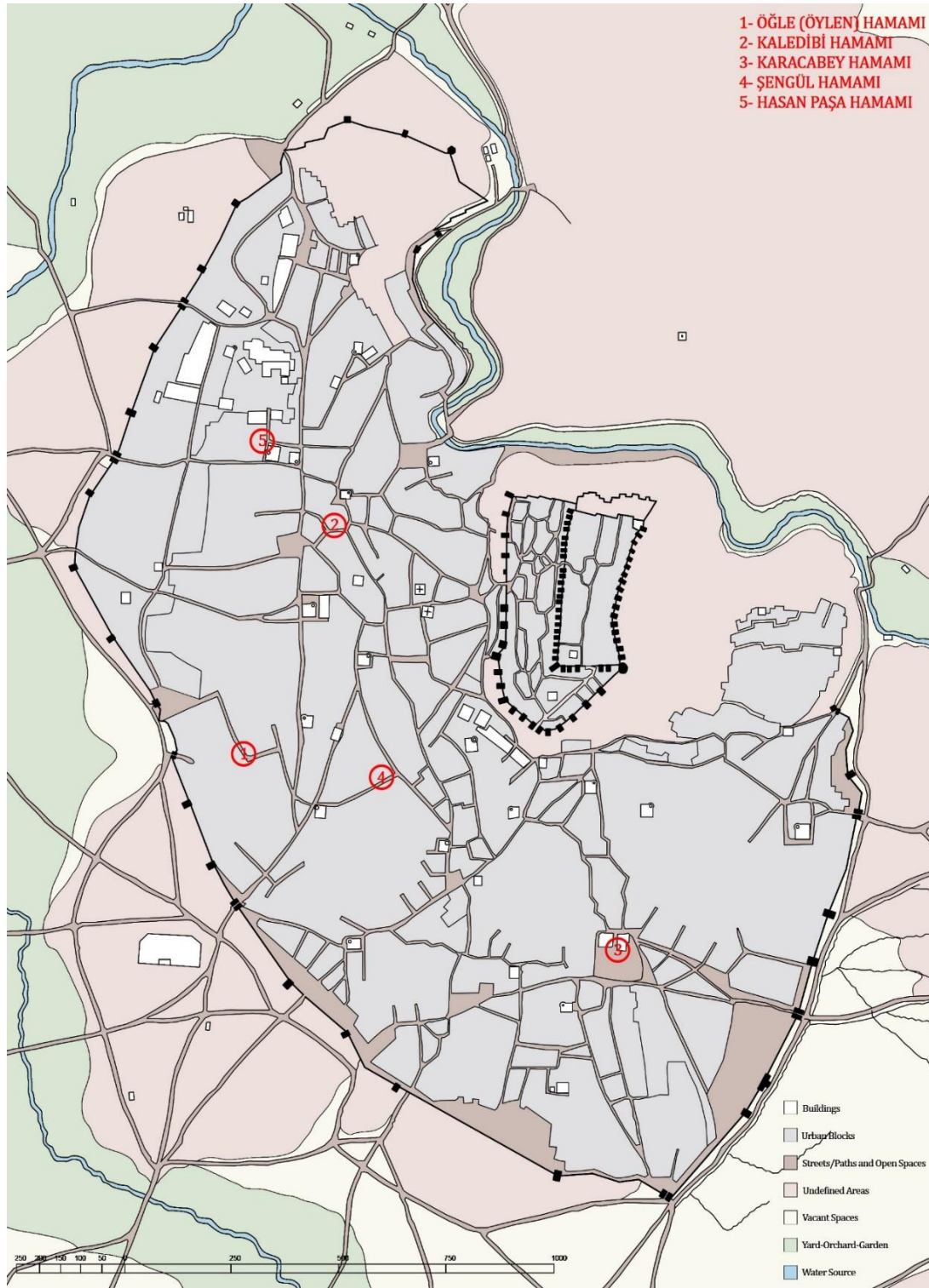


Figure 135. The location of baths (Source: Overlapping of Von Vincke and Rifat Özdemir Maps)

4.1.4. Madrasahs/Schools

Madrasah, which means education and training institution in the history of Islam in general, has been used in different meanings due to its location. Madrasah is an educational institution that corresponds to secondary school, high school, and university education after the primary school for the Ottoman period and appeals to Muslims because it provides religious education. Since the madrasah is a waqf institution, it depends on the waqf rules. On the other hand, since education is an issue that concerns society, the state always supervises this institution. The madrasahs, which were previously under the control of the kazasker, were reorganized after the sixteenth century in such a way that the high-ranking ones were controlled by Shaykh al-Islam and the others by kazasker. The management of the madrasahs is the responsibility of the mudarris, including the follow-up of the students. Since there is no trustee in some low-income madrasahs, mudarris also does the duties of trustees. Madrasahs are generally single-story masonry buildings consisting of a classroom, teacher's room, and student rooms around a courtyard. It is not seen that there is a masjid additionally, *salahs* (prayer) are usually performed in the classrooms that have a mihrab.⁷²⁸

Primary school (*sıbyan mektebi*), on the other hand, is defined as the place where basic education is given to children in Islamic countries and especially in the Ottoman Empire. It is also seen that these schools were called by names such as “*dārūtta ‘līm*, *dārülilm*, *muallimhāne*, neighborhood school (*mahalle mektebi*), stone school (*taş mektep*), *mekteb-i ibtidāiyye*” in the Ottoman Empire. Courses in schools are generally literacy, grammar, Quran, hadith, poetry, and mathematics. The curriculum is based on the Quran.⁷²⁹ Primary schools are usually one-room wooden or masonry buildings. One side is placed on the street, and the other side is mostly a garden. Necessary

⁷²⁸ Mehmet İpşirli, “Medrese,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.28 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 327-333.

⁷²⁹ Nebi Bozkurt, “Mektep,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.29 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2004), 5-6; Cahit Baltacı, “Mektep,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.29 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2004), 6-7.

service areas (toilet, fountain, storehouse, etc.) are located in the garden courtyard. The schools built mostly towards the qibla, and a mihrab recess was made for praying.⁷³⁰

There are both madrasahs and primary schools in the seventeenth century Ankara neighborhoods that we examined in our study. We tried to list their names and find the location of all of them from the sources we could reach. We presented the information we obtained in tables (Table 21, 22).

Table 21. Madrasahs which are exist in the seventeenth century

No	Name of Madrasah	Construction Date/Period (Ergenç, 2012)	Construction Date/Period (Özdemir, 1998, 49-51)	Situation
1.	Ak Madrasah	15th century (not clear)	-	Near Hacı Bayram Tomb
2.	Hankah Madrasah (Kamerü'd-din Khanqah/Zawiya)	It could not be detected.	-	Bendderesi location, the edge of the Hatip stream
3.	Kara Madrasah (Melike Hatun Madrasah)	14-15th century	-	It could not be detected.
4.	Kızılbey Madrasah	In the first half of the 13th century	In the first half of the 13th century	In Kızılbey Neighborhood, next to Kızılbey Mosque
5.	Rızaiye (Haseki) Madrasah	-	-	It is in the west of Taht'el-Kal'a bazaar, adjacent to Haseki Mosque
6.	Saraç Sinan Madrasah	-	1288	Behind the masjid of the same name in Sarac Sinan Neighborhood
7.	Sarı Hatib Madrasah	16th century (not clear)	It could not be detected.	It could not be detected.
8.	Seyf Madrasah	It could not be detected.	-	In Çeşme Neighborhood
9.	Şeyhülislam Ankaravi Mehmet Emin Efendi Madrasah (Kadıasker Madrasah)	-	1685-86	It could not be detected.

⁷³⁰ Zeynep Ahunbay, "Mektep," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.29 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2004), 7-9.

Table 21 (continued)

10.	Yeğenbey Madrasah	15th century	-	In Eşenhor Neighborhood
11.	Yeni Madrasah (Cedide Madrasah)	16th century (not clear)	-	It could not be detected.
12.	Yeşil Ahi Madrasah (Yeşilhane Madrasah)	It could not be detected.	May be the end of the 15th century	Behind Karacabey Bath in Ahi Hacı Murad Neighborhood

According to the information we obtained from the sources we examined in Table 21, we determined that there were 12 madrasahs in the seventeenth century. Although some madrasahs were built earlier, it seems possible that they did not survive into the seventeenth century. We showed the locations of the madrasahs we could detect in Figure 136.

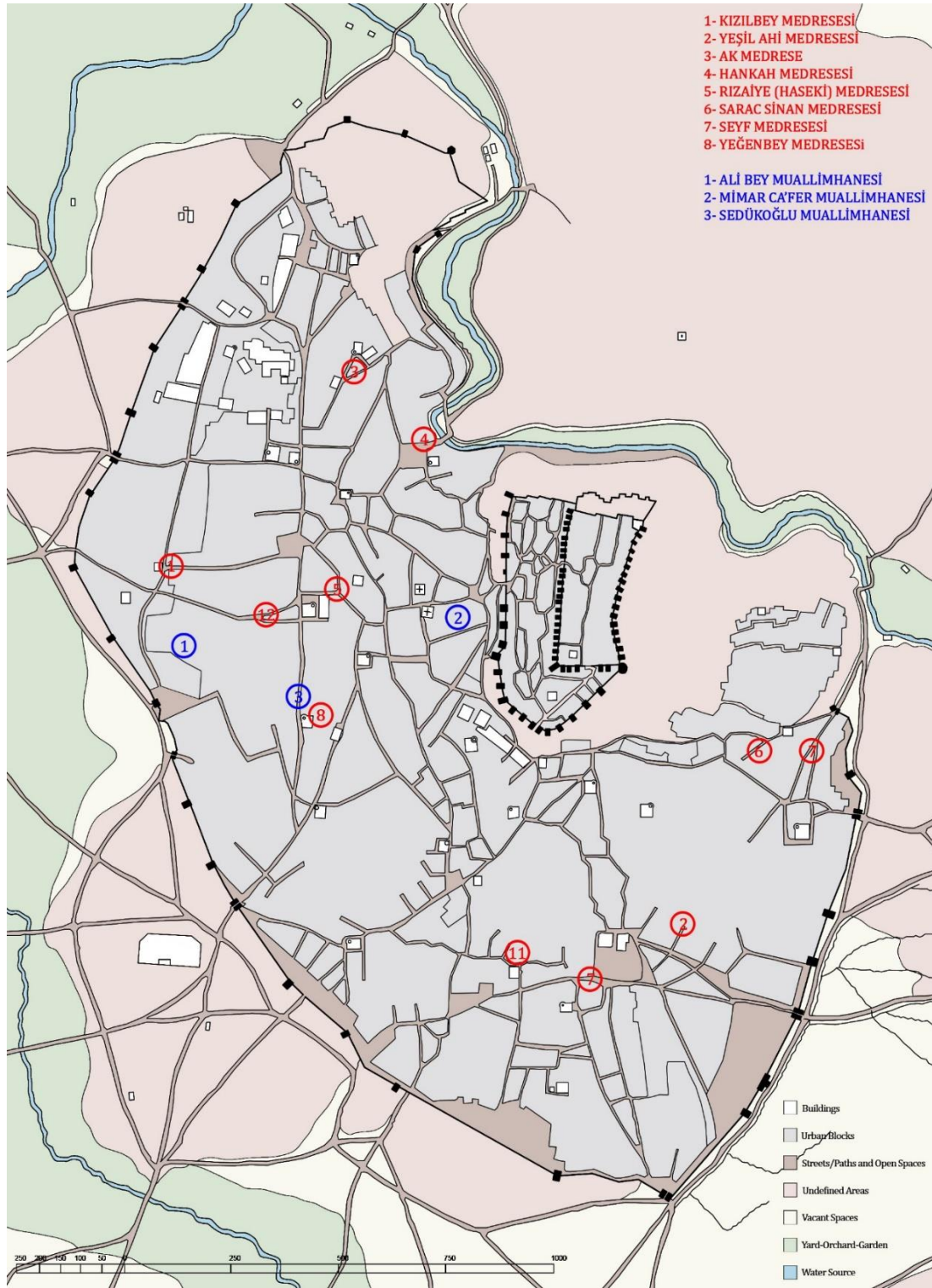


Figure 136. The location of madrasahs and primary schools (Source: Overlapping of Von Vincke and Rifat Özdemir Maps)

Table 22. Primary schools which are exist in the seventeenth century

No	Name of Primary School (<i>Sıbyan Mektebi/Muallimhane</i>) (Ergenç, 2012)	Construction Date / Period	Situation
1.	Ahmed Baba Primary School	-	-
2.	Ali Bey Primary School	-	In Kızılbey Neighborhood
3.	Demirci Hüseyin Primary School	-	-
4.	Hace Sinan Primary School	-	-
5.	İskenderçavuş Primary School	-	-
6.	Koca Kethuda Primary School	-	-
7.	Koca Yunusoğlu Primary School	-	-
8.	Mimar Ca'fer Primary School	-	In Keyyalin Neighborhood
9.	Nalbandoğlu Edhem Çelebi Primary School	-	-
10.	Sedükoğlu Primary School	-	In Yeğenbey Neighborhood
11.	Sitioğlu Primary School	-	In Hacı Doğan Neighborhood
12.	Şamlı-zade Primary School	-	-
13.	Şükrü Çelebi Primary School	-	-
14.	Taceddin Halife Primary School	-	In Teke Ahmed Neighborhood
15.	Umuroğlu Primary School	-	-

In Table 22, we have included the primary schools (*sıbyan mektebi*) according to Ergenç's research, but their construction dates are not stated. For this reason, we do not know exactly which ones may have reached the seventeenth century.

4.1.5. Mosques/Masjids

The word *cami* (mosque) derives from the Arabic root *cem* and means “gatherer, unifier”. It is the abbreviated form of the phrase *el-mescidü'l-cāmi* (the mosque that gathers the congregation), which was originally used for large mosques where only Friday prayers were performed. In time, the phrase “al-mescid” was dropped, and the word “*cami*” began to be used from the beginning of the tenth century. Later, masjids in which Friday prayers were performed and there was a minbar for the preacher (*hatib*) to read the khutbah (*hutbe*) were called mosques. Small temples that do not

have a minbar, that is, where Friday prayers are not performed, became known only as masjids.⁷³¹

After examining the mosque-masjid definition, we can move on to the mosques in the seventeenth century Ankara neighborhoods. As an Ottoman city, we can say that Ankara is rich in terms of mosques and masjids. According to the widely known opinion, mosques were mostly built in the bazaars, marketplaces (trade areas), or crowded residential areas. Thus, it is expected to be reached by more people. On the other hand, masjids were generally built in the neighborhoods and their streets.⁷³² Perhaps for this reason, according to Ergenç, the masjid often defines a neighborhood.⁷³³ The names of the masjids also become important at this point. Some masjids are named after the person who built them, while others give their name to the neighborhood.⁷³⁴ This situation probably starts with the construction of a masjid within a waqf construction in a neighborhood. The name of that waqf is either the name of the person who made it, or a new name is given to the waqf. Thus, we think that both the waqf's masjid and the neighborhood are beginning to be called by that name.

Undoubtedly, the names of many mosques and masjids are mentioned in the registry and waqfiya of the period we examined. However, this does not mean that the names of all mosques and masjids are registered. There are also many unregistered works. Since we only deal with 3 registers in our study, not all mosques and masjid names are included in these registers. For this reason, we created a table (Table 23) based on secondary sources to reveal the names of mosques and masjids. We cited the works of Ergenç, who listed the masjids and mosques of Ankara in the sixteenth century, and Özdemir, who listed the names of masjids and mosques until the first half of the nineteenth century. By presenting the 2 works in a comparative table, we tried to

⁷³¹ Ahmet Önkal and Nebi Bozkurt, "Cami," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.7 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1993), 46-56.

⁷³² Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 49.

⁷³³ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 17.

⁷³⁴ Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 49.

determine which mosques/masjids existed in the seventeenth century. Since these lists are never complete, it is inevitable that there are omissions and errors in them. For this reason, it is useful to make a comparative reading. It seems that finalizing the list can only be possible after exceptionally long and deep research through primary sources.

Evliya Çelebi, who visited Ankara around 1640, says that the number of mosques in the city is 76.⁷³⁵ According to the traveler Richard Pockocke, who visited Ankara in the 1740s, there are about a hundred mosques in the city, 12 of which are with minarets. If this number is correct, we can say that it partially overlaps with the mosques in Table 23 we have prepared. It can be said that the missing number of mosques/masjids were built later.⁷³⁶

Table 23. Mosques and masjids which are exist in the seventeenth century

No	Name of Masjid/Mosque	Construction Date/Period (Ergenç, 2012, 18-19)	Construction Date/Period (Özdemir, 1998, 49-51)
1.	Ağa-zade Hanı Masjid	Not included	1664 (17th century)
2.	Ahi Elvan Mosque	14th century	14th century
3.	Ahi Hacı Murad Cami/ Masjid	Not included	No Date
4.	Ahi Yakub Mosque	1392 (14th century)	1392 (14th century)
5.	Ahi Tura Masjid	14-15th century	Not included
6.	Ahi Şerafeddin Mosque (Arslanhane Mosque)	12th century	13th century
7.	Ahmed Necmeddin (Tabakhane) Mosque	Not included	17-18th century
8.	Alaaddin Mosque	1178 (12th century)	1178 (12th century)
9.	Ali Çelebi Masjid	No Date	Not included
10.	Araba Pazarı (Gani Ağa) Masjid	No Date	17-18th century
11.	Arasta Masjid	Not included	No Date
12.	Aşağı Masjid	Not included	No Date
13.	Aşhor Mosque	Not included	No Date
14.	Baklacı Masjid	1297-98 (13th century)	Not included

⁷³⁵ Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 72.

⁷³⁶ Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 78.

Table 23 (continued)

15.	Balaban Masjid	14-15th century	Not included
16.	Bazar-1 Ganem Masjid	Not included	No Date
17.	Bezcioglu Masjid	No Date	Not included
18.	Boyacı Ali Masjid	14-15th century	No Date
19.	Buryacı Masjid	14-15th century	14-15th century
20.	Celal Kattanin (Kattani) Masjid	Not included	17-18th century
21.	Cenabi Ahmed Paşa Mosque	1565 (16th century)	1565 (16th century)
22.	Çakırlar Masjid	No Date	Not included
23.	Çengel Hanı Masjid	Not included	1522 (16th century)
24.	Çeşme Masjid	No Date	No Date
25.	Debbağhane Masjid	1444-45 (15th century)	Not included
26.	Dibek Masjid	No Date	No Date
27.	Direkli Masjid	15th century	Not included
28.	Dudiran Masjid	No Date	17-18th century
29.	Demirci Hüseyin Masjid	No Date	Not included
30.	Eskicioğlu Mosque	Not included	17-18th century
31.	Eyyüb Masjid	14-15th century	Not included
32.	Fişenkoğlu Masjid	No Date	Not included
33.	Genegi Masjid	14-15th century	Not included
34.	Güzeloğlu Masjid	No Date	Not included
35.	Hacendi Masjid	14-15th century	14-15th century
36.	Hacı Ali Masjid	No Date	Not included
37.	Hacı Arab (Ahi Arab) Mosque	14-15th century	14-15th century
38.	Hacı Bayram Mosque	1427-28 (15th century)	1427-28 (15th century)
39.	Hacı Doğan Masjid	14-15th century	Not included
40.	Hacı İlyas Mosque	Not included	17-18th century
41.	Hacı İshak Masjid	Not included	14-15th century
42.	Hacı Musa Mosque	1489-90 (15th century)	1489-90 (15th century)
43.	Hace (Hoca) Paşa (Kuyulu) Masjid	13th century	13th century
44.	Hacı Resul (İki Şerefeli) Mosque	Not included	1674-75 (17th century)
45.	Hacı Seydi Masjid	14-15th century	Not included
46.	Hacı Sindel Masjid	No Date	Not included
47.	Hacettepe Mosque	Not included	14-15th century
48.	Halife Bayezid (Ulucanlar) Masjid	1511 (16th century)	1511 (16th century)
49.	Hallac Mahmud (Kubbeli) Masjid	1545 (16th century)	1545 (16th century)
50.	Hasan Paşa Hanı (Suluhan) Masjid	Not included	No Date

Table 23 (continued)

51.	Haseki Mosque	No Date	No Date
52.	Hatuni Mosque	Not included	15th century
53.	Helvayi (Hacı İvaz) Masjid	15th century	14-15th century
54.	İblikci (Hamamcı) Mosque	Not included	No Date
55.	İbn Gökçe Masjid	Not included	No Date
56.	İmam Yusuf Masjid	Not included	No Date
57.	İsfendiyaroğlu Masjid	No Date	Not included
58.	Kadıasker Mosque	Not included	No Date
59.	Kalenderhane Masjid	No Date	Not included
60.	Kapan Hanı Masjid	Not included	No Date
61.	Karaca Bey (İmaret) Mosque	1440 (15th century)	1440 (15th century)
62.	Karaman Hanı Masjid	Not included	No Date
63.	Kassaboğlu Masjid	No Date	Not included
64.	Keyyalin Mosque	Not included	No Date
65.	Kiçülü (Kiçikli) Masjid	1443 (15th century)	1443 (15th century)
66.	Kızılbey Mosque	1299-1300 (13th century)	1299-1300 (13th century)
67.	Kulderviş Masjid	14-15th century	Not included
68.	Kureyş Masjid	Not included	No Date
69.	Kurşunlu Masjid/ Mosque	16th century	16th century
70.	Kuyumcular Masjid	Not included	No Date
71.	Küçük Masjid (Mahmut Efendi Masjid)	No Date	Not included
72.	Melike Hatun Masjid	15th century	Not included
73.	Misafir Masjid	No Date	Not included
74.	Molla Büyük Masjid	14-15th century	Not included
75.	Molla Habib Mosque	No Date	Not included
76.	Mukaddem (New) Masjid/Mosque	1450-51 (15th century)	1450-51 (15th century)
77.	Muslu Hanı Masjid	Not included	1665 (17th century)
78.	Müruri Masjid	No Date	Not included
79.	Öksüzce Masjid	No Date	Not included
80.	Pehlivan Dede Masjid	No Date	Not included
81.	Sabuni Masjid (Karanlık/Öğle Mosque)	14-15th century	14-15th century
82.	Rüstem Na'al (Dırdın) Masjid	14-15th century	14-15th century
83.	Sarac Sinan Masjid	1288 (13th century)	1288 (13th century)
84.	Sitioğlu Masjid	No Date	Not included
85.	Seydioğlu Masjid	No Date	Not included
86.	Şemseddin Masjid	Not included	17th century
87.	Şeyh İzzeddin Masjid	14-15th century	Not included
88.	Taht'el-Kal'a Masjid	Not included	No Date
89.	Teke Ahmed Masjid	No Date	Not included

Table 23 (continued)

90.	Tüfekciler Masjid	Not included	No Date
91.	Yeğenbey Mosque	1438-39 (15th century)	1438-39 (15th century)
92.	Yenice Mosque	Not included	No Date
93.	Zağfiran Hanı Masjid	Not included	1512 (16th century)
94.	Zeynel Abidin Mosque	Not included	17-18th century
95.	Zincirli Mosque	Not included	17th century

In Table 23, we tried to present all the mosque/masjid names we could obtain, together with the dates they were built. There are 95 names in the table. Some of these names may have lost their use and changed over time. On the other hand, some masjids may have been converted into mosques by adding minbars over time. For this reason, some masjids are called mosques in time. We tried to indicate these while giving names.

Although it is difficult to determine the location of all these mosques/masjids on the map, we have tried to show some of the mosques/masjids whose locations are certain on the map. Although it does not cover all of them, it gives us a perspective on the distribution of mosques/masjids (Figure 137).

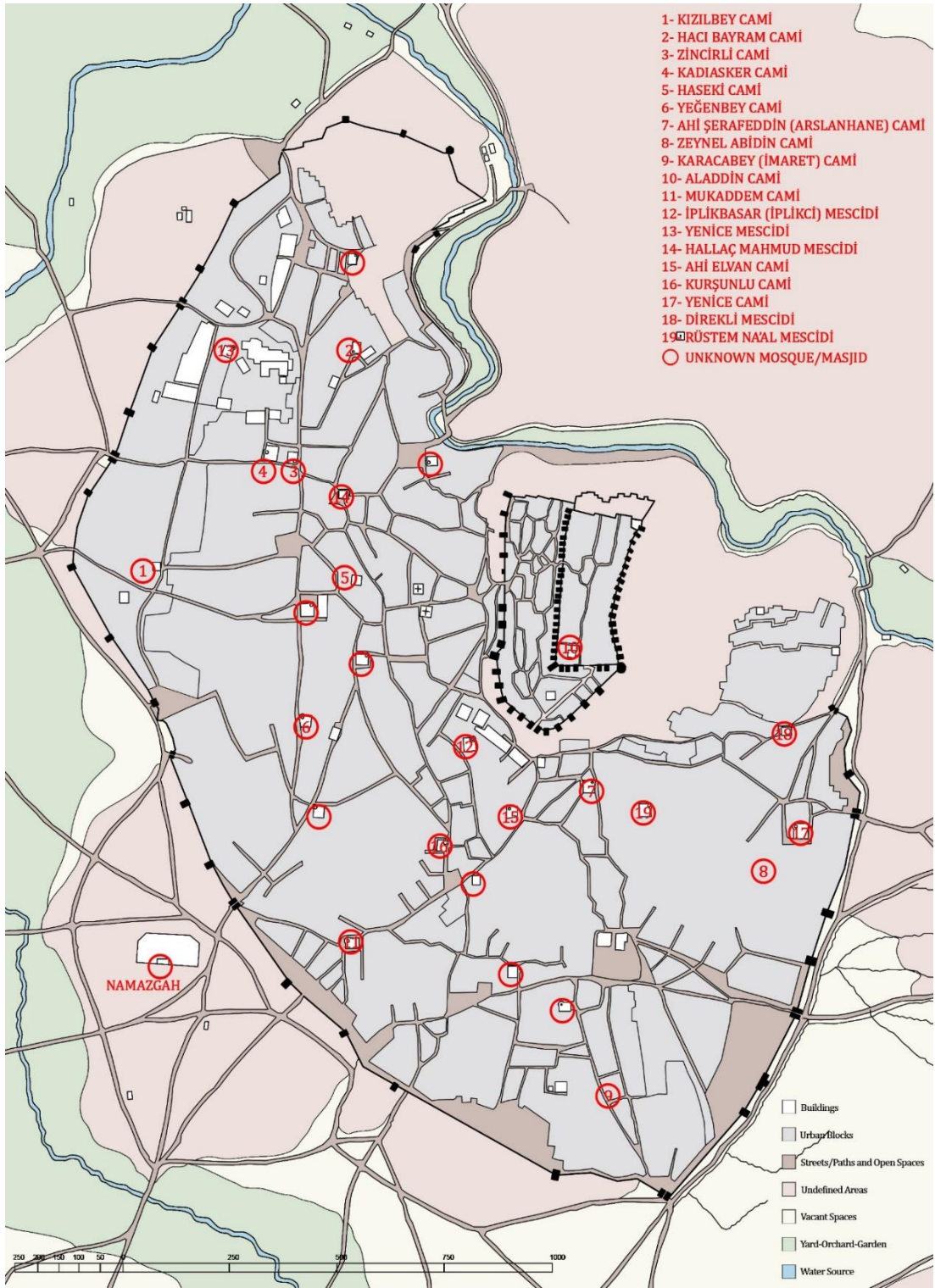


Figure 137. The location of Mosques/Masjids (Source: Overlapping of Von Vincke and Rifat Özdemir Maps)

4.1.6. Churches

The church is the name given to the temple where Christians gather to pray.⁷³⁷ The Christian community in the Ottoman lands could live their religion comfortably, and as non-Muslims, they were in a different status from the Muslim people. This situation allowed them to use some rights belonging to the Muslim people but could differ in some cases.⁷³⁸

The Ottoman state continued the Seljuk tradition and practiced converting the biggest church of the city they conquered into a mosque. The remaining churches from this great church were not touched so that the Christian population could use it freely to meet their worship needs.⁷³⁹

According to Islamic law, non-Muslims were able to dedicate their properties to the poor of their religious waqfs, such as churches, monasteries, or synagogues. The ability of a non-Muslim to endow property to a mosque or church is considered valid, provided that the waqf's revenues are spent on the poor or other services. It is known that non-Muslim Armenians, Greeks, and Jews established various foundations in the Ottoman Empire.⁷⁴⁰ It is known that the expenses of the churches in the Ottoman Empire were covered by church waqfs and rituals.⁷⁴¹

Non-Muslim Ankara residents consist of Armenians, Greeks, and Jews. It is known that Armenians and Greeks are more crowded than Jews, but a certain determination

⁷³⁷ <https://sozluk.gov.tr>, accessed December 13, 2021; Mehmet Aydın, "Hıristiyanlık," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.17 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1998), 340-358.

⁷³⁸ For detailed information: Ahmet Özel, "Gayri Müslim," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.13 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1996), 418-427.

⁷³⁹ Levent Öztürk, "Kilise," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.26 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2002), 14-16.

⁷⁴⁰ Canan Çetinkaya, "Şer'îye Sicillerine Göre 17. Yüzyılda Ankara'da Kiliseler ve Manastırlar," *History Studies*, 13(4), (2021): 1107-1124.

⁷⁴¹ M. Macit Kenanoğlu, *Osmanlı Millet Sistemi Mit ve Gerçek*, (İstanbul: Klasik Yayınları, 2017), 28.

cannot be made. During the Kanuni period, it is recorded that of the total households of Ankara, 1964 were Muslims, 302 were Christians (Armenian and Greek), and 28 were Jews. According to Ergenç, at the beginning of the 1600s, 11-15% of the city's population should have been non-Muslims. This shows that 2750-3750 people out of the 25000 people we mentioned before can be non-Muslim.⁷⁴² Of course, these numbers are valid for the beginning of the seventeenth century.

When we examine the non-Muslims in Ankara and how much of the population they constitute, we see that even though the non-Muslim population is minority, they can show their presence in the city and the neighborhood. We can understand this from the churches that are places of worship in the city and its neighborhoods. We have shown the locations of the known ones of these churches on the map. According to the French Aubry de la Mortaye, in 1703, the Greeks had three churches, which can be seen much according to their population, while the Armenians had 5-6 churches. There is also a beautiful monastery building (belongs to Armenians) outside the city (See this monastery on Von Vincke's map, Figure 127). According to Paul Lucas, there was a Greek church in the citadel of Ankara in 1705.⁷⁴³

As a result of the research conducted in the Sharia registers, it was determined that there were 15 churches and a synagogue in Ankara in the seventeenth century. Eight of these churches are located in Ankara Kal'ası (castle). It is mentioned in the records that the church in the Kurd neighborhood is a Greek church. According to travelers, there are three Greek churches in Ankara. Again, it is seen that there is a synagogue belonging to the Jews whose name and location are not mentioned in the documents.⁷⁴⁴

In the seventeenth century, it was determined that there were two churches in some neighborhoods, while in others there were three churches. These structures in the

⁷⁴² Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya*, 64-65.

⁷⁴³ The existence of this Greek church was also reported by other travelers. Source: Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 76.

⁷⁴⁴ Canan Çetinkaya, "XVII. Yüzyılda Ankara Gayrimüslimleri," (PhD diss., Gazi University, 2021), 227.

neighborhood are generally small and can be thought of just like Muslims' masjids. It is understood that among the churches in the archive records, Kirmir is the largest church in Ankara, and the other structures are mostly small masjid-style places of worship, and all of them are recorded as churches. It has been determined that Kirmir Church is a social structure serving as a waqf as well as being a place of worship.⁷⁴⁵

Table 24. The name and location of the churches in the seventeenth century Ankara neighborhoods⁷⁴⁶

Name of Church	The Location of Church
Aya Nikola/Nikola Church	Kurd Neighborhood (In the Kal'a)
Aynı Kura Church	Ankara
Büyük(Grand) Church	Ankara
Çadırcı/Çadırcıoğlu Church	Sed Neighborhood (In the Kal'a)
Hızır İlyas Church	Sed Neighborhood (In the Kal'a)
Hoki Church	Saka Neighborhood (In the Kal'a)
Kırklar Church	Kurd Neighborhood (In the Kal'a)
Kirmir Church (Çirmir Monastery)	Ankara
Meyhane Önü Church	Ankara
Meryem/Meryem Ana Church	In the Kal'a
Nerdübanlu Church	Sed Neighborhood (In the Kal'a)
Nişan Church	Mihriyar Neighborhood
Serkis Church	Makramacı Neighborhood
Yanartaş Church	In the Kal'a
Synagogue	Ankara

⁷⁴⁵ For detailed information, see: Canan Çetinkaya, "Şer'îye Sicillerine Göre 17. Yüzyılda Ankara'da Kiliseler ve Manastırlar," *History Studies*, 13(4), (2021): 1107-1124.

⁷⁴⁶ This Table is based on Çetinkaya's article. See: Canan Çetinkaya, "Şer'îye Sicillerine Göre 17. Yüzyılda Ankara'da Kiliseler ve Manastırlar," *History Studies*, 13(4), (2021): 1107-1124.

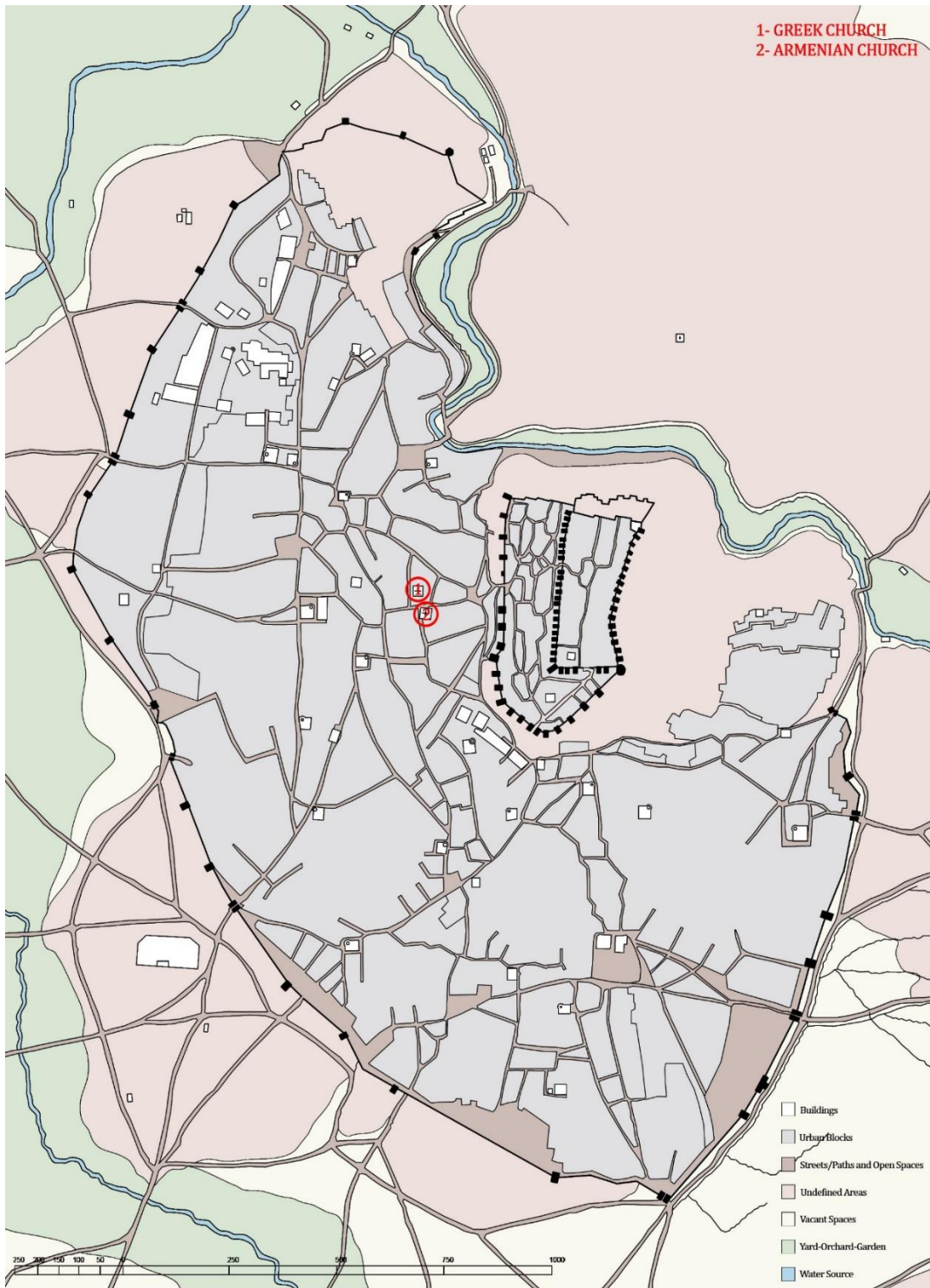


Figure 138. The location of Churches (Source: Von Vincke Map)

4.1.7. Fountains

Fountain which is expressed with the word “*çeşme*” in Turkish, is accepted to come from the word “*çeşm*” which means “spring (*göz*)” in Persian. Thus, calling “*çeşm*” to headwaters, founts, and springs which water comes from has led to giving the name of “fountain (*çeşme*)” to the small structures where they are poured. In the 8th-14th centuries, the word “*ayn*”, which also means “spring(*göz*)” in Arabic, was used instead of “*çeşme* (fountain)”, and this usage continued until the seventeenth century.⁷⁴⁷

Water is essential in Islam. For religious worship, cleanness is required; water is necessary to perform the obligatory ablution.⁷⁴⁸ In the Ottoman Empire, the city’s water needs were met through waqf structures. In the waqf law literature, fountain is located under “waqfs that benefit with the same”. Below that, it is among the structures that everyone will benefit from.⁷⁴⁹ Among the necessary structures for water supply to the city are water dams and networks, water wells, baths, and fountains.⁷⁵⁰ Since private water service could not be provided to every household in this period, water-

⁷⁴⁷ Çeşme: A small facility to build for the flow of water, which comes from a source and is collected in a reservoir or brought by pipes, through the taps on it for use. See: <http://lugatim.com/s/çeşme>, accessed June 7, 2022. The word çeşme has been used frequently in the compositions of fountain inscriptions of the Ottoman period as “çeşme-i âb-ı zülal”, “çeşme-i kevser”, “çeşme-i dilküşâ” etc. See:

Semavi Eyice, “Çeşme,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.8 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1993), 277-287.

⁷⁴⁸ There are various hadiths of the Prophet Muhammad regarding this. For example, “Temizlik imanın yarısıdır.” which means “Cleanliness is half of faith.” (Müslim, Tahâre, 1; Ahmed b. Hanbel, IV, 260, V, 342-344). Another example, “Allah temizdir, temizliği sever.” which means “Allah is clean, and Allah loves cleanliness.” (Tirmizi, Edeb, 41). See: <https://sorularlailamiyet.com/kaynak/su-sular>, accessed June 7, 2022. In addition, another hadith about providing water to the people: “Sadakanın en faziletlisi su teminidir” which means “The most virtuous charity is the supply of water”. (Ebû Dâvûd, “Zekât”, 41; İbn Mâce, “Edeb”, 8). See: Semavi Eyice, “Çeşme,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.8 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1993), 277-287.

⁷⁴⁹ See Chapter 2.3.1.

⁷⁵⁰ Bahaeddin Yediyıldız, “Vakıf,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.42 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2012), 479-86.

related structures in the city and fountains in particular neighborhoods are fundamental to meet the water needs.

It is seen in the maps we have used that there are many rivers around Ankara. The city's northern border consists of the Hatip and Çubuk Streams coming from the east and continuing in harmony with the geography. Hatip Stream merges with Çubuk Stream in the north and turns towards the southwest. Then combines with İncesu Stream coming from the south to form Ankara Stream.⁷⁵¹

We could not find any information about seventeenth century Ankara's water structures and fountains. British Richard Pockocke, who came to Ankara around 1740, accurately describes Ankara's streams but says there is not much water in the city. The most favorite water is a fountain outside the city. People prefer this fountain, which is located half a mile (800 m) away from the city, although there is water brought by an aqueduct in the lower city (meaning the outside of the castle). Tabakhane Stream was cut by a wall. Water flows from only two or three vents. There is also a waterway.⁷⁵²

A. D. Mordtmann, who came to the city in 1859, mentions that there is a lot of water in Ankara and no water in the Castle. The few fountains in the lower city (meaning the outside of the castle) are insufficient. Every house has a donkey, and in the evening, a butler or boy of the house brings water from the fountain with it. Laundries are washed in streams located on the outskirts of the city. The water of the baths is supplied from the streams.⁷⁵³

The German field expert E. Naumann, who came to Ankara in 1890, mentions that a new water was brought to the city from a distance of 20 km, and the opening ceremony

⁷⁵¹ Gökçe Günel and Ali Kılıcı, "Ankara şehri 1924 haritası: eski bir haritada Ankara'yı tanımak," *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 94.

⁷⁵² Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 78.

⁷⁵³ Semavi Eyice, "Ankara'nın Eski Bir Resmi," in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 84.

of this waterway was held on April 25, 1890.⁷⁵⁴ This information coincides with the information about “water brought to the city” mentioned as “8-10 years ago” in the “Ankara Vilayeti Salnamesi (dated 1907)”. Accordingly, it was stated that Elmadağ water was brought to Atpazarı, the highest point of the city, with iron pipes, and the city was revived. A fountain with 12 *lules* (pipe without tap) was also built in Atpazarı to use this water.⁷⁵⁵ Besides, it has been noted that these waters were distributed to the neighborhood fountains (shown on the 1924 map) located near mosques/masjids.⁷⁵⁶

On the Von Vincke map, we can see four streams around the city. However, no structures related to water were included in or outside the city. On the 1924 map, there are structures related to water, such as fountain, pool, “taht-el” waterway, water mill, steam mill, and bath. In addition, we see Elmadağ water, Öksüzce water, and Hanım Pınarı water supplying fresh waters to Ankara in the southeast of the map. We think that the place designated as “first (*birinci*) taksim” in the eastern part of the castle is the distribution point of these waters.⁷⁵⁷ There are 96 fountains marked on the map. According to the map, there is more than one fountain in some neighborhoods/locations. There may be more than one fountain as these places are more crowded/busy in terms of their population or being in a central location. Positioning the fountains very close to the mosques, in general, can be both to meet the people’s ablution (water) needs and to build the fountain in a place that is the pivotal point of the neighborhoods (around the mosque, to easy access for daily needs).

We could not verify how many of these fountains we mentioned existed in the seventeenth century since there is no information about them in the sources. However, according to the narratives of the foreigners who came to the city in the eighteenth

⁷⁵⁴ Semavi Eyice, “Ankara’nın Eski Bir Resmi,” in *Atatürk Konferansları IV 1970* (Ankara: Türk Tarih Kurumu Yayınları, 1991), 61-124, 88.

⁷⁵⁵ *Ankara Vilayet Salname-i Resmisi 1325(1907)* (Ankara: Ankara Enstitüsü Vakfı, 1995), 101.

⁷⁵⁶ Gökçe Günel and Ali Kılıcı, “Ankara şehri 1924 haritası: eski bir haritada Ankara’yı tanımak,” *Ankara Araştırmaları Dergisi* 3(1) (2015): 78-104, 84.

⁷⁵⁷ Taksim: Water distribution place. Source: <http://lugatim.com/s/taksim>, accessed June 7, 2022.

century, it is seen that there was a water shortage in the city. This situation has undoubtedly been an ongoing problem since the seventeenth century. The city's water shortage was only resolved with the new water line brought at the end of the nineteenth century. After this date, it is natural to increase the construction of fountains in the city. Most of the fountains seen on the 1924 map must have been built in this date range (1890-1924). Considering the number of neighborhoods in the city and the neighborhoods in Ankara Castle, this figure (96) seems consistent (assuming there is a fountain in each neighborhood). With the help of the 1924 map, it can be said that the fountains on the map are located in locations that can be considered mosques or neighborhood centers (where there are masjids, shops, baths, etc.) (Figure 139).

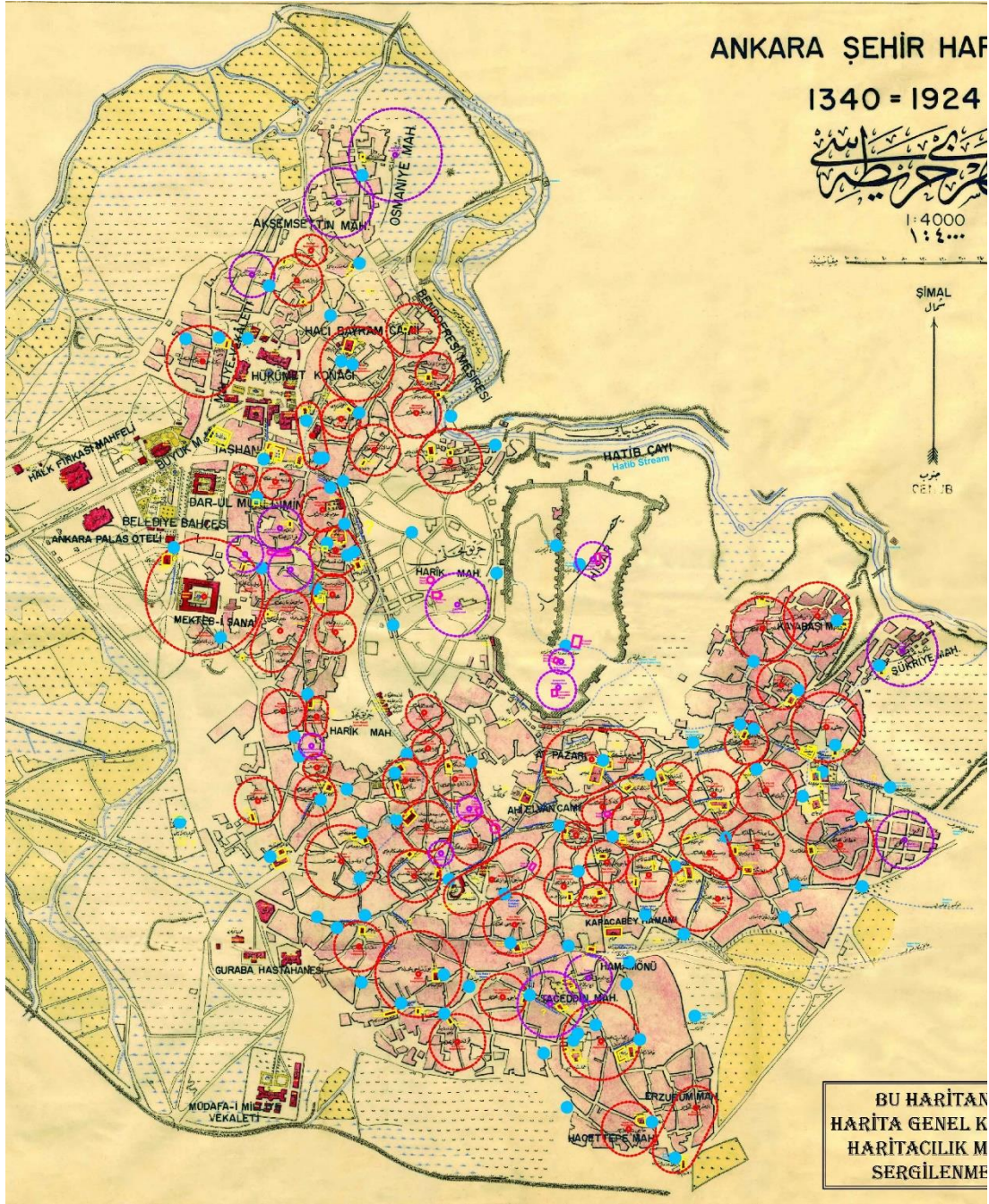


Figure 139. The location of Fountains on 1924 Map

4.2. Buildings Related with the Private Estate System

4.2.1. Menzil (Residential Building)

In this section, various records containing information about menzil sales records in the Sharia registries and other legal transactions are discussed together.⁷⁵⁸ Since the menzils are the building type with the highest rate in the neighborhood, it is suitable to examine them under a separate heading. In addition, the building type with the highest number of sales records in the registers is menzil sales. In this way, when we read the seventeenth century neighborhood, the data presented would be a lot, proportionally. We believe that other studies on the subject also contribute to our evaluation.⁷⁵⁹

Before discussing the subject in detail, it is necessary to explain how the menzil sales are recorded in the registers, the method followed in these records, and the information provided. In addition, the terms in which the information in the records is expressed and the meanings of these terms are also important to us. Menzil sale records in the registers first start with the person's name who wants to sell the real estate. We faced a wide variety of situations here. The first of these is the appointment of proxies for sales. There are cases where women send someone else to the court instead of themselves by proxy.⁷⁶⁰ Of course, men do this too.⁷⁶¹ Secondly, there are cases where the names of more than one person are mentioned in relation to the property of a deceased person inherited from his heirs.⁷⁶² Thirdly, there are instances where the

⁷⁵⁸ Menzil is a word used in the Ottoman Turkish language as "abode, house, domicile/dwelling, place of residence". Source: <http://lugatim.com/s/menzil>, accessed May 19, 2022.

⁷⁵⁹ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri'de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009); Hatice Gökçen Özkaya, "18. Yüzyıl İstanbul'unda Barınma Kültürü ve Yaşam Koşulları," (PhD diss., Yıldız Teknik Üniversitesi, 2011).

⁷⁶⁰ For proxy examples, see: ASR 13, Document Number 6/39; ASR 46, Document Number 272/83; ASR 61, Document Number 122/3.

⁷⁶¹ ASR 13, Document Number 8/54.

⁷⁶² ASR 13, Document Number 68/586.

names of several people who own the same property as shares are mentioned.⁷⁶³ After this information, the names of some witnesses who were present at the court are mentioned.⁷⁶⁴ Then, the name of the person who bought the menzil is mentioned, and details about the menzil are explained.⁷⁶⁵ We cannot say that the layout we have mentioned so far is the same in all registers. It is also seen that some menzil sales records contain different information. However, we can say that most of the records are like this.

Details about the menzil begin with the name of the neighborhood. In the description of the menzil that starts with “*mahalle-i mezburede*” or “... in the aforementioned neighborhood”, if the neighborhood where the seller of the menzil lives is stated in the first sentence of the record, we come across the expression “the neighborhood whose name is mentioned above”. If it is mentioned for the first time, the name of the neighborhood is said directly. We also get the information in which neighborhood the seller of the menzil lives from here. In some cases, we see people who live in a different neighborhood and own real estate in a different neighborhood than the one they live in.⁷⁶⁶ We have noted these in the records we have dealt with. This situation gives us clues about the social networks and differences between neighborhoods.

After the neighborhood information, detailed descriptions about the neighbors of the menzil are given. Usually, information about what is on every side of the menzil is given, and this information is combined with the conjunction “and”. In this case, as a result of the shared information, the information on how many borders the menzil has

⁷⁶³ In some property sales documents, it is seen that only the sale of a particular share is recorded, not the whole house. Information about who owns these shares is also usually stated here. For example, see: ASR 46, Document Number 212/65 in Appendix A.

⁷⁶⁴ The person who comes to the court for their job also brings people who will witness what he tells. For examples, see: ASR 13, Document Number 70/595; ASR 61, Document Number 14/2.

⁷⁶⁵ The purchaser may be attending court with a proxy. For an example of selling by proxy, see: ASR 13, Document Number 76/640.

⁷⁶⁶ For example, Non-muslim Mikayil veled Şehri, who live in Hendek neighborhood, sells their house in Kurd neighborhood. See: ASR 46, Document Number 19/4.

can be understood based on this. In some records, the number of borders of the menzil is given as a number at the beginning, and after that other information is shared. Most records mention menzils with 3-4-5 borders. In addition to this, there are also menzils mentioned by only 1 and 2 neighbors.⁷⁶⁷ It is unknown whether such a situation arises from forgetting to mention the neighbor or from the parcel's location. We found it appropriate to deal with the menzils mentioned in the thesis according to the information given in the records. Considering that many people witness the menzil sales records made in the presence of people and that they are legal records, the probability of making a mistake decreases.⁷⁶⁸ On some borders, the names of more than one neighbor are mentioned. On some borders, expressions such as "sometimes ... neighbors to ... property, sometimes adjacent to ... property" were used. We have included our detailed analyses of these situations in Chapter 3.2.3.Streets.

After the part where the information about the neighbors of the menzil is given, it is passed to the part where the special places in the menzil are described. Here, the places in the menzil (room, barn, veranda, etc.) are mentioned with their special names, and if they have a special adjective/feature, that is also recorded. Thus, the places where the menzil consist of, and its features are also specified. These records, made by deducting the date, also show us whether the spatial characteristics of the menzil have changed over time. These data have a key role in reading the architectural character of the neighborhoods and determining the residential characteristics of the period. In the

⁷⁶⁷ For a 2-sided example, see: ASR 13, Document Number 13/84. For the example mentioned only the 1-side, see: ASR 46, Document Number 207/63.

⁷⁶⁸ The records of the cases heard in the Ottoman sharia court end with a record consisting of several names under the title of "şühûdü'l-hal" and the number of them increasing and decreasing from case to case. These people, who were there and whose names were recorded in the documents, were called "şühûdü'l-hal" proving that the proceedings and judgments that took place in the Sharia courts were carried out in public and honesty. Source: H. Yunus Apaydın, "Şahit," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 38 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2010), 278-283. For detailed information about şühûdü'l-hal, please see: Hülya Taş, "Osmanlı Kadı Mahkemesindeki "Şühûdü'l-Hâl" Nasıl Değerlendirilebilir?," *Bilig* 44 (2008): 25-44. For records with witness information, see: ASR 13, Document Number 45/389; ASR 46, Document Number 74/23. For records without witness information, see: ASR 13, Document Number 74/630; ASR 61, Document Number 11/3.

next section, where we examine the spatial characteristics of the menzils, we discuss them in detail.⁷⁶⁹

After sharing the spatial characteristics of the menzils, the information about how much the menzil is sold and to whom are given. The value at which the menzil is sold is expressed numerically and in a currency. The currencies in the records vary from document to document. The most used currencies are *akça*, *esedi guruş*, and *guruş*.⁷⁷⁰ Sometimes animals or other property were registered instead of currency. However, these situations are rare.⁷⁷¹ After this section, there is a statement that the sales record is finalized. Afterward, the date and *şühüdül-hal* (witnesses) information are given. This information and the order in which it is included in the record can be seen more clearly in the sample document review (Figure 140).

The menzil sales records in the Ankara Sharia Registers 13, 46, and 61 included in our study are quite high. However, not all of them are equally rich in terms of the data they contain. Some records do not contain information about the spatial character of the menzil. Some have little or no information about neighboring borders. For this reason, records that would provide the same level of data for our study were selected and included. In these records, 51 records were obtained from register numbered 13, 64 records were obtained from register no 46, 51 records were obtained from register number 61.⁷⁷²

Among the documents we examined, the majority of the sales, which we can call the basic menzil sale, are realized only between the buyer and the seller. In addition to these, there are menzil sales records on many different topics.⁷⁷³ Also, these records

⁷⁶⁹ See Chapter 4.2.1.2. Spaces in The Houses and Their Features.

⁷⁷⁰ See the “Sale Value” column in Appendix A.

⁷⁷¹ For records that mention animals or other property, see: ASR 46, Document Number 74/23 and 23/6.

⁷⁷² See the “Ankara Sharia Register Number” and “Document Number” columns in Appendix A.

⁷⁷³ See the “Registration Issue” column in Appendix A.

provide us with the data we mentioned earlier. Thus, we reach a wider range of residential buildings textures in the neighborhood by taking the menzil records mentioned in different subjects. This situation also increases the resource-data richness.

Ankara Şer'iyye Sicili Defter No: 61 Belge No:117/1 (Ev satış kaydı) [Ottoman Turkish]

Medine-i Ankarada Hacı Halil Mahallesi sükkânından Mustafa bin Hızır nam kimesne meclis-i ser'i hatırü'l-lâzımü't-tevkirde bâ'isü'l-kitab Yusuf bin Sefer nam kimesne mahzarında bi't-tav 'issaf ikrar ve itiraf idüb mahalle-i mezbûrede vâki' bir taraftan Gavenoğlu nam kimesne mülkü ve bir taraftan Ahmed mülkü ve iki taraftan tarik-i 'âm ile mahdud bir sofa ve bir tahtani oda ve bir tabhane ve hayatı müstemil mülk menzilimi mezbur Yusufa 40 esedi kurusa bey'-i kat'î ile bey' ve teslim ve ahz-ı semen eyledim ba'de'l-yevm mahdud-ı mezkûr menzil müsteri-i merkûmun mülk-i müsterasır keyfe ma yesâ' ve yehtâr mutasarrıf olsun didikde gibbû't-tasdik ma hüve'l- vaki' bit-taleb ketb olundu.

23 Muharrem sene 1092

Şühûdü'l- hâl

Mehmed Çelebi ibn-i El-hac Hasan, Mahmud ibn-i Ömer, El-hac Hasan ibn-i El-hac Osman, Es-Seyyid Bayram Çelebi ibn-i Mehmed Dede, Mustafa Ağa ibn-i Ali Ağa, Mustafa Ağa ibn-i Ali Ağa

Ankara Şer'iyye Sicili Defter No: 61 Belge No:117/1 (Ev satış kaydı) [Turkish]

Ankara şehri Hacı Halil Mahallesi sakinlerinden Mustafa bin Hızır ve Yusuf bin Sefer adlı kişiler mahkeme huzurunda kendi istekleriyle kabul edip söyleyerek, yukarıda adı geçen mahallede bulunan, bir taraftan Gavenoğlu adlı kişinin mülküne sınırı olan, bir taraftan Ahmed adlı kişinin mülküne sınırı olan ve 2 taraftan tarik-i 'âm ile sınırı olan, bir sofa ve bir tahtani oda ve bir tabhane ve hayatı bulunan, mülk konutumu adı geçen Yusuf'a 40 esedi kurusa kesin satış ile sattım ve teslim ettim. Artık bahsi geçen mülk Yusuf'un mülküdür, istediği gibi kullansın dedik. Taleb ve tasdik üzerine yazıldı.

23 Muharrem 1092 (12 Şubat 1681)

Şühûdü'l- hâl

Mehmed Çelebi ibn-i El-hac Hasan, Mahmud ibn-i Ömer, El-hac Hasan ibn-i El-hac Osman, Es-Seyyid Bayram Çelebi ibn-i Mehmed Dede, Mustafa Ağa ibn-i Ali Ağa, Mustafa Ağa ibn-i Ali Ağa

61 numbered Ankara Sharia Court Register (dated 1680-1682), Register No: 61, Document No:117/1 (House Sale Record) [English]

Mustafa bin Hızır who is from Hacı Halil Mahalle in the city of Ankara, and Yusuf bin Sefer by accepting and saying with their own accord in presence of the court, located in the aforementioned mahalle, from the one side has the border with the property of person named Gavenoğlu, from the one side has the border with the property of person named Ahmed, and from the two sides have the border with tarik-i 'âm, having a sofa and a tahtani room and a tabhane and hayat, I sold and handed over my house-estate to Yusuf, who is above mentioned, with a final sale for 40 esedi kurus. The house in question is now Yusuf's property, I said he can use it as he wishes. It has written on request and attestation.

23 Muharrem 1092 (12 February 1681)

Şühûdü'l- hâl (Witnesses in the Court)

Mehmed Çelebi ibn-i El-hac Hasan, Mahmud ibn-i Ömer, El-hac Hasan ibn-i El-hac Osman, Es-Seyyid Bayram Çelebi ibn-i Mehmed Dede, Mustafa Ağa ibn-i Ali Ağa, Mustafa Ağa ibn-i Ali Ağa





	Name of seller and his/her mahalle		Spaces that the house has
	Name of buyer/client		The data about buyer and sale price
	Name of the mahalle that estate has been		Confirmation of sale
	Borders of estate in the mahalle		Date (Day/Month/Year)

Figure 140. Ottoman Turkish, Turkish and English versions of the information contained in the example of menzil sales record in the Ankara Sharia Court Register

After discussing the content of the menzil records in the registers in detail, we see that these data are useful for us both in determining the neighborhoods' architectural character and understanding how they are formed. It is seen that the data we have obtained can be interpreted in a meaningful and consistent way when systematically examined. In the following sections, we try to understand and interpret this data's information that provides.

While evaluating the (Appendix B) data in the table we created, we first examine whether the residential buildings have a certain typology. Then, we evaluate the number of floors of the menzils from the information given in the records. After giving this general information, we explain the spatial elements in the menzils in the seventeenth century Ankara neighborhoods, thanks to the data we obtained from all the documents we examined. We try to determine the frequency of these spatial elements in the menzils and the basic spaces of the menzils. After explaining the spatial characteristics of the units in the menzils and for which function, they are specialized, we try to determine the general common features of the menzils in the seventeenth century Ankara neighborhoods. Later, we consider the privatized and separated aspects, and we see whether they have a meaning at the scale of the neighborhood.

Before moving on to the detailed architectural features of the menzils, we would like to explain the typical characteristics of the menzil briefly. Based on the information contained in the records, we define the menzil as: "A type of house surrounded by walls with more than one unit/private living space(*beyt*)".⁷⁷⁴ In this residential type, called menzil, the spatial units are generally located around the courtyard and exhibit an inward-looking structure. Its relationship with other neighbors is provided by the walls that define (enclose) its borders. On the other plot adjacent to these walls, as seen in the records, "another menzil mentioned with the owner's name" or a different type of structure can be found.⁷⁷⁵ Thus, the menzil becomes adjacent to the houses(menzils)/buildings around the land on which it is built, and this shows its boundaries in the recording.

⁷⁷⁴ Beyt: House, dwelling, residence. Source: <http://lugatim.com/s/beyt>, accessed May 19, 2022.

⁷⁷⁵ See Appendix A.

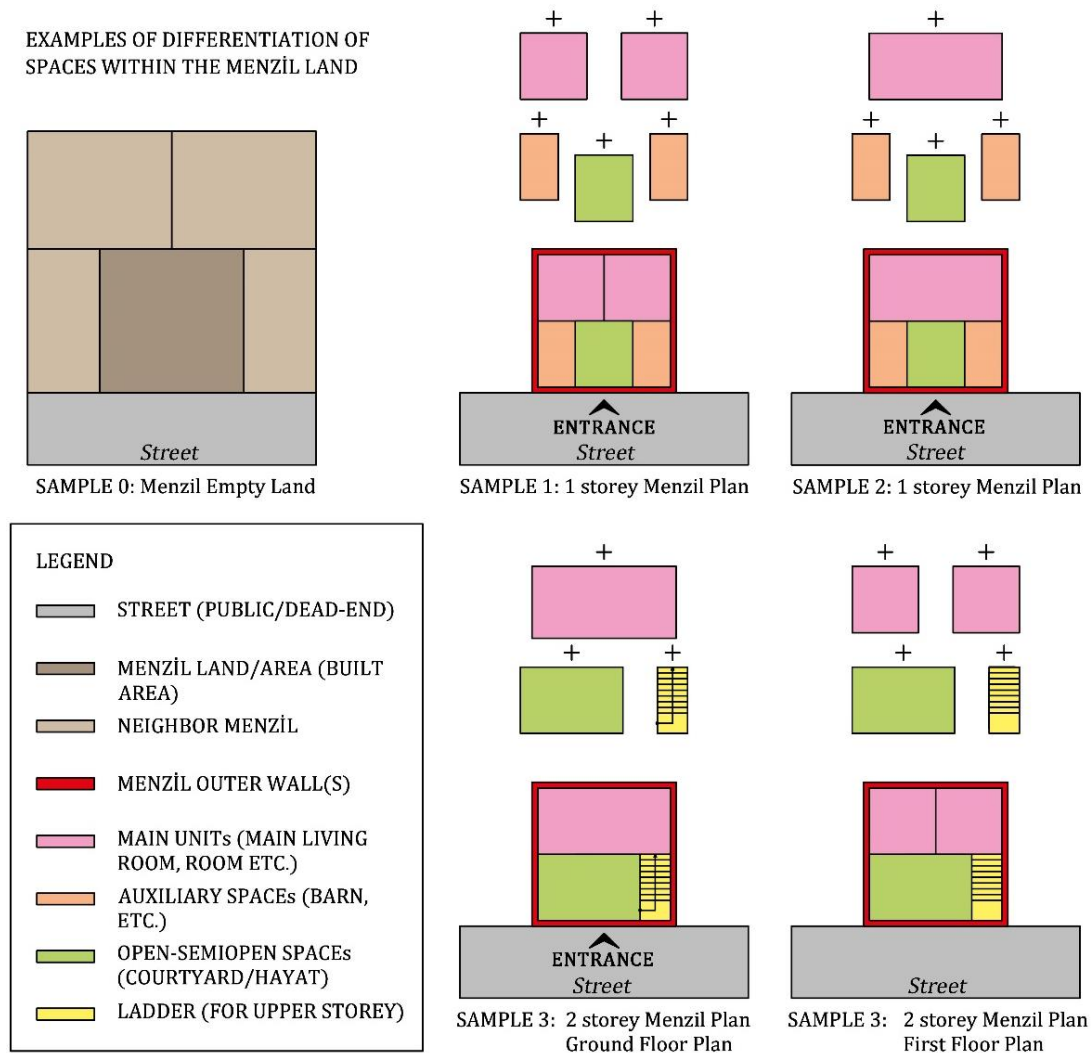


Figure 141. Examples of Differentiation of Spaces Within The Menzil Land

Firstly, an area/plot is needed to construct a menzil, as seen in Figure 141. There may be other neighboring plots or buildings around this plot. We demonstrated this in the “Sample 0”. This menzil plot is surrounded by high walls (which is the interior cannot be seen from the outside). Various spatial units are built in it. We also examined these spaces in detail in “Chapter 4.2.1.2. Spaces in The Menzil and Their Features”. The spaces are built according to the needs/demands of the person who owned the menzil. On the other hand, a person who buys the menzil later can easily change/transform these spaces because materials (wood, adobe, etc.) can be easily changed.⁷⁷⁶ Thus, the menzil can be easily differentiated for each family/user who will use the menzil, and its use continues in this new form. Different spatial preferences in 2 menzils with the

⁷⁷⁶ See Appendix A.

same area were tried to be visualized in Samples 1 and 2 in Figure 141. As we explained in “Chapter 4.2.1.1. Menzil Types and Number of Floors”, we examined the spaces within menzil in 3 groups main units, auxiliary spaces, and open-semi open spaces. There is no information about the size of these places in the records. Therefore, the visualizations are for representational purposes only. In Sample 3, we tried to visualize another menzil example with two floors as a plan. In the examples of 2-story menzils in this period, the lower floor plan and the upper floor plan may differ or be the same (Figure 141).

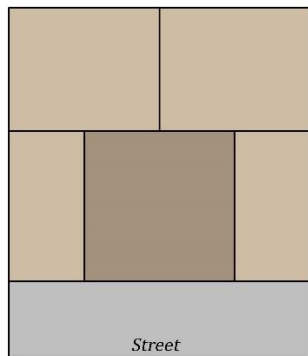
In the example in Figure 142, we tried to visualize the enlargement of a menzil plot/building. As the records show, the menzil owner may need to expand the building/design for several reasons.⁷⁷⁷ This expansion may be towards its own plot/land. On the other hand, we also come across examples of expansion/construction on the neighboring land or street. In such cases, if other people living in the neighborhood do not have a complaint about this issue, it is considered legal.⁷⁷⁸ If the neighborhood residents do not accept this situation, they go to the qadi and complain and seek their rights legally. The qadi makes the final decision on the case.⁷⁷⁹

⁷⁷⁷ See Appendix A.

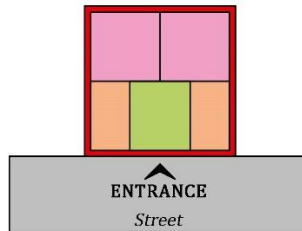
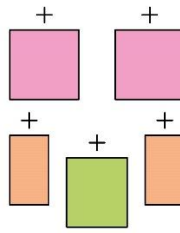
⁷⁷⁸ See Appendix A.

⁷⁷⁹ See Appendix A.

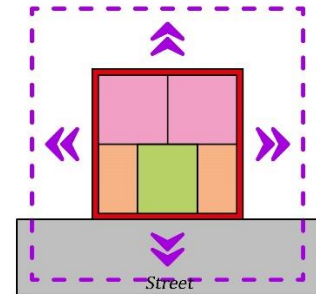
EXPANSION OF THE MENZİL LAND/
NEW SITUATION OF SPACES IN THE
MENZİL



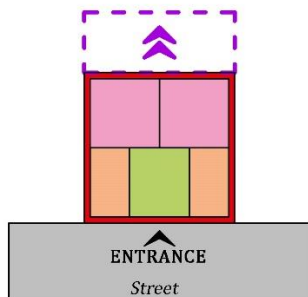
SAMPLE 0: Menzil Empty Land



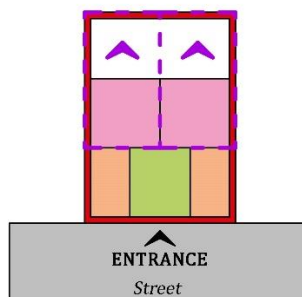
SAMPLE 1.a.:
Current Situation of 1 storey
Menzil Plan



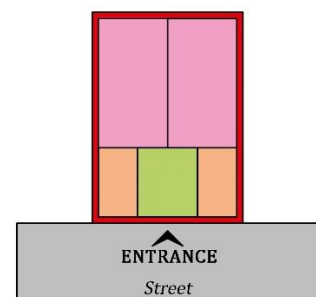
SAMPLE 1.b.:
Possible Expansion Direction(s)
of Menzil Land/Area
LEGEND



SAMPLE 1.c.:
The Exact(Chosen) Part of
Menzil Land/Area to Expand



SAMPLE 1.d.:
Expansion of Spaces in the
Menzil



SAMPLE 1.e.:
The Last Situation of Spaces in
the Menzil and Menzil Land Use

LEGEND					
	STREET (PUBLIC/DEAD-END)		MENZİL OUTER WALL(S)		OPEN-SEMIOPEN SPACES (COURTYARD/HAYAT)
	MENZİL LAND/AREA (BUILT AREA)		MAIN UNITs (MAIN LIVING ROOM, ROOM ETC.)		EXPANSION LINE
	NEIGHBOR MENZİL		AUXILIARY SPACES (BARN, ETC.)		

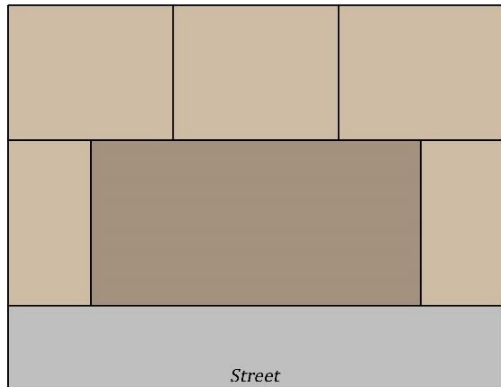
Figure 142. Expansion of The Menzil Land/New Situation of The Spaces in The Menzil

Another common situation in menzils is the splitting of the menzil. We visualized this in Figure 143. In cases where some menzils are inherited, or some are sold, it appears that the menzils are divided and used by different families.⁷⁸⁰ You can see this situation

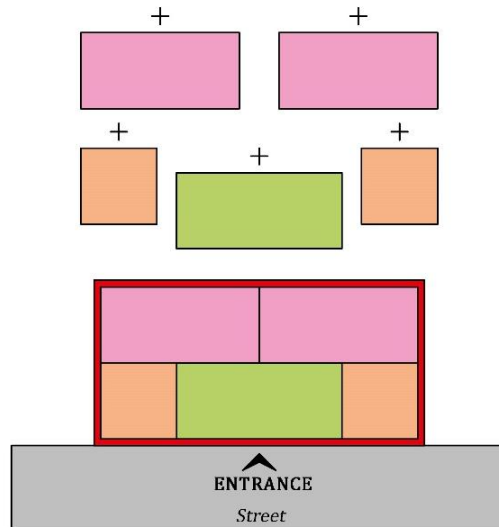
⁷⁸⁰ See Appendix A.

in samples 1.b. and 1.c. that we expressed with the graphs in Figure 143. Thus, it is seen that the menzil is a reusable unit after different divisions.

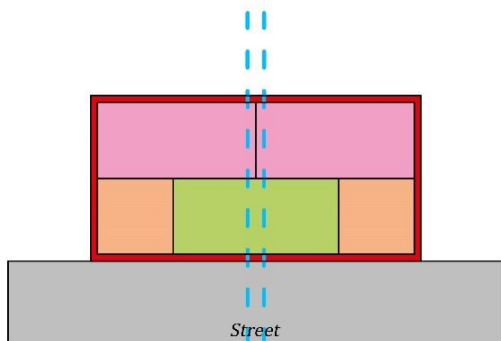
DIVISION OF THE MENZİL/
NEW SITUATION OF SPACES IN THE MENZİL



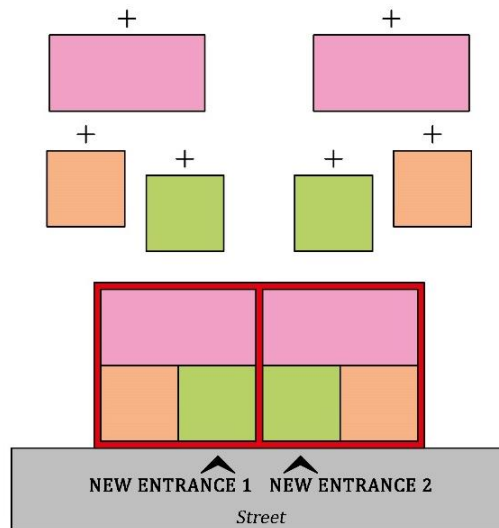
SAMPLE 0: Menzil Empty Land



SAMPLE 1.a.:
Current Situation of 1 storey Menzil Plan



SAMPLE 1.b.:
Sale/division of a part of 1 storey Menzil



SAMPLE 1.c.:
Two new Menzils that is formed after the split

LEGEND			
	STREET (PUBLIC/DEAD-END)		MAIN UNITs (MAIN LIVING ROOM, ROOM ETC.)
	MENZİL LAND/AREA (BUILT AREA)		AUXILIARY SPACEs (BARN, ETC.)
	NEIGHBOR MENZİL		OPEN-SEMIOPEN SPACEs (COURTYARD/HAYAT)
	MENZİL OUTER WALL(S)		DIVIDING LINE

Figure 143. Division of The Menzil/New Situation of The Spaces in The Menzil

After briefly explaining what kind of building type the menzil was in the Ottoman Empire and its typical characteristics, we continue to the section where we will discuss the types of menzils, the number of floors they had, and the places and their features in the menzils.

4.2.1.1. Menzil Types and Number of Floors

In the examination of the quality of the menzils in the records of 3 separate registers from the seventeenth century Sharia court registers in Ankara, we encounter several distinct types of menzils, from very large menzils to small one-roomed menzils. We can group them as follows:

1. Single Section Menzils
2. Menzils with 2 Sections (*Dahiliye* and *Hariciye*)
3. Multi-section Menzils

This classification was created with the information provided to us by the records in the court registers. Thanks to this diversity, which has emerged based on the different spatial characteristics of the menzils, it allows us to obtain general information about the spatial size and character of the menzils, even if the size of the menzils (quantitatively) is not given in the records. In our study, we also examine the information on how many floors the menzils have in relation to this classification.

Single Section Menzils

In this housing type, only one main building/section was usually specified. This main unit is called by different place names such as *tabhane* (main living room), *sofa* (hall), or *oda* (room). It is understood that there are service spaces used from open areas such as *çardak* (summerhouse), *kiler* (storeroom), and *ahır* (barn) around the main unit.

Table 25. Number of spaces in single section menzils

	Menzils with 1 space	Menzils with 2 spaces	Menzils with 3 spaces	Total
The number of being in the registers	5	11	25	41

The menzils that we describe as single section menzils are generally composed of the main space or service units connected to this main space.⁷⁸¹ What we pay attention to here is whether the places mentioned are open or closed spaces and whether they are used as the main living space since the spaces are called under different names. If the aforementioned place is an open/semi-open space such as “*hayat* (courtyard), *sayegah* (canopy), *çardak* (summerhouse)”, it is considered as a garden/courtyard, and the main space is thought to be located around it. It is thought that service spaces are also planned to be accessible from this open space. These examples are shown as diagrams (Figure 144).

Table 26. The places which are seen in single section menzils, and their frequency of seeing

	Only Courtyard	Only Room	Only 2 Room
The number of being in the registers	2	1	2

When we look at the single section menzils with one spatial component, we see that two of the records have only a courtyard, two have two rooms, and one has a room. In the examples where there are only rooms, we think that the room directly connects with the street. In the examples where the courtyard is the only space in the menzil, it makes sense that only the courtyard is sold as a plot of land. In the example of a two-room menzil, it is considered as a single space, considering that the two rooms are integrated.

⁷⁸¹ Similarly, Yerasimos says that the simplest house consists of a room entered by passing through a *hayat* (courtyard) or a *zulle*, and a toilet. He says that another simplest type of dwelling can be a barn or other service area and a single room above it. In this case, differentiation will be seen only on the upper floor. In this case, it can be seen that two rooms were built on the upper floor. It means that a larger floor was built on the upper floor, expanding the residence area, and adding a sofa (hall) between the two rooms. Source: Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 323-324.

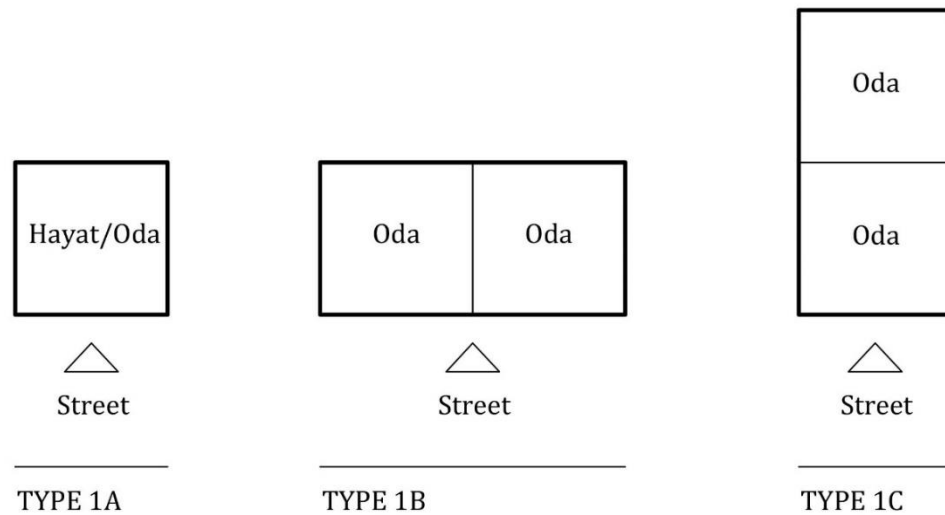


Figure 144. Space combinations in single section menzils with 1 spatial component

While examining the single section menzils, we wanted to visualize the menzils we obtained from the records as plan in order to understand the settlement of the menzils in the neighborhood and their own architectural orders. While doing this, we aim to develop a schematic system in line with the possibilities related to them instead of determining the places precisely. Making a morphological scheme based on the common features of the menzils in the records allow us to make a general assessment of the menzils of the period we examined. Each spatial unit in residence is shown as a square area, and this does not mean a geometric expression. It is a study that interprets the possible relationships of spaces with each other and how they come together. What is meant to be explained in the diagrams seen in Figure 144 are the alternatives about how the relationship between the sections of the menzil and the street can be. Here, of course, the menzil may have more than one neighbor or street border. In addition, we do not have information about the area of these places since they are not included in the records.

When we look at single section menzils with two spatial components, we encounter various spatial combinations. The most common are single section menzils with one indoor and one outdoor space. Indoor spaces could be the main living room, room, or hall around the courtyard (as an outdoor space). In the examples where the main living room is located, we see that it is a semi-open space like a cantilever or a closed space like a room. Thus, we understand that the main living room and the room exist

dependently in a single space. Other examples consist of a semi-open and closed space such as the hall-summerhouse and the barn-workshop. We also consider them as a single section.

Table 27. Spaces in single section menzils with 2 spatial components - combinations and frequency of occurrence

	Courtyard, Main living room	Courtyard, Room	Courtyard, Hall	Main living room, Hall	Main living room, Room	Hall, Summerhouse	Barn, Workshop
The number of being in the registers	2	4	1	1	1	1	1

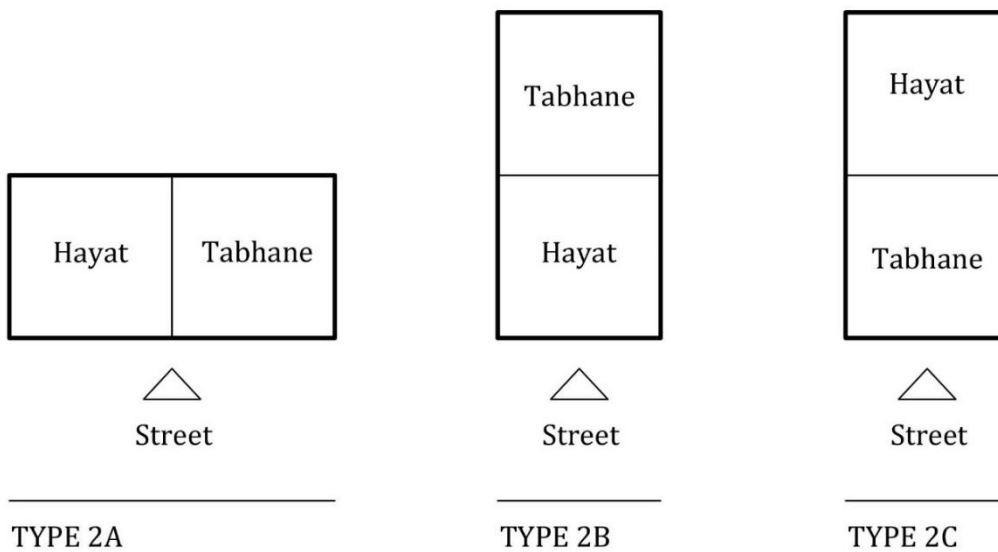


Figure 145. Space combinations in single section menzils with 2 spatial components

The presence of 2 different spatial components in single section menzils is schematically expressed in Figure 145. It is not possible to combine these spaces in many different ways. We think that the street doors of these menzils are most likely provided through courtyard. However, since we do not have any information about this, we have indicated the possibility of both residential entrance doors in the diagram.

In the group we refer to as single section menzils, we have also included menzils with a maximum of 3 spatial components. These kinds of menzils consist of spatially

composed of a single space, additionally, they have an open space and an auxiliary space as service units (barn, storeroom, etc.). The units that we consider the main space here are the units where the main living area is located, such as “main living room, hall, room”. We think that this main unit and auxiliary unit are located around the courtyard, which is an open space. For this reason, we made an evaluation based on “courtyard-main living room-hall” since it shows the majority while making our classification in single section menzils with 3 spatial components.

Table 28. Spaces in single section menzils with 3 spatial components and combinations of coming together

Space Combinations	The number of being in the registers
Courtyard, Hall, Kitchen	1
Courtyard, Hall, Storeroom	1
Courtyard, Hall, Room	1
Courtyard, Main Living Room, Hall	3
Courtyard, Main Living Room, Cantilever	2
Courtyard, Main Living Room, Storeroom	1
Courtyard, Main Living Room, Barn	1
Courtyard, Main Living Room, Canopy	1
Courtyard, Main Living Room, Room	3
Courtyard, Room, Room	1
Courtyard, Room, Canopy	1
Courtyard, Room, Summerhouse	1
Courtyard, Room, Storeroom	1
Courtyard, Room, Barn	1
Courtyard, Barn, Workshop	1
Main Living Room, Room, Summerhouse	1
Main Living Room, Room, Barn	1
Main Living Room, Storeroom, Barn	1
Main Living Room, Storeroom, Cantilever	1
Hall, Storeroom, Barn	1

In Table 28, we have compiled the types of 3 spatial components in single section menzils according to the data we obtained from the records in the Sharia court registers. As seen in the table, the most common triple combination is courtyard-main living room-hall, courtyard-main living room-room and courtyard-main living room-cantilever types.

Table 29. Several combinations in the single section menzils

	Having both courtyard and main living room	Having only courtyard	Having only main living room	Having both courtyard and hall	Having only hall
The number of being in the registers	11	6	4	3	1

If we look at the examples that have both courtyard and main living room, we see that the courtyard as an open space, the main living room as the main unit and contains additional auxiliary units. We see that these auxiliary units consist of closed spaces such as rooms and halls, semi-open spaces such as cantilever-canopy, and closed service spaces such as storeroom-barn. We guess these places, such as the hall and the room, had an integrated structure connected to the main living room. Therefore, we can say that these spaces have the character of another space passing through the main living area. There is a similar situation in the three examples consisting of courtyard and hall. When we look at the examples where only a courtyard takes place in common, the room is mostly seen as the main unit. Auxiliary service units are variable here. In the examples where only the main living room is common, we can see a dependent space such as a room or auxiliary service units such as storerooms and barns. Besides, in these examples, we also see that there are semi-open spaces such as cantilever and summerhouse.

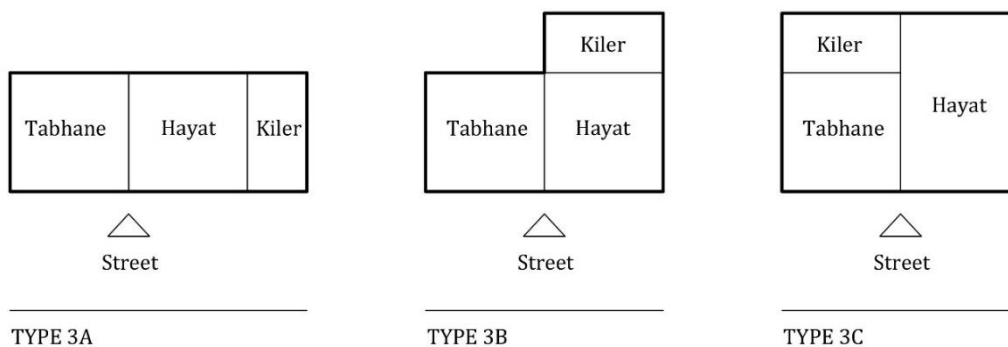


Figure 146. Space combinations in single section menzils with 3 spatial components

In Figure 146, we tried to present a general picture of single section menzils with three spatial components. What is expressed here is to show how the spaces are related to

each other as functions. Since the area information of the spaces is not available, their sizes are only indicated schematically. The important thing here is to create a plan regarding the layout of the place with the information we obtained from the register records.

If we make a general evaluation, we can define the spatial character of single section menzils as follows. We can say that it is a type of menzil consisting of spatial combinations formed by auxiliary service units (semi-open/closed) or open/semi-open auxiliary units located around a (closed) main unit. This definition is not a description mentioned in the records. It is a classification we made based on references.⁷⁸² No information was found about the number of floors in such menzils in the records we examined.

Menzils with 2 Sections (Dahiliye and Hariciye)

We saw that there are some places called “dahiliye” and “hariciye” in the records in the Ankara Sharia court registers that we examined. Studies have shown that the menzils with these spaces are menzils with double courtyards.⁷⁸³ Some studies have identified these sections with *haremlık-selamlık*.⁷⁸⁴ We can say that the menzils with these names in the records we examined do not show any connection between the terms used and the number of courtyards. However, we see that the number of open-semi-open spaces of these menzils is two or more in total (Table 29). In our documents, the number of menzils that contain both dahiliye and hariciye spaces is only 4. On the

⁷⁸² Hatice Gökçen Özkaya, “18. Yüzyıl İstanbul’unda Barınma Kültürü ve Yaşam Koşulları,” (PhD diss., Yıldız Teknik Üniversitesi, 2011); Suraiya Faroqhi, *Orta Halli Osmanlılar 17. Yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009).

⁷⁸³ According to Yerasimos, when there are two courtyards, they are called “dahiliye” and “hariciye”. While the property owner’s family lives in the first courtyard, the second courtyard is the service area. Source: Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 326-328.

⁷⁸⁴ For the selamlık, see: Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 326. For the harem-selamlık, see: Suraiya Faroqhi, *Orta Halli Osmanlılar 17. Yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 97.

other hand, there is only 1 menzil record that has hariciye space. We examine these menzils under this title. Detailed information about the courtyard and other semi-open spaces is given in Chapter 4.2.1.1. Spaces in The Menzils and Their Features.

Table 30. Number of menzils with 2 sections (dahiliye-hariciye)

	Dahiliye and Hariciye	Only Hariciye
The number of being in the registers	4 (within 166 menzils)	1 (within 166 menzils)

Table 31. Number of open/semi-open spaces of menzils with 2 sections (Dahiliye-Hariciye)

Register No / Document No	Dahiliye	Hariciye	Summerhouse	Cantilever	Courtyard	Canopy	Total Open/Semi-open Spaces
ASR 46 17/4	1	1	-	-	2	-	2
ASR 46 262/80	1	1	-	-	1	-	1
ASR 46 272/83	1	1	-	2	2	1	5
ASR 61 99/2	-	1	-	-	1	1	2
ASR 61 110/2	1	1	-	2	1	1	4

As seen in Table 31, two of the menzils with dahiliye and hariciye have two courtyards. Apart from these menzils, we see that there are examples with two courtyards in Ankara menzils we examined, which did not specify “dahiliye-hariciye”.⁷⁸⁵ Therefore, we do not consider this term to refer to 2 courtyards. However, when we look at the total number of other open and semi-open spaces, it is clearly seen that these menzils go into some division within themselves. Only one of the records we have, the names of the spaces and their numbers are not specified, even if it is stated that has dahiliye-hariciye. The mention of menzils with these features in very few records indicates that menzils with this feature are rarely seen. In addition, we do not think that the menzils with this feature in our records are only related to the number of open spaces or division of spaces. This feature may be related to other indoor spaces and may also

⁷⁸⁵ See the “Courtyard (Hayat)” column in Appendix B.

emphasize the distinction between *harem-selamlık*.⁷⁸⁶ As a matter of fact, in the menzils with registration numbers in Table 31, it is seen that the distinction is made about the characteristics of the spaces and characterizes open, semi-open and closed spaces such as room, courtyard, cantilever, main living room. We think that the menzil emphasizes the separation of men and women or the segregation of spaces in cases where more than one family lives.

Table 32. Spaces at the dahiliye and hariciye in the menzils with 2 sections

Register No / Document No	The spaces at the dahiliye and hariciye
ASR 46 17/4	2 part courtyards (at the dahiliye and hariciye)
ASR 46 262/80	1 barn (downstairs) at the hariciye, 1 upstairs room (at the hariciye), 1 part upstairs room (at the dahiliye), 1 part tabhane (downstairs) at the hariciye, 1 portion hayat (at the dahiliye)
ASR 46 272/83	2 part courtyards (at the dahiliye and hariciye)
ASR 61 99/2	2 part rooms (upstairs) at the hariciye
ASR 61 110/2	1 part barn (at the hariciye), 1 part hayloft (at the hariciye), 2 part rooms (upstairs) at the hariciye, 1 part room (upstairs) at the dahiliye, 2 part rooms (downstairs) at the hariciye, 1 hall (at the dahiliye), 2 cantilevers (at the dahiliye), 1 part main living room (at the dahiliye), in known size courtyard (at the dahiliye), 1 kiln (at the dahiliye), 2 part storeroom (at the dahiliye)

According to Table 32, the spaces referred to as dahiliye-hariciye consist of closed, semi-open, and open spaces. This shows that this term has nothing to do with being

⁷⁸⁶ Yerasimos mentions the tendency to build a separate building for male guests, who should be kept out of the family's living space. Male guests mainly were entertained in the space above the barn, where they left their horses/donkeys. It is assumed that this place also had a courtyard. Source: Stefanos Yerasimos, "16. Yüzyılda İstanbul Evleri," in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 326. According to Faroqhi, the harem-selamlık distinction in the Kayseri houses of existing wealthy families is more evident than in the houses in Ankara. Since there is only one staircase to the upper floor, it is unclear which large room is a Selamlık in Ankara houses. On the other hand, it was preferred to construct two separate independent buildings in Kayseri houses. Source: Suraiya Faroqhi, *Orta Halli Osmanlılar 17. Yüzyılda Ankara ve Kayseri'de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 97. Based on the documents we examined, we think that only some seventeenth-century Ankara menzils have this distinction (dahiliye-hariciye).

called two courtyards inside and outside. We can say that it shows where the spaces are located, mostly in 2 sections menzils.

Multi-section Menzils

In this type of menzil that we have classified, there are menzils consisting of a combination of more than one spatial section. Apart from single-section menzils, we consider menzils with more than one indoor and more than one open/semi-open space under this category. Although there is no direct information about how many floors these menzils have, there are some definitions about the lower floor (*tahtani*) and the upper floor (*fevkani*) of some places in the menzils.

Table 33. Number of spaces in the multi-section menzils

	Menzils with 4 Spaces	Menzils with 5-6 Spaces	Menzils with 7-8 Spaces	Menzils with 9-11 Spaces	Menzils with 15-16 Spaces
The number of being in the registers	34	44	22	9	2

In the type of housing, we refer to as multi-section menzils, we see that the spaces become specialized for different functions as the number of spaces increases. In fact, different names and definitions were given separately for the places in the records. The fact that this distinction is included in a legal document clearly shows that it exists spatially. Accordingly, we wanted to group these menzils according to the number of spaces to understand the menzils' general sizes based on the records. In our grouping, we have considered the number of venues in 5 groups as 4, 5-6, 7-8, 9-11, and 15-16. We group these menzils in pairs because the number of rooms is close, and we think that the size of the menzils can be relatively similar. We want to underline here that we do this as an estimation since the venue sizes are not included in the documents. Of course, although it has less space, there may be larger or smaller menzils in terms of the area it covers. For this reason, we made our evaluation, not in terms of spatial size but the number of spaces.

Among the records we examined, the number of menzils with 4 spaces is 34. The majority of records among the multi-section menzils consists of menzils with 5-6 spaces. They are 44. The number of menzils with 7-8 spaces is 22. It is seen that these

menzils, whose total number is 66, constitute the majority of the records. Accordingly, we can easily say that the menzils mostly located in Ankara neighborhoods are multi-sectioned menzils consisting of 4, 5-6, and 7-8 spaces (Appendix B). After these menzils, there are 9 menzils that have 9-11 spaces. We could not find a menzil with 10 spaces in our records. After the menzils with 11 spaces, there are menzils consisting of 15 and 16 spaces directly, and the number of them in the records is 2, one in each of them. From the classification we have made, we see that the number of spatial sections in the menzils is concentrated in menzils with 4 and 5-6 units, while menzils with 7-8 units are the second most common menzil type in our records. As the number of places in the menzils increases, the incidence is gradually decreasing. Based on this, we can easily say that the most common menzil types in Ankara neighborhoods are multi-sectioned menzils consisting of 4, 5-6 and 7-8 units. The incidence of menzils with fewer or more units is gradually decreasing (Table 34). In total, we include 111 of the 152 records we reviewed in the multi-section menzil category.

Table 34. Number of spaces in the registers that we examine

	Menzils with 1 Spaces	Menzils with 2 Spaces	Menzils with 3 Spaces	Menzils with 4 Spaces	Menzils with 5-6 Spaces	Menzils with 7-8 Spaces	Menzils with 9-11 Spaces	Menzils with 15-16 Spaces
The number of being in the registers	5	11	25	34	44	22	9	2

If we look at the heights of the multi-section menzils, we see that the number of floors in these menzils is mostly composed of two-story menzils. Considering that menzil sales records also have the nature of legal documents, it is unlikely that there is incomplete or incorrect information in these documents. Therefore, we have no doubt about the accuracy of the information contained in the records. In the documents, we see that some places are mentioned together with the expressions “*tahtani* (downstairs)” and “*fevkani* (upstairs)”. Our inferences about the floor height of multi-sectioned menzils are based on this information. While we were evaluating the number

of floors of the menzils, we thought that the spaces defined on the upper floor also had a lower floor. Because even if it is not specified, there is an obligation to have a space with a staircase leading to the upper floor. For this reason, we have accepted the menzil with such a definition in the records as 2 floors. On the other hand, we considered the menzils with the expression downstairs as only one-story. There are also menzils where the number of floors is not mentioned in the records. Since it is obvious that such menzils are single-story, we think that an expression describing spaces such as the lower floor and the upper floor may not have been used.

Table 35. Number of floors in multi-section menzils

	Number of Floors Not Specified	Single story	Two story
Menzils with 4 Spaces	21	5	8
Menzils with 5-6 Spaces	19	6	19
Menzils with 7-8 Spaces	5	2	15
Menzils with 9-11 Spaces	2	2	5
Menzils with 15-16 Spaces	-	-	2
TOTAL	47	15	49

By looking at the data in Table 35, we can say that most of the multi-section menzils consist of two-story menzils. It can be clearly seen that the size of these menzils has as much or more spatial capacity as an average menzil in seventeenth century Ankara neighborhoods. Moreover, we can easily say from the records that some of these menzils are the size of one or two menzils. It is seen that certain parts of the menzil with such features are sold, and the rest of the menzil continues to reside.⁷⁸⁷ This reveals an important architectural spatial activity and feature related to the period: thanks to the multi-layered features of the menzils (that is, they consist of more than one spatial section), certain spatial units can be sold on their own. This situation does not prevent the use of the rest of the menzil. Furthermore, in some examples, it is seen that the menzil, which has 2 doors, is sold with some parts of the menzil and one

⁷⁸⁷ In record ASR 46, Document Number 96/30, it is stated that there are multiple menzils in the mentioned location. It is indicated that the right side of the street door of the Çölmeksu side of the menzil was donated.

door.⁷⁸⁸ This shows us that certain spatial parts of the menzil can be used through different doors, and the separation of spaces is quite easy. From this point of view, we can say that the residential buildings of the period have a flexible design feature since they are multi-sections and have a street border.

Table 36. Total number of spaces in multi-section menzils

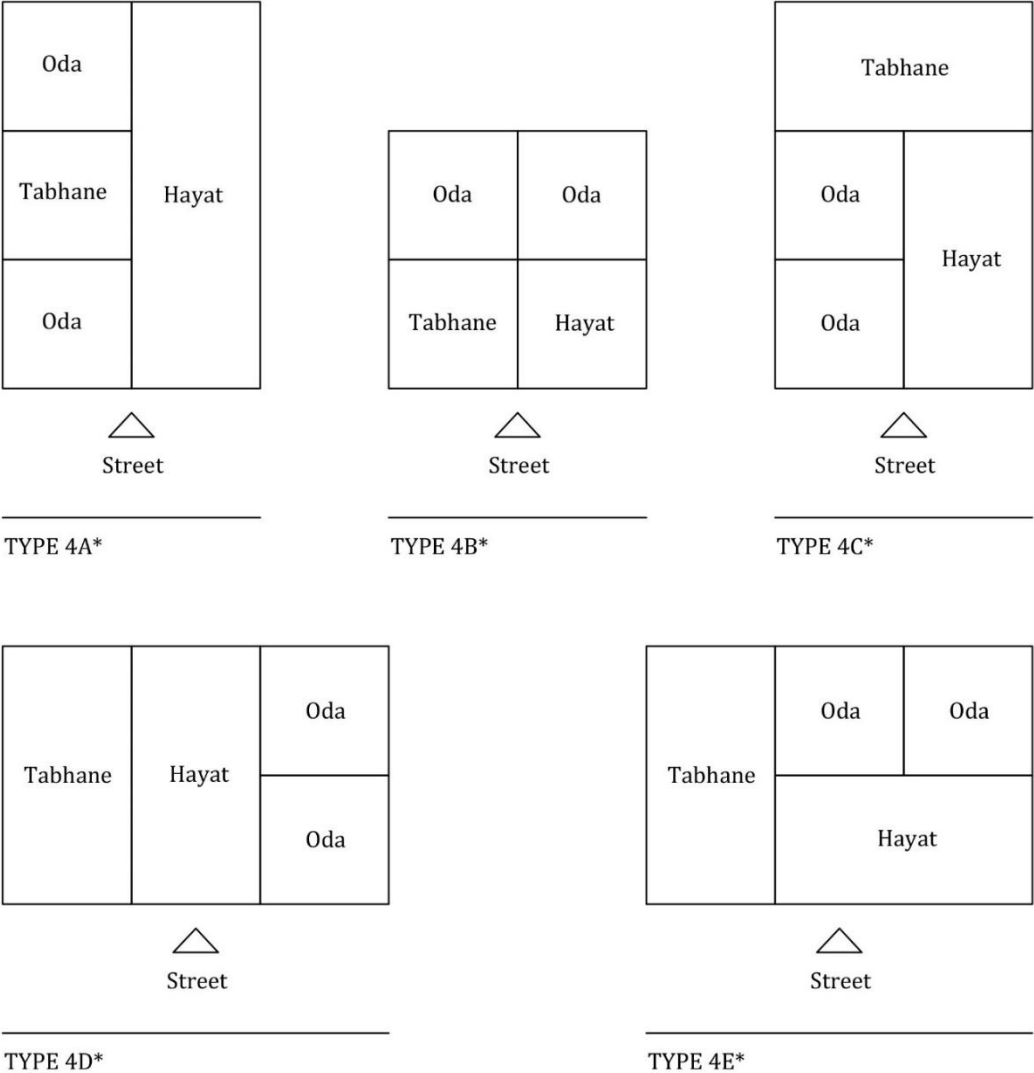
Name of spaces	The number of being in the registers
Room (Oda)	150
Courtyard (Hayat)	119
Main Living Room (Tabhane)	117
Barn (Ahır)	57
Canopy (Sayegâh)	54
Hall (Sofa)	52
Cantilever (Örtme)	44
Storeroom (Kiler)	28
Kiln (Fırın)	14
Workshop (Kârhâne)	12
Hayloft (Samanlık)	10
Kitchen (Matbah)	6
Summerhouse (Çardak)	2

It does not seem possible for us to develop a schematic approach to multi-section menzils due to the diversity of spaces and increasing parameters. However, if we look at the most frequent places in this menzil type, we can see that they are united in certain common features. If we look at the most mentioned places of the 111 menzils in the records, “room-courtyard-main living room” is the most common place in these menzils.⁷⁸⁹ When we separate the places according to the frequency of their presence, we can talk about 5 different levels. The second most common places are “barn-

⁷⁸⁸ The record ASR 46, Document Number 39/11 states that the menzil was sold with one wing of the street door. The record ASR 46 Document Number 74/23 states that half of the menzil includes the street door too.

⁷⁸⁹ According to Yerasimos, the “normal” way to build extra rooms in large houses was to build new structures and, if necessary, new courtyards. Source: Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 326.

canopy-hall-cantilever”. The storeroom is the third most common place. After that, we classified the places mentioned in very few records as fourth and fifth level. The least mentioned places in the menzils in the neighborhoods are kiln, workshop, hayloft, kitchen, summerhouse. From this point of view, we can easily say that the multi-sectioned menzils in Ankara neighborhoods contain at least basic spatial units such as room, courtyard, and main living room. What separates the menzils from each other or makes them special is the other different spatial units they have. So, the menzils consist of 2 living spaces and a courtyard and also have additional units.



*These plans are produced according to the ASR 13 8/54.

Figure 147. Space combinations in multi-section menzils with 4 spatial components

As shown in Figure 147, since the relation-position of the spaces in the menzil with the other spaces is not specified in the records, the combinations of spaces vary

considerably. Considering the possibilities of increasing the number of spaces, the combinations become innumerable. For this reason, we have examined how spaces come together according to a 4 spaces menzil with the lowest number. Of course, these schematic drawings are just drawings we make to show some of the possibilities. It should always be considered that the street entrances of the spaces, the entrances of the units, their locations, and areas may vary. What we are trying to do here is to present a basic foresight/perspective about the formation of spaces, not to draw a definite framework.

Number of Floors of Menzils: Single-Story (Tahtani) and Two-Story (Fevkani) Menzils

When we look at the 170 menzil records that we examined from 3 different registers, naturally the clerks vary because they belong to different years (ASR 13 1611-1612, ASR 46 1660-1661, ASR 61 1680-1682). In addition, the importance of the information recorded in the registers may have changed over time. It is understandable that this situation causes the same type of information not always to be included in the records. As a matter of fact, even if there was a certain systematic at that time, things such as people (actors) having important roles in official affairs and changes in procedures over time could be considered very natural.

Having the number of floors of the menzils in the neighborhoods enable us to obtain information about the neighborhoods general urban and architectural character. Due to reasons such as way the records are kept, changes in record-keeping procedures, and perhaps it is obvious that the menzil in the registry is a single-story, not all of the menzil records in the neighborhoods we examined contain information on the number of floors. Nevertheless, the number of floors of the menzils was examined to understand the density of the residential fabric in the neighborhoods and reveal the residential characteristics.

Table 37. Number of floors in the registers that we examined

	Number of Floors Not Specified	Single story	Two story
The number of being in the registers	94	22	54

When we look at Table 37, we see that the number of floors is not specified in the majority of the menzils. The number of two-story menzils is more than twice the number of single-story menzils. Here we need to point out that the floor numbers of the menzils mentioned in the records are not specified separately. We have provided a categorization considering that these floor numbers of spaces are also valid for menzils. For example, in ASR 61 99/2, the expression “2 bāb, second-floor room at hariciye” is mentioned about the menzil. From this expression, we understand that the 2 rooms of the menzil are located on the second floor. Based on this in our classification, we accepted that the menzil has two floors (even if the information on which floor the other spaces are located on is not given). Likewise, when we are informed that a place is located on the lower floor and a place on the upper floor is not mentioned, we have accepted that menzil as a single story.⁷⁹⁰

According to Faroqhi, the upper floor of the menzil was not seen as a floor where the main living space was located. The upper floor of the menzil is used as a semi-open space mostly used in summers. Based on this assumption, it can be said that the widespread use of the menzil type (two-story) standing today in the Ankara Kale region dates back to the eighteenth century. The trend to build menzils with more space may also have led to the spread of two-story menzils. According to a picture showing Ankara in 1700, all the menzils are within the walled area, and therefore it seems difficult to open a new settlement.⁷⁹¹

⁷⁹⁰ According to Faroqhi, upper floors began to become common in Ankara only in the seventeenth century. There was an explosion in this number at the end of the seventeenth century. Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 95, 115.

⁷⁹¹ Suraiya Faroqhi, *Orta Halli Osmanlılar*, 116.

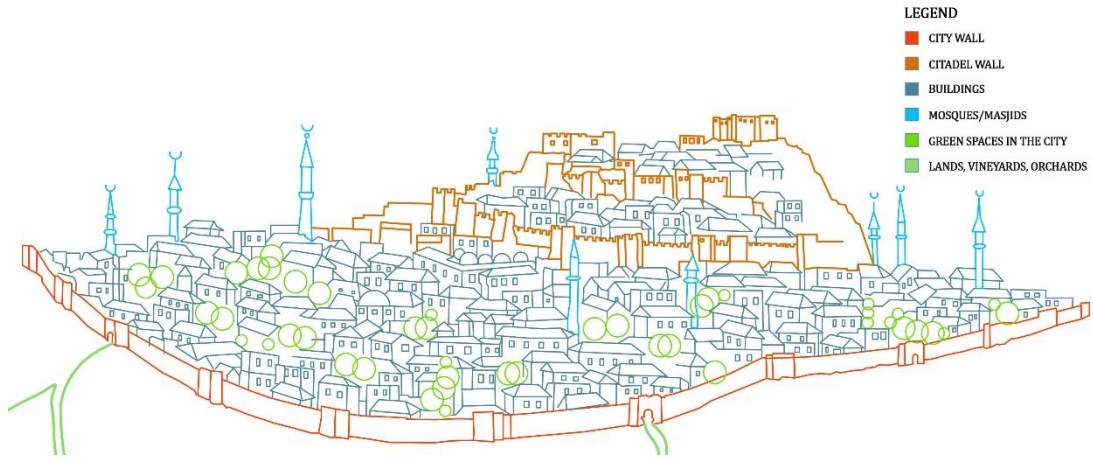


Figure 148. Buildings in Ankara at the beginning of eighteenth century (This image is produced based on Tournefort's gravure/picture)

If we consider the settlements of the neighborhoods in the city of Ankara, it is not expected that the residential settlements are very large in a city located in a small area and within the walls. Instead, the increase in the number of floors of the menzils by using less floor space is also understood by the numbers we have.

We did not want to make a guess about the menzils whose floor number is not specified anywhere. It may have been forgotten to give information about the number of floors in the records of these menzils. In addition, the number of floors may have been skipped because other features of the menzils were specified. Maybe it was not an ordinary thing to give floor number information at that time. We can say that the majority of the menzils in the neighborhoods were single-story at that time, the number of floors may not have been specified unless there was a different situation.⁷⁹²

4.2.1.2. Spaces in The Menzils and Their Features

As we mentioned in the previous sections, we tried to include all kinds of data in the registers by carefully examining them in our study. These include the information and

⁷⁹² Yerasimos says that in the sixteenth century, a little more than half of the houses in Istanbul had more than one floor. The number of houses with 3+ floors (53%) is 12. This allows us to conclude that the number of floors increases in cities with high urban density. See: Stefanos Yerasimos, "16. Yüzyılda İstanbul Evleri," in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 313.

descriptions of the spaces in the menzils, and they tell us a lot about both the local features in general and the menzils in particular. We started our work by classifying all the names of places mentioned in the documents one by one, and we accepted from the beginning that they refer to separate places. In fact, if there had been similar places, each of them would not have been mentioned separately in that period.

As a result, although these places have some common features, it is certain that each of them has a different quality and differs. Similarly, Tanyeli opposes the view that there is no functional differentiation in Ottoman menzils and states that this claim is just a myth. According to him, the spatial-functional flexibility of the Ottoman menzil is “normal” by early modern standards. In other words, the Ottoman menzil is not just a group of undifferentiated, multifunctional rooms.⁷⁹³

We said that we included only 170 of all the menzil records in the registries we examined in our study because of the data they provided. The first thing we paid attention to in these records was the mention of the menzil’s neighbors in the record. The other issue was the mentioning of the spaces contained in the menzils. In the vast majority of the records, the names and qualities of the spaces were mentioned.⁷⁹⁴ In only 18 records, information on the places in the menzils was not given (Appendix B). Thus, we included 152 residential buildings with at least one spatial information in the spatial analysis. When we look at the variety of spaces in the menzils that are not included in these records, we see that common spaces are mentioned. The spatial units in the menzil records we examined are as follows:

Table 38. Name of spaces in the menzil records and the number of being in total

Name of Spaces	The Number of Being in The Registers (Total)
Room (Oda)	172

⁷⁹³ Uğur Tanyeli, “Osmanlı Metropollerinde Evlerin Konfor ve Lüks Normları (XVI.-XVIII. Yüzyıllar),” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 333-350, 335.

⁷⁹⁴ The meaning of some terms may change over time and may not have the same meaning as in the next or previous century. For this reason, we proceed by making comparisons with various sources while doing our study.

Table 38 (continued)

Courtyard (Hayat)	148
Main Living Room (Tabhane)	135,5
Barn (Ahır)	64
Hall (Sofa)	61
Canopy (Sayegāh)	56
Cantilever (Örtme)	48
Storeroom (Kiler)	34
Kiln (Fırın)	14
Workshop (Kārhāne)	14
Hayloft (Samanlık)	10
Kitchen (Matbah)	7
Summerhouse (Çardak)	5

Before we examine these places and their features in detail, we would like to give information about how these places are mentioned in the records.⁷⁹⁵ When talking about menzils in the records, we said that their neighbors are listed first. Then, the spatial components of the menzil and their spatial characteristics, if any, are mentioned. If it does not have any spatial features, only its name is mentioned. The most frequently used adjectives in the definitions are “*bāb*, *kıt’a* or *miktar*”, we think that they are related to the size information of spaces. We do not think that these have an equivalent in terms of area.⁷⁹⁶ The second most frequently mentioned information about the spaces is the expressions of “*fevkani* or *tahtani*”, which are related to the number of floors.⁷⁹⁷ In two-story menzils, fevkani means “on the upper floor”, and

⁷⁹⁵ An expression that appears albeit slightly in the records is “büyüt-ı adide ve müstemilat-ı saireyi muhtevi bir bab menzil”. This means that the house(menzil) consists of multiple rooms and other subsidiary buildings. For detailed information, see: Hatice Gökçen Özkaya, “18. Yüzyıl İstanbul’unda Barınma Kültürü ve Yaşam Koşulları,” (PhD diss., Yıldız Teknik Üniversitesi, 2011), 153.

⁷⁹⁶ When we look at the Ottoman dictionary meanings, there is no direct equivalent as a measure.

Bâb: Kapı, bölüm, konu, kısım, fasıl (In English: Door, chapter, subject, section, part). Source: <https://www.luggat.com>, Accessed December 14, 2021; Kıt’a: Kısım, parça (In English: Part, piece). Source: <https://www.luggat.com>, Accessed December 14, 2021; Miktar: Parça, kısım, bölüm, miktar (In English: Piece, portion, part, quantity). Source: <https://www.luggat.com>, Accessed December 14, 2021.

⁷⁹⁷ Fevkani: Üst, üst tarafta, üstteki, yukarıdaki (In English: Top, upside, upper, above). Source: <https://www.luggat.com>, Accessed December 14, 2021; Tahtani: Alt kat, alt katla alakalı, alttaki (In English: Downstairs, related to the downstairs, bottom). Source: <https://www.luggat.com>, Accessed December 14, 2021; For detailed information, please see: Hatice Gökçen Özkaya, “18. Yüzyıl

tahtani means “on the lower floor”. On the other hand, we rarely come across expressions such as “in dahiliye or in hariciye” about places. Floor information and space locations are not specified for all spaces; they are only defined for some spaces. No explanation has been given as to which space is located where on the plan. Therefore, the location of the spaces in the menzils and their relationship with each other are unknown. An example of menzil sales records and location descriptions is given in Figure 140.

According to this record, it is understood that the places in the menzil are mentioned in an order, but their relations with each other are not explained. In some records, there may be exceptionally little information about this situation.⁷⁹⁸ We think that this is due to the need for a more detailed description of the menzil. On the other hand, this may depend on the person keeping the record, so information in the record change.

Before moving on to specialized spaces, it is useful to look at the general terms in the records. “*Menzil, hane* or *ev*” refers to the whole house(menzil). The expression “*mülk menzil*” refers to the house(menzil) that is the property of a person. According to Faroqhi, a house(menzil) consisted not only of the building but also of its courtyard. In some cases, it is even seen that the house(menzil) has a garden.⁷⁹⁹ We discuss this and other spatial elements of the house(menzil) in the following sections.

İstanbul’unda Barınma Kültürü ve Yaşam Koşulları,” (PhD diss., Yıldız Teknik Üniversitesi, 2011), 152.

⁷⁹⁸ For example, it has been stated that some spaces are under the upper room or sayegah (canopy). See the records ASR 46 Document Numbers 228/70, 260/79, 261/80, 263/80, 304/95 and 313/98.

⁷⁹⁹ Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 309; Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 83.

Room (Oda)

It is thought that the word “*oda* (room)” comes from the word *otağ*, which means “domed tent made of felt” in old Turkish.⁸⁰⁰ In the Ottoman Turkish dictionary, *oda* is defined as “each of the parts of a building/menzil with one or more exits outside the kitchen-bathroom-entrance-hall, used for purposes such as sitting and sleeping”.⁸⁰¹ We think that the term room in our study coincides with this living space.

According to Faroqhi, rooms without any features are called rooms. In some non-detailed records, we see the expression “*buyut-i müteaddide*”. This expression refers to the room-hall-main living room, that is, livable spaces. Faroqhi records that at the beginning of the seventeenth century, half of the menzils in Ankara had one or more rooms. Ordinary rooms are more common in Ankara than in Kayseri. When we look at the daily life practices, this situation shows itself in terms of spatial use. While the people of Ankara preferred the arrangement consisting of a main living room (*tabhane*) and a room, the people of Kayseri adopted the *sofa* (hall) as a living room.⁸⁰²

While describing the rooms in the documents in ASR, we see that there are some frequently used characterizations about them. The most common of these is the term “*bâb*”. The word *bâb* means “door, section, chapter”.⁸⁰³ The number used here is the adjective of the number describing the door. The number of doors the room has is expressed here as a quantity that define the room. “1 bab” room describes a room, and “2 bab” room describes 2 separate rooms.⁸⁰⁴ Other frequently used expressions

⁸⁰⁰ Mehmet Mert Sunar, “Oda,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. EK-2 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2019), 369-371.

⁸⁰¹ <https://www.luggat.com/bâb>, accessed December 14, 2021.

⁸⁰² Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 85, 110.

⁸⁰³ <http://lugatim.com/s/bap>, accessed December 14, 2021.

⁸⁰⁴ Hatice Gökçen Özkaya, “18. Yüzyıl İstanbul’unda Barınma Kültürü ve Yaşam Koşulları,” (PhD diss., Yıldız Teknik Üniversitesi, 2011), 163-164.

“tahtani and fevkani” define the floor where the room is located. There are also rare expressions for the room descriptions in our records. One of them is the definition of “beyt”. Beyt is defined as “*ev, oda, hane, mesken, konut*” in the dictionary. If we look at the context here, it is understood that it is used in the sense of the room.⁸⁰⁵ Other rare expressions are “*küçük oda, karanlık oda, virane oda, harabe oda, diğer oda, arka oda, gök oda*”. Although such expressions are not quite common, it is understood that these words were recorded due to the statements of the person who kept the record. On the other hand, no statement describing the location of the room in the plan was found in the records.

In the menzil records we examined, the most mentioned and the most numerically found place is the room. In addition, it is often seen that it is mentioned in the first place in the records.⁸⁰⁶ This tells us about its importance among the spaces in the menzil and that it is accepted as the “basic element of the menzil”. As we mentioned, the room is a place where more daily but private actions (sleeping, sitting, etc.) are performed.⁸⁰⁷ The importance of privacy in the religion of Islam also shows itself in the distinctions of domestic spaces in the Ottoman Empire. The fact that the rooms are mentioned more than once in a menzil can be associated with the crowdedness of the menzil. In menzils where more than one family lives, the increase in rooms means that each family’s sleeping/sitting activities are specialized, and they use separate spaces.

We mentioned that in the 152 of the 170 records we extracted from the registers have space information of menzils. Among these 152 records, the number of menzils without rooms is 47 (A total of 105 menzils has rooms as a spatial component.) When we classify the number of rooms in these 105 menzils, we see the following table.

⁸⁰⁵ In the record ASR 13 Document Number 17/126.

⁸⁰⁶ In the records, describing the house’s spaces usually starts with the rooms.

⁸⁰⁷ Studies that have been done before also point to this. See: Önder Küçükerman, *Anadolu'daki Geleneksel Türk Evinde Mekan Organizasyonu Açısından Odalar* (İstanbul: Türkiye Turing ve Otomobil Kurumu yayını, 1973); Doğan Kuban, “*Türk Ev Geleneği Üzerine Gözlemler,*” in *Türk ve İslâm Sanatı Üzerine Denemeler* (İstanbul: Arkeoloji ve Sanat Yayınları, 1995), 225–240; Sedat Hakkı Eldem, “17nci ve 18inci Asırlarda Türk Odası,” *Güzel Sanatlar* 5 (1944): 1-28.

Table 39. Number of rooms in the menzils we examine

Type of Houses	Total Number	Percentage	Total Room Number
Menzils with 1 room	57	54.2%	57
Menzils with 2 rooms	37	35.2%	74
Menzils with 3 rooms	7	6.6%	21
Menzils with 4 rooms	1	1%	4
Menzils with 5 rooms	2	2%	10
Menzils with 6 rooms	1	1%	6

In Table 39, we evaluated only the number of rooms in the menzils without separating the menzils according to their characteristics (single-section, multi-section etc.). 57 of 105 menzils have 1 room and constitute the majority. In the second place comes the 2-room menzils with 37 units. After this point, we see that as the number of rooms increases, the incidence decreases. After the two-room menzils, the incidence of 3-4-5-6-room menzils is quite low.⁸⁰⁸

Table 40. Locations of rooms in the menzils

The Location of Rooms	Total Number	Percentage
Rooms on the upstairs	59	34.3%
Rooms on the downstairs	55	32%
Rooms with unspecified floors	58	33.7%
Total Room Number	172	100%

As we said in the previous section, there are 3 situations regarding the floor of the spaces. We classified them as downstairs, upstairs, and unspecified floors. This also applies to the location of the rooms. According to the table, the number of rooms on the upstairs and the number of rooms on the downstairs are close. It seems more possible to consider the rooms with no floor specified as a single story.

As a result, it is seen that the menzils in Ankara neighborhoods mostly consist of single and two-room menzils, and the rooms are located both on the lower floor and on the

⁸⁰⁸ Looking at the room number preferences, Faroqhi came to the following conclusion in her study. At the end of the sixteenth century and the beginning of the seventeenth century, houses with three rooms became common in Ankara. However, this is not the case in Kayseri. While the rate of two-bedroom houses is decreasing in Ankara, the rate of four-bedroom houses is increasing. On the other hand, Kayseri continued to be a city of 2-room houses. See: Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri'de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 111.

upper floor. It is possible to say that two-thirds of the rooms are located downstairs, and one-third are located upstairs.

Courtyard (Hayat)

Hayat means in the dictionary, “*sofa* (hall), courtyard, which overlooks the garden in old *menzils*, with a covered top, open in front and sometimes on the sides” or “in town and village *menzils*; *sofa* (hall), or courtyard with a covered top, one, two or three sides open”.⁸⁰⁹ *Hayat* meets its meaning in the *menzil* records we examined. In addition, we can say that it is one of the basic *menzil* elements widely used in seventeenth century Ankara neighborhoods. According to Yerasimos, *hayat* is mentioned in the sixteenth century Istanbul houses, meaning “patio or porch”.⁸¹⁰

Faroqhi also says that in documents around 1600, a place called *hayat* is often referred to. This place is also referred to as the enclosed area, courtyard (*havlu*), *muhavvata* in other records. Since *hayat* is used in the sense of courtyard in Turkish, although this place is thought of as a patio, things like trees, etc. in the *hayat* mean that this is more like a garden place.⁸¹¹

Some particular terms are used when describing the courtyard in the residences in the seventeenth century Sharia court register. The most frequently used adjectives are the words “(One) *kit’a*, (one) *miktar*, (one) *bāb*, a certain amount courtyard”. We see that these statements continue within a certain system according to the person who keeps the registry. For example, in ASR 46 there are only the expressions “one *miktar* and *kit’a*”. In ASR 13, on the other hand, although the words “*kit’a* and *miktar*” are used

⁸⁰⁹ See: <http://lugatim.com/s/hayat>, accessed December 14, 2021. <https://www.luggat.com/hayat>, accessed December 14, 2021. The “*muhavvata*, *havli*”, which is seen as one of the side areas encountered outside the main parts of the house, is also defined as the “courtyard, the enclosed area” by Yerasimos. See: Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 311.

⁸¹⁰ Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” 310.

⁸¹¹ See “Table 52. Special (unusual) cases in the houses we examine” for the unique features in the *hayat*. For more information, see: Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 83-84.

very limitedly, the number of the courtyard is generally specified (Appendix B). The dictionary meaning of the word “*kit’a*”, which is most frequently used here, is “measure, size, length, size” or “part, piece”.⁸¹² Here, we think that *kit’a* was mentioned as a commonly used unit of measurement at that time. However, there is no statement about this in the records. Similarly, *miktar* (quantity) means “part, division, quantity”, while *bāb* means “section, part, door”.⁸¹³ As can be seen from the definitions, the courtyard has been defined with words that have more or less the same meanings. These expressions do not have a value in square meters/size. We think that they just described the space with the measure of that day. According to the records we have, it is not possible to say anything definite about the change in the size of the courtyards in the menzils in the neighborhoods according to the general size of the menzil and depending on the density of the neighborhoods. No description has been given about the connection of the courtyard with other spaces or its location in the housing plan. However, we can assume that it is covered and a place where privacy is provided.

While the menzil components were counted in the menzil records, we examined, we included the courtyard right after the room in our ranking since it is one of the first-mentioned places and is found in almost every menzil. Thus, it is understood that the courtyard has an “indispensable” place and importance in the menzil. There is at least one courtyard in the menzils. However, there are also exceptional cases. The courtyard can be thought of as a place where daily activities are carried out, but mostly non-private or semi-private daily work. Since it is a semi-open space, it can also be considered a space that connects with the outside and opens to the garden more. It may be possible that the menzils with more than one courtyard may be relatively large or that the neighborhoods where these menzils are located may provide a larger

⁸¹² <https://www.luggat.com/kit'a>, accessed December 14, 2021. <http://lugatim.com/s/kita>, accessed December 14, 2021.

⁸¹³ <https://www.luggat.com/mikdar>, accessed December 14, 2021. <https://www.luggat.com/bab>, accessed December 14, 2021.

residential area for the dwellings. On the other hand, these residences are also likely to have more than one courtyard to provide privacy for family and outsiders.

We mentioned that 152 of the 170 records we extracted from the registers were described. Among these 152 records, the number of menzils without a courtyard is 20. (A total of 132 (87%) menzils has courtyards as a spatial component.) When we classify the number of courtyards in these 132 menzils, we see the following table (Table 41).⁸¹⁴

Table 41. Number of courtyards in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Courtyard Number
Menzils with 1 courtyard	117	88.6%	117
Menzils with 2 courtyards	14	10.6%	28
Menzils with 3 courtyards	1	0.8%	3

Table 41 evaluated the menzils only according to whether they have courtyards or not, apart from their features. It is stated that 117 of the 132 menzils with a courtyard have 1 courtyard. 2 courtyards were recorded in only 14 menzils and 3 courtyards in only 1 menzil. Accordingly, we see that the majority of the menzils in the neighborhoods consist of menzils with a single courtyard. Menzils with multiple courtyards became rare as the numbers increased. It can also be thought that these menzils with two or more courtyards consist of a combination of two menzils.

It is obvious that the *hayats* are usually on the ground floor because they are courtyards. For this reason, their floor location was never mentioned in the records. In addition, in 2 of the documents we examined, it was stated that the courtyards took place in the *hariciye* part of the menzil.⁸¹⁵ We mentioned earlier that these menzils

⁸¹⁴ In the sixteenth century İstanbul houses, 77.35% of the houses have at least one courtyard. In this century, parts of an İstanbul house are generally clustered around or in a courtyard. Based on this, the number of courtyards increases as the size of the house increases. It can be said that the courtyard is the typical element of the sixteenth century İstanbul house. See: Stefanos Yerasimos, "16. Yüzyılda İstanbul Evleri," in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 314.

⁸¹⁵ In the records ASR 61 Document Number 110/2 and ASR 46 Document Number 262/80. Yerasimos says the first condition for building a house with a courtyard is to have enough money to buy the necessary land. Despite this, he adds that not all wealthy people are interested in such houses. See:

consist of 2 parts. In these menzils, to better explain the parts of the menzil, the locations of the places have been added to the records.

As a result, we can say that 87% of the menzils in the seventeenth century Ankara neighborhoods have courtyard. This tells us that there is a courtyard in the majority of the menzils and that they are a significant element of the menzils. Thus, it seems possible to say that seventeenth century Ankara menzils consist of menzils with courtyards.

Main Living Room (Tabhane)

Although *tabhane* means “printing house, press” or “imaret” in the dictionary, this is not the meaning of usage in our study.⁸¹⁶ As Faroqhi stated, the *tabhane* in Ankara menzils is a name given to the “main living space” in modern terminology, which is called the *başoda*.⁸¹⁷ In the records we examined, it was mentioned separately from the room. Its special designation indicates the importance given to it. This is also an indication that it has some features that distinguish it from the room.

According to Faroqhi, the *tabhane* is the *başoda* (main room) and is the most important room of the menzil. Probably the only stove in the menzil is in that room. Guests are accepted here. It is a living room that is actively used by the household, especially in the winter months. In other words, this place is used as a kind of living room, and at night, it turns into a sleeping place by laying the beds. Some family members sleep here. The number of tabhanes certainly showed up during the seventeenth century, according to Faroqhi’s study. Tabhane is an indispensable part of Ankara menzils.

Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 315.

⁸¹⁶ For the meaning of tabhane, see: <http://lugatim.com/s/tabhane>, accessed December 14, 2021. <https://www.luggat.com/tabhane>, accessed December 14, 2021. For detailed information about tabhane, see: <https://islamansiklopedisi.org.tr/tabhane>, accessed December 14, 2021.

⁸¹⁷ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 19, 84.

Towards the end of the seventeenth century, a menzil without a tabhane was out of the question.⁸¹⁸

In the menzil records in the seventeenth century Ankara court registers, the tabhane is the third most mentioned place (Table 38). While defining the tabhane, the word “bāb” was often used in front of it. As we mentioned before, bāb means door and refers to the number of spaces. Apart from this, the word “*nısf*” meaning half, and the words “*kebir*” meaning big/grand are rarely seen in the records.⁸¹⁹ Here we come across adjectives that indicate how big or small the tabhane is. This may be due to the importance of the tabhane. We do not encounter such information very often in other places. In addition, any information about the size of the main living room (*tabhane*) is not specified as a measurement.

We mentioned that 152 of the 170 records we extracted from the registers were described. Among these 152 records, the number of menzils without the main living room is 40. (A total of 112 (74%) menzils has the main living room as a spatial component.) When we classify the number of the main living rooms in these 112 menzils, the following table is seen (Table 42).

Table 42. Number of main living rooms in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Main Living Room Number
Menzils with 1 main living room	89	79.5%	89
Menzils with 2 main living rooms	20	17.8%	40
Menzils with 3 main living rooms	2	1.8%	6
Menzils with 1/2 main living room	1	0.9%	0.5

As shown in Table 42, we categorized the menzils according to the number of the main living rooms and tried to determine the numbers in which the number of main living

⁸¹⁸ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 84, 109.

⁸¹⁹ The records ASR 46 Document Number 317/100 and ASR 46 Document Number 66/20. Also, see: <http://lugatim.com/s/nısf>, accessed December 14, 2021. <http://lugatim.com/s/kebir>, accessed December 14, 2021.

rooms is concentrated. Accordingly, 89 out of 112 menzils have one main living room. This shows that 79.5 percent of the menzils with space descriptions are made have at least one main living room. As the number of main living rooms increases, the incidence decreases. While the number of menzils with 2 main living rooms is 20, the number of menzils with 3 main living rooms is 2. As can be understood from this, the majority of the menzils in the seventeenth century Ankara neighborhoods were menzils with a single main living room, and the *tabhane* is particularly important as the main living space. For this reason, it is a natural result to have more than one main living room in crowded families or larger menzils.

Since the *tabhanes* are the main living space, we think that the location of them is usually downstairs (ground floor) of the menzils. This is included in some records.⁸²⁰ This does not mean that it is not available upstairs. We think that the tannery is a unit that opens to the courtyard. Therefore, it is possible that it is located downstairs. Apart from this, some records show that the main living room is located in the hariciye-dahiliye.⁸²¹ This shows us that the menzils also have this feature. In addition, multi-section menzils are also related to the division of spaces in terms of privacy.

As a result, we can say that most of the menzils (74%) in the seventeenth century neighborhoods had main living rooms (*tabhane*). Thus, it becomes valid that the *tabhane* is a main element in the menzils and is used as the main living space. Tabhane is a key place in seventeenth century Ankara menzils and is widely used.

Barn (Ahır) and Hayloft (Samanlık)

In the Ottoman Turkish dictionary, the barn (*ahır*) means “covered place, animal roof, which is used to house cattle” or “the place where animals are sheltered, roof”.⁸²²

⁸²⁰ The records ASR 46 Document Number 228/70 and ASR 46 Document Number 260/79.

⁸²¹ The record ASR 46 Document Number 262/80.

⁸²² <http://lugatim.com/s/ahir>, accessed December 14, 2021. <https://www.luggat.com/ahir>, accessed December 14, 2021.

According to Yerasimos, a barn is a place used only for horses and camels.⁸²³ In our study, we think that the barn is reserved for both mounts and animals fed for meat-milk-eggs. On the other hand, hayloft is recorded as a place used in connection with the barn and where the feed of animals is stored. Hayloft (*samanlık*) means “the place where hay is stand”.⁸²⁴ We think that this place was used not only for hay but also for other animal foods during the period we examined. Faroqhi records that in the seventeenth century, many menzils had a barn for animals and often a small hayloft next to it.⁸²⁵

The barn and the hayloft are two places that are mentioned one after the other in the documents in the Sharia court registers that we examined. Considering the economic importance of both mounts and livestock at that time, creating separate spaces for these animals is also meaningful. Due to the *sof* (mohair) trade; mounts (riding animals) are fed. Besides, it is considered normal to feed animal groups such as chickens, goats, and calves at menzil for the supply of basic foodstuffs in that period.

If we look at the definitions in the records about the barn and the hayloft, we see that a few expressions are widely used. One of them, *bāb*, indicates a part of space, again in the meaning of a door. The other is the expression “*tahtani*”, that is, “located on the downstairs”. The reason why the expression *tahtani* is frequently mentioned is that the barns are usually located on the ground floor of the menzil. Thus, if there is a room on the upper floor, it seems possible to provide thermal insulation for that room. Apart from this, there are also barns, which are stated as in the *hariciye*. This gives us

⁸²³ Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 316.

⁸²⁴ <https://sozluk.gov.tr>, accessed December 14, 2021.

⁸²⁵ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 86. Similar to our study, Tanyeli says that the barn is not a real barn but rather a makeshift space that provides shelter for various small pets, sometimes cows. See: Uğur Tanyeli, “Osmanlı Metropollerinde Evlerin Konfor ve Lüks Normları (XVI.-XVIII. Yüzyıllar),” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 333-350, 341.

information about the division of the menzil and gives information about where the components of a space such as barn-hayloft are located.

The names of the spaces were mentioned in 152 of the 170 records we examined from the menzils in the seventeenth century Ankara neighborhoods. Among these 152 records, the number of menzils without barns is 95 (A total of 57 (37.5%) menzils has a barn as a spatial component.). There are barns in 10 menzils in total (A total of 10 (6.5%) menzils has a hayloft as a spatial component.). When we classify the number of barns and haylofts in the menzils, we see the following tables (Table 43 and 44).

Table 43. Number of barns in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Barn Number
Menzils with 1/2 barn	1	1.8%	0.5
Menzils with 1 barn	52	91.2%	52
Menzils with 2 barns	3	5.2%	6
Menzils with 6 barns	1	1.8%	6

Table 44. Number of haylofts in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Hayloft Number
Menzils with 1 hayloft	10	100%	10

In Tables 43 and 44, we tried to show the number of barns and haylofts in the menzils. When we look at the variety of spaces in the menzils, we see that the barn-hayloft is found in the menzil with highest space component and in the menzil with the least space component. Accordingly, the most common type is the menzils with 1 barn. More than one number of the barns is exceedingly rare. On the other hand, the number of haylofts is only one, and more than one hayloft has not been found in the records. In addition, we cannot say that menzils with barns also have a hayloft. This situation varies. However, there are examples of both located (Appendix B).

As a result, we can say that some of the menzils of the seventeenth century neighborhoods in Ankara had barns and haylofts. Although it is not quite common in menzils, it is spatially known. The importance for the city where animal husbandry made is great.

Hall (Sofa)

Sofa in the dictionary means “a large place, hall, where the doors of the rooms are opened in the menzils and where the people of the menzil used to sit and eat together”. Although the *sofa* is defined as a “high sitting place” in the *Risale-i Mimariye*, according to Yerasimos, it loses this meaning over time and expresses that it gains on a meaning like a hall-entrance where the rooms are opened.⁸²⁶ According to Yerasimos, the equivalent of the *sofa* in sixteenth century Istanbul houses is “the covered iwan or veranda that always accompanies a room”. Yerasimos also stated that although the sofa is an essential element in Ottoman architecture, it is difficult to define.⁸²⁷ He evaluated the sofa as an intermediate structure and stated that the sofa located between the two rooms was called the iwan.⁸²⁸

Faroqhi mentions that the sofa is referred to as a semi-or completely closed room in the Anatolian house terminology of the eighteenth-twentieth centuries, providing passage to the house’s other rooms. Therefore, it would not be incomplete or wrong to use this word as “hall”. In addition, seventeenth century Anatolian city people may have used the term “*örtme sofa*” to mean a kind of outer sofa (patio).⁸²⁹ Even at the end of the sixteenth century and the beginning of the seventeenth century, the hall was

⁸²⁶ İ. Aydın Yüksel, *Ca’fer Efendi, Risale-i Mi’mariyye, 1023/1614* (İstanbul: İstanbul Fetih Cemiyeti Yayınları, 2005), 98.

⁸²⁷ Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 310.

⁸²⁸ As the iwan extends towards the courtyard, it can take the form of a porch or extend towards the street in the shape of an oriel. Where the courtyard is not mentioned, the porch is probably located just in front of the wall demarcating the house. Source: Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 320, 323.

⁸²⁹ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 85.

not a widely used unit in Ankara menzils. According to Faroqhi, the percentage of menzils without halls in Ankara increased during the seventeenth century.⁸³⁰

In the ASR housing records that we discussed in our study, the most mentioned place after the barn was the hall. Various definitions made while mentioning the hall in the records draw the attention. In addition to the aforementioned adjectives such as *bāb*, *tahtani*, and *fevkani*, two new expressions such as *köhne* (fusty) and *ardı* (back) were seen. These are all expressions in 1 or at most 2 records (Appendix B). As we said, these expressions may vary according to the person who keeps the record or defines the menzil.

In 152 of the 170 records found in the seventeenth Ankara menzils in the registries we examined, the spaces were specified. Among the mentioned 152 records, the number of menzils without a hall is 92 (A total of 60 (39.5%) menzils has a hall as a spatial component.). We see that there are halls in 60 menzils in total. The number of halls in the menzils are shown in Table 45.

Table 45. Number of halls in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Hall Number
Menzils with 1 hall	59	98.3%	59
Menzils with 2 halls	1	1.7%	2

According to Table 45, menzils with 1 hall have a majority of 98.3% among menzils with hall. This means that most of the menzils have a hall. We do not know anything about the size of these menzils or the hall. However, it seems more likely that a menzil with 2 halls belongs to a larger menzil, although rare.

As a result, the hall is not a “must-have” space component in the menzils of the seventeenth century Ankara neighborhoods. However, if we consider that it is seen in more than one-third of the records we examined, we can say that it is a known place but has few samples. Considering Ankara’s neighborhoods, and its density, it can be said that there is no area to be lost with a connecting space such as the hall.

⁸³⁰ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 109-110.

Canopy (Sayegâh)

The word known as *sayegah/sāyeban* or *sergah, sergen*. In the dictionary it means “a room on the upper floor of old Anatolian houses, one or both sides open, covered roof, used to dry food and fruit, and sometimes sleep on hot nights” or “canopy”.⁸³¹

According to Faroqhi, the meaning of *sayegah/sāyeban*, which means “shady place”, is ambiguous. It means more light and open structure.⁸³² On the other hand, we think that *sayegah* is used in the sense of *sergah*. In some records, the *sayegah* can be found on another place. This supports our thinking (Appendix B).

In the records we examined, two different terms were used to describe canopy: *fevkani* and *tahtani*. As it can be understood from here, this place is not only located on the upstairs. However, while describing various places, expressions such as “under the aforementioned canopy” are included. Thus, we can have a little bit of information about how the spaces are related to each other on the plan. Apart from this, we also come across two different expressions such as canopy in the front and in the *hariciye*. It is ambiguous here that in the front means the front of the building.

We have stated that we have examined 152 of the 170 housing records in the seventeenth century ASR in terms of spatial definitions. Of these records, 102 out of 152 do not have a canopy. (A total of 50 (33%) *menzils* has canopy as a spatial component.) We see that there are canopies in 50 *menzils* in total. We can see in table that the number of canopies in the *menzils* differ.

Table 46. Number of canopies in the *menzils* we examine

Type of <i>Menzils</i>	Total Number	Percentage	Total Canopy Number
Menzils with 1 canopy	45	90%	45
Menzils with 2 canopies	4	8%	8
Menzils with 3 canopies	1	2%	3

⁸³¹ See: <http://lugatim.com/s/sayeban>, accessed December 14, 2021. <http://lugatim.com/s/sergah>, accessed December 14, 2021.

⁸³² Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 85.

According to Table 46, menzils with at least 1 canopy predominate. The number of 2 and 3 level menzils decreases as the number increases. Most of the menzils with canopy have 1 canopy. We do not have much information about the size or location of these spaces. However, menzils with more than one canopy can be predicted to be larger menzils.

As a result, it is understood that one third of the menzils in the seventeenth century Ankara neighborhoods consisted of menzils with canopy and they needed this for several reasons. It is seen as an important spatial component for menzils. It is normal for this space, which is very suitable for terrestrial climate conditions, to be located in menzils.

Cantilever (Örtme)

Örtme means that “the space that has covered roof and open front in front of the building; porch” in the dictionary.⁸³³ Although it comes to mind that *örtme* can be the same thing as a *çardak*; the mention of two places at the same time in the records is an indication that they serve different purposes.⁸³⁴

Considering Ankara’s climate, it can be said that places such as cantilever and summerhouse provide comfortable use only 6 months of the year. Faroqhi says that there were many specialized semi-open spaces with different names in the sixteenth-seventeenth century menzils. The most common of these are cantilever and summerhouse. The covered veranda is described as a cantilever. It is also thought that the cantilever had a roof.⁸³⁵

⁸³³ <http://lugatim.com/s/örtme>, accessed December 14, 2021.

⁸³⁴ The records ASR 13 Document Number 1/3 and ASR 13 Document Number 37/317.

⁸³⁵ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 85.

In the records we examined, we see that different terms are used to describe these places. The terms “ruin” and “at the dahiliye” were used for cantilever. Thus, information about the situation of the place and its location was given.

As we have said before, 44 of the 152 records (%29) with clear spatial definitions have cantilevers. The number of cantilevers in the menzils are shown in Table 47.

Table 47. Number of cantilevers in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Cantilever Number
Menzils with 1 cantilever	40	90,9%	40
Menzils with 2 cantilevers	4	9,1%	8

According to Table 47, most of the covered menzils have 1 cantilever. The presence of 2 cantilevers in the menzils, although it is rare. Although it is not possible to say anything definite about the width/size of these menzils, in our study we assume that the menzils with more space are larger in size.

As a result, we understand that the cantilever in the menzils located in the seventeenth century Ankara neighborhoods took place as an architectural unit, although it was not common. Regarding Ankara’s climatic and urban settlement conditions, it is rational that the cantilever is not available in every menzil.

Summerhouse (Çardak)

Summerhouse means that “Frame made of poles to wrap trees, flowers and greenery on it, an arbor” or “Canopy made of dry tree branches in front of buildings, canopy” or “A covered terrace with an open front built for drying nuts on the upper floors of houses in some regions” in the dictionary.⁸³⁶

Faroqhi mentions that nowadays the summerhouse is used for hanging the vine. However, at that time, the summerhouse did not have a roof like a cantilever, it could

⁸³⁶ See: <http://lugatim.com/s/çardak>, accessed December 14, 2021.

have been covered with some kind of fabric or framework. Nevertheless, the difference between a summerhouse and a cantilever is not clear.⁸³⁷

In the records we examined in our study, the term half summerhouse is used. It is also normal that quite different terms are not used for these places, which are very few.⁸³⁸ It is understood that the term half summerhouse here refers to a spatially small unit.

There are summerhouses in 6 (4%) of the 152 records whose location definitions are known. The records on menzils with summerhouses are only mentioned in the Ankara Sharia register, numbered 13. The absence of the same architectural element in the registers numbered 46 and 61 may indicate that the use of summerhouses has ceased over time. The number and percentage of summerhouse in menzils are given in Table 48.

Table 48. Number of summerhouses in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Summerhouse Number
Menzils with 1/2 summerhouse	1	83.3%	0.5
Menzils with 1 summerhouse	5	16.7%	5

According to Table 48, menzils with 1 summerhouse are majority. Half summerhouse is rare. Although the summerhouse is a rarely seen unit as an architectural element in menzils, it is important that its name is mentioned in the records.

As a result, it allows us to see the summerhouse as an architectural element that is rarely seen in the seventeenth Ankara neighborhoods menzils, but we know its existence. Although its use has decreased over time, we think that it may appear again in the future as an element in architectural culture.

⁸³⁷ Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri'de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 85.

⁸³⁸ The record ASR 13 Document Number 37/317.

Kiln (Fırın)

Kiln means that “A vaulted ceiling structure with an opening left in the front, used to bake pastries such as bread, bagels, pies and etc.” in the dictionary.⁸³⁹ When we look at the dictionary meanings, it seems plausible that the *matbah* and the *fırın* have different meanings, so it describes two different places. What Cafer Efendi said confirms this distinction.⁸⁴⁰

According to Tanyeli, houses without a kitchen must have sought a simple solution for the problem. This solution is owning a bakery. Kilns used by ordinary people were located in the courtyards. In other words, the cooking work was done in the courtyards located in the open area. This situation also explains why the oldest kitchens are separate structures or are connected to the house by an intermediate space such as a sofa (hall).⁸⁴¹

In the records we examined, the kiln was not described in any way. In only one record, the information was given it is located in the dahiliye. So, its location in the menzil was expressed. In our study, it was determined that there is no kiln in every menzil with a kitchen and there is no kitchen in every menzil with a kiln. Accordingly, it is obvious that the kiln is a very separate unit from the kitchen. In our opinion, the kiln functions as a stove located in one of the open spaces of the menzil and used to cook various meals.⁸⁴²

⁸³⁹ <http://lugatim.com/s/firin>, accessed December 14, 2021.

⁸⁴⁰ “*Matbah arabîdir, fârisîde cây-i âş puhten ve ahâne türkîde (şorba bişürecek) yer ve aş odası, ... Furn arabîdir, fârisîde dâş türkîde arabî üzre yine fırın (fırın) derler, lugat-ı müşterekedir*”. See: İ. Aydın Yüksel, *Ca'fer Efendi, Risale-i Mi'mariyye, 1023/1614* (İstanbul: İstanbul Fetih Cemiyeti Yayınları, 2005).

⁸⁴¹ Uğur Tanyeli, “Osmanlı Metropollerinde Evlerin Konfor ve Lüks Normları (XVI.-XVIII. Yüzyıllar),” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 333-350, 343.

⁸⁴² Özkaya similarly stated that it is either in the open area or can be located in the kitchen in houses with a kitchen. See: Hatice Gökçen Özkaya, “18. Yüzyıl İstanbul’unda Barınma Kültürü ve Yaşam Koşulları,” (PhD diss., Yıldız Teknik Üniversitesi, 2011), 213.

Of the 152 records whose venue names are mentioned, 13 have kilns. This number indicates that 8.5% of the menzils have kilns.⁸⁴³ The availability and number of kilns in the menzils are shown in Table 49.

Table 49. Number of kilns in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Kiln Number
Menzils with 1 kiln	12	92.3%	12
Menzils with 2 kilns	1	7.7%	5

According to the Table 49, menzils with 1 oven constitute the majority. Although rare, there is also a menzil with 2 kilns. In this case, it can be thought that the menzil has two kilns in accordance with capacity or need.

In conclusion, we can say that the kiln is a rare architectural element in the menzils of the seventeenth century Ankara neighborhoods. We can say that this is a facility that only a certain group of people can access. It is possible that the kiln does not create a space on its own but can be used in an integrated manner in an open space.

Kitchen (Matbah)

Matbah/mutbak means “the place where food is cooked, the kitchen” in the dictionary.⁸⁴⁴ Kitchen is a place where food is cooked separately from the kiln. In other words, it has created its own space by becoming more specialized.

⁸⁴³ According to the result of Yerasimos, who states that spaces reserved for kitchens were not frequently encountered in sixteenth century Istanbul houses, only 6% of the houses had a matbah(kitchen), and 25.10% had an oven/kiln. Similarly, Tanyeli states that the printing press is a rare component, that the kitchen and pantry are luxuries that only a small wealthy few can afford. In his study, he calculated the percentages of these components compared to the number of rooms. See: Hatice Gökçen Özkaya, “18. Yüzyıl İstanbul’unda Barınma Kültürü ve Yaşam Koşulları,” (PhD diss., Yıldız Teknik Üniversitesi, 2011), 214; Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332; Uğur Tanyeli, “Osmanlı Metropollerinde Evlerin Konfor ve Lüks Normları (XVI.-XVIII. Yüzyıllar),” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 333-350.

⁸⁴⁴ <http://lugatim.com/s/matbah>, accessed December 14, 2021.

According to Faroqhi, the kitchen was located in an inconspicuous place in Ankara menzils. The importance given to the kitchen in Kayseri makes it has a prominent place in the menzil as a large room, but the kitchens are not that big in Ankara.⁸⁴⁵

In the registry records we examined, kitchen is generally mentioned at the end. As a special characterization, we come across the expressions *bāb* in one place and “*matbaheyn* (in Ar. two kitchens)” in another.⁸⁴⁶ Apart from this, the number is specified, and no other characterization is made.

There are kitchens in 6 menzils (4%) out of 152 records with venue names. This figure proves how special the kitchen is and how rare it is.⁸⁴⁷ The number of menzils with kitchens is given in Table 50.

Table 50. Number of kitchens in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Kitchen Number
Menzils with 1 kitchen	5	83.3%	5
Menzils with 2 kitchens	1	16.7%	2

According to Table 50, the menzils with one kitchen are the majority of the menzils with a kitchen. Apart from this, there is only one menzil with 2 kitchens. Accordingly, we can assume that this menzil is larger than the other menzils.

⁸⁴⁵ See: Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 101. Tanyeli thinks that the kitchen first appeared as a luxury but became the norm in the nineteenth and twentieth centuries. Uğur Tanyeli, “Osmanlı Metropollerinde Evlerin Konfor ve Lüks Normları (XVI.-XVIII. Yüzyıllar),” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 333-350, 344.

⁸⁴⁶ The records ASR 13 Document Number 68/587 and ASR 61 Document Number 67/1.

⁸⁴⁷ Faroqhi mentions how less the kitchen was mentioned in the seventeenth century registers. See: Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 95.

After all, we can say that the kitchen is a very rare architectural space in the menzils of the seventeenth century Ankara neighborhoods. We can also say that it is a luxury spatial unit that is possessed by very few people.

Storeroom (Kiler)

Kiler (storeroom) means that “room for storing provisions and food” or “a locker for storing provisions; cellar, warehouse, or room where food or drink is kept” in the dictionary.⁸⁴⁸ In other words, the storeroom appears as an architectural unit used for storing all kinds of food. In the sources we examined for our study, no storage area other than the *kiler* was found.

Tanyeli says that in the mid-sixteenth century, the kitchen and storeroom were luxuries that only a small wealthy few could afford. The rate of these is below 10% even in houses with 3-4 rooms. For this reason, the kitchen and pantry are far from the access of middle-class people and are primarily seen in the houses of wealthy people.⁸⁴⁹

In the records, only the expressions “*bāb*” and “at the *dahiliye*” were found to describe the storeroom. As it is known, *bāb* refers to a unit space. *Dahiliye* describes the spatial location of the unit.

Of the 152 records with spatial descriptions, 32 (21%) have storerooms. The numerical presence of the storeroom in the menzils is shown in Table 51.

Table 51. Number of storerooms in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Storeroom Number
Menzils with 1 storeroom	30	93.4%	30
Menzils with 2 storerooms	2	6.6%	4

⁸⁴⁸ For the meaning of *kiler*: <http://lugatim.com/s/kiler>, accessed December 14, 2021. <https://www.luggat.com/kiler>, accessed December 14, 2021. For detailed information about the storeroom, see: Hatice Gökçen Özkaya, “18. Yüzyıl İstanbul’unda Barınma Kültürü ve Yaşam Koşulları,” (PhD diss., Yıldız Teknik Üniversitesi, 2011), 229.

⁸⁴⁹ Uğur Tanyeli, “Osmanlı Metropollerinde Evlerin Konfor ve Lüks Normları (XVI.-XVIII. Yüzyıllar),” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 333-350, 341.

According to Table 51, menzils with one storeroom are the majority among the menzils with storerooms. There are also a few menzils with 2 storerooms. We can assume that these menzils have larger spatial capacities or that they have more storage needs.

As a result, in the seventeenth century Ankara neighborhoods menzils, the storeroom serves as an architectural storage unit. Although it is seen in a few of the menzils, it can be considered as a general feature of the menzil.

Mohair Workshop (Sof Kârhânesi)

Karhane means “Workplace, factory, workshop, place of business, shop” in the dictionary.⁸⁵⁰ Considering the mohair (*sof*) production of Ankara in the seventeenth century, it was natural for the menzils to have workshops based on mohair production.⁸⁵¹ Accordingly, while the menzils were described in the records, the architectural space called *karhane* was counted among the menzil’s features. Mohair workshops are not in bazaars and khans but generally in private menzils. The size of these workshops cannot be understood by the number of looms, because the number of looms is mostly related to how many people work in the workshop and the investment capacity of the workshop. There can be more than one investor in a workshop. Faroqhi notes that seventeenth century mohair workshop capacity remained broadly stable.⁸⁵² Thus, we think that we have obtained clear and accurate information about the data.

⁸⁵⁰ The meaning of karhane, see: <http://lugatim.com/s/karhane>, accessed December 14, 2021. <https://www.luggat.com/karhane>, accessed December 14, 2021.

⁸⁵¹ For detailed information, see: Suraiya Faroqhi, “Onyedinci Yüzyıl Ankara’ında Sof İmalatı ve Sof Atölyeleri,” *İstanbul Üniversitesi İktisat Fakültesi Mecmuası* 41(1-4) (1985): 237-259.

⁸⁵² Faroqhi states that the costs of these workshops are not very high. Looms are not overly expensive either. In our study, we did not consider the number of looms in the workshops, as we thought it could not give precise information about the size of the workshop. See: Suraiya Faroqhi, “Onyedinci Yüzyıl Ankara’ında Sof İmalatı ve Sof Atölyeleri,” *İstanbul Üniversitesi İktisat Fakültesi Mecmuası* 41(1-4) (1985): 237-259.

In the menzil records in the Sharia registers that we examined; several special determinations were made about the mohair workshops. There are examples where no determination has been made, as well as mohair workshops where the number of looms is specified.⁸⁵³ Apart from these, an exceptional example is the mention of a jeweler's workshop.⁸⁵⁴

If we look at the 152 records with the names of the places, it is seen that 14 of them (9.2%) have a workshop. The number of menzils with workshops is given in Table 52.

Table 52. Number of mohair workshops in the menzils we examine

Type of Menzils	Total Number	Percentage	Total Mohair Workshop Number
Menzils with 1 workshop	14	100%	14

If we look at Table 52, we see that all menzils with workshops have one workshop. In addition, among all, menzils with workshops occupy 9.2%.

As a result, in seventeenth century Ankara, menzils with mohair workshops were encountered in the neighborhoods. However, we cannot say that it is quite common. This may be because only a certain group does the mohair-related work. Mohair workshop is left from the places that concern the daily life of the menzil by creating a special place for itself. It has the status of the workplace.

Special (Unusual) Cases

We see in the records in the Sharia registers that we have examined; in some menzils, after the definition of the place, situations that cannot fall into any category. In this section, these special statuses and document numbers of the menzils is given and shown in Table 53.

⁸⁵³ For examples where the number of looms is specified, see: The records ASR 46 Document Number 17/4, 19/4, 29/8, 177/54, 263/80 and ASR 61 Document Number 132/2.

⁸⁵⁴ The record ASR 61 Document Number 22/1 indicates to jeweler workshop: "... 2 deste kâmil bir sarraf kârhânesi..."

Table 53. Special (Unusual) cases in the menzils we examine

Sharia Register Number / Document Number	Special (Unusual) Cases
ASR 13 7/46	There is a shop adjacent to the menzil in the front.
ASR 13 25/190	It has a courtyard
ASR 13 30/237	Selling with its ruin parts
ASR 13 45/389	Selling the rest two <i>arşın</i> from the road
ASR 13 47/406	Has a garden
ASR 13 54/472	Selling with ground floor, upper floor, and courtyard
ASR 13 57/487	Selling with everything, 1 part real estate menzil
ASR 13 61/538	Selling with everything
ASR 13 65/567	Selling with everything
ASR 13 68/586	Selling with everything
ASR 13 69/591	1 part real estate menzil
ASR 13 69/593	1 part real estate menzil
ASR 13 70/595	Inside and above the door of the aforementioned menzil, with all its borders and all rights
ASR 13 72/614	1 part real estate menzil 5-6 pear trees 1 mulberry tree With 1 spring (water)
ASR 13 74/625	Selling with everything
ASR 13 74/629	Selling with everything
ASR 13 74/630	Annual rent is 18 Akça
ASR 13 76/640	Selling with everything
ASR 13 10/72	Dilapidated menzil sale
ASR 46 11/2	Dilapidated menzil land
ASR 46 29/8	Selling a menzil with a vineyard
ASR 46 31/8	Has a garden
ASR 46 32/9	1 <i>Develik</i> (A place for camel) ⁸⁵⁵

⁸⁵⁵ Faroqhi states that in the seventeenth century, some homeowners in Kayseri built special camel stables called “develik”. See: Suraiya Faroqhi, *Orta Halli Osmanlılar: 17. yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 86. According to Faroqhi, camel caravans were also found in Ankara, but property owners in Ankara were keeping their camels in the surrounding villages or in the develik (camel stable) in the caravanserais. Therefore, she says, there is no develik as a special structure in Ankara records. Faroqhi is mistaken on that issue. We came across a develik in one of the records we examined. The reason why Faroqhi was wrong is that no matter how many records she examined, this situation was rare and was not located in the records she examined. It is necessary to have a good grasp of all the documents in order to reach a definitive judgment.

Table 53 (continued)

ASR 46 38/11	Has fruit trees and a garden
ASR 46 39/11	Has one part garden
ASR 46 55/16	Dilapidated menzil land
ASR 46 62/18	Selling 1 <i>tabhane</i> and 2 dilapidated menzil land
ASR 46 66/20	1 apricot 1 mulberry tree
ASR 46 74/23	Half of the menzil also includes the street door of the menzil
ASR 46 87/27	Menzil's annual rent is 40 <i>Akça</i> to the neighborhoods masjid
ASR 46 96/30	1 wild pear tree
ASR 46 126/39	More than one menzil in the land
ASR 46 127/39	Donation of sofa (hall) and street door
ASR 46 180/55	Has harem
ASR 46 212/65	2 warehouses
ASR 46 228/70	Has one unit garden
ASR 46 260/79	Menzil donation with <i>oturmalık</i>
ASR 46 261/80	Within the same border, the menzil with 1 barn and 1 courtyard were sold to 30 <i>Esedî Gurus</i>
ASR 46 263/80	The multi-section menzil has multiple doors and is sold in splits
ASR 46 272/83	Menzil sold with street door and ladder
ASR 46 272/83	Has a warehouse
ASR 46 317/100	An elderberry tree in the courtyard
ASR 46 337/106	Only the <i>tabhane</i> part of the menzil was donated. The <i>tahtani</i> room in the menzil was also donated.
ASR 61 11 / 3	Has a garden
ASR 61 23 / 2	Half of the menzil has been sold
ASR 61 27 / 2	Menzil was described by including the street door
ASR 61 61/2	Donation of half the menzil, selling of the other half
ASR 61 61/3	1 warehouse
ASR 61 64/1	It is said that there are many menzils inside and outside
ASR 61 104 / 1	Menzil was described by including the street door
ASR 61 110 / 2	<i>Dahiliyesinde bi 'ri-ma ve kenif/kenef</i> ⁸⁵⁶ It has a water well, toilet and a garden at its dahiliye

⁸⁵⁶ Kenef: Tuvalet, hela (In English: Toilet, rest room). See: Stefanos Yerasimos, "16. Yüzyılda İstanbul Evleri," in *Soframız Nur Hanemiz Mamur Osmanlı Maddî Kültüründe Yemek ve Barınak*, Suraiya Faroqi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 311. Tanyeli considers the mention of kenef in a recording as an indication of a detailed recording. He says that if one takes the trouble to mention the kenef, which is the most modest element of the house, in a house record, this shows that other parts of the house are also described in detail. In addition, in his study, the number of kenefs in one-room households is an indication that this element is not a luxury. See: Uğur Tanyeli, "Osmanlı Metropollerinde Evlerin Konfor ve Lüks Normları (XVI.-XVIII. Yüzyıllar)," in *Soframız Nur Hanemiz Mamur Osmanlı Maddî Kültüründe Yemek ve Barınak*, Suraiya

Table 53 (continued)

ASR 61 120 / 3	The location of the courtyard in the plan is described
ASR 61 127 / 2	Consists of more than one menzil
ASR 61 134 / 3	Dilapidated menzil
ASR 61 137 / 1	Donation of a room and a storeroom of the menzil to one person, and a room and a courtyard to another person

When we look at Table 53, the following conclusions can be deduced from the uncategorized unusual cases in the records:

- There may be shops next to the menzils.
- Apart from “*hayat*”, the menzils have another place called the “*avlu*”.
- The road is considered as the limit in menzil sales.
- In menzils, there may be a garden called “*hadika*” outside the courtyard (*hayat*).
- While the menzils are being sold, they can be sold together with their ground floor, upper floor, and courtyard, or only a particular room and space can be sold.
- Regardless of the size of the menzils, all of them are called “1 kıt’a (part)”.
- Fruit trees, other trees, and equipment in the menzils can be sold with the menzil.
- If the menzil has more than one door, it is seen that one door and a certain part of the menzil have been sold.
- The menzils are rented annually.
- Dilapidated and ruined menzils are also sold.

Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 333-350, 337-338.

- Menzil sales are also seen together with the vineyard or garden.
- There is a place called “1 *develik*”. This place may be used for tethering animals.
- In some sales, it is seen that there is more than one menzil in one plot.
- In some cases, it is seen that a part of the menzil was sold to one person and the rest to another person.
- It is seen that a certain room or a part of the menzil was donated to the waqf or another institution.
- There is a menzil with a harem.
- There is a menzil with a warehouse.
- In some menzils, the location of the spaces is described relative to the other spaces.
- There is a place called “*oturmalık*” in the records.
- A multi-section menzil has multiple doors, and the menzil can be sold as a split.
- It is seen that the menzil is sold with a street door and a ladder.
- It is seen that there is a water well and a toilet in one of the menzils.

When we look at the unusual cases mentioned, except for the places that are generally found in the menzils, we see that many different places are mentioned. In addition, it has been observed that different procedures are applied in menzil sales, where a particular part, half or only the door of the menzil, is sold. This situation reveals a flexible structure design in the architectural structuring of the menzils and again over time. Thus, menzils can be divided, enlarged, and made smaller. The fact that there are garden-related elements such as gardens, water sources, fruit trees, and other trees inside the menzils is an indication that the menzils in the seventeenth century Ankara neighborhoods are surrounded by greenery.

Assessment

In this section, we make a general evaluation of the menzils in Ankara neighborhoods according to the information we obtained from the seventeenth century Ankara Sharia court records. While examining the records, we saw that some spatial components belonging to the menzils are common and frequently seen in the menzils. Firstly, we tried to create a table accordingly. We tried to reveal how many of which space components are in each menzil, their total number, and their distribution in the menzils. Accordingly, the most common spatial components in menzils are shown in Table 54, in an order:

Table 54. Total number of spaces in the menzil records we examined

Name of Space	Total Number
Room (<i>Oda</i>)	172
Courtyard (<i>Hayat</i>)	148
Main Living Room (<i>Tabhane</i>)	135,5
Barn (<i>Ahur</i>)	64
Hall (<i>Sofa</i>)	61
Canopy (<i>Sayegāh</i>)	56
Cantilever (<i>Örtme</i>)	48
Storeroom (<i>Kiler</i>)	34
Kiln (<i>Fırın</i>)	14
Workshop (<i>Kārhāne</i>)	14
Hayloft (<i>Samanlık</i>)	10
Kitchen (<i>Matbah</i>)	7
Summerhouse (<i>Çardak</i>)	5

If we look at the list we created, the three most common architectural spaces that we can call essential for menzils are room, courtyard, and main living room. With the combination of these spaces, single section menzils, which we can call the smallest menzil, can be created. After these, the most common units are the barn, the hall, the canopy, the cantilever, and the storeroom. We can say that these units are found in most of the menzils. It is possible to say that the menzils with these spaces are a little wider. Rare venues include kiln, workshop, hayloft, kitchen, and summerhouse. The percentage of these places in the menzils is very low. There are more specialized architectural spaces. Apart from these, there are also elements such as garden, water well, toilet, warehouse, courtyard, street door, stairs, *oturmalık*, and harem mentioned

in one or two places in the records. Thus, we understand how much the diversity of spaces is, and that different spaces are derived for other functions. This situation indicates the architectural richness of the seventeenth century Ankara neighborhoods menzils.

4.2.2. Shops

In Ankara court registers, which we examined in our study, we saw that the acquisition of property by individuals is only for certain immovables. One of these properties as a real estate is shops. After the menzil sales records, the most frequently encountered records were shops in the documents we examined. Since the shops are located in various neighborhoods, we have included shop records in our study to understand the neighborhood's architectural character.

Ownership records for shops are not much different from menzils. While making our classification, we first read the records and classified the subject to create issue integrity. For this reason, in the table we created, the subject column comes after the document number (Appendix B). Later, we wanted to put the date written at the end of the recording at the beginning of the classification for convenience. Afterward, we tried to give the following table about shops in a specific order that we obtained from the records: the name of the neighborhood, the buyer, the seller, the sale price, the information of the neighbors, the spatial quality, and features. The order in which this information is given in the registry is different. We changed the order to make it understand easier.

Our evaluation undoubtedly is more limited, as shop records are not as numerous as menzil records. The number of records such as shop buying/selling that we obtained from 3 Sharia registers is 26 in total. Therefore, it can be challenging to conduct an in-depth analysis.

We can start our classification from the subject types of the records. Accordingly, the issues related to the shops we have are as follows:

- Shop sale
- Shop leasing
- Mohair loom sale

- Burning of the shop
- Exchange of menzil and shop
- Shop ownership dispute

After taking a look at the variety of topics, we try to read the architectural features of the shops from the data we have obtained, in accordance with the methodology we have used.

The location of the shops is the most critical factor for us. Because this gives us the information in which neighborhoods or in which regions the commercial area (shops) is concentrated. The classification made accordingly can be seen in Table 55.

Table 55. Location of the shop in the records

Location	Number of being in the documents	Percentage	Name of Place
In the neighborhood	4	15.4%	Unknown, Hacı Doğan Neighborhood, Kurd Neighborhood, Kızıl Beğ Neighborhood
In the bazaar	9	34.6%	Karaoğlan Bazaar (x2), Uzunçarşı, Mutyablar Bazaar, Debbâğın Bazaar, Semerciler Bazaar in Tahte'l-kal'a, Tahte'l-kal'a Bazaar, Berber Bazaar, near Saraçhane Bazaar
In the marketplace	11	42.3%	Mahmud Paşa Evkafı, Koyunpazarı (x4), near Demirciler in the Koyunpazarı, İpek, İplik (x2), Bazar-ı Ganem, Bazargân
In the citadel (Ankara Kal'ası) Neighborhood	1	3.85%	
Unknown	1	3.85%	
Total	26	100%	

As seen in Table 55, when we classify the shops according to their locations, it is understood that they are primarily seen in bazaars and marketplaces with 42.3% and 34.6% percentiles. We have one record whose location is unknown. This does not affect the result much. The percentage of shops in neighborhoods reaches 19.25% since we consider Ankara Kal'ası as a neighborhood.

In the sales records of the shops, certain spatial features are not listed as in the menzils. This situation limits our evaluation of the physical and spatial qualities of the shops. Only the shops' neighbors, the buyer-seller's name, and the selling price are mentioned. These are not enough for us to understand the architectural character of the shops. In this section, we focus on understanding the architectural characters of the shops.

After we have considered the locations of the shops, we can move on to the distinctive features mentioned in the records about them. This information is given in Table 56.

Table 56. Special (Unusual) cases about shops in the records we examined

Sharia Register Number / Document Number	Topic	Special (Unusual) Cases
ASR 13 26/201	Workshop Sale	Workshop sale
ASR 13 33/270	Joint Warehouse Sale	The use of a courtyard of specific dimensions as a warehouse
ASR 13 33/276	Ruin Shop Place Sale	Ruin shop place sale
ASR 13 17/128	Shop Sale	Shop sale
ASR 13 44/379	Shop Sale	<ul style="list-style-type: none"> • There was a dispute in the sale, and it was resolved with a mediator • The rent of the shop is 10 Akça, and the sale price is 12000 Akça
ASR 13 49/425	Coffee Shop Leasing	Leasing the coffee shop for 7 Akça per day
ASR 13 51/440	Mohair Workshop Sale	Mohair workshop sale
ASR 13 33/461	Mohair Loom Sale	Mohair loom and courtyard sale
ASR 13 60/519	Shop Leasing	Leasing the bakery shop with 4 Akça per day

Table 56 (continued)

ASR 13 53/459	Barber Shop Leasing	Barber shop
ASR 13 24/186	Bread Shop Leasing	Bread shop
ASR 13 70/597	Bread Shop Leasing	Bread shop
ASR 46 67/21	Shop Grant	Semi shop grant, the land of it belongs to waqf
ASR 46 78/24	Waqf Shop Sale	Renting the Boza shop for 5 Akças per month (waqf property)
ASR 46 138/43	Shop Sale	Halva shop
ASR 46 150/47	Burning of the Shop	The shop that belongs to the masjid waqf in the bazaar burned down, and only its outer wall remained
ASR 46 188/58	Shop Sale	Sale of a shop belonging to Mahmut Pasha Waqf with an annual rent of 60 Akça
ASR 46 203/62	Shop Sale	<ul style="list-style-type: none"> • Heritage shop sale • Butcher shop with 1 Akca rent per day
ASR 46 291/89	Shop Sale	Saddle (<i>semerci</i>) shop
ASR 46 332/104	Heritage Shop Sale	<i>Debbağ</i> (tanner) shop
ASR 46 336/106	Exchange of Menzil and Shop	<i>Mutaf</i> (the place where things made of mohair/wool weaving are sell) shop
ASR 61 106 / 1	Shop Sale	Bakkal (grocery) shop
ASR 61 107 / 2	Shop Ownership Dispute	<ul style="list-style-type: none"> • Land ownership belongs to Yeğan Bey waqf • Annual rent is 10 Akça • First time sold to 80 Eredi Gurus, second time sold to 115 Eredi Gurus • Property lawsuit is requested
ASR 61 110 / 1	Shop Sale	Bakkal (grocery) shop
ASR 61 118 / 4	Shop Sale/Transfer	<ul style="list-style-type: none"> • Land ownership belongs to Kanun Ali neighborhood masjid waqf • Barber shop with a monthly rent of 25 Akça
ASR 61 134 / 2	Shop and Menzil Sale	Blacksmith shop

As can be seen in Table 56, different situations related to the shops were encountered in the records. If we make a general evaluation about them, we can say the following. Regardless of where it is located, shops can be sold or leased. It is seen that they can be rented on a daily or monthly basis. The physical conditions of shops do not prevent being sold/leased of shops. We see that ruined shop locations/lands can also be sold.

Among the shop types in the seventeenth century Ankara, there are a wide variety of shops such as barber, coffee shop, baker, halva, boza, saddlebag, butcher, tanner, *mutaf* (the place where the items are woven from goat hair to sell), grocery store and blacksmith.⁸⁵⁷

Based on the “*sof*” trade of Ankara in the seventeenth century, some mohair workshops are defined as shops if they are independent from menzils. Besides, individual workshops are also considered shops as they mainly serve commercial purposes. It is seen that some courtyards are used as warehouses for storage purposes. We think that these examples served the production of “*sof*” in connection with weaving workshops. The courtyard owned by the workshop may also be used to store the products obtained or carry out operations related to the products.

In some cases, it is seen that the menzil and shop are sold together, or the menzil and shop are exchanged between themselves. Similar situations are also encountered in menzil sales records. At that period, it is seen that a different property or valuable item was widely used instead of money in sales.

4.3. Mahalle Formation

In this section, we will try to explain the Ottoman neighborhood, which we have discussed through primary and secondary sources, through the elements that make it up.

First of all, the emergence of the neighborhood as a concept was with the birth of the religion of Islam. The word, which has an Arabic origin, later became “*mahalle*” by

⁸⁵⁷ Taş gives a detailed list of other artisans in the city. See: Hülya Taş, *XVII. Yüzyılda Ankara* (Ankara: Türk Tarih Kurumu, 2014), 189-190.

taking a Turkish affix.⁸⁵⁸ When the concept first emerged, it describes a spatial unit where people with certain common grounds (kinship, religion, community, etc.) live together. With the spread of Islam, the concept developed and transformed itself over time. Each society has interpreted it in line with its worldview and needs, staying true to the neighborhood's essence (purpose and scope).

The Ottoman neighborhood is one product of these neighborhood understandings that have emerged over time. It has created its own unique character from the process that started with the acceptance of Islam by the Turks until the Ottoman period. It also has gone through changes during the Ottoman period. It has created its own field of expression by centering on Islamic law.

It is tough to understand the urban and architectural features of the neighborhood without understanding its place in the Ottoman state system. For this reason, first, it needs to look at the legal status of the neighborhood to understand its place. The Ottoman state's neighborhood and townships (*kaza*) are subordinate to the city administration. Several cities come together to form sanjaks. Sanjaks come together to form eyalets. All the lands of the Ottoman Empire are made up of these eyalets. Here, the neighborhood appears as the base unit of the city. Each neighborhood has an imam and a masjid/mosque where this imam works. Imams have various administrative duties related to the neighborhood. However, since it is a unit affiliated with the city, people can also apply to the city administration regarding various issues. At this point, it is seen that there are not quite different job definitions related to the neighborhood. Since it is a unit connected to the city, we can say that it has a semi-autonomous status that acts together with the city administration in various jobs and can take and implement its own decisions in various jobs. We can say that the fact that the city's population was not very crowded at that time created such a management approach. This flexibility in neighborhoods has led people to apply the rules and control the implementation of these rules by other people (neighborhood people). In this sense, the neighborhood's people take a role in execution and supervision. If there is a problem, people can go to the qadi if they cannot solve it among themselves. This also

⁸⁵⁸ <http://lugatim.com/s/mahalle>, Accessed June 10, 2022.

applies to architectural and urban issues in the neighborhood. The situation is the same in social-legal and architectural-urban matters; it does not change. Although this unique neighborhood structure is not clearly defined by the rules and is not included in the documents, this system can be read with a detailed analysis of the archival sources.

The waqf system has always been shown as the primary element to explain the construction system that formed the city and its neighborhoods in the Ottoman Empire. However, there are not only waqf buildings in the city and its neighborhoods. Surely, it is exceedingly difficult to understand the city/neighborhood without the waqf system. However, only the waqf system is not enough to explain the construction system of the city/neighborhood. Here, acquiring individual property, which is a second system that emerges from the Sharia registers, becomes involved. Information about other buildings in the city is available in the building sales records in the Sharia registers. These buildings are not affiliated with any waqf. It can be bought and sold as personal property. In that case, we can say that the second actor involved in the construction of neighborhoods is the people living in that neighborhood. However, as understood from the records, not every property owner lives in the same neighborhood as the property they have acquired. In this case, permeability between neighborhoods and also design similarities and divergences can be mentioned. However, we cannot say for sure as this issue needs more profound research. As a result, we can say that neighborhoods are constructed based on the waqf and private property systems. These two systems have their own rules, and if these rules are not followed, the qadi and expert committee get involved. We mentioned the main rules of the waqf system at the beginning of our thesis. The private property system, on the other hand, is a subject that is still under discussion. However, qadi documents are legal documents. Based on these documents, it is understood that people acquired private property within the framework of specific rules. We do not know for sure these rules that existed in this period. However, based on the documents, we know that people can buy various commercial buildings (shops, khans, baths, etc.), residences, agricultural areas such as vineyards and gardens, and vacant lands in the city.

After looking at the legal status of the Ottoman neighborhood, we can explain how it was formed within the city on this basis. Since Islam is a religion that covers all areas

of life, religious rules/teachings also regulate the shaping of the city and the behavior of people there. We have explained that the rules set by religion on this issue come from the verses of the Qur'an and the hadiths of Prophet Muhammad. These are general social rules governing city life. In the light of these rules, each society creates its own urban system/order. The Ottoman neighborhood was also shaped within the framework of the Ottoman eyalet system as the smallest unit of this system. First of all, a city is necessary for the formation of a neighborhood. On the other hand, cities were formed either on existing settlements or in new areas in the lands owned by the Ottomans after their conquests. With the formation of cities, neighborhoods begin to form depending on them. Urban activities in the neighborhood start with building constructions on urban blocks. These structures are mostly and primarily waqf structures that will provide public service. These structures begin to form a focal point for the neighborhoods due to their public character, and the neighborhood begins to take shape around these structures by taking this place as the center. The first waqf buildings built in the neighborhood are often masjids/mosques (or churches/synagogues in non-Muslim neighborhoods). At that time these kinds of religious structures were working as institutions that gathered religious, legal, and administrative affairs. The masjid/mosque functions as a multi-purpose gathering point that residents of the neighborhoods frequently visit in daily life and where all issues are discussed/solved. After this first building, which takes the religion to the center, in the second place, a school, a water structure (bath or fountain) and a few commercial units can be found in different numbers and combinations in the neighborhoods. These structures are commonly built close to each other on the neighborhood's urban block. As new buildings form on the streets around these buildings and when there is no other place for new ones, new streets are opened towards the middle of the urban block. Construction continues on these newly opened streets. According to the need, the street is continued, and new buildings continue to be built. These streets sometimes merge with other streets and turn into public roads. Sometimes they end in a particular place and create dead-end streets. Thus, the building plots and streets in the neighborhood are formed. It is understood that green/vacant areas (vineyard, garden, field, land), another urban element in the neighborhood, are also located in these building plots. These green/vacant areas may turn into building plots over time due to the city's population density or for other

reasons. As a result, the neighborhood creates itself in an urban sense with the formation of these three elements over time. If we look at the seventeenth century Ankara neighborhoods, it is possible to say that they consist of a few city (building) plots according to their population. Public roads probably determine its borders with other neighborhoods. The neighborhood is a unit that meets its own daily needs within these urban boundaries.

We tried to explain the architectural characters of the neighborhood according to the data we have classified from the documents in the Sharia court registers and obtained from secondary sources. The buildings in the neighborhood consist of waqf structures or privately owned structures, depending on their situation. The building types within the waqf structures are mosques/masjids, khans, baths, madrasahs/primary schools, and churches. Since these structures are mainly for the benefit of the public, they were built as waqf structures. Since we could not reach the precise records of the buildings belonging to the period, we tried to determine the names and locations of the buildings based on secondary sources. It was not possible to make a morphological analysis of the distribution of the buildings in the neighborhoods since complete information about the buildings could not be reached. Therefore, our study is only a first step for further studies.

We evaluated the private property structures in the neighborhoods according to the data we obtained from the Sharia registers. The types of buildings we encountered in the records were only residences and shops. We evaluated them by classifying them based on sales records. It was possible to make more detailed evaluations because of the high number of sales records related to the residences. We discussed the different spaces in the menzils according to their characteristics and the rate of their presence in the menzils. Thus, we can understand the typical characteristics of the menzils in the seventeenth century Ankara neighborhoods. When we classify the menzils according to specific features they have, we come across three distinct types of menzils morphologically:

1. Single Section Menzils
2. Menzils with 2 Sections (*Dahiliye* and *Hariciye*)

3. Multi-section Menzils

In menzils consisting of a single section, a single main building/section is usually specified. The main unit can be different spaces such as a main living room, a hall, or a room. In these menzils, there may also be an auxiliary space (such as a summerhouse, storeroom, barn, etc.) connected to the main unit and used from the open area. If these menzils have open or semi-open spaces such as a courtyard, this place is considered as a garden/courtyard and is not counted as a spatial component. We categorized these types of menzils into three sub-units:

- a. Single section menzils with 1 spatial component
- b. Single section menzils with 2 spatial components
- c. Single section menzils with 3 spatial components

Single section menzils with one spatial component consist only of the spaces we named closed main unit. Single section menzils with two spatial components have a closed main unit and an open unit or an open/semi-open auxiliary unit. Single section menzils with 3 spatial components are menzils consisting of a closed main unit, an open unit, and an auxiliary unit.

Another type of menzil, the menzils with 2 sections (Dahiliye-Hariciye) are the menzils in which their spaces have undergone a differentiation based on their use. We think that these menzils consist of more than one menzil and therefore are separated by different spatial definitions.

Multi-section menzils are menzils that are formed by the merging of more than one spatial section. We consider menzils with more than one indoor space and more than one open-semi-open space under this category. According to the records, the number of places in these menzils was determined as 4, 5-6, 7-8, 9-11, 15-16. The spatial size of these menzils cannot be estimated precisely. 111 of the 152 records we examined consist of this type of menzil. Among these menzils, menzils with 4, 5-6, and 7-8 spatial units constitute the majority. We can easily say that the menzils in the seventeenth century Ankara neighborhoods are mostly multi-section menzils with 4, 5-6, and 7-8 units.

According to the records we examined, if we evaluate the number of floors of the menzils in Ankara neighborhoods, the number of two-story menzils is more than twice the number of single-story menzils in the records. However, it is not possible to make a reliable assessment based on this. Because the number of floors unspecified records is relatively high. On the other hand, we can say that among the records we examined, two-story menzils constitute the majority.

When we look at the menzils in the seventeenth century Ankara neighborhoods, we can say that the most common places, regardless of menzil type, are the room-courtyard-main living room trio. We can say that these spaces have almost become the basic spatial units of the menzils. After these, the most common places are barn, hall, canopy, cantilever, storeroom. Among these spaces, there are indoor units, spaces that we describe as auxiliary service spaces, and spaces specific to open/semi-open use. It can be thought that these spaces are mostly added to the spaces that we call the basic units of the menzils. The least common places in the menzils are kiln, workshop, hayloft, kitchen, summerhouse. Although the incidence of these places is very low, it contributes to the spatial diversity of the period in which it existed. These may be the first examples of spaces that would emerge and become widespread in the next period. The combination of all the places we have mentioned, with different combinations, makes the menzils special and unique.

When we look at the urban and neighborhood distribution of the shops in Ankara in the seventeenth century, we see that the places where the shops are concentrated are the bazaars and marketplaces. Although these regions are connected to a neighborhood, they are called with their own special bazaar-marketplace names. According to the documents we examined, the ratio of shops in all neighborhoods corresponds to half of these areas. Here we can deduce the following; although the shops, which are commercial units, are primarily found in the bazaars and marketplaces, we can see that there are shops in the neighborhoods, albeit with a low density.

As seen in the documents, it is seen that the neighborhood relationship of the people of the neighborhood has an impact on both social life and architectural-urban life. Although there are no written rules regarding architectural-urban rules, we can say that

this order is maintained based on the right of the neighborhood. In various architectural-urban issues, construction can be done without harming the neighbors and other neighborhood residents. In cases where this situation cannot be achieved, a qadi can be consulted, and the situation in question can be complained about. Thus, we can understand that the existing order in the neighborhood was created with the participation and approval of each resident. If a situation occurs without the approval of even one person, the qadi intervenes and solves the problem by getting help from the experts.

In the neighborhood, it is possible to mention not only the urban-architectural order but also some unwritten social rules. These are necessary for the unproblematic continuation of daily life. Some social events need to be documented by the qadi. Although these and similar events do not directly affect the architectural-urban character of the neighborhood, they do affect the social operation of the neighborhood. Therefore, it is essential to understand the operation of the neighborhood based on the framework of the people's social life.

CHAPTER 5

SOCIAL/CULTURAL ASPECTS OF SEVENTEENTH CENTURY ANKARA NEIGHBORHOODS

After making an urban-architectural morphological reading of the seventeenth century Ankara neighborhoods, in this section, we would like to touch on two issues that we think are closely related to this morphological structure. The first of these is neighborhood. Because for that period, the neighborhood is a word that cannot be reduced to a simple meaning. Because neighborhood not only regulates human relations in the neighborhoods but also affects the architecture and urban structure.

The second is the part of the daily events experienced by the residents of the neighborhood that is legally reflected in the records. This part of social life is also significant. Hence, it regulates the relations between people, constructs the city's social life, and provides an order. In our study, we try to read the relationship between people, city, and architecture in social life by reading these events/cases in the records.

Before we move on to our review, we would like to talk about a set of building principles and guidelines used by local qadis in Tunisia in the fourteenth century to settle disputes between residents. These principles are mostly similar to the social-urban-architectural issues we encounter in the Sharia registers regarding the Ottoman neighborhood. Thus, it will help us better understand the events in the records in the registries. Hakim refers to these as "Principles and behavioral guidelines":

1. **Harm:** As long as the person's actions do not harm another, they use all their rights.
2. **Interdependence:** To produce design solutions according to "special requirements" in accordance with the city's established form.
3. **Privacy:** Respecting the privacy of others.

4. **Rights of original (or earlier) usage:** It grants certain rights based on property ownership or use.
5. **Rights of building higher within one's air space, even if it excludes air and sun from others:** Allowing the structure to expand vertically and maximizing its use for personal benefit (the only exception to the harm principle).
6. **Respect for the property of others:** Being respectful to other properties and not do anything that would reduce its value/benefit or cause discomfort to the owner.
7. **Pre-emption:** The right of the person or partner in the adjacent property to purchase the property when a neighboring or joint property is offered for sale.
8. **Seven cubits as the minimum width of public thoroughfares:** The length of the street should be enough to allow two fully loaded camels to pass. This means the street must be between 3.23 and 3.50 m horizontally and vertically.
9. **Any public thoroughfare should not be obstructed:** By temporary or permanent obstructions.
10. **Excess of water should not be barred from others:** This rule enabled the construction of common (public) fountains in the streets of cities under Islamic reign.
11. **The right for usage of the exterior Fina (in our case, outer wall of menzil which faces street) belongs to the owner of the house or building which abuts it:** The privately-owned residence's exterior wall (facing the street) denotes the right of use.
12. **Sources of unpleasant smell and uses that generate noise should not be located adjacent to or near mosques:** This principle affects the product placement and distribution in the bazaar or marketplace.⁸⁵⁹

Apart from these, some other values and principles are effective for people's self-regulation:

⁸⁵⁹ Besim Selim Hakim explains all these principles and principles by basing them on Islamic law, the Qur'an verses, and the prophet Muhammad's hadiths. For detailed information, please see: Besim Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles*, (London and New York: Routledge, 2010), 19-22.

1. Encouragement to keep things clean, including the interior and exterior Fina (Menzil in our case): This principle is self-regulating with the tough situation it puts the person who does not practice it in society (especially about the street outside the person's house).
2. Encouragement to feel responsible and sense of public awareness: Such as removing obstacles in public right-of ways.
3. Beauty without arrogance.
4. Trust, respect, and peace amongst neighbors.
5. Defects should be announced and not bidden when selling a property.⁸⁶⁰

Although there is no similar guideline to these rules in the Ottoman state, we can easily say that these rules were applied in neighborhood units when we look at the events and solutions, we encountered in the records of Sharia registers. Naturally, the perspective on events may change depending on cultural, spatial, and periodic differences. The reason why the principles basically overlap is that they are based on Islamic law. Regional changes already come from the Islamic law see fit and allow each place to develop its own particular solution. In this direction, examining the events in the Ottoman neighborhood will help us understand how the urban and architectural formation of the neighborhood is intertwined with the social structure.

5.1. Neighborhood

Neighborhood brings a responsibility to people socially. In the dictionary, neighborhood means “the state of being a neighbor” and “the relationship with neighbors”.⁸⁶¹ According to Çağrıç, the word “*komşu*” in Turkish, is equivalent “*cār*” used in Islamic moral and fiqh literature, a name derivative from infinitives “*civār*” and “*mücāvere*”, which mean “closeness, proximity”. It usually refers to each of the

⁸⁶⁰ Besim Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles*, (London and New York: Routledge, 2010), 19-22.

⁸⁶¹ <https://sozluk.gov.tr>, accessed December 15, 2021.

people and families living in close neighborhoods.⁸⁶² The neighborship, which has a prominent place in social life, is also very important in monotheistic religions, and various issues related to this are included in religions. In Islam, the neighborship has an incredibly significant place. It is considered both within the scope of rightful share (*kul hakkı*) and human rights when we look at it from a legal perspective.⁸⁶³ In the Quran, moral orders come right after kindness to parents: “Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. ...” (Surah An-Nisa 4/36).

Of course, giving importance to neighborship in the neighborhood established in the lands where the religion of Islam is dominant is a natural result.

In this section, generally, we examine the events between neighbors. Thus, we try to understand how the neighborship situation has a relationship with architecture and the city. We try to make an inference based on the case studies. The first case study record is presented in Table 57.

Table 57. A document of a case related to neighborship

Register No	13
Document No	60/518
Case	Warning of the neighbors not to climb the checkers
Hijri C.	Evâsıt-ı Zilhicce 1020
Gregorian C.	A date between 14-23 February 1612
Neighbor 1	İskender veled-i Aynas nam Ermeni
Neighbor 2	Mikayil veled-i Asitason nam Wrmeni

According to this case (Table 57), the menzils of two non-Muslim neighbors are adjacent. The heights of the menzils must be the same so that they can pass from the roofs of the menzils to each other. They probably went to the qadi to prevent this

⁸⁶² Mustafa Çağrııcı, “Komşu,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.26 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2002), 157-158.

⁸⁶³ Mustafa Çağrııcı, “Komşu,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.26 (Ankara: Türkiye Diyanet Vakfı Yayınları, 2002), 157-158.

situation, and the qadi warned that they would not go to each other's roofs in this way. Thus, we understand that sometimes a legal sanction is required for behavior that the neighbor should not do.

Table 58. A document of a case related to neighborhood

Register No	13
Document No	60/522
Case	Warning of the person who makes mud on the road
Hijri C.	21 Zilhicce 1020
Gregorian C.	24 February 1612

In the document in Table 58, a person living in the city complains to the qadi as the ash coming from another person's menzil, Muharrem Usta, turns into mud while passing by the mosque near Koyunpazari, causing trouble to passers-by. Thereupon, Muharrem Usta is warned not to do this. As we understand from here, an issue that concerns and causes problems for all citizens has been complained to the qadi, and the problem was resolved.

Table 59. A document of a case related to neighborhood

Register No	13
Document No	64/560
Case	Demolition of neighbor's ruin wall
Hijri C.	28 Zilhicce 1020
Gregorian C.	2 March 1612
Neighbor 1	Complainant: El-Hac Ahmed b. Bali an mahalle-i Dergah
Neighbor 2	Complained of: Asiye bint-i el-Hac Mustafa

In the record, it is understood that the two neighbors have a common wall. The complainant mentions that his neighbor's wall is in ruins, and if it is destroyed, his own wall would also be demolished. In this case, it was said that the wall should be demolished without waiting for its collapse and damaging the other wall. As a result, we can conclude that there were menzils with walls adjacent to each other in the seventeenth century Ankara neighborhoods. We see that the wall, a structural element between two neighbors, is important enough to be the subject of a complaint (Table 59).

Table 60. A document of a case related to neighborship

Register No	13
Document No	31/248
Case	The room made by the neighbor cuts off the light of the menzil
Hijri C.	Evâhir-i Şaban 1020
Gregorian C.	29 October-6 November 1611
Neighbor 1	Complainant: Zeliha nam hatun
Neighbor 2	Complained of: es-Seyyid Muslu Çelebi

According to the record in Table 60, in Boyacı Ali neighborhood, a room is built in front of the tabhane window of Zeliha's menzil prevent light to reach tabhane. Zeliha, who opposed this, went to the qadi, and complained about the situation. Upon this, the building expert Üstad Ali and his companions went to investigate the event. It was determined that the newly built room cut the light of the tabhane, and it was told to remove the room. As a result of the incident experienced here, the boundary-border or measure of construction between two neighbors (it is understood that they are side by side or opposite to each other) is not to harm each other. As a result of situations such as screening the incoming light, the qadi can prevent the neighbor from doing this. The qadi, on the other hand, can solve the situation by appointing an expert.

Table 61. A document of a case related to neighborship

Register No	46
Document No	151/47
Case	Complain about neighbor's repairing and building
Hijri C.	Fil yevmit tasi min şehri zilkadetiş şerife sene 1070.
Gregorian C.	17 July 1660
Neighbor 1	Complainant: Mennâz veled Mârkos
Neighbor 2	Complained of: Kirkos veled Anapos

According to the record in Table 61, Markos, who lives in the Ankara Kal'ası neighborhood, states that Anapos, which is located above the room in his menzil, damaged himself during the repair of his room with its roof collapsed. It also demands the removal of the wall, which includes the two windows around the property. An architect was requested as an expert for due diligence. As a result, Anapos is prohibited from repairing/rebuilding the roof of the room. It is advised not to interrupt the view by building two windows that obstruct the view. So, in some cases, if the neighbor is

disturbed, even the repair of the ruined/destroyed place is not allowed. In such cases, neighbors' reconciliation may be desired. In cases where there is no agreement, we see that an expert is appointed as in the example, and the situation is tried to be resolved in this way.

Table 62. A document of a case related to neighborhood

Register No	46
Document No	153/48
Case	Complain about neighbor's construction
Hijri C.	Fi 10 min Zi'l ka'ade sene 1070
Gregorian C.	18 July 1660
Neighbor 1	Complainant: Kirekos veled Anaputos from the residents of Ankara Kal'ası
Neighbor 2	Complained of: Mennaz veled Maekos

According to the record in Table 62, a closed kiln was built on a piece of land on the Meakos side of Anaputos' menzil in the castle without his consent. It is requested that the situation to be questioned, and the necessary action taken. When questioned, it was revealed that the land was owned by the neighbor Maekos, who had the kiln built. We learn from this record that the expert is assigned to determine the truth, and in some cases, it has an essential impact on finding the truth. In addition, it is indicated that the kiln is closed. This means that there may be a distinction between open and closed kilns at that time.

Table 63. A document of a case related to neighborhood

Register No	46
Document No	169/52
Case	Complain about neighbor's construction
Hijri C.	Fil yevmil işrin min zilkadetiş şerife sene sebin ve elf
Gregorian C.	28 July 1660
Neighbor 1	Complainant: Mehmed b. Ahmed
Neighbor 2	Complained of: Mahmud b. Enver Dede

According to the record in Table 63, the menzils of the two neighbors are adjacent. The person complains that two light windows were closed due to the *sofa* wall that the neighbor had built before. He still complains that the roof of the same *sofa* is covering it. Since he promised to destroy his view by building a "*bıkkınlık verici/muacciz duvar*" (blind wall) in front of him, the person also consented to the sale of the light

windows. It is understood that some disputes could not be resolved over the years, perhaps because the parties were not right, even though they went to the qadi. What draws our attention is the use of the term “light window” for the windows that receive light in the menzil and the use of the words “*muacciz* wall” for the blind wall. Both are architectural terms that directly explain what is meant to be described. Another issue here is the selling of light windows. In our opinion, when the neighbor could not solve the disturbance, he wanted to solve the problem by buying the windows and giving a certain amount of money to the complainant.

Table 64. A document of a case related to neighborhood

Register No	46
Document No	182
Case	Neighbor dispute
Hijri C.	Hurrirre fi evahir-i zil’kadetiş şerife sene sebin ve elf
Gregorian C.	29 July-7 August 1660
Neighbor 1	Complainant: Bektaş b. Hızır and his sister Nazlı
Neighbor 2	Complained of: Ahmed Halife b. Ali

According to the record in Table 64, the qadi was asked whether the ruined menzil and land of Ahmed Halife in the citadel (Ankara Kal’ası neighborhood) actually belonged to Hızır. The person who asks also says that if they can buy some of this land, they can open some courtyard and a new street door to their own menzil. Ahmed Halife, whom they complained about, both added this land to his property and used its stone and land. They want qadi to question him. In this example, we see that a courtyard and a street door are opened when a plot of land adjacent to the property is acquired, or the property land is somehow expanded.

Table 65. A document of a case related to neighborhood

Register No	61
Document No	7/1
Case	On the fact that there is no obstacle between the neighbor and his room
Hijri C.	20 Receb sene 1091
Gregorian C.	16 August 1680
Neighbor 1	Complainant: Serkis Veled-i Marad nam zimmi from Mihr-i Yâr neighborhood
Neighbor 2	Complained of: Adjacent neighbor Andon Veled-i Pedros nam papaz

According to the record in Table 65, there is nothing closing between the upstairs and the downstairs rooms of the two neighbors, and the room on the upper floor damages the room on the lower floor. To correct this situation, Andon prevents it from being built when it is desired to build a wall on the roof of the lower floor. He asked the qadi to appoint an expert and analyze the situation. The delegation, which included master architect Ömer b. Mehmed, did due diligence. It is stated that there is no separative element between Serkis's downstairs room and the priest's upstairs room, and it is harmful to both parties. It is said that if a wall is built on the lower floor room wall, the damage is repaired. As a result, we understand that two neighbors have adjacent menzils and that the downstairs and upstairs rooms are located next to each other or on top of each other. This shows us that the adjacent wall was used while the menzils were being built or that the menzils were built adjacent to the plots.

Table 66. A document of a case related to neighborship

Register No	61
Document No	8/2
Case	Complaints about the <i>fevkani</i> room and porch built
Hijri C.	Hurrire Fil-yevm 20 Receb 1091
Gregorian C.	16 August 1680
Neighbor 1	Complainant: Arton Veledi Evhamis nam zimmi from the residents of Dibek neighborhood
Neighbor 2	Complained of: Some people

According to the record in Table 66, since the room and canopy above the street door of Arton's menzil in the Dibek neighborhood were in ruins, he completely demolished it and built an upstairs room instead. He says that when he wants to build a porch (*sundurma*) as usual on both sides of this room and its corner, some people oppose it. He asks the qadi for permission to build it. Thereupon, the delegation from the court did due diligence. It has been said that the porch that Arton built earlier would never harm the public road and its surroundings. Thus, it is understood that the porch was a common architectural element in seventeenth century Ankara menzils. It also seems normal to demolish a dilapidated thing and replace it with another place. It is understood that the menzil in question is on a corner plot and faces the public road.

Table 67. A document of a case related to neighborship

Register No	61
Document No	81/1
Case	Complain about the neighbor, and asking for the damage to be determined and repaired
Hijri C.	12 Zilka'de 1091
Gregorian C.	4 December 1680
Neighbor 1	Complainant: Acı Bâli Veled-i Kirkor nâm zimmî from residents of Keyyalin neighborhood
Neighbor 2	Complained of: Serkis Veled-i Arton nâm zimmi from the same neighborhood

According to the record in Table 67, Acı Bâli from Keyyalin neighborhood complained to the qadi that the wooden heads of the porch of his neighbor Serkis' newly built room from the same neighborhood are causing harm. He asks the court to determine the situation and to repair the damage. Thereupon, the delegation from the court, which included master Ömer b. Mehmed, one of the *hassa* architects, did due diligence. As a result, it was said that the feet of the new room built by Serkis never harm Acı Bâli and the public road. In this case, we see that not every complainant is justified in their complaint. We also learned that pillars were made for the porch in some cases, which was used to expand the building on the upper floor. If this porch does not cause any harm to the neighbor and the road, we can say that the room where the porch is located is a corner room.

Table 68. A document of a case related to neighborship

Register No	61
Document No	96/2
Case	Storeroom ownership case with neighbor
Hijri C.	5 Zilhicce 1091
Gregorian C.	27 December 1680
Neighbor 1	Complainant: Avsabib Veled-i Vartiz nam zimmî from the residents of Mihriyar neighborhood
Neighbor 2	Complained of: Bali Veled-i Hatir nam zimmi

According to the record in Table 68, Avsabib from Mihriyar neighborhood says that the storeroom of his menzil in the same neighborhood was unjustly occupied by his next-door Bali. He wanted the situation to be questioned. As a result of the

interrogation, it was learned that Bali had bought the storeroom 18 years ago from Avsabit's father for 60 Gurus and the case was concluded. We understand from this that some spaces in adjacent menzils can be sold to neighbors. The neighbor, on the other hand, can probably use this place with a door he/she opened from his/her own menzil.

Table 69. A document of a case related to neighborhood

Register No	61
Document No	123/2
Case	Preventing the use of the sold courtyard
Hijri C.	Fi gurre-i Safer Sene 1092
Gregorian C.	20 February 1681
Neighbor 1	Complainant: Mehmed bin Derviş from the residents of Ankara Kal'ası
Neighbor 2	Complained of: Fatmana bint-i Ahmed nam Hatun

According to the record in Table 69, Mehmed, who lives in Ankara Kal'ası, says that a woman named Fatmana bint-i Ahmed sold me some of her courtyards for 15 Eredi Gurus. Now he is complaining to the court for preventing him from using it and demands that she is questioned in the presence of witnesses. Witnesses confirm the case. Thus, it is understood that a certain piece of land was bought and sold due to neighbors being adjacent.

Assessment

In this section, we tried to understand the architectural elements, details, and components in the menzils based on the records of conflicts between neighbors. In addition, we became familiar with the unwritten construction conditions of the buildings and the right of neighbors. We have listed the conclusions we have deduced according to the records we have examined to summarize the subject in below:

- Neighbors (Muslim or non-Muslim) have to respect each other's rights in terms of current Islamic law. A neighbor who acts contrary to this is legally complained to the qadi for behavior that (s)he should not do, and it may be necessary to impose sanctions for not doing that behavior.
- The heights of two-story or single-story menzils are made the same. So that the roofs of the menzils can be accessed from the roofs of other menzils.

- When necessary, it is possible to complain about the situation that concerned the neighbors and the entire city dweller.
- There is a residence next to the mosque located near Koyunpazari. Here, was a settlement plan without making a distinction between a commercial and residential district.
- In the seventeenth century Ankara neighborhoods, two adjacent neighbors may have a common wall. These walls can be made separately, or they can be a single wall in common.
- It has been observed that various structural elements can be the subject of complaints among the neighbors.
- Sometimes the construction limit/dimension between neighbors can cause discomfort to one of the neighbors. Such a situation can be eliminated as a result of the complaint.
- In some cases, a building/spatial unit built by the neighbor reduces the quality/value of the neighbor's menzil next to or across it. In these cases, the case is examined by appointing an expert, and the situation is intervened due to the expert opinion.
- It is generally not considered appropriate to construct buildings without the consent/permission of the neighbors. If one of the neighbors harms the other while building, it is considered inappropriate to build this building.
- Reconciliation of neighbors while building process is an essential factor; if there is no agreement, an expert is appointed by the qadi to try to solve the problem.
- If there is a building or building element that causes discomfort to its neighbor, it must be repaired as a result of the complaint.
- In the seventeenth century Ankara neighborhood menzils, it is essential that the view and light of the neighbors are not interrupted. So, it can be said that the view/scene and light meant a lot for the menzils of that period as well.
- Neighbors can build on their own plots in a way that does not disturb their neighbors thereafter.
- One of the records contains the phrase "closed kiln". This means that at that time, the kilns are divided into open and closed.

- As it can be understood from the records, sometimes disagreements are not resolved, because the party(s) is not found to be right, even though they go to the qadi. One party can still complain about the situation.
- We see that specific terms are used for structural elements. The term “light window (*ışık penceresi*)” is used for the window that gives light to the menzil, and the term “*bikkınlık verici (muacciz)* wall” is used for the blind wall that has nothing on it. We see that the terms used here give their own meaning directly.
- Another unique situation is selling a specific structural element belonging to one’s own menzil to a neighbor. In the example case, the person who argued that the neighbor closed his light windows could not solve his problem in the presence of qadi and found the solution to sell his windows to the neighbor.
- The qadi is also responsible for inspecting the previously acquired property.
- If a person has a plot of land next to his/her own menzil, he/she can build any architectural space or even open another street door on this land, again respecting the rights of the neighbors.
- As understood from the records, existing street gates may be closed for use, or new ones may be opened. There are even records where only the doors were sold. As a result, we understand that street doors are a flexible design element.
- The downstairs and upstairs rooms of two neighbors can be on top of each other or be next to each other. There should be a separating wall between them.
- A person asks the qadi for permission to build a porch “as usual”. Thus, it is understood that the porch was a common architectural element in seventeenth century Ankara menzils.
- It is natural to demolish a part of the dilapidated menzil and rebuild it.
- It is normal to have a porch in corner menzils and plots. This also means that corner plots are adjacent to two roads.
- The person who goes to the qadi for every complaint is not justified in his/her complaint. The qadi appoints a committee of experts in disputed cases.
- In some cases, we see that columns were made for the porch.
- It is also among the complaints that land, or a specific part of the menzil is occupied unjustly. This situation is requested to be determined by the witnesses.

- As understood from the records, some spaces in adjacent menzils can be sold to neighbors. On the other hand, the neighbor can probably use this place with a door he opened from his own menzil.
- It is understood that a certain piece of land is bought and sold by adjacent neighbors.

5.2. Social Facts/Events

In this section, we include other social events that occur in the neighborhood. Thus, we try to express that being from a neighborhood has an effect not only on neighborhood relations but also on other kinds of events. To give an example of these different events, we can count things like appointing a guardian, engagement, marriage, divorce, murder.

We wanted to provide integrity by gathering these events under specific topics. Thus, it is possible to distinguish the events and read them in a particular frame. In this way, we also present more regular content for our work.

1. Appointment of Alimony, Appointment of Guardian/Attorney, Engagement/Annulment of Engagement, Divorce
2. Debt, Safety deposit, Being a creditor
3. Slave/concubine liberation-buying-selling, Servant issues
4. Battery, Banditry, Extortion, Theft, Murder-Injury, Housebreaking, Looting
5. Suretyship/witnessing (As neighborhood and individual)
6. Neighborhood avarız, Neighborhood masjid, Neighborhood mosque waqf, Appointing an imam to the neighborhood
7. Adultery, Prostitution, Drinking, Cursing, Insulting, Blasphemy
8. Inheritance, Heirship, Testament, Estate
9. Cheating in commerce
10. Miscellaneous issues

We examine the social events that took place in the neighborhoods in the seventeenth century by giving a few case studies for each topic we have listed in this section, and we try to touch on their spatial backgrounds if any.

Appointment of Alimony, Appointment of Guardian/Attorney, Engagement / Annulment of Engagement, Divorce

As it can be understood from the records, qadi records were kept for many issues such as alimony, the appointment of guardian/attorney, engagement, marriage, divorce. These events are significant among social events because they are at the beginning of the events that need to be recorded. Alimony is for people who are unable to work or not working. It must be proven that it is necessary. This becomes valid if it is approved by the qadi. Upon the alimony request for her son, whose father is dead, of the non-Muslim woman mentioned in ASR 13 4/20, the qadi approves it since he deems necessary. On the other hand, the appointment of a guardian is made for children who have no one and are underage.⁸⁶⁴

We can say that marriage is always an event in the presence of an imam or a religious elder (mufti, qadi, etc.). The need for both an imam and witnesses necessitate going the presence of the imam or qadi in that period.⁸⁶⁵ Doing it in the presence of witnesses may explain the lack of need for record-keeping for that period. Because the testimony of witnesses is essential for that period. We could not find any document related to marriage contracts in the registries we examined. Apart from this, there are often documents related to divorce. For example, in the document numbered ASR 13 3/11, we come across a record of a couple who divorced with *talak-ı bain* (definite divorce).

Engagement and annulment of engagement events were also sometimes reflected in the qadi registers. Thus, there was a need to document such events from time to time. As it can be seen in the document numbered ASR 46 273/83, since the marriage has

⁸⁶⁴ Hüseyin Çınar, "H. 1020-1021 Tarihli 13 Numaralı Ankara Şer'îye Sicili Transkripsiyon ve Değerlendirme," (Master's Thesis, Gazi Üniversitesi, 1993), 49.

⁸⁶⁵ Fahrettin Atar, "Nikâh," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.33 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2007), 112-117.

not been yet, it is seen that the engagement was broken by returning some of the given goods.

In addition, divorce cases are among the issues that are frequently recorded. The document numbered ASR 46 163/50 shows that the marriage was annulled with “*talāk-ı selāse* (definite divorce)”.⁸⁶⁶ Divorces were reflected in the records along with different events.⁸⁶⁷

Debt, Safety deposit, Being a creditor

Other issues that we encountered a lot in the seventeenth century was debt, safety deposit, and being a creditor. We gathered these three together in our study. Being a debtor and a creditor ultimately can collect under the same heading. If the escrow is a property or goods, it also requires responsibility and liability apart from these. The obligation for this can be as heavy as being in debt. In this section, we look at records covering these topics.

In the document numbered ASR 61 45/1, it is said that the person who had borrowed 90 Esedi Guruş from the neighborhood mosque waqf did not return the debt after his death, and the debt is requested from the family. Witnesses when he paid the debt also testify about the incident and say that he paid the debt. Therefore, we understand that there is a waqf belonging to the mosques/masjids in the neighborhood, and this waqf lends to people.

In the document numbered ASR 13 3/18, the person who previously owed 4200 Akça claims that he has paid his debt. The other person also says that he did not pay. Finally, the case was resolved by agreeing to pay 800 Akça. In such cases, we understand that two people agree, find a middle ground, and settle the debt issue in the presence of the qadi and the witnesses.

⁸⁶⁶ Selase means three in the dictionary. Source: <http://lugatim.com/s/selase>, accessed December 15, 2021. For the divorce case with three talaq, see: H. İbrahim Acar, “Talāk,” in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.39 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2010), 496-500.

⁸⁶⁷ For different types of divorce cases, see: The records ASR 46 Document Numbers 28/7, 61/18, 82/81, 170/52, 340/106.

On the other hand, in the ASR 13 12/78 document, two people exchange safety deposits with each other. By documenting this in the presence of the qadi, they are taking the property under protection.

Slave/concubine liberation-buying-selling, Servant issues

In the registries we examined, there are documents related to the purchase, sale, rental, or release of slave-concubine or servant in general, which is very typical for the period we examined. Although it is not truly relevant to our subject, we found it useful to mention it here. Because, although not in the documents we examined, some other sources say that separate rooms or living units for these servants are in the houses.⁸⁶⁸

In the document numbered ASR 13 32/260, it is seen that a slave tried to be free by paying 6000 Akça. After he applied to the court and stated that he wanted to become a slave again, he agreed with his master for a cow worth 1200 Akça and 24 Kuruş. In the document numbered ASS 13 53/460, it is seen that a slave was released free of charge before the court.

In the document numbered ASR 13 44/383, we see that a servant was hired for 1500 Akça to serve for 400 days.

As a different situation, in the document numbered ASR 46 125-39, the blood money (*diyet*) of the slave who was strangled with a rope near the walls of the Boryacı neighborhood (which is between the Kul Derviş and El-Hac Seydi neighborhoods) is requested from the residents of the neighborhood.

Battery, Banditry, Extortion, Theft, Murder-Injury, Housebreaking, Looting

As in every period, incidents such as theft, banditry, extortion, wounding-killing are seen in seventeenth century Ankara. One of these, which is specific to Ankara in the

⁸⁶⁸ See: Suraiya Faroqhi, *Orta Halli Osmanlılar 17. Yüzyılda Ankara ve Kayseri’de Ev Sahipleri ve Evler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2009), 95-96; Source: Stefanos Yerasimos, “16. Yüzyılda İstanbul Evleri,” in *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, Suraiya Faroqhi and Christoph K. Neumann (Ed.), Zeynep Yelçe (trans.), (İstanbul: Kitap Yayınevi, 2006), 307-332, 326-327.

seventeenth century, is banditry. We know that banditry spread in and around Ankara as a result of the Jelali revolts.⁸⁶⁹

In the document numbered ASR 13 38-327, it was reported that there were some goods stolen from the workshop and the name of the suspected person was given. In addition, a request was made to ask the people of the neighborhood. Neighborhood residents also commented on the incident.⁸⁷⁰

In the record numbered ASR 46 318-100, a person from Hocendi neighborhood complained about the breaking of the door lock at night and the loss of some of his belongings. Thereupon, people from the neighborhood were summoned to ask about the person complained of, and their testimonies were requested.

On the other hand, there are many records about banditry, road blocking, theft, and extortion.⁸⁷¹ Another typical record is the complaints made to the qadi about the beating of people.⁸⁷²

If homicide/injury cases are committed in the city or the neighborhood, an expert committee is sent to where the cases occur. Thus, cases are recorded, and evidences are collected to find the culprits.⁸⁷³

⁸⁶⁹ For the Jelali revolts and their effects, see: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 121, 123, 143, 195, 202.

⁸⁷⁰ For other records of theft and looting, see: The records ASR 46 Document Numbers 246/75, 394/136.

⁸⁷¹ The records ASR 46 Document Numbers 84/26, 103/32, 104-32.

⁸⁷² The records ASR 46 Document Numbers 82/25, 275/84, 328/103 and ASR 13 Document Numbers 39/339, 43/367, 65/566.

⁸⁷³ The records ASR 46 Document Numbers 114/35, 136/42, 148/46 and ASR 61 Document Number 4/1.

Suretyship/witnessing (As neighborhood and individual)

In the registers we examined, suretyship/witnessing can be done individually or by a whole neighborhood. As understood from the documents, sometimes it is enough for a few people to be in the presence of the qadi for the witnesses requested in the form of neighborhood residents.

In the document numbered ASR 61 151/1, Ankara Governor Osman Pasha requested the names of the neighborhood people in Ankara for being guarantors to each other. The resulting list is as in Appendix F. From this list, we understand that not everyone in the neighborhood is a guarantor for each other. The names of prominent people in the neighborhood who knew everyone had been guarantors for each other.

In the document numbered ASR 13 71/608, some of the residents of Hacı Arab neighborhood demanded a guarantor, saying that the two people were not good men. This means that when people living in the neighborhood are uncomfortable with a person, they can go to the qadi and ask him to prove his good behavior. We think that this situation was most likely requested because that person caused unrest or disorder in the neighborhood.

In the document numbered ASR 13 4/22, we see that a person is a guarantor for another person before the court.⁸⁷⁴ In addition to this, we come across many various records such as witnessing to each other by the people of the neighborhood, questioning the cause of death by the people of the neighborhood, and witnessing the good/bad state of the people in the neighborhood.⁸⁷⁵ With such various recordings, we see how important the words for each other about social events of the residents of the neighborhood, who share the same place.

⁸⁷⁴ For other examples of being a guarantor, see: The records ASR 13 Document Numbers 14/94 and 19/146.

⁸⁷⁵ The records ASR 46 Document Numbers 258/79, 284/87, 298/93, 335/105.

Neighborhood avarız, Neighborhood masjid, Neighborhood mosque waqf, Appointing an imam to the neighborhood

The Avarız Akçası Waqf can be counted as the most essential and unique institution in the neighborhood. This waqf works like a kind of fund. It is the waqf where the money is managed and collected for the expenses that the neighborhood must meet.⁸⁷⁶ Although it is generally stated in the registers as for the needs of the neighborhood masjid/mosque, the money belonging to the waqf is also used to lend money to people. For example, in the document numbered ASR 46 308/96, it is stated that the cash attached to the avarız of the Hatun neighborhood was used for the mihrab, muezzin, and other expenses of the mosque. It is said that some cash borrowed from this avarız has been repaid.⁸⁷⁷ In this respect, it also contributes to social assistance-solidarity. Of course, either an imam or a trustee (*mütevelli*) is appointed to manage the money belonging to this waqf.⁸⁷⁸

The document numbered ASR 61 56/2 explains that the imam of Tūlice neighborhood masjid, who borrowed from the waqf of the masjid in Tūlice neighborhood, died while he was in debt. Some of his debt was later paid by his family. Thus, it is understood that there is a masjid in the neighborhood, and there is a waqf connected to the masjid. This waqf lends money, but we could not learn the borrowing obligations from Sharia registers. The person paying the debt wanted to record that he paid the debt in the

⁸⁷⁶ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 205. In the neighborhood, there is the avarız waqf, which is standing with the financial contribution of the donor of the mosque and other benefactors. All residents of the neighborhood also participate in this avarız waqf. It is kept under the responsibility of the imam as a kind of charity fund. The money collected here is operated, and the resulting amount is spent on various needs related to the neighborhood. Examples of spending money in the avarız waqf are as follows: giving money to the sick, to the poor, to the people who need money to marry, the removal of the funerals of the poor, the repair of waterways, the repair of mosques or masjids, the payment of the salaries of the servants in the waqf, especially the imam, giving money to the settlement of new arrivals or giving money to those who return to their hometowns. Source: Kemal Beydilli, "İmam," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.22 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2000), 181-186.

⁸⁷⁷ For another example, see: The record ASR 46 Document Number 299/94.

⁸⁷⁸ For the appointment of mütevelli (trustee), see: The record ASR 46 Document Number 227-69.

presence of the qadi.⁸⁷⁹ Since this situation is common, it can be assumed that there is a masjid and a waqf connected to it in every neighborhood.

In another record, it is seen that a person's property was taken hostage in return for the debt taken from the neighborhood mosque. Witnesses also testify to this situation. We see an example, a menzil in Emre Gölü neighborhood and a farm in Macun village (*karyesi*) were seized for 200 Riyali Kuruş. This is also an example recorded in the presence of the qadi in that period.⁸⁸⁰

All the masjids in the neighborhoods have imams. They are appointed with the *berat* of the Sultan.⁸⁸¹ In the document numbered ASR 61 161/2, an imam has been appointed to work in the mosque in İmam Yusuf neighborhood with 1 Akçe per day.⁸⁸²

In addition to these, it is seen that trustees have been appointed to look after the money collected to meet masjids' needs. For example, it has been stated that there is a need to appoint a trustee to prevent the waste of cash available to cover some of the expenses of the masjid in the Şemseddin neighborhood. As a result, a trustee was appointed to work for 1.5 Akça per day.⁸⁸³

Adultery, Prostitution, Drinking, Cursing, Insulting, Defamation

Although not quite common in Ottoman society, behaviors such as adultery, prostitution, drinking, cursing, insulting, and swearing were also encountered. In such

⁸⁷⁹ Similar events are also mentioned in the records ASR 61 Document Numbers 45/1 and 103/2.

⁸⁸⁰ The record ASR 46 Document Number 330/104.

⁸⁸¹ Adalet Bayramoğlu Alada, *Osmanlı Şehrinde Mahalle* (İstanbul: Sümer Kitabevi, 2008), 165-171; Kemal Beydilli, "İmam," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.22 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2000), 181-186.

⁸⁸² For the appointment of an imam to a masjid/mosque, see: The records ASR 46 Document Numbers 391/134 and 400/139.

⁸⁸³ The record ASR 46 Document Number 227/69.

occasions, cases related to these crimes are generally not based on what one person says but based on the sight and testimony of a few people.

In one of the cases records we examined, some Muslims and non-Muslims living in the neighborhood of Valtarin complained about a non-Muslim woman living in the neighborhood, saying that she is not in her right state, is naughty, commits prostitution, and makes our neighborhood uneasy. They also demanded that the woman leave the neighborhood.⁸⁸⁴ As it can be understood from this, if all the people of the neighborhood are disturbed due to the behavior of a resident of the neighborhood, which disturbs the people of the neighborhood, they can demand that the person leave the neighborhood from the qadi (court).

There are also documents showing that some people drank alcoholic beverages in the city and were the subject of complaints.⁸⁸⁵ There are also records of some people humiliate, while others using insulting and swearing words. Since these caused discomforts, they were complained to the qadi and recorded.⁸⁸⁶

Inheritance, Heirship, Testament, Estate

In the documents in the Sharia registers that we examined, it is seen that many immovables and other goods are inherited, as in the examples of inheritance menzil sales. These issues were brought to the court due to various disputes related to them or to record them in the presence of the qadi. In some cases, difficulties may arise in sharing the inherited property. For this reason, the resolution of the situation in the presence of the qadi also ensures that everyone is united in a common ground.⁸⁸⁷

⁸⁸⁴ The record ASR 13 Document Number 10/70. For other adultery records, see: The records ASR 13 Document Numbers 3/14 and 54/473.

⁸⁸⁵ The records ASR 13 Document Numbers 56/484 and 56/486.

⁸⁸⁶ For defamation record, see: The record ASR 13 Document Number 6/36. For insulting and swearing, see: The records ASR 13 Document Numbers 9/61 and 60/520.

⁸⁸⁷ See: The records ASR 13 Document Numbers 4/25, 30/240, 53/453, 58/500.

In addition, the estate records, in which all the belongings of the deceased are listed, are another critical type of inheritance documented in the presence of the qadi.⁸⁸⁸ In these records, things ranging from precious jewels of high value to the deceased's personal belongings such as clothes, plates, and combs are listed.⁸⁸⁹

The records numbered ASR 46 143/44 and 153/48 are tried to prove the succession with witnesses. In some cases, the succession may be forgotten or claimed by someone else after years. In such cases, the situation is resolved with the testimony of others.⁸⁹⁰

Cheating in commerce

Industrial and commercial activities in the Ottoman Empire were concentrated in cities. However, agricultural activities are not completely excluded from the city. All those participating in production in the cities have to be members of the organization that belongs to their fields. This organization is an organization of tradesmen, which is a whole with its economic, financial, administrative, and social functions. The state had to take some measures to prevent the people from suffering, and these measures were carried out through tradesmen's organizations. The state appointed an official called "*muhtesib*" to regulate and control the art and trade life. *Muhtesib*; is mentioned in the laws as the person, who controls the tradesmen who sell bad, substandard

⁸⁸⁸ Tereke: Goods, property, etc., leftover from a deceased person. Source: <http://lugatim.com/s/tereke>, accessed December 15, 2021. Instead of the word "muhallefat", which is the plural of "muhallef" which means left behind in the dictionary, "tereke (terike)" and "metrukat" are used in the documents. According to the Ottoman legal system, the determination and distribution of the belongings and goods left behind by the deceased are among the duties of the qadis. It is optional for the civilians to have the inheritance divided by the qadi. The qadi can only intervene in the division of the inheritance if the heirs or creditors demand it or if there are small children among the heirs. For more detailed information about tereke, see: Tahsin Özcan, "Muhallefât," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.30 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2005), 406-407. On how to evaluate the tereke according to Islamic law, see: Hamza Aktan, "Miras," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol.30 (İstanbul: Türkiye Diyanet Vakfı Yayınları, 2005), 143-145.

⁸⁸⁹ See: The records ASR 13 Document Numbers 17/125, 81/667, 96/717, 108/747 and 112/758.

⁸⁹⁰ For more succession cases, see: The records ASR 46 Document Numbers 79/24, 87/27, 90/28.

quality, and undersized goods.⁸⁹¹ In this section, we refer to such records in the registers that we examined in our study.

In the record numbered ASR 13 62/541 in the presence of the qadi, it was noted that 10 dirhams were missing from an *akça çörek* in a *çörek* shop called Bayram in Ankara. We think that this situation has been recorded because of the reliability of the person and the fact that it is a document for the same crimes he commits in the future.

In another record, it was recorded that the bread was sold raw. This means not complying with the general conditions that bakers must comply with.⁸⁹² In addition, in the record numbered ASR 13 35/294, a dispute arose about the sale of caftans, and the witnesses were questioned in the presence of the qadi. When there were no witnesses, the situation was tried to be resolved by making the person to take an oath.

Miscellaneous issues

Apart from the issues mentioned above, we also come across other issues that concern our work. One of them is related to the appointment of the chief architect. As can be seen in the document numbered ASR 46 390/135, a new chief architect must be appointed upon the death of Habil, who was the chief architect just before. Considering that Bayram was suitable for this task, he was appointed as the chief architect.

Another record is related to the tax-exempt for non-Muslims residing in Ankara Kal'ası (citadel). In return for serving the Ankara Kal'ası, these people are exempt from taxes such as *avarız* and *jizya*. The document questions how many these people are and what they do.⁸⁹³

⁸⁹¹ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 116-146.

⁸⁹² The record ASR 13 Document Number 67/578.

⁸⁹³ The record ASR 46 Document Number 461/161. When estimating the population, those exempt from the *avarız* tax are added to these figures. Ergenç also mentions that the non-Muslim residents of the Castle were exempted from the *avarız* tax due to their assistance to the Castle. Besides, some people around the Hacı Bayram Zawiya were exempted from the *avarız* tax for their services to the zawiya. Source: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 60-61.

The document numbered ASR 46 534/190 includes the numbers of *avarız hane* in the neighborhoods. Each number of *hanes* specified in Appendix G consists of many households that can pay a certain amount of tax according to the financial power of taxpayers. Its determination varies from city to city.⁸⁹⁴ Sometimes 3, 5, 10, or 15 real households could be counted as one *avarız hane*.⁸⁹⁵ According to Ergenç, 5 real households were counted as 1 *avarız hane* in Ankara. We do not attempt a population calculation in our study. However, we can say that there is a noticeable decrease between the numbers Ergenç noted for the beginning of the 1600s and the number of *avarız hanes* we stated in Appendix G.⁸⁹⁶ This indicates that either the city's population has decreased or the people who are liable to pay taxes have decreased.

As for the population capacity of these neighborhoods, Ergenç says that most of the neighborhoods contain more or less the same population. However, neighborhood populations are also related to the size of the neighborhoods. Ergenç says that in 1607, the Kızılbey neighborhood, located on the edge of the city, had 8 *avarız hanes*, covered a larger area than the Hacendi neighborhood, which had the same number of *avarız hanes*. Despite this, it seems impossible to estimate the dimensions of the neighborhoods. On the other side, Ergenç states that the most crowded neighborhoods are those close to business districts and that contain some occupational groups.⁸⁹⁷

⁸⁹⁴ Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 60.

⁸⁹⁵ Ömer Lütfi Barkan, "Avarız," in *İslam Ansiklopedisi*, vol.2 (İstanbul: MEB, 1979), 13-19.

⁸⁹⁶ It can be compared with the *avarızhane* numbers given by Ergenç. See: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 28-30.

⁸⁹⁷ For a detailed assessment about density of the neighborhoods, see: Özer Ergenç, *XVI. Yüzyılda Ankara ve Konya* (İstanbul: Tarih Vakfı Yurt Yayınları, 2012), 64.

CHAPTER 8

CONCLUSION

When we look at the studies on the neighborhood in Ottoman Empire, it is seen that most of them are interested in the meaning of the neighborhood and its administrative-social aspect. The Ottoman neighborhood has been defined many times, and these definitions have been changed each time by emphasizing its different elements. On the other hand, in-depth studies on the Ottoman neighborhood are few. Mostly, the neighborhood has been a side element that emerged alongside a study or one of the elements included in the study. In such a case, it is evident that the section related to the neighborhood was mainly examined superficially. Previous studies on the meaning and social-administrative aspect of the neighborhood are generally studies that refer to secondary sources and consist of repetitive information. Accordingly, we see a definition of a neighborhood that continues within specific templates and gets stuck in them. Overcoming this situation could only be possible with new and original studies fed from primary sources. This thought constitutes the initial motivation of our thesis.

In the Ottoman administrative organization, the neighborhood is a sub-unit attached to the city. Various archive documents contain data about the neighborhood. The neighborhood is also mentioned in various secondary sources and some current studies. However, most of the studies did not emphasize its administrative and urban location while discussing the Ottoman neighborhood. Thus, it is necessary to consider the place of the neighborhood in the Ottoman administrative system more holistic to understand it better. Besides, determining where the neighborhood is located within the unique structure and functioning of the Ottoman state system is crucial to understand and position it on an urban scale. In the studies done before, although we are aware of the neighborhood's existence in the Ottoman city, it has not been revealed in which urban order it exists and its position in that order. Everything is ambiguous except that the neighborhood is a sub-unit attached to the city. For this reason, it is

necessary to put this slippery ground related to the neighborhood on a solid foundation. Our thesis begins by explaining the place of the neighborhood in the Ottoman administrative organization in an urban sense to clarify this situation.

While considering the Ottoman neighborhood in terms of the urban/architectural manner in the existing literature, it has primarily been studied with the Ottoman city. Therefore, when urban-architectural features are mentioned, these features are considered in an integrated manner with the city, and the neighborhood is not evaluated separately. This case may be the result of regarding the neighborhood as a sub-unit of the city. Studies that deal with the neighborhood alone and define/explain its features as a separate unit are rare. We have discussed these in the literature review section. Undoubtedly, it is a significant deficiency that such an important subject is not reviewed in architectural history and urban history studies. The fact that the neighborhood was mainly considered together with the city in the urban-architectural sense in the Ottoman Empire caused these studies to remain superficial at the neighborhood scale. The desire to review the architectural-urban characteristics of the Ottoman neighborhood in depth has led to the emergence of this thesis.

Contributions of The Thesis

Our study begins by questioning the meaning of the “mahalle” in terms of the conceptual manner. Then this section discusses the similarities and differences between the neighborhood concept at the Islam-based and Ottoman-local levels. Later, the Ottoman neighborhood, which is the main theme of our thesis, is examined in detail and revealed the legal status of the Ottoman neighborhood via the archive documents and secondary sources examined. Therefore, if we explain the Ottoman neighborhood’s multifaceted structure systematically, it is seen that it was shaped around three main elements: 1-legal/administrative, 2-urban/architectural, and 3-social/cultural.

Within this structure’s framework, the neighborhood’s place in the Ottoman legal system is explained first. In the Ottoman legal system, it was seen that there were two separate but co-working structures, “Ottoman Urban Settlements” and “Administrative Organization”. The Administrative Organization is an already known and previously revealed structure. It has two branches under it: Judicial(şer’i)-

administrative unit and military(askerī)-administrative unit. On the other hand, Ottoman urban settlements is a layout presented by us. In this order, urban units work together with the administrative system. The first and greatest one is “Eyalet” which divides the Ottoman lands into large parts and has many cities. Below these states are cities (large-small) separated by population density. There are towns around the cities and the villages connected to them in these towns. Within the cities, there are neighborhoods connected to the city. All these come together to form the urban order of the Ottoman Empire.

In the second place, the construction activities methods, which formed the urban/architectural aspect of the neighborhood and were based on the Ottoman administrative system, are discussed. Within the legal and urban order of the Ottoman Empire, there are lands belonging to individuals as well as lands belonging to the state itself. The reflection of this system in the city is that some lands belong to the state, and some belong to individuals (completely separate from the state). In this framework, the state-individual can have buildings built on these lands in a way that does not disturb the existing settlement order. Two construction activities have been determined on these lands based on the secondary sources and the archive documents we examined. The first is the waqf system, and the second is private property. Both had contributed to the shaping of the Ottoman neighborhood.

Based on the inadequacies mentioned in the literature, examining, and revealing the Ottoman neighborhood’s urban and architectural features constitutes our thesis’s main contribution. This situation necessitated the selection of a case study to reach comprehensive data about the neighborhood. Thus, our case study topic, whose reasons we have explained in detail in the introduction chapter, is chosen as “House Plots (Menzils) and Neighborhood Formation in Seventeenth Century Ottoman Ankara”. As a result of the literature review and archive studies we have done, we have seen that the archive documents that contribute most to our subject are the Sharia registers. The sales records and other documents in the Sharia (qadi) registers provide architectural and urban information about the neighborhood. The classification of the data in these documents systematically has enabled us to illuminate the urban and architectural character of the neighborhood.

The neighborhood is connected to the city as the closest urban unit to it. Therefore, first of all, understanding the general character of the city is necessary to understand the neighborhood better. Essentially, this situation is somewhat intertwined. The neighborhood affects the city, and also, the city affects and transforms the neighborhood. For this reason, after considering the city, we examined the typical characteristics of the seventeenth century Ankara neighborhoods before studying neighborhoods separately. After this stage, considering the neighborhoods one by one shows us their unique situations, and it is important to see their differences. Therefore, before moving on to the general elements that make up the neighborhood in Chapter 3, we discussed Ankara as a city and the neighborhoods in general and also one by one.

We have stated that the urban formation of the city begins on the lands owned by the state/individuals. Therefore, the same situation is valid for the neighborhood. Depending on the general condition of the city (whether it is a settled city or a newly established city), construction activities start on the land (urban blocks). Building constructions that began in these plots break up the urban blocks and create small new plots with the formation of new streets over time. In some parts of these plots, there are vineyard-garden-field-lands, which we can define as green areas. On the other hand, the neighborhood consists of the small urban blocks, the streets between these urban blocks, and the vineyard-garden-field-land that are the green and empty areas in these urban blocks.

If we consider the subject from a broad perspective, the urban blocks in the city primarily constitute the starting point of the construction activity. Building plots on the sides of the existing roads that separate these urban blocks from each other are the construction areas of waqf/private buildings in the neighborhoods. As we mentioned, these structures can be built by statesmen or people from the public. Generally, construction on urban blocks starts at the street border surrounding the plot. If building plots run out at these boundaries, a new street is opened towards the inside of this urban block, and the construction proceeds on this newly opened street. As this street progresses, the urban block splits and breaks into smaller pieces. This case sometimes creates an entirely independent new and smaller urban block and sometimes results in ramifications in the urban block. This ramification is formed by the end of the newly

opened street as a dead-end. Building plots are the total construction area of the buildings on these urban blocks. This construction area also includes a green area or courtyard, apart from the building(s). Building plots are created by splitting and selling urban blocks to different people; most likely, each has a different land area (survey). In brief, it is possible to say that the settlements in the neighborhoods started on the urban blocks, and these urban blocks are split over time and created new smaller urban blocks. Consequently, the neighborhoods were formed by a few urban blocks coming together.

When we analyzed the building plot, which is another urban element of seventeenth century Ankara neighborhoods, we revealed that there were five different land settlements. These five types were named 1-2-3-4 and 5-sided plot systems, respectively, and were created based on the knowledge of how many neighbors each structure has. This situation gives us clues about the housing density of the neighborhoods. We think that the buildings with fewer neighbors located in the neighborhoods with low density. Besides, we can say that the buildings with more than three neighbors located in the neighborhoods with more dense/frequent settlements. The most common plot system among the structures we examined is the 4-sided plot system. Based on this, we can say that the density of construction is high in Ankara neighborhoods. This assessment is both inevitable and expected for a city inhabiting the city walls. Most of the buildings have a street at least on one side. Some buildings have sides to two or three streets. Such structures are likely located at the corners or ends of the plots. Moreover, when the neighbors mentioned in the documents are classified according to their building types, they provide information about the diversity of buildings in the neighborhoods and their coming together. Therefore, it is seen that there are many buildings regardless of the type of construction (waqf or private property system) in the neighborhoods. This gives us the information that public buildings and private buildings coexist in neighborhoods. In addition, the presence of buildings adjacent to the castle wall shows us that the use of a shared urban element together with private property was considered ordinary in the conditions of that period.

When we classified the data in the documents which we examined, it was possible to reveal the urban characteristics of streets in the seventeenth century Ankara

neighborhood. Accordingly, in the city, firstly, the main roads (maybe as a trace) formed spontaneously between the urban blocks. Later, construction starts on the main roads around these urban blocks. When there is no building plot remaining to construct the new buildings on the parts of this urban block facing the main road, new streets begin to form inwards to the urban blocks and divide them over time. These streets move into the urban block over time, and if they intersect with another street during this progression, they form a public road. If streets come across any building or border in the urban block and are interrupted during this progression, it creates a dead-end street. This is the method of how the streets in the neighborhood are formed. The process of opening a new street is carried out by the property owners in the neighborhood, possibly to reach the owned lands (within the framework of the principle of privacy). Unless the residents of the neighborhood object to these newly opened streets, these newly opened streets turn into an urban element. In other words, the neighborhood's residents have a say on the neighborhood's streets.

As a result of our analysis, we see that seventeenth century Ankara neighborhoods are mostly (95%) made up of public roads. Dead-end streets have a small percentage (5%) of all streets. Therefore, it can be said that streets in Ankara neighborhoods have a public features. The organic/spontaneous formation of streets in the neighborhood is also reflected in their urban traces. In general, the streets formed in the neighborhood have a twisted shape. Most likely, our analysis resulted in 17 distinct types of street typology depending on this feature of street formation. Nevertheless, we can say that every building has at least one street border. The reason why dead-end streets are so few may be due to the topography. On the other hand, dead-end streets may have lost this feature over time and turned into public roads.

After explaining which urban elements the neighborhood consists of (vineyard-garden-field-land, building plots, and streets), we explained what kind of buildings the neighborhood has and what their characteristic features are. These structures were formed in the neighborhood depending on the Ottoman legal system. We divided them into two categories which are the waqf and the private estate system. They both together constitute the architectural character of neighborhoods.

Waqf buildings are public structures built for the common use of the people in the cities/neighborhoods, and they are made by individuals, not by the state, for charitable purposes. Thus, both the need for a building that will serve the society will be met, and those who have these buildings built will have done a job that is praised according to the religion of Islam, which will bring them rewards (virtuous deeds). In the Ottoman neighborhood structure, it is a known fact that primarily the waqf structure begins to constitute in the urban blocks, and other buildings (menzil, shop, etc.) occur around them afterward. Since the Ottoman Empire was a state based on the religion of Islam, the first of these structures, whose neighborhoods were created, was undoubtedly the masjid or mosques, which were places of worship. This approach is also valid for non-Muslims living with Muslims in Ottoman lands. It is seen that there are places of worship in a pivotal point of the neighborhood that are suitable for their religion/community in some neighborhoods where non-Muslims of the same religion or foreigners of the same ethnic origin form a majority. This case is a common and usual situation in seventeenth century Ankara neighborhoods. These places of worship (usually churches and synagogues) have their own waqfs like masjids/mosques have, and the neighborhood system is conducted in the same way as in Muslim neighborhoods. Generally, places of worship are located in the center of the neighborhoods (sometimes in the core, sometimes in a different location). This center can be considered a point where more than one (3 or more) streets intersect. After a place of worship is built in the neighborhood, other structures with different functions begin to form around it. Within the seventeenth century Ankara neighborhood's boundaries, it is more likely to see these waqf structures, baths, schools, shops, and fountains. In the seventeenth century Ankara, buildings that appeal to the vast majority of the public, such as bazaars, marketplaces, khans, baths, fountains, and madrasahs, were located in and around Uzun Çarşı, which is determined as the commercial area of the city. This region also has neighborhoods and residential plots, but commercial buildings are denser than in other neighborhoods. Therefore, more than one building with the same function is seen in the neighborhoods here. However, in the neighborhoods outside this part of the city, there is mostly a masjid/mosque, school/bath, and fountain, if any. We can say that there is a masjid/mosque in almost every neighborhood.

When neighborhoods are shaped around a place of worship, they are commonly referred to by the name of that place of worship. In some cases, this may change. It has been seen that the names of the guilds or professionals in the city were also influential in naming the seventeenth century Ankara neighborhoods. In addition, the names of the city's gates are also reflected in the names of the seventeenth century Ankara neighborhoods (e.g., Erzurum neighborhood). In Ankara neighborhoods, we often come across that the names of people with religious/other titles are also used for the neighborhoods. The reason for this may be that the name of the neighborhood comes from the name of the person who built the waqf structures (mosque, bath, school, etc.) in the neighborhood. The names of the neighborhoods inhabited mainly by non-Muslims do not coincide with any of the nomenclatures we have mentioned. We think that these neighborhoods may have a meaningful naming in the language/religion/ethnic root used by the religious or ethnic community living there. The least common nomenclatures in the seventeenth century Ankara neighborhoods are as follows; the name of the place where the residents of the neighborhood have migrated to (e.g., Ürgüp Neighborhood), the name of the location of the neighborhood (e.g., Koyunpazarı Neighborhood), and the name of a property/structure of the neighborhood (e.g., Çeşme Neighborhood). When we look at all these namings, we see that the seventeenth century Ankara neighborhoods have names arising from their unique conditions.

After discussing the waqf structures in the neighborhoods, we continue with the private estate buildings, which are the most dominant structure in the seventeenth century Ankara neighborhoods. When we look at the building records in the documents, we see two types of structures related to the private property system. The first is residences (menzils) and the second is shops. In our thesis, these are evaluated as building types/properties that can be bought/built in the neighborhood in this period. Among the properties acquired outside the city/neighborhood, various mills or vineyard structures are seen in the documents. Since these are located outside the city/neighborhood, they were excluded from the evaluation. Firstly, we started our assessment with menzil (residence) sales records which have large numbers among private property records. The information in the menzil sales records provides us rich data about the architectural features of the menzils. When we classify these data according to certain features, we see many common architectural elements in the

menzils. Our study classified the menzils according to their features and gathered them into three different categories. These are single section menzils, menzils with 2 sections (dahiliye and hariciye) and multi-section menzils. The morphological feature that is effective in classifying these menzils is the open-closed spaces, which are particularly important in shaping the architecture of that period. According to this distinction, single section menzils consist of a main indoor space, an outdoor space, and an auxiliary space (service unit). Menzils with 2 sections (dahiliye and hariciye) have multiple indoor-outdoor spaces located in different parts of the menzil. On the other hand, multi-section menzils are residences that have multiple indoor and outdoor spaces. Contrary to the 2 sections menzils, these spaces are not mentioned as at the dahiliye/hariciye. Among all these menzils, the number of two-story menzils is more than twice that of single-story menzils. Therefore, it seems possible to say that the majority of the menzils in the neighborhoods consist of two-story menzils. This tells us that the height of the architecture of the neighborhoods in the city is around 5-6 meters high. When we look at the architectural spaces of the menzils, regardless of their characteristics, we see that some spaces are mentioned/used a lot. Therefore, these menzils' most common architectural spaces are the room-courtyard-main living room. Secondly, the barn, hall, canopy, cantilever, and storeroom can be seen in the records. In the third place, there are kiln, workshop, hayloft, kitchen, and summerhouse, which are the least common places in the menzils. On the other hand, the most crucial feature we encounter in the menzils, especially in the seventeenth century Ankara neighborhoods, is the presence of “*sof*” workshops in the menzils, based on the vivid and prevalent “*sof*” production in that period. The fact that these production workshops are located both in the commercial district of the city and in the residential architecture is unique to Ankara neighborhoods. Since the production of “*sof*” gets within the houses, we can say that the residential area of Ankara (neighborhoods) is also a production area in that period. Thus, we can say that there is an intense “*sof*” production activity in the city, and even the menzils in the neighborhoods are used for this purpose.

The second most common building of the private property system is the shops. The spatial characteristics of the shops were not mentioned in the records as in the residences' samples. Regarding shops, there is information such as the location of the building, what it is used for, and its price. Based on this information, we see that shops

are located both in bazaars-marketplaces and neighborhoods. Of course, the places called bazaars and marketplaces are also connected to a neighborhood. However, since these areas are concentrated as commercial areas, we can say that they have less housing texture than other neighborhoods. When we look at the records, the number of shops in all neighborhoods corresponds to half the number in bazaars-marketplaces overall. Thus, it is possible to say that residential settlements are concentrated in the neighborhoods in general. Nevertheless, neighborhoods also have shops, which are commercial units. In dense commercial areas such as bazaars and marketplaces, the number of shops is increasing, and the housing density continues to exist even though it is not high.

Lastly, the social/cultural aspects, which we think have an indirect effect on shaping the neighborhood's urban-architectural elements, are mentioned. Definitely, social life and cultural elements are just as important as the urban and architectural character that makes up the neighborhood. The unwritten elements of the examined period determine how the neighborhood residents live and naturally affect the architectural-urban structure. These elements, of course, are formed by the fusion of the rules of the religion of Islam and some cultural codes. In the architectural sense, the chief architect and his committee contribute to the formation and have a say of the neighborhood and the city. Apart from this, neighborhood residents (neighbors) can also control each other and have a voice over the urban features and the buildings built in the neighborhood within the framework of the law. In cases where the neighborhood residents disagree, the qadi steps in and has the last word. Neighborhood residents are not only concerned with the buildings they have built but also with the effect of other buildings in the neighborhood on the urban character of the neighborhood, and they have to come together in a consensus on this issue. Thus, they collectively shape the neighborhood they live in.

We can follow the unwritten social layout of the neighborhood as far as it is reflected in the qadi registers. Examining these is important to understand the life and social issues of the neighborhood people at that time. Therefore, we created specific subjects with integrity and scrutinized them in it. Among these subjects, there are many different cases such as divorce, debt, servant issues, theft, witnessing, neighborhood avarız, insulting, inheritance, and cheating in shopping. It is necessary to know about

such issues that affect the neighborhood's social layout and comprehend the neighborhood as a whole. The neighborhood is also a social unit in which the residents living in it have the right to have a say in its administration. For example, one of the neighborhood's residents should be a guarantor for a new person who will move to the neighborhood. In other words, only a person who knows the neighborhood's order well and lives here must approve the unknown person (obviously very well known by the guarantor) who wants to live in the neighborhood. If this new person causes a problem in the future, the guarantor is responsible. Thus, it is tried to prevent adverse events that may occur. Similarly, the neighborhood's residents can expel a person who disturbs the peace of the neighborhood by taking a collective decision. These and similar events also have an impact on the formation of neighborhoods. Therefore, found it essential to examine these issues, and include them in our thesis. Consequently, we discussed and explained the neighborhood in all its aspects.

Further Studies

This study which deals with the neighborhoods of Ankara in the seventeenth century in the Ottoman Empire, tried to read the neighborhood in its integration and give a profound place to its urban-architectural features based on the case study. In this respect, it contributes to the neighborhood studies in the literature. Our thesis can shed light on other studies in this sense. In further studies, examining the neighborhoods in different cities of the Ottoman Empire in the same period may allow for comparative studies. Examination of neighborhoods in different cities can enable the discovery of mutual and original characteristics of neighborhoods between cities. Besides, in future studies, comparing the urban-architectural structures of the neighborhoods in the same Ottoman city with different centuries contributes to following the historical evolution of the neighborhoods.

Our thesis, which is based on archive documents, evaluated all kinds of data that fall within the scope of the study. Afterward, we examined and interpreted the data about the neighborhood in terms of urban-architectural aspects. In particular, the information obtained from sales records can be used in many studies in the future. For example, when talking about neighbors in menzil sales records, neighbor names are also clearly recorded. These names consist of Muslim and non-Muslim men and women.

According to this information, the ethnic-religious origins of the neighborhood residents could be determined demographically. Thus, it can be revealed roughly the proportion of the people in the neighborhoods living together as Muslims and non-Muslims. On the other hand, some of the names of the neighbors contain preliminary labels about their profession. When these are examined in detail, they can give us information about the occupations of the neighborhood residents. Based on this, it can be surveyed whether there is a cluster of occupations in the neighborhoods. Furthermore, it can be investigated whether there is a link between the position of individuals and the neighborhood they prefer to live in.

Another information in the housing sales records in the qadi registers, which can reveal the preference of the neighborhoods in the city, is the housing sales prices. These were indicated in different currencies in the records in time. Firstly, a common currency should be determined for these currencies. Then, by comparing the number and characteristics of the spaces in the menzils, the data on the housing sales prices between the neighborhoods can be revealed. Additionally, this may give clues as to which neighborhoods are preferred for residing by whom and the menzil price-individual income relationship. Furthermore, traces of the preferability in the city can be identified by looking at whether the city locations of the neighborhoods affect the sales prices.

Another remarkable point in the menzil sales records is the diversity of spaces. The spaces mentioned with different names indicate that they are also differentiated in terms of function. Our thesis study has classified the menzils containing spatially different components. In the future, studies can be carried out on the spatial organization of the menzils by drawing up plan schemes for each menzil in these different menzil typologies. The plans created could also help us understand the relationship of the spaces with each other. If these studies are carried out for the following centuries, the change in menzil plans and spatial organization over time can be followed. Creating menzil plan schemes can also enable studies on three-dimensional modeling and visualization of these menzils.

Detailed information about neighbors in the menzil sales records informs us how the menzils are positioned relative to each other in the neighborhood. The neighbors'

names around the menzils may allow us to identify all the menzils in a neighborhood if we have all the data in the registers for a whole century. These kinds of data can allow us to determine the positions of all the menzils in the neighborhood to others. Thus, a rough urban plan of a neighborhood can be created. Although such a study based on archive documents will not yield precise results, the plans of the neighborhoods of the past centuries can be investigated and sketched regarding the old city plans.

Even if there are many studies on the Ottoman neighborhood, there is undoubtedly much more to be done and issues to be illuminated on this subject. For this reason, instead of taking and repeating the information in the existing sources about the neighborhood, it is necessary to focus on archival sources and carry out studies that deal with facts. If we use the enormous archival resources on Ottoman history correctly and efficiently, it is evident that many more studies will be done in this field. Primarily, there is a need for studies in city and architectural history areas related to the neighborhood. In this sense, our thesis constitutes the basis for further studies on the subject with its contributions to the urban-architectural structure and formation of the neighborhood.

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APPENDICES

A. STREET AND PLOT INFORMATION OF RESIDENCES IN THE SEVENTEENTH CENTURY ANKARA NEIGHBORHOODS

Appendix A.

ANKARA SHARIA REGISTER NUMBER	DOCUMENT NUMBER	REGISTRATION ISSUE	REGISTRATION DATE (GREGORIAN C.)	NEIGHBORHOOD NAME	SELLER	BUYER	SALE VALUE	NEIGHBOR 1	NEIGHBOR 2	NEIGHBOR 3	NEIGHBOR 4	NEIGHBOR 5	NUMBER OF NEIGHBORS
13	1/3	House Exchange	21 May 1611	Mevdud	Mehmed Çelebi b. Mehmed Efendi	Mustafa and Bekir brothers	2000 Akça	Mehmed's property	Kondi House	Mustafa and Bekir brothers' property	Public road	-	4
								Seyfullah Çelebi's property	Muslu Beğ House	Our sofa (Bizim sofa)	İmtihâni share	-	4
13	1/4	House Sale	22 May 1611	Eşenhor	Kurd Beşe b. Abdullah from the Janissaries of Dergah-ı Ali	Dursun (Veled-i Mahsuli)	3200 Akça	Monk Iskender	Non-muslim Cihanşeh	Ruined church	Kazgancilar shops	-	4
13	3/16	House Sale	17 July 1611	Hacı Doğan	Murad veled-i Cafa	Yâsef veled-i Cani Beğ	1200 Akça	Osman Kethüdâ's property	Kolancı's property	Newly muslim Mehmed	Street	-	4
13	7/45	House Sale	9 August 1611	El-Hâc Mûsâ	Sale of Inherited House by shareholders	Nasûh Beşe from the Janissaries of Dergah-ı Ali	8000 Akça	El-Hâc Muslu's property	Public road	Public road	Public road	-	4
13	7/46	House Sale	11 August 1611	Tûli	Emîr Kalender b. Bekir	İbrahim b. İsmail	2400 Akça	Hacı Gedik's property	Ismail's property	Public road	Public road	-	4
13	8/54	House Sale	13 August 1611	Hacı Doğan	Osman b. Mehmed	Murad veled-i İvâd	32 Esedî Guruş	Non-muslim Aydın's property	Non-muslim Agop's property	Non-muslim Karakôs's property	Public road	-	4
13	13/84	House Sale	26 August 1611	Ankara	Bahşi veled-i Ohan	Yusuf b. Hızır	3600 Akça	Non-muslim Iskender's property	Aydın Bâlî's property	-	-	-	2
13	15/103	House Sale	21 September 1611	Hendek	Aslan veled-i Sefer	Budak veled-i Turd (?-unclear)	6000 Akça	Ruined school	Non-muslim Murad's property	-	-	-	2
13	15/109	House Sale	21 September 1611	İbn-i Gökçe	Hâcî Ahmed b. Ahmed and his sister Fâtîma	Kerime bint-i Mehmed	3100 Akça	Turşucu Ahmed's property	Na'âl Hüseyin's property	Ironsmith Mahmûd	Public road	-	4
13	16/118	House Sale	24 September 1611	Hâtûn	Âişe bint-i el-Hâc Abdurrahman	Receb b. el-Hac Nasuh	9000 Akça	Hasan Bâlî's property	Kara Mehmed's property	Hâcî Mehmed's property	Es-seyyid Mehmed's property	-	4
13	17/126	House Sale	27 September 1611	Hâtûn	Hüseyin b. Abdullah	Non-muslim Yagop veled-i Manas	2000 Akça	Non-muslim Artun's property	Mahmud Beğ's garden	Public road	Public road	-	4
13	20/150	Inherited House Sale	3 October 1611	Kurd	Inherited from İsfandiyar veled-i Beğlû, one of the residents of the neighborhood	Hasbula bint-i Murad (?-unclear)	24000 Akça	Parmaksız House	Hasbula's property	Hidîr and Agop's property	Public road	-	4
13	21/156	House Sale	5 October 1611	Ankara Kal'ası (Citadel)	Hüsnîye bint-i Hasan	Mehmed b. Receb	5000 Akça	Hacı Hasan's property	Yusuf's property	Castle wall	Public road	-	4
13	22/169	Withdrawal from house sale	9 October 1611	Ankara Kal'ası (Citadel)	Ali Beğ b. Mahmûd, one of the Eren of Citadel	Fetezna bint-i İbrahim Hatun	8 Guruş	Own property	Feteznâ's property	Feteznâ's property	Public road	-	4
13	23/174	House Sale	10 October 1611	İmâret	Kaman b. El-Hac Musa	Mevlana Muslihiddin b. Ahmed	1700 Akça	Aforenamed's property	Arz-ı Haliye	Public road	Public road	-	4
13	23/178	House Sale	14 October 1611	Ankara Kal'ası (Citadel)	Âişe bint-i Ferhâd	Hâcî Mustafa b. Mehmed	1200 Akça	Ali's property	Hüseyin's property	Ali dede's property	Public road	-	4
13	25/190	House Sale	19 October 1611	Hacı Doğan	Non-muslim Karagöz child of Kamal	Ahmed b. Sadik and his brpther Ebubekir	1400 Akça	Mehmed b. Abdullah's property	Osman Kethüda b. Mehmed's property	Non-muslim Kirkos's property	Public road	-	4
13	26/200	House Sale	21 October 1611	Murûrî	Mahmud b. Osman	Yusuf Çelebi b. el-Hac Mahmud	9000 Akça and other goods	Zeynel'âbidin Efendi's property	Zeynel'âbidin Efendi's property	Zeynel'âbidin Efendi's property	Public road	-	4
13	30/237	Inherited House Sale	2 November 1611	Hacı Bayram	Inheritance from Ahmed Efendi, who died when he was the mufti of Konya	El-Hac Ömer b. Ömer	8000 Akça	Ahmed Efendi's property	Tailor İsmâ'il's property	Derviş Mehmed son houses	Public road	-	4
13	37/317	House Share Sale	29 November 1611	Teke Ahmed	Evliya b. Nasuh	Hacı Ahmed b. Hacı Ahmed	2000 Akça (3/4 share sale)	Hamar (?-unclear) (Lady)'s property	Minnet's property	Yusuf's property	Public road	-	4
13	41/350	House Sale	16 December 1611	Leblebici	Serbâzâr el-Hâc Hüseyin b. Pirî Ahmed	Gülâbi b. Küçeri	4100 Akça	Mehmed's property	Feteznâ's property	Börekçi Mehmed's property	Public road	-	4
13	43/368	House Sale	25 December 1611	Valtarin	Non-muslim woman Şah Bula bint-i Asgadir	Mahsa Beşe veled-i Bahşi	1600 Akça	Manyas's property	Bahşi's property	Karagöz's property	Public road	-	4
13	44/382	House Sale	2 January 1612	Dibek	Shareholders	Non-muslim Sefer veled-i Devlet	10 Arslanlı Guruş	Non-muslim Dimitri	Jeweler Murad Beğ	Public road	Public road	-	4
13	45/384	House Sale	5 January 1612	Konurca	Mustafa b. Receb	Mustafa b. Şa'bân	740 Akça	Dervish Mehmed's property	Kırk-zâde's property	Kırk-zâde's property	Public road	-	4
13	45/389	House Sale	8 January 1612	Dellal Karaca	Kidvetü'l-kudat Mehmed Efendi b. Ali (Qadi)	Osman b. el-Hac Mustafa	7000 Akça	Merhum Çelebi Efendi Houses	Public road	Public road	Public road	-	4
13	46/394	House Sale	9 January 1612	Öksüzce	Inheritance from Veli b. Nurullah, who passed away from the neighborhood	Hacı Veli b. Mehmed	1150 Akça	İbrahim's property	Hasan's property	Receb's property	Public road	-	4

Appendix A (continued)

13	46/396	House Sale	9 January 1612	Öksüzce	Ahmed b. İbrahim	Mehmed b. Ahmed	1500 Akça	Mustafa's property	Kara Bâli's property	Hâci Mehmed's property	-	-	3
13	47/406	House Share Sale (2/3 shares)	16 January 1612	İmaret	Abdülbaki b. Yusuf, one of the residents of Ankara City	Satı bint-i Balaban	4500 Akça	Courtyard of İmaret	Courtyard of İmaret	Public road	Public road	-	4
13	47/407	House Sale	17 January 1612	Çakırlar	Shareholders	Non-muslim Karagöz veled-i Abraham	3000 Akça	Hacı Ramazan Child	Public road	Public road	Public road	-	4
13	49/424	Inherited House Sale	27 January 1612	Kazur Ali	Inheritance from Kalender b. İsa Beğ	Muharrem Efendi b. Abdullah	1000 Akça	Masjid	Pir Dede's property	Wağf Ayas	Public road	-	4
13	51/439	House Sale	4 February 1612	Hacı Mansur	Musa b. Ya'kub	Mahmud b. Hasan	4000 Akça	Abdükerim Halife's property	Sefer's property	Public road	Public road	-	4
13	54/472	House Sale	3-13 February 1612	Öksüzce	Shareholders	Jewish İsak veled-i Bemaron	3600 Akça	Son of Menteş's property	Dâvid's property	Public road	-	-	3
13	57/487	House Sale	17 February 1612	Kurd	Abdurrahman Çavuş, one of the residents of Ankara City	İbrahim b. Abdullah, one of the residents of Ankara City	10000 Akça	İsfandiyar's property	Murad's property	Public road	-	-	3
13	61/538	House Sale	24 Feb-3 March 1612	Çakır	Hüseyin b. Ahmed, one of the resident of Çakır neighborhood	Murad's son Bahadır and non-muslim Sarhoş	3880 Akça	İskender's property	Ramazan's property	Maksûd's property	Public road	-	4
13	64/555	House Sale	29 February 1612	Bostani	Aişe bint-i el-Hac Süleyman	Mehmed b. Veli and Mustafa b. el-Hac Mehmed	1600 Dirhem	Ahmed's property	Mehmed's property	Kaya Beğ	Street	-	4
13	65/567	House Sale	4 March 1612	Behlül	Bastırmacızade Mehmed from Ankara city, who passed away 5 years ago	Döndü bint-i Muslu	3000 Akça	Mosque	Non-muslim David	Mehmed Beğ İbn-i Karavın	Public road	-	4
13	66/573	House Sale	6 March 1612	Dabbaghane	İbrahim b. Murad from Ankara city	Non-muslim İsay veled-i Yasef	3360 Dirhem	Haçatur's property	Kara Mustafa's property	Ramazan b. Çarşaf's property	-	-	3
13	68/586	Inherited House Sale	11 March 1612	Öksüzce	Heirs	Jewish İsak veled-i Harun	3600 Akça	Son of Menteş's property	David's property	Public road	-	-	3
13	68/587	House Sale	11 March 1612	Hisar (Citadel)	Abdurrahman b. Ahmed from Citadel Neighbourhood	Bin Hüseyin from the same neighbourhood	2800 (unit not specified)	Fatıma's property	Shoemaker Hasan's property	Public road	-	-	3
13	69/591	House Sale	12 March 1612	Kurd	İbrahim b. Abdullah	Non-muslim Kemal veled-i Kutlu Şah	13000 Akça	Aforenamed's property	Hızır Bali's property	Sultanşah's property	Church	-	4
13	69/593	House Sale	13 March 1612	Leblebici	Mahmud b. Ahmed who lived in the Ankara city	Soldier (cündi) Ahmed b. Mehmed from Ebna-i Sipahiyan	6000 Akça	Kavaklı-zade Mehmed's property	Sipahi Süleyman Beğ's property	Public road	-	-	3
13	70/595	House Sale	13 March 1612	Yenişar	Janissary Mahmud Beğ b. Abdullah, one of the residents of Ankara city	Non-muslims Ağaşi veled-i Estepanca and Murad veled-i Ca'fer	4800 Akça	Kuru Çiki's property	İsparta Ali Beğ's garden	Karaca's property	Public road	-	4
13	72/614	House Sale	24 March-2 April 1612	İmaret	Aişe bint-i Aygat (Lady), one of the residents of İmaret neighborhood	Hızır b. Erdovan	900 Akça	Hancı Abdurrahman's property	Karamanlı's property	Public road	-	-	3
13	74/625	House Sale	2 April 1612	Pâpâni	Mahi bint-i İbrahim (Lady) from Ankara city	Muslu b. İsmâ'il who lives in Papani neighborhood	4200 Akça	El-Hac Habib's property	Attar Mehmed's property	Osman Ağa's property	Public road	-	4
13	74/629	House Sale	5 April 1612	Hisar (Citadel)	Non-muslim İsafer bint-i Ketson, one of the residents of the neighborhood	Non-muslim Versis veled-i Keşiş	3000 Akça	Aforenamed's property (lady)	Karagöz's property	Ahmed el-muhzır's property	Public road	-	4
13	74/630	House Sale	5 April 1612	Diş Hisar	Non-muslim Ferhan veled-i Dursun, who lived in the neighborhood	İsafer bint-i Ketson	5000 Akça	El-Hac ...'s property	Public road	-	-	-	2
13	76/640	House Sale	13 April 1612	Diş Hisar	Heirs (Inheritance from deceased Cafer Beğ b. Safer Beğ)	Zemine (Lady)	4500 Akça (including 1/8 garden share)	Hacı Hasan's property	Painter İsmâ'il's property	Sandıkçı's property	Public road	-	4
13	10/72	Sale of Janissary's Derelict House	18 August 1611	Valtarin	Ayaz Beşe from the Janissaries of Dergah-ı Ali (when he died)	Beytül-mâl	6000 Akça	Bektaş's property	Karagöz and Agop's property	Dead-end street	Public road	-	4
13							İbrahim Ağa	Muslu b. Ahmed	1000 Akça	Ahmed b. Abdullah's property	Karagöz's property	Dead-end street	Public road
13	36/304	House and Vineyard Sales	23 November 1611	Valtarin	-	-	3000 Akça [House + vineyard(elsewhere)]	Non-muslim Beşe (Lady)'s property	Oham's property	Hızır Şah's property	Aslan mülkü	-	4
13	43/371	Inherited House Sale	29 December 1611	Ahi Tura	Mehmed b. el-Hac Pırlı	Bestan Çelebi	5000 Akça	Hacı Bekir's property	The property of Mustafa, son of Hoca Kemal	Yusuf Beğ's property	Public road	-	4
13	111/754	Sale of a Derelict House by Beytülmal	24 May-2 June 1611	Hacendi	Owner missing for 3 years	Beytül-mâl	3 Guruş	İshak's property	Janissary Ali Başa's property	Public road	-	-	3
46	11/2	Inherited House Sale	18 March 1660	Çeşme	Inheritance from Mehmed Çavuş	İsmail Ağa b. Nasuh Çavuş	250 Esedî Guruş	Memi's property	İbrahim's property	Public road	Public road	-	4
46	17/4	Inherited House Sale	March 1660	Koçhisar	Inheritance from Mustafa b. Rıdvan, who lived in Koçhisar neighborhood	Şa'ban and Ali İbn-i Mehmed	100 Esedî Guruş	Boza shop	Abdülkadir Ağa's property	Public road	-	-	3
46	19/4	House Sale	25 March 1660	Kurd	Non-muslim Mikayil veled Şehri, who live in Hendek neighborhood	Ayrın veled Karabağirsar	380 Kit'a Esedî Guruş	Serkis's property	Agop's property	Dead-end street	Public road	-	4
46	23/6	Sale of Inherited House Shares	24 March 1660	Konurca	Inheritance	-	250 Esedî Guruş and 20 Guruş worth of precious gold	Mehmed's property	Ahmed's property	Şeyh Hızır's property	Public road	-	4
46	29/8	House and Vineyard Sales	14 March 1660	Dibek	Inherited from Non-muslim Murat Veled Harâşâd, who died while living in the Dibek neighborhood	Non-muslim Hâçeter veled Kirkor	80 Kit'a Esedî Guruş	Non-muslim Ohen's property	Non-muslim Murad Beşe's property	Non-muslim Misko's property	Public road	-	4
46	31/8	House Sale in Kale (Citadel)	2 April 1660	Located in the castle (Citadel)	Inherited from Seyyid Mehmed b. Seyyid Mustafa	Ahmed	110 Kit'a Esedî Guruş	El-Hac Memi's property	Castle wall	Public road	-	-	3
46	32/9	House Sale	3 April 1660	El-Hac Bayram Veli	Yusuf Çelebi b. Abdullah from the neighborhood	Bayram b. Ömer and his brother Murad	150 Kit'a Guruş	Abdi's property	Müezzın's property	Ahmed's property	Public road	-	4
46	35/10	Inherited House Sale	1 April 1660	Boyacı Ali	From the same neighborhood, inheritance of deceased Ahmed b. Mehmed	Ramazan b. Seydi Hân	130 Kit'a Guruş	Ali Ağa's property	Ömer Ağa's property	Public road	Public road	-	4
46	36/10	Inherited House Sale	1 April 1660	Erzurum	Satı b. Müstecâb	Ramazan	40 Kit'a Esedî Guruş	Chef Mehmed's property	Veli's property	Minnet's property	Public road	-	4
46	37/10	Inherited House Sale	3 April 1660	El-Hac Halil	The deceased Mustafa b. Mahmud from the neighborhood	Mehmed b. İsmail	40 Esedî Guruş	Mehmed's property	Ahmed Efendi's property	Himmat's property	Public road	-	4
46	38/11	House Sale	1 April 1660	Hacı Doğan	Bali Beşe b. İbrahim	Osman Çelebi b. Muharrem	35 Kit'a Esedî Guruş	Osman Çelebi b. Muharrem's property	Sometimes Mehmed's property, sometimes Mustafa's property	Non-muslim Erkil's property	Public road	-	4
46	39/11	House Sale	3 April 1660	Hacı Doğan	Bali beşe	Non-muslim Serkis veled Yakob	40 Esedî Guruş	Osman Çelebi's property	Own property	Public road	-	-	3
46	50/14	Inherited House Sale	12-21 April 1660	Hacı Doğan	Heirs	Non-muslims Mideros and Hubar veledi Bagos	110 Esedî Guruş	Arton's property	Tolet's property	Street	-	-	3
46	55/16	Property Lawsuit of Ruined House Space	16 April 1660	Located in the castle (Citadel)	Ahed Halife b. Ali, who lives in Ankara citadel	Bektaş b. Hızır, from the Yenişeyh Village	-	Mehmed Çelebi's property	Own property	Own property	Public road	-	4
46	58/17	House and Vineyard Share Sales	16 April 1660	Valtarin	The case of Ali Beşe selling his share of the house and vineyard inherited from Muslu Beşe b. İbrahim	Ahmed Çelebi b. İbrahim	110 Kit'a Esedî Guruş (total)	Non-muslim Akob's property	Public road	Public road	-	-	3
46	62/18	Certification of The Landlord	19 April 1660	Hatun	Owner: Fatıma bint-i Mustafa	-	-	Bâli's property	Nakibzâde Efendi's property	Public road	Public road	-	4

Appendix A (continued)

46	63/19	Inherited House Sale	2 May 1660	Ahi Yakub	Inherited from Emine Hatun (Lady)	Üveys Efendi b. Burak	40 Kit'a Esedî Gurus	Abdu'l-vakab Çelebi's property	Usta Hüseyin's property	Public road	Public road	-	4
46	66/20	House mentioned in a lawsuit	23 April 1660	Kul Derviş	Owner: Musa	-	-	El-Hac Mahmiyye's property	Masjid	Public road	Public road	-	4
46	74/23	Inherited House Sale	2 May 1660	Şemseddin	Inheritance from deceased Mahmud Beşe (to Hasan b. Abdullah)	Seyyid Salih Çelebi	120 Esedî Gurus (70 Gurus worth of horses and 50 Gurus cash)	Hâce Hâtun(Lady)'s property	Non-muslim Anna(lady)'s property	Sometimes Sefer Çelebi's, sometimes Mehmed's properties	Public road	-	4
46	87/27	House mentioned in a lawsuit	11 May 1660	Kayabaşı	Inherited house from Mehmet b. Minnet	-	-	Mustafa Beğ's property	Cağfer's property	Public road	Public road	-	4
46	96/30	Donation of a part of the house	20 May 1660	Kazur Ali	Grant to his son Muslu b. el-Hac Mahmud	-	Grant	Muharremzâde Efendi's property	Ahmed Efendi's property	Sometimes Zülfikar Beğ's, sometimes müezzîn's property	Public road	-	4
46	126/39	The case of who owns the house	15 May 1660	Located in the Ankara castle (Citadel)	Result: Murad Beşe's property (revealed in the presence of witnesses)	-	-	Bâli Atelier (Shop)	Waqf of church	Public road	Public road	-	4
46	127/39	House Share Sale	4 June 1660	Located in the Ankara castle (Citadel)	-	-	Its half share worths 145 Kit'a Gurus	Bâli Atelier (Shop)	Waqf of church	Public road	Public road	-	4
46	132/41	House Sale	3 July 1660	Kattanin	Mustafa Beşe and Ahmed b. Bayram	Hüseyin Ali b. Mehmed	400 Kit'a Esedî Gurus	Seydi Tefi Çelebi's property	Courtyard of mosque	Courtyard of mosque	Public road	-	4
46	133/41	House Sale	4 July 1660	Teke Ahmed	Fatıma bint-i ... (Lady)	Kazak Ramazan b. Mehmed	80 Esedî Gurus	Ahmed's property	Ömer's property	Abdullah's property	Public road	-	4
46	155/49	Inherited House Sale	15 July 1660	Located in the Ankara castle (Citadel)	Inherited house	Christian Kamer binti Murat	70 Kit'a Esedî Gurus	The property of Hüseyin, son of Hacı Yusuf	Castle wall	Castle wall	Public road	-	4
46	156/49	House Sale	20 July 1660	Hoca Paşa	Kara Bayram b. Salih from Hallac Mahmud neighborhood	Mustafa Çelebi b. Receb	45 Esedî Gurus	El-Hac Hüseyin's property	El-Hac Hüseyin's property	Public road	Public road	-	4
46	175/53	House Sale	29 July-7 August 1660	Bazar-ı Ağnam	Muhzır Ali b. Veli	İbrahim Çelebi b. Ali Efendi	65 Kit'a Esedî Gurus	İbrahim Çelebi's property	Ahmed Çelebi's property	Public road	Public road	-	4
46	176/54	House and Vineyard Sales	21 July 1660	Hatun	Veli Halife b. Ferruh	Hasan Halife	400 Kit'a Esedî Gurus	Mahmud Halife's property	Ömer Beşe's property	Public road	Public road	-	4
46	177/54	House Sale	2 August 1660	Makramacı	Inheritance of Bali veled Sinan nasraniyye who is from the neighborhood	Non-muslim Muzır veled Hidir	320 Esedî Gurus	Non-muslim Abraham's property	Non-muslim Mafsalır Kebir and Mağza Sifer's property	Public road	Dead-end street	-	4
46	180/55	House Sale	19-28 July 1660	Boryacı	Rab'ı'a Katun bint-i Mustafa bey (Lady)	Mehmed b. Boz Ali	70 Kit'a Esedî Gurus	Kara Mustafa's property	Memi Bey's property	Şeyh Bali's property	Public road	-	4
46	189/58	House Sale	No Date	Ali Bey	Mustafa b. el-Hac Veli and his mother Asiye bint-i Yusuf (Lady) who are from the neighborhood	Mustafa Beşe b. Hidayetullah	29 Esedî Gurus	Mehmed's property	El-Hac İnayet's property	Şehsüvârâde's property	Dead-end street	-	4
46	195	Inherited House Sale	2 September 1660	Boyacı Ali	Inheritance from Non-muslim Gafsefer	Mahmud and Mustafa Beşe b. Mehmed (as a joint property)	180 Kit'a Esedî Gurus	Mahmud's property	Non-muslim Akob's property	Public road	Public road	-	4
46	199/61	House Sale	10 September 1660	Located in the Ankara castle (Citadel)	Saliha bint-i Abdurrahman (Lady) who lives in Citadel	El-hac Ali b. el-Hüseyin	1100 Akça	Cender Efendi's property	El-hac Ali b. el-Hüseyin's property	Musa's property	Dead-end street	-	4
46	201/61	House Sale	11 September 1660	Hacı İvaz	İshak Beşe b. İsmail	Muharrem b. Mehmed	25 Esedî Gurus	Fethinâ Hatun(Lady)'s property	Receb's property	Public road	-	3	
46	202/61	House Sale	10 September 1660	Kayabaşı	Merer b. ... (could not be read)	Ali b. Veli	3600 Akça	Carder (tarakçı) Süleyman's property	Mehmed's property	Mustafa's property	Dead-end street	-	4
46	205/62	House Sale	23 September 1660	Suluk (inside of the citadel)	A Christian named Peşe bint-i Kirkör	Non-muslim Ağırzâde veled Kuriyağı	-	Non-muslim Kelisa	Bâli Atelier (Shop)	Public road	Public road	-	4
46	207/63	House Exchange	18 September 1660	Ali Bey	Mustafa Beşe b. İnayetullah, who lives in the neighborhood	Property of Mehmed	10 Esedî Gurus (for exchange)	Şehsüvâr son's property	El-Hac İnayet's property	Dead-end street	-	3	
46					House of Ümmühan bint-i Rafızlı (Lady)	Property of Hoca sultan oğlu	-	Public road	-	-	-	1	
46	212/65	House Share Sale	2 October 1660	Ali Bey	Ahmed b. Dede Bali sells his share from equal-share house of Ahmed and his brother Hasan	Yusuf Beşe b. Abdullah	30 Esedî Gurus	El-Hac İnayet's property	Süleyman's property	Boza shop	Public road	-	4
46	215/66	House Sale	6-15 October 1660	Hacı Ashab	Nâibzâde Seyyid Mehmed Efendi	Ahmed b. Mehmed	230 Esedî Gurus	Yusuf Ağa and Ahmed Efendi's property	Seyyid Emrullah's property	Masjid	Street	-	4
46	225/69	House Sale	19 October 1660	Hacı Doğan	Inheritance of Mehmed b. Pirli who is from the neighborhood	Mustafa b. Nasuh	50 Kit'a Esedî Gurus	Mustafa's property	Mustafa's property	Public road	Public road	-	4
46	228/70	Inherited House Sale	7 October 1660	Kiçikli	Deceased Mehmet	Arslan Ağa	100 Esedî Gurus	Ahmed Efendi's property	Seyyid Mustafa's property	Bali Beşe's property	Public road	-	4
46	252/77	House Sale	8 November 1660	Şehabettin	Non-muslim Avanis veled Bagsi	Emrullah b. Tengriverdi	53 Kit'a Esedî Gurus	Mustafa's property	Abdülkerim's property	Castle wall	Public road	-	4
46	260/79	House donation and sale	16 November 1660	Sarac Sinan	El-Hac Mustafa b. Yusuf	His son El-Hac Hüseyin	Grant + 30 Esedî Gurus	His other son Yusuf Ali's property	Public road	Public road	Public road	-	4
46	261/80	House donation and sale	18 November 1660	Sarac Sinan	El-Hac Mustafa b. Yusuf	His son Ali	Grant + 50 Gurus	Yusuf's property	Public road	Public road	Public road	-	4
46	262/80	House Sale	20 November 1660	At the location called Gülharan around Ankara city	Ali b. Yusuf Beşe from the Mevcud neighborhood	Es-Seyyid İbrahim Efendi	16000 Akça	Seyyid Mehmed Çelebi's property	Seyyid Mehmed Çelebi's property	Abdülkerim's property	Public road	-	4
46	263/80	Giving house instead of debt	28 November 1660	Hatun	Inherited house from deceased Neslihan bint-i Ahmed	Abdurrahman Bey b. Ahmed	Giving in lieu of various receivables	*The place whose borders are known by public	-	-	-	-	0
46	264/81	House Sale	14-23 November 1660	Mihriyar	-	To (non-muslims) Karabit and his son Yanis and other siblings Asvador, Serkis ve Kirkör (in equal shares)	200 Kit'a Esedî Gurus	Non-muslim Canik's property	Simon's property	Simon's property	Public road	-	4
46	272/83	House Share Sale	28 November 1660	Öksüzce	Mehmed b. Böreçki Ali who is from the neighborhood	His sister Alime Hatun (Lady)	110 Kit'a Esedî Gurus	Mustafa Beşe's property	Ümmi Katun's property	Public road	-	3	
46	274/84	House ownership disagreement	6 November 1660	Makrameci	-	-	-	Non-muslim Karabit's property	Non-muslim Mennaz's property	Public road	-	3	
46	302/94	House Share Sale	2 January 1661	-	Fatıma bint-i Ali (Lady) who lives in Citadel	Ali Ağa b. Yusuf Ağa	30 Esedî Gurus	Seyyid Mehmed Çelebi's property	Ahmed Beşe's property	Public road	Dead-end street	-	4
46	304/95	House Sale	8 January 1661	-	Inheritance from Mehmed b. Ahmed	Rab'ı'a Hatun (Lady)	50 Esedî Gurus	Sometimes Ali's, sometimes Muslihiddin Efendi's properties	Seyyid Abdi's property	Public road	Public road	-	4
46	311/97	House Sale	15 January 1661	Boyacı	Ümmihani bint-i Pir Mehmed (Lady) from the same neighborhood	Mustafa Çelebi b. Memi	3500 Akça	Hideyetullah Efendi's property	El-Hac Ahmed's property	Sometimes Seyyid Koca bey's, sometimes İbrahim Beşe's properties	Public road	-	4
46	313/98	House Sale	12-21 January 1661	-	Hüseyin Çelebi b. Muslu from Hacı Halil neighborhood personally and his wife Eslime bint-i Cafer Çelebi	Hasan Çelebi b. Hacı Osman	120 Esedî Gurus	Mehmed Bey's property	İsmihan's property	Public road	Public road	-	4

Appendix A (continued)

46	316/99	House Sale	9 January 1661	Valtarin	Inheritance from non-muslim Serkis veled Vartan	His son Sinan	30 Esedî Guruş	Hüseyin Çelebi's property	Non-muslim Agob's property	Non-muslim Abraham's property	Public road	-	4
46	317/100	House Sale	24 January 1661	Kattanin	Ümmihani bint-i Hacı Mehmed	Aydın b. Ali	1500 Akça	Rakibe Hatun's property	Ahmed's property	Ahmed's property	Public road	-	4
46	321/101	House Sale	22-31 January 1661	Öksüzce	Mahzade bint-i Mehmed Çavuş (Lady) from the same neighborhood	Veli Beşe b. Mehmed	50 Kit'a Esedî Guruş	İsmail's property	Hasan dede's property	Aişe Hatun(lady)'s property	Public road	-	4
46	324/102	Inherited House Sale	30 January 1661	Located in the Ankara castle (Citadel)	Inheritance from non-muslim Karabit veled Akob who is from the citadel	Non-muslim Tolet veled Kirkör	85 Kit'a Esedî Guruş	Own property	Non-muslim Kirkör, child of Tolet	Non-muslim Kirkör, child of Tolet	Public road	-	4
46	336/106	House and shop exchange	13 February 1661	Ahi	Fatima bint-i Mahmud (Lady)	Mahmud b. Mustafa	57,5 Esedî Guruş and bought a shop	Osman's property	Neighbourhood masjid	Public road	-	-	3
46	337/106	Donation of the room in the house to the waqf	14 February 1661	Yusuf Habbaz	Grantor: İsmihan bint-i Abdülkerim (Lady)	Grantee: The neighborhood mosque waqf	-	Dursun hoca's property	Ebubekir Çavuş's property	Own property	-	-	3
46	341/107	House mentioned in a lawsuit	1-10 February 1661	Keyyalin	-	-	110 Riyalı Guruş	Non-muslim Serkis's property	Mustafa's property	Public road	-	-	3
46	342/107	House Sale	12 February 1661	Şemseddin	Muslı b. Mehmed from the neighborhood	Himmat b. Mehmed	45 Kit'a	İsna's property	Enbiya's property	İbrahim's property	Public road	Public street	5
46	343/107	House Sale	10 February 1661	Ahi Hacı Murad	Mehmed b. Hüseyin	Abdürrahim b. Ahmed	7800 Akça	İsmail and Seyyid Hasan's properties	Public road	-	-	-	2
46	348/109	House Sale	20 February 1661	Ali Bey	Abdülkerim bey b. Mehmed who lives in the neighborhood	Ramazan b. Hüseyin	30 Kit'a Esedî Guruş	Hadiyetullah's property	Abdurrahman's property	Mustafa's property	Public road	-	4
61	11 / 3	House Sale	21 August 1680	Debbâğın	Non-muslim Menas Veled-i Serkis	Non-muslim David	80 Esedî Guruş	Hacı Mahmud's property	Non-muslim Hızır Bali's property	Public road	Public road	-	4
61	14 / 2	House Sale	29 August 1680	Konurca	Receb bin Veli from the same neighborhood	Mahmud Beşe İbn-i Mehmed	164 Guruş	Osman Efendi's property	Ali's property	Cemetery of muslims	Public road	-	4
61	14 / 3	House donation	2 September 1680	Konurca	Mahmud Beşe İbn-i Mehmed one of the residents of the neighbourhood	Fatima bint-i İsmail (Lady)	Grant	Halil Çelebi's property	Ali's property	Cemetery of muslims	Public road	-	4
61	22 / 1	House Sale	16 September 1680	Çakırlar	Mustafa Beşe İbn-i Abdullah one of the residents of the Hatûni neighborhood	Non-muslim Pedros Veledî Hızır	295 Esedî Guruş	El-hâc Muharrem's property	Non-muslim Serkis's property	Non-muslim Kör Pedrus's property	Public road	-	4
61	23 / 2	Giving half of the house to her husband	17 September 1680	Leblebici	Ayşe bint-i Hüseyin nâm Hatun one of the residents of the neighborhood	Her husband Mehmed bin Zeynelabidin	Grant	Ali's property	Public road	Public road	-	-	3
61	24 / 1	Inherited House Sale	26 September 1680	Makrameci	Inheritance of non-muslim Maradse	Non-muslim Kabril Veled-i İrham	200 Esedî Guruş	Church	Church	Non-muslim Safer's property	Public road	-	4
61	27 / 2	House Sale	3 October 1680	Yakub Hırad	Hüseyin bin Mustafa one of the residents of the neighborhood	El-hac İskender bin Mahmud	25 Esedî Guruş	Own property	Aforenamed El-hac İskender's property	Public road	-	-	3
61	31 / 2	House Sale	12 October 1680	İmâret	Halil bin Ebibekir one of the residents of the neighborhood	Es-Seyyid Osman Çelebi	125 Guruş	Yusuf Çelebi's property	Mehmed Halife's property	Ali Halife's property	Public road	-	4
61	35 / 1	House Sale	14 October 1680	Hacı Ashab	Inheritance from Fatima (Lady)	Mehmed Efendi İbn-i El-hac	28 Esedî Guruş	Ümmet Çelebi's property	Ümmet Çelebi's property	Aforenamed Mehmed Efendi's property	Aforenamed Mehmed Efendi's property	-	4
61	39/1	House Exchange	29 October 1680	Boryacı	Receb bin Muslı one of the residents of the neighborhood	İbrahim Bese (brother of seller)	Exchange	Yahya's property	Sadık's property	Samim's property	Public road	-	4
61	39/1	House Exchange	29 October 1680	Direklü	İbrahim Beşe	Receb bin Muslı	Exchange	Hüseyin's property	Hüseyin's property	Es-seyyid Ramazan Ağa	Public road	-	4
61	44 / 1	House Share Sale	3 November 1680	Hacı Doğan	Inheritance from non-muslim Murad veled-i İlkisan(?-unclear) one of the residents of the neighborhood	Non-muslim Hicavir	16 Guruş	Agob's property	Aslan's property	Sometimes Hicavir's sometimes non-muslim Safir's property	Public road	-	4
61	54/1	House Sale	12 November 1680	Located in the Ankara castle (Citadel)	Ahmed Bese İbn-i Süleyman Bese one of the residents of the citadel	Hüseyin and Ömer	70 Esedî Guruş	El-hac Mehmed's property	Ak Kadın (Lady)'s property	Ak Kadın(Lady)'s property	Public road	-	4
61	61/1	House Sale	17 November 1680	Hacı Doğan	Fatmana bint-i Yusuf (Lady) one of the residents of the neighborhood	Ali bin İsa	110 Esedî Guruş	Hacı Osman's property	Mirza's property	Mehmed's property	Public road	-	4
61	61/2	Donation of half of the house, selling of another half	17 November 1680	Şemseddin	İsmail	Pir Gaib	18 Esedî Guruş	Kara Ali's property	Pir Hoca's property	Empty land/plot	Public road	-	4
61	61/3	Inherited House Sale	18 November 1680	El-hâc Bayram Veli	Mehmed Çelebi bin Ahmed (inheritance from his father)	Es-seyh Ahmed Efendi İbn-i Mustafa Efendi	250 Esedî Guruş	Osman Efendi's property	Ali Halife's property	Satılmış's property	Public road	-	4
61	63/2	Inherited House Sale	No Date	Located in Ankara city	Inherited house from Satılmış	Non-muslim Körpe Veled-i Yasaf	30 Esedî Guruş	Ahar Ahmed's property	Sun'ullah Efendi's property	Hacı Receb's property	Public road	-	4
61	64/1	Share Sale from Inherited House	19 November 1680	Yakub Nial	Ahmed Efendi İbn-i Mehmed Efendi from Hacı Bayram-ı Veli neighborhood (inheritance from his father)	Es'ad Efendi	170 Esedî Guruş	Müderrişzâde Efendi's property	Sometimes Müderrişzâde Efendi atelier and sometimes street	Sometimes Kekes Mehmed Bese's, sometimes Haydar's property	Sometimes non-muslim Aslan's and sometimes non-muslim Avmik's properties	Public street	5
61	66 / 3	House Sale	21 November 1680	Kul Derviş	Döndü bint-i Ali (Lady) from the neighborhood	Receb bin Dilâver nam sâb emred	20 Guruş	El-Hac Mehmed's property	Mehmed's property	Castle wall	Public road	-	4
61	67 / 1	House Sale	21 November 1680	Mihr-i Bâr	Non-muslim Acı Minnet Veled-i Arzmen from the neighborhood	El-Hac Osman	1600 Esedî Guruş	Non-muslim Acı Manas's property	Non-muslim Acı Pabas Karabit's property	Non-muslim Rum Sultafis's property	Dead-end street	-	4
61	71 / 2	Inherited house share dispute	26 November 1680	İmaret	Inheritance from İbrahim	-	-	İbrahim Beğ's property	Derviş Çelebi's property	Waqf cropland	Public road	-	4
61	74 / 1	Inherited House Sale	1 December 1680	Hacı Doğan	Inheritance from Halil İbni İbrahim	Ali bin Hasan	30 Esedî Guruş	Ali Efendi's property	Muzallim and Ali's property	Mehmed's property	Public road	-	4
61	78 / 1	Regarding past house sale	3 December 1680	Ebi Gökçe	Deceased Ahmed Efendi	Veli bin Muslihiddin	77 Esedî Guruş (sold 1.5 years ago)	Katrançı Ahmed's property	Kalaycı Ali's property	The property of Ahmed, son of Muzallim	Public road	-	4
61	78 / 2	Inherited House Sale	3 December 1680	Hacı Halil	Inheritance from Kara Osman İbn-i Yakub	Sahin bin Abdullah	30 Esedî guruş	Mehmed's property	Şaban's property	Ali Ağa's property	Public road	-	4
61	79 / 1	Inherited House Sale	4 December 1680	Located in the Ankara castle (Citadel)	Deceased Mustafa, who was one of the residents of the citadel	El-hâc Ahmed bin El-hâc Mahmud	120 Esedî Guruş	Aforenamed El-hâc Ahmed's property	Abdulkadir's property	Hasan's property	Public road	-	4
61	88 / 2	Being a creditor from the sale of the house	14 December 1680	Kebkebir-i Müslim	Non-muslim Sâ'î Safir Veled-i İlkisan from the neighborhood	Hüseyin Ağa İbn-i Haydar Çavus	50 Esedî Guruş (money owed to one)	The property of non-muslim Agob, son of Baklaci	The property of non-muslim Agob, son of Baklaci	Public road	Public road	-	4
61	92 / 1	Lease of waqf house	23 December 1680	İğneci	Mustafa Veliyüddin from the neighborhood	Ali Beğ İbn-i Memi Beğ	26 Guruş	Ali Beğ İbn-i Memi Beğ's property	Halil Ağa's property	Public road	-	3	
61	93 / 2	Inherited House Sale	24 December 1680	Makrameci	Inheritance from non-muslim Acı Abraham Veled-i İlğisan	Non-muslim Minas Veled-i Tirmal	200 Esedî Guruş	Non-muslim Acı's property	Non-muslim Evanis's property	Non-muslim Sâhik Papas's property	Courtyard of church	-	4
61	99 / 2	House Sale	29 December 1680	Köçeklü	Saliha Kadın İbnetullahu Ahmed Efendi (Lady) from Ahi Hacı Murad neighborhood	El-hac İsa bin İsa	-	Salih Efendi's property	Es-Seyyid Hüseyin Çelebi's property	Mirza Mehmed and Mirza Ali's properties	Public road	-	4
61	103 / 1	Inherited House Sale	11 January 1681	Keçeli	Inheritance from İlyas from the neighborhood	Receb İbn-i İsmail	39 Esedî Guruş	İbrahim Çavus's property	Arslan Çelebi's property	Arslan Çelebi's property	Public road	-	4
61	104 / 1	About Inherited House	11 January 1681	Mukaddim	Hacı bin İsa who lives in the neighborhood	-	-	Receb's property	Deceased Fatma bint-i Mehmed's property	Public road	Public road	-	4
61	104 / 2	House Sale	12 January 1681	Yakub Hırat	Üveys bin Mustafa who lives in the neighborhood	Hacı bin Mehmed Çelebi	44 Esedî Guruş	Abdullah Bese's property	Mustafa's property	Nazmi's property	Public road	-	4

Appendix A (continued)

61	110 / 2	House Sale	21 January 1681	Köçekli	El-hac İsa bin İsa, one of the residents of the Hacı Arab neighborhood	El-hac Mustafa bin Ali Bese	330 Esedî Gurus	Salih Efendi	Es-Seyyid Hüseyin Çelebi	Sometimes Mehmed's and sometimes Ali's properties	Public road	-	4
61	111 / 1	Share Sale from Inherited House	22 January 1681	Ahi Yakub	Es-Seyyid Ali, one of the heirs	Belkis bint-i Abdullah	Sold 1/4 of shares to 9 Esedî Gurus	Musli Ağa's property	Abdurrahman's property	Muslim cemetery	Public road	-	4
61	117 / 1	House Sale	12 February 1681	Hacı Halil	Mustafa bin Hızır from the neighborhood	Yusuf bin Sefer	40 Esedî Gurus	Gavenoğlu's property	Ahmed's property	Public road	Public road	-	4
61	117 / 2	Donation of Inherited House	12 February 1681	Dellâl Karaca	Inheritance from deceased Hacı İsmail bin El-hac Hasan, who was one of the residents of the neighborhood	His son Mustafa	Was donated by other shareholders	Hacı Ramazan's property	Dervis Ali's property	Deceased El-hac İsmail's property	Public road	-	4
61	117 / 3	Donation of Inherited House	12 February 1681	Dellâl Karaca	Inheritance from deceased Hacı İsmail bin El-hac Hasan, who was one of the residents of the neighborhood	His son Hasan	Was donated by other shareholders	Dervis Ali's property	Mehmed's property	Deceased El-hac İsmail's property	Public road	-	4
61	120 / 2	Donation of Inherited House	18 February 1681	Located in the Ankara castle (Citadel)	Inherited house from deceased Fatma bint-i Ahmed, who was from the residents of the citadel	Her husband Mehmed	Grant (While she was alive 4 years before this date)	İsmihan (Lady)'s property	Own property	Own property	Public road	-	4
61	120 / 3	House Sale	18 February 1681	Located in the Ankara castle (Citadel)	Abdülkadir Beğ ibn-i Hacı Mustafa, who is from the residents of the citadel	El-hac Ahmed ibn-i Mahmud	50 Esedî Gurus	El-hac Ahmed ibn-i Mahmud's property	Own property	Own property	Public road	-	4
61	122 / 1	House Sale	18 February 1681	Hacı Doğan	El-hac Ramazan bin Ahmed, one of the residents of the neighborhood	His son Bali Beşe	52 Esedî Gurus	Hacı Hüseyin's property	Masjid	Public road	Public road	-	4
61	122 / 3	Inherited House Sale	5 March 1681	İshoz	Inherited house from deceased non-muslim İsfendyâr Veled-i Kaya, who was one of the residents of the neighborhood	Non-muslim Kirekos Veled-i Agob	240 Esedî Gurus	Acı Marat and his wife Christian Maryem's property	Public street	Public road	Public road	-	4
61	125 / 1	House Sale	9 February 1681	Kepkebür zimmî	Non-muslim Serkis Veled-i İvanis, one of the residents of the neighborhood	Christian Ağsebit bint-i ...	107 Gurus	Non-muslim Karaoğlan's property	Non-muslim Tuvaz's property	Public road	Public road	-	4
61	125 / 2	House Sale	22 February 1681	Börekçiler	Mehmed bin El-hac Mahmud, one of the residents of the neighborhood	Muharrem and Hasan ibn-i Mustafa	105 Esedî Gurus	Mehmed's property	Musa Çavus's property	Sometimes Es-Seyyid Suud Efendi's and sometimes Habib's properties	Public road	-	4
61	126 / 3	Inherited House Sale	26 February 1681	Bestâni	Inheritance from deceased İhsan bint-i Mustafa (Lady), who was one of the residents of the neighborhood	Ömer Beğ ibn-i Mehmed	78 Esedî Gurus	Yusuf's property	Mehmed's property	Public road	Public road	-	4
61	127 / 2	Dispute about sale of house	26 February 1681	Kepkepür zimmî	Owner: Inheritance from non-muslim Cemadir	-	-	Non-muslim Kırkor's property	Non-muslim Kırkor's property	Non-muslim Çil Asvadir's property	Public road	-	4
Hacı Doğan				Owner: Çil Asvadir	-	-	Ahmed's property	Non-muslim Kılâsır's property	Non-muslim Kirekos's property	Public road	-	4	
61	132 / 2	House Sale	5 March 1681	Hendek	Non-muslim Acı Sahik Veled-i Acı Sinan (?-unclear)	His son non-muslim Karabit	300 Esedî Gurus	Non-muslim Serkis's property	Non-muslim Cemadir's property	Non-muslim Haviyar sons's property	Public road	-	4
61	134 / 1	Donation of House	4 March 1681	Şemseddin	Musli	His son Ali bin Musli from the neighborhood	Grant	Mehmed's property	Non-muslim Avran's property	-	-	-	2
61	134 / 3	Being a creditor from the sale of the house	7 March 1681	Located in the Ankara castle (Citadel)	Mustafa Efendi ibn-i Ali, who lives in Kattanin neighborhood	Deceased Satılmış bin Abdülkerim, who was one of the residents of the citadel	Sold it 40 Gurus for 3 years ago	Hacı Receb's property	Batır Ahmed's property	Zağferânizade Mehmed Efendi's property	Public road	-	4
61	135 / 1	Share Sale from Inherited House	8 March 1681	Konurca	Inheritance from their deceased mother, İsmihan Hatun (Lady)	Sold to his son Ömer by his brother Bayram bin Yusuf	Sold half of the share to 46 Esedî Gurus	Abdurrahman's property	Mahmud's property	Dede's property	Public road	-	4
61	137 / 1	Donation of House	11 March 1681	Hacı Doğan	Fatma bint-i Mustafa (Lady)	Grant to his daughter Zeynep and his son-in-law Mehmed	Grant	Habil's property	Mehmed Çelebi's property	Sometimes İsa Beğ's sometimes Ramazan's properties	Public road	-	4
61	137 / 2	House Sale	11 March 1681	Sabuni	Zehru'î-kuzzât Salih Efendi ibn-i Arslan, one of the residents of the Keçeli neighborhood	Es-Seyyid Mehmed Efendi	110 Esedî Gurus	Musli Pasazade Ahmed Beğ's property	Musli Pasazade Ahmed Beğ's property	Hüseyin Ebibekir's property	Public road	-	4

Education Buildings (School, etc.) Shop, Atelier	Own property	Public road: Tarik-i 'âmm	Masjid, Mosque
	Cemetery, Courtyard, Cropland, Garden, Plot/Land	Dead-end street: Tarik-i hâs	Church
	Properties (House mostly)	Street: Tarik	Castle wall

B. SPACE INFORMATION OF RESIDENCES LOCATED IN THE SEVENTEENTH CENTURY ANKARA NEIGHBOURHOODS

Appendix B.

ANKARA SHARIA REGISTER NUMBER	DOCUMENT NUMBER	REGISTRATION ISSUE	REGISTRATION DATE (GREGORIAN C.)	NEIGHBOURHOOD NAME	BARN (AHIR)	HAYLOFT (SAMANLIK)	ROOM (ODA)	HALL (SOFA)	SUMMERHOUSE (ÇARDAK)	CANTILEVER (ÖRTME)	MAIN LIVING ROOM (TABHANE)	COURTYARD (HAYAT)	ENTABLATURE (SAÇAKLIK)	KILN (FIRIN)	STOREROOM (KİLER)	WORKSHOP (KÂRHÂNE)	KITCHEN (MATBAH)	CANOPY (SAYEGÂH)	NUMBER OF FLOORS	DAHİLİYE	HARİCİYE
13	1/3	House Exchange	21 May 1611	Mevdud	1	1	1		1	1	1	2 part									
							3			2		2 part	1								
13	1/4	House Sale	22 May 1611	Eşenhor			2	1			1	1			1	1					
13	3/16	House Sale	17 July 1611	Hacı Doğan				1			1	1									
13	7/45	House Sale	9 August 1611	El-Hâc Mûsâ	1 (downstairs)		1 (upstairs) 1 (downstairs)	1				2 part							2		
13	7/46	House Sale	11 August 1611	Tûli			1	1			2	1									
13	8/54	House Sale	13 August 1611	Hacı Doğan			2				1	1									
13	13/84	House Sale	26 August 1611	Ankara	1		2 small room	1 old hall			1	1									
13	15/103	House Sale	21 September 1611	Hendek			1 (upstairs)	1			1	1			1	1			2		
13	15/109	House Sale	21 September 1611	İbn-i Gökçe			1	1				1 portion						1			
13	16/118	House Sale	24 September 1611	Hâtûn			1	1				1									
13	17/126	House Sale	27 September 1611	Hâtûn			2					1									
13	20/150	Inherited House Sale	3 October 1611	Kurd	1 (downstairs)		1 (above the door) 1 dark room	1			1	1						2	2		
13	21/156	House Sale	5 October 1611	Ankara Kal'ası (Citadel)			3	1			3	1		1							
13	22/169	Withdrawal from house sale	9 October 1611	Ankara Kal'ası (Citadel)							1	1									
13	23/174	House Sale	10 October 1611	İmâret				1			1	2 part									
13	23/178	House Sale	14 October 1611	Ankara Kal'ası (Citadel)				1			1	1									
13	25/190	House Sale	19 October 1611	Hacı Doğan																	
13	26/200	House Sale	21 October 1611	Murûrî			1 ruined room	1		1	1	1			1						
13	30/237	Inherited House Sale	2 November 1611	Hacı Bayram																	
13	37/317	House Share Sale	29 November 1611	Teke Ahmed	Half (1/2)		1 (upstairs) 1 (downstairs)	1	Half (1/2)	1	1	1							2		
13	41/350	House Sale	16 December 1611	Leblebici			1 (upstairs) 1 (downstairs)	1		1	1	1							2		
13	43/368	House Sale	25 December 1611	Valtarin			1			1	1	1									
13	44/382	House Sale	2 January 1612	Dibek			1					1									
13	45/384	House Sale	5 January 1612	Konurca			1				1	1						1			
13	45/389	House Sale	8 January 1612	Dellal Karaca	1			1			1	1			1			1			
13	46/394	House Sale	9 January 1612	Öksüzce	1		1				1	1			1						
13	46/396	House Sale	9 January 1612	Öksüzce			1	1		1	1	1			1						

Appendix B (continued)

13	47/406	House Share Sale (2/3 shares)	16 January 1612	İmaret	1		1 room 1 small room	1 (upstairs)		1	1	1						2		
13	47/407	House Sale	17 January 1612	Çakırlar	1			1		1	1	1								
13	49/424	Inherited House Sale	27 January 1612	Kazur Ali			1	1		1	1	1		1						
13	51/439	House Sale	4 February 1612	Hacı Mansur	1 (downstairs) 1 other		1 (downstairs) 1 other	1		1		1 portion							1	
13	54/472	House Sale	3-13 February 1612	Öksüzce																
13	57/487	House Sale	17 February 1612	Kurd			1	1		1	1					1	1			
13	61/538	House Sale	24 Feb-3 March 1612	Çakır	1		2 (downstairs)	1 (upstairs)	1		1								2	
13	64/555	House Sale	29 February 1612	Bostani				1				1				1				
13	65/567	House Sale	4 March 1612	Behlül			1		1		1									
13	66/573	House Sale	6 March 1612	Dabbağhane					1			1			1 mohair (sof) workshop	1				
13	68/586	Inherited House Sale	11 March 1612	Öksüzce				1	1											
13	68/587	House Sale	11 March 1612	Hisar (Citadel)		1		1 back hall 1				1				2				
13	69/591	House Sale	12 March 1612	Kurd																
13	69/593	House Sale	13 March 1612	Lelebici			1		1			1 Courtyard								
13	70/595	House Sale	13 March 1612	Yenişar																
13	72/614	House Sale	24 March-2 April 1612	İmaret								1								
13	74/625	House Sale	2 April 1612	Pâpâni	1	1	1 (downstairs)	1		1	1							1 (upstairs)	2	
13	74/629	House Sale	5 April 1612	Hisar (Citadel)						1	1							1 (upstairs) 1 (downstairs)	2	
13	74/630	House Sale	5 April 1612	Diş Hisar	1 (downstairs)							1			1				1	
13	76/640	House Sale	13 April 1612	Diş Hisar																
13	10/72	Sale of Janissary's Derelict House	18 August 1611	Valtarin			2	1		1	2			1		1				
13																				
13	36/304	House and Vineyard Sales	23 November 1611	Valtarin																
13	43/371	Inherited House Sale	29 December 1611	Ahi Tura	1		1 (upstairs) 1 (downstairs) 1 small room 2 room			1	2 part							1 (upstairs) and 1 (upstairs) above the door	2	
13	111/754	Sale of a Derelict House by Beytülmal	24 May-2 June 1611	Hacendi																
46	11/2	Inherited House Sale	18 March 1660	Çeşme			1	1						1				1		
46	17/4	Inherited House Sale	March 1660	Koçhisar			2 part (upstairs)			1 part	2 part (at the inside and outside)				1 mohair (sof) workshop (included 4 benches)			2	Exist	Exist
46	19/4	House Sale	25 March 1660	Kurd			1 (upstairs) 1 (downstairs)	1		1	1 portion		2	2	1 mohair (sof) workshop (included 2 benches)		1	2		
46	23/6	Sale of Inherited House Shares	24 March 1660	Konurca	1					2 part	2 part				1					
46	29/8	House and Vineyard Sales	14 March 1660	Dibek			1 (downstairs)	1			1 portion				1 mohair (sof) workshop (included 2 benches)			1		
46	31/8	House Sale in Kale (Citadel)	2 April 1660	Located in the castle (Citadel)	1			1						1						
46	32/9	House Sale	3 April 1660	El-Hac Bayram Veli		1 part	2 (upstairs)											1	2	
46	35/10	Inherited House Sale	1 April 1660	Boyacı Ali			1 (upstairs) and back room	1	1	1	1 portion			1				1	2	
46	36/10	Inherited House Sale	1 April 1660	Erzurum	1		1			1	1 portion									
46	37/10	Inherited House Sale	3 April 1660	El-Hac Halil					1	2	1 portion									
46	38/11	House Sale	1 April 1660	Hacı Doğan							1 portion									
46	39/11	House Sale	3 April 1660	Hacı Doğan	1					1 part	1 portion									
46	50/14	Inherited House Sale	12-21 April 1660	Hacı Doğan	1					2	1 portion							1		
46	55/16	Property Lawsuit of Ruined House Space	16 April 1660	Located in the castle (Citadel)																
46	58/17	House and Vineyard Share Sales	16 April 1660	Valtarin	1		2 part			1	1 portion									
46	62/18	Certification of The Landlord	19 April 1660	Hatun																

Appendix B (continued)

46	63/19	Inherited House Sale	2 May 1660	Ahi Yakub	1		1 (upstairs)			1							2			
46	66/20	House mentioned in a lawsuit	23 April 1660	Kul Derviş	1		1		1	1 tabhane and 1 grand tabhane										
46	74/23	Inherited House Sale	2 May 1660	Şemseddin	1	1			1		1 portion		1	1			1 (upstairs) and 1 other	2		
46	87/27	House mentioned in a lawsuit	11 May 1660	Kayabaşı					1	1	1 portion									
46	96/30	Donation of a part of the house	20 May 1660	Kazur Ali																
46	126/39	The case of who owns the house	15 May 1660	Located in the Ankara castle (Citadel)			1 (upstairs)			1	1		1				1	2		
46	127/39	House Share Sale	4 June 1660	Located in the Ankara castle (Citadel)			1 (upstairs)			1	1		1				1	2		
46	132/41	House Sale	3 July 1660	Kattanin	1		3 part (downstairs)			1				1			1 (downstairs)	1		
46	133/41	House Sale	4 July 1660	Teke Ahmed			1	1	1	1	1 part									
46	155/49	Inherited House Sale	15 July 1660	Located in the Ankara castle (Citadel)				1			1 portion									
46	156/49	House Sale	20 July 1660	Hoca Paşa			1 (upstairs)	1 (downstairs)		1	1 portion		1					2		
46	175/53	House Sale	29 July-7 August 1660	Bazar-ı Ağnam			2 part (upstairs and downstairs)			1	1 portion							2		
46	176/54	House and Vineyard Sales	21 July 1660	Hatun	2		2			2	1 portion garden			1			1			
46	177/54	House Sale	2 August 1660	Makramacı				1		2	1		1	1	1 mohair (sof) workshop (included 2 benches) under the canopy		1			
46	180/55	House Sale	19-28 July 1660	Boryacı	1		1 (upstairs) 1 (downstairs)	1			1 portion						1	2		
46	189/58	House Sale	No Date	Ali Bey	1					2	1 portion									
46	195	Inherited House Sale	2 September 1660	Boyacı Ali				1		2	1 portion									
46	199/61	House Sale	10 September 1660	Located in the Ankara castle (Citadel)	6		1 (upstairs) 1 (downstairs) 1 sky room (downstairs)				1 portion						1	2		
46	201/61	House Sale	11 September 1660	Hacı İvaz	1		1 part (downstairs)				1							1		
46	202/61	House Sale	10 September 1660	Kayabaşı			1			1	1									
46	205/62	House Sale	23 September 1660	Suluk (inside of the citadel)			2 part (upstairs and downstairs)			1	1		1					2		
46	207/63	House Exchange	18 September 1660	Ali Bey	1					2	1									
46							1 (downstairs)				1 portion			1				1		
46	212/65	House Share Sale	2 October 1660	Ali Bey	2		1 ruined room (downstairs) and 1 (downstairs)			1	3 part						1	1		
46	215/66	House Sale	6-15 October 1660	Hacı Ashab			1 part (upstairs) 1 (downstairs)			1	1		1					2		
46	225/69	House Sale	19 October 1660	Hacı Doğan					1	1	1 portion									
46	228/70	Inherited House Sale	7 October 1660	Kiçikli						1 (under the mentioned canopy)	1						1 (upstairs)	2		
46	252/77	House Sale	8 November 1660	Şehabettin			1 (downstairs)		1	1	1							1		
46	260/79	House donation and sale	16 November 1660	Sarac Sinan			2 part (upstairs and downstairs)			1 (under the mentioned canopy)							1	2		
46	261/80	House donation and sale	18 November 1660	Sarac Sinan		1 (under the mentioned room)	1 part room and 1 small room	1 (under the mentioned room)			1						1	2		
46	262/80	House Sale	20 November 1660	At the location called Gülharan around Ankara city	1 (downstairs) at the outside		2 part (upstairs and downstairs) 1 upstairs room (at the outside) 1 part upstairs room (at the inside)			1 part (downstairs) at the inside	1 portion (at the outside)							2	Exist	Exist

Appendix B (continued)

46	263/80	Giving house instead of debt	28 November 1660	Hatun			3 part (upstairs)				2	1		1	1 mohair (sof) workshop (included 3 benches)		2 (upstairs) 1 (downstairs)	2		
46	264/81	House Sale	14-23 November 1660	Mihriyar			1 (downstairs)	1			1	1 portion					1	1		
46	272/83	House Share Sale	28 November 1660	Öksüzce			1 (upstairs) 1 (downstairs)			1 cantilever, 1 ruined cantilever	1	2 part (at the inside and outside)					1 (upstairs)	2	Exist	Exist
46	274/84	House ownership disagreement	6 November 1660	Makrameci			1 (upstairs)					1 portion						2		
46	302/94	House Share Sale	2 January 1661	-			3				2	1 portion								
46	304/95	House Sale	8 January 1661	-	1 (under the upstairs room)		1 (upstairs)				1	2 part		1 (under the mentioned canopy)			1	2		
46	311/97	House Sale	15 January 1661	Boyacı						1	1 part			1						
46	313/98	House Sale	12-21 January 1661	-	1 (under the upstairs room)		1 room, 1 part (upstairs)			1	1	1 portion		1			1	2		
46	316/99	House Sale	9 January 1661	Valtarin			1 part (downstairs)				1	1 portion					1	1		
46	317/100	House Sale	24 January 1661	Kattanin			1 part				Half (1/2)	1 portion								
46	321/101	House Sale	22-31 January 1661	Öksüzce	1		1 (downstairs)				1	1 portion						1		
46	324/102	Inherited House Sale	30 January 1661	Located in the Ankara castle (Citadel)			1				1									
46	336/106	House and shop exchange	13 February 1661	Ahi				1			1	1 portion								
46	337/106	Donation of the room in the house to the waqf	14 February 1661	Yusuf Habbaz	1		1 (downstairs)				1	1 portion					1	1		
46	341/107	House mentioned in a lawsuit	1-10 February 1661	Keyyalin			1				1	1 portion								
46	342/107	House Sale	12 February 1661	Şemseddin	1					1	1	1 portion								
46	343/107	House Sale	10 February 1661	Ahi Hacı Murad	1		1					1					1			
46	348/109	House Sale	20 February 1661	Ali Bey			1				2	1 portion								
61	11 / 3	House Sale	21 August 1680	Debbağın			1 (upstairs) 1 (downstairs)	1			1	1					1	2		
61	14 / 2	House Sale	29 August 1680	Konurca	1 part		1 part (upstairs)		1		2 part	In known size					1	2		
61	14 / 3	House donation	2 September 1680	Konurca	1 part		1 part (upstairs)		1			In known size					1	2		
61	22 / 1	House Sale	16 September 1680	Çakırlar			1 part (upstairs)				2 part	In known size		1 part	1 moneychanger workshop		1	2		
61	23 / 2	Giving half of the house to her husband	17 September 1680	Leblebici					1		2	In known size								
61	24 / 1	Inherited House Sale	26 September 1680	Makrameci				1		1	1	In known size								
61	27 / 2	House Sale	3 October 1680	Yakub Hirad	1 part						1 part			1 part						
61	31 / 2	House Sale	12 October 1680	İmâret			1 part (upstairs) 1 part (downstairs)		1		2 part	In known size		1 part			1	2		
61	35 / 1	House Sale	14 October 1680	Hacı Ashab			1 part (downstairs)					1 portion					1	1		
61	39/1	House Exchange	29 October 1680	Boryacı	1		1 part (upstairs) 1 part (downstairs)		1		1 part	In known size		1				2		
61	39/1	House Exchange	29 October 1680	Direklü	1		2 part (upstairs) 1 part (downstairs)		2		2 part	In known size, 2 part					1	2		
61	44 / 1	House Share Sale	3 November 1680	Hacı Doğan							1 part	In known size								
61	54/1	House Sale	12 November 1680	Located in the Ankara castle (Citadel)				1				In known size		1 part						
61	61/1	House Sale	17 November 1680	Hacı Doğan	1 part		1 (downstairs)	1			2 part	In known size						1		
61	61/2	Donation of half of the house, selling of another half	17 November 1680	Şemseddin	1 part		1 part (upstairs) 1 part (downstairs)		1		1 part	1		1				2		
61	61/3	Inherited House Sale	18 November 1680	El-hâc Bayram Veli	1		1 part (upstairs)				1 part	1 portion		1	1			2		
61	63/2	Inherited House Sale	No Date	Located in Ankara city	1 part (ruined)		1 part (upstairs) 1 part (downstairs)				1 part	1						2		

Appendix B (continued)

61	64/1	Share Sale from Inherited House	19 November 1680	Yakub Nial																
61	66 / 3	House Sale	21 November 1680	Kul Derviş						1 part	In known size			1						
61	67 / 1	House Sale	21 November 1680	Mihr-i Bâr	1 part	1 part	4 part (upstairs) 2 part (downstairs)	1		1 part	In known size, 2 part			1		1 part	1	2		
61	71 / 2	Inherited house share dispute	26 November 1680	İmaret			1 part (downstairs)				In known size							1		
61	74 / 1	Inherited House Sale	1 December 1680	Hacı Doğan			1 part (upstairs) 1 part (downstairs)		1	1 part	In known size							2		
61	78 / 1	Regarding past house sale	3 December 1680	Ebi Gökçe																
61	78 / 2	Inherited House Sale	3 December 1680	Hacı Halil	1 part			1		1 part	In known size									
61	79 / 1	Inherited House Sale	4 December 1680	Located in the Ankara castle (Citadel)	1 part		1 part (downstairs)	1		1 part	In known size			1				1		
61	88 / 2	Being a creditor from the sale of the house	14 December 1680	Kebkebir-i Müslim																
61	92 / 1	Lease of waqf house	23 December 1680	İğneci			1 part (downstairs)				In known size							1		
61	93 / 2	Inherited House Sale	24 December 1680	Makrameci			1 part (upstairs)	1		1 part	In known size							2		
61	99 / 2	House Sale	29 December 1680	Köçeklü	1 part	1 part	2 part (upstairs) at the outside				In known size						1	2	Exist	
61	103 / 1	Inherited House Sale	11 January 1681	Keçeli					1	3 part	In known size									
61	104 / 1	About Inherited House	11 January 1681	Mukaddim	1				1	2	In known size						1			
61	104 / 2	House Sale	12 January 1681	Yakub Hırat				1	1	1 part	In known size									
61	110 / 2	House Sale	21 January 1681	Köçekli	1 part (at the outside)	1 part (at the outside)	2 part (upstairs) at the outside 1 part (upstairs) at the inside 2 part (downstairs) at the outside	1 (at the inside)		2 (at the inside) 1 part (at the inside)	In known size (at the outside)		1 (at the inside)	2 part (at the inside)			1 (at the outside)	2	Exist	Exist
61	111 / 1	Share Sale from Inherited House	22 January 1681	Ahi Yakub					1	1 part										
61	117 / 1	House Sale	12 February 1681	Hacı Halil			1 (downstairs)	1		1	1							1		
61	117 / 2	Donation of Inherited House	12 February 1681	Dellâl Karaca			1 part (upstairs) 1 (downstairs)											2		
61	117 / 3	Donation of Inherited House	12 February 1681	Dellâl Karaca			1 part (upstairs) 1 (downstairs)											2		
61	120 / 2	Donation of Inherited House	18 February 1681	Located in the Ankara castle (Citadel)			1 part (upstairs)	1		1							1	2		
61	120 / 3	House Sale	18 February 1681	Located in the Ankara castle (Citadel)			1 part (downstairs)											1		
61	122 / 1	House Sale	18 February 1681	Hacı Doğan			1 part (downstairs)		1	1 part	In known size		1					1		
61	122 / 3	Inherited House Sale	5 March 1681	İshoz				1 part		1	1 part	In known size, 2 part					1			
61	125 / 1	House Sale	9 February 1681	Kepkebür zimmî				1		1	1 part	In known size								
61	125 / 2	House Sale	22 February 1681	Börekçiler	1		1 (downstairs)	1		1	In known size, 2 part		1	1			1	1		
61	126 / 3	Inherited House Sale	26 February 1681	Bestâni	1 part		1 part (downstairs)		1	1 part	1							1		
61	127 / 2	Dispute about sale of house	26 February 1681	Kepkepür zimmî	1															
61				Hacı Doğan																
61	132 / 2	House Sale	5 March 1681	Hendek			1 part (upstairs)	1		1	In known size			1			1	2		
61	134 / 1	Donation of House	4 March 1681	Şemseddin			1 (upstairs) 1 part (downstairs)			1							1	2		
61	134 / 3	Being a creditor from the sale of the house	7 March 1681	Located in the Ankara castle (Citadel)																
61	135 / 1	Share Sale from Inherited House	8 March 1681	Konurca			1 part (upstairs)		1	1 part	In known size							2		
61	137 / 1	Donation of House	11 March 1681	Hacı Doğan														1		
61	137 / 2	House Sale	11 March 1681	Sabuni	1 part	1 part			1		In known size									

C. SHOPS INFORMATION LOCATED IN THE SEVENTEENTH CENTURY ANKARA NEIGHBOURHOODS

Appendix C.

ANKARA SHARIA REGISTER NUMBER	DOCUMENT NUMBER	REGISTRATION ISSUE	REGISTRATION DATE (GREGORIAN C.)	LOCATION	SELLER	BUYER	SALE VALUE	NEIGHBOUR 1	NEIGHBOUR 2	NEIGHBOUR 3	NEIGHBOUR 4
13	26/201	Workshop Sale	21 October 1611	... Neighbourhood	Kemal b. Hüseyin	Iskender veled-i Farah	3000 Akça (ten years ago)	Körpe property	Körpe property	Cihanşah property	Public road
13	33/270	Joint Warehouse Sale	28 October 1611	Hacı Doğan Neighbourhood	Fatima bint-i Muhyiddin Halife	Hacı Mehmed b. Piri	400 Akça	Hacı Mehmed property	Public road	My property (seller)	My property (seller)
13	33/276	Ruin Shop Place Sale	16 November 1611	Karaoğlan Bazaar	Mustafa b. Osman	Mustafa Beşe b. Abdullah	480 Akça	Abide Kadın property	Abide Kadın property	Kalender Shop	Public road
13	17/128	Shop Sale	27 September 1611	Uzun Çarşı (Bazaar)	Bekir b. Mustafa	Samagon veled-i Yasef	1100 Akça	Hacı İvaz Mescidi Waqf	Hacı Nuri'ye	Church Shop	Public road
13	44/379	Shop Sale	2 January 1612	Mahmud Paşa Evkafı marketplace	Mehmed b. el-Hac Ramazan	El-Hac İnyetullah b. Musa	12000 Akça	Börekçi Ahmed Shop and Kâsım Shop	Kurşunlu Khan	Public road	Public road
13	49/425	Coffee Shop Leasing	30 January 1612	Near Saraçhane Bazaar	Ömer b. Hacı Sinan	Ayvati b. Bikari	1260 Akça (400 in advance)	-	-	-	-
13	51/440	Mohair Workshop Sale	4 February 1612	Ankara Kal'ası Neighbourhood	Artun veled-i Keşiş	Karakös veled-i Ketson	5000 Akça	Karakös property	Public road	Public road	
13	33/461	Mohair Loom Sale	4-13 February 1612	Kurd Neighbourhood	Shareholders	Aspadiyop veled-i Haçaduryop	4000 Akça	Aforementioned customer's property	Evasak nam zimmi property	-	-
13	60/519	Shop Leasing	4 March 1612	... (unspecified)	Bekir Çelebi b. el-Hac Ali Bali	Cafer b. Abdullah	720 Akça	-	-	-	-
13	53/459	Barber Shop Leasing	4-13 February 1612	Mutyablar Bazaar	Mahmud b. Mehmed	Hasan b. Ahmed	20 Akça monthly rent	İbrahim Usta Shop	Mahmud shop	Public road	-
13	24/186	Bread Shop Leasing	17 October 1611	Koyunpazarı (marketplace)	El-Hac Bali b. Veli	Ali b. el-Hac Halil	3600 Akça annual rent	-	-	-	-
13	70/597	Bread Shop Leasing	19 March 1612	Koyunpazarı near Demirciler (marketplace)	Usta Ali b. el-Hac Satılmış	El-Hac Ahmed oğlu el-Hac Hasan	8 Akça daily rent	-	-	-	-
46	67/21	Shop Grant	21 April 1660	İpek Pazarı (marketplace)	Donator: Aişe bint-i el-Hac Osman	Buyer: Her husband Mehmed b. Himmet	Grant	Himmet property	El-Hac Himmet property	Kaftancılar Bazaar in the back	Front: Public road
46	78/24	Waqf Shop Sale	2-10 May 1660	İplik Pazarı (marketplace)	Tenant: Mehmed Beşe b. Himmet ve Hüseyin b. el-Hac Halil from Hindi neighbourhood	Buyer: Bayram Çelebi b. Hacı Ahmed	26 kıt'a esedi guruş	Ebubekir shop	Halil shop	Kaftancılar shop	Front: Public road
46	138/43	Shop Sale	6 July 1660	Koyunpazarı (marketplace)	Ahmed b. Bayram from Kattanin neighbourhood	Hacı Süleyman b. Budak	120 kıt'a esedi guruş	Hürremzâde property	Nakibzâde Efendi properties	Ali Efendi property	Front: Public road
46	150/47	Burning of the Shop	16 July 1660	Koyunpazarı (marketplace)	-	-	-	Mahmud Efendi property	Karaca Paşa Waqf	Karaca Paşa Waqf	Public road
46	188/58	Shop Sale	18-27 August 1660	İplik Pazarı (marketplace)	Mehmed b. el-Hac Mustafa from the residents of Hacet Depesi neighbourhood	Kayad b. Bâîf	60 kıt'a esedi guruş	El-Hac Davud property	Mustafa Çelebi property	Back: Public road	Front: Public road
46	203/62	Shop Sale	16-25 September 1660	Koyunpazarı (marketplace)	A shop and a property shop inherited from Halil Çavuş	Salih Ağa b. Arslan Ağa	200 riyali guruş	El-Hac Mehmed property	Own property and street	-	-
46	291/89	Shop Sale	14-23 December 1660	Semerciler Bazaar in Tahte'l-kal'a	Semerci Veli b. Mustafa from Kızılbey neighbourhood	Osman b. Yakub	3 years ago, he sold 50 esedi guruş	İsmail property	Zimmi property	Public road	-
46	332/104	Heritage Shop Sale	No Date	Debbağın Bazaar	Inheritance from Hüseyin Çelebi, who passed away	Hacı Mehmed b. Ca'fer	5600 Akça	Seyyin Mustafa property	Hasan property	Public road	Public road
46	336/106	Exchange of House and Shop	13 February 1661	Karaoğlan Bazaar	Mahmud b. Mustafa	Fatıma bint-i Mahmud nam hatun	Traded the house for the shop and 57.5 esedi guruş	El-Hac Bayram Veli Waqf	Dibek neighbourhood Masjid al-Sharif Waqf	Tırnağcı Khan	Street
61	106 / 1	Shop Sale	13 January 1681	Bazar-ı Ganem (marketplace)	Ömer Çelebi ibn-i Mustafa from the residents of İmaret neighbourhood	His wife Belkis Hatun bint-i Abdullah Efendi	130 esedi guruş	El-hac Receb property	Mahmud Çavus property	Ma'den property	Public road
61	107 / 2	Shop Ownership Dispute	17 January 1681	Tahte'l-kal'a Bazaar	Plaintiff (Landlord): Mehmed Efendi ibn-i El-hac Hüseyin from the residents of Ahi neighbourhood		80 Esedi guruş	Mehmed Dede property	Helvacı Mehmed property	Ahmed Çelebi property	Public road
61	110 / 1	Shop Sale	20 January 1681	Bazargân (marketplace)	Ömer Çelebi ibn-i Mustafa	Belkis Hatun İbnetehu Abdullah fro the residents of İmâret neighbourhood	130 guruş (The shop instead of 300 guruş, and 170 guruş cash)	El-hac Receb property	Mahmud Çavus property	Ma'den nâm kimse property	Public road
61	118 / 4	Shop Sale/Transfer	15 February 1681	Berber Bazaar	Owner: Fatma bint-i Veli nam Hatun from the residents of Kul Derviş neighbourhood	Es-Seyyid Mehmed ibn-i Es-Seyyid Osman	35 esedi kuruş and 1 rub' kuruş (Amount required to transfer the shop. Ownership belongs to Fatma hanım)	Es-Seyyid Mehmed Çelebi property	El-hac Ahmed Bese property	Abdünnabi property	Public road
61	134 / 2	Shop and House Sale	6 March 1681	Kızıl Beğ Neighbourhood	Owner: Yusuf, who died from the residents of the neighborhood	His son Nasrullah	Bought from other shareholders for 17.5 kuruş	-	-	-	-

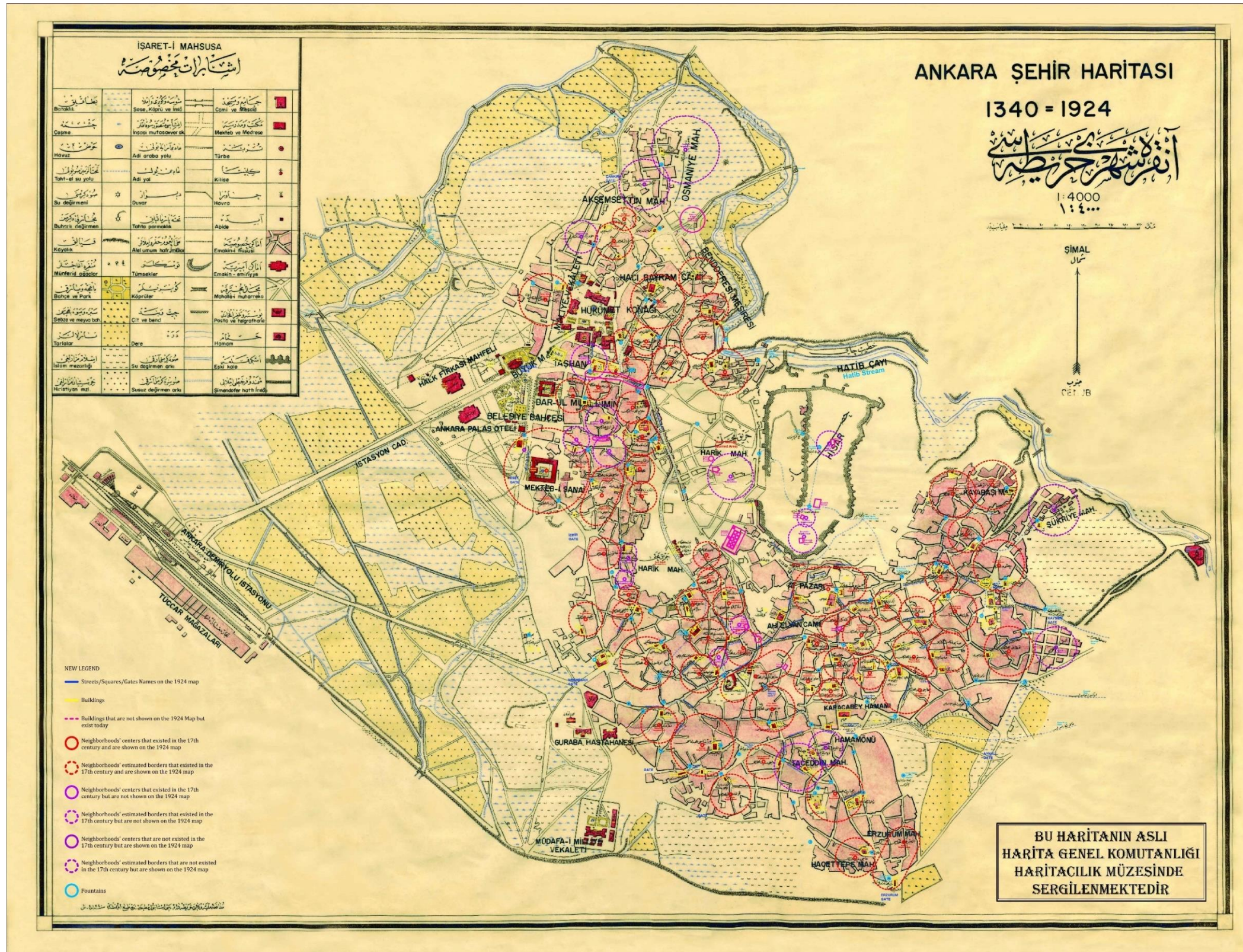
D. SEVENTEENTH CENTURY ANKARA NEIGHBOURHOODS AND BUILDINGS ON THE 18TH CENTURY OIL PAINT

Appendix D.



E. SEVENTEENTH CENTURY ANKARA NEIGHBOURHOODS AND BUILDINGS ON THE 1924 ANKARA MAP

Appendix E.



**F. NAMES OF GUARANTORS IN THE SEVENTEENTH CENTURY
NEIGHBORHOODS OF ANKARA**

Appendix F.

NEIGHBORHOOD NAME	NAMES OF GUARANTORS IN THE NEIGHBORHOOD
Ahi Hacı Murad	Es- Seyyid Abdurrahim Efendi and Yakub Çelebi and Yusuf and İbrahim Çelebi and İbrahim and Hacı Musli
Ahi Tura	Mustafa Efendi and Saban Mehmed and Hızır
Ahi Yakub	İmam Mustafa Çelebi, Hacı Abdurrahman, and Hacı Piri and Hacı İsmühan
Ak	İmam Mustafa Efendi and Feridun, Mehmed and Emin Çelebi and Hacı Mustafa
Ali Beğ	Halil Halife Tumanzâde
Arzırûm	Mustafa Çelebi and Ahmed Çelebi and Hamid and Osman Halife
Bâbâni	El-hac Hüseyin Hacı Mehmed and Mustafa and Mehmed
Bademlu	Mehmed Çelebi İvaz and Sıyami Ebubekir
Baklacı	Hatıp Ahmed Efendi and Mahmud and Hüseyin and Seyyid Mustafa
Balaban	Mehmed Halife and Hüseyin and Halife and Hacı Muzaffer and Halil and Mehmed
Bayarğanem	Es- Seyyid Mehmed Çelebi and Hacı Hasan and Musli and Mehmed
Belkıs	İmam Mehmed Efendi and Mehmed Halife and Osman and Ahmed
Bestâni	Ebubekir Halife and Habib and Mehmed and Yazıcı Mehmed
Boryacı	Ali Halife and Ahmed and Ali Çelebi and Seyyid Abdülkerim
Boryacı Ali	Receb Halife Usta Mehmed and Mustafa and Ali
Börkcüler	Ahmed Halife and Mehmed and Mehmed Bese and Ahmed
Celâl Kattabîn	Abdullah Halife and Mehmed and Osman and Halil
Celâl Kattanin	Mehmed Bese and Mehmed Çelebi and Osman
Çakırlar	Sefer and Sefer Bese and Kirkor and Ağob
Çesme	Halil Efendi and Sefer and Ömer and Ahmed and Ahmed
Debbağın	Es-Seyyid Mehmed Çelebi, Hacı Abdi and Es-Seyyid Mustafa
Dellâl Karaca	Ali Halife and Hacı Mehmed and Hacı Hamza and Ali and Mustafa
Dibek	İmam Mustafa Halife and Melik and Sehri and Kavkoz and Minas and Kayser
Dinek	Mustafa Çelebi and Ali Çelebi and Celebkes and Sehri and Kokus and Minas and Kasbir and Ba'desir nam zimmiler

Appendix F (continued)

Direklu	Mehmed Çelebi and Ahmed and Sahin and Seyyid Musa and Yusuf
Hacet Depe	Hacı Ali Hacı Mustafa and Hacı Bektas and Mahmud Bese and Çavuszade Mehmed
Hacı Arab	Ramazan Efendi Hacı Mehmed Ahmed Çelebi and Mehmed Çelebi
Hacı Ashab	Ahmed and Bayram Çelebi and Seyyid Emrullah
Hacı Doğan	Usta Mehmed and Osman Halife and Mehmed
Hacı Halil	Mehmed Çelebi and Ahmed Halife and Hasan Dede
Hacı İvaz	Usta Kenan İmam Mehmed Efendi and Ahmed Çelebi and Ali Çelebi and Mustafa
Mahalle-i Hacı Mansur	Es-Seyyid Ali Çelebi and Ahmed and Mehmed and Derûni and Mehmed
Mahalle-i Hacı Musa	İmam Hüseyin Efendi and Rasül Halife and Musli
Hacı Seydi	İmam Mehmed Halife and Ömer Halife and Hacı Mehmed and Bayezid and Halil and Hüseyin Dede
Halac Mahmud	İmam Mehmed Çelebi and Seyyid Süleyman and Hasan and Mustafa and Mahmud
Halife Bayezid	Molla İbrahim and Mehmed and Derûni and Mennân
Handek	Mersis Minas Hacı Arton nam zimmiler
Hangâh	Mehmed Halife and Hamza and Ali
Hatûnî	İbrahim Çelebi and Hasan Beğ and Saban and Osman and Ebubekir
Helvacı	Ahmed and Yusuf Çelebi and Hacı Abdülcelil
Hoca Pasa	Es- Seyyid Ali and Yunus and Mustafa
Hocendi	Ali Çelebi and Hacı Hanifi and Molla Hüseyin and Mehmed and Hacı Yusuf
İbn-i Kevke	İmam Mehmed Efendi and Veli and Dervis Bese and Es-Seyyid Mustafa Çelebi
İğneci	Mustafa Efendi and Dilaver and Ahmed
İmam Yusuf	İbrahim Efendi and Veli Efendi and Mehmed
İmaret	İmam Ömer and Müezzîn Mehmed Halife and Mehmed and Ali and Eyub and Mehmed and Hacı Bedreddin Hacı Latif
İreğli	İmam Abdullah Efendi and Müezzîn Mustafa
İshor	İmam Abdullatif Çelebi Bali Bese Hacı İdris and Mehmed and zimmi Agob and Sirnise
Kafir Köy	Mehmed Halife and Mehmed and Mehmed and Seydi
Kattabîn	İmam Ali Efendi and Celil Dede Usta Mehmed and Mustafa Çelebi
Kavro	Mikail and Asvadir and Agob and Hatırbali nam zimmiler
Kayabası	El-hac Mehmed and Süleyman and Ramazan
Kazvir Ali	İmam Ali Efendi and Mehmed Beğ
Kebâbin	Kemal and Kirkor and Nersis and Marat oğlu
Kebkebir-i zimmi	Ali Çelebi and Arton Tuvaz and Ohanis
Keceli	Hacı İsmail and Mehmed and Mustafa and Ali
Kengi	İmam Saban Halife and İbrahim and Osman and Hasan and Abdürrezzak

Appendix F (continued)

Kırıs	İmam Ali Halife and Hacı Mehmed and Yusuf and Ahmed and Saban
Kızıl Beğ	Ahmed Çelebi and Halil and Ahmed
Koçhisar	Ramazan Halife, Veli Kutalmıs
Konurca	Veli Çelebi and Ahmed and Murad and Ali Çelebi
Kul Dervis	Abdü'l-Celil and Yusuf and Satılmıs and Mehmed and Ali and Musa and Saban
Leblebici	İmam Kalender Efendi and Mustafa Halife and Ahmed and Ali
Makrameci	Asvadir and Simfon and Manuk and Bünyad and İvanis and Devlet
Mevcut	Abdülkadir Efendi and Mehmed Bese and Hacı Halil Kefâletleri
Mihr-iyar	Sinan and Marat and Ağob nam Evanis zimmiler
Molla Büyük	Es-Seyyid Ebubekir and Yusuf and Sekbân
Mürûri	Ali Çelebi and Yusuf Çelebi and Molla Sa'bân
Öksüzce	Hüseyin Çelebi and Ramazan and Cemaleddin and Osman and Ramazan and Dilaver and Hüseyin and Yusuf
Pehlül	Ohan and Artoz and Miksor
Rüstem Ni'âl	Ali Halife and Mehmed El- hac Ali and İbrahim
Sabûnî	Musa Halife and Ali Çelebi and Süleyman and Receb
Saraç Sinan	Ali El-müezzın and Receb Çelebi and Mehmed Çelebi and Muharrem Beğ and Ahmed and Hüseyin
Semseddin	Ali Halife Mehmed Halife Hacı Habib and Mehmed
Seyh İzzeddin	Hacı Mehmed and Ahmed and Mustafa and Osman and Hızır and Yusuf and Habib
Sir	Bahsi and Avanis and Maydros nam zimmiler
Teke Ahmed	Hacı Mehmed and Hatıb Mehmed and Ahmed and Mustafa and Osman
Tiflis	Karakas and Karabit and Melkon nam zimmiler
Tulca	Receb and Hacı Eyüb
Ürgüb	El-hac Mustafa and El-müezzın and Ali Seyyid Hüseyin El-imam
Valtarin	Sehriyâr and Kirkor and Mikayıl and Kiras
Yakub Hırat	Ömer El-imam and Saban and Mehmed
Yakub Ni'âl	Ahmed Çelebi and Nasuh and Emin and Halil
Yenice	Mehmed Seyyid Ahmed Çelebi and diğeri Ahmed and Hüseyin
Yusuf Hubbâz	İmam Cafer Halife and Mustafa and Hasan and Ali and Muharrem and Hacı Yusuf

G. NUMBER OF AVARIZ HANES IN THE SEVENTEENTH CENTURY NEIGHBORHOODS OF ANKARA⁸⁹⁸

It is known that after the Jelali attacks in Ankara at the beginning of the seventeenth century, some of the population dispersed, and the remaining people had difficulty paying the avarız taxes. For this reason, arrangements were made in the number of avarızhanes, and the number of avarızhanes was reduced from 863 to 600.⁸⁹⁹ When we compare the avarızhane numbers of Ankara neighborhoods in 1601 and 1702, we see a 50-75% decrease within the century.⁹⁰⁰ In the sixteenth century, it was taken as a basis that an avarızhane consists of 5 real households (*gerçek hane*).⁹⁰¹ However, such a dramatic population decline in the century seems unlikely. It is plausible that such an avarızhane consists of more than five real households, resulting in a decrease in the number of neighborhood avarızhanes.⁹⁰² Based on all these data, assuming that one avarızhane consists of ten real households, and when we calculate according to the formulation applied by Ergenç, we found the population of Ankara in the seventeenth century (1660-61) to be 21193.⁹⁰³

⁸⁹⁸ Rahşan Kaynak, “H. 1070-1071 (M. 1660-1661) Tarihli 46 Numaralı Ankara Şer’iyye Sicili (Transkripsiyon ve Değerlendirme),” (Master’s Thesis, Gazi Üniversitesi, 2001), 510-511.

⁸⁹⁹ Özer Ergenç, “XVI. Yüzyılda Ankara ve Konya”, 59-61.

⁹⁰⁰ Hülya Taş, *XVII. Yüzyılda Ankara*, (Ankara: TTK, 2014), 112-115.

⁹⁰¹ Özer Ergenç, “XVI. Yüzyılda Ankara ve Konya”, 59-61.

⁹⁰² Özdemir's study also confirms this. See: Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında*, 100-115.

⁹⁰³ Considering that each family will consist of 5 people on average, the total real number of households is multiplied by 5. See: Özer Ergenç, “XVI. Yüzyılda Ankara ve Konya”, 67.

Total Avarızhane number: $359,5 \times 10$ (1 avarızhane 10 real households) = 3590 real households

Number of married households: 3231

Number of single households (10% of the total): 359

Number of Tax-Exempt Married Households (1/6 of the total real households): $3231/6 = 538,5$

Number of Single Tax-Free Households (1/6 of the total real household): $359/6 = 60$

$$\begin{array}{r} 3231 \times 5 = 16155 \\ 359 \\ 538,5 \times 5 = 2692,5 \\ 60 \\ \text{TOTAL} = 19266,5 \end{array}$$

Since officials are not included in this figure, we add 10% of the figure as the number of officials and find the total population of 21193.⁹⁰⁴ We have distributed this figure to the neighborhoods according to the number of avarız and indicated the approximate number of people in the neighborhoods in the table below. Since there are no neighborhoods and some other neighborhoods in Kal'a (castle) in this table, we have included their population proportionally with other neighborhoods. We show these figures to give an average idea.

Appendix G.

NEIGHBORHOOD NAME	NUMBER OF AVARIZ	TOTAL POPULATION
Ahi	5	295
Ahi Hacı Murad	5	295
Ahi Tura	3	177
Ahi Yakub	7	413
Ali Bey	6	354
Bademli	3	177
Baklacı	3	177

⁹⁰⁴ Ergenç says that the population of Ankara at the beginning of the seventeenth century was between 23-25 thousand. This number is also consistent with the total population we found. See: Özer Ergenç, "XVI. Yüzyılda Ankara ve Konya", 59-61.

Appendix G (continued)

Balaban	6	354
Bazar-ı Ganem	5	295
Behlül	5	295
Belkıs	5	295
Boryacı	8	472
Bostani	7	413
Boyacı Ali	2,5	147,5
Börekçiler	3	177
Celal Kattanin	2	118
Çakırlar	3	177
Çeşme	5	295
Debbağın	6	354
Dellal Karaca	2	118
Dibek	4	236
Direkli	5,5	324,5
Emregölü	4	236
Erzurum	6	354
Eşenhor	5	295
Hacet Tepesi	3	177
Hacı Arab	2	118
Hacı Ashab	3	177
Hacı Doğan	4	236
Hacı Halil	3	177
Hacı İvaz	3	177
Hacı Mansur	4	236
Hacı Musa	4	236
Hacı Seydi	3	177
Halife Bayezid	4	236
Hallac Mahmud	3	177
Halvacı	3	177
Hanekah	4	236
Hatuni	4	236
Hendek	3	177
Hoca Paşa	5	295
Hocendi	5	295
İbn-i Gökçe	5	295
İğneci	4	236
İmam Yusuf	3	177
İmaret	5	295
Kafirköyü	5	295
Kattanin	7	413
Kayabaşı	3	177
Kazur Ali	12	708
Kebkebir-i Müslim	4	236

Appendix G (continued)

Kebkebir-i Zımmi	6	354
Kenegi	2,5	147,5
Keyyalin	6	354
Kızılbey	6	354
Koçhisar	2	118
Konurca	4	236
Kul Derviş	4	236
Kurd	3	177
Kureyş	6	354
Küçikli	2	118
Leblebici	7	413
Makramacı	3	177
Mevcud	3	177
Mihriyar	2	118
Molla Büyük	4	236
Mukaddem	5	295
Müruri	1	59
Öksüzce	10	590
Papani	3	177
Rüstem Na'al	2	118
Sabuni	5	295
Sarac Sinan	2	118
Sed	3	177
Şemseddin	6	354
Şeyh İzzeddin	2	118
Teke Ahmed	2	118
Tiflis	6	354
Toluca	6	354
Ürgüb	3	177
Valtarin	6	354
Yakub Harad	2	118
Yakub Na'al	4	236
Yenice	5	295
Yusuf Habbaz	2	118
TOTAL	359,5	21210,5

H. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Bölükbaşı, Cemile Feyzan

Nationality: Turkish (TC)

email: cemilefeyzan@gmail.com

EDUCATION

Degree	Institution	Year of Graduation
MSc	İstanbul Technical University	2015
BS	Mimar Sinan Fine Arts University	2012
High School	Kırıkkale Science High School	2007

WORK EXPERIENCE

Year	Place	Enrollment
2013- Present	Ankara Yıldırım Beyazıt University	Research Assistant
2011-2012	ECF Architecture	Jr. Architect
2010 September	Tabanlıoğlu Architects	Intern Architecture Student
2010 August	Mimarlar ve Han Tümerterkin	Intern Architecture Student
2010 June-July	A Tasarım Architects	Intern Architecture Student

FOREIGN LANGUAGES

Advanced English, Intermediate Ottoman Turkish

PUBLICATIONS

1. Cemile Feyzan Bölükbaşı and Ali Uzay Peker, “Sinan Çağı Camilerinde Yazı, Anlam ve Mimari Düzen” in *Topluma Adanmış Bir Yaşam Prof. Dr. Ömür Bakırcı*

Armağanı, Ali Uzay Peker and Neriman Şahin Güçhan (Eds.), (Ankara: ODTÜ Basım İşliđi, 2021), 159-190.

2. Bolcan House, 14. DOCOMOMO TURKISH NATIONAL WORKING GROUP POSTER PRESENTATIONS, Bülent Ecevit University, 27-29 April 2018.

3. Köker Apartment, 14. DOCOMOMO TURKISH NATIONAL WORKING GROUP POSTER PRESENTATIONS, Bülent Ecevit University, 27-29 April 2018.

4. Look through Passages to Kuleli Apartment, 9. METU ARCHITECTURAL HISTORY GRADUATE RESEARCHES SYMPOSIUM, Middle East Technical University, 24-25 December 2015.

5. Kuleli Apartment, 11. DOCOMOMO TURKISH NATIONAL WORKING GROUP POSTER PRESENTATIONS, Abant İzzet Baysal University, 18-19 December 2015.

6. Reading the Historical Place Süleymaniye in İstanbul with Theodor W. Adorno, CICOP THE 3RD INTERNATIONAL CONFERENCE “THE IMPORTANCE OF PLACE”, International Burch University, 21.-24. October 2015, Sarajevo.

7. Symbolism on Mesih Paşa Complex, 1ST INTERNATIONAL SYMPOSIUM ON CRITICAL AND ANALYTICAL THINKING, Sakarya University, 10 April 2015.

AWARDS

Honorable Mention - Yıldız Technical University, Davutpaşa Campus, Activity Space and Restaurant Design Competition, 2011.

I. TURKISH SUMMARY / TÜRKÇE ÖZET

Osmanlı'da mahalle konusu ile ilgili şimdiye kadar yapılmış çalışmalara baktığımızda çoğunluğunun mahallenin anlamıyla ve idari-sosyal yönüyle ilgilendiğini görmekteyiz. Osmanlı mahallesi birçok kez tanımlanmış, farklı unsurları vurgulanarak bu tanımlar her seferinde değiştirilmiştir. Mahalle ile ilgili derinlemesine çalışmalar ise çok fazla değildir. Mahalle daha çok bir çalışmanın yanında ortaya çıkan yan unsur veya çalışmanın içinde yer alan unsurların bir tanesi olmuştur. Böyle bir durumda ise, mahalle ile ilgili bölümün yüzeysel bir şekilde ele alınmış olması kaçınılmazdır. Mahallenin anlamı ve sosyal-idari yönü ile ilgili daha önce yapılmış çalışmalar genellikle ikincil kaynaklara referans veren ve tekrar eden bilgilerden oluşan çalışmalardır ve yeni bir söz söylememektedir. Buna bağlı olarak, belli kalıplar içinde süregelen ve sıkışan bir mahalle tanımından bahsetmek mümkündür. Bu durumu aşmak ise ancak birincil kaynaklardan beslenen yeni ve orijinal çalışmalarla mümkün olabilecektir. Tezimizin başlangıç motivasyonunu bu düşünce oluşturmaktadır.

Osmanlı idari teşkilatında mahalle şehre bağlı bir alt birimdir. Çeşitli arşiv belgelerinde mahalle ile ilgili veriler bulunmaktadır. Yapılan bazı güncel çalışmalarda da mahalleden bahsedilmektedir. Ancak yapılan çalışmaların çoğunda Osmanlı mahallesi ele alınırken, onun idari ve kentsel olarak var olduğu konunun çoğu zaman üstünde durulmamıştır. Mahalleyi daha iyi anlamak için onun Osmanlı idari sistemi içindeki yerini daha bütüncül bir şekilde ele almak gerekmektedir. Ayrıca, Osmanlı devlet sisteminin kendine özgü yapısı ve işleyişi içinde mahallenin nerede bulunduğunu tespit etmek, onu kentsel ölçekte anlamak ve konumlandırmak için de önemlidir. Literatürde yer alan çalışmalarda, Osmanlı şehrinde mahallenin varlığından haberdar olsak da onun hangi kentsel düzen içinde var olduğu ve pozisyonu net olarak ortaya konmamıştır. Mahallenin şehre bağlı bir alt birim olması dışında her şey muğlaktır. Bu nedenle, öncelikle mahalle ile ilgili bu kaygan zemini sağlam bir temele oturtmak gerekmektedir. Tez çalışmamız bu eksikliği gidermek amacıyla, mahallenin Osmanlı idari teşkilatı içerisindeki yerini kentsel anlamda açıklayarak başlamaktadır.

Mevcut literatürde kentsel-mimari açıdan Osmanlı mahallesi ele alınırken, çoğunlukla Osmanlı şehri ile incelenir. Bu nedenle, kentsel-mimari özelliklerden bahsedildiği zaman, bu özellikler şehirle bütünleşik bir şekilde ele alınır ve mahalle ayrı tutulmaz. Bu durum mahallenin şehre bağlı bir alt birim olarak görülmesinden kaynaklanıyor olabilir. Mahalleyi tek başına ele alarak onun özelliklerini ayrı bir birim olarak tanımlayan ve açıklayan çalışmalar nadir bulunmaktadır. Bunlara literatür değerlendirmesi kısmında yer vermiştik. Mimarlık tarihi ve şehir tarihi çalışmalarında böyle önemli bir konunun es geçilmesi kuşkusuz büyük bir eksiklik. Osmanlı'da mahallenin kentsel-mimari anlamda çoğunlukla şehirle birlikte ele alınması, bu çalışmaların özellikle mahalle ölçeğinde yüzeysel kalmasına neden olmuştur. Osmanlı mahallesinin mimari-kentsel özelliklerini derinlemesine ele almak isteği bu tezin ortaya çıkmasına vesile olmuştur.

Ancak Osmanlı mahallesinin hukuki/idari, kentsel/mimari ve sosyal/kültürel olmak üzere üç ayaklı bir yapı olduğu görülmektedir. Şimdiye kadar yapılan çalışmaların ağırlıklı olarak sosyal/kültürel boyutta olduğu gözlemlenmiştir. Bu nedenle çalışmamızda mahallenin daha önce pek çalışılmamış olan hukuki/idari ve kentsel/mimari yönleri ele alınmıştır. Mahallenin hukuki/idari yönü bilinmeden diğer özellikler anlaşılabilir. Bu nedenle ilk olarak çalışmamızda bunu açıkladık. Daha sonra bu hukuki/idari yönden ortaya çıkan mahallenin kentsel/mimari karakterini inceledik. Bu iki konuyu netleştirdikten sonra mahallenin sosyal/kültürel yönünü açıklamayı uygun bulduk. Böylece insanların yasal/idari ve kentsel/mimari çevrelerinde yaşadıkları sosyal/kültürel sorunların daha iyi anlaşılacağını düşündük. Sonuç olarak, mahallenin tüm yönlerine ışık tuttuk.

Bu çalışmada, mahallenin yapı ve işlevi ile kentsel ve mimari karakterlerini anlamak için bir vaka çalışması seçilmesi ve özgün karakteri hakkında bir kesit sunulması gerekli görülmektedir. Önceleri bir Osmanlı Eyalet merkezi olan, daha sonra Osmanlı sancağına dönüşen, coğrafi konumu ve ticari faaliyetleri nedeniyle önemli bir Osmanlı şehri olan Ankara, on yedinci yüzyıl mahalle düzeninin kentsel ve mimari öğelerini okumak ve incelemek için vaka çalışması olarak seçilmiştir. Bu çalışmanın vaka çalışmasına odaklanmasının nedeni, kesin tanımlamalar yapmak yerine her şehrin mahallesinin kendine özgü yapısına katkıda bulunmanın amaçlanmasıdır. Çalışmamızın birincil/arşiv kaynağı olan Ankara Şeriyeye Sicillerindeki veriler,

mahalleyi mekânsal olarak okumak için çeşitli analitik yöntemler kullanılarak ortaya konulmaya çalışılmıştır. Bu doğrultuda mahalle, mekânsal karakteri ve mevcut sosyal yapısı ile bütüncül bir şekilde ele alınmakta ve eksik yönleri daha derinlemesine irdelenmektedir.

Çalışmanın odak noktası, aslında Osmanlı yükseliş dönemi olarak görülen on altıncı yüzyılın sonu ile başlar ve Osmanlı İmparatorluğu'nda reformların henüz yeni başladığı on sekizinci yüzyılın başlarında sona erer. Bu dönemin seçilmesinin nedeni, Osmanlı Devleti'nin bir duraklama dönemi gibi geçen on yedinci yüzyılda pek değişmemiş olması ve bu nispeten sakin dönemde mahalle yapısını daha iyi belirleme arzusudur. Olgunluk dönemini on altıncı yüzyılda yaşayan mahallenin izlerinin sonraki yüzyılda da varlığını sürdüreceği düşüncesiyle on yedinci yüzyıl önem kazanmıştır. Celali isyanlarının giderek etkisini yitirmesiyle kentin güvenlik açısından daha az riskli bir döneme girdiğini de söyleyebiliriz. Bu durum kuşkusuz kentin kentsel ve mimari karakterlerini de etkiliyor. Genel olarak on yedinci yüzyılda Osmanlı İmparatorluğu ekonomik imkânlar açısından zor günler geçirse de Ankara'nın şehrin ticari potansiyeli nedeniyle bunu pek yaşamadığını söyleyebiliriz. Döneme ilişkin olarak Ankara'da ne ekonomik zenginleşme ne de yoksullaşma vardır denilebilir. Çalışmamız, özellikle Ankara'nın on yedinci yüzyıl arşiv belgelerine dayanarak klasik dönemde karakterini belirleyen mahallelerdeki kentsel ve mimari yapıyı ve özelde mahallelerdeki ev parsellerini (menzilleri) okumayı; mahallenin kentsel ve mimari karakterini ortaya çıkarmak; kent ve mimarlık tarihindeki yeri ve rolüne katkıda bulunmaktır.

Tezin vaka çalışması olarak on yedinci yüzyıl Ankara mahallelerinin seçilmesinin bir diğer nedeni de on yedinci yüzyıla ait orijinal arşiv belgelerinin mevcut olmasıdır. Çalışmamıza esas teşkil eden arşiv belgeleri, Şeriyye sicilleridir (mahkeme kayıtları). Osmanlı Şeriyye sicilleri, on dokuzuncu yüzyılın son çeyreğine kadar Osmanlı Devleti'nde hukuki, idari ve belediye işlevleri bulunan kadı mahkemelerinde tutulan kayıtlardır. Bu kayıtlar, döneme ait orijinal kayıtlardır ve bilgiye ilk elden ulaşılması açısından önemlidir. Böylece dönemle ilgili bazı verileri tespit edebiliriz. Bu nedenle Osmanlı mahalle yapısını ve menzilleri incelediğimiz çalışmamızda Şeriyye sicilleri birincil kaynağı oluşturmaktadır. On yedinci yüzyıl Ankara Şeriyye sicillerine baktığımızda on yedinci yüzyıla ait toplam yetmiş üç adet defter bulunmaktadır. Bu

yetmiş üç kayıt 1601-1699 yıllarına tekabül etmektedir. Defterler tarihsel olarak büyük ölçüde birbirini takip etse de bazı defterler arasında aylık veya yıllık boşluklar olduğu görülmektedir. Çalışmamızda kullandığımız defterler ve kapsadıkları süreler aşağıdaki gibidir:

1. 1611-1612 tarihli 13 numaralı Ankara Şeriyeye Sicili
2. 1660-1661 tarihli 46 numaralı Ankara Şeriyeye Sicili
3. 1680-1682 tarihli 61 numaralı Ankara Şeriyeye Sicili

Defterlerin kapsadığı dönemlerden de anlaşılacağı üzere incelenen defterler yüzyılın farklı tarihlerine atıfta bulunmaktadır. Böylece yüzyılın farklı zamanlarına atıfta bulunan kaynakların baştan sona taranması amaçlanmaktadır.

Kullandığımız birincil kaynaklar (Şeriyeye sicilleri) bize sadece belirli açılardan mahalle ve mevcut konut yapısı hakkında bilgi vermektedir. Defterlerdeki veriler, mahallelerdeki menziller/ev parselleri, menzillerin yerleşimi, komşular, mahallelerdeki yapı tipleri, bina-yol ilişkileri gibi konuya ilişkin veriler sağlamaktadır. Bu bilgiler mahallenin kentsel/mimari yönünü tam olarak açıklamak için yetersizdir. Bu nedenle on yedinci yüzyıl Osmanlı Ankara mahallelerini ve ev örüntülerini daha iyi anlamak ve açıklamak için ikincil kaynaklardan yararlanma ihtiyacı doğmuştur. Bu nedenle çalışmamızda daha çok mahallelerdeki menzilleri/ev parsellerini anlatmak için Ankara şeriat defterleri kullanılmıştır. Öte yandan, mahalleyi oluşturan hem mimari/kentsel hem de sosyo-kültürel arka planın özelliklerini açıklamak için ikincil kaynaklardan yararlanılmıştır. On yedinci yüzyılı seçmemizdeki diğer bir neden ise daha önce Ankara'nın on yedinci yüzyıl tarihini içeren çeşitli çalışmaların yapılmış olmasıdır. Ankara tarihi ile ilgili bu çalışmalarda Şeriyeye sicilleri kaynak olarak kullanılmıştır. Çalışmamızda kullanılan kayıtlardaki bilgilerin diğer ikincil kaynaklardaki verilerle karşılaştırılması/kontrol edilmesi, farklı yönlerin görülmesinde olumlu bir etken olarak görülebilir.

Şehir olarak Ankara'nın seçilmesinin ve mahallelerinin çalışmamızda ele alınmasının bir diğer nedeni de Ankara'nın konumu itibariyle çeşitli topluluklara ev sahipliği yapması ve tarihte önemli bir yere sahip olmasıdır. Osmanlı Devleti'nin kuruluşunda Ankara, 1462 yılına kadar Anadolu Eyaleti'nin Paşa Sancağı'nın merkeziydi. Daha sonra Eyalet merkezi Kütahya'ya geçmiş ve böylece Ankara (sıradan) bir sancak

haline gelmiş ve bu konumunu on yedinci yüzyılda da korumuştur. Ankara, coğrafi konumu ve ekonomik-ticari faaliyetleri nedeniyle Osmanlı İmparatorluğu'nda önemli ve canlı bir şehir olmuştur. Ankara'yı özel kılan bir diğer husus da Ankara keçisinden sof (bir tür yünlü kumaş) üretimi ve ticaretidir. Bu nedenle Ankara hem çevresindeki iller için hem de ticaret yolları üzerinde bulunduğu için bir cazibe merkezi haline gelmiştir. Ankara, on yedinci yüzyılda Eyalet merkezleri veya başkent gibi ne küçük ne de büyük ölçekli bir Osmanlı şehridir. Tarihi geçmişi, orta ölçekli büyüklüğü ve kendine has yapısıyla canlı/dinamik bir şehirdir. Bu özelliklerinden dolayı Osmanlı mahalle yapısını incelemek için uygun bir yer olduğu düşünülmüştür.

Çalışmamız “mahalle” kelimesinin anlamını kavramsal açıdan sorgulayarak başlamaktadır. Daha sonra bu bölümde İslam temelli ve Osmanlı yerel düzeylerinde mahalle kavramı arasındaki benzerlikler ve farklılıklar tartışılmaktadır. Daha sonra tezimizin ana temasını oluşturan Osmanlı mahallesi detaylı olarak incelenmiş ve incelenen arşiv belgeleri ve ikincil kaynaklar aracılığıyla Osmanlı mahallesinin hukuki durumu ortaya konulmuştur. Dolayısıyla Osmanlı mahallesinin çok yönlü yapısını sistemli bir şekilde açıklarsak, 1-hukuki/idari, 2-kent/mimari ve 3-sosyal/kültürel olmak üzere üç ana unsur etrafında şekillendiği görülür.

Her şeyden önce mahalle kavramının ortaya çıkışı İslam dininin doğuşu ile olmuştur. Arapça kökenli olan kelime daha sonra Türkçe bir ek alarak “mahalle” olmuştur. Kavram ilk ortaya çıktığında belirli ortak paydalara (akrabalık, din, cemaat vb.) sahip insanların bir arada yaşadığı mekânsal bir birimi tanımlamaktadır. İslam'ın yayılmasıyla birlikte kavram zaman içinde kendini geliştirmiş ve dönüştürmüştür. Her toplum, mahallenin özüne (amaç ve kapsam) sadık kalarak, kendi dünya görüşü ve ihtiyaçları doğrultusunda yorumlamıştır.

Osmanlı mahallesi de zaman içinde ortaya çıkan bu mahalle anlayışlarının bir ürünüdür. Türklerin İslamiyet'i kabulü ile başlayan süreçten Osmanlı dönemine kadar olan süreçten kendine has karakterini oluşturmuştur. Osmanlı döneminde de değişim geçirmiştir. İslam hukukunu merkeze alarak kendi ifade alanını oluşturmuştur.

Osmanlı devlet sistemi içindeki yerini anlamadan mahallenin kentsel ve mimari özelliklerini anlamak güçtür. Bu nedenle mahallenin yerini anlamak için öncelikle mahallenin hukuki durumuna bakmak gerekir. Osmanlı devletinin mahalle ve kazaları

şehir idaresine bağlıdır. Birkaç şehir bir araya gelerek sancakları oluşturur. Sancaklar bir araya gelerek eyaletler oluşturuyor. Osmanlı İmparatorluğu'nun bütün toprakları bu eyaletlerden oluşur. Burada mahalle kentin temel birimi olarak karşımıza çıkmaktadır. Her mahallenin bir imamı ve bu imamın görev yaptığı mescit/camisi vardır. İmamların mahalle ile ilgili çeşitli idari görevleri vardır. Ancak kente bağlı bir birim olduğu için insanlar çeşitli konularda kent yönetimine de başvurabilmektedir. Bu noktada mahalle ile ilgili çok farklı iş tanımlarının olmadığı görülmektedir. Şehre bağlı bir birim olduğu için çeşitli işlerde şehir yönetimi ile birlikte hareket eden ve çeşitli işlerde kendi kararlarını alıp uygulayabilen yarı özerk bir statüye sahip olduğunu söyleyebiliriz. O dönemde şehrin nüfusunun çok kalabalık olmamasının böyle bir yönetim anlayışı oluşturduğunu söyleyebiliriz. Mahallelerdeki bu esneklik, insanları kuralları uygulamaya ve bu kuralların diğer insanlar (mahalle halkı) tarafından uygulanmasını kontrol etmeye yöneltmiştir. Bu anlamda mahalle halkı yürütme ve denetimde rol almaktadır. Bir sorun varsa, insanlar kendi aralarında çözemezlerse kadıya gidebilirler. Bu aynı zamanda mahalledeki mimari ve kentsel sorunlar için de geçerlidir. Sosyal-hukuki ve mimari-kentsel konularda da durum aynıdır; değişmez. Bu özgün mahalle yapısı, kurallarla net olarak tanımlanmamasına ve belgelerde yer almamasına rağmen, arşiv kaynaklarının detaylı bir analizi ile bu sistem okunabilmektedir.

Bu yapı çerçevesinde öncelikle mahallenin Osmanlı hukuk sistemindeki yeri açıklanmıştır. Osmanlı hukuk sisteminde “Osmanlı Kentsel Yerleşimleri” ve “İdari Teşkilat” olmak üzere birbirinden ayrı fakat birlikte çalışan iki yapının olduğu görülmüştür. İdari Örgüt zaten bilinen ve önceden ortaya çıkarılan bir yapıdır. Altında iki şubesi vardır: Adli(şer’i)-idari birim ve askeri(askerî)-idari birim. Öte yandan Osmanlı kentsel yerleşimleri tarafımızdan sunulan bir yerleşim düzenidir. Bu düzende kentsel birimler idari sistemle birlikte çalışır. Bunlardan ilki ve en büyüğü Osmanlı topraklarını büyük parçalara bölen ve birçok şehri bünyesinde barındıran eyalettir. Bu eyaletlerin altında nüfus yoğunluğuna göre ayrılmış şehirler (büyük-küçük) bulunmaktadır. Şehirlerin çevresinde kasabalar ve bu kasabalarda bunlara bağlı köyler bulunmaktadır. Şehirlerin içinde şehre bağlı mahalleler vardır. Bütün bunlar bir araya gelerek Osmanlı İmparatorluğu'nun kentsel düzenini oluşturur.

İkinci olarak, mahallenin kentsel/mimari yönünü oluşturan ve Osmanlı idari sistemine dayanan imar faaliyetleri yöntemleri ele alınmıştır. Osmanlı Devleti'nin hukuk ve şehir düzeni içerisinde, devletin kendisine ait olduğu kadar şahıslara ait topraklar da bulunmaktadır. Bu sistemin kentteki yansıması, bazı toprakların devlete, bazılarının ise bireylere (devletten tamamen ayrı) ait olmasıdır. Bu çerçevede devlet-birey, mevcut yerleşim düzenini bozmayacak şekilde bu araziler üzerine bina yaptırabilir. İncelediğimiz ikincil kaynaklar ve arşiv belgelerine dayanarak bu araziler üzerinde iki inşaat faaliyeti tespit edilmiştir. Birincisi vakıf sistemi, ikincisi ise özel mülkiyettir. Her ikisi de Osmanlı mahallesinin şekillenmesine katkıda bulunmuştur.

Literatürde belirtilen yetersizliklerden hareketle Osmanlı mahallesinin kentsel ve mimari özelliklerinin incelenmesi ve ortaya çıkarılması tezimizin ana katkısını oluşturmaktadır. Bu durum mahalle hakkında kapsamlı verilere ulaşmak için bir örnek olay incelemesinin seçilmesini zorunlu kılmıştır. Bu nedenle, nedenlerini giriş bölümünde ayrıntılı olarak açıkladığımız örnek olay konumuz “On Yedinci Yüzyıl Osmanlı Ankara’sında Ev Parselleri (Menziller) ve Mahalle Oluşumu” olarak seçilmiştir. Yapmış olduğumuz literatür taraması ve arşiv çalışmaları sonucunda konumuza en çok katkı sağlayan arşiv belgelerinin Şeriyeye sicilleri olduğunu gördük. Şeriyeye sicillerindeki satış kayıtları ve diğer belgeler mahalle hakkında mimari ve kentsel bilgiler vermektedir. Bu belgelerdeki verilerin sistematik olarak sınıflandırılması mahallenin kentsel ve mimari karakterini aydınlatmamızı sağlamıştır.

Mahalle, kendisine en yakın kentsel birim olan şehre bağlıdır. Bu nedenle mahalleyi daha iyi anlamak için öncelikle kentin genel karakterini anlamak gerekir. Esasen bu durum biraz iç içedir. Mahalle şehri etkiler ve ayrıca şehir mahalleyi etkiler ve dönüştürür. Bu nedenle şehri ele aldıktan sonra mahalleleri ayrı ayrı incelemeden önce on yedinci yüzyıl Ankara mahallelerinin tipik özelliklerini inceledik. Bu aşamadan sonra mahalleleri tek tek ele almak bize onların özgün durumlarını gösterir ve farklılıklarını görmek önemlidir. Bu nedenle, bölüm 3’te mahalleyi oluşturan genel unsurlara geçmeden önce, bir şehir olarak Ankara’yı inceledik. Daha sonra on yedinci yüzyıl Ankara mahallelerini genel olarak ve devamında tek tek ele aldık.

Osmanlı’da şehrin kentsel oluşumunun devletin/bireylerin sahip olduğu topraklarda başladığını belirtmiştik. Dolayısıyla aynı durum mahalle için de geçerlidir. Kentin

genel durumuna göre (yerleşik kent ya da yeni kurulmuş bir kent olması fark etmeksizin) arazide (kent adaları) inşaat faaliyetleri başlamaktadır. Bu kent adalarında başlayan bina inşaatları, zamanla kentsel adaları parçalayarak yeni sokakların oluşmasıyla yeni daha küçük kent adaları oluşturmaktadır. Bu kent adalarının bazı bölümlerinde yeşil alan olarak tanımlayabileceğimiz bağ-bahçe-tarla-araziler bulunmaktadır. Mahalle ise bu küçük kent adaları, bu bloklar arasındaki sokaklar ve bu bloklar içindeki yeşil ve boş alanlar olan bağ-bahçe-tarla-araziden oluşmaktadır.

Binaların yapıldığı parsellere “arsa” dememizin nedeni, çoğunun bahçeli olması ve bu parselin tamamını kaplamamasıdır. Bu nedenle yapıların üzerinde bulunduğu araziye “arsa”, oluşturdukları büyük (toplu) yapı adasına ise “kent adası” diyoruz. Parseller, bu kentsel adalar üzerindeki binaların toplam inşaat alanıdır. Bu inşaat alanı ayrıca bina(lar) dışında bir yeşil alan veya avlu içerir. Arsalar, kent adalarının bölünerek ve farklı kişilere satılmasıyla oluşturulur. Büyük olasılıkla, her birinin farklı bir arazi alanı vardır (yüz ölçümü). Özetle mahallelerdeki yerleşimlerin kent adaları üzerinden başladığını ve bu adaların zamanla parçalanarak daha küçük yeni adalar oluşturduğunu söylemek mümkündür. Sonuç olarak, mahalleler birkaç kent adasının bir araya gelmesiyle oluşmuştur.

Konuya geniş bir perspektiften bakacak olursak, kentteki yapı adaları öncelikle yapılaşma faaliyetinin çıkış noktasını oluşturmaktadır. Bu blokları birbirinden ayıran mevcut yolların kenarlarındaki imar parselleri, mahallelerdeki vakıf/özel yapı inşaat alanlarıdır. Bahsettiğimiz gibi bu yapılar devlet adamları veya halktan kişiler tarafından yapılabilir. Genellikle adalarda yapılaşma parseli çevreleyen sokak sınırından başlamaktadır. Bu sınırlarda imar parselleri biterse, bu adanın içine doğru yeni bir sokak açılır ve yeni açılan bu caddede inşaat devam eder. Bu cadde ilerledikçe, kentsel ada bölünür ve daha küçük parçalara ayrılır. Bu durum bazen tamamen bağımsız yeni ve daha küçük bir kentsel ada yaratır ve bazen de adada dallanmalara neden olur. Bu dallanma, yeni açılan caddenin bir çıkmaz sokak olarak bitmesiyle oluşur.

On yedinci yüzyıl Ankara mahallelerinin bir diğer kentsel unsuru olan menzil(konut)/yapı arsalarını da incelediğimizde beş farklı arsa yerleşimi olduğunu ortaya çıkardık. Bu beş tip sırasıyla 1-2-3-4 ve 5 taraflı arsa sistemleri olarak

adlandırılmış ve her yapının kaç komşusu olduğu bilgisinden hareketle oluşturulmuştur. Bu durum bize mahallelerin konut yoğunluğu hakkında ipuçları vermektedir. Komşusu az olan binaların yoğunluğu az olan mahallelerde yer aldığını düşünüyoruz. Ayrıca üçten fazla komşusu olan yapıların daha yoğun/sık yerleşimin olduğu mahallelerde yer aldığını söyleyebiliriz. İncelediğimiz yapılar arasında en yaygın olan arsa sistemi 4 taraflı arsa sistemidir. Buna dayanarak Ankara mahallelerinde yapılaşma yoğunluğunun yüksek olduğunu söyleyebiliriz. Surların içinde yaşayan bir kent için bu değerlendirme hem kaçınılmaz hem de beklenen bir durumdur. Binaların çoğunun en az bir tarafında cadde vardır. Bazı binaların iki veya üç sokağa cephesi vardır. Bu tür yapılar muhtemelen kent adalarının köşelerinde veya uçlarında yer almaktadır. Ayrıca belgelerde adı geçen komşular yapı tiplerine göre tasnif edildiğinde mahallelerdeki yapıların çeşitliliği ve bir araya gelmeleri hakkında bilgi vermektedir. Bu nedenle mahallelerde inşaat türü (vakıf veya özel mülkiyet sistemi) ne olursa olsun çok sayıda yapının olduğu görülmektedir. Bu bize mahallelerde kamu binaları ve özel binaların bir arada bulunduğu bilgisini veriyor. Ayrıca kale duvarına bitişik yapıların varlığı, ortak bir kentsel unsurun özel mülkiyetle birlikte kullanılmasının o dönem koşullarında olağan sayıldığını bize göstermektedir.

Sonuç olarak, analizimiz hemen hemen tüm binaların caddeyle en az bir sınırı olduğunu göstermektedir. Tek taraflı arsa sisteminde görüldüğü gibi, binanın başka bir bina komşusu olmasa bile sokakla ilişkisi(sınırı) vardır. Bu durum, Osmanlı mahallesinin kent adalarının imar edilmesiyle başlayan sürecini doğrular niteliktedir. İlk olarak ana yollarda (kent adaları arasında yer alan) inşaat başlar ve bu yolların kenarlarındaki kentsel adalarda yavaş yavaş yapılar oluşur. Öncelikle kent adalarının çevresi yapılar (binalar) ile doldurulur. Kent adası çevresinde yapılaşma olmadığında ada içine doğru yeni caddeler oluşturulur ve yeni açılan bu caddelerle kent adası bölünmeye başlar. Yeni oluşturulan sokaklar mevcut başka bir cadde ile kesişirse, kent adasını böler ve küçük yeni bir kent adası oluşturur. Yeni oluşturulan cadde devam etmez ve tek bir yerde durursa çıkmaz sokak oluşur ve kent adası tam olarak bölünmez. Nüfus arttıkça ve yeni bina ihtiyacı ortaya çıktıkça bu düzen devam eder.

İncelediğimiz belgelerdeki verileri sınıflandırdığımızda on yedinci yüzyıl Ankara mahallesindeki sokakların kentsel özelliklerini ortaya koymak mümkün olmuştur. Buna göre kentte öncelikle ana yollar (belki bir iz olarak) kent adaları arasında

kendiliğinden oluşmuştur. Daha sonra bu kent adalarının etrafındaki ana yollarda inşaat başlar. Bu adanın ana yola bakan kısımlarında yeni binaların yapılması için arsa kalmadığında, zamanla adaların içlerine doğru yeni sokaklar oluşmaya ve onları bölmeye başlar. Bu sokaklar zamanla kent adaları içine taşınır ve bu ilerleme sırasında başka bir cadde ile kesişirse halka açık bir yol oluştururlar. Sokaklar, adada herhangi bir bina veya sınırla karşılaşır ve bu ilerleme sırasında kesintiye uğrarsa, çıkmaz bir sokak oluşturur. Mahalledeki sokakların nasıl oluştuğunun yöntemi budur. Yeni sokak açma işlemi, mahalledeki mülk sahipleri tarafından, muhtemelen sahip olunan arazilere ulaşmak için (mahremiyet ilkesi çerçevesinde) gerçekleştirilir. Mahalle sakinleri bu yeni açılan sokaklara itiraz etmedikçe, yeni açılan bu sokaklar kentsel bir unsura dönüşüyor. Başka bir deyişle, mahalle sakinleri mahalle sokaklarında söz sahibidirler.

Analizimiz sonucunda on yedinci yüzyıl Ankara mahallelerinin büyük oranda (%95) umuma açık yollardan oluştuğunu görüyoruz. Çıkmaz sokaklar, tüm sokakların küçük bir yüzdesine (%5) sahiptir. Dolayısıyla Ankara mahallelerinde sokakların kamusal bir nitelik taşıdığı söylenebilir. Mahalledeki sokakların organik/kendiliğinden oluşumu kentsel izlerine de yansımaktadır. Genel olarak mahallede oluşan sokaklar kıvrımlı veya eğri büğrü bir şekle sahiptir. Büyük olasılıkla, analizimiz sokak oluşumunun bu özelliğine bağlı olarak on yedi farklı türde sokak tipolojisi ile sonuçlanmıştır. Yine de her binanın en az bir sokak sınırı olduğunu söyleyebiliriz. Çıkmaz sokakların bu kadar az olmasının nedeni topoğrafyadan kaynaklanıyor olabilir. Öte yandan çıkmaz sokaklar zaman içinde bu özelliğini kaybedip halka açık yollara dönüşmüş olabilir.

Mahallenin hangi kentsel unsurlardan oluştuğunu (bağ-bahçe-tarla-arsa, menzil(konut)/yapı arsaları ve sokaklar) açıkladıktan sonra mahallenin ne tür yapılara sahip olduğunu ve karakteristik özelliklerini anlattık. Bu yapılar mahallede Osmanlı hukuk sistemine bağlı olarak oluşturulmuştur. Bunları vakıf ve özel mülk sistemi olmak üzere iki kategoriye ayırdık. İkisi birlikte mahallelerin mimari karakterini oluşturmaktadır.

Vakıf binaları, şehirlerde/mahallelerde halkın ortak kullanımı için yapılan kamu yapılarıdır ve hayır amaçlı olarak devlet tarafından değil, bireyler tarafından yapılır. Böylece hem topluma hizmet edecek bir bina ihtiyacı karşılanacak, hem de bu binaları

yaptıranlar, İslam dinine göre övülen, kendilerine sevap kazandıracak bir iş yapmış olacaklardır. Osmanlı mahalle yapısında öncelikle vakıf yapısının kent adalarında oluşmaya başladığı ve daha sonra bunların çevresinde başka yapıların (menzil, dükkân vb.) oluştuğu bilinen bir gerçektir. Osmanlı Devleti İslam dinine dayalı bir devlet olduğu için mahalleleri oluşturulan bu yapıların ilki hiç şüphesiz ibadet yeri olan mescit veya camilerdir. Bu yaklaşım Osmanlı topraklarında Müslümanlarla birlikte yaşayan gayrimüslimler için de geçerlidir. Aynı dine mensup gayrimüslimlerin veya aynı etnik kökene sahip yabancıların çoğunlukta olduğu bazı mahallelerde, mahallenin önemli bir noktasında dinlerine/topluluklarına uygun ibadethanelerin olduğu görülmektedir. Bu durum, on yedinci yüzyıl Ankara mahallelerinde yaygın ve olağan bir durumdur. Bu ibadethanelerin (genellikle kiliseler ve havralar) mescitler/camiler gibi kendi vakıfları vardır ve mahalle sistemi Müslüman mahallelerinde olduğu gibi yürütülür. Genellikle ibadethaneler mahallelerin odak noktasında (bazen merkezde, bazen farklı bir konumda) yer alır. Bu merkez, birden fazla (üç veya daha fazla) sokağın kesiştiği bir nokta olarak kabul edilebilir. Mahallede bir ibadethane yapıldıktan sonra çevresinde farklı işlevlere sahip başka yapılar oluşmaya başlar. On yedinci yüzyıl Ankara mahallesi sınırları içerisinde hamam, okul, dükkân, çeşme gibi vakıf yapılarını görmek daha olasıdır. On yedinci yüzyıl Ankara’ında kentin ticari alanı olarak belirlenen Uzun Çarşı ve çevresinde çarşı, pazar, han, hamam, çeşme, medrese gibi halkın büyük çoğunluğuna hitap eden yapılar yer almaktaydı. Bu bölgede de mahalleler ve konutlar vardı, ancak ticari binalar diğer mahallelere göre daha yoğun bulunmaktaydı. Bu nedenle buradaki mahallelerde aynı işleve sahip birden fazla yapı görülmektedir. Ancak şehrin bu bölümünün dışındaki mahallelerde çoğunlukla mescit/cami, okul/hamam ve varsa çeşme bulunmaktadır. Hemen hemen her mahallede mescit/cami var diyebiliriz.

On yedinci yüzyıl Ankara mahalle yerleşimlerine baktığımızda, sakinlerinin farklı bağlamlarda yerleştiğini görüyoruz. Kuşkusuz bu durum mahalle adlarının oluşumunu da etkilemiştir. Elbette mahalle adlarını etkileyen birçok durum/neden vardır. En yaygın ve tespit edilebilir olanları şu şekilde sıralanabilir:

1. Bilinen (meslek erbabı) bir kişi ile anılan mahalleler
2. Meslek grubu adıyla anılan mahalleler
3. Dini/diğer unvanlara sahip bir kişinin adıyla anılan mahalleler

4. Dięer (Kişisel/mesleki adı olmayan mahalleler)
5. Gayrimüslimlerle ilişkilendirilen mahalleler

Mahalleler bir ibadethane etrafında şekillendiğinde, genellikle o ibadethanenin adıyla anılırlar. Bazı durumlarda, bu deęişebilir. On yedinci yüzyıl Ankara mahallelerinin isimlendirilmesinde şehirdeki lonca veya meslek mensuplarının adlarının da etkili olduęu görülmüştür. Ayrıca kentin kapılarının adları on yedinci yüzyıl Ankara mahallelerinin adlarına da yansımıştır (örneğin Erzurum mahallesi). Ankara mahallelerinde, mahalleler için dini/diđer unvanlara sahip kişilerin adlarının da kullanıldığına sıklıkla rastlıyoruz. Bunun nedeni mahalle adının mahalledeki vakıf yapılarını (cami, hamam, okul vb.) yaptıran kişinin adından gelmesi olabilir. Ağırlıklı olarak gayrimüslimlerin yaşadığı mahalle adları, bahsettiğimiz isimlendirmelerin hiçbirisiyle örtüşmemektedir. Bu mahallelerin, orada yaşayan dini veya etnik topluluğun kullandığı dil/din/etnik kökte anlamlı bir isimlendirmeye sahip olabileceğini düşünürüz. On yedinci yüzyıl Ankara mahallelerinde en az görülen isimlendirmeler şunlardır; mahalle sakinlerinin göç ettikleri yerin adı (ör. Ürgüp Mahallesi), mahallenin bulunduğu yerin adı (ör. Koyunpazarı Mahallesi) ve mahallenin bir mülkünün/yapısının adı (ör. Çeşme Mahallesi). Tüm bu adlandırmalara baktığımızda on yedinci yüzyıl Ankara mahallelerinin kendine özgü koşullarından kaynaklanan adlara sahip olduğunu görüyoruz.

On yedinci yüzyıl Osmanlı Ankara'sı, diđer birçok Osmanlı şehri gibi, Müslümanlar, Ermeniler, Rumlar ve Yahudiler gibi farklı dini ve etnik kökenlere sahip bir şehirdir. Tıpkı belirli bir topluluęa mensup mesleklerin/kişilerin veya belirli bir yerden göç etmiş kişilerin bir araya gelmesi gibi din/etnik köken de mahalle yerleşimlerinde etkili olmuştur. Aynı dine mensup kişilerin genellikle kendi dini inançlarına sahip insanların yaşadığı mahalleleri tercih ettikleri, on yedinci yüzyıl Osmanlı Ankara'sında görülen yaygın bir anlayıştır. Gayrimüslimlerin ve Müslümanların ayrı mahallelerde yaşamayı tercih etmeleri mahallelerin kesin olarak ayrıldığı anlamına gelmez. Farklı dinlere mensup insanların bir arada yaşadığı mahalleler olduğu gibi aynı dinden insanların yaşadığı mahalleler de vardır. On yedinci yüzyıl Ankara mahallelerinin nüfus bakımından belirli bir dini yoğunluęa sahip olduğundan bahsetmek mümkündür.

On yedinci yüzyılda, gayrimüslim Ankara sakinleri çoğunlukla Ermeniler, Rumlar ve Yahudilerdi. Şeriyeye sicillerindeki kişilerin isimlerinden hareketle Ermenilerin Mihriyar, Makrameci ve Keyyalin mahallelerinde ikamet ettikleri; Rumların Eşenhor, Valtarin ve Kepkebir-i Zımmi mahallelerinde ikamet ettikleri bilinmektedir. On altıncı ve yirminci yüzyıllar arasında, Ankara'nın Yahudi cemaati, Ankara Kalesi'nin güneybatısında yer alan ve günümüzde İstiklal (Yahudi) olarak adlandırılan mahallede Müslümanlarla birlikte yaşıyordu. Bu bölge, Osmanlı İmparatorluğu'nun farklı dönemlerinde Hacendi/Hoca Hindi veya Öksüzce mahalleleri olarak biliniyordu. Mahallelerin dini yoğunluğu (nüfusa bağlı olarak) zaman içinde sakinlerin yer değiştirmesi ve diğer farklı sebeplerden dolayı değişebilmektedir. Böylece on yedinci yüzyıl Ankara'sında mahallelerde yerleşme konusunun dini eğilimlerle bir ilişkisi olduğu anlaşılmaktadır. Yine de bu durum mahallelerde yaşayan insanlara katı bir sınırlama getirmemiştir.

Mahallelerdeki vakıf yapılarını tartıştıktan sonra, on yedinci yüzyıl Ankara mahallelerinde en baskın yapı olan özel mülk binaları ile devam ediyoruz. Belgelerdeki yapı kayıtlarına baktığımızda özel mülkiyet sistemi ile ilgili iki tip yapı görüyoruz. Birincisi konutlar (menziller), ikincisi ise dükkânlardır. Tezimizde bunlar, bu dönemde mahallede alınabilecek/inşa edilebilecek yapı türleri/emlakları olarak değerlendirilmiştir. Şehir/mahalle dışında edinilen mülkler arasında çeşitli değirmenler veya bağ yapıları belgelerde görülmektedir. Bunlar şehir/mahalle dışında yer aldığı için değerlendirme dışında tutulmuştur. Öncelikle özel mülkiyet kayıtları arasında çok sayıda bulunan menzil (konut) satış kayıtları ile değerlendirmemize başladık.

Menzillerin detaylı mimari özelliklerine geçmeden önce menzillerin tipik özelliklerini kısaca açıklamak istiyoruz. Kayıtlarda yer alan bilgilerden yola çıkarak menzili, "Birden fazla birim/özel yaşam alanı(beyt) bulunan, etrafı duvarlarla çevrili ev tipi" olarak tanımlıyoruz. Menzil adı verilen bu konut tipinde mekânsal birimler genellikle avlu çevresinde yer almakta ve içe dönük bir yapı sergilemektedir. Diğer komşularla ilişkisi, sınırlarını belirleyen (çevreleyen) duvarlarla sağlanır. Bu surların bitişiğindeki diğer parselde ise kayıtlarda görüldüğü gibi "sahibinin ismiyle anılan başka bir menzil" veya farklı bir yapı tipine rastlanmaktadır. Böylece menzil, kurulduğu arazinin

etrafındaki ev(menziller)/binalara bitişik hale gelmekte ve bu durum kayıtlarda sınırlarını göstermektedir.

Menzil oluşturmak için öncelikle bir alana/arsaya ihtiyaç vardır. Bu parselin çevresinde başka komşu parseller veya binalar olabilir. Bu menzil arsası yüksek duvarlarla çevrilidir (içeri dışarıdan görülemez). İçinde çeşitli mekânsal birimler inşa edilmiştir. Mekânlar, menzile sahip olan kişinin ihtiyaç/taleplerine göre inşa edilir. Öte yandan, menzili sonradan satın alan bir kişi, malzemelerin (ahşap, kerpiç vb.) kolayca değiştirilebilmesi nedeniyle bu alanları kolaylıkla değiştirebilir/dönüştürebilir. Böylece menzili kullanacak her aile/kullanıcı için menzil kolayca farklılaştırılabilir ve kullanımı bu yeni formda devam eder. Menzil içindeki mekanları ana birimler, yardımcı mekanlar ve açık-yarı açık mekanlar olarak 3 grupta inceledik. Bu yerlerin büyüklükleri hakkında kayıtlarda herhangi bir bilgi bulunmamaktadır.

Kayıtların gösterdiği gibi, menzil sahibinin çeşitli nedenlerle binayı/tasarımı genişletmesi gerekebilir. Bu genişleme kendi arsasına/arazisine doğru olabilir. Öte yandan komşu arsa veya sokakta da genişleme/inşaat örneklerine rastlıyoruz. Bu gibi durumlarda mahallede yaşayan diğer kişilerin bu konuda bir şikayeti yoksa yasal kabul edilir. Mahalle sakinleri bu durumu kabul etmezlerse kadıya giderek şikayette bulunur ve yasal yollardan haklarını ararlar. Davayla ilgili son kararı kadı verir.

Menzillerdeki bir diğer yaygın durum da menzillerin bölünmesidir. Bazı menzillerin miras alındığı veya bazılarının satıldığı durumlarda ise menzillerin bölündüğü ve farklı aileler tarafından kullanıldığı görülmektedir. Böylece menzilin farklı bölünmelerden sonra tekrar kullanılabilen bir konut olduğu görülmektedir.

Menzil satış kayıtlarındaki bilgiler, menzillerin mimari özellikleri hakkında bize zengin veriler sunmaktadır. Menzilleri(konutları) sahip oldukları belirli özelliklere göre sınıflandırdığımızda morfolojik olarak üç farklı menzil türü karşımıza çıkmaktadır:

1. Tek Bölümlü Menziller
2. 2 Bölümlü (Dahiliye ve Hariciye) Menziller
3. Çok Bölümlü Menziller

Tek bölümden oluşan menzillerde genellikle tek bir ana (kapalı) birim bulunur. Ana birim, tabhane, sofa veya oda gibi farklı alanlar olabilir. Bu menzillerde ana birime bağı ve açık alandan kullanılan bir yardımcı mekân (çardak, kiler, ahır vb.) de olabilir. Bu menziller avlu gibi açık veya yarı açık alanlara sahipse bu mekân bahçe/avlu olarak kabul edilir ve mekânsal bir bileşen olarak sayılmaz. Bu menzilleri üç alt birime ayırdık:

1. 1 mekânsal bileşenli tek bölümlü menziller
2. 2 mekânsal bileşenli tek bölümlü menziller
3. 3 mekânsal bileşenli tek bölümlü menziller

Tek mekânsal bileşenli tek bölümlü menziller, sadece kapalı ana birim olarak adlandırdığımız mekanlardan oluşur. İki mekânsal bileşenli tek bölümlü menziller, kapalı bir ana birim ve bir açık birim veya açık/yarı açık yardımcı birim içerir. 3 mekânsal bileşenli tek bölümlü menziller, kapalı bir ana birim, bir açık birim ve bir yardımcı birimden oluşan menzillerdir.

Bir diğer menzil türü olan 2 bölümlü (Dahiliye-Hariciye) menziller, kullanım alanlarına göre mekânlarının farklılaştığı menzillerdir. Bu menzillerin birden fazla menzilden oluştuğunu ve dolayısıyla farklı mekânsal tanımlarla ayrıldığını düşünüyoruz.

Çok bölümlü menziller, birden fazla mekânsal bölümün birleştirilmesiyle oluşan menzillerdir. Birden fazla kapalı alanı ve birden fazla açık-yarı açık alanı olan menzilleri bu kategori altında ele alıyoruz. Kayıtlara göre bu menzillerdeki mekân sayısı 4, 5-6, 7-8, 9-11, 15-16 olarak belirlenmiştir. Bu menzillerin mekânsal boyutu tam olarak tahmin edilemez. İncelediğimiz 152 kayıttan 111 tanesi bu menzil türünden oluşmaktadır. Bu menziller arasında 4, 5-6 ve 7-8 mekânsal birimli menziller çoğunluğu oluşturmaktadır. On yedinci yüzyıl Ankara mahallelerindeki menzillerin daha çok 4, 5-6 ve 7-8 mekâna sahip çok bölümlü menziller olduğunu rahatlıkla söyleyebiliriz.

İncelediğimiz kayıtlara göre Ankara mahallelerindeki menzillerin kat sayılarını değerlendirirsek, kayıtlardaki iki katlı menzil sayısı tek katlı menzil sayısının iki katından fazladır. Ancak buna dayanarak güvenilir bir değerlendirme yapmak

mümkün değildir. Çünkü kat sayısı belirtilmemiş kayıtların sayısı nispeten fazladır. Öte yandan incelediğimiz kayıtlar arasında iki katlı menzillerin çoğunluğu oluşturduğunu söyleyebiliriz. Bu da şehirdeki mahallelerin mimari yüksekliğinin ağırlıklı olarak beş-altı metre civarında olduğunu ifade etmektedir.

On yedinci yüzyıl Ankara mahallelerindeki menzillere baktığımızda menzil türü ne olursa olsun en yaygın yerlerin oda-hayat-tabhane üçlüsü olduğunu söyleyebiliriz. Bu mekânların adeta menzillerin temel mekânsal birimleri haline geldiğini söyleyebiliriz. Bunlardan sonra en sık görülen yerler ahır, sofa, sayegah, örtme ve kilerdir. Bu mekanlar arasında iç üniteler, yardımcı servis mekanları olarak tanımladığımız mekanlar ve açık/yarı açık kullanıma özel mekanlar bulunmaktadır. Bu mekanların daha çok menzillerin temel birimleri olarak adlandırdığımız mekanlara eklendiği düşünülebilir. Menzillerde en az rastlanan yerler fırın, karhane, samanlık, mutfak ve çardaktır. Bu yerlerin görülme sıklığı çok düşük olmakla birlikte bulunduğu dönemin mekânsal çeşitliliğine katkı sağlamaktadır. Bunlar önümüzdeki dönemde ortaya çıkacak ve yaygınlaşacak mekanların ilk örnekleri olabilir. Bahsettiğimiz tüm mekanların farklı kombinasyonlarla birleşmesi, menzilleri özel ve benzersiz kılmaktadır. Öte yandan, özellikle on yedinci yüzyıl Ankara mahallelerinde menzillerde karşılaştığımız en önemli özellik, o dönemde canlı ve yaygın sof üretimine dayalı olarak menzillerde sof atölyelerinin(karhane) bulunmasıdır. Bu üretim atölyelerinin hem şehrin ticaret bölgesinde hem de konut mimarisinde yer alması Ankara mahallelerine özgüdür. Sof üretimi evlerin içine kadar girdiği için Ankara'nın yerleşim bölgesinin (mahalleler) de o dönemde bir üretim alanı olduğunu söyleyebiliriz. Dolayısıyla şehirde yoğun bir sof üretim faaliyeti olduğu ve hatta mahallelerdeki menzillerin bile bu amaçla kullanıldığı açıkça görülmektedir.

Özel mülkiyet sisteminin ikinci en yaygın yapısı dükkanlardır. Dükkanların mekânsal özellikleri, konut örneklerinde olduğu gibi kayıtlarda belirtilmemiştir. Dükkanlarla ilgili olarak sadece binanın konumu, ne amaçla kullanıldığı, fiyatı gibi bilgiler bulunmaktadır. Bu bilgilere dayanarak dükkanların hem çarşı-pazaryerlerinde hem de mahallelerde yer aldığını görüyoruz. Tabii ki çarşı ve pazar denilen yerler de bir mahalleye bağlıdır. Ancak bu alanlar ticari alanlar olarak yoğunlaştığı için diğer mahallelere göre daha az konut dokusuna sahip olduklarını söyleyebiliriz. Kayıtlara baktığımızda tüm mahallelerdeki dükkân sayısı, çarşı-pazaryerleri toplamının yarısına

tekabül ediyor. Dolayısıyla konut yerleşimlerinin genel olarak mahallelerde yoğunlaştığını söylemek mümkündür. Bununla birlikte mahallelerde ticari birimler olan dükkanlar da bulunmaktadır. Çarşı ve çarşı gibi yoğun ticari alanlarda dükkân sayısı artmakta, konut yoğunluğu yüksek olmasa da varlığını sürdürmektedir.

Son olarak mahallenin kentsel-mimari unsurlarının şekillenmesinde dolaylı etkisi olduğunu düşündüğümüz sosyal/kültürel yönlere değinilmiştir. Elbette mahalleyi oluşturan kentsel ve mimari karakter kadar sosyal yaşam ve kültürel unsurlar da önemlidir. İncelenen dönemin yazılı olmayan unsurları, mahalle sakinlerinin nasıl yaşadığını belirlemekte ve doğal olarak mimari-kentsel yapıyı etkilemektedir. Bu unsurlar elbette İslam dininin kuralları ile bazı kültürel kodların kaynaşmasıyla oluşmaktadır. Mimari anlamda baş mimar ve komitesi mahalle ve şehir oluşumuna katkıda bulunur ve bunlar hakkında söz sahibidir. Bunun dışında mahalle sakinleri (komşular) da birbirlerini kontrol edebilir ve kentsel özellikler ve mahallede inşa edilen binalar üzerinde kanun çerçevesinde söz sahibi olabilirler. Mahalle sakinlerinin anlayamadığı durumlarda kadı devreye girer ve son sözü söyler. Mahalle sakinleri sadece yaptıkları binalarla değil, mahalledeki diğer yapıların mahallenin kentsel karakterine etkisi ile de ilgilenmekte ve bu konuda bir uzlaşma içinde bir araya gelmeleri gerekmektedir. Böylece yaşadıkları mahalleyi topluca şekillendirirler.

Mahallenin yazılı olmayan sosyal düzenini kadı sicillerine yansıdığı kadarıyla takip edebiliyoruz. Bunları incelemek, o dönemdeki mahalle halkının yaşamını ve sosyal sorunlarını anlamak açısından önemlidir. Bu nedenle, bütünlük içinde belirli konular oluşturduk ve bunları inceledik. Bu konular arasında boşanma, borç, köle meseleleri, hırsızlık, şahitlik, mahalle avarız, hakaret, miras, alışverişte hile gibi birçok farklı dava bulunmaktadır. Mahallenin sosyal düzenini etkileyen bu tür konuları bilmek ve mahalleyi bir bütün olarak kavramak gerekir. Mahalle aynı zamanda içinde yaşayanların yönetimde söz sahibi olduğu bir sosyal birimdir. Örneğin mahalle sakinlerinden birinin mahalleye taşınacak yeni bir kişiye kefil olması gerekir. Yani mahallenin düzenini iyi bilen ve burada yaşayan bir kişinin, mahallede oturmak isteyen bu yeni bilinmeyen kişiye (belli ki kefil tarafından çok iyi tanınan) onay vermesi gerekir. Bu yeni kişi ileride sorun çıkarırsa kefil sorumludur. Böylece oluşabilecek olumsuz olayların önüne geçilmeye çalışılır. Aynı şekilde mahalle sakinleri de mahallenin huzurunu bozan bir kişiyi toplu bir karar alarak kovabilirler. Bu ve benzeri

olayların mahallelerin oluşumunda da etkisi vardır. Bu nedenle bu konuları incelemeyi ve tezimize dahil etmeyi gerekli gördük. Sonuç olarak mahalleyi tüm yönleriyle tartıştık ve anlattık.

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