

TWO HARBOR CITIES:
SINOP AND ANTALYA
DURING THE SELJUK AND OTTOMAN PERIODS

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ABSTRACT

TWO HARBOR CITIES: SINOP AND ANTALYA DURING THE SELJUK AND OTTOMAN PERIODS

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This study aims to study Sinop and Antalya, which were two coastal cities of the Seljuks in terms of urban development in the Seljuk and the Ottoman periods. These cities are important because of their locations as harbors along the Black Sea and the Mediterranean Sea respectively easing trade and providing security. Accordingly they are the coastal cities which were conquered earliest by the Anatolian Seljuks and remained in Turkish rule during the Medieval Era and afterwards. The study focuses on development of Sinop and Antalya in terms of physical environment and settlement based on social and economic transformation.

Keywords: Sinop, Antalya, urban development, harbor cities, Seljuk period, Ottoman period.

ÖZ

İKİ LİMAN KENTİ: SELÇUKLU VE OSMANLI DÖNEMLERİNDE SİNOP VE ANTALYA

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Bu çalışma Anadolu Selçukluları'nın iki sahil kenti olan Sinop ve Antalya'yı, Selçuklu ve Osmanlı dönemlerindeki kentsel gelişimleri bağlamında analiz etmeyi amaçlamaktadır. Bu kentler sırasıyla Karadeniz ve Akdeniz kıyısında liman olarak ticareti kolaylaştıran ve güvenlik sağlayan konumları nedeniyle önemlidir. Bu nedenle Anadolu Selçukluları tarafından en erken fethedilen kıyı kentleri olmakla birlikte Orta Çağ ve sonrasında Türk yönetimi altında olmaya devam etmişlerdir. Çalışma, Sinop ve Antalya'nın sosyal ve ekonomik dönüşüme dayalı olarak fiziksel çevre ve yerleşme bağlamında gelişimine odaklanmaktadır.

Anahtar Sözcükler: Sinop, Antalya, liman kentleri, kentsel gelişim, Selçuklu dönemi, Osmanlı dönemi.



To Safiye ...

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CHAPTER 1

INTRODUCTION

Sinop and Antalya, which are two coastal cities of Anatolia in the Black Sea shore and the Mediterranean Sea shore respectively, have been important settlements during the Turkish era due to their strategically important locations. They were harbor cities on the two edges of the northern-southern trade routes in the Seljuk and Ottoman periods, both of which have narrow hinterlands. The former is a small settlement whereas the latter is a metropol today. Sinop's military function was usually more important than its economic function in the Seljuk and The Ottoman eras. Antalya has the same functions with Sinop but portion of trade was greater in its development. Social, political and economic changes affected those cities in different ways. Urban developments of such different territories which were affected by those changes are analysed and compared to each other in this study in order to find similarities as well as differences. The study tries to find answers for the questions of how districts were formed, how building and zoning activities formed a physical environment and how built environment changed within the analyzed time span. The study also aims to reach results about changing functions and importances of those cities depending on changing conditions. Geographical scope of the study is the central towns defined in the Seljuk period.

The term urban has different definitions. According to Concise Oxford Thesaurus it comes from the Latin word *urbanus* and means "in, relating to, or characteristic of a

town or city”.¹ The dictionary expresses its synonyms as “town, city, municipal, metropolitan, built-up, inner-city, densely populated, suburban”.² It is a social concept shaped by various factors. It is known that first cities had religious identities and they were organized around temples. Houses of priests and depots were constructed with fortification walls around them later. Kuban states that transformation of primitive collateral cells to a city depends on spiritual and symbolical factors. He adds that all civilizations formed their cities based on their social and cultural organizational necessities.³ So it could be said that urbanity is an indicator of civilization. In addition Latin word *civitas* meaning city formed a base for the word civilization. Also Arabic word *medeniyet* meaning civilization is based on the name of a city called Medina.⁴

Smith sorts criteria for defining the concept of urban as minimum size, political status, density of population, nonextractive occupations, symbol of wealth and life style⁵. However those criteria could change based on different territorial conditions. Although they form a general urban frame they are not exact factors to determine urban character of a settlement.

Lapidus states that the Islamic cities are composed of five main elements which are the citadel; the administrative center in which the rulers are settled to manage the city; the city center shaped by the Friday mosque or great mosque, inns, shops and

¹ Oxford University Press, Oxford Dictionaries Language Matters, <http://www.oxforddictionaries.com/definition/english/urban>, accessed: 25/04/2016.

² Oxford University Press, Oxford Dictionaries Language Matters, <http://www.oxforddictionaries.com/definition/english-thesaurus/urban>, accessed: 25/04/2016.

³ Kuban, Doğan, *Mimarlık Kavramları*, Yem Yayın, 9. Baskı, 2010, pp. 68-71.

⁴ Topal, A. Kadir, “Kavramsal Olarak Kent Nedir ve Türkiye’de Kent Neresidir?”, *Dokuz Eylül Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, Cilt:6, Sayı:1, 2004, p. 278.

⁵ Smith, Wallace F., *Urban Development the Process and the Problems*, University of California Press, USA, 1975, pp. 2-5.

open market places; the districts in and out of the city.⁶ The Anatolian Seljuk and Ottoman cities developed within this frame. The city centers took many roles in social life via including various types of buildings like mosques, madrasas, inns and baths. They had a common form based on social function but they did not include a planned square.⁷ The cities had two dominant elements which are inner citadel and great mosque. The inner citadel including the palace of the ruling body is the symbol of administrative and military organization. It shows strength of the defense system together with the outer citadel. Mosque is the symbol of religion. The great mosque is placed in the city center. Similarly other mosques and masjids formed centers of the new districts which would be formed. After construction of the mosques other important buildings were constructed.⁸ Thus mosques had a more active role in district formation than the other buildings. Another important element of the city is the market place, which is connected with the citadel usually. It is found in or near the city centers so direction of its extension is analyzed in the study. Madrasa is one of the most important building structures of the areas governed by the Turks such as Iran, Syria, Egypt, Turkistan and Anatolia because it is the educational institution which supported political dominance of the Turks.⁹ Madrasas reflect the educational conditions in cities and played an active role in district formation such as the mosques. Another building structure with a similar function is the zawiya. Zawiyas were probably more common than madrasas based on the high effectiveness of Sufism and orders in social life but they were more modest than madrasas.¹⁰ Tomb is an original building structure of the Turks in Islamic world for graves of praised

⁶ Lapidus, Ira. "Muslim Cities and Islamic Societies", Middle Eastern Cities, (ed. Ira M. Lapidus), University of California Press, California 1969, p. 51.

⁷ Ksk Gndz, Sema, *Osmanlı Beyliđi Mimarisinde Anadolu Seluklu Geleneđi*, Trk Tarih Kurumu Yayınları, IV/a-2-2.9 Dizi – Sayı:1, Ankara, 2014, p. 240.

⁸ Kuban, Dođan, "Anadolu-Trk Őehri Tarihi GeliŐmesi, Sosyal ve Fiziki Őzellikleri zerinde Bazı GeliŐmeler", *Vakıflar Dergisi*, VII, İstanbul 1968: 53-73, pp. 70-71.

⁹ Kuban, Dođan, *ađlar Boyunca Trkiye Sanatının Ana Hatları*, Hazırlayan: Selmin Kangal, Yapı Kredi Yayınları, İstanbul, 2012, p. 104.

¹⁰ Kuban, *ađlar Boyunca Trkiye Sanatının Ana Hatları*, p. 107.

people.¹¹ It is not an active building type in terms of district formation contrary to mosque. Tombs were not built in selected places in order to form new settlements. They were probably built in settled places. However existing tombs constitute examples of monumental religious architecture and give clues about social life in cities with their formal characteristics and locations. Those types of buildings underline settlement characteristics of cities with their locations and give clues about social life with their plans, materials, elements as well as renovations. Because of this fact the existing examples of them are analyzed in reference to their spatial characteristics as physical environment elements.

The study is composed of three main parts plus introduction and conclusion. In the Chapter 2 settlement in the cities of Anatolia before the Seljuk period is analyzed. Urban characteristics of Sinop and Antalya before the Turkish period are summarized in this part. Then background of the Seljuk urbanization is given by summarizing the past urban cultures which influenced the Seljuk urban development in the Chapter 3. The Central Asian Turkish and Iranian Turkish-Islamic city characteristics are exposed in this chapter. Also general characteristics of the Anatolian Seljuk cities are explained. Moreover urban developments of Sinop and Antalya in the Seljuk period including the principalities era are summarized. Following these features of the cities in the Ottoman period are analyzed in the Chapter 4. Lastly, urban developments of those cities are summarized and compared based on physical environment elements and settlement in the conclusion part.

Pictorial and literary primary resources such as itineraries, pictures, maps, state records, foundation charters were benefited to reach original past conditions of the cities. They provided overview of their physical transformations. Also academical studies about physical development and change of the cities as well as works of urban historians were studied. In addition graduate theses concerning city comparisons have been investigated.

¹¹ Kuban, *Çağlar Boyunca Türkiye Sanatının Ana Hatları*, p. 110.

CHAPTER 2

SINOP AND ANTALYA IN PRE-SELJUK PERIOD

2.1 Byzantine Period

Before the Seljuk conquests the Byzantine Empire was in stagnation in terms of economy, state organization, defense and social structure. There were struggles between civil and military classes of the society. As a result land using, taxing, settlement and defence systems were degenerated, which resulted in ruralization, shrinkage or division of cities, which is called *dioikismos*. The term is also used for defining dispersed settlements.¹² The cities shrinkaged to almost villages fortified by walls in that period.¹³ In addition Anatolia kept out of international trade routes so the cities whose economies were based on agriculture and trade moved into ancient citadels around mountain sides because of security reasons, lost their city functions and became citadel settlements named *castron*. *Castra* had a religious territory function or they were divided into settlement parts during the physical deterioration period.¹⁴

After Arab attacks to Anatolia in the seventh and eighth centuries the Byzantine cities diminished in terms of economic power especially in central part of Anatolia.

¹² Caner Yüksel, Çağla, *The Making of Western Anatolian Urban Centers Spatial Transformation in Tire 14-16th Centuries*, Edizioni Plus-Pisa University Press, Pisa, 2010, p. 40.

¹³ Acun, Fatma, "A Portrait of the Ottoman Cities", *The Muslim World*, Volume 92, Fall 2002, pp. 255-285, p. 258.

¹⁴ Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, p. 56.

In addition the Byzantine Exchange, bronze coin's use rate decreased between the seventh and ninth centuries showing that decreasing power of cities and their disintegration tendency later on. Onwards ancient era Anatolian cities became smaller and started to look like villages within the citadel. The base of economies for Anatolian cities was agriculture rather than trade and craftsmanship. Because of this fact landowners were powerful in front of the Byzantine rulers. They improved trade with the Turkish rulers.

The public construction facilities between the eighth and eleventh centuries were done only for military targets such as building of city walls or towers, renovations, etc. However there is no finding about social, economic or cultural construction actions. Archeological findings also show that before the Seljuk conquests the Byzantine dioceses, which were located on the connection or transition zones of the settlement or transport system, moved, were left or transformed to a multipartite model. Whereas the dioceses located on the focus points of the settlement or transport system rested as religious and military centers while converting into *castra*. Thus main determinants of the Byzantine cities' physical environment were their religious and military functions.¹⁵

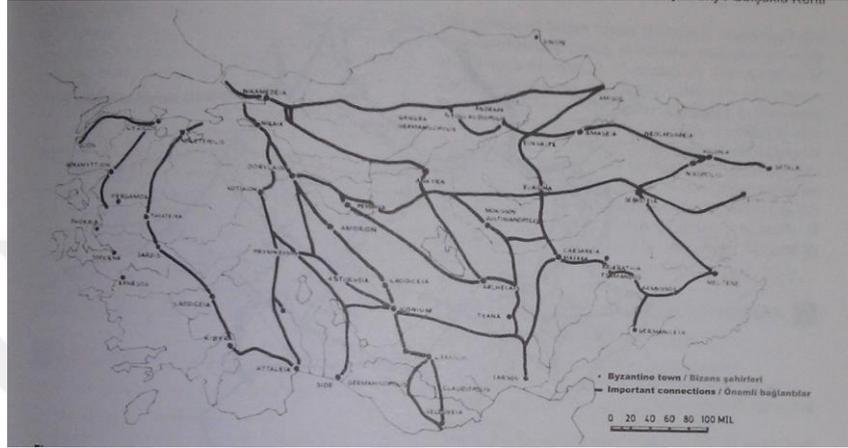
Physical environment of the Byzantine cities differed also in terms of their placement on the Grek Peninsula or Aegean Islands where the Byzantine authority was more powerful than it was in Anatolia. The Byzantine cities out of Anatolia indicated settlement on plains rather than castra on hills and functioned as public shelters for the Byzantine immigrants escaping from Anatolia.¹⁶

The Byzantine settlement and transport system was formed as a network with a focus on the capital Constantinopolis (Istanbul) and depended on military or postal...etc. aspects or location on the pilgrimage roads. Transportation network was based on the

¹⁵ Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, p. 56

¹⁶ Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, p. 53

Roman routes main roads started from the Northwestern Anatolia and continued to the southeast and west by dividing into some parts.¹⁷ Those routes could be seen in Map 1.



Map 1 Byzantine Road System

Source: Tankut, Gönül, *The Seljuk City/Selçuklu Kenti*, METU Faculty of Architecture Printing Workshop/ODTÜ Mimarlık Fakültesi Basım İşliđi, 2007, p. 12.

Sea trade was important for the Empire. Especially the ports near the ending points of the roads coming from the passes were important instead of the locally suitable ports; so Attaleia (Antalya), Smyrna (İzmir), Amastris (Amasra), Heraklia (Eređli), Sinope (Sinop), Trebizond (Trabzon) were important ports. Black Sea ports were used for trade with Russia and Crymea. Also European goods were transferred to the capital and the Black Sea by Mediterranean and Aegean trade routes. Trade with Greece, Aegean Islands and the capital directed to Antalya, Egypt, Cyprus and

¹⁷ Baskıcı, Murat, *Bizans Döneminde Anadolu: İktisadi ve Sosyal Yapı (900-1261)*, Phoenix Yayınevi, Ankara, 2009, p. 20.

Antakya. After the twelfth century when the Seljuk furtherance restricted use of the inner trade routes sea trade became more important.¹⁸

Cities could be grouped based on their main spatial elements as follows:¹⁹

- Cities located on intersection points of the system functioning as staying places for hajias, trade centers with bazaars, pontificate centers or province capitals such as Melitene (Malatya), Caesareia (Kayseri), Sebasteia (Sivas), Eukhaita (Çorum), Ancyra (Ankara), Ikonium (Konya), Amorium (Hisarköy) or Dorylaion (Eskişehir).
- Trade ports with international bazaars or fairs such as Phokeia (Foça), Amastris (Amasra), Trapezon (Trabzon), and Attleia (Antalya).
- Mine cities near natural mine sources providing security of production and transportation of mining activities, and distribution of mines with military function such as Koloneia (Şebin Karahisar) and Luluve (Kilisehisar).
- Religious or cult centers in which national or regional bazaars were set up and religious ceremonies were held such as Chanae (Honaz), Ephessus (Efes), Laranda (Binbir Kilise-Karaman) and Olympos (Uludağ).
- Dioceses functioning as religious centers.

Other than cities also smaller settlements were important in terms of supporting cities. For example towns called *vicus*, economic and social centers were chosen for settlement by wealthy and feudal classes of the society such as Eudoxias (Polatlı), Juliopolis (Nallıhan), and Justinianopolis (Palia-Sivrihisar). Rural settlements including large populations of people that serve as agricultural production territories composed of big farms, inns and defense towers were also important.

¹⁸ Baskıcı, p. 23.

¹⁹ Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, pp. 57-58.

After the middle of the ninth century, the early Turkish conquests and immigration of the Turkish nomads caused construction of the Byzantine cities via transforming them to administrative and religious centers, defense or public accommodation places, or *castra* and military camps on trade routes or strategically important areas. In addition since the Byzantine Empire lost its territories in Africa and Middle East, clergymen immigrated to Anatolia from those territories and settled in monasteries. Those monasteries were formed as underground settlements serving as public shelters.²⁰

In a typical Byzantine city religious minorities were more isolated than an Islamic city.²¹ For instance Avar and Jewish people settled in fortified separate quarters.²² After the Turkish conquests local people were not annihilated. However immigrations or transfer of central places to the Muslims changed social and cultural structure of the cities. Churches of the conquered Byzantine cities were transformed to mosques or masjids. Such changes resulted in social changes. Core of a Byzantine city was composed of the citadel, *agora* (market) and the ecclesia which was also the residence of the patriarch. In addition depots and baths were placed there.²³

2.1.1 Sinop

Sinop is a harbor city connecting Anatolia to Black Sea. It was included in the region called Paphlagonia in the First Era. The first settlement centers were found in Calcholithic Age (4500 B.C.-3000 B.C.) near Kabalı Stream Valley. It was established

²⁰ Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, p. 59.

²¹ Cahen, Claude, *Osmanlılardan Önce Anadolu*, Çeviri: Erol Üyepazarcı, Tarih Vakfı Yurt Yayınları, 2000, p. 148.

²² Tankut, Gönül, *The Seljuk City/Selçuklu Kenti*, METU Faculty of Architecture Printing Workshop/ODTÜ Mimarlık Fakültesi Basım İşliğı, 2007, p. 59.

²³ Baskıcı, p. 33.

as a citadel city between Boztepe Ness and İnce Burun about 756 B.C. by Miletians. Colonisation period began starting from 700's B.C. for execution of trade. The city developed towards the east during the time and not enlarged much towards out of the citadel. Because there is no natural harbor other than Sinop in Black Sea Coast of Anatolia, sailors benefited from location of Sinop Peninsula and commercial activities were improved. City walls were renovated; temples and theaters were constructed in Hellenistic period. Economy flourished by production and export of olive, olive oil and amphora. Sinop city walls gained their recent borders in 183 B.C. in the Pontus period. Mithridates The Great decorated the city with temples and shipyards. He built the citadel according to Gökoğlu.²⁴ The city was conquered by the Romans in 70 B.C. and developed towards the area of recent Ada District out of the citadel. Thus it started to extend out of the city walls firstly. Since the Romans gave more importance to trade in the Mediterranean and Aegean Seas than in the Black Sea, Sinop lost its importance in the Roman period in terms of trade. However there are important Romans works built such as the bridge near Demirci Village.

The Byzantine period started in 395. Because Christianity penetrated in Sinop during the Byzantine era, many religious buildings such as Balatlar Church were constructed. In addition citadel walls were renovated and water ways which brought water to the city were built.²⁵ Only remains of the Balatlar Church which was a part of the Mihridates Palace out of the citadel reasted today. A cistern which was 100 m far from it was demolished in the municipal construction activities.²⁶

²⁴ Gökoğlu, Ahmet, *Paphlogonia (Kastamonu, Sinop, Çankırı, Safranbolu, Bartın, Bolu, Gerede, Mudurnu, İskilip, Bafra, Alaçam ve Civarı) Gayrimenkul Eski Eserleri ve Arkeolojisi*, Cilt:1, Doğrusöz Matbaası, Kastamonu, 1952, p. 151.

²⁵ Özcanoglu, Zeynel Zeki; Koca, Meftun; Genç, Abdullah; Bilgin, Ayşe; Dereli, Fuat; Yılmaz, Adem, *Geçmişin Fotoğraflarıyla Sinop Tarihi*, Sinop Belediyesi Kültür Yayınları, ABC Matbaacılık, Ankara, 2005, p. 11.

²⁶ Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 91.

2.1.2 Antalya

Antalya was established by Pergamon king Attalos Philadelphos II in the second century BC with the name Attaleia. Some sources tell its name as Sadalia or Adalya.

The city was surrounded by walls during Hellenistic era. They were renovated or gained additions in the Roman, Byzantine and Turkish periods. The most monumental part of those attachments is Hadrian Gate, which was built in honor of the Emperor Hadrian in the year 130 AD. It was capital of the Pamphilia province in the Roman Empire and included the military forces. It became a Roman colony in the third century then became a diocese.²⁷

Archeology and art history findings indicate that the Byzantine settlement came to an end in the tenth century and the city became deserted. In 1084, it was transformed into metropolitan settlement by the Byzantine Emperor Alexius Comnenos. It was one of the most important trade ports of the Eastern Mediterranean and Venetians had privileges in sea trade.²⁸

After Antalya was established by Pergamon King Attalas II it was used as a military base with a fortified citadel. Remains of the inner citadel imply that the city was probably surrounded by walls in north and north-west and the port was surrounded by walls in three directions in the Roman period. It could be claimed that the city form did not change in the Byzantine era until the tenth century, when the sea walls surrounding north side of the port settlement and the outer walls on landside were restored in order to defend the city in case of a siege from sea during the reigns of Leon V and Konstantinos VII. This indicates settlement in the western side to enclose the port and implies that the lower walls encircling the outer walls could be

²⁷ Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002. p. 6.

²⁸ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 6.

dated to that period. Recently those walls could be seen between the Imaret Mosque and the Atatürk Boulevard, the Yenikapı region at the Atatürk Boulevard and behind the buildings around Karaaliođlu Park. In addition two walls inside of the city that divide it to three parts by forming slopes and fractures proper to topography imply their date as the Roman or early Byzantine times because of their wall construction technique and materials. It is also understood that those walls were renovated in the Turkish era. Thus it could be claimed that the fortification system in the Roman and Byzantine times resembles the latter system in terms of defensive organization and division.²⁹

In the eleventh century Antalya became a ruin based on Edrisi's description. At this stage in the Byzantine era the city must have become smaller and its population must have decreased. However it did not lost its importance until the last period of the Byzantine Empire. It was open to all the nations who signed agreements with the Byzantine and it was the most important trade station between Egypt and Konstantinopolis.³⁰

The Roman cities had grid patterns before the Byzantine period. However this structure changed to organic pattern in the Byzantine cities. Because of Arab attacks fortification walls were renovated or new walls were rapidly constructed. Antalya's two different patterns divided by inner walls depend on dense settlement in north of the city due to those attacks. Also reconstruction of the city because of demolition of the pagan temples after acceptance of Christianity should have resulted in formation of organic pattern.

Pamphilia cities other than Antalya lost their importance in the Byzantine period. Nevertheless also Antalya became smaller and settlement focused on acropolis with

²⁹ Yılmaz, *Antalya Bir Ortaçađ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 107.

³⁰ Tanyeli, Uđur, *Anadolu Türk Kentinde Fiziksel Yapının Evrim Süreci (11-15. yy)*, İstanbul Teknik Üniversitesi, İstanbul, 1987, p. 48.

acceptance of Christianity. Pagan temples were demolished, also trade activities in the *agora* ended. Inner citadel was an important element not only in the Seljuk cities but also in the Byzantine period.³¹ The second inner wall encircling the harbor had a function of inner citadel. In the Byzantine period Kesik Minare Mosque was used as a church out of second inner walls. Thus it can be said that its place had not been abandoned completely.

Although religious buildings were important elements of the Byzantine cities, their effect upon Antalya's structure could not be known today because many of them are nonexistent and existing ones could not be dated.



³¹ Sürer, Ayşe, *The Analysis of Historical/Cultural Pattern Development and Conservation Plans of Antalya Kaleiçi*, İzmir Institute of Technology City Planning Master Thesis, İzmir, 2006, p. 65.

CHAPTER 3

SINOP AND ANTALYA IN THE SELJUK PERIOD

3.1 Background of the Seljuk Settlements

Before their infiltration to Anatolia, the Seljuks had a settlement culture affected by Central Asian Turkish and Iranian Turkish-Islamic settlement patterns. They synthesized this culture with the Byzantine model. In order to analyze the Seljuk city settlement effectively background of the Seljuk urban settlement is summarized based on Özcan's study.³²

3.1.1 Central Asian Turkish Settlement

Physical environment of the Central Asian Turkish cities was based on formation around the ruler's palace of different Turkish tribal tents. This type of provisional settlement became permanent in time with the construction of one or two floor houses made of stone, timber, and mud including clay or reed within walls. Each tribe settled separately. This style of settlement continued in Anatolia.

Main determinants of the Central Asian Turkish cities in terms of physical environment between the seventh and eighth centuries were of military character.

³² Özcan, Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri, pp. 59-69.

Military encampments named *ordu* (*orduğ*) were central. Plan of the cities were square covering military requirements. They allowed settlement and transportation in north-south and east-west directions. Cities were encircled by water drains and they were mostly located on an artificial hill centrally. They were surrounded by city walls for security.

Physical environment of *orduğ* was composed of an inner citadel set on an artificial hill named *temür kazug* including khan's palace and *beys'* (local rulers') residents. The inner citadel was surrounded by a settlement area named *balig* containing houses and encircled by drains and towers, and a bazaar zone named *ky* (outer city) located outside due to its size and safety reasons. The cities composed of these three aspects were surrounded by agricultural areas.

These cities can be grouped into three types based on location of khan's palace:

1. With the palace at the center;
2. With the palace adjacent to the inner citadel;
3. With the palace inside the inner citadel separated from rest of the city by deep valleys or rivers.

After the spread of Islam in the seventh and eighth centuries in Central Asia, Islamic educational and religious centers shaped physical environment of the cities. By the ninth century, religious buildings such as great mosques or *namazgahs* started to be seen in them. During this period, Buddhist complexes commissioned by *khans* or *hatuns* with the help of endowments served as lodging for different groups like priests, students, travelers, doctors, etc. became transformed into Islamic complexes. In addition, double complexes of masjid and tomb part were constructed. Hence, the Central Asian Turkish cities can be related to these elements: the *orduğ*, the citadel with khan's palace, the religious complexes, trade centers and craftsmen's districts.

The Central Asian Turkish city formation has many functional aspects. Moreover, almost all functional aspects were motivated by symbolic aspects. For instance, square city plan symbolizes earth, water drains around the city symbolize seas, inner citadels and towers symbolize mountains, and artificial hills in the city center symbolize the pole star, named *temür kazug*.

Central Asian Turkish inscriptions indicate that the first Turkish cities were Ordubalık (Karabalgasun), which means the city including palace or *ordugah* of khan, Baybalık which means rich city and Toygubalık which means eastern city. Ordubalık was established by the settlement of the Turkish tribes from several regions. It had a 7.0 x 2.5 square km area, had an inner citadel with 12 gates and included a *khan* palace on an artificial hill at its center as well as a large agricultural hinterland.

Central Asian Turkish settlement system can be classified in terms of spatial and functional differences as follows:

- Cities ruled by princes who were successors of *khans*; governors were chosen from among local rulers or military governors.
- Cities as centers of crafts and trade like Hotan or Kuça, mines like Minusink (Pulad) or Bakır-balık (Bakırlıg) surrounded by hills or bulges, composed of production or workshop places, stores, inns or covered markets.
- Cities functioning as intelligence, surveillance and security centers located on borders in order to safeguard long distance trade. Those could be in city form like İki Ögüz city or border citadels called *kurgan* like Amra Kurgan.
- Settlements formed around caravanserais or ribads, which were social economic centers of attraction for their hinterlands. These were located on long distance trade routes such as Silk Road on the east-west direction or the Fur Road on the north-south direction. They had rectangular plans and were surrounded by protective walls.

- Bazaar settlements between summer pastures and winter quarters, which became cities later due to transformation of trade from temporary to permanent.
- Postal stations as centers of communication located on postal and trade routes serving as traders' accommodations.
- Religious centers sited around a monastery or religious building or religious cities including temples and holy graves such as Kuça/Karacahoca/İdiküt.
- Safety zones for accommodation of women and children during war times such as Hatun-sını or Hatun-balık.
- Agricultural centers as well as villages beyond cities created by nomadic or seminomadic groups who settled due to incentive of agriculture.³³

3.1.2 Iranian Turkish-Islamic Settlement

Another concept that affected cities of the Seljuk period and succeeding cities in Anatolia is the Iranian Turkish-Islamic city pattern. Since the Seljuks settled in Iran before Anatolia after their acceptance of Islam in the tenth century they constituted a developed culture in terms of city formation, governance, architecture and arts which was a combination of the Central Asian Turkish culture and Iranian local culture.

In Iran, cities were named *shahristan* during Islamisation period. The term was also used for the main part of the cities including settlements of the aristocrats and the crafts area.³⁴ City life focused on trade and craftsmanship out of the center, which later at the end of the period shifted near to the mosque, and became main element of the physical environment of the new city. Pre-Islamic temples of Iran were generally transformed to mosques, nevertheless they were sometimes demolished and new

³³ Özcan, Koray, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, pp. 59-64.

³⁴ Kuban, "Anadolu-Türk Şehri Tarihi Gelişmesi, Sosyal ve Fiziki Özellikleri Üzerinde Bazı Gelişmeler", p. 55.

mosques were built on their place. Moreover terminology of physical environment changed. For instance the names like *orduğ*, *balıg* and *kıy* were replaced by *ark/kühendiz*, *shahristan* and *rabad* because of cultural interaction.³⁵

It can be claimed that the physical environment of the new city demonstrated duality. First type of city form was made up by movement of trade areas out of shahristan to areas near great mosques or Friday mosques. As a result, those types of cities developed around a focus of great mosques such as Buhara or Semerkant. This type of development formed squares in the city centers named *rizistan* or *registan*. The mosques mentioned were used not only for worshipping targets but also for storing treasures, conducting educational or administrative meetings. They included minbars. In Arabic-Islamic tradition a city could have only one mosque including a minbar. However, there was not such a limitation in the Turkish Islamic cities in Iran, which were governed after the Hanafi (a sect widespread among the Turks) ordinances, so more than one minbar mosque could be constructed. Second type of city form was shaped by dual centers in Central Asia. Due to increasing population the old city centers developed around mosques constructed in the place of old Budist centers within the inner citadel or shahristan became insufficient thus new city centers were formed out of the inner citadel or shahristan via construction of Friday mosques in those areas named *rabâd* during the eleventh and twelfth centuries. Nişabur, Merv, Herat, Hamedan and Isfahan are examples of those type cities.

Physical environment elements consist of;

1. Palaces or kiosks of rulers or emirs, mints and prisons within the area bordered by the inner citadel named *erk* or *kühendiz*;
2. Great mosques, Friday mosques, *rizistan*, madrasas, hammams and houses of palace employees, state employees or traders, *rabad* including bazaars or

³⁵ Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, p. 65.

covered markets which were formed by separate organization of traders and craftsmen and workshops, works in *shahristan*;

3. Outer districts and gardens, farms or rural settlements around those areas belonging to city people.

Districts of cities were shaped based on ethnic differences like many medieval Islamic cities, which were separated by walls and gates closed at nights. Main institutions of the physical environment out of the inner citadel were shahristan and districts of nobles, madrasas, big dervish lodges and religious foundations, bazaar, caravanserais, markets and districts of craftsmen.

The Seljuk Iran settlement system was supported by an advantageous location within plateau including international trade routes, rich water sources, and productive hinterlands. Administration was organized in a system of central administration, provincial administration and regional administration. Provinces and their administrative parts were ruled by independent princes, meliks or viziers named *vülat* or *vüzera* and governors dependent to sultans, spatial elements of settlement system could be grouped as such:

- Capitals named *emsâr*, were political and religious administration centers
- Province centers named *kasabat* such as Leşker-i Bâzâr or Parsî Bâzâr, which included at least one Friday mosque served international bazaars and centers for silk, textile or crafts trade
- Trade and crafts centers serving to local or limited bazaars named *mudur* or *medâlin*
- Settlements with dimensions of a quarter of cities named *han* or *rub*
- Coastal settlements functioning as ports or warehouses based on sea trade
- Agricultural production areas with limited sociocultural institutions named *rustaq* or villages

- Pass, range or ribad settlements named *yam* for security of trade routes and communication system named *berid* and border settlements including military forces

The Anatolian Seljuk city was a synthesis of the Central Asian Turkish, Iranian Turkish-Islamic and Byzantine settlement cultures. Those past three cultures resemble each other and include a few differences based on different local needs. For instance, the Byzantine cities were separated in different districts by walls and their gates were closed at nights based on security reasons and bazaars were also organized as separate markets based on their business types like Iranian Turkish-Islamic cities. Those traditions were continued by the Anatolian Seljuks in general.³⁶

The Central Asian Turkish city settlement that has a focus of artificial hills named *temür kazug* was transformed to many Central Anatolian cities. Also separate rural settlements based on ethnic differences of the Turkish tribes was organized by the Anatolian Seljuk Sultanate as a result of the Central Asian Turkish tradition.

The Iranian Turkish-Islamic style could be seen not only in city plans and physical environment, but also in ornamentation and plans of main buildings. For instance sculptures or paintings in monumental buildings of the Anatolian Seljuks were in Iranian style. Also caravanserais in far away trade routes or charity complexes constructed by khans and hatuns showed effects of Central Asian Turkish and Iranian Turkish cultures. In addition, *iqta system* giving right of use of the lands, which belong to the State, to *iqta* owners and allowing distribution of the income and taxes gained from those areas as wages for state employees and soldiers was another reflection of those cultures. Development of cities based on Islamic cultural needs continued in the Ottoman era.

³⁶ Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, p. 68.

3.2 Seljuk Cities in Anatolia

In the twelfth and thirteenth centuries the Anatolian Seljuk cities were formed in three types which are closed city model, open city model and border city model. The city was surrounded by fortification walls and included an inner citadel in closed city model. Examples of this type are Kastamonu, Antalya, Sinop, Malatya, Diyarbakır, and Mardin... etc. Open city model covers a settlement territory not encircled by walls. An open type of city had citadels or city walls but trade area was organized in an area outside the walls. Trade area focused on great mosque did not exist in that model contrary to the Islamic cities. Kırşehir and Tokat are examples for those types of cities.³⁷ Border city model has dual focus. Old part of the city remained from the Byzantine era was a focus of citadel and the Turkish settlement separated from it was another focus. Those parts served to different groups. Trade area was fortified by walls. Because international trade routes were frequent or did not exist around those settlements those areas did not extend out of city walls.³⁸ Çankırı and Kütahya are examples of this type.³⁹

In a general frame the Anatolian Seljuk city settlement system formation was based on:

- Security of domestic and foreign trade
- Delivery network in trade routes

³⁷ Özcan, Koray; Yenen, Zekiye, “Anadolu-Türk Kent Tarihine Katkı: Anadolu Selçuklu Kenti (XII. Yüzyılın Başından XIII. Yüzyılın Sonuna Dek)”, *Megaron*, Cilt 5 - Sayı 2, pp. 55-66, p. 63.

³⁸ Kejanlı, D. Türkan, “Anadolu’da Selçuklu ve Osmanlı Dönemlerinde Kent Sistemi, Kale ve Merkez-Çarşı Gelişimi”, *E-Journal of New World Sciences Academy* 2010, Volume: 5, Number: 3, Article Number: 3C0049, pp. 287-302, p. 292, accessed: 06/12/2015.

³⁹ Özcan; Yenen, p. 64.

- Settlement policies which were syntheses of *ülüş* system allocating the country to the principality members in the Central Asian Turkish and Iran Turkish Islam state customs and Islamic iqta system.

Thus the cities were shaped as the militarily organized settlements functioning as provincial governance centers. Those cities could be grouped as such:

- Caravanserai or ribad focused cities for economic and security reasons
- Territorial trade centers formed on international trade routes and also port cities, mine cities or mint cities
- Religious propoganda centers
- Settlements governed by construction of social complexes
- *Ahi* (Turkish-Islamic guild) centers
- Settlements shaped by provisional immigrants in ending territories.

Typical Seljuk cities included many gardens which scattered also in outer part of the city. Those cities were composed of a few districts named *mahalle* as the main units of them. Those districts were formed in two ways. Muslims settled with their families in a common *mahalle* around a specific mosque or masjid. This kind of *mahalle* formations were also seen in the Ottoman era. Secondly enlarging lodges or *zawiyas* formed mahalles by the time.

Districts could be classified based on their locations as within the inner citadel and out of inner citadel. Territories within the city walls were the most important parts of the Byzantine cities before the Seljuks in Anatolia. As a result the Turks were settled to those existing parts systematically after the Seljuk conquests. However districts out of the city walls started to be formed in the Seljuk cities in the mid twelfth century.

The most important determinants of the Anatolian Seljuk cities in terms of city formation were the religious buildings. Great mosques were focuses of the city centers and the other mosques were focuses of their districts.

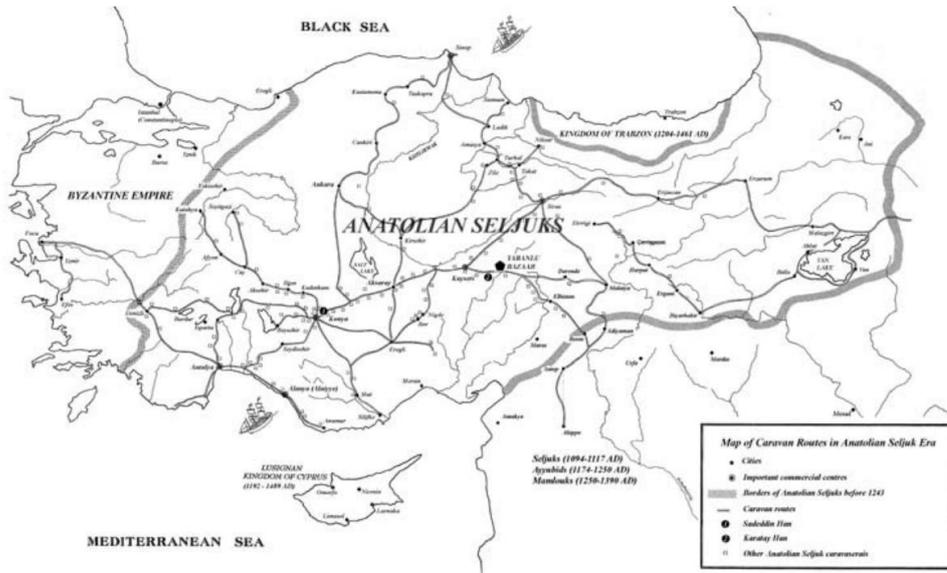
The second important focus was trade buildings or territories. Trade buildings within cities were called *bedesten* (covered bazaar) and *han* (inn). *Bedestens* had a bazaar function. They were commonly made of stone and roofed by domes. *Bedestens* and *hans* were built for accomodation of traders operating at cities. The inns named *han* were usually situated near *bedestens* and shared names. In addition to *bedestens* and *hans* commodity trade was done in open or closed markets whereas food and animal trade was done in bazaar places. The Seljuk cities had two kinds of markets, which were the ones scattered in various parts of the cities and the ones in which common business types grouped in the same places. However bazaars were generally out of the citadel near city gates in order to provide reaching of city people and foreigners. Because of this position name of *bazaar*, which means *the job near door*, was chosen for those places.⁴⁰ Almost all the Seljuk cities had bazaars because of vital role of horses sold at bazaars. Since they required large areas they were set outside the citadel.

Another unit of cities was the square named *maidan*. *Maidans* were used for meetings, formal celebrations or ceremonies, welcoming or farewell of guests. There were two kinds of *maidans*. First type of *maidans* was the one placed around common places such as mosques, masjids or fountains. Those *maidans* were formed organically and spontaneously because of necessity. Second type of *maidans* was the one placed out of the city walls for general actions.⁴¹ The gates opening to *maidans* were called as *meydan kapı* (maidan door).

⁴⁰ Konak, Hüsniye, *Vakfiyelere Göre Selçuklu Şehri*, Niğde Üniversitesi Sosyal Bilimler Enstitüsü Tarih Anabilim Dalı Ortaçağ Bilim Dalı Yüksek Lisans Tezi, Niğde 2010, p. 22.

⁴¹ Tanyeli, p. 165.

After second half of the twelfth century the Seljuk Sultan Kılıç Aslan united the Turkish tribes and principalities in Anatolia then established Turkish political unification. Thus the Anatolian Seljuk Sultanate's ruling area extended to the borders of the Byzantine Empire in the west, Trebizond Empire in the east and Cilician Armenian Kingdom and Eyyubid State in the southeast. At least 77 cities took Islamic minbar from state rulers according to Anonymous Seljukname within that territory, at the end of the eleventh century and the beginning of the twelfth century.⁴² Many of those cities or settlements were linked each other by caravan roads. In addition they were formed based on their trade potentials and defense conditions. Security of the caravan routes were realized by state soldiers called *tutgavul*. Roads were renewed and new cities were formed which were near the old Byzantine cities in general. Anatolian Seljuk caravan routes are shown in Map 2.



Map 2 Anatolian Seljuk Caravan Routes

Source: Önge, Mustafa, "Caravanserais as Symbols of Power in Seljuk Anatolia", *Power and Culture: Identity, Ideology, Representation*, Ed. by. Jonathan Osmond & Ausma Cimdina, Pisa University Press, 2007, pp. 49-69, p 52.

⁴² *Tarih-i Âl-i Selçuk Anonim Selçukname*, Tercüme ve Notlar: Halil İbrahim Gök & Fahrettin Coşguner, Atif Yayınları, 2014-Ankara, p. 37.

Two Jewish traders named Rabbi Benjamin from Tudela and Petachia Regensburg as well as third Crusader's Chronicles mention the territory extending from north of the Taurus Mountains to the Mount Ararat as the area of the Muslim Turkmen tribes at the end of the twelfth century. Also the traveler Marco Polo names Anatolia as the Turkmen land. He states that the Christian Armenian and Grek people lived in cities and performed cratsmanship or trade whereas the Muslim Turkmen people settled on the slopes of the mountains and plateaus and they performed handcrafts as well as breeding. As a result of those statements it can be said that the Turkmen people settled in rural areas in the twelfth century. Nevertheless traveler Ibn-i Batuta's writings from the beginning of the fourteenth century mention *Ahi* organizations in Anatolian cities. *Ahi* organization is an important feature of the Seljuk trade that takes its name from the word "ah" meaning brother. Members and leaders of *Ahi* organization settled whole villages, towns and cities that include the Turkmens. They were responsible for hosting and protecting the visitors. They also determined the quality standards of trade and controlled production. Thus trade process was guaranteed with self-controlling organizations that ease the state's control responsibility. They gave a specific characteristic to Anatolian cities different from other Muslim cities. Their origins were probably based on western Iran and they embraced Sufism. Because of this fact *Ahi* organization was composed of only Muslim tradesmen.

Rapid transformation of cities' demographics for the benefit of the Turks was a result of the *Ahi, Bacı* (Ladies Committee of the *Ahi* organizations) and waqf organizations. *Ahi* organizations were intensely established in developed inner cities such as Konya, Kırşehir, Sivas and Kayseri. Sellers and craftsmen in the same production area settled in areas in market places, bazaars, inns or shops in cities. Those places could have been located within or out of the city.

In general the Seljuk cities;

- were located on the places of *castra*
- were separated from rural areas and introvert
- did not have a uniform plan
- had significant districts and well defined *bazaar* areas
- supported by public buildings with a powerful formal expression
- were affected by sculptural effects of tombs
- were connected by caravanserais.⁴³

The Seljuk Sultans firstly aimed at conquests of Sinop and Antalya in order to connect Konya to the north and the south. Then they established a delivery system for economic and military reasons composed of communication networks from Sinop and Samsun in northern Anatolia to Alaiyye and Antalya in southern Anatolia converging at the capital, Konya. Those networks were supported by caravanserais, *ribads* or inns called *han*. Mahperi Hatun Han, Çakallı Han Pervane Süleyman Han and Durak Han near Sinop⁴⁴, Alara Han, Kırkgöz Han, Şarapsa Han, Evdir Han, Kargı Han near Antalya were constructed in the Seljuk era including the principalities period.⁴⁵ After the Anatolian Seljuk Period, existing *hans* were still in use until the eighteenth century when trade routes of Anatolia began to lose their importance. As a result of the fast development strategies of the Seljuk sultans, the insurance policy provided caravansaries built and helped to improve trade. Caravanserais played a critical role in forming core of new settlements because of their social, cultural and economic functions satisfying needs of trade caravans, ranges and passes as well as serving for military requirements.

⁴³ Tankut, pp. 33-37.

⁴⁴ Ünan, Serdar, “Geçmişten Günümüze Çakallı Han”, *Kubaba Arkeoloji-Sanat Tarihi-Tarih Dergisi*, Sayı:22, İzmir, 2013, pp. 51-79, p.62.

⁴⁵ Tükel Yavuz, Aysıl, “The Concepts That Shape Anatolian Seljuk Caravanserais”, *Muqarnas*, vol. XIV, 1997, pp. 80-95, p. 80.

The network system was formed on a north-south and east-west axis by-passing the Byzantine actions. Along north-south axis Sinop and Antalya were beginning and end of trade roads as well as Samsun and Alanya. The whole network indicates that Konya was the focal point, Antalya and Sinop were transfer or delivery centers. Antalya and Sinop had also vitality in terms of defense so they were used for providing security of the north-south international trade road or overseas conquests. They were used as military bases by military governors such as *ilbays* (urban governors), *emirü's sevhils / melikü'l sevhils* (commanders of naval forces) or *reisü'l bahrs* (admirals).

Areas near silver sources or their environs centers were focuses of trade or province capitals in which mints (*dâr-üs-sikke*) were established. Because Antalya and Sinop were both international trade centers mints were founded in both of these cities. In addition tradesmen with big businesses were settled in and customs were taken from the foreigner traders in important ports such as Sinop and Antalya in order to revive and develop trade.⁴⁶

Sultan Alâaddin Keykubad I formed nineteen cities including Antalya and Sinop then he supported them with mosques, caravanserais, madrasas and dervish monasteries within the scope of a comprehensive settlement policy. Building activities flourished at most during his reign. He was an architect and city planner so planned many cities by him, he also indicated place of the city walls when Konya was rebuilt in 1221.⁴⁷

Arab geographer Ibn-i Said says that twenty four big province cities including Sinop and Antalya had rulers, Islamic judges, mosques, textile inns and baths in the

⁴⁶ Yılmaz, Leyla, *Batı Karadeniz Bölgesi Ticaret Yolları ve Bu Yollar Üzerindeki Hanlar*, Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Sanat Tarihi Anabilim Dalı Yüksek Lisans Tezi, Ankara, 1990, p. 13.

⁴⁷ Baykara, Tuncer, "Alaeddin Keykubad'ın İmar Faaliyetlerinde Antalya ve Alaiyye'nin Yeri", *Antalya Selçuklu Eserleri Semineri*, Antalya Valiliği Yayınları, Antalya, 1988, p. 9.

thirteenth century Seljuk Anatolia. Moreover Simon de Saint Quentin mentions twenty five ruling or province governance centers and more than a hundred settlements in total for the same period.⁴⁸

The Seljuk settlement system was shaped by division of administrative system. Country was divided into autonomous or “mukhtar” administrations among members of the ruling institution. This system transformed into civil or military administrative units of border provinces directly linked to central administration or council governed by military governors named *subaşı*, *serleşker* or *beylerbeyi* during Alaâddin Keykubad’s reign.

Northern and southern border cities were the main parts of Anatolian defense system in the Seljuk period. As a result monumental constructions and settlements were done in those areas. The administrative units were mainly based on the Byzantine administrative units and functioned as bases for the Ottoman administrative units. Because they comprehend our subject cities together with the Northern Coastal Command and the Southern Coastal Command units, they were analyzed in this study.

3.2.1 Northern (Right Arm) Frontier Province

Historical roots of the Northern Border Province go back to the period of Sultan Mesut I. It was an important part of the state in terms of military strategy. The first Seljuk city established in Anatolia, Simre, which had a military function, was within borders of the Northern Frontier Province. The province comprehended Kastamonu, Çankırı and Ankara. It was ruled by the Sultan Mesut I, Melik Şahinşah and Sultan Kılıç Aslan II as a province with autonomous status. The province center was

⁴⁸ Özcan, Koray, “Anadolu’da Selçuklu Kent Sistemi ve Mekansal Kademelenme (1)”, *METU JFA* 2006/2 (23:2, 21-61), p. 47.

Kastamonu. It enlarged by uniting with a militarily fuctional coastal command territory with its center in Sinop in the period of Alaâddin Keykubad I and became an administrative unit directly linked to central province by Emir Hüsameddin Çobar Bey. The Seljuk monumental building inscriptions tell that it was given to Pervane Munieddin Süleyman for ruling through *iqta* system in the İlhanlı era. During that times the territory covered Sinop, Kastamonu, Boyabad, Durağan, Bafra, Osmancık, Amasya and Tokat. It was administrated by Pervaneoğulları Principality in the principalities period.

3.2.2 Southern (Left Arm) Frontier Province

Center of the Southern Frontier Province was Ankara and its borders reached to Sivrihisar and Hamamkarahisar in Sakarya Basin during the Alaâddin Keykubad period and governance of Emir Seyfeddin Kızıl Bey. During the Mongol period it was given to Sahip Ata Oğulları. The center was Karahisar-ı Sahip (Afyon Karahisar) and its borders extended to Sandıklı, Bolvadin, İshaklı, Akşehir in that time. Then it merged with the Honaz-Tunguzlu Province. Honaz-Tunguzlu Frontier Province was created by conquests of Antalya and Alanya by the Sultan Alaâddin Keykubad I. It functioned as a transportation channel for Antalya, which was a trade port. Name of its ruler, Eseüddin Ayas, is stated in an inscription in the northern part of the Sinop inner citadel.⁴⁹

3.2.3 Northern Coastal Command

The Northern Coastal Command's center was Sinop. It was dependent to the Northern Frontier Province and used only for military actions and conquests.

⁴⁹ Redford, Scott, "Sinop İçkalesi Selçuklu Arapça Yazıtları: Metinler, Çeviriler ve Yorumlar", *İktidar İmgeleri Sinop İçkalesindeki 1215 Tarihli Selçuklu Yazıtları*, Koç Üniversitesi Yayınları, İstanbul 2014, pp. 149-234, p. 228.

3.2.4 Southern Coastal Command

The Southern Coastal Command's center was Antalya. It was ruled by *subaşı* Mübarizedin Ertokuş during reigns of Sultan Gıyaseddin Keyhüsrev I, Izzeddin Keykavus I and Alaâddin Keykubad I. During the Ilkhanid era it was governed by Melikü'l Sevâhil Bahaeddin Mehmed and then Sedreddin Ömer Bey. It took place of the Pamphilia Province of the Byzantium covering Antalya-Alanya coastal line. Its borders reached to the Kamerüddin Emirate in the east, the Anatolia or Rum Province in the north, the Honoz-Tunguzlu Border Province in the west.

3.2.5 Coastal Cities

Trabzon, Sinop, Farya, Fatsa and Samsun in the Black Sea coast, Bursa (Trilyo) port in the Marmara Sea coast, Foça, Izmir, Ayasuluk, Milet (Palatiye) in the Aegean coast and Antalya, Alanya and Ayas in the Mediterranean coast were important export centers. Export goods that were sent to foreign lands from coastal cities were textiles, silk, carpet, rug, cotton, glue, baize, resin, gall, sesame, honey, wax, leather, pea, saffron, timber, hunting birds, copper, silver, zinc, iron, marble and spices.⁵⁰ Slave trade was also widespread from the fourteenth century.⁵¹ Import goods were spices, linen, and sugar especially from Egypt and European textiles. When high level of trade is considered commercial buildings should have been used in both Sinop and Antalya. In addition wealthy traders were settled in both Sinop and

⁵⁰ Tuncer, Orhan Cezmi, "Kervanyolları", *Anadolu Selçukluları ve Beylikler Dönemi Uygarlığı 2* (Mimarlık ve Sanat), ed. by Ali Uzay Peker & Kenan Bilici, T.C. Kültür ve Turizm Bakanlığı, 2015, pp. 419-433, p. 422.

⁵¹ Caner Yüksel, p. 12.

Antalya and they were given privileges.⁵² Buildings not only for accommodation of traders but also for their commercial activities were necessary. However there is no information about such a building in Antalya⁵³ and Sinop city centers.

Sinop and Antalya were important places of settlement in the Byzantine Empire before the Turkish conquests. Thus the Turkish rulers transformed them instead of forming new cities. Inns at trade routes were constructed around cities in order to provide commercial security.

3.3 Sinop

Sinop was conquered by Izzeddin Keykavus I in 1214. Before the conquest there was a monopoly for Venetian tradesmen operating in Black Sea trade. Sinop shortened the way to inner territories for the Seljuks and rivalry started between the Venetians, Seljuks and Russians. The Seljuks did not have a coastal area before and they built shipyards. Rich and talented tradesmen and young people were settled in coastal areas as a state policy so new districts were formed.

The most important trade good was copper. First overseas expeditions were done because of trade targets after conquest of Sinop. The Seljuk fleet finalized a campaign from Sinop to Suğdak Port of Crymia where tradesmen suffered from insecure environment, with their victory in 1227. A foundation charter stating Antalya as *dâr-al-thaghr* meaning that capital of the coastal frontier and Ibn-i Bibi uses the same term for Sinop.⁵⁴

⁵² Durukan, Aynur, "Selçuklular Döneminde Ticaret Hayatı ve Antalya", *Antalya 3. Selçuklu Semineri Bildirileri*, Antalya Valiliği Yayınları, İstanbul, Temmuz 1989, p. 50.

⁵³ Durukan, p. 50.

⁵⁴ Redford, Scott, "City Building in Seljuk Rum", *The Seljuks: Politics, Society and Culture*, Edinburgh University Press, 2011, pp. 256-276, p. 13.

The Seljuk period is the most important period of Sinop in terms of zoning. Wealthy and reputable Muslim families and the *Çepni* Turks were settled in the city and Muslim districts were formed. In addition many master builders were brought to Sinop. Churches were transformed to mosques, new masjids and mosques were built in new districts, the citadel was renovated, an inner citadel was built, a shipyard was constructed in the place of the modern prison near the new shipyard inside the inner citadel. Building of a shipyard was rational because the city had a natural harbor and strategically important location; it was also suitable for supply of the timber necessary for ship production. The inner harbor in the south of the peninsula was safe because it was closed to the winds and the sea was tranquil there. Because of this it was the most important harbor in the southern Black Sea coast and it was called *Akdeniz*, namely the Mediterranean.⁵⁵ The city developed organically within the city walls in the Seljuk period, continuing its form of citadel-city in the Byzantine period. It was an important military base for the Seljuks. In addition it became an international commercial place for cotton, silk and spice trade. Because of the shipyard the inner citadel had a military function whereas the place around Alaaddin Mosque within the citadel functioned as the city center. The city developed towards the Boztepe Ness in the east whereas Akliman in the north and the southern territory was scarcely settled down only by minorities. Because the eastern peninsula becomes very steep and is fortified by high cliffs it was impossible to conquest the city from the sea.⁵⁶

It is thought that there was an armoury and a mosque called Kale Mosque or İbrahim Bey Mosque in the northern part of the inner citadel.⁵⁷ The mosque has an inscription

⁵⁵ Esemeli, Deniz, *Sinop İli Türk Dönemi Mimarisi*, Sanat Tarihi Doktora Tezi, İstanbul Üniversitesi, Sosyal Bilimler Enstitüsü, 1990, İstanbul, p. 3.

⁵⁶ Esemeli, p. 3.

⁵⁷ Can Çetin, Burcu, *Continuity and Change in Urban Character of Sinop*, METU Institute of Natural and Applied Sciences, Restoration in Architecture Department Master of Science Thesis, Ankara, 2011, p. 41.

from the Seljuk period and another inscription from the Candarid period so it should have been built in the Seljuk era then renovated in the Candarid period. Thus it is probably the first mosque built in Sinop. The records about it state that it was progressively used so a Muslim district might be formed near it.⁵⁸ Unfortunately, it has not reached until today due to road construction within the inner citadel. There should have also been a madrasa near the mosque in the period of Izzeddin Keykavus based on an inscription in Sinop Museum. Lonca Gate at the eastern wall of the inner citadel, which is near Military Service recently, was used to enter the city in the Seljuk period.

The Trebizond Empire attacked Sinop and city walls were destroyed in 1259. Then the Trebizond Empire period started and the great mosque called *Cami-i Kebir* was transformed to a church. However the Seljuk vizier Süleyman Pervane took the city and transformed the building to a mosque again after the conquest. Sinop became private property of Süleyman Pervane when the Anatolian Seljuk Sultanate was in recession. Muinüddin Mehmed stated his independency and established the Pervaneoğulları Principality in the thirteenth century. The city maintained its importance in terms of commercial and military activities in the Pervaneoğulları period. Pervane Madrasa and some other mosques and madrasas were constructed. Aslan Mosque was built in the northern side of the city inside the city walls and Kadı Masjid was built in the beginning of the street between the Alaaddin Mosque and Tuzcular Street. However they do not exist today. The buildings remained from the Pervaneoğulları period are Pervane Madrasa which is also called as Alaaddin Madrasa (1262), Alaaddin Bath (1268), Pervane Tomb, Gazi Çelebi Tomb, Seyit Bilal Tomb (1280) and Aslan Fountain (1289). Greek historian Panaretos states that a fire destroyed many buildings including churches and a government building in that period.⁵⁹

⁵⁸ Üstün, p. 98.

⁵⁹ Üstün, p. 96.

Sinop joined the Candarid Principality, which was established in Kastamonu, after the death of Gazi Çelebi in 1322. It was the most active trade center in Black Sea so a great number of the *Çepni* Turks immigrated to the city. A portolan from 1351, which reflects properties of the harbors and seaside as well as showing safe routes, indicates Genoese flag in Sinop. Moreover there was a Venetian Consulate. Thus it is understood that Italian colonies were active in the city. The Principality divided into two parts as Kastamonu and Sinop in 1383. Sinop was ruled by the Candarid Principality (*Candaroğulları/İsfendiyaroğulları*) until 1461 when the principality joined the Ottoman Empire. The Ulu Bey Masjid (1358) and the Ulu Bey Fountain in the north of the Alaaddin Mosque and the İsmail Bey Fountain in the Demirlimescit District, and the Tayboğa Tomb which is predicted to be placed in the north of the Tuzcular Bath in recent Tayboğa Street, are the buildings of the Candarids, which have not reached today⁶⁰. However Fetih Baba Masjid (1353), Saray Mosque (1374), Sultan Hatun (Aynalı Kadın) Tomb (1394), Candaroğulları (İsfendiyaroğulları Tomb) (1385), *Yeşil Türbe*, remained today from the Candarid period.

Sinop was a crowded city including natural beauty and a good defense system according to Ibn-i Batuta's writings. He adds that the city was encircled by the sea from all sides except for east and the only gate in that direction could be used to enter the city after having permit from the city ruler. This gate was different from the main city gate. It was probably used for linking the city to the harbor. He mentions Ahi İzzeddin Çelebi's dervish lodge out of the Sea Gate. He also mentions a mountain which had gardens, vineyards and rivers which could be reached from the dervish lodge. Its place is between the Incedayı District and Ada District today. According to him this mountain was full of almost eleven Greek villages under the Muslims' sovereignty. The dervish lodge at the top of it is referred to Hızır İlyas and visited by religious people much as well as the holy spring near it. It was believed that the prayers done there were accepted. He also mentions the grave of Bilal-i Habeşi in there and the dervish lodge near it. He says that food was brought to visitors of the

⁶⁰ Üstün, p. 98.

grave from the lodge. He praises Sinop Great Mosque as one of the most beautiful mosques he saw. He describes its fountain at the center, its roof carried by four piers held by two each marble column, a gathering place reached by a timber staircase and used by the Sultan Pervane who was the son of Sultan Alaaddin-i Rumi. Today dervish lodges of Hızır İlyas and Izzeddin Çelebi do not exist. Also Xavier Hommaire de Hell visited Sinop in the nineteenth century and mentioned ruins of a tomb in Boztepe. These ruins could belong to the Hızır İlyas Dervish Lodge. Its place prior to the Peninsula could be related to Hızır İlyas's mission of lord of the water as well as guard of sailors. It is interesting that although the lodge and the tombs were near Greek districts, there is no information about Muslim districts around them.

3.3.1 City Walls

Sinop citadel is composed of outer and inner city walls. The builder of the outer walls, which were built prior to the Seljuk period, is not known. Gökoğlu states that this part was occupied in the seventh century BC but the first citadel was built by Mihridate Upatoure in the first century BC then it was renovated in the Roman, Byzantine and Seljuk periods.⁶¹ Today many parts of the outer citadel are demolished. The walls looking over the inner harbor and the eastern walls are partly demolished. The inner citadel, western walls and northern walls have fewer interruptions. The city walls fortify Sinop with dimensions of 500 m in the east, 270 m in the west, 880 m in the north and 400 m in the south directions.⁶² The northern part is partly sunk into the sea due to the effect of waves. The body and the towers in the northeast are demolished and their parts were used in other constructions. The western part comprised of the inner citadel is partly demolished. Northern, southern

⁶¹ Gökoğlu, p. 151.

⁶² Uluğ, Hüseyin Hilmi, *Sinop Kitabeleri*, Sinop Matbaası 1923-1925, Unprinted Translation of Ercan Kanbur, p. 1.

and eastern parts of the citadel include no inscription from the Seljuk and Ottoman periods. They include column capitals, carvings and figures. The inscriptions belonging to the Turks are located on the inner citadel. In addition Uluğ mentions a dyke in front of the outer facade of the inner citadel, which is understood to bring water into the city due to the wrecks of big water arcs in the sands.⁶³

It is known that renovation of the citadel and building of inner citadel started after Sinop was taken by the Seljuks⁶⁴ in 1215 and the inner citadel was built parallel to the outer citadel in the west side by the commanders who joined the conquest.⁶⁵ A new wall and a big gate were built near the Kale yazısı District so defense of the citadel became easier. The inner citadel is composed of two parts, one within the other, in the north and south. Length of its northern part is 16.87 m whereas length of the southern part is 65 m.⁶⁶ It functioned as a shipyard starting from its construction.⁶⁷ The shipyard was used for Sultan Alaaddin Keykubad I's Crimea campaign. Plan of the city walls could be seen in Map 3. Different from the general acceptance of the fact that the Seljuks built the inner citadel Redford claims that although the Arabic term *emera* which means to construct is used in all the inscriptions on the inner citadel they are magnifying and such a big construction could not be completed in a few months. He adds that the citadel should have been repaired and renovated in 1215.⁶⁸ He also predicts that the eastern inner wall was constructed in the eight or ninth centuries.⁶⁹ Crow adds that the construction

⁶³ Uluğ, p. 5.

⁶⁴ Ülkütaşır, Mehmet Şakir, "Sinop'ta Selçuklular Zamanına Ait Tarihi Eserler", *Türk Tarih, Arkeologya ve Etnografya Dergisi*, 1949, 5, pp. 112-151, p. 114.

⁶⁵ Gökoğlu, p. 151.

⁶⁶ Ülkütaşır, , p. 119.

⁶⁷ *Sinop Tarihi Cezaevi*, T.C. Sinop Valiliği İl Kültür ve Turizm Müdürlüğü Broşürü.

⁶⁸ Redford, Scott, "Sinop İçkalesindeki Selçuklu Yazıtlarında İktidar, Sergileme ve Çekişme", *İktidar İmgeleri Sinop İçkalesindeki 1215 Tarihli Selçuklu Yazıtları*, Koç Üniversitesi Yayınları, İstanbul 2014, pp. 63-99, pp. 65-66.

⁶⁹ Redford, "Sinop İçkalesindeki Selçuklu Yazıtlarında İktidar, Sergileme ve Çekişme", p. 69.

programme told by different inscriptions shows a repair instead of a reconstruction and lack of the spolia materials in the wall at the south of the Lonca Gate and the tower near it indicates that there were dislodgements in the inner citadel pattern. He also claims that general sights of the inner citadel's northern and eastern walls as well as the restoration of the western body of the ancient city shows a Byzantine fortification program of the eight and ninth centuries. In addition he mentions the spolia including cross reliefs in the northern walls of the inner citadel and the tower near the main sea gate and claims that because they had a function of protecting and consecrating the fortifications they were used consciously in the Byzantine era.⁷⁰ Those comments should have been analyzed by extra research. In addition it is important to add that if the inner citadel was constructed in the Byzantine period why the Seljuk inscriptions are located only on the inner citadel and not in the other repaired parts. Location of the inscriptions imply that even if there were remains of a Byzantine inner citadel repair and renovation of the Seljuks should have been done so extensively that almost like a reconstruction.

Twelve emirs of at least nine Anatolian provincial cities supervised rebuilding of the citadel. They employed four architects who were a Muslim from Kayseri, a Christian called Sebastos, a Muslim from Ankara and Ebu Ali el Halebi bin el Kettani who was also architect of Alanya Shipyard's *Kızıl Kule*.⁷¹ Esemeli predicts that he could also be architect of the shipyard with the offer of the probable builder, Atabek Ayas (Eseüddin Ayas). He adds that lack of shipyard niches in the gravures showing Sinop invasion in 1853 indicates that the inner citadel was planned as a shipyard.⁷² Then number of the supervisors decreased to two. One of which was a slave of the Sultan in charge of the three emirs from Sivas and their section of walls as well as the Kale Mosque. The other was Amir Dad who was in charge of courts. His name is

⁷⁰ Crow, James, "Sinope ve Karadeniz'deki Bizans İçkale ve Kaleleri", *Türkiye'de Şehirler ve İçkaleler Demir Çağından Selçuklulara*, Koç Üniversitesi Yayınları, İstanbul, Haziran 2016, pp. 257-283, p. 278.

⁷¹ Redford, "City Building in Seljuk Rum" p. 10.

⁷² Esemeli, p. 308.

seen above the Lonca Gate which was the main gate from the city. Redford claims that he was responsible for all of the project.⁷³ It is interesting that the probable commander of the army, Hüsameddin Yusuf, who was also the military governor of Malatya has some superiorities in the inscriptions. His inscription is in a prominent location near the main entrance includes longest list of the titles of the Sultan. Another inscription nearby mentions his accomplishments in Persian epic verse in a different style like an open book and written in naskh. The rhyme scheme gives name of the Sultan and mentions the governor's name.⁷⁴ It is also mentioned without his governorship in an inscription in Antalya which is from one year later.⁷⁵ Another different inscription is placed on the adjacent tower housing the entrance with the name of Bad-al-Din Abu Bakr who was governor of Sinop. It is different because it is bilingual including Arabic and Greek. In addition he was governor of Simre, which was the closest town to Sinop among the cities listed. It shows that the local language and connection with the city people was important for the Seljuks.⁷⁶

The Seljuk emirs, anonymous provincial emirs, court officers and notables did not list their provincial governorships in inscriptions after Sinop. However Hüsameddin Yusuf is seen in an inscription in Antalya as *subaşı* exceptionally.⁷⁷ The Sultan's inscription is modest and shorter than the inscription of Hüsameddin Yusuf. In addition his power was implied by lion figures without exhaustive praises and the sultanic titles in Husameddin Yusuf's inscription are more than it.⁷⁸ In addition according to Redford none of the inscriptions successfully express the state power

⁷³ Redford, "City Building in Seljuk Rum", p. 11.

⁷⁴ Redford, "City Building in Seljuk Rum", p. 11.

⁷⁵ Redford, "Sinop İçkalesindeki Selçuklu Yazıtlarında İktidar, Sergileme ve Çekişme", p. 77.

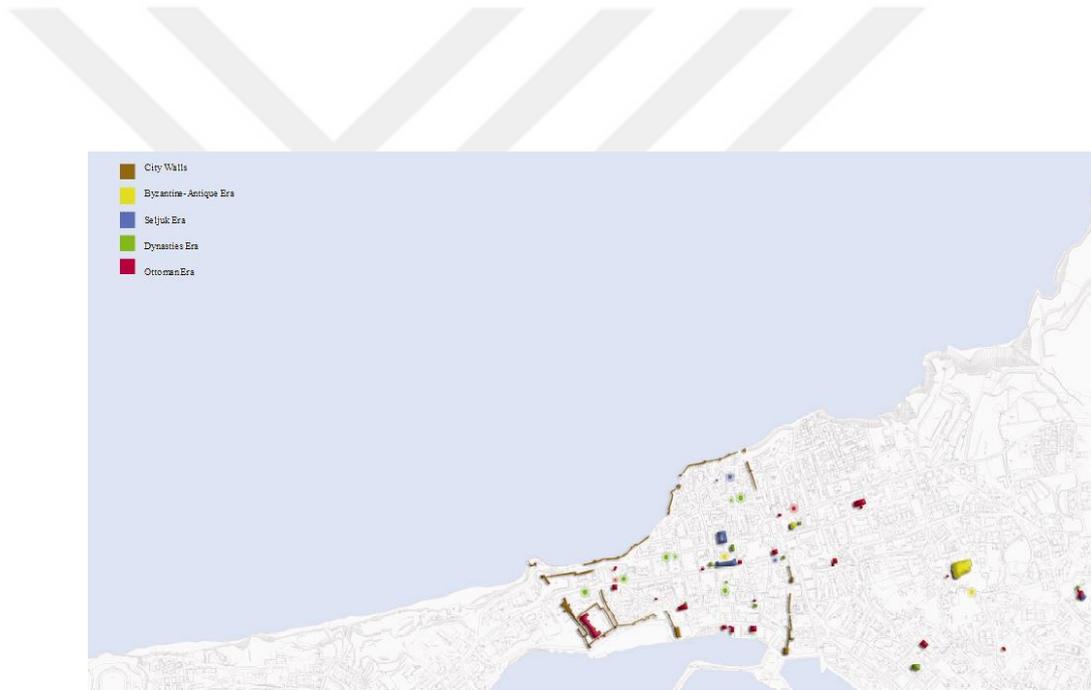
⁷⁶ Redford, "City Building in Seljuk Rum", p. 12.

⁷⁷ Redford, "City Building in Seljuk Rum", p. 16.

⁷⁸ Redford, "City Building in Seljuk Rum", p. 19.

and ideology because they are small, set on high walls and does not try to persuade. He states that only the bilingual inscription was a small gesture to the local people.⁷⁹

The shipyard part in the south of the citadel includes the prison built in the Ottoman era. The northern part included the Kale Mosque and the military depot, which was built in 1920, but they were demolished because of road construction. Also arches in the west side were demolished.⁸⁰ The eastern wall, which developed as an inner wall, separates the inner citadel from the city and also the prison. It is shown in Figure 1. This wall extends from the Cumhuriyet Avenue to the Lonca Gate. The tower in the southern wing of the Lonca Gate is used as the entrance to a prison today.



Map 3 City Walls of Sinop

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 144.

⁷⁹ Redford, "City Building in Seljuk Rum", p. 20.

⁸⁰ Üstün, p. 23.



Figure 1 Eastern Inner Wall of the Sinop Citadel

Photograph by Melike Yılmaz

The tower which is overlooking to the avenue and including a Seljuk inscription on its northern facade was transformed to a big two leveled entrance including depressed and pointed arches in the Turkish period. Spolia could be seen on its northern intrusion. Also roof traces on its wall may belong to a military depot or to the Kale Mosque.

The eastern wall continues by interrupting locally. *Saathane Burcu*, which is a clock tower exists in the south of that wall. This tower has a developed inner space organization and a few windows. Esemeli claims that it could be a part of the Seljuk-İsfendiyaroğlu Palace or *Cihannümalı Tersane Kapısı* which was mentioned by Evliya Çelebi.⁸¹ Saray Mosque is located near this tower, which is shown in

⁸¹ Esemeli, p. 45.

Figure 4. The walls in the north of the tower are partly demolished. Today Sakarya Avenue cuts across the wall. There is a subsidiary gate towards the inner harbor opening to the park before the corner tower in the southeast. It is shown in Figure 2.



Figure 2 Subsidiary Gate in the Southern Part of the Sinop Citadel's Eastern Wall

Photograph by Melike Yılmaz

According to Esemeli, the southeastern tower looking at the dock is the most monumental tower of the citadel. He states that it shows construction techniques of different eras.⁸² It has a cubical shape narrowing towards the top and a barred and pointed arched window in the kickback level. Two bastion towers were built at two ends of the tower at seaside. This tower, which is shown in Figure 3 separates the shipyard from the city.

⁸² Esemeli, p. 45.



Figure 3 Southeastern Tower of the Sinop Citadel

Photograph by Melike Yılmaz



Figure 4 Southern Side of the Eastern Wall of the Sinop Citadel

Photograph by Melike Yılmaz

The southern walls looking over the inner harbor were separated for the shipyard. They have a direction towards the inner citadel in the west and the shipyard within the inner citadel in the east. They are shown in Figure 7. The western part outside the inner citadel has been demolished since the end of the nineteenth century due to settlement. Western part of the citadel is composed of the western walls of the inner citadel. Southwestern tower of the inner citadel, which lost its original aspect, shows characteristics of various periods. That part includes the Sinop Prison. First wall of the western part after this tower closes a wide opening which occurred probably because of the Sinop Invasion in 1853. There are traces of a timber beam system composed of five rows. According to Esemeli those traces may belong to leveled shelters used for shipbuilding. The wall is connected to a monumental rounded arched entrance which is concealed by a tower at the road level. Because the road intersects with the western wall after this entrance, there is no trace from the main entrance which was the strongest part in that direction. Esemeli claims that there was two level entrance there based on the wall remains.⁸³ Today the western walls and the northern wall of the inner castle intersect by forming northwestern tower of the inner citadel. Those part has antique cut stone material. Thus the western walls were formed before the Seljuks. That part called *Kumkapı* is shown in Figure 6. The Northwestern corner of the inner citadel had been linked to the tower on the Northwestern corner of the outer citadel in Aklıman coast with a defensive gateway in the past, which demolished. According to Esemeli this gateway should have been *Tabakhane Kapısı* (Tanner Gate) mentioned by Evliya Çelebi as *Cihannümalı*, which means with pinnacle because there were pinnacles of the city in that area.⁸⁴ Northern walls of the inner citadel form a second higher line parallel to sea wall system of the outer citadel in Aklıman Bay. Thus the inner citadel with the city walls built in the pre-Seljuk period south and west had a strong formation in the northern part looking over Aklıman and Black Sea by constituting a two level defense system parallel with the older walls. Northern walls, which are shown in Figure 5 are the most impressive

⁸³ Esemeli, p. 47.

⁸⁴ Esemeli, pp. 47-48.

part of Sinop citadel according to Esemenli.⁸⁵ The monumental structure signing the northwestern corner of the outer citadel is the first conspicuous structure in the northern part of the citadel. It is separated from the inner citadel's northwestern corner tower by the Tabakhane Gate, which could not reach today. The big tower on the first slope at the coast is square planned and made of cut stone and masonry from different periods. It is seen as slant today. There is a small tower at the western corner of that tower. It has an ashlar stone infrastructure and an arched observation tower. Dentils were added in its western facade. It is linked to a lower tower at the end by a barbican, which was built in the Ottoman period, at the sea level. Esemenli states that it should have been a defensive boatyard rather than a barbican and adds that there was a strong defense system at the western part of the citadel which was the most vulnerable area.⁸⁶ After this corner the city walls continue parallelly to all contours of the Akliman Bay with close towers and walls. The walls have some staircase gateways opening to the sea. Cut stone infrastructure of the northern walls shows Byzantine characteristics.⁸⁷ They also include antique material. Upper side of those walls, which is made of stone masonry, was renovated in the Ottoman era. A kickback way was built on that part as well as on the dentils inside in order to provide continuity of the defense system. A vaulted bastion room at this part is claimed to be added in the eighteenth century by Esemenli.⁸⁸ At the middle of the northern facade of the wall there is a round arched casemate floor digged into the heightened ground. It is a part with windows and was renovated inside. Esemenli predicts that it might have been used by the citadel's commander.⁸⁹ Northeastern corner of the wall is weaker because of the Hıdırlık Hill, which is a territory easier to defense. The corner tower binding the wall to the eastern wall shifted into the sea. Also the wall towards the tower was cut behind.

⁸⁵ Esemenli, p. 48.

⁸⁶ Esemenli, p. 48.

⁸⁷ Esemenli, p. 49.

⁸⁸ Esemenli, p. 49.

⁸⁹ Esemenli, p. 50.



Figure 5 Northern Walls of the Sinop Citadel
Photograph by Melike Yılmaz



Figure 6 Northwestern Part of the Sinop Citadel
Photograph by Melike Yılmaz



Figure 7 Southern Walls of the Sinop Citadel

Photograph by Melike Yılmaz

3.3.2 Settlement

Sinop had a cosmopolitan character in the Seljuk period. It extended within the citadel and its citadel-city function progressed in that era. Districts were separated based on ethnic and religious differences. The Muslims and Turkish people lived within the citadel whereas there was probably a non-Muslim population in the regions out of the citadel. The only building from the pre-Seljuk period which is the Balatlar Church is located out of the citadel so there should have been non-Muslim settlers. Also Ibn-i Batuta mentions the Greek villages near the Hızır-Ilyas Zawiya. Thus it could be said that Christian settlements existed out of the citadels.⁹⁰ However existence or level of integration of the non-Muslims in the Muslim districts is not known. According to Cahen, each religious or ethnic group should have been a tendency to live together with their groups but probably it did not become a

⁹⁰ Üstün, p. 94.

systemathical discrimination.⁹¹ In addition the Genoeses, who had a colony, based on an agreement signed in 1261, probably lived in the area close to the harbor and out of the inner citadel.⁹²

An administrative organization and population composition were formed but unfortunately there is no document from the Seljuk period which states demography and settlement in the city. Berberoğlu predicts the population as 7000 or 7500 in the principalities period.⁹³ However Özcan predicts the population as about 10.000.⁹⁴ If the Kale Mosque is the first Seljuk mosque in Sinop, it could be said that its placement in northern part of the inner citadel indicates the first city center. It is known that the *Kapan Mescidi District*, which was the most crowded district in the Ottoman period, took its name from the Seljuk word *kaban*, which means scales and the masjid was built before 1369⁹⁵. This region should have been one of the earliest settlement areas and trade center in the Seljuk period. Moreover there should also have been an early central Muslim district around the Alaaddin Mosque, which was the great mosque of the city. Poet and Doctor Sadeddin Mesut's letters and İbn Bibi's chronicle "Seljuknâme" give general information about Sinop's general characteristics in the thirteenth century. Sadeddin Mesut states that Kypchaks, Russians, Qarluks, Alans and Greeks lived in the city. İbn-i Bibi also writes that sultanate flag was planted, churches were transformed to masjids following provision of security and religious stuff were assigned there, city walls were renovated and guards were employed after the first conquest by İzzeddin Keykavus.⁹⁶

⁹¹ Cahen, p. 148.

⁹² Üstün, p. 94.

⁹³ Berberoğlu, Muhammet, *Beylikler Döneminde Sinop*, Yüksek Lisans Tezi, Fırat Üniversitesi Sosyal Bilimler Enstitüsü Tarih Anabilim Dalı Ortaçağbilim Dalı, Elazığ 2010, p. 53.

⁹⁴ Özcan, Koray, "Anadolu-Türk Kent Tarihinden Bir Kesit: Selçuklu Döneminde Anadolu-Türk Kent Model(ler)i", *Bilig Yaz / 2006 Sayı 38*: 161-184, p.168.

⁹⁵ Üstün, pp. 93-94.

⁹⁶ Üstün, p. 94.

3.3.3 Buildings

Three mosques, a zawiya, a madrasa, and five tombs remained from the Seljuk period today. Whole building activities covered a larger extent but many buildings demolished. Kale Mosque (İbrahim Bey Mosque) (1341) in northern part of the inner citadel, Aslan Mosque in the Aslan Street in Meydankapı District in the north of the city (1351 or 1289⁹⁷) Ulubey Masjid (1358) in the north of the Alaaddin Mosque in Camii-Kebir District, Kadı Masjid (1364) between the Alaaddin Mosque and Tuzcular Avenue, Kapan Masjid (1370) between the Kaleyazısı Market and Alaaddin Mosque, Pervane Tomb in the Gelincik District, Tayboğa Masjid in the north of the Tuzcular Bath, are the buildings which were demolished until today. In general placement of those buildings verifies the city center's development from the inner citadel towards the Sakarya Avenue and Meydankapı District. Majority of the buildings are from the principalities period. Alaaddin Mosque, Fetih Baba Masjid, Saray Mosque, Hızır-İlyas Zawiya, Süleyman Pervane Madrasa, Seyyid Bilal Tomb, Sultan Hatun Tomb, Hatunlar Tomb, Candaroğulları Tomb, Tayboğa Tomb are the religious buildings rested from the Seljuk period including the principalities era. Physical environment was formed within city walls by those elements. Esemeli predicts that a Seljuk palace may have been built near the Alaaddin Mosque because Ibn-i Batuta states that the Candarid Emir was seen in the Alaaddin Mosque or its courtyard and adds that he has a *maksume* (gathering place) in the mosque. In addition the district between the mosque and the shipyard was called *Saray* meaning the palace and the Saray Mosque was built by Candaroğlu Celaleddin Beyazıd Bey. Moreover the big clock tower shown in Figure 8 near the eastern gate of the outer citadel has rounded arched windows in two collateral rooms with large vaults, reminding a sightseeing function of a kiosk rather than defense. The city was impossible to be conquered from the Hıdırlık Hill which is seen from there.⁹⁸

⁹⁷ Aslan Fountain which includes the same bukrionion spolia material with the mosque has building date of 1281. Esemeli, pp. 174-175.

⁹⁸ Esemeli, p. 194.



Figure 8 Clock Tower of Sinop

Photograph by Melike Yılmaz

3.3.3.1 Muslim Religious Buildings

3.3.3.1.1 Alaaddin Mosque

Alaaddin Mosque is located in the Sakarya Avenue in Camikebir District in the city center. It is the oldest mosque of the city. Name of its district means the great mosque. It is a rectangular planned mosque having two naves, with dimensions of 66 m x 22 m, indicated in Figure 9. It has a big courtyard including a fountain. The courtyard surrounds the mosque from the northern side. Its dimensions are 66 m x 44 m. Panoramic view of the mosque could be seen in Figure 10.

The oldest inscription of the building is the one at the northern portal of the courtyard, indicating Pervane Muinüddin Süleyman's name and the date 1267. It was renovated by Kötürüm Beyazıd who was the son of Adil Bey in 1385 and by the

tenant Tufan Pasha in the Sultan Abdülmecid's period. The building does not have a foundation charter.

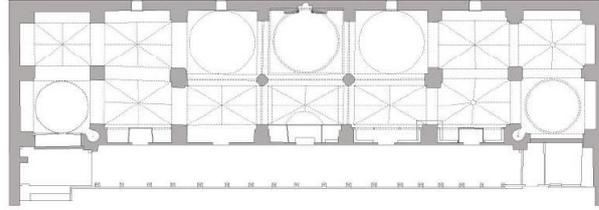


Figure 9 Plan of the Alaaddin Mosque

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 26.

It is not clear if the building was constructed in the first Seljuk period or after Sinop was taken back by Pervane Muniüddin Süleyman. Uluğ states that it was built in 1267 by Pervane based on its inscription⁹⁹ whereas Ülkütaşır mentions Sultan Alaaddin Keykubad's name as the builder in the waqf records.¹⁰⁰ Ulus claims that it should have been built in the Alaaddin Keykubad period because it is not possible to build a monumental mosque in the most fabulous period of the Seljuks especially in the Alaaddin Keykubad's reign. The buildings out of the inner citadel were demolished by the Greek attack in 1261 and the building has an Artuqid style so it may have been built in the first Seljuk period, demolished in Greek period and rebuilt

⁹⁹ Ulus, İsmail, *Açıklamalı Sinop Kitabeleri*, Sinop Belediyesi Kültür Yayınları-10, İstanbul, 2014, p. 35.

¹⁰⁰ Ülkütaşır, p. 131.

by Pervane on the same plan.¹⁰¹ The name of the mosque as well as the names of the Artuqid ruler Atabeg Eseüddin Ayas and the architect Artukoğlu Mübarüziddin Mesud on the inner city walls supports his claim.



Figure 10 Panoramic View of the Alaaddin Mosque

Source: Sinop İl Kültür ve Turizm Müdürlüğü, Camiler ve Medreseler, <http://www.sinopkulturturizm.gov.tr/TR,74905/camiler-ve-medreseler.html>, accessed: 14/10/2016.

Sanctuary of the mosque is entered by the three gates in the north, west and east sides of rubble and cut stone walls with height of 12 m. Jambs of its northern gate are moulded and made of white marble. It has a depressed arch made by joint technique. Portal of the western gate, which was destroyed by fires, is made of marble. It probably had rosaces on the left and right sides depending on the remains.¹⁰² Uluğ states that a fountain exists at middle of the courtyard, the Candaroğulları Tomb exists in the northern corner and a minaret which was added later exists near the northern gate of the sanctuary. Its western wall is adjacent to the recent Office of

¹⁰¹ Ulus, p. 36.

¹⁰² Gökoğlu, p. 182.

Müfti which was *inas mektebi* (the school for girls) in the past. Walls of the worshipping area, which are shown in Figure 11, are made of brick and stone. The area is roofed by five domes one of which is a big central dome and two of which are small domes upon the mihrab, and one each small domes on the west and the east. Nine basin vaults are placed between them.



Figure 11 Worshipping Area of the Alaaddin Mosque
Photograph by Melike Yılmaz

The timber narthex in front of the mosque is carried by columns at ground floor and used as a women's gathering place, which is shown in Figure 12, at the first floor. It was changed in the restoration of 1954.



Figure 12 Women's Gathering Place of the Alaaddin Mosque

Photograph by Melike Yılmaz

Ibn-i Batuta praises the mosque as one of the most beautiful mosques he saw in the fourteenth century. He mentions a water pool at the center and a dome carried by four pillars with two marble columns. He adds that there was a gathering place reached by passing the timber staircase. He states that the builder as Pervane who was the son of Sultan Alaaddin-i Rumi. He does not mention the mihrab or the minbar however Evliya Çelebi praises the minbar as very artistically decorated and covered with jewellery such that the angels could be insufficient to praise it in the seventeenth century. He says that the unification parts of marble pieces could not be realized even by the engineers who could see very well. He adds that it is seen as a monoblock marble, on which the marble master drew all the flowers created by the God. He claims that there is no such a minbar in the Islamic countries other than the minbar in the Bursa Great Mosque. He describes decoration of the minbar as *eşlemi*, *rumi*, *dal kırma*, *zülfi nigar*, *nilüfer çin*, *gül nesrin* embroidery formed in three levels. The minbar which was renewed in the nineteenth century was made of timber but it was demolished due to collapse of the dome in Sinop invasion in 1853. Its parts with floral decoration were brought to *Çinili Kiosk* and some marble pieces which resemble marble parts of the mihrab are located in Sinop Museum's garden. The actual timber mihrab which is in the imperial style remained from the nineteenth

century.¹⁰³ Mihrab of the mosque is made of white marble and decorated with flower reliefs. *Ayet-el Kürsi* is written around the decoration. An inscription across the mihrab states that its builder was Candaroğlu İsfendiyar Bey, who also renovated the mosque. Esemenli states that decoration of the mihrab is one of the most beautiful works of his period.¹⁰⁴ The mihrab and the minbar are indicated in Figure 13.



Figure 13 Mihrab and Minbar of the Alaaddin Mosque

Photograph by Melike Yılmaz

The building was renovated by the General Directory of Pious Foundations between 1946 and 1950. When its courtyard was reorganized in 1984, many mosaics and Hellenistic column parts were found. It is understood that there had been a Roman or Byzantine building in the place of the mosque. In addition Horasan style floor of the mosque was changed with concrete and covered with timber; also upper leads and

¹⁰³ Esemenli, p.83.

¹⁰⁴ Esemenli, p. 82.

windows were repaired in renovations of the Turkish Republic period. It was renovated in 2009 lastly.

Esemenli states that the Alaaddin Mosque is one of the most original examples of the Anatolian Turkish art with its geographical location and plan repeating the Mesopotamian mosque scheme in the early Islamic period. He claims that the mosque should have gained its form by the effect of an Artuqid artist and Atabek Eseüddin Ayas who was a Seljuk commander joined to Sinop's conquest. He adds that the inscription of Pervane at the portal states only renovations of the building, which witnessed a speedy owner changing period, because Pervane's other buildings in and around Sinop have characteristics of the Anatolian Seljuk art and they are less original than the mosque.¹⁰⁵

3.3.3.1.2 Fetih Baba Masjid

Fetih Baba Masjid is located in the Meydankapı District across the recent Government Office. It has two inscriptions above its gate and eastern window in the entrance facade, which could be seen in Figure 15. The inscription in the right states that it was built by İsmail Bin Uslu Bey in 1353 and the inscription above the gate states that it was renovated by Fetih Baba in 1908. It has a square plan roofed by a dome with dimensions of 8 m x 8 m originally, which is shown in Figure 14, but its front facade was demolished due to the road enlargement works between 1960 and 1965. It was renovated after the bidding in 2008. Today it has a rectangular plan roofed by gable roof.

¹⁰⁵ Esemenli, p. 85.

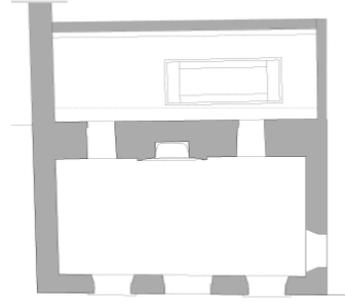


Figure 14 Plan of the Fetih Baba Masjid

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 34



Figure 15 Inscriptions of the Fetih Baba Masjid

Photograph by Melike Yılmaz

A squinch remain in the building which could not be seen today indicated that it was a square planned masjid with a dome in the past. Inside of the masjid is shown in

Figure 16. Front side of the building is made of cut stone whereas the other sides are made of rubble stone. Its door frames and window frames have round arches.

The southern and western facades are between the other buildings today. Esemeli claims that it is an example of the Candarid style with its single dome and square plan. He adds that similar mosques are seen in the city centers.¹⁰⁶ Today the building is used as a guidance office about the family and religion.

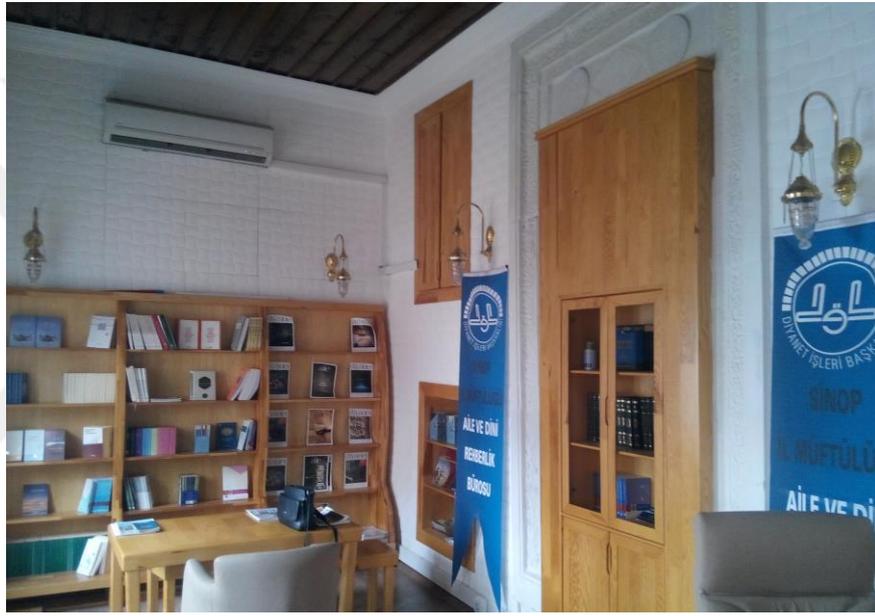


Figure 16 Inside and Mihrab of the Fetih Baba Masjid
Photograph by Melike Yılmaz

¹⁰⁶ Esemeli, p. 87.

3.3.3.1.3 Saray Mosque

Saray Mosque is located in the Meydankapı District and took its name from an old palace or government house. The inscription above its gate states that it was built by Sultan Celaleddin Beyazıd Bey. It has a square plan with dimensions of 8.30 m x 8.30 m, indicated in Figure 17. Its dome stands on the walls without any pulley. Transition to dome is provided with leaning surfaced and pointed arched squinches. The dome plinth, which extends to the wall corners with leaning surfaces like to be covered by tiles, end with corbelled eaves made of flat bricks. The mosque is made of cut stone and rubble stone. It has two each windows in the lowest parts of each wall other than qibla wall. Upper parts of the eastern and western walls have one each thin windows. Jambs and depressed arch of the gate are made of marble. The mosque's outer view is shown in Figure 18.

Narthex of the building was disappeared. Its walls are calcified. It was renovated in 2007. The stone mihrab in the Seljuk style has pilasters with floral motives and muqarnasses with oyster reliefs. There is one each medallion near two sides of the prayer inscription above the mihrab. The minbar is new. The mihrab and the minbar are shown in Figure 19. Esemenli states that it is the biggest example of single domed and square planned mosques in the Candarid style in Sinop.¹⁰⁷

¹⁰⁷ Esemenli, p. 89.

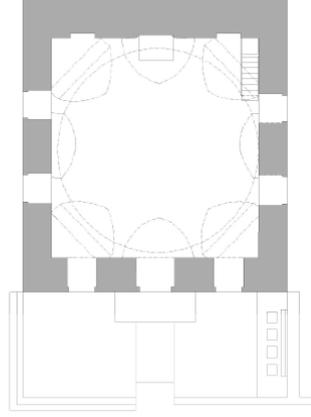


Figure 17 Plan of the Saray Mosque

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 36.



Figure 18 Saray Mosque from the Northeast

Photograph by Melike Yılmaz



Figure 19 Mihrab and Minbar of the Saray Mosque

Photograph by Melike Yılmaz

3.3.3.1.4 Hızır-İlyas Zawiya

Hızır İlyas Zawiya is located in the Hıdırlık territory of the Ada District, which is used as a military region today. It was built in the Candarid period¹⁰⁸. Only remains of the building could be analyzed. It is seen that there are two adjacent wall remains and a corridor under ground below them. A grave room opens to the corridor. Transition to dome is provided by triangles. According to the common belief Hızır İlyas had a mission of lord of the water as well as guard of sailors. Its place prior to the Peninsula could be related to that belief. It is interesting that the lodge and tombs

¹⁰⁸ Üstün, p. 36.

were near Greek districts and there is no information about Muslim districts around them.

3.3.3.2 Madrasas

3.3.3.2.1 Süleyman Pervane Madrasa

Süleyman Pervane Madrasa is located across the Alaaddin Mosque's northern wall. It was built by Muineddin Süleyman Pervane in 1262 when the city was reconquered. It was renovated in 1891 by the governor Faik Bey with charitable givings and in 1923 by *Sinop Müdafaa-i Hukuk Cemiyeti* (Sinop Defense of Law Association). It is the oldest madrasa in Paflagonya region. It has two iwans and an open courtyard. Its dimensions are 37.90 m x 27.20 m. Plan of the madrasa is indicated in Figure 20. Its body walls except for the portal are made of rubble stone, which could be seen in Figure 21. Only their corners are made of cut stone the only decorative element of the body walls is the marble crown gate.

The inner courtyard's walls are bonded with stone in a qualified manner. The building is modest in terms of decoration compared with other madrasas in Anatolia.¹⁰⁹ Main decorative elements of the madrasa are ivy arabesque background around the Arabic inscription and two rosettes with hexagram above the portal. That decoration indicates the principalities' style rather than the Seljuk style.¹¹⁰ It could be seen in Figure 22.

¹⁰⁹ Üstün, p. 28.

¹¹⁰ Esemeli, p. 105.

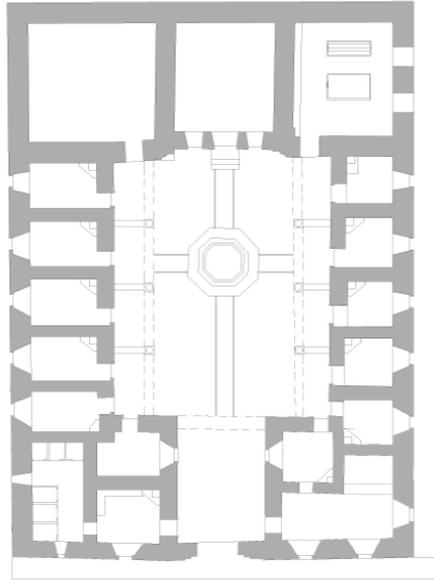


Figure 20 Plan of the Pervane Madrasa

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 30.



Figure 21 Pervane Madrasa from the Southeast

Source: Türkiye Kültür Portalı, Pervane Medresesi-Sinop, <http://www.kulturportali.gov.tr/turkiye/sinop/gezilecekyer/pervane-medresesi>, updated: 22/09/2014.



Figure 22 Portal of the Pervane Madrasa

Photograph by Melike Yılmaz

The entrance iwan, which is almost as large as the main iwan, has one each window in the right and left. It is shown in Figure 23.



Figure 23 Entrance Iwan of the Pervane Madrasa

Photograph by Melike Yılmaz

An “L” planned room is placed in the right and a rectangular planned room exists in the left. There is a toilet part independent from the madrasa near the entrance. It might have been divided from the room in the left. The courtyard with a fountain behind the entrance iwan is encircled by porticos from two directions. The porticos stand on the columns linked by pointed arches. The central columns on the both sides have engraved Byzantine capitals whereas the others have modest capitals. Five each cells are placed behind porticos including big windows. Big stoves were placed on inner corners by the renovation of 1888. The main iwan with dimensions of 9 m x 6.7 m is placed across the entrance. Its front side was closed later and formed as a room with a door at the center and two windows in the left and right. The inscription on it indicates date of this formation as 1888. Thus this part might be a classroom for the summer and the left part with a dome might be a classroom for the winter. The main iwan and the courtyard could be seen in Figure 24. Also the room in the west of the main iwan should have been a classroom for the winter and the room in the east of main iwan is the tomb of Gazi Çelebi. The room in the west has triangle

pandantives resembling a fan pandantive's beginning in the southwestern corner, so it should have been domed such as the other Seljuk madrasas.



Figure 24 Main Iwan and Courtyard of the Pervane Madrasa

Photograph by Melike Yılmaz

3.3.3.3 Tombs

3.3.3.3.1 Seyyid Bilal Tomb

The tomb is adjacent to the Cezayirli Ali Paşa Mosque in the east side of the Ada District. Its plan could be seen in Figure 25. The sarcophagus inscription built by Emir Beygelmiş who was the son of Tayboğa, states that the tomb belongs to

Tayboğa. Ülkütaşır (1949) claims that the mosque was also built by Tayboğa¹¹¹ then it was renovated by Ali Pasha. The tomb's door is placed in the mosque. It is a domed building made of rubble stone. Transition to dome is provided by pendants. It includes a timber sarcophagus in the right and three marble sarcophaguses in the left. The sarcophagus of Seyyid Bilal, who was an Arab commander and provided Turkish warriors for the Muslim invasion in Istanbul in 675, is covered with a timber cage. It is near the southern wall, which is shown in Figure 26. The barred sarcophagus at its left belongs to Tayboğa. It is not known whose sarcophaguses the other two are. They may belong to his family members. They are shown in Figure 27.

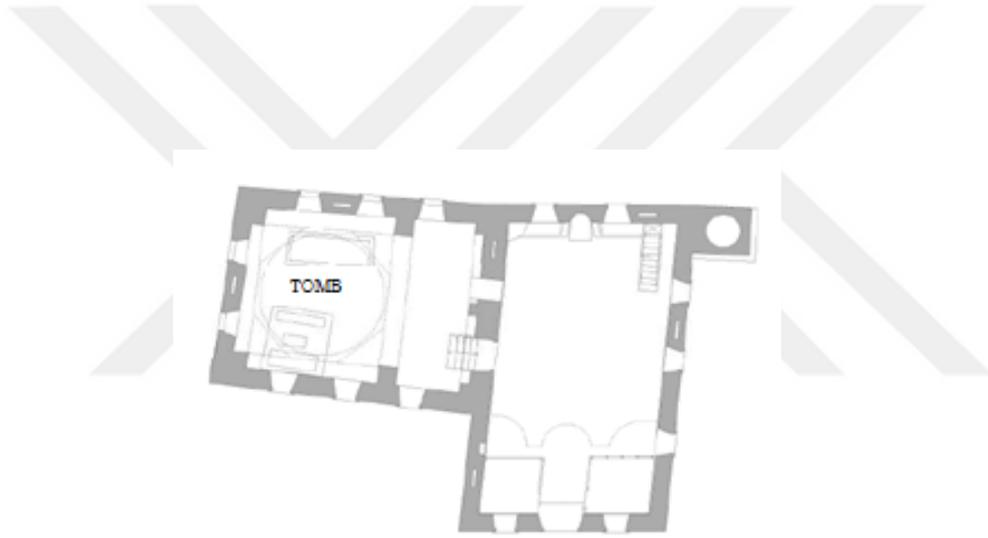


Figure 25 Plan of the Seyyid Bilal Tomb

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p.31.

¹¹¹ Ülkütaşır, p. 146.



Figure 26 Seyyid Bilal's Sarcophagus
Photograph by Melike Yılmaz



Figure 27 Tayboğa's Sarcophagus
Photograph by Melike Yılmaz

3.3.3.3.2 Sultan Hatun (Aynalı Kadın) Tomb

Sultan Hatun Tomb is located in Sinop Museum's garden out of the city walls. Because a marble mirror picture exists on one of the base stones of two sarcophaguses in it, it is called with the name *Aynalı Kadın* which means the woman with mirror. The inscription above its gate states that it was built for Sultan Hatun who was wife of Candaroğlu Süleyman Pasha and nephew of the Ottoman Sultan Murad I, in 1394. It has a square plan with dimensions of 8.20 m x 8.20 m indicated in Figure 28. It is made of cut stone and roofed by a timber gable roof, which was added by renovation. Because grave stones of both of the sarcophaguses in it were demolished it could not be known whom they belong to. The building was roofed by a dome without pulley originally. The application of roofing a square plan with such a dome is seen in north western Anatolian stone architecture and distinguishes the Principalities period works from the Seljuk buildings.¹¹² The tomb is shown in Figure 29.

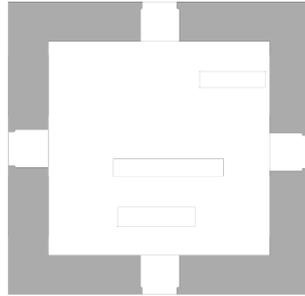


Figure 28 Plan of the Sultan Hatun Tomb

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p.38.

¹¹² Esemeli, p. 345.



Figure 29 Sultan Hatun Tomb

Source: Türkiye Kültür Portalı, Sultan Hatun Türbesi-Sinop,

<http://www.kulturportali.gov.tr/turkiye/genel/gezilecekyer/sultan-hatun-turbesi> ,
updated: 02/10/2014.

3.3.3.3 Hatunlar Tomb

Hatunlar Tomb is located in the courtyard of the Cezayirli Ali Paşa Mosque. It has a square plan with dimensions of 4.5 m x 4.5 m, indicated in Figure 30. It is made of rubble stone and roofed by a rubble stone dome without a pulley, which is shown in Figure 31. Transition to dome is provided by pendants indicated in Figure 32. The original entrance has a pointed arch depicted in Figure 33. There are two sarcophaguses in the tomb. The one at right of the entrance has an inscription stating that it belongs to a lady named Hatun and died in 1439. The other one belongs to Türe Hatun who was the daughter of İskender.¹¹³ Inner space of the building is simple and modest, there is no decoration. It could be seen in Figure 36. It was renovated in 2016 and a door was added. Esemeli states that it is a typical Candarid Tomb with its square plan, pendants and dome.¹¹⁴

¹¹³ Gökoğlu, p. 307.

¹¹⁴ Esemeli, p. 345

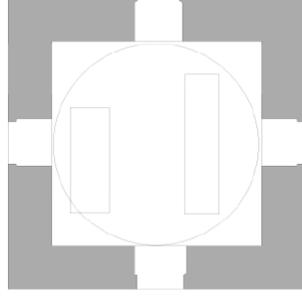


Figure 30 Plan of the Hatunlar Tomb

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p.37.



Figure 31 Dome and Entrance Facade of the Hatunlar Tomb

Photograph by Melike Yılmaz



Figure 32 Pandantives of the Hatunlar Tomb

Photograph by Melike Yılmaz



Figure 33 Entrance of the Hatunlar Tomb

Photograph by Melike Yılmaz



Figure 34 Inner space of the Hatunlar Tomb

Photograph by Melike Yılmaz

3.3.3.3.4 Candaroğulları (İsfendiyaroğulları) Tomb

Candaroğulları Tomb is located in northeastern corner of the Sultan Alaaddin Mosque's garden. Ülkütaşır states that it is referred to Emir İbrahim in the formal records.¹¹⁵ Gökoğlu (1952) claims that because the building resembles İsmail Bey Tomb in Kastamonu, it may have been built by him¹¹⁶ but there is no proof for his claim. It has a rectangular plan extending to the south-north direction with dimensions of 16.25 m x 8.20 m, indicated in Figure 35. Its front side is made of cut stone and other sides are made of rubble stone which is shown in Figure 36. The door frames and depressed arch in the south are made of marble.

¹¹⁵ Ülkütaşır, p. 160.

¹¹⁶ Gökoğlu, p. 308.

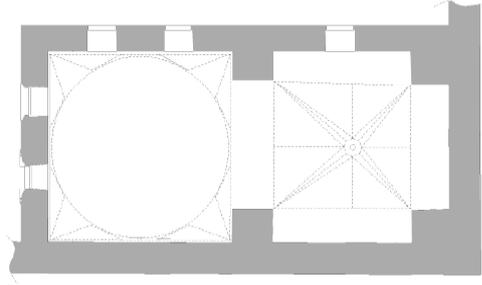


Figure 35 Plan of the Candaroğulları Tomb

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 39.



Figure 36 Candaroğulları Tomb

Photograph by Melike Yılmaz

The building is roofed by a basin vault backside and a dome front side. Transition to dome is provided by pendants. Figure 37 shows the dome and pendants of the tomb. The first sarcophagus behind the entrance belongs to İsfendiyaroğlu İbrahim

Bey's mother and the second one belongs to him. The third one belongs to İsfendiyar Bey's daughter; the fourth one belongs to İsfendiyar Bey. Fifth and sixth ones do not have any inscriptions. The seventh and eight ones belong to Yahya, who was the son of İsmail Bey and Celaleddin Kötürüm Beyazıd respectively. The ninth sarcophagus is small and lacks an inscription. The tenth one belongs to İbrahim Bey who was son of Sultan Hatun and Şücaeddin Süleyman Pasha. The eleventh one belongs to a child but it does not have any inscription. Inner space of the tomb is shown in Figure 38. Esemeli exposes that it is a typical example of the principalities period tombs in terms of plan, materials and external view. Organization of the architectural details and the proportioning are harmonious as in other principalities' period works. This harmony seems to be affected by the Ottoman and Anatolian principalities' arts.¹¹⁷



Figure 37 Dome and Pendants of the Candaroğulları Tomb
Photograph by Melike Yılmaz

¹¹⁷ Esemeli, p. 343.



Figure 38 Inner Space of the Candaroğulları Tomb
Photograph by Melike Yılmaz

3.3.3.3.5 Tayboğa Tomb

Tayboğa Tomb is placed in the Camikebir District behind the Tuzcular Bath. It is located in the east-west direction with dimensions of almost 11 m x 5 m with a rectangular plan indicated in Figure 39. It is made of rubble stone. The tomb was renovated in 2008. Its entrance is at the southern facade. There are two windows in the right of the entrance. Şahabettin Fountain is adjacent to this facade, which is shown in Figure 40. The grave inside the tomb is covered by cut stone. It is a modest building.

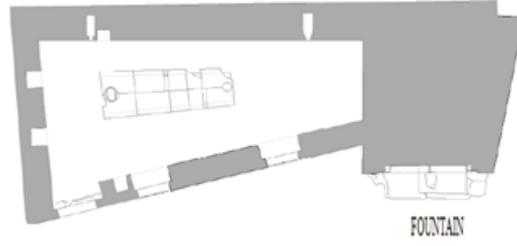


Figure 39 Plan of the Tayboğa Tomb

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p.40.



Figure 40 Southern Facade of the Tayboğa Tomb

Source: Türkiye Kültür Portalı, Tayboğa Türbesi-Sinop,
<http://www.kulturportali.gov.tr/turkiye/genel/kulturenvanteri/tayboga-turbesi>,
updated: 25/08/2014.

3.3.4 Overview of the Urban Fabric

It is clear that the first city center was the territory within and around the inner citadel in the Seljuk period. The area in the inner citadel was the administrative center and trade center was also in that area. The inner citadel's shipyard function verifies this claim. The inner citadel has two parts in the north and south one within the other. The outer city walls were repaired in order to provide more safety to the city. The most vulnerable part of the city was the western part but there was a good defense system in there. The city walls continue with close towers and walls parallel to the Akliman Bay, including some staircase gateways. The southern walls looking at the inner harbor were separated for the shipyard. The eastern wall separates the inner citadel from the city and the prison as an inner wall. Because the Hıdırlık Hill eases defense, northeastern corner of the city walls is the weakest part of the city walls. However the body including the Clock Tower and the space with broad arch in the middle of monumental northern walls had a monitoring function. They also included belvederes and parts providing surveillance like the Konya Citadel.¹¹⁸

The citadel set on the Boztepe Isthmus, which was fortified by the sea in the north and south and by the land in the east and west, constituted a good defense system from four directions. The lower parts of the citadel made of monumental cut stone rested from the pre-Seljuk period whereas the additions of the Seljuks and Ottomans are made of small rubble stone.¹¹⁹ The most important addition to the citadel is the inner citadel in the west constructed¹²⁰ or repaired and renovated¹²¹ by the Seljuks. Its eastern walls looking at the city and northern walls looking at the Akliman gives fabulous sight of the Seljuk era. Esemeli states that the Turkish tradition of inner

¹¹⁸ Esemeli, p.306.

¹¹⁹ Esemeli, p. 305.

¹²⁰ Ülkütaşır, p. 114 & Gökoğlu, p. 151.

¹²¹ Redford, Scott, "Sinop İçkalesindeki Selçuklu Yazıtlarında İktidar, Sergileme ve Çekişme", p. 66 & Crow, p. 278.

citadel's including the administrative part, palace, governor's palace as the last to be defended part continued in Sinop.¹²² The inner citadel had a strong gate defense in dual directions in the same axis with the Lonca Gate in the eastern wall and the gate system in the western wall. The inner citadel was linked to the shipyard territory with the arched gates which are closed by bonding today. Lack of the coastal area allowing a shipbuilding activity in front of the inner citadel; separation of the bay part of the citadel linked to the inner citadel in the east via leaving a large territory from the settlement in the inner citadel by a land wall, show that the area had a shipyard function connected with the the inner citadel. Esemenli states that the inner citadel could not be interpreted as a traditional palace area because it was used as a military base and harbor.¹²³ However it should have been the administrative and shipyard territory.

The city center of the Seljuks seems to have started from the inner citadel; which is the Kaleyazısı District today and developed towards the east. Location of the Alaaddin Mosque in the Camikebir District, which was the great mosque of the city confirm this prediction. The settlement was generally within the city walls in that period.

The Turkish settlement progressed towards the Alaaddin Mosque and the historical road axis in front of it. The most distinguishing part of the city from the Seljuk period is the territory around the Alaaddin Mosque. Although there is no building complex built by a specific ruler in Sinop, the Alaaddin Mosque, Pervane Madrasa and Alaaddin Bath give an impression of a complex as a whole. Building date of the mosque has the possibility to be close to the building date of the bath. An inscription in Sinop Museum states that Sultan Izzeddin Keykavus I built a madrasa in Sinop but its place is not known.¹²⁴ However he might have built the madrasa near the

¹²² Esemenli, p. 305.

¹²³ Esemenli, p. 310.

¹²⁴ Esemenli, p. 266.

monumental mosque. Thus the great mosque and its complex might have been constructed in the first Seljuk period. The complex composed of the great mosque, the madrasa in the north of it and the bath in the west of it define the city center, which probably included the market area. Especially the mosque and the madrasa are monumental masses which attract attention of people as gathering places.

It is known that religious buildings are the most effective building types in terms of district formation. It could be said that they are the most elaborate public buildings of the period. All of the Seljuk mosques and masjids which rested today are in Camikebir and Meydankapı Districts. The most distinguishing building of the period is Alaaddin Mosque, which was the great mosque of the city, not only because of its Artuqid style but also its fabulous decoration and materials. After the Alaaddin Mosque, Fetih Baba Masjid (1353) and Saray Mosque (1374/1375) continued development of the city towards the east and south respectively, close to it. They are not as huge and distinctive buildings as the great mosque so it is understood that they were built in order to fulfill local public needs rather than indicating the city center. Nevertheless they define focus points and gathering places of their districts. Contrary to the mosques and the masjid, Hızır İlyas Zawiya is very far from the city center. When its function is thought its placement is usual for such a building. The tombs of the period are modest without decoration. They were built in square or rectangular plans. They are not huge buildings. They were placed near the mosques or the territories near the city center. The building dates, which are known, are later than the mosques. Thus it should be said that the great mosque defined the city center, new mosques formed new districts and the tombs were built in the formed districts.

Main material of the Seljuk buildings is stone, which is a strong material, whereas timber was used in women's gathering places as well as minbars and ceilings. Main roof type is dome and transition to dome was provided by pendants. The buildings are modest in terms of decoration in general. Because the city is far from capitals and inner Anatolia, it could not develop a monumental decorative style. Decorative elements which are especially floral, geometric or *rumi* motives were used on

symbolic parts of the buildings such as portals, mihrabs and minbars. This type of decoration repeats the Seljuk decorative style of the principalities period. In general the Seljuk buildings in Sinop conform to architectural tendencies of their territory and period in terms of decoration, plans, materials and structure.

3.4 Antalya

Antalya was conquered by the Seljuks with commanding of Süleyman Shah in 1085 which is debatable in terms of exactness. The city passed in other hands between the Byzantine Empire and the Seljuk Sultanate during the eleventh and twelfth centuries. When Constantinople (Istanbul) was conquered by Latins at the beginning of the thirteenth century, Antalya was conquered by a French called Aldobrandini in 1204. Goods of Muslim traders trading with Egypt were detained in the city in their ruling period. The Seljuk Sultan Gıyaseddin Keyhüsrev I conquered the city in 1207 because of their complaints. Thus it could be understood that a Muslim colony settled down the city before the Seljuks. The Sultan started to correspond with Latins from Cyprus exposing trade agreements after this conquest.¹²⁵ Then similar trade agreements were done with the Venetians.¹²⁶ He assigned Mübarizeddin Ertokuş, who would be an important figure for the city, as governor of the city with title of *Emirü's Sevahil*. However trade privileges caused local people to riot and the city was conquered by Cyprus Frenchs in 1212. Nevertheless it was conquered by Izzeddin Keykavus I in 1216 and Mübarizeddin Ertokuş became the governor again. Narrative of the second conquest was told in the city walls' inscriptions. However there is a sole inscription for the first Seljuk conquest. This inscription was located on the city wall starting from the bay side and extending to the southeast, limiting the western part of the city. Its location indicates renovation of the walls damaged during

¹²⁵ Çavuşdere, Serdar, Selçuklular Döneminde Akdeniz Ticareti, Türkler ve İtalyanlar, Tarih Okulu Yaz 2009 Sayı IV, 53-75, p. 60

¹²⁶ Çavuşdere, p. 61.

the siege. In addition the towers looking to the east show that the Seljuk settlement was on the western part of the city.

When Antalya was first conquered, Gıyaseddin Keyhüsrev I sent a Muslim judge, a clerk, a sect leader to the city in addition to the governor. First settlers were the iqta owners among the soldiers. Moreover he ordered construction of a minbar and a mihrab. The war booty was used mainly for construction of the religious buildings. The city walls were also renovated. Ibn Bibi says that the cracks and slots of citadel walls were renovated. Namely after the conquest building actions started immediately.¹²⁷

The succeeding Turkish rulers also gave importance to religious construction activities. They constructed worshipping areas called *namazgah* and turned churches to mosques immediately. Kuban predicts that the Turkish immigrants settled central districts of cities which were the most important parts of cities¹²⁸. New Turkish governors took place of the old Christian governors within the inner citadel after the conquests. However local people were not obligated to leave cities. They could keep their place by paying poll tax. They were free in terms of religion and they could have jobs with high socio-economic conditions as well as craftsmanship. Nevertheless dervishes were also settled to conquered areas and they realised Islamization of people. Antalya was a crowded port during the Alaâddin Keykubad I's reign because of the trade agreements signed with the Cyprus French Kingdom, Venice, Pisa Provans, Genoese and Tuscany. This improvement made up a new trade structure on the line of Anatolia, Cyprus and Egypt in Mediterranean.¹²⁹ Moreover provisions on tariffs, insurance system and freedom of legal autonomy improved

¹²⁷ İbn Bibi, *Selçuknâme*, (Çeviren: Yinanç, Mükrimin Halil,) Kitabevi, 2. Baskı, İstanbul, 2010, p. 38.

¹²⁸ Kuban, Doğan, *Türk ve İslam Sanatı Üzerine Denemeler*, Arkeoloji ve Sanat Yayınları, İstanbul 1982, p. 150.

¹²⁹ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 8.

trade and economy. It was an important point for the trade with Egypt and the other Mediterranean ports and provided transformation of the goods coming from those areas to Sinop and Black Sea coasts.¹³⁰ Silk, cotton, carpets, mohair, leather, soap, and dyeing materials and the spices and other good from the east were exported from Antalya to Cyprus. In addition copper from Sinop, Samsun, Kastamonu and Ovacık, silver wax and gum were exported. Also trade of the slaves coming from north of the Black Sea was done.¹³¹

The most important improvement was witnessed during the regin of Alaâddin Keykubad when the city borders extended to Anamur.¹³² The city was the biggest port of Southern Anatolia until the Kösedağ War in 1243. It was also used as the capital for winters with Alanya and the base for the Seljuk fleet. Then Ayas port in the Mediterranean became an important rival for Antalya in the Mongol period.¹³³ After that it lost those missions and construction activities started to diminish. For instance Sultan Kılıç Aslan IV sent his brother Izzeddin Keykavus II a letter in which he wrote that in Antalya region only a few villages had rested as constructed. The period after second half of the thirteenth century is not known exactly. It is known that the city was ruled by a bey from the Teke Tribe at the end of the thirteenth century then it was taken by the Hamidoğlu Principality.¹³⁴ However the city was cosmopolit during the fourteenth century including many different ethnic and religious groups such as Jews, Muslims, Greeks, Christian traders... etc. according to Ibn-i Batuta.¹³⁵ It was conquered by Cyprus King Pierre de Lusignan I in 1361 but it

¹³⁰ Çavuşdere, p. 65.

¹³¹ Çavuşdere, pp. 69- 71.

¹³² Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 8.

¹³³ Kaya, Mustafa, *XII. ve XIII. Yüzyıllarda Türkiye Selçuklu Devleti'nde Dış Ticaret*, Selçuk Üniversitesi Tarih Anabilim Dalı Ortaçağ Tarihi Bilim Dalı Yüksek Lisans Tezi, Konya, 2004, p. 109.

¹³⁴ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 8.

¹³⁵ *İbn Battûta Seyahatnamesi*, Çeviren: Aykut, A. Sait, Yapı Kredi Yayınları, 2. Baskı, İstanbul, 2013, p. 274-275.

was taken back by Emir Mübarizeddin Mehmet Bey in 1373. Then it was conquered by the Ottoman Sultan Yıldırım Bayezid at the end of the fourteenth century. It is stated as about 1397 and 1399¹³⁶ in Kaleiçi Museum's web page but stated as 1390 by Yılmaz. It changed hands between the Tekeoğulları Principality and Ottoman Principality until 1427 from then on it stayed under absolute Ottoman ruling.¹³⁷ In the fifteenth century Teke region including Antalya was started to be called as Teke Sanjak.

3.4.1 City Walls

Situation of the city walls in the first conquest by the Seljuks in 1207 is not known in detail. The only information about that time is an inscription written on a marble column, which is exhibited in the Antalya Museum recently. This inscription was on the walls surrounding the west part of the city from the south to the southeast. It mentions name of Gıyaseddin Keyhüsrev I. Also Ibn Bibi wrote about renovation of cracks and fissures on the city walls during the Seljuk siege.¹³⁸ General view of the city walls surrounding the port could be seen in Figure 41.

Lusignans conquered the city in the Gıyaseddin Keyhüsrev's period. Then the city was conquered by the Seljuks in 1216 again by Izzeddin Keykavus I. During this conquest the walls were damaged again and then renovated. This finding was referred from the inscription telling that the siege from land and sea had continued

¹³⁶ Kaleiçi Museum, International Young Schoolars Conference II Mediterranean Anatolia 4-7 November 2015 Antalya, <http://gbb.kaleicimuzesi.com/index.php?page=aboutantalya&title=Antalya%27n%C4%B1n%20Tan%C4%B1t%C4%B1m%C4%B1> , accessed: 25/04/2016.

¹³⁷ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 9.

¹³⁸ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 108.

for a month. Thus the city walls should have been damaged seriously during the attack. Detailed inscriptions telling the conquest were put on the walls, which are unique examples in Anatolia for medieval era. The position of inscriptions on the city walls could give an opinion about place of the Seljuk settlement.¹³⁹ All of the inscriptions telling about the second Seljuk conquest were placed seperately on the line between the port gate which could be reached by starting from the actual yacht port and passing the forty stairs called *Kırkmerdiven* shown in Figure 42 then continuing along with the Uzunçarşı Street. According to Yılmaz, there could be the Seljuk palace behind those walls and those inscriptions should have been set there in order to show them and indicate power of the Seljuk reign.¹⁴⁰ Those walls are shown in Figure 43.



Figure 41 General View of the Antalya Port

Photograph by Melike Yılmaz

¹³⁹ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 108.

¹⁴⁰ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 109.



Figure 42 *Kırkmerdiven*

Photograph by Melike Yılmaz



Figure 43 Middle Part of the Walls

Photograph by Melike Yılmaz

Probably there were many gates in the city walls in the Byzantine times. The northern city walls were placed with an encircling wall and a drain that make placement of a gate impossible. Also the instant slope on the topography and the

monumental buildings of the Seljuk and principalities eras deny existence of a gate there. The walls including the inscriptions could include a gate however because the walls are deformed in that part, it could not be understood if there was a gate before.¹⁴¹ Nevertheless the wall which restricts that part of the city is understood to be continued to the west direction then turned to the south and united with Tekeli Mehmet Paşa Mansion and its extension, where were probable acropolis of a Roman city. Yılmaz claims that there could have been a gate between surrounding walls of the mansion and middle part of the walls which is a tower mass numbered with I/6 in Map 4, reached by going on the south side of surrounding outer walls.¹⁴² She refers this claim to a court record from the nineteenth century mentioning a gate in there named *İskele Kapısı*, namely the pier gate. Recently there is an arched gate from the Ottoman period. This gate could be continuation of a former Seljuk gate. It is shown in Figure 44.

The most intense construction activities were done during the Alaâddin Keykubad's reign. The inscriptions on the second wall separating the city to three parts by drawing an arc from the Mermerli Park in Kaleiçi settlement to the east then the north indicate that many constructions were done during his reign. Those inscriptions are dated to 1225.

¹⁴¹ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 108.

¹⁴² Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, pp. 109-110.



Figure 44 *İskele Kapısı, Antalya*
Photograph by Melike Yılmaz

It is understood that the fabulous entrance called *Üç Kapılar* (I/1) on the eastern wall was the monumental entrance of the city in the Roman period. The tower in its south (I/2), the tower in its north (I/3) and the wall continuing diffractively to the south rested from the same period. They are shown in Figure 51. The southern wall was partly demolished because of the new buildings. It includes two Greek inscriptions and has different materials so it should have been renovated. The city wall line directs to the west and connects to the Roman building I/4 shown in Figure 45. An inscription dated the first century around the tower in the beginning of the southern jetty indicates that it continued to the north.



Figure 45 Hıdırlık Tower

Photograph by Melike Yılmaz

The tower I/5 which is the clock tower today and the towers around it in the north are rested from the Roman era. Some additions were done in the Byzantine period. They are shown in Figure 46, Figure 47 and Figure 48. The part between the middle walls numbered with II and III and divide the city into three parts are surrounded by the walls from the landside and the seaside. The northern land walls are disappeared and only the tower, which was transformed to a clock tower in the nineteenth century, exists today. The land wall is claimed to have been extended towards the city wall I parallelly to the Atatürk Boulevard as two rows which were outer walls and encircling walls by Yılmaz.¹⁴³ Those walls, which are shown in Figure 50, were surrounded by a drain seen from an old photo in Figure 49 but it does not exist now.

¹⁴³ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 103.



Figure 46 The Tower I/5 (Clock Tower)

Photograph by Melike Yılmaz



Figure 47 The Towers I/7 and I/8

Photograph by Melike Yılmaz



Figure 48 The Tower I/8
Photograph by Melike Yılmaz



Figure 49 The Drain Around the City Walls in Antalya

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 405.



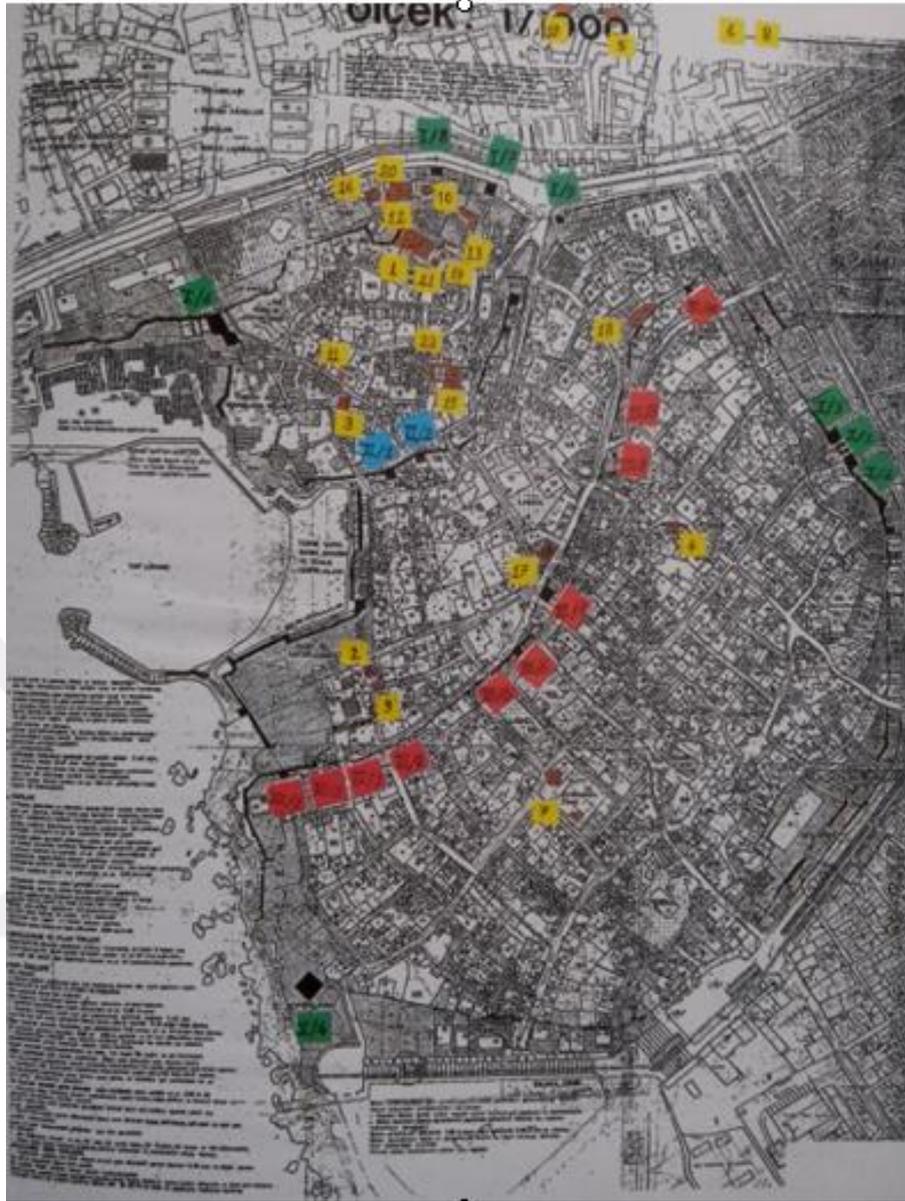
Figure 50 City Walls in the Atatürk Boulevard

Photograph by Melike Yılmaz



Figure 51 City Walls and Towers around the Hadrianus Gate

Photograph by Melike Yılmaz



Map 4 Antalya City Walls

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 27.

The wall line directs to the north after the part on the towers III/1 and III/2. The rests on the part III/3 and the corner on which Hıdırlık Street shows that the wall was

linked to a tower which does not exist today. The wall that came to light after groundwork rest unites with the tower III/4. Its inscription verifies that it was built in the Alaâddin Keykubad I's reign. The inscription on the wall numbered with III/5 is claimed to have been belonged to a demolished tower binding the wall by Yılmaz. This inscription states that the tower was built by Kelük bin Yavi in Alaaddin Keykubad I's period.¹⁴⁴

After his period his successor and son Gıyaseddin Keyhüsrev II renovated land walls surrounding the old city in the north of the port. Those walls were renovated in the Byzantine era before. Another tower on the west end of the wall line there which was demolished and the towers numbered with I/7 and I/8 in Figure 47 were renovated in his reign. The tower I/7 was renovated in 1238 and I/8 (Figure 48) was constructed in 1244/1245 by Ebu Bekir Bin Said. These data were reached from the inscriptions which also indicate that city wall construction and renovation actions of the Seljuks ended in that time. Although those findings are insufficient for drawing a complete plan of the city they give an opinion about the Seljuk era of Antalya. It is understood that a big population was living in the city in the Seljuk era. In addition rests and handling of I/4th Hıdırlık Tower and III/1 tower gives the idea about construction of some buildings there.

The tower III/6 was built by Kөлükvan bin Sinbad Konevi in its inscription. It includes spolia materials such as white marbles framing the inscription and the Byzantine consoles digged into the wall. The tower near it is demolished and its building date is not known. Yılmaz claims that it was linked to the Balık Pazarı Tower shown in Figure 52. The tower numbered with III/7 was built in 1225 and it was probably a citadel gate. The wall line continues to the north after this point but it is partly demolished. There might have been two towers in the past.¹⁴⁵ The towers

¹⁴⁴ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 110.

¹⁴⁵ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 111.

III/8, III/9 and III/10 were built in 1225. The wall line should have been united with outer walls in this point. The tower in the north of Hadrianus Gate (I/3), was also renovated in the Alaaddin Keykubad's period to provide safety for older form of *Kebir Kapı* mentioned in the nineteenth century documents.¹⁴⁶ It is shown in Figure 51.



Figure 52 Balık Pazarı Tower

Photograph by Melike Yılmaz

The second wall which divides eastern part of the city to three parts starting from the south and going to the south east was renovated in the Alaaddin Keykubad's era. So the wall line of the ancient era was revived. This wall, which limits Christian area, was built in less than 10 years after the second conquest. All the inscriptions from the Sultan's reign were only on second middle wall instead of western walls which were

¹⁴⁶ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 112.

damaged much because of the Seljuk attacks. Thus it was an important point for defense. Its renovation should have been done because of provision of Mongol danger. Construction of the middle wall and towers may be financed by some emirs because of the Sultan's order. In one of those inscriptions the name Karasungur is mentioned. It could be Denizli's governor Karasungur.¹⁴⁷ Also another inscription from a tower there calls Cemâleddin Cestan bin Yakub el-Kâyseri as the architect. It also mentions *kasr* (qasr) part of the towers as watching kiosks named *cihannümâ*. Some other inscriptions include the term *resm-i bi'haz-el imaret* which means construction project.¹⁴⁸

The seaside walls in the southwestern end of the middle part, which probably rested from the Roman era, were shaped by the Seljuks. It could be understood that the recent autopark fortified by towers and vault galleries was a settlement surrounded by walls in all directions. This part has some building rests that need to be archeologically digged. Also fortifying of the walls having linked vault galleries and towers, the area from outside implies existence of a military headquarters which had a function of protecting the port and a shipyard. Since there is no area other than that area between sea and city walls it could be said that the shipyard was in the east of the port. If this assumption is true the gate that Evliya Çelebi mentions as the big port gate that is reached by passing *Kırkmerdiven* and looking to the south should have been located in the middle part of the city and the shipyard. Also *Antalya Kal'ası Tamirat Defterleri* (Renovation Notebooks of Antalya Citadel) from the nineteenth century mention another gate named as *Merdivenli Kapı* (the gate with staircase) in the same area. Evliya Çelebi also mentions *Gümrük Kapısı* (Customs Gate) which should have existed in the Seljuk period.¹⁴⁹ Bezir Han, Kapan Han, Dorvalı Han,

¹⁴⁷ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi* (16. Yüzyılın Sonuna Kadar), p. 118.

¹⁴⁸ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi* (16. Yüzyılın Sonuna Kadar), p. 119.

¹⁴⁹ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi* (16. Yüzyılın Sonuna Kadar), pp. 114-115.

Birinc Han, Murat Paşa Han, Çavuş Han, Urum Ali Han and Serçe Bani Han were in the Uzunçarşı Street before so it could be said that trade has been done in market area in the northeastern part of the port since the Seljuk era. Seaside walls in this part extended to the seaside including the port and making up a bay. Two towers ended the walls and a chain was bonded between them. Those walls went along two sides of the port and near the bay. The walls around the Hıdırlık Tower were finished curling as an angle with a mole or jetty prolonged to the sea via benefiting from the rocks. This could be seen from Corneilie Le Bruyen's gravure shown in *Levant L'Asie Mineure*'s first print and depicted in Figure 53. A building rest in there was thought to be a lighthouse but it could not be verified.

Yılmaz claims that unification of the Iskele Avenue in the western part and Uzunçarşı Street in the middle part imply that there was a land gate which was told by Evliya Çelebi as *Taşra Kapısı* (Outback Gate). However another gate recorded in *Antalya Kal'ası Tamirat Defterleri* (Renovation Notebooks of Antalya Citadel) of 1815/1836 called *Çarşı Kapısı* (Market Gate) may be subject of his saying.¹⁵⁰

¹⁵⁰ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 113-114.



Figure 53 Le Bruyen's Gravure

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Resim 414.

The Seljuk settlement in the western side of the city is ambiguous. It is understood that this part was surrounded by walls from the east and the west and included a fortified part in the southwest. However it is hard to form the period's city wall morphology. Tanyeli¹⁵¹ and Yılmaz¹⁵² predict that the rests in the southwestern part may be dated to Hellenistic era and functioned as acropolis of the city, but this hypothesis based on the sustaining wall should be verified by an archeological research. They both add that if that hypothesis is true, the most important defense system elements of the city were built many years before the Turkish era, and it could be claimed that the city parts were used as an inner citadel or the *Ehmedek/Ahmedek* like in Alanya. *Teke Sancağı Şer'iyye Sicili* (Teke Sanjak Islamic Registrations) mention the place including recent Tekelioğlu Mansion as *the palace*,

¹⁵¹ Tanyeli, p. 50.

¹⁵² Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 115.

the down mansion or the inner mansion so it should have become center of administration in Ottoman times. It could be understood that this place was surrounded by walls at the seaside and included some arched gates which were closed by bonding today. However situation of the walls in landside is ambiguous. The slope line of topography and the comments of the tower function of Ahi Kızı Masjid during its early construction imply that this part was surrounded by walls from the landside. Linkage between the northern outer wall and this part could not be predicted easily because the outer wall has only two towers today. Nevertheless it is known that it extends to the west paralelly to the Atatürk Avenue. There is a second wall adjacent to the Yivli Minare Mosque curving convenient with the slope line of topography and extend paralelly with the outer wall to the same direction. These two walls limit a special place in the west of the Seljuk monumental buildings giving the opinion if it was closed to public. It is impossible to predict western border of this place. According to the nineteenth century documents there was a tower named *Hasbağçe Burcu* (Tower of Private Garden of the Sultan) so this place acould be private garden of the sultans in the Seljuk palace.

The tower which extends to the west and adjacent to the big mass numbered with I/6 in city plan on the other side is guessed by Yılmaz as the walls surrounding Tophane. She thinks that Kızıl Tophâne Tower, Baruthane Tower and Tophâne Tower mentioned in *Antalya Kal'ası Tamirat Defterleri* should have been placed in there.¹⁵³

Redford mentions the inscription in the Antalya citadel exposing that the city walls were rebuilt and repaired within two months. He thinks that the inscription is boosting but adds that unskilled or forced workers may have been used due to the fast construction activities via looking at the slapdash workmanship, the towers with no internal vaulting and little architectural detailing.¹⁵⁴ The Sultan's inscription is on cut sections of a marble column and inserted into the curtain walls and towers of the

¹⁵³ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 116.

¹⁵⁴ Redford, "City Building in Seljuk Rum", p. 3.

citadel next to the principal gate uniquely in the Seljuk epigraphy. His presence is more significant than Sinop in the Arabic inscription that tells the conquest. It is literal and figurative including lions.¹⁵⁵ Redford predicts that the Sultan should have undertaken the building campaign and had a direct role via paying for the construction. He adds that he should have stayed in Antalya but not in Sinop based on his significance in the inscriptions¹⁵⁶ and more qualified style of the epigraphy in Antalya.¹⁵⁷ The sultan also took the title of *sultan el-bahreyn* which means the sultan of two seas after Antalya's conquest¹⁵⁸ which is the only conquest by war among the coastal cities. Yılmaz also claims that location of the inscriptions, which tells the conquests in the wall line II starting from the Liman Gate and extending among the Uzunçarşı Street was chosen to make them to be seen easily from everywhere and the show power of the Seljuk palace which was behind those part.¹⁵⁹ Hüsameddin Yusuf is mentioned as *el-emir el-kebir* which means the great emir. His attribution *es sultani* shows that he was close to the Sultan but his career should not have been continued after the death of Izzeddin Keykavus.¹⁶⁰

3.4.2 Settlement

Seljuk Antalya was surrounded by drains and double walls. By this way the city showed characteristics of medieval closed city model. The city's focus of trade was port territory and it continued to be an important port city until late Ottoman period.

¹⁵⁵ Redford, "City Building in Seljuk Rum", p. 19.

¹⁵⁶ Redford, "City Building in Seljuk Rum", p. 21.

¹⁵⁷ Redford, Scott; Leiser, Garry, *Taşta Yazılan Zafer Antalya İçkale Surlarındaki Selçuklu Fetihnâmesi/The Victory Inscribed The Seljuk Fetihnâme on the Citadel Walls of Antalya, Turkey*, Suna & İnan Kıraç Research Institute on Mediterranean Civilizations, 2008, p. 24.

¹⁵⁸ Redford; Leiser, p. 23.

¹⁵⁹ Yılmaz, Leyla "Antalya", *Anadolu Selçukluları ve Beylikler Dönemi Uygarlığı 2* (Mimarlık ve Sanat), ed. by Ali Uzay Peker & Kenan Bilici, T.C. Kültür ve Turizm Bakanlığı, 2015, pp.195-209, p. 196.

¹⁶⁰ Redford; Leiser, p. 23.

After more secure conditions were realized with the Ottoman administration, the population settled down the territory within the citadel begun to move areas out of the citadel. Based on the topography the settlement shaped around the inner citadel in almost a radial order. However there was a symbiosis between the settlements within and without the inner citadel.

Western part of the city was settled down by aristocrats during reign of Izzeddin Keykavus I. As a result it became an inner citadel. Many buildings including the palace were located there.¹⁶¹ Fortified place in the west of that area which was probably the acropolis in the Hellenistic era supposedly became the *Ehmedek/Ahmedek* like in Alanya. This function was gained by the place since the Seljuk conquests in the first quarter of the thirteenth century.

There is a claim that the Yivli Minare Mosque's first construction was for a Byzantine church. If this hypothesis is true the settlement in the western part of the city existed before the Seljuk era. However it is not possible to see Byzantine settlement traces there. Thus it could be thought that if the mosque was transformed from a church the buildings around it such as Imaret Madrasa, Mevlevihâne, Yivli Minare Bath may be built in the first conquest period. In addition it is known that new elements were added to the city such as Yivli Minare Mosque in the Alaâddin Keykubad I's reign. It could be claimed that Yivli Minare Mosque in this area functioned as a palace masjid.

Middle part of the city should have been functioned as a defense point for the port, a possible shipyard including a military headquarters. However the sole function of this part was not defense. The book of Pegolotti for traders mentions the Antalya as the active trade area for pepper, spice, wax, sugar, soap, linen, cotton, aluminium, chicken, pear, wallnut, iron, cheese, raw materials, copper, gold and silver. Because this area has been called Uzunçarşı (long *çarşı*) Street recently, the trade center's

¹⁶¹ Baykara, "Alaeddin Keykubad'ın İmar Faaliyetlerinde Antalya ve Alaiyye'nin Yeri", p. 8.

place could be claimed to be almost the same during the time.¹⁶² Also Ibn-i Batuta mentions Mina (port) district of 1330's which was the district of Christian traders, as well as rich and tidy markets which were probably located in that area.

Ibn-i Batuta gives ideas about the Seljuk era of the city. His writings from the fourteenth century state that each ethnic group lived in different districts separated by walls. Gates of those walls were closed at nights and Fridays. Mina district, which was the settlement of the Christian traders, was fortified by a big wall.¹⁶³ The Greeks lived in another fortified district¹⁶⁴ and the Jews lived in a separate fortified area. The administrators and soldiers lived in another separate district. He adds that the walls around that territory was like a citadel and the Muslims lived in the center of the city including a Friday mosque, madrasa, a few baths and well planned crowded and rich markets. In addition the whole city was fortified by a large citadel.¹⁶⁵ Those conditions should have been almost the same in the thirteenth century. A Cologne itinerary from the fifteenth century verify Ibn-i Batuta by stating that the city was divided into three parts and the Muslims, the Jews and the Christians lived in separate areas.¹⁶⁶ It is important to add that the separation mentioned did not aim to form an ethnic discrimination. It was an earlier tradition from pre-Seljuk period.¹⁶⁷ Baykara predicts that probably the earlier settlers who were the French, Jewish and Muslim traders were settled in the sequel of the port, the Greeks were settled in the eastern part which was disconnected with the main gate because of the security

¹⁶² Yılmaz, p.119.

¹⁶³ *İbn Battûta Seyahatnamesi*, p. 274.

¹⁶⁴ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 116.

¹⁶⁵ *İbn Battûta Seyahatnamesi*, p. 275.

¹⁶⁶ Çavuşdere, pp. 66-67.

¹⁶⁷ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 116.

reasons.¹⁶⁸ However Yılmaz does not think that the wall line restricting the western part of the city was renovated to separate the Turkish and Greek districts and rather it was continuation of the defense system which had existed since the Hellenistic era.¹⁶⁹ She adds that if there had been such an aim the second line dividing the city to three parts should have been built after the conquest of Izzeddin Keykavus.¹⁷⁰ Tanyeli claims that the areas in the southeast, west and northeast of the port was probably settled by the Turks (T), the northern part was settled by the foreign traders (L), the area adjacent to the Turkish area in the south was settled by the Jews (Y) and the large area in the southeastern part of the city was settled by the Christians (H).¹⁷¹ His map based on this hypothesis is shown in Map 5. Cahen comments on existence of the Jews in Antalya as an exceptional case and predicts that it occurred because it was a more international port and conquered later than other ports of the Seljuk country and adds that there is not such information for Sinop.¹⁷²

¹⁶⁸ Baykara, Tuncer, “Türkiye Selçukluları Devrinde Antalya”, *Dünden Bugüne Antalya*, 4. Bölüm Tarih II (Türk Dönemi), pp. 105-112, p. 107.

¹⁶⁹ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 118.

¹⁷⁰ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 119.

¹⁷¹ Tanyeli, p. 49.

¹⁷² Cahen, p. 148.



Map 5 Seljuk Antalya Map

Source: Tanyeli, Uğur, *Anadolu Türk Kentinde Fiziksel Yapının Evrim Süreci (11-15. yy)*, İstanbul Teknik Üniversitesi, İstanbul, 1987, Harita 3.3.4.

3.4.3 Buildings

Religious buildings, tombs and madrasas were the important elements of Antalya's physical environment in the Seljuk period. Yivli Minare Mosque (1373), Ahi Kızı Masjid (the fifteenth century), Ahi Yusuf Masjid (1249/1250), Mevlevihane, Imaret Madrasa (the thirteenth century), Atabey Armağan Madrasa (1239/1240), Karatay Madrasa (1250/1251), Şeyh Şüca Tomb (1238/1239), Ahi Yusuf Tomb (the thirteenth century) and Zincirkıran Mehmed Bey Tomb (1377) rested from the Seljuk period. The buildings which could not reach today, which are exactly known as the

Seljuk buildings are Has Balaban Masjid (1275) and Has Balaban Bath (1275) in the Has Balaban District.

3.4.3.1 Muslim Religious Buildings

3.4.3.1.1 Yivli Minare Mosque

The mosque is the earliest mosque remained from the Turkish era with the building date of 1373 which was mentioned in its renovation inscriptions. It was constructed by the Hamidoğulları in the place of a Seljuk mosque. Other names of the mosque are Yivlim Mosque, Great Mosque, Alaaddin Mosque, Old Mosque and *Cami-i Atik* (Atik Mosque). The building is located in Kaleiçi, Iskele Avenue, Tabakhane Street. It does not have a construction inscription. Nevertheless its inscription on a marble located on the south east side gate says that it was renovated by Yunus's son Mahmud's Son Mübarizeddin Mehmed at twenty first of May in 1373, and architect of the renovation was Balaban El-Tavaşi. The Mosque was renovated in 1935, 1942-43, 1953, 1964, 1973 and 1977 again. After those renovations all of its facades were plastered and whitewashed. It has been still used as a mosque. Its name of *Cami-i Atik* in state records of the sixteenth century and record of a district with the same name in latter Sharia records indicate that it should have been great mosque of Antalya until the end of the sixteenth century.

The former plan or structure of the building in the Seljuk period is not known. There are some claims alleging that the earliest building had been a church. If those claims are true the building should have been added a mihrab and a dome in front of the mihrab during its construction by Mübarideddin Ertokuş. The original mihrab of the mosque does not exist today. However its minaret, which is called *Yivli Minare*, and tiles which were probably taken from Imaret Madrasa are original. They could be

dated Alaaddin Keykubad I's reign in the thirteenth century. Since there is not such a building around its location it could be claimed to function as a palace masjid. Exact building date and builder of the mosque is a disputable issue. Some investigators claim that it was built by Alaaddin Keykubad I based on the Yivli Minaret built in the east of the mosque separately. There is no proof verifying this claim. However a foundation charter dated 1270/1271 which belongs to Mübarizeddin Ertokuş may imply its builder. The foundation charter mentions a mosque constructed by him as well as a madrasa and a caravanserai. Although there is a date fallacy, it states that a mosque was built in Antalya by Mübarizeddin Ertokuş. Since Yivli Minare Mosque is probable to have functioned as the great mosque of Antalya, it may be the mosque mentioned in the foundation charter. Because the date of Mübarizeddin Ertokuş's death is predicted as a little before 1237, his mosque should have been built between the Seljuks' first conquest date, 1207, and Lusignans' conquest date, 1215. It is known that the Yivli Minare Mosque was called as the Alaaddin Mosque after the second conquest of the Seljuks in 1216. As a result the former building should have been built in the reign of Alaaddin Keykubad I.

Plan of the building is rectangular divided to six parts having square plans by twelve columns in Doric and Corinthian styles linked each other by pointed arches. It is shown in Figure 54. Each part is roofed by domes matched each other by Turkish triangles and stand on octagonal pulleys. Those domes are covered by pantiles and west part of worshipping area is roofed by a gable roof which has a slope to one direction. The inner space could be seen in Figure 55.

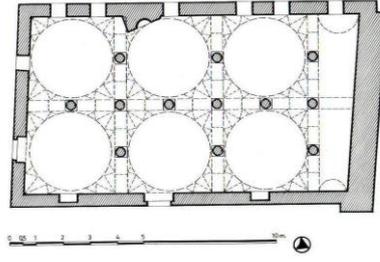


Figure 54 Plan of the Yivli Minare Mosque

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 1.



Figure 55 Inner Space of the Yivli Minare Mosque towards the West

Photograph by Melike Yılmaz

The canopy ply composed of columns and arches forms a prototype for Bursa Great Mosque dated 1396, Edirne Old Mosque dated between 1402 and 1413 and Istanbul

Zincirlikuyu Mosque dated the end of the fifteenth century. However its construction system, structural elements and volume are totally different from those mosques. The mosque has two gates which are on the eastern facade near the north corner and on the middle of the northern facade. There are three windows at the eastern facade which is shown in Figure 56. One of those windows has spolia material on its lintel. This material is an antique frieze part. It also functions as an eaves cornice. The building's northern facade, which could be seen in also includes three windows in the upper side and one of it includes an antique frieze on its lintel in the western corner. Five bigger windows are placed in the lower side in the northern facade in Figure 57. The southern facade, shown in Figure 58, has six windows. But the western facade is undisclosed.



Figure 56 Eastern Facade of the Yivli Minare Mosque
Photograph by Melike Yılmaz



Figure 57 Northern Facade of the Yivli Minare Mosque
Photograph by Melike Yılmaz



Figure 58 Southern Facade of the Yivli Minare Mosque
Photograph by Melike Yılmaz

Mihrab of the mosque is a prismatic stone mass attached to the southern wall of worshipping area with a thirty degrees angle in a vertical rectangular form. Its intrados has carvings which are imitations of muqarnases. The cap stone was formed as a horizontal rectangular pediment profiled up and down. There is a round arched niche at the middle of it. Yılmaz thinks that it was renovated many times and lost its original form¹⁷³. Also wooden minbar near mihrab is dated recently. The mihrab and the minbar are shown in Figure 59.



Figure 59 Mihrab and Minbar of the Yivli Minare Mosque

Photograph by Melike Yılmaz

¹⁷³ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 12.

3.4.3.1.2 Yivli Minaret

Yivli Minaret is located in the southeast of the Yivli Minare Mosque in Kaleiçi, İskele Avenue, Tabakhane Street. It is 4.5 m far from the mosque. It has a rectangular prismatic base with dimensions of 5.37 m x 5.28 m and height of 6.42 m. Lower part of the base is bonded with nine rows of clear cut stone blocks. A rectangular gate is placed 20 cm high from the floor at the middle of northern facade, which is indicated in Figure 60. There is a second part with a height of 921 cm above that part, continuing with horizontal brick rows. Each brick is 6.5 cm thin and 25 cm wide in square form and bonded by sliding half a brick size. It molds at the upper level and becomes an octagon. There is a square niche not so deep framed by unglazed bricks at the middle of the eastern facade and a loophole window at the southern facade. That organization could be seen in Figure 61.



Figure 60 Northern Facade of the Yivli Minaret

Photograph by Melike Yılmaz



Figure 61 Yivli Minaret from the Southeast

Photograph by Melike Yılmaz

An octagonal transition part exists between the base and the footing. It is composed of three brick rows framed by a plastered horizontal band up and down. The two bricks are placed by sliding half a brick size. Each brick is 6-6.5 cm thin and 25 cm wide. There is a single row of square bricks in the same dimensions and an octagonal planned footing part is placed above the row. Corners of it are semicircular shaped via use of curved bricks. This organization looks like a column. Each side of the octagon is divided into vertical rectangular frames made of brick, in which tudor arched undisclosed brick niches were located. There is a marble inscription piece written in Arabic in the eastern niche. A rounded pulley exists above the footing, made of three bands of brick. Its surface is plastered today. Rounded body exists above it, by tightening towards the top. It is surrounded by eight semicircular profiled pieces between which triangle edged brick juts are located. Those pieces give name of the minaret. They are formed by horizontal placement of unglazed minaret bricks which are 6.5 cm thick, 25-25 cm front surfaces and 22-24 cm side

surfaces. Turquoise glazed square mosaics are placed on joint gaps. There is a rounded part made of four rows of stone between body and minaret balcony. The minaret balcony has two rows of imitational muqarnas cornice. Its banister is formed by flush seamed marble blocks in a zigzag shape. Honeycomb part of the minaret is formed by sliding of bricks half a brick size at horizontal platform. It is a 4.48 m high rounded mass with a diameter of 2.77 m. It has a round arched gate opening to the northeast. There is cone covered by lead at the top of honeycomb. The core is surrounded spirally by 88 steps of stairs. Tile remains of the building are not sufficient for estimating original tile ornamentation. The body is indicated in Figure 62.



Figure 62 Body of the Yivli Minaret

Photograph by Melike Yılmaz

The building date of the minaret is disputable. Alaaddin Keykubad's name is written on the marble inscription in undisclosed niche in the eastern side of the footing part. Thus it could be thought to have been built in his period. The minaret reflects

decorational style of the thirteenth century.¹⁷⁴ It contrasts the stabile and monotonous organization of its environment which consists of horizontal forms with its vertical form and sculptural structure.¹⁷⁵

3.4.3.1.3 Ahi Yusuf Mosque

Ahi Yusuf Mosque is also known as Kılıçcı Yusuf Zawiya. It is located in the Mermerli Street of the Seljuk District in Kaleiçi. The graveyard and tomb of Ahi Yusuf is located in the south of the mosque. Ahi Yusuf Mosque has a square plan. The general plan of the complex is shown in Figure 63.

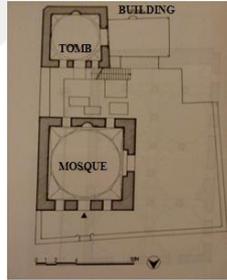


Figure 63 Plan of the Ahi Yusuf Complex

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 2.

¹⁷⁴ Avcı, Ülkü, “Antalya Kaleiçi’nde Bir Simge Yapı: Yivli Minare”, *Süleyman Demirel Üniversitesi Güzel Sanatlar Fakültesi Hakemli Dergisi ART-E* Mayıs-Haziran’15, pp. 52-78, p.74.

¹⁷⁵ Avcı, Ülkü, p. 71.

There is a rectangular prismatic marble block composed of two successive parts which look like grave stones in the *hazire* at the south of the mosque. The upper part shaped as a quilted turban was put on the lower part via using a concrete connection element. The inscription between those two parts is broken. There is an Arabic inscription including *sülus* style writing. It is composed of fifteen rows, thirteen of which indicate Verse *El-Kürsi* and two of which indicates building inscription. However it is disputable if the inscription belongs to the Ahi Yusuf Mosque. A mosque built in 1249-1250 was mentioned without its name or builder at the last row of the inscription, which is under the floor today because of renovation. It is generally accepted that the inscription belongs to the mosque however there is no written proof about the fact that the mosque was built or renovated by Ahi Yusuf. There is also no proof about extensive building activities of Ahi organization in the thirteenth century in Antalya. A document called *Defter-i Evkâf-ı Vilâyet-i Teke* (Teke Province Pious Foundation Records) from the fifteenth century mentions “Kılıçcı Yusuf” and “Ahi Yusuf” as the same person, who should have been an important figure for Antalya. Nineteenth century sharia registrations also mention Ahi Yusuf District and a brief record from the sixteenth century has a record of Ahi Yusuf Mosque. Thus the building should have been called as Ahi Yusuf Mosque since at the latest sixteenth century. It is probable that the building was constructed as a tower at first then renovated by Ahi Yusuf or Kılıçcı Yusuf. The building’s recent form should have been given at the third quarter of the fifteenth century. It is roofed by a single dome and covered by pantiles. Weight of the dome is localized by high triangle pandantives placed between the body walls and dome plinth on the corners of the space. The building is a single domed cubical mosque such as the Ahi Kızı Mosque. At the western wall of the worshipping area there is a pointed discharging arch uprising to dome plinth and inner part of which was closed by bonding. This wall, which is shown in Figure 64 indicates that the building was renovated much lately.



Figure 64 Western Wall of the Ahi Yusuf Mosque

Photograph by Melike Yılmaz

There is a round-arched entrance gate on the wall of courtyard in front of northern facade of the building. A plain lintel rectangular timber gate is placed at the middle of the northern facade and a reverse u shaped undisclosed niche exists above the gate. Entrance of the complex made of brick and gate of the mosque are seen in Figure 65.

There are two rectangular iron grid windows near left and right sides of the gate. Round arched undisclosed niches are located above those windows, which could be seen in Figure 66. Three collateral, rectangular iron grid windows exist at the eastern facade of the building which looks at the street. There is one such kind of windows at the western facade, which is shown in Figure 67 whereas there are two such windows at the southern facade. Round arched undisclosed niches are placed above the windows in the southern facade.



Figure 65 Entrance of the Ahi Yusuf Mosque

Photograph by Melike Yılmaz

The whole inner space is covered by timber panels up to the lintel of the northern and southern windows including the mihrab on the entrance axis, which is a semi-circular niche. The timber minbar on the south-western corner was added to the building later. They are shown in Figure 68. The building is made of cut stones and rough-hewn stones, it does not have any ornamentation. An interesting part of the building is the fountain attached to it. The fountain was renovated and named as Sema Yazar Fountain shown in Figure 69. There is a demolished Seljuk inscription on the ornamental slab of the fountain on which only two rows of writing could be read. It implies that the building was constructed and renovated in the period of Izzeddin Keykavus II. It is understood that the inscription belongs to another building which

was a tower probably and it was moved on the fountain. Also the hole for top of the fountain which was formed via demolishing writings on inscription implies that the inscription was taken from another building that had a connection with the mosque.



Figure 66 Northern Facade of the Ahi Yusuf Mosque
Photograph by Melike Yılmaz



Figure 67 Western Facade of the Ahi Yusuf Mosque
Photograph by Melike Yılmaz



Figure 68 Qibla Wall and Mihrab of the Ahi Yusuf Mosque
Photograph by Melike Yılmaz



Figure 69 Sema Yazar Fountain at the Southeast of the Ahi Yusuf Mosque
Photograph by Melike Yılmaz

3.4.3.1.4 Ahi Kızı Mosque

Ahi Kızı Mosque is located in the Seljuk settlement territory in the western part of Antalya. Today its place is called Seljuk District, Mektep Street in Kaleiçi. The mosque is also called the Nakıp Kızı Mosque. It does not have a building or renovation inscription. In addition it does not have a record about its builder or renovation details. The date when the building was started to be called as “Ahi Kızı Mosque” is not known. Because of Ahi Kızı Tomb built in the second quarter of the fifteenth century near the mosque, it is predicted to be built in the fifteenth century. However there is no proof about trueness of this assumption.¹⁷⁶ The mosque has a square plan indicated in Figure 70 and it is roofed by pantiles. It is seen as a cubical masjid with a single dome, which is shown in Figure 71.

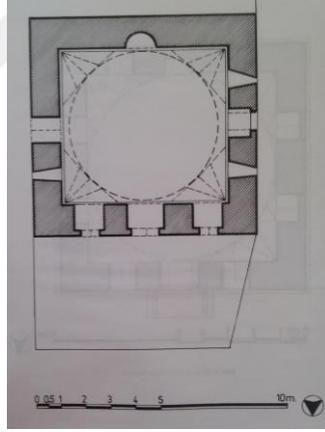


Figure 70 Plan of the Ahi Kızı Mosque

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 3.

¹⁷⁶ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 22.

Transformation of the sanctuary to the dome is formed by triangle elements with a shape of fan. The dome looks like that it was attached to the building later. The dome is weighted to the southern facade wall which was heightened and surpassed the keystone. This organization shows that the building was renovated and the dome was improperly fixed on the building lately. Also the loophole windows at the western, eastern and northern facades of the building placed with bigger windows gives idea that the building's original type was a tower, based on the big size of the inner space which is not divided.

The mosque has a pointed arched entrance gate at the middle of the northern facade. There are two lancet windows at the right and left sides of the gate. Ablution tabs exist at the eastern side of the courtyard. The entrance is shown in Figure 72.



Figure 71 Ahi Kızı Mosque from the Northwest

Photograph by Melike Yılmaz



Figure 72 Entrance of the Ahi Kızı Mosque

Photograph by Melike Yılmaz

The eastern facade of the building has a high and narrow lancet window at the middle. There is a thin and long loophole window in the northern side of that window. The organization is shown in Figure 73.



Figure 73 Eastern Wall of the Ahi Kızı Mosque

Photograph by Melike Yılmaz

Because the southern facade is closed by an adjacent house, it could not be analyzed. Western facade of the building has a different window organization, which is shown in Figure 74. There are vertically ordered rectangular windows at the middle of the wall. The window below has a windowsill. There is a thinner window above it. Extraordinarily there are two thin and long lancet windows near right and left sides of this window row. The mihrab of the mosque, which is indicated in Figure 75, is modest and simple. It has a semi-circular profile emphasized by a rectangular frame. It is located on the entrance axis and it is placed within the density of qibla wall. There is no ornamentation in the building.



Figure 74 Western Facade of the Ahi Kızı Mosque

Photograph by Melike Yılmaz



Figure 75 Mihrab of the Ahi Kızı Mosque

Photograph by Melike Yılmaz

3.4.3.1.5 Mevlevihane

Mevlevihane is located in Kaleiçi on a high terrace in the north of the Yivli Minare Mosque. It does not have an inscription but it is known that it was built in the Seljuk period.¹⁷⁷ It has a rectangular plan extending to the east-west direction with dimensions of 13.45 m x 22.32 m. Today it is closed because of renovation. It is composed of two floors. Because of slope of its area its eastern facade is partly underground. Its northern facade leans to a part of city wall functioning as a retaining wall. The building is roofed by the domes and vaults covered by pantiles outside. There is a hexagonal lantern dome above the central dome. Each side of the hexagon has a pointed arched window. Also three stone chimneys are placed on the cover.

¹⁷⁷ *Türkiye’de Vakıf Abideler ve Eski Eserler I*, Vakıflar Genel Müdürlüğü Yayınları, İlaveli İkinci Baskı, Ankara, 1983, p. 533.

The western facade is composed of two adjacent vaulted spaces. There are three rectangular barred windows near south corner of the facade. Three similar windows, one of which is a culvert window, exist at the other part of the facade. It is shown in Figure 76. Northern facade of the building, which is seen in Figure 77, could only be seen as a wall belonging to the vaulted spaces behind.



Figure 76 Western Facade of the Mevlevihane
Photograph by Melike Yılmaz



Figure 77 Mevlvihane from the Northwest

Photograph by Melike Yılmaz

There is one each rectangular barred window opening to the spaces behind in the eastern facade of the building. A rectangular marble inscription is located inside the wall under southern window of the facade. There is also a spolia stone piece above the inscription. The building is entered from a depressed arched gate on the southern facade, which is indicated in Figure 78.



Figure 78 Southern Facade of the Mevlevihane

Photograph by Melike Yılmaz

The building has no decoration. It had many renovations which changed functions of some structural elements. It was transformed to a dervish lodge by Tekeli Mehmed Pasha. It is understood that the original building was formed as a main iwan in the eastern wing and one each vaulted spaces at the two sides of it. The other three wings were composed of two floor vaulted spaces organized around an open courtyard. Such a plan, which is shown in Figure 79 implies that the original building had a different function than a lodge used by Mevlevi dervishes. It is known that Imaret Madrasa, which is thought to be an old Seljuk Palace, a bath and the mevlevihane are separated by a wall starting from front facade of the Imaret Madrasa and extending to the west. As a result Mevlevihane could be harem part of the old palace.¹⁷⁸

¹⁷⁸ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 81.

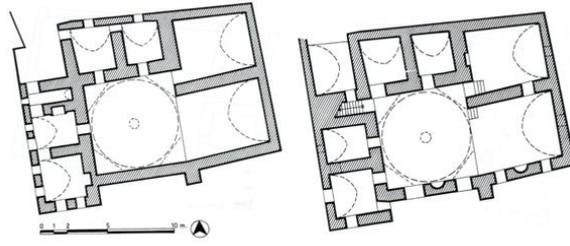


Figure 79 Plans of the Mevlevihane's Lower Floor and Upper Floor

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 21 and Şekil 22.

3.4.3.2 Madrasas

3.4.3.2.1 İmaret Madrasa

İmaret Madrasa is located within the inner citadel opposite of the Yivli Minaret. Its building inscription is demolished so its builder and building date are not known. It has a rectangular plan with dimensions of almost 26 m x 30 m, an open courtyard and four iwans. Its single floor, four iwans, courtyard and two porticos resembles Akşehir Taş Madrasa, Sinop Süleyman Pervane Madrasa, Sivas Buruciye Madrasa and Sivas Gök Madrasa from the thirteenth century. As a result it is dated the thirteenth century. Its plan is shown in Figure 80. It was renovated lastly in 1995 and it is used as a shop today. The madrasa's entrance facade, which is shown in Figure 81, is covered with clear cut stones and other facades are covered with pitch-faced stones. Its location and tile coverings imply that the building could be the Seljuk Palace. Until a short time ago the building's upper level was demolished and earthed up. Then it was found out.

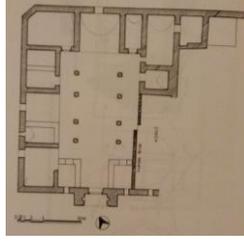


Figure 80 Plan of the Imaret Madrasa

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 12.



Figure 81 Entrance of the Imaret Madrasa

Photograph by Melike Yılmaz

The southeastern facade is adjacent to another building. However excavation near its eastern corner revealed a rectangular planned space extending to the northeast and southwest direction and projecting from the facade level. The southwestern facade

looks at the courtyard surrounded by the other Seljuk buildings. There are three rectangular windows on the facade, one of which is in the west side and two of which are in the east side. However their form could not be understood since the upper level of the facade is demolished. The portal exists in the form of a prismatic mass projecting from the wall level at the middle of the facade. It has a pointed arch standing on one each rounded pilaster including double capitals with a geometrically decorated bordure in a partial in-situ form at lower level, at its left and right sides. Those decorated stone blocks heighten to a specific level. Uncultivated cut stones were used above them to continue the composition and frame the portal from the top. There is an engraved wide bordure after a profiled thin molding. An angled third bordure starting after a beveled thin molding adjacent to it includes a geometrical decoration. It surrounds the portal niche from the top and two sides. Semicircular planned pilasters adjacent to the third bordure stand on canted U shaped bases and they have double leveled capitals decorated with acanthus leave motives. The portal niche is covered by nine rows of muqarnas intrados starting from upper level of pilaster capitals. A thin profiled molding between pilaster capitals' and muqarnas intrados' lower level surrounds the portal niche from three sides. There is a horizontal rectangular niche including an Arabic inscription between it and lower two rows of the intradoses. There is one each half octagonal planned prayer niche at two sides of the portal.

The building's entrance gate has a depressed arch. It opens to an open courtyard. There are two rectangular planned spaces in the northwestern and southern corners of the courtyard. Traces on the wall imply that they were roofed by one each pointed barrel vault. Walls of those spaces are mostly demolished.

There is a main iwan, roofed by a pointed barrel vault, at middle of northeast vent of the courtyard. It is shown in Figure 82. Opening of the main iwan vault was renovated with cut stones. The cell at its left has a horizontal plan whereas the cell at its right has a longitudinal plan. A small cell with a pointed barrel vault is located between the corner cell and the iwan. The entrance parts in the middle of the eastern

and western facades were iwans so one each cell is placed between the corner cells and the iwans at the sides. In addition a carved niche in the middle of the northern iwan implies that there was a fountain.¹⁷⁹

The building is also called as Ulu Cami Madrasa, namely Great Mosque Madrasa. It underwent many renovations so its original morphology could not be protected. However its remnants give opinion about its original form. For instance two spaces rested as base level behind entrance facade, must be elements of first architectural program of the building. Traces at the wall imply that they protected their original shape. Nevertheless it is not known if there was an entrance iwan between them behind the portal and at the same axis with the main iwan. Although there is not a trace verifying its existence it could be thought to be located there by looking at the place.



Figure 82 Main Iwan of the Imaret Madrasa

Photograph by Melike Yılmaz

¹⁷⁹ *Türkiye’de Vakıf Abideler ve Eski Eserler I*, p. 530.

Original position of the courtyard could not be understood. At first sight the porticos align as an arcade row with columns could be thought to be roofed by a pointed barrel vault. It could also be thought that they were roofed with timber by looking at the putlogs at the lower level of loophole remains. However those putlogs may indicate change of the portico roof based on functional transformation of the building. Because late renovations renewed loopholes and annihilated putlogs except for one, the issue could not be enlightened. It is hard to predict the reason for existence of loopholes in a madrasa building. They align on a line surrounding the courtyard from its southeast side. Also a tower's position behind the building implies that this facade of the courtyard may have been built by utilizing from a city wall encircling the city towards the south. Nevertheless there is no remaining of a city wall there.

Evliya Çelebi writes about the building that it had been built by Sultan Keyhüsrev and it had pools and fountains in the seventeenth century. Many ceramics and tiles were found in the building during the excavation work. They had figures indicating that the building was used for civil aims in the past. The building was fortified by rocky topography and also the walls. It was connected to Mevlevihane and Mevlevihane Bath with these walls in the eighteenth century, Le Bruyen writes about a palace ruin and its underground tunnels connected with neighbor buildings. Also Le Strange mentions a Seljuk palace on a high hill overlooking the sea in Antalya. Thus the building may be the Seljuk palace built in the first conquest period of Gıyaseddin Keyhüsrev I's reign and gained its character in Izzeddin Keykavus I's and Alaaddin Keykubad I's ruling periods.

3.4.3.2.2 Atabey Armağan Madrasa

Atabey Armağan Madrasa is located in Kaleiçi, in the east of Yivli Minaret and opposite of the Imaret Madrasa. Only the building's portal, which is indicated in

Figure 83, rested today. It has an inscription in a pointed arched niche on portal, stating that the Madrasa was built by Atabek Armağan in Gıyaseddin Keyhüsrev's period in 1239/1240. There are walls made of pitch faced stones fortifying the portal from two sides and including irregular joint rows. Those walls' originality is not exact. They were clearly cut at two sides and completed gradually at the top. They seem to be added later in order to prevent demolition of the portal. The portal is surrounded by profiled stone moldings. There is a geometrical composition composed of united zigzags and half stars on the broad bordure, engraved with low-relief technique, adjacent to profiled moldings. Top of the portal is demolished. The excavation work at the threshold of portal states that it is located on its original place. However the place on a sloppy parcel, which has a depth lower than 18 m, is very small for a monumental madrasa.



Figure 83 Portal of the Atabey Armağan Madrasa

Photograph by Melike Yılmaz

It is known that Armağan Shah was minister of Gıyaseddin Keyhüsrev II. He was also stated as freedman of Antalya's governor Mübarizeddin Ertokuş in entailed estate of Ertokuş's foundation charter. He was killed when he was trying to quell

Babai Riot in 1240/1241. Thus it could be thought that the construction which started in 1239/1240 based on the inscription should have stopped when he died. This document which was written out in 1270/1271 mentions him as a hadji.

3.4.3.2.3 Karatay Madrasa

Karatay Madrasa (Karadayı Madrasa) is in the Tuzcular District, Karadayı Street in Kaleiçi. The portal and east wing of the courtyard have rested in their original form until today. It has a marble inscription in a pointed arched niche above its portal. In the inscription it is written that it was built in Izzeddin Keykavus's period at 1250/1251. The builder is not mentioned but the building is recorded in foundation charter of Celaleddin Karatay, who was regent of the sultan, with the name of Dar-us Suleha. There are waqf records and incomes dated 1530/1531 and 1606/1607 for the Teke Flag including Karatay Masjid in Prime Ministry archive. The building was used as a student dormitory and Quran Course in the past. Then it has been rented as a café but today it is closed due to the change of the renter. Its remains are in 15 m x 30 m dimensions. Its plan could be seen in Figure 84. Only the portal, which could be seen in Figure 85, has rested today at the western facade of the building. Its side wings do not exist. Also the northern facade disappeared.

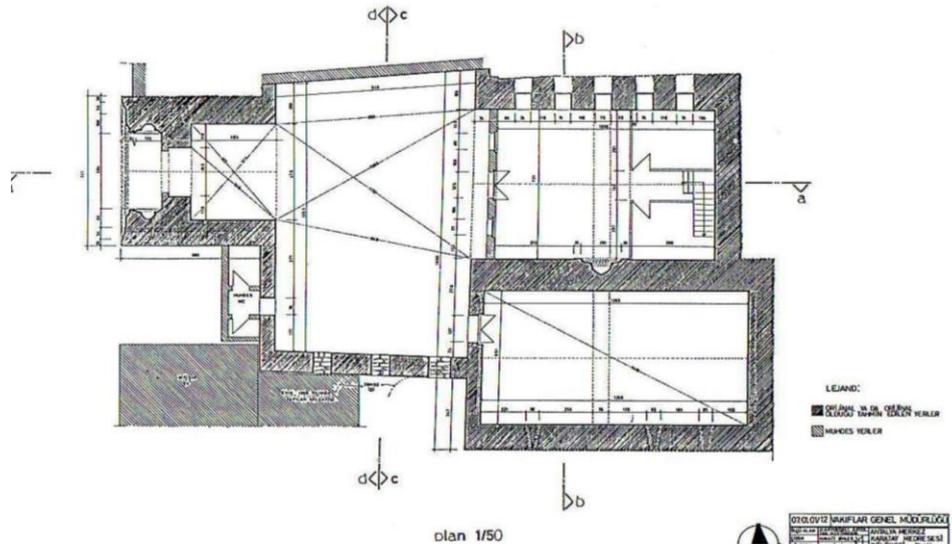


Figure 84 Plan of the Karatay Madrasa

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 13.



Figure 85 Portal of the Karatay Madrasa

Photograph by Melike Yılmaz

A rubble stone facade wall which was added later was bonded on which timber girders were used before. It is understood that there was same type of wall at the southern facade in the past but it does not exist today. An encircling wall made of rubble stone stands 7 m behind the portal on its place but it is closed by the adjacent buildings. A reinforced concrete toilet extending to the northeast was added on its front side. The wall may have fortified southwestern corner of the courtyard and was the wall of corner space which disappeared.

Portal facade of the building opens to the street with a pointed arch like a shallow iwan. It is a detached mass heightening after overlapping upper story of entrance iwan. It is made of cut stones. It is understood that it stands on a stone subbasement which is under the road elevation today. A wide bordure surrounds the portal from sides and top. After a beveled thin molding and a concave profiled simple molding surround it, it ends by cascading with a bordure. One each rounded pilaster with capitals including double stage acanthus leaves motives holds pointed arch of the portal at sides. There is one each muqarnas corbel between pilaster capitals and joist hanger level of portal arch. One each mihrab exists under the corbels. They are framed rectangularly on sides and top by beveled moldings and they have three-side niches. One each rounded pilaster, standing on u shaped profiled bases and having acanthus capitals, fortifies the niches at corners. Bodies of pilasters are zigzagged. Muqarnas interiors of arches exist above their capitals. Portal niche is like a short iwan. There is a depressed arched gate at its east side. Inscription, which is shown in Figure 86, is placed between the gate and the portal's arch.



Figure 86 Inscription of the Karatay Madrasa on the Portal

Photograph by Melike Yılmaz

Courtyard of the building is rectangular planned and extends to the east-west direction. The northern wing of the courtyard is an encircling wall which was added later whereas the southern wing is a wall including girder gaps. Both walls are made of rubble stone. The southern wing wall includes three gates below and three asymmetrical windows above. They were closed by bonding of rubbed stones. The gate at the middle is round arched. The eastern gate is demolished and only its jamb has rested today. The western gate is a rectangular gap. It is understood by looking at the traces occurred after desquamation of stucco that it was built up with a round arch. A rubbed stone arch platform is placed as a lintel between intrados and joist hanger. The upper windows have similar structure. The wall functions as an encircling wall today. It extends to the east and sticks into the wall which was built up later in the space including a pointed barrel vault behind. It breaks with a straight angle in the west and extends to the north, then unites with the entrance iwan. It forms southwest side of the courtyard by this way. A gate below and a window

above it, exists on this wall but they were closed by masonry. The space seems to be a single part which has three doors and roofed by a pointed barrel vault. It might be built as an annex or shed in the Ottoman period. The eastern wing of the courtyard at the opposite of the entrance iwan is composed of two adjacent spaces roofed by pointed barrel vaults. The space on the same axis with the entrance iwan includes a mihrab niche so it should have been the main iwan. Its facade looking at the courtyard is closed by an attached wall behind the facade. It has five rectangular niches inside. The mihrab is made of cut stone. It is surrounded by a plain flat molding bordure outmost from sides and top. Then a beveled thin molding and a second bordure with concave profile is placed. An adjacent concave profiled molding provides staging to the niche with steps of the mihrab. Two rounded pilasters half digged on corners fortify the niche externally. Surfaces of them are tortuous and their capitals have two leveled and bell shaped acanthus leave motives. They stand on oblique u shape profiled bases. The outermost bordure and the molding adjacent include geometrical figures. The second bordure which has a concave profile has palmet, plant and “C” motives carved by low relief technique. The adjacent thin molding indicates semicircular geometrical decoration similar to muqarnas rows made by the same technique. The corners between that molding and half dome shaped mihrab arch interior are ornamented with thin linear decoration called zengid knote motive. There are two pieces of thin band motives carved by high relief technique at frontal of pointed arch surrounding the arch interior. There is bordure written in *sülus* style surrounding the niche below the arch interior but it could not be read. The space adjacent to this space in the south direction has three pointed arched vertical rectangular embrasures on its south wall. Its vault is supported by an arch placed in the north-south direction starting from joist hanger level of the vault. The windows above are closed up to a specific level. The space opens to the western facade as a pointed arc, frontal of which is built up with brick. Bay of the arch is closed by a wall attached later. It is understood that the space functioned as main iwan and used as a masjid. Another space adjacent to it in the north disappeared, also start of the arch and vault on this wall do not exist. It is claimed that this three spaced

plan has rested from the pre-Seljuk period as remain of a tower¹⁸⁰. External surfaces of those spaces looking at the courtyard are made of clear cut stones up to joist hanger level of brick arches functioning as bay. The surface is made of pitch faced stone and rubble stone above this level. This structure is repeated in the southern vaulted space. That change indicates two stages of building process. Moreover the difference between rectangular niches at lower side of northern wall of main iwan and pointed arched windows at upper side of southern wall of vaulted space indicates the same point. Pointed barrel vaults and brick arches opening outside show that they were built in the Seljuk period.

The portal's damaged parts due to a fire were renovated and its bordures were renewed. They include geometrical and floral, "S" or star motives in different parts. It is clear that the building was renovated many times and changed in terms of structure and decoration. It is thought that it was a madrasa, which has two iwans, two sloons and ten rooms, organized around a courtyard. There are scattered column parts in the courtyard. They should have been related with the building but their original place is not known. They may be carriers of a portico or timber roofed porch but their placement in the north-south direction could not be rational.

It is interesting that Dar-us Suleha's place is described as on the Antalya road out of the citadel including the mosque. This description does not conform to recent location of the building, which is within the citadel including the mosque. This fact as well as the portal's inconvenience with the iwan behind it and side wings of the courtyard indicate movement of the portal of Dar-us Suleha to place of an existing building's remains. Also material differences verify this hypothesis. If the building had been built in the Seljuk period, its courtyard would have been much larger. Thus the movement should have been done in the fourteenth century the earliest, when the city was crowded.

¹⁸⁰ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 62.

3.4.3.3 Tombs

3.4.3.3.1 Şeyh Şüca Tomb

The only architectural work from the Seljuk period outside the city walls is the Şeyh Şüca Tomb (Şeyh Şücaettin Tomb) built in 1238/1239. It took its recent name in the Ottoman period. The building's location outside the city gives the opinion of the churchyard's being outside the city in the Seljuk era. Its place was called with its name before. Today it is called Çaybaşı District. Although name of its builder is not Şeyh Şüca, it is called with this name. There are some claims saying that there were some other buildings around the tomb and its area was originally organized as a lodge. Thus it could be said that this name was given to the building because of a sheikh lived in that complex probably in the Ottoman period. The building is closed today due to the work in its door.

The building is made of cut stone. It has a square plan with dimensions of 5.80 m x 5.80 m indicated in Figure 87 and a gable roof. It is covered by a dome inside. Upper half of the body walls were renovated so the building's cover was changed. In this context Yılmaz thinks that a pyramidal cone may have covered the building in the past¹⁸¹. The building's square plan, construction comprehending upper and lower floors and domed roof remind many thirteenth century buildings with cubical body and two floors. However the building does not resemble any of its contemporaries totally. It is likely to the Second Anonymous Tomb in Erzurum from the first quarter of the thirteenth century only. However this tomb was roofed by a pyramidal cone and includes barrel vaults in lower floor.

¹⁸¹ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 98.

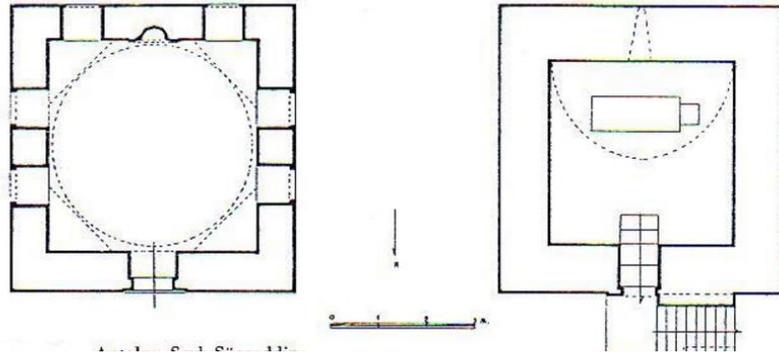


Figure 87 Plans of the Şeyh Şüca Tomb's Upper Flor and Lower Floor

Source: ASYEP, Şeyh Şücaettin Türbesi,

<http://www.anadoluselcuklumimarisi.com/asyep/veri-tabani?fid=389> , accessed: 13/01/2017.

The building is placed in a garden surrounded by surrounding walls. Its dome is covered by a pyramidal roof made of pantiles standing on a beveled thin cornice surrounding all of the facades. Its facades were built with clear cut lime stones up to the half and the upper sides were renovated with clear cut stones. There are two each rectangular windows below with iron railings on the eastern, western and southern facades. In addition there is a culvert-window between those windows in the southern facade. This window is embedded partly under the road. The northern and eastern facades are shown in Figure 88, the southern and western facades are shown in Figure 89.



Figure 88 Şeyh Şüca Tomb from the Northeast
Photograph by Melike Yılmaz



Figure 89 Southern Facade of the Şeyh Şüca Tomb in the Left and Western Facade of the Şeyh Şüca Tomb in the Right
Photograph by Melike Yılmaz

There are one each inscriptions in pointed arched niches near left and right sides of the entrance in the northern facade of the building. The inscription in the left is the building inscription indicating the builders as Türkeri-ez-Zevak and his brother who

were sons of Abdullah. The inscription in the right includes eighteenth verse of the Pledge Sura. The building was renovated by General Directory of Waqfs in 1969. It has been used as a tomb and a masjid today.

The entrance gate of the building's upper floor is at the middle of the northern facade. It has a depressed arch. Its arch and frames were bonded with clear cut stones. Upper floor of the building is a masjid whereas its lower floor is a crypt. The windows opening to masjid part are seen as rectangular from outside but they have depressed arches inner side. The mihrab niche, which is a polygonal mass, on the same axis with entrance is framed by plain flat profiled stone moldings which bulge from the wall a little. Two pipe moldings in different thicknesses encircle mihrab niche from left side, right side and top. Rounded pilasters, which have capitals, on which acanthus leave motives were graved by low relief technique, standing on aslope u-shaped bases are placed inner side of the mihrab niche. There are three rows of intrados with muqarnas above the pilasters.

The timber minbar on the southwestern corner of the space is dated late times. The crypt of the building could be reached by passing from a staircase composed of ten steps. The space including staircase and its landing is closed by an iron cover from the upper side. Entrance gate of the crypt is rectangular and has depressed arch. The space has a rectangular plan approximate to a square. It is roofed by pointed barrel vault extending in the north-south direction along with the north edge of the space.

The building does not have any ornamentation. Its lower half protects its original form based on inscriptions and the architectural elements such as gate, mihrab or windows and kripta. However the squinches which were put in order to carry burden of the dome and changes in upper part of the building indicate a detailed renovation in the Ottoman era. The inner space is shown in Figure 90.



Figure 90 Squinches and Mihrab of the Şeyh Şüca Tomb

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 107, and Şekil 108.

3.4.3.3.2 Ahi Yusuf Tomb

Ahi Yusuf Tomb is located in the south of the Ahi Yusuf Mosque in the Mermerli Street of the Seljuk District in Kaleiçi and southeast corner of the tomb's and the mosque's common courtyard. The builder and building date of the tomb are not known. It is thought as the contemporary of Ahi Yusuf Mosque which was built in the Seljuk period. Also its arch composition indicates its building date as the thirteenth century. However it is not known if the building was constructed as a tomb originally. Its entrance is shown in Figure 91.



Figure 91 Entrance of the Ahi Yusuf Tomb

Photograph by Melike Yılmaz

Ahi Yusuf Tomb has a rectangular plan with dimensions of 6.5 m x 6.7 m, which is shown in Figure 63. It is roofed by a pyramidal roof and a dome inside. It is made of pitch faced stones. Lower floor of the building is a crypt whereas its upper floor is a masjid. Marble pointed arch including geometrical ornaments at the western facade indicates that the building was constructed in the Seljuk period.

The eastern and southern facades looking at the street are undisclosed. The southeastern corner is beveled. Its western facade is connected with a space extending in front of the facade in the east-west direction. A pointed arch provides entrance to the space. There is a semicircular and round arched simple mihrab niche in the southern wall. Its cladding is 30 cm high from courtyard floor. The space seems as a summer masjid. There is a rectangular barred window below and a pointed arched second gap opening to masjid directly at the western facade of the

building. Arch composition composed of marble profiled blocks is encircled from three sides forming a niche which is not so deep. There are two rectangular gates below and above, and two windows in the northern facade of the building. Those two windows are placed at the left and right sides of the gate above. They are rectangular and barred. There is a pointed arch composed of marble blocks at the western facade functioning as a window for upper floor. The arch is embroidered with profiled bands and it has zigzag diffractions inside. There is a geometrical composition surrounding the surface by indicating diffractions in V-shaped bands at the intrados. Main element of the composition is infinite octagons in splice form composed of intersecting bands.

The gap with the big pointed arch at the western wall of the upper floor opening to the space in Figure 92, which is shown in Figure 93, could not make sense. It may have functioned as a window but its form does not have any mechanism signing its window function.



Figure 92 The Western Space near the Ahi Yusuf Tomb

Photograph by Melike Yılmaz



Figure 93 The Gap on the Western Wall of the Ahi Yusuf Tomb

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Resim 117.

Yılmaz thinks that the building may have been constructed as a civil building, probably a pavilion.¹⁸² If this hypothesis is true the lower floor should have functioned as a cistern instead of a crypt, and upper floor should have functioned as a living space. The detailed craft of arched niche in the western facade implies that there was a timber balcony before. Since arch composition is emphasized by the same profiles on the facade and the inner side, the niche may have been designed as a gate at first. Thus the building should have taken its recent form by attachment of a heightened dome and a crypt very sooner.

3.4.3.3 Zincirkıran Mehmed Bey Tomb

Zincirkıran Mehmed Bey Tomb, shown in Figure 94, is located in Kaleiçi, at the north of the Yivli Minare Mosque and the east of Mevlevihane. There is a marble inscription on its south western facade. It is written that the building was constructed

¹⁸² Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 39.

by Mehmed Bey who was the son of Mahmud, who was the son of Yunus Bey in 1377. It has an octagonal plan. It resembles Isparta Eğirdir Şeyh Mehmed Dusuki Rotunda in terms of plan and construction. The building is closed due to the renovation works around Mevlevihane.



Figure 94 Zincirkıran Mehmed Bey Tomb from the North

Photograph by Melike Yılmaz

The tomb is roofed by a dome inside and a pyramidal cone outside. A profiled canopy cornice separates the body and roof by surrounding the building. The building heightens on a square plinth with dimensions of 8.30 m x 8.30 m x 0.4 m. Its plan is shown in Figure 95. It is made of cut stones. Each facade of the building other than the southwestern facade has a vertical rectangular barred window near the plinth level. There are monolithic blocks including decorative carvings above those windows on the eastern, western and southern facades.

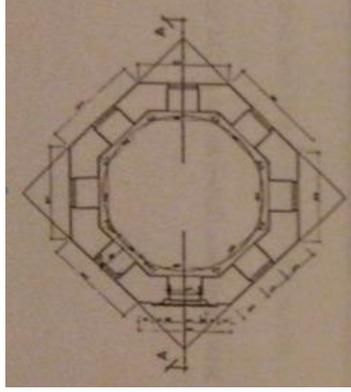


Figure 95 Plan of the Zincirkıran Mehmed Bey Tomb

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 10.

There is a portal, which is shown in Figure 96, at the southwestern facade. A plain flat molding encircles the portal at two sides and the top. After that a concave profiled border surrounds it, and the portal mass closes through inside by leveling with a beveled second molding. The gate is a niche with a depressed arch built with matched stones. Building inscription is placed above the arch. Two rosettes are located symmetrically on the surfaces between the depressed arch and the inscription in the right and left. There is a *sülus* style rosette above the keystone of the depressed arch between those rosettes. The rosette in the left has a floral and geometrical decoration made via low relief technique. The decoration is composed of an octagonal central star and palmettes linked with its corners. Those palmettes form a frame composed of sixteen pieces. The rosette in the right is decorated with geometrical or floral motives made via low relief technique. It includes a central hexagram and lotus and rumi patterns around it.



Figure 96 Portal of the Zincirkıran Mehmed Bey Tomb

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Resim 129.

Palmette and rumi patterns were carved by high relief technique on a monolithic block at the western wall. The same composition repeats in the northwestern wall. There is a geometrical decoration with a focus of octagonal star in the northern wall. A similar decoration is seen in the northeastern wall. This decoration includes two interwoven squares around octagonal star. The composition is on a medallion.

In the eastern wall a floral decoration including palmette and rumi patterns is seen within a rhomb. A floral decoration was carved on a horizontal rectangular mono block stone near the eave level. The composition was formed via using lotus, palmette, and rumi patterns forming a star. It is framed by a circle so it is seen as a rosette.

A vertical stone block in the southern wall has a different decoration. The composition is made of chamfered bands with “v” shaped extrados. It is a vase with a tumid body, large outlet and two handles. A palmette pattern was carved on it. There are wavy motives in the form of fringe nevertheless their meaning could not be understood. The composition is surrounded by triangle high relief teeth. It has fender shaped bossages at the center. Those attachments were added later. There is an element looking like a profiled corbel above portal at the middle of the facade near eave cornice. It is a loop carved from a monolithic stone. It is claimed that this stone is a symbolic expression of the “Zincirkıran”, which means chain breaking, title of the builder, who benefited the Seljuks much when the city was taken back from Lusignans in 1373. There are monoliths on which relevant incidents were written, located above the windows in the eastern, southeastern and western sides of the building. The floor is covered by square bricks. There are three sarcophaguses located in the east-west direction at the center of the space. However they don't have gravestones.

3.4.4 Overview of the Urban Fabric

Western part of Antalya was the city center and administrative territory in the Seljuk period. Port area in the west was the focus of trade. North of the port was the administrative center. Those parts were the Turkish settlements and surrounded by the inner citadel which unite the older city wall line from the southwest to the northeast and separate that part from the Jewish district behind. There was a third district for Greek people and Christians in the east of Jewish district, which formed middle part of the city. City walls surrounded Antalya, which was developed in a medieval closed city model, from both land and sea. Many towers not only in the outer walls but also in the inner citadel allowed surveillance around in case of an attack so the city had a good defense system. The inner citadel is the most important addition to the city walls.

Main development happened within inner city walls in the western part. The area inside inner citadel is a typical administrative part including monumental buildings. Friday mosque of the period could be Yivli Minare Mosque or Kesik Minare (Cumanun Mosque). Era of the monumental buildings ended after the period of Izzeddin Keykavus II. The shipyard was probably in the east of the port and there was a big port gate reached by passing *Kirkmerdiven* inside the middle part of the city and the shipyard. Northeastern part of the port included the market area. The most distinguishing part of the city is the central administrative part. Imaret Madrasa, Mevlevihane, Mevlevihane Bath and the demolished the Seljuk mosque which was the predecessor of the Yivli Minare Mosque, seem to be parts of the Seljuk palace in the northeastern part of the center. The Imaret Madrasa's fortification by rocky topography, the wall coverings and connection with the Mevlevihane and the Mevlevihane Bath gives the idea that it could have been the old Seljuk palace.

The religious buildings, which are the most effective building types in terms of district formation, are located within the inner citadel. They were built towards the south. Yivli Minare Mosque, which is a rectangular prismatic volume, is a focus point for the city center with high silhouette of Yivli Minaret. They direct attention to the gathering place, which they constitute. The other mosques which are Ahi Yusuf Mosque and Ahi Kızı Mosque were built as simpler cubical volumes extending the central settlement to the south. Yılmaz claims that their location in a strategic part of the city walls imply that they might have been towers in the Seljuk period then they were transformed to mosques in the Ottoman period.¹⁸³

Madrasas of the period should have played an active role to form gathering places such as the religious buildings. Imaret Madrasa, which was probably the old Seljuk palace, is a rectangular prismatic mass which resembles the Pervane Madrasa in Sinop with its single floor design, four iwans, one courtyard and two porticos. Atabey Armağan Madrasa, which is substantially demolished, was probably not a

¹⁸³ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 97.

very big building because its place on a sloppy parcel is very small. Karatay Madrasa is smaller than Imaret Madrasa but there is a claim that portal of the original building, which was out of the citadel, was carried to its recent place so another building is called as Karatay Madrasa today.

Tombs of the period are square planned small buildings. Şeyh Şuca Tomb, which is a modest and undecorated building, is located out of city walls different from the other buildings. Its location gives the idea that the Seljuk graveyard was there. It may have been a part of dervish lodge and took its name in the Ottoman period. Its location supports the claim of existence of a dervish lodge there. Ahi Yusuf Tomb is in the south of the Ahi Yusuf Mosque within the same courtyard. Its lower storey is used as a crypt and upper storey is used as a masjid. Yılmaz claims that it was built as a pavilion and turned to a tomb in the third quarter of the fifteenth century the latest.¹⁸⁴ She adds that if her hypothesis is true the lower floor should have functioned as a cistern instead of a crypt, and upper floor should have functioned as a living space. The building may have taken its recent form by attachment of a heightened dome and a crypt very sooner. Zincirkıran Mehmed Bey Tomb is in the north of the Yivli Minare Mosque. Placements of those two tombs are near the mosques in the city center. Mevlevihane is a rectangular planned mass composed of a domed space in the middle and three vaulted spaces in three sides. Its location within the inner citadel and relation with the other Seljuk buildings remind that it might be the harem part of the Seljuk Palace.

Main building material of the period is stone, which is a strong material conforming to royal construction aims. Spolia stones are seen on Yivli Minare Mosque's walls. Timber was used in minbars but timber minbars are not original mihrabs of the Seljuk period. Main roof type is dome. Yivli Minare Mosque is a multidome mosque whereas the other two mosques are cubical volumes with a dome. The dome stands on octagonal pulleys which could only be seen from inside in Yivli Minare Mosque.

¹⁸⁴ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 99.

Ahi Yusuf Mosque also has such a structure. Dome of Ahi Kızı Mosque could not be seen from outside. Şeyh Şuca Tomb, Ahi Yusuf Tomb and Zincirkıran Mehmed Bey Tomb have also inner domes. Zincirkıran Mehmed Bey Tomb's dome is covered by stone pyramidal cone and the others' domes are covered by pyramidal cone made of pantiles. Dome of Mevlevihane is a roof for middle part and should have been built when this part was started to be used as a Mevlevi lodge.¹⁸⁵ Transition to dome was provided by pendantives in Ahi Yusuf Mosque; Turkish triangles in the Yivli Minare Mosque; squinches in the Şeyh Şuca Tomb, Ahi Yusuf Tomb and Mevlevihane. Barrel vaults were used in Yivli Minare Mosque. It is understood that it was also used in Imaret Madrasa by looking at in situ traces around the courtyard. Pointed barrel vault was used in Karatay Madrasa and Mevlevihane. Cross vault was only used in Yivli Minare Bath. Transition elements could not be understood because of the ply covers like triangles.

Decorations on stones are made of geometrical and floral motives engraved with the low relief technique. They are seen on portals of the Imaret Madrasa, Atabey Armağan Madrasa, Karatay Madrasa, which also includes zengid knote motive in the high relief technique. Şeyh Şuca Tomb has acanthus motived capitals in pilasters of the mihrab niche in the high relief technique. Zincirkıran Mehmed Bey Tomb has two symmetrical rosettes on its portal as well as geometrical and floral motives in high relief technique in the western and northwestern facades and a geometrical composition in deep engraving technique in northeastern facade. It has a rosette and floral motives in other facades. Use of brick as a decorative element is only seen in the Yivli Minaret. Tile decorations are also seen in it. Tiles in Antalya Museum may belong to the Seljuk Palace. Decorations conform to the construction periods of the buildings. They are modest in general. Decorations of the portals or columns of Yivli Minaret as well as the tiles and plasters in Antalya Museum give a royal ornamentational characteristic to the buildings. The most distinguishing part of the

¹⁸⁵ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 102.

city in terms of architecture is the territory around Yivli Minare Complex which was the administrative center within the inner citadel.



CHAPTER 4

SINOP AND ANTALYA IN THE OTTOMAN PERIOD

The Ottoman cities in Anatolia took over characteristics of Byzantine and Anatolian Seljuk city settlement. The activities of sects, forced migration policies for the Muslim people to newly conquered lands and the endowment system generated the Ottoman city formation and development.¹⁸⁶ Because concept of the Ottoman city is very comprehensive due to the large territory of the Ottoman Empire, only characteristics of Anatolian cities, which include Sinop and Antalya, are analyzed in that part.

4.1 Ottoman Cities in Anatolia

The most identifying characteristic of the Ottoman cities is division of the city into two parts composed of the city center and the residential area.¹⁸⁷ Also planned complexes called *külliye* became significant in the Ottoman period.¹⁸⁸ The planned city center construction was realized by the Sultans and the rulers via endowment system. The roads were well organized and wide at the centers whereas they were narrow and included blind alleys in the residential parts.¹⁸⁹ According to Kuban the

¹⁸⁶ Acun, pp. 262-263.

¹⁸⁷ Acun, p. 266.

¹⁸⁸ Kuban, “Anadolu-Türk Şehri Tarihi Gelişmesi, Sosyal ve Fiziki Özellikleri Üzerinde Bazı Gelişmeler”, p. 71.

¹⁸⁹ Acun, p. 266.

mosque, the citadel and the house reveals all details of the city skyline. He claims that the city is an unlimited layout of the anonymous and unpretentious districts around the religious buildings.¹⁹⁰ Big religious buildings were dominant in the city skylines and inner city perspectives with the inner citadel if it was not demolished. Houses, mosques, complexes and even market places had an introverted architectural layout. Thus the cities gave the impression that they existed based on clustering of independent and unrelated functional units.¹⁹¹

City walls lost their importance due to secure conditions but construction or renovation of them progressed especially around ports or in strategically important places which were located out of cities generally in the Ottoman period.¹⁹² New citadel constructions started in the period of Mehmed the Conqueror and continued until the period of Suleyman the Magnificent.¹⁹³ Settlement in citadels was left between the seventeenth century and the nineteenth century because of high safety. The biggest change of citadel architecture in the eighteenth century was construction of lower citadels in order to protect them from artillery fires. However most of them demolished because of wars or intense settlement activities.¹⁹⁴

The city centers were mostly organized around market places such as in the Seljuk cities. The Seljuk market places were formed on the Byzantine market places. Market places of trade centers had changed during time because of addition of new buildings such as *hans* and madrasas near religious centers. Thus trade areas within the cities were formed around a single structure or building group. However trade areas were organized centers in the Ottoman cities. In addition to the older city

¹⁹⁰ Kuban, *Çağlar Boyunca Türkiye Sanatının Ana Hatları*, p. 174.

¹⁹¹ Kuban, *Çağlar Boyunca Türkiye Sanatının Ana Hatları*, p. 175.

¹⁹² Kejanlı, p. 296.

¹⁹³ Kejanlı, p. 295.

¹⁹⁴ Kejanlı, p. 296.

centers new territories were formed out of the city walls as the second focuses. As a result of extension of those two focuses, they united and the cities showed development around two focuses. Physical environment leveled starting from the focus of the administrative central part, continuing with trade or crafts area, dwellings area and area of economic activities done by groups out of the system. However it was simpler in earlier times because it was composed of the inner citadel or the citadel including military or administrative part, the residential area and the bazaar out of the citadel called *Taht-el Kale*, importance of which decreased after the sixteenth century. After that trade was started to be done in *bedestens* at the opposite of the inner citadel. Military organization in the inner citadel started to disappear in the seventeenth and eighteenth centuries.¹⁹⁵ In addition Aktüre mentions that an administrative district could not be seen in some of the cities like Antalya and states that the administrative buildings were not built until middle of the nineteenth century because the rulers did not have to be in the cities in which they were commissioned and the officers such as muslim judges or *subaşı*s worked in their houses generally until the reforms period called *Tanzimat*.¹⁹⁶ Thus it could be claimed that the old administrative centers were not left in the Ottoman period but houses of the rulers or the officers could be located in other regions of the cities.

The Ottoman city centers were not much different from the former times. Cultural, religious and health services were provided by *külliyes* in there. Markets in the city centers started to be located near bazaars which were near the city gates after the Seljuk period. The Ottoman trade centers were called *bedesten*. Inns, small shops and the Ottoman bazaars named *arasta* as well as market mosques formed commercial areas, which were called *çarşı*. Planning order of the street system in market center was a right angle which did not continue in extending parts.¹⁹⁷ Market mosques were

¹⁹⁵ Kejanlı, pp. 296-297.

¹⁹⁶ Aktüre, *Sevgi*, “17. Yüzyıl Başından 19. Yüzyıl Ortasına Kadarki Dönemde Anadolu Osmanlı Şehrinde Şehrsel Yapının Değişme Süreci”, *METU Journal of Faculty of Architecture* Volume 1, Number 1, Spring 1975, pp. 101-127, p. 123.

¹⁹⁷ Süer, p. 30.

usually main mosques of cities as the great mosques or Friday mosques. In addition madrasas and baths were located in *çarşıs*.¹⁹⁸

The cities did not have a square generally but the gathering places were *çarşıs* and bazaar squares which were usually near Friday mosques. Because center of the social life was the mosque, which was sufficient for gathering of big crowds with its courtyard a square was not necessary.¹⁹⁹

The cities were divided into districts called *mahalle* like in the Seljuk period. They were basic units of administration and tax collection governed by imams and organized around mosques²⁰⁰ or *zawiyas*.²⁰¹ Small groups from the same village, ethnic origin and religion or having affinity ties lived in the same districts.²⁰² Immigration to a city was ruled strictly in order to provide security. An immigrant had to find a guarantor from the district which he planned to settle down. Then he told the kadi his reason of the immigration and his work with the guarantor in order to take his approval. As a result each district had resident families with the same jobs, same village or city origin, close relationship, same religion or ethnic group. However those districts were homogenous in terms of the residents' income status.²⁰³

Residential parts of the Ottoman cities were shaped depending on the privacy. Houses were linked to streets by courtyards surrounded by high walls instead of direct passages in general such as the Seljuk houses. The unorganized elements like blind alleys, labyrinthine streets... etc. are related to the privacy factor according to Acun.²⁰⁴ Kuban renders those elements as the result of an individualistic tendency.²⁰⁵

¹⁹⁸ Süer, p. 31.

¹⁹⁹ Kuban, *Çağlar Boyunca Türkiye Sanatının Ana Hatları*, p. 175.

²⁰⁰ Acun, p. 267.

²⁰¹ Kuban, *Çağlar Boyunca Türkiye Sanatının Ana Hatları*, p. 174-175.

²⁰² Acun, p. 267.

²⁰³ Aktüre, p. 122.

²⁰⁴ Acun, p. 267.

Dwellings were built via benefiting from climate and landscape efficiently. Residential territories were located near large building complexes or public buildings of the city apart from commercial areas. Whereas they were separated from trade districts; they were not directly separated from religious or cultural buildings. It is seen that they are neighbours of mosques, churches, schools and cafes forming the city center.²⁰⁶ Streets did not include trees because all the house gardens had trees and greenery. As a result the city which was not seen as green inside appeared as green outside.²⁰⁷

Tanzimat period, which started in 1839, caused modernization of the urban layout. Within this context *Birinci Ebniye Nizamnamesi* (the First Code of Buildings) in 1848 and *İstimlak Nizamnamesi* (Code of Expropriation) in 1856 were prepared. They regulated straightening and widening of the streets, expropriation of lands for the public use, reorganization of city administration as well as provisioning of cities and new services.²⁰⁸ Clock towers, military barracks and government houses were built within the context of modernization programme.²⁰⁹

The economy was based on agriculture in the Ottoman Empire. Main means of production was property of the Ottoman land. The east-west trade routes developed in the Seljuk and principalities periods as well as rise of the Ottoman Empire. Thus trade became buoyant and the cities on the main routes gathered outcome of a large area because of the ease of transport. The Ottoman routes are shown in Map 6 with a focus of Anatolia. In the fourteenth and fifteenth centuries agricultural lands were managed based on the manorial system called *dirlik* or *timar*, which was assigned

²⁰⁵ Kuban, “Anadolu-Türk Şehri Tarihi Gelişmesi, Sosyal ve Fiziki Özellikleri Üzerinde Bazı Gelişmeler”, p. 69.

²⁰⁶ Süer, p. 29.

²⁰⁷ Kuban, *Çağlar Boyunca Türkiye Sanatının Ana Hatları*, p. 175.

²⁰⁸ Acun, p. 274.

²⁰⁹ Acun, p. 275.

from the Seljuks. Within this system when a country was conquered its lands were recorded and divided into some parts based on their revenues called timar. Those parts were enfeoffed to the soldiers who had to collect taxes which were liabilities of the villagers who worked in those lands. They had to provide soldiers for wars based on their incomes.²¹⁰ The lands belonged to the state. Agricultural production could be controlled via this system but it started to dispose at the end of the fifteenth century. Then the tax farming system called *iltizam* started. Main income of the state was the agricultural tax after mid-sixteenth century. The soldiers called *sipahi* and the flag officers increased their pressure on the villagers in order to discharge their increasing liabilities to the Empire. As a result immigration from villages to the cities started. In addition vassalage owners started to immigrate to the cities by delegating representatives in the villages. Sometimes their movements were banned but those regulations were not effective.²¹¹ Also the officers called *müsellim* managed the sanjaks as the representatives of the pashas and governors who moved to Istanbul and collected taxes starting from the beginning of the seventeenth century. The timar system continued until the land code called *Arazi Kanunnamesi* regulated in 1858.²¹²

²¹⁰ Aktüre, p. 104.

²¹¹ Aktüre, p. 105.

²¹² Aktüre, p. 106.



Map 6 Ottoman Anatolian Trade Routes

Source: İnalçık, Halil, *The Ottoman Empire Classical Age (1300-1600)*, Çeviren: Ruşen Sezer, Yapı Kredi Yayınları, İstanbul, 2016, pp. 128-129.

4.2 Coastal Cities

When the Ottomans emerged in the stage of history the Genoese were prior in the Black Sea and the Venetians were prior in the Eastern Mediterranean.²¹³ In addition the Ottomans wanted to take the Black Sea region because Sinop port had military and economic importance and the Candarids were constituting as a threat for Tabriz-

²¹³ Fleet, Kate, "Osmanlı Devleti'nin Erken Döneminde Denizcilik Faaliyetleri", *Türk Denizcilik Tarihi*, Cilt 1, pp. 63-71, p.63.

Tokat-Bursa silk road.²¹⁴ After 1453 control of those territories was taken by the Ottomans who would be the dominant power of those regions in the succeeding century.²¹⁵ According to Faroqhi sea trade in the port cities did not cause them to gain importance because the traders of the goods sold in those ports were living in the inner cities or the capital.²¹⁶ She adds that many of the big cities were in the inner part of Anatolia. Only Trabzon, Sinop and Antalya were the active ports in the sixteenth century and the other shore settlements did not use their ports considerably for trade. The coastal cities with a tax payer population between 400 and 1000 were Iznikmid (Izmit), Edremit, Ayazmend (Altınova), Foça, Izmir, Ayasoloğ (Selçuk), Balat, Samsun and Ünye. The other ports, some of which were very active, had only one village bazaar near them. None of the port cities had a population about 10000 except for Trabzon and only Trabzon and Sinop had more than 1000 tax payers at the end of the sixteenth century. Antalya's tax payer population was 690 in 1530/1531.²¹⁷ Antalya was a warehouse for spice trade in 1470's according to Malipiero from Venice.²¹⁸ It was a port of exportation for iron and iron tools, Bursa silk, Ankara mohair, cotton textiles, carpets, hashis, snacks, fur, wax, pitch and timber and a port of import for Indian spices, indigo, Egyptian linen, rice, sugar and Syrian soap. Slave trade was also done. The customs income increased to 7000 golden dukas in Antalya and the ports dependent to it. However Inalcık claims that it lost its importance as a port with the conquest of Egypt in 1516/1517 and provision of direct sea routes to Istanbul which decreased gravity of the Antalya-Bursa road. As a result it became an unimportant local port in the seventeenth century.²¹⁹

²¹⁴ Yılmaz, *Batı Karadeniz Bölgesi Ticaret Yolları ve Bu Yollar Üzerindeki Hanlar*, p. 17.

²¹⁵ Fleet, p. 71.

²¹⁶ Faroqhi, Suraiya, *Osmanlı'da Kentler ve Kentliler*, Çevirmen: Neyyir Berktaş, Tarih Vakfı Yurt Yayınları, İstanbul, 2014, p. 94.

²¹⁷ Faroqhi, p. 93.

²¹⁸ İnalçık, Halil, *The Ottoman Empire Classical Age (1300-1600)*, Çeviren: Ruşen Sezer, Yapı Kredi Yayınları, İstanbul, 2016, p. 133.

²¹⁹ İnalçık, *The Ottoman Empire Classical Age (1300-1600)*, p.134.

Black Sea trade was an important part of the Ottoman economy and continued without rivals for a long time. Because the Ottomans controlled the straits they could exclude the other states from Black Sea trade and they improved the region as an indivisible part of the Empire such as Syria and Egypt. Staples such as wheat, salt, fish and oil which were demanded in Istanbul and the Aegean Region were imported from the northern Black Sea shores. Mehmed the Conqueror banned export of those goods to Italy and Italian ships were under high control of the Ottomans in the Black Sea.²²⁰ Rice, cotton, fabric and mohair of the Kastamonu zone as well as velvets and valuable textiles of Amasya were exported from Sinop to Caffa.²²¹ In addition roads binding the Black Sea shores to the inlands were in bad conditions and the communication with outside could be done by sea transport until the twentieth century.²²²

The caravan routes, especially the diagonal road between Istanbul and Halep as well as the northern route between Istanbul and Iran passing from Tokat and Erzurum, were vital points for the interzonal trade. Also the road binding Tokat to newly developing Izmir port became important in the seventeenth century.²²³ Faroqhi claims that this situation could be affected by the local conditions such as the malaria epidemics in the Aegean and Mediterranean shores which happened in the summers and adds that the effect of the capital was probably much more distinctive because Istanbul traders and the rulers who bought goods on behalf of the state might not want development of the active ports in order not to obtain rivals for trade and face with increase of prices respectively.²²⁴ However because cost of the land transport

²²⁰ İnalçık, *The Ottoman Empire Classical Age (1300-1600)*, p. 135.

²²¹ İnalçık, *The Ottoman Empire Classical Age (1300-1600)*, p. 136.

²²² Faroqhi, p. 95.

²²³ Faroqhi, p. 355.

²²⁴ Faroqhi, p. 355.

was high inland settlers could sell their goods without intervention of the central administration so the inner cities could develop.²²⁵

The Empire could control international trade routes between the east and the west due to its geographical position. Nevertheless discovery and use of new trade routes in the sixteenth century lessened importance of the Ottoman controlled routes particularly in Anatolia but those routes were active for the internal trade. Especially Bursa was an important part of the transit trade. Edirne was also a significant point. However local industries declined due to increasing number of European goods in the Ottoman market towards the eighteenth century but they could meet local demand. Unfortunately they collapsed due to European rivalry in the nineteenth century.²²⁶ The Anatolian ports other than Izmir were active in the internal trade, namely the territories within the Ottoman borders including Crimea in general. Also a limited portion of trade was done with the Abkhazians in Sukhum.²²⁷ The increasing rate of trade with Europe benefited growth of the port cities but their considerable growth based on that factor happened as from the nineteenth century.²²⁸

4.3 Sinop

Sinop was conquered by Sultan Mehmed the Conqueror in 1461. The city was an important trade and military center in the Black Sea shore. It was also a military base for the excursions on Crimea and Black Sea and a winter quarters for the fleet. Sinop became a Muslim judge center dependant to Kastamonu Sanjak in 1461. After a few

²²⁵ Faroqhi, p. 356.

²²⁶ Acun, p. 273.

²²⁷ Faroqhi, p. 94.

²²⁸ Kihitir Öztürk, Pelin, *Urban Transformation of Ottoman Port Cities in the Nineteenth Century: Change from Ottoman Beirut to French Mandatory Beirut*, METU Graduate School of Social Sciences, Department of Middle East Studies Master of Science Thesis, September 2006, p. 14.

regulations it became a sanjak in 1842.²²⁹ It was stated as an independent sanjak in 1920.

The economy was based on sea trade which was held dominantly by Greeks whereas farming and shipyard working were done mostly by the Turks. The city might be weaker than other Anatolian cities in Black sea coast in terms of trade because of its narrow hinterland. In addition lack of a *bedesten* in the city contrary to other Anatolian commercial cities, verify this claim. However the city center was an urban port. Other three urban ports of the Ottoman Empire were Antalya, Istanbul and Trabzon in the early sixteenth century.²³⁰ Its situation as a port town with narrow hinterland was unusual because early Ottoman Anatolia was land oriented in terms of production and commerce. It was a transfer point for trade of goods between Crimea and Trabzon-Istanbul route for the goods of metals such as iron and copper, tools, textiles such as raw mohair, coarse, fine cloth, finished clothing, raw leather or leather goods such as shoes and saddles were exported to Caffa from Sinop.²³¹ It is understood from Caffa's customs registers dated between 1487 and 1490 that Sinop was center point of Black Sea trade.²³² Two of the most valuable textile cargoes were from Sinop and more traders from Sinop than other Anatolian cities including Istanbul were indicated in those records. However traders from Sinop sold goods from other cities in Anatolia, they sold almost no local goods. Goods of a great number of Anatolian cities or towns were exported from Sinop. Those settlements were Kastamonu, Bursa, Bolu, Amasya, Samsun, İstanbul, Taşköprü, Kastamonu, Niğde, Ankara...etc. Moreover slave trade was done within this route. Slaves from

²²⁹ Özcan, Selim, *Tanzimat Döneminde Sinop Şehri*, Sinop Belediyesi Kültür Yayınları-8, 1. Baskı, 2015/Ocak, p. 37.

²³⁰ Doonan, Owen P., *Sinop Landscapes Exploring Connection in a Black Sea Hinterland*, University of Pennsylvania Museum of Archaeology and Anthropology, 1st Edition 2004, Philadelphia, pp. 120-121.

²³¹ İnalçık, Halil, *The Customs Register of Caffa, 1487-1490*, Sources and Studies on the Ottoman Black Sea I. Cambridge, MA: Department of Near Eastern Languages and Literatures, Harvard University, 1995, p. 121-124.

²³² Doonan, p. 121.

even Poland were shipped to Caffa or Crimea then sent to Sinop in order to be brought to İstanbul from the late fifteenth century to the late seventeenth century. The city was affected badly from the Kazakh attack and plunder in 1614. The port entered into a stagnation period after the eighteenth century and especially in the nineteenth century due to the worsening political conditions of the Ottoman Empire. The breaking point starting the city's decline was the Russian raid in 1853. After the Crymean War starting with this incident, Paris Agreement was signed between the Ottoman Empire and the Russian Empire. According to the agreement's provisions, all shipyards of the Ottoman Empire in Black Sea coast including Sinop shipyard would be demolished and there would be no military action as well as keeping a fleet in Black Sea coast for Ottoman Empire. Ruin sight of the city after the Russian invasion including houses and demolished shipyard could be seen in an anonymous gravure from the nineteenth century shown in Figure 97. 2500 houses were damaged because of the artillery fire.

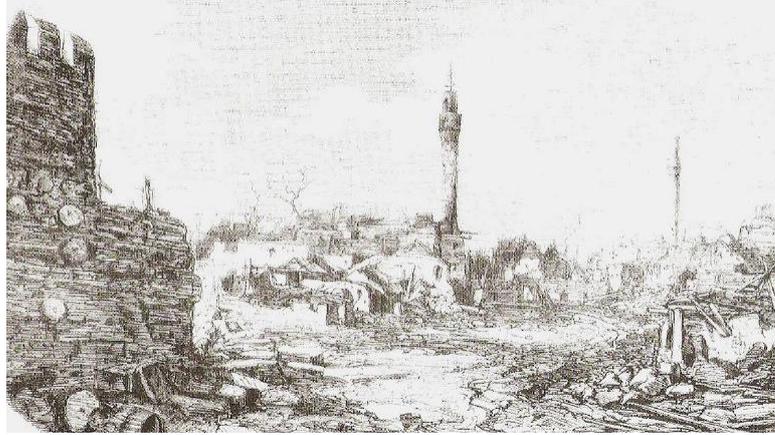
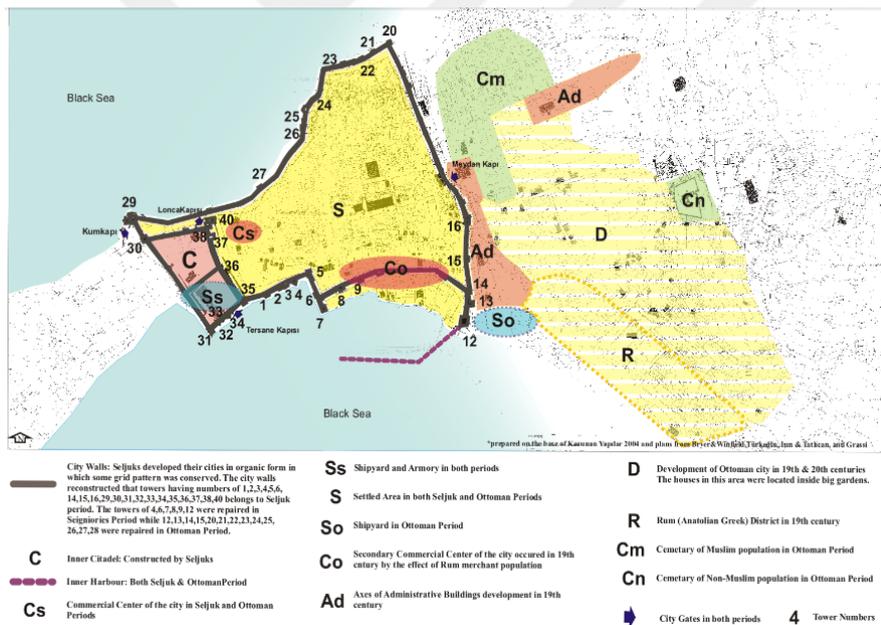


Figure 97 Conditions after the Russian Invasion in 1853

Source: Özcanoğlu, Zeynel Zeki; Koca, Meftun; Genç, Abdullah; Bilgin, Ayşe; Dereli, Fuat; Yılmaz, Adem, *Geçmişin Fotoğraflarıyla Sinop Tarihi*, Sinop Belediyesi Kültür Yayınları, ABC Matbaacılık, Ankara, 2005, p. 27.

The city's demography changed in the nineteenth century. The Greek dealing with trade immigrated to Greece and the Caucasian immigrants begun to settle down Sinop in the late nineteenth century. The city shrank inside the city walls with building of the prison, which is the first organized prison out of Istanbul, and the role of Sinop transformed to an exile place. Sinop experienced destructive fires after 1844. The first one happened in January 3rd, 1892 causing burning of 350 dwellings, 20 shops and a bath. Because of the fires occurred in 1914 and 1917, 1500 dwellings burned. Yalı part of *Yenimahalle* and the Camikebir District were the most destroyed areas. Sakarya Avenue was formed after the fire in 1917. General urban development of Sinop could be seen in Map 7.



Map 7 Development of Sinop in the Seljuk and Ottoman periods

Source: Can Çetin, Burcu, *Continuity and Change in Urban Character of Sinop*, METU Institute of Natural and Applied Sciences, Restoration in Architecture Department Master of Science Thesis, Ankara, 2011, p. 57.

4.3.1 City Walls

Sinop's city walls were fortified and well-kept in the Ottoman period such as they were in the Seljuk period.²³³ They were renovated and new ones were built based on the inscription in the Seyyid Bilal Tomb. Renovation of city walls gained importance because of the wars. The Ottoman records indicate that the historic towers were used as dungeons firstly in 1568 when Suhte Riot happened.²³⁴ First residents of the dungeons are two insurgent men named İbrahim and Mehmet. The Cyrimen khan Devlet Giray also stayed there in 1713. Evliya Çelebi describes the citadel as a big and fearful citadel and adds that it had 30 iron gates in the seventeenth century. According to him there were unruly prisoners whose arms were binded to iron banisters and the guardians walked around in its towers like dragons so that no one could escape from there.²³⁵ Evliya Çelebi also tells about the eight gates of Sinop as *Kum Kapısı*, *Meydan Kapısı*, *Tersane Kapısı*, *Yenice Kapı*, *Dabakhane Kapısı*, *Lonca Kapısı* at the inner city walls as well as *Oğruca Kapı* and *Deniz Kapısı* in the city center. He states that they had iron gates with two wings. Nevertheless only *Lonca Kapısı* and *Kum Kapısı* reached today.²³⁶ *Lonca Kapısı* lost its arch details. There are two symmetrical monumental towers at two sides of it. The tower at its south is used as the entrance of the prison which was added to the shipyard part of the inner citadel. The corbel and molding part with acanthus motives above the lower walls made of clean cut stone fortify two sides of the gate. They should have been built in the ancient era. A picture of Lonca Gate, which was drawn by Jules Laurens at the end of the nineteenth century, could be seen in Figure 97. The eighteenth century was a decline period for the Ottoman Empire. However because Sinop was a military center it protected its important function for the state. As a result the second shipyard

²³³ Esemeli, p. 51.

²³⁴ *Sinop İl Yıllığı*, PTT MGB Matbaası, Ankara, 1993, p.136.

²³⁵ *Sinop Tarihi Cezaevi*, T.C. Sinop Valiliği İl Kültür ve Turizm Müdürlüğü Broşürü.

²³⁶ *Her Yönüyle Sinop*, İl Kültür Müdürlüğü, Sinop Valiliği Yayınları-10, 1992, p. 8.

was constructed.²³⁷ In addition the harbor was renovated. Korucuk and Paşa Bastions (probably built in 1781²³⁸) in Karakum were built.²³⁹ In order to support the defense system a surveillance citadel called Piçe Citadel was built in the Hıdırlık Hill between 1780 and 1786. The citadel's place near the Seyyid Bilal Tomb was called the Peçe region. It unites with the Paşa Bastions by walls. It has a triangle plan and three bastions.²⁴⁰



Figure 98 Lonca Gate Drawn by Jules Laurens

Source: Özcanoğlu, Zeynel Zeki; Koca, Meftun; Genç, Abdullah; Bilgin, Ayşe; Dereli, Fuat; Yılmaz, Adem, *Geçmişin Fotoğraflarıyla Sinop Tarihi*, Sinop Belediyesi Kültür Yayınları, ABC Matbaacılık, Ankara, 2005, p. 15.

²³⁷ Can Çetin, p. 47.

²³⁸ Esemeli, p. 74.

²³⁹ Can Çetin, p. 49.

²⁴⁰ Esemeli, p. 72.

4.3.2 Settlement

There were thirteen Muslim districts and seven non-Muslim districts in Sinop according to the Cadastral Record Book of 1487, which is the oldest one after conquest.²⁴¹ Except for the districts *Cemaat-i Nöbetçiyan* composed of 117 soldiers stayed in the city. Names of nine Muslim Districts, place of which could be found, were Mescid-i Bab-ı Meydan, Mescid-i Sultan Alaeddin, Mescid-i Tayboğa, Mescid-i Kapan, Mescid-i Saray, Mescid-i Arslan, Cami-i Arslan, Mescid-i Ulu Bey, Mescid-i Şekerhane. Among those districts Mescid-i Bab-ı Meydan, Mescid-i Ulu Bey, Mescid-i Arslan, Cami-i Arslan, Mescid-i Saray were placed in recent Meydankapı District; whereas Sultan Alaeddin Camii, Cami-i Kebir, Mescid-i Kapan and Mescid-i Şekerhane, Kaleyazısı, Mescid-i Tayboğa were located in recent Ada District. However, places of four Muslim districts which were Sufi Bayezid District, Mescid-i Akdoğan District, Mescid-i Demürlü District, Mescid-i Serameddin District could not be found so their names should have changed or they were united with other districts. Tersane District was located in recent Ada District. However places of six non-Muslim districts named Büyük Kilise, Aya Bedros, Ayakluca Kilise, Aya Nikola, Arap Pınarı, Aya Kostantin could not be found because no church remains rested today.

City people were exempted from all the extraordinary taxes called *avarız* in return for their protection of the citadel in the period of Mehmet the Conqueror and his successors continued this execution in the sixteenth century. Thus city population increased steadily in a century after the Ottoman conquest and number of tax payers rose more than 100%.²⁴² In addition Sinop people would not be included in mandatory immigration policies. Because the soldiers in Sinop received their salaries within the tariff revenues they were highly interested in trade and went to at least one

²⁴¹ Ünal, Mehmet Ali, “Sinop İskele Mukataasına Ait Bir Temessükât Defteri XVII. Yüzyıl Başları” *Ondokuz Mayıs Üniversitesi Eğitim Fakültesi Dergisi*, Samsun 1989, pp. 91-130, p.99.

²⁴² Faroqhi, p. 133.

of the weekly bazaars established in villages via neglecting their work in the seventeenth century.²⁴³ Faroqhi predicts that importance of Sinop market decreased in that period and development of the city did not continue in the seventeenth century. The stability and even degrowth also progressed in the eighteenth and nineteenth centuries.²⁴⁴

Cadastral Record Book of 1530 indicates Balatlar Mosque Muslim District's formation and Cadastral Record Book of 1582 states that *Yenimahalle* or Küçük Ayasofya District was established in Sinop. However Celali and Suhte Riots, resulting in immigration of wealthy families from the city about 1567 and 1568, affected Sinop as well as the other Anatolian cities badly.

Demographic data of Sinop's Muslim districts are shown in Table 1 and non-Muslim districts are shown in Table 2 based on the Cadastral Book records analyzed by Mehmet Ali Ünal.²⁴⁵

Sinop had twenty one districts in the sixteenth century, twenty four districts in the seventeenth century and twenty seven districts in the eighteenth century.²⁴⁶ However Kastamonu Annuals of the nineteenth century gives number of districts as five and names of them as Meydankapu, Cami-i Kebir, Kala Yazusu, Kefevi and Arap. So districts should have been united in that period.²⁴⁷

Locations of the Ottoman districts with their recent names could be seen in Map 8. Evliya Çelebi's writings from the seventeenth century state that merchants,

²⁴³ Faroqhi, p. 134.

²⁴⁴ Faroqhi, p. 135.

²⁴⁵ Ünal, Mehmet Ali, *Osmanlı Devrinde Sinop (XV. Yüzyıldan XVIII. Yüzyıla Sinop Kazası)*, Fakülte Kitabevi, Isparta 2008, pp. 101-107.

²⁴⁶ Üstün, p. 102.

²⁴⁷ Üstün, p. 105.

carpenters and sailors lived in Sinop. The Christians settled down coastal districts contrary to Muslims who lived in the districts within the city walls.



Map 8 The Ottoman districts shown in the recent districts

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 148.

Table 1 Demography of Sinop's Muslim Districts at the End of the Fifteenth Century and the Sixteenth Century

Source: Can Çetin, Burcu, *Continuity and Change in Urban Character of Sinop*, METU Institute of Natural and Applied Sciences, Restoration in Architecture Department Master of Science Thesis, Ankara, 2011, p. 45.

Name of Neighborhood	1487			1530		1560			1582		
	H	S	P	H	S	H	S	P	H	S	P
Mescid-i Bâb-ı Meydan	27	2	2	17	10	19	17	1	22	28	2
Câmi (Alaaddin Mosque)	63	9	7	52	30	74	51	6	71	130	25
Sûfi Bayezid (Hoca Şahin)	20	3	4	23	18	17	17	2	18	39	2
Mescid-i Akdoğan	29	2	5	11	4	9	12	2	14	22	4
Mescid-i Demürlü(ce)	31	1	2	27	13	30	32	6	35	46	8
Mescid-i Şekerhâne	30	9	5	29	18	22	14	2	26	48	6
Mescid-i Tayboğa	47	9	2	45	22	34	30	5	43	78	8
Mescid-i Ulubey	36	3	4	22	20	33	20	2	32	33	8
Mescid-i Kapan (Han)	68	7	5	50	48	39	45	6	38	66	22
Mescid-i Serameddin	19	1	1	8	4	17	12	2	13	15	4
Mescid-i Saray	41	9	4	26	18	37	29	2	35	62	8
Mescid-i Aslan	47	2	9	43	24	30	20		30	42	8
Câmi-i (Mescid-i Hacı) Aslan	34	3	2	15	6	5	1		-	-	
Balatlar Mescidi		-	-	10	1	11	10	1	8	10	2
Küçük Ayasofya (Yeni Mahalle)	-	-	-			-	-		15	25	3
Total	492	60	52	378	236	377	310	37	400	644	11
Cemâat-i Nöbetçiyân	117	-				-	-		-	-	-
Final Total	609	52	60	378	236	377	310	37	400	644	11

H: number of households
S: number of single people
P: number of privileged people who did not give tax like imam
Cemâat-i Nöbetçiyân : Guardsmen

Table 2 Demography of Sinop's Non-Muslim Districts at the end of the Fifteenth Century and the Sixteenth century

Source: Can Çetin, Burcu, *Continuity and Change in Urban Character of Sinop*, METU Institute of Natural and Applied Sciences, Restoration in Architecture Department Master of Science Thesis, Ankara, 2011, p. 46.

Name of Neighbourhood	1487		1530		1560		1582	
	H	S	H	S	H	S	H	S
Büyük Kilise M. (C. Romyân)	23	1	17	5	16	7	10	9
Aya Bedros	19	1	12	4	9	5	*	-
Ayakluca Kilise	32	2	41	14	25	18	43	62
Aya Nikola	15	5	32	17	31	14	34	52
Tershâne	19	2	20	8	23	12	24	19
Arab(lar) Pınarı	38	8	84	26	54	23	67	102
Aya Konstandin	13	1	27	17	38	11	48	51
Total	159	20	233	91	196	90	226	295
* included by Arab Pınarı								

A Picture from the seventeenth century depicted in Figure 99 with a perspective from Boztepe gives information about the dense settlement inside the city walls. It is seen that the frequent settlement and graves existed in the eastern suburbs whereas there was no settlement in the western suburbs and the inner citadel. Moreover the shipyard is seen in front of the southern walls. An anonymous map from the seventeenth century shown in Figure 100 indicates the settlement in the eastern part and the harbor. Based on this map there was no settlement in the western suburbs and outside the city walls. On the contrary another anonymous gravure drawn in the seventeenth century, which is shown in Figure 101, depicts the city sight from the south shows the settlement near the western suburbs located in the place of Bağçeler Karye, which would be the first settlement area in the western suburbs in the eighteenth century.



Figure 99 An Anonymous Gravure from the Seventeenth Century

Source: Özcanoğlu, Zeynel Zeki; Koca, Meftun; Genç, Abdullah; Bilgin, Ayşe; Dereli, Fuat; Yılmaz, Adem, *Geçmişin Fotoğraflarıyla Sinop Tarihi*, Sinop Belediyesi Kültür Yayınları, ABC Matbaacılık, Ankara, 2005, p. 16.



Figure 100 Sinop, Bosphorus, Crimea in the Seventeenth Century

Source: Özcanoğlu, Zeynel Zeki; Koca, Meftun; Genç, Abdullah; Bilgin, Ayşe; Dereli, Fuat; Yılmaz, Adem, *Geçmişin Fotoğraflarıyla Sinop Tarihi*, Sinop Belediyesi Kültür Yayınları, ABC Matbaacılık, Ankara, 2005, p. 10.

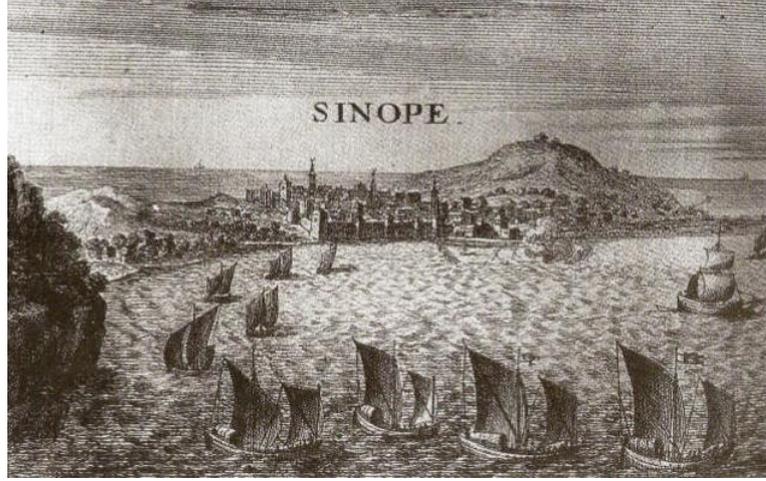


Figure 101 Southern Sight of Sinop in the Seventeenth Century

Source: Özcanoğlu, Zeynel Zeki; Koca, Meftun; Genç, Abdullah; Bilgin, Ayşe; Dereli, Fuat; Yılmaz, Adem, *Geçmişin Fotoğraflarıyla Sinop Tarihi*, Sinop Belediyesi Kültür Yayınları, ABC Matbaacılık, Ankara, 2005, p. 20.

The city's port lost its importance in the nineteenth century with rise of Trabzon located in Persian trade route. Settlement was concentrated on the eastern part with a focus of inner port towards the slope extending to Bozburun Hill.

Karpat gives the number of male population of Sinop including villages as 7137 in 1831.²⁴⁸ However Fontainer, who traveled Sinop between 1830 and 1833, gives the population as 15000 adding that 25% of this number belongs to non-Muslims.²⁴⁹

Sinop became a sanjak of Kastamonu Province in 1844, after that its municipality was founded. Its population was predicted by Juchereau de Saint Denys as 12000, by

²⁴⁸ Karpat, Kemal H., *Osmanlı Nüfusu 1830-1914*, Timaş Yayınları, İstanbul, 2010, p. 232.

²⁴⁹ *İslam Ansiklopedisi*, "Sinop Maddesi", Milli Eğitim Basımevi, İstanbul, 1966, pp. 683-689, p. 687.

N. Dally as 10000.²⁵⁰ David M. Robinson, who visited Sinop in June 1903 notifies that the prison and inner citadel were encircled by walls, Christian districts were still outside the city walls. Annuals of Kastamonu Province gives detailed information about center of Sinop's demography from 1869 to 1879. The population varies between 2.517 and 19.474 based on the Annuals between 1869 and 1879.²⁵¹ General census of the Ottoman Empire between 1881/1882 and 1893 states Sinop Central Town's total population as 44.656. High increase depends on settlement of the immigrants after the Ottoman-Russian war in 1877/1878. The Annual of 1896 which is shown in Table 3 expresses total population of the central districts as 6019.

Table 3 Demography of Sinop in 1896

Source: Demir, Cenk, "Kastamonu Vilâyeti Salnâmelerine Göre Sinop'un İdari ve Demografik Yapısı (1869-1903)", *Uluslararası Avrasya Sosyal Bilimler Dergisi*, 2014, Cilt: 5, Sayı: 17, ss: (45-64), p. 57.

DISTRICT	RESIDENCES	POPULATION OF MEN	POPULATION OF WOMEN
CAMİİ KEBİR	224	551	411
MEYDAN KAPI	217	478	442
KALEYAZISI	143	346	279
KEFEVİ	130	280	254
VAROŞ	503	1.566	1.412
TOTAL	1.217	3.221	2.798

²⁵⁰ *İslam Ansiklopedisi*, p. 687.

²⁵¹ Demir, Cenk, "Kastamonu Vilâyeti Salnâmelerine Göre Sinop'un İdari ve Demografik Yapısı (1869-1903)", *Uluslararası Avrasya Sosyal Bilimler Dergisi*, 2014, Cilt: 5, Sayı: 17, ss: (45-64), p. 53.

Jules Laurens, who visited Sinop at the end of the nineteenth century, describes it as a left city with vulnerable walls including spolia. He says that the Greeks lived in an external district near the sea in which French and Russian Consulates were located. He adds that the Greeks operated in trade and fishing whereas the Turks dealt with the agriculture and worked in the shipyard. He says that there was neither military force nor economic activity. He mentions two-storey timber houses within large green land including trees as well as domes and minarets shaping the city silhouette.²⁵² A picture depicted in Figure 102 drawn by him shows the intense settlement in the eastern suburbs and lack of the settlement in the western suburbs in 1847. Settlement in recent Ada District, Kefevi District and Yenimahalle could be seen in the picture.

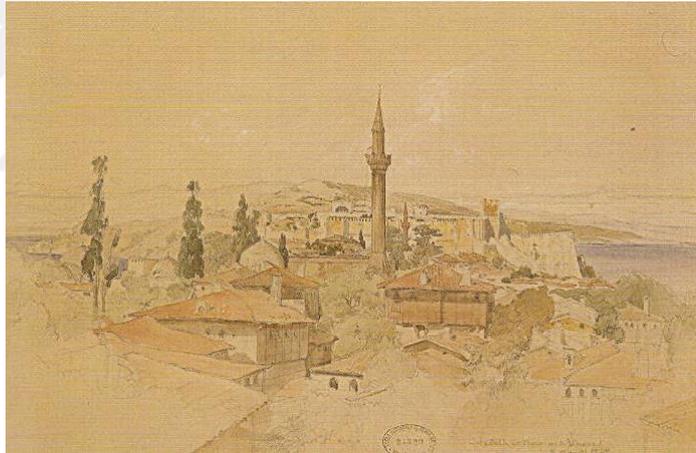


Figure 102 Settlement in Ada District, Kefevi District and Yenimahalle in the Nineteenth Century

Source: Özcanoğlu, Zeynel Zeki; Koca, Meftun; Genç, Abdullah; Bilgin, Ayşe; Dereli, Fuat; Yılmaz, Adem pp. 287-302, Adem, *Geçmişin Fotoğraflarıyla Sinop Tarihi*, Sinop Belediyesi Kültür Yayınları, ABC Matbaacılık, Ankara, 2005, p. 16.

²⁵² Esemeli, pp. 28-29.

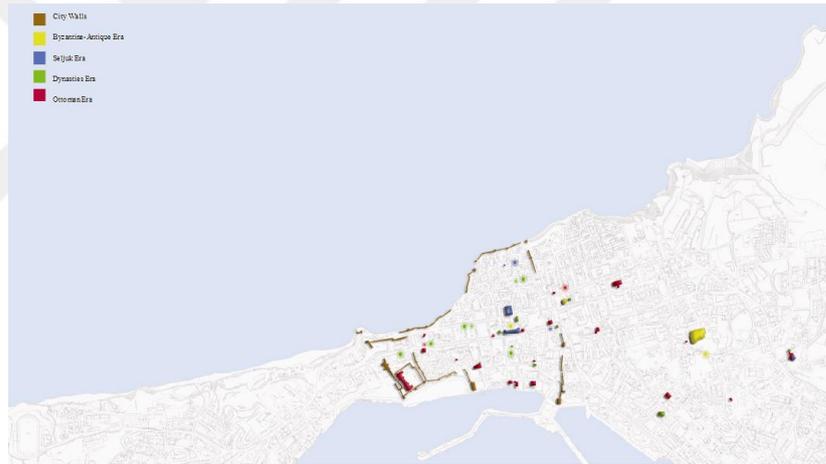
4.3.3 Buildings

The Ottoman period's primary monumental buildings are Kefevi Mosque (1581), Mehmet Ağa Mosque (1651), Meydankapı Mosque (1722), Cezayirli Ali Paşa Mosque (1867), Tersane Mosque (1903), *Yeşil Türbe*, and Yesari Baba Tomb. The buildings of the Ottoman period which were demolished until today are Şekerhane Masjid (renovated in 1562), Demirli Masjid (1688), Şeyh Masjid (after the constitutional monarchy), Tıys Masjid (1778), Kadiri Dervish Lodge (1904). Evliya Çelebi also gives information about buildings. He mentions some buildings which disappeared until today such as Ayasofya Mosque, *Yeni Cami* (the New Mosque). Şekerhane Masjid was located near the inner citadel on the way towards the Shipyard in the Şekerhane District. Demirli Masjid was located in the north in the the Demirli District. Şeyh Masjid was also located in a district with the same name in the northwest. Tıys Masjid was placed behind the government building and Kadiri Dervish Lodge was near the Demirli Masjid in the north. Those locations do not indicate different settlement directions from the rested ones. Also new public buildings were added to the city's physical environment at the end of the Ottoman period. A hospital was built due to the syphilis plague in the period of Enis Pasha, who was the governor of Kastamonu. Sea Lines Agency was built by Veli Aga in 1884. Induction Center was built between 1874 and 1905 in the northern part of the inner citadel²⁵³. There was a trial court, a spiritual court and a notary as well as police and military forces in 1894. Also Public Debt and Reji Administration Offices existed in the city.

David M. Robinson visited Sinop in June 1903. He states that traces of old Sinop could not be seen. He describes the city's inner part by telling about timber buildings, houses organized congestedly, and narrow indirect streets. In addition Refii Cevat who came to Sinop as an exile in 1913 mentions fortification wall ruins, huge bastions at the left of the Tersane Square and a timber brokenly dock through

²⁵³ Can Çetin, p. 52.

it with a sole tee, ruin buildings resembling a boathouse near the square, wide road covered with cobblestone, which goes to government building. He also mentions Bektashi Lodge on top of the hill and small shelters made of rubble stone for protection of sheepmen in rainy days in the Zeytinlik territory. He tells that hotels, cabarets, cafes, refreshment bars, a police office, a Greek school, a yellow quarantine building and mostly two storey timber dwellings were placed in Yalıboyu, which was coastal area in the southern part of Sinop. He also writes that hardware in Kale Yazısı was one of trade centers in Sinop. He describes the city as a primitive town with a forgotten and important port. The physical environment of Sinop based on the buildings until the end of the nineteenth century could be seen in Map 9.



Map 9 Physical Environment of Sinop until the end of the Nineteenth Century

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 144.

4.3.3.1 Muslim Religious Buildings

4.3.3.1.1 *Kefevi Mosque*

Kefevi Mosque is located in the Kefevi District out of the city walls. It was built by Kadı Mahmud Çelebiyyul Kefevi in 1581 and renovated by Bekir Pasha in 1894. It has a rectangular plan with dimensions of 12 m x 6 m, roofed by a timber rack. The plan is shown in Figure 103. The mosque is made of rubble stone. The minaret separate from the building near its northwest corner is made of plastered brick. Its body is round and short. Esemenli claims that it rested from the original building which had a bigger size that allowed unification of the building with the minaret.²⁵⁴ The mosque is indicated in Figure 104. Two each rounded arches and windows with mouldings are placed on the qibla and northern facades whereas three of them are placed on the side facades. A timber women's gathering place in the north look at the modest inner space. The mihrab and the minbar are modest. They are shown in Figure 105. A timber ceiling rose with a medallion including the Prophet's names indicated in Figure 106 has an original decoration. It is said that grave of the builder exists in the graveyard behind the mosque. Esemenli claims that the building has a neoclassical style.²⁵⁵ The building is a focus point in which general tendencies of last period of the Empire in terms of decoration were continued.

²⁵⁴ Esemenli, pp. 97-98.

²⁵⁵ Esemenli, p. 97.

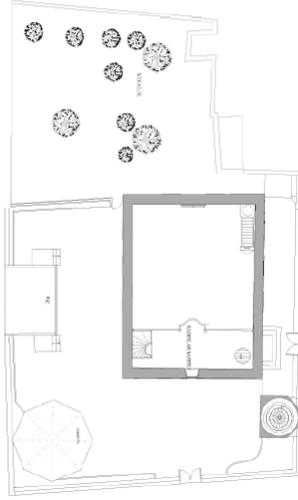


Figure 103 Plan of the Kefevi Mosque

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 49.



Figure 104 Kefevi Mosque

Photograph by Melike Yılmaz

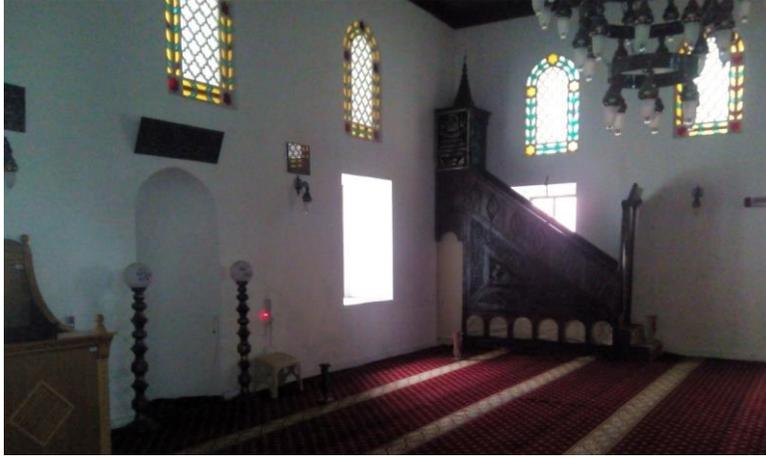


Figure 105 Inside of the Kefevi Mosque
Photograph by Melike Yılmaz



Figure 106 Ceiling of the Kefevi Mosque
Photograph by Melike Yılmaz

4.3.3.1.2 Mehmet Ağa (Kaleyazısı) Mosque

Mehmet Ağa (Kaleyazısı Mosque), which is shown in Figure 107, is located in the old market place in Kaleyazısı District. Its inscription above its depressed arched gate state that it was built in 1651 by Mehmet Ağa and it was renovated by Çerkez Ömer Efendi in 1910 with incentives of the city people. Italian architects worked in the renovation. A timber minaret was added by this renovation. The mosque has a square plan with 10 m x 10 m dimensions, indicated in Figure 108. It is made of rubble stone and roofed by a timber gable roof. Its entrance is in the north direction under the gathering place. The mihrab and the minbar are not original also hand carved writings on the walls were closed by painting. The mihrab is shown in Figure 109. The minaret in the northwestern corner is short and made of cut stone. It is a rare example of this style in Sinop.²⁵⁶ The building's northern facade is divided into two parts. The lower part is made of cut stone while the upper part is made of timber covering. The building's rubble stone walls were covered with timber like a timber hous at the beginning of the twentieth century.²⁵⁷ The mosque was renovated by the Waqfs General Directory in 2007.

²⁵⁶ Esemeli, p. 90.

²⁵⁷ Esemeli, p. 90.



Figure 107 Mehmet Ağa Mosque
Photograph by Melike Yılmaz

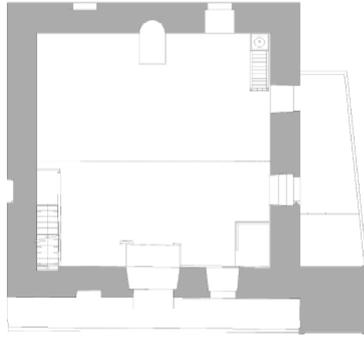


Figure 108 Plan of the Mehmed Ağa Mosque

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 45.



Figure 109 Southern Wall of the Mehmet Ağa Mosque

Photograph by Melike Yılmaz

4.3.3.1.3 Meydankapı (Süleymaniye) Mosque

Meydankapı Mosque is located in the Sakarya Avenue. Its entrance is within the passage adjacent to its eastern facade. It does not have a building inscription but it is known that it was built in 1722 by Şeyh Ömer Efendi. However Kale Mosque's foundation charter on behalf of Sultan Süleyman the Magnificent refers the building to him due to the renovation done in 1877 with his found.²⁵⁸ Esemeli claims that it is a usual example of the Ottoman rectangular planned mosques with a timber roof.²⁵⁹

²⁵⁸ Üstün, p. 46.

²⁵⁹ Esemeli, p. 90.

The building has a rectangular plan similar to a square with dimensions of 14.20 m x 12.86 m, indicated in Figure 110. It is roofed by a timber flat roof. Its northern facade is covered with timber. The building is entered from closed narthex which becomes a timber women's gathering place opening to the interior at the upper floor. The zinc-covered minaret which has a timber balcony is placed at the northwestern corner, which could be seen in Figure 111. Uluğ states that the Byzantine church remains are seen in its northern garden and there was a big cistern.²⁶⁰ Stones of the Kale Mosque could be seen in the eastern and western walls. Also spolia column bases are placed in the narthex.

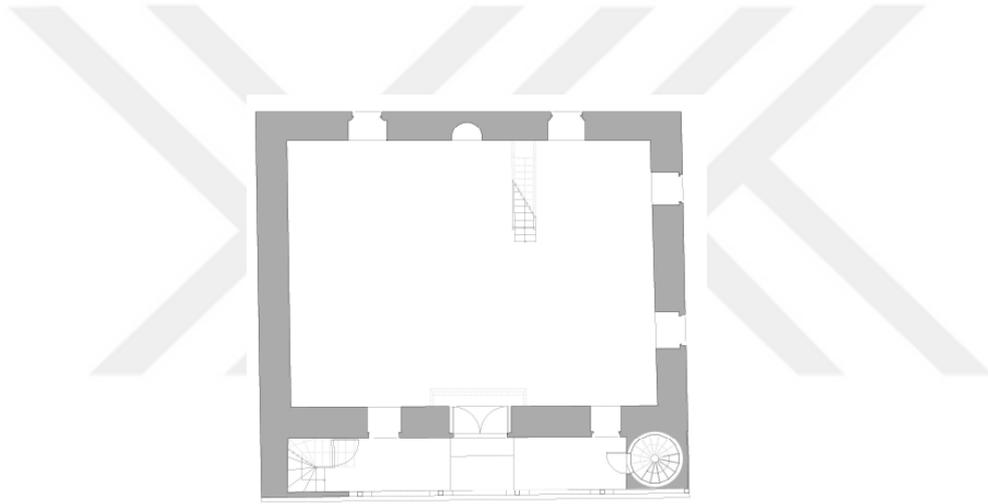


Figure 110 Plan of the Meydankapı Mosque

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 47.

²⁶⁰ Uluğ, p. 9.



Figure 111 Meydankapı Mosque
Photograph by Melike Yılmaz

4.3.3.1.4 Cezayirli Ali Paşa Mosque

Cezayirli Ali Paşa Mosque is adjacent to the Seyyid Bilal Tomb within Seyyid Bilal Zawiya Complex in Ada District. Its inscription on a timber sheet at its gathering place states that it was built by Ali Pasha, who was from Algeria, in 1867. It has a rectangular plan with dimensions of 13.15 m x 7.55 m shown in Figure 112. The basmala and the Islamic confession of faith are written on a marble inscription above the gate, which is shown in Figure 113. Another marble inscription in the right above the gate, depicted in Figure 114 notifies that it was renovated by Sultan Abdülhamit in 1888. The building indicated in Figure 115 and Figure 117 is whitewashed today. It is made of rubble stone. Its pavement and ceiling is made of timber. The mosque is roofed by a timber rack covered with tiles. There is a timber three pieced corbel organization with an external staircase and women's gathering place opening to the interior.

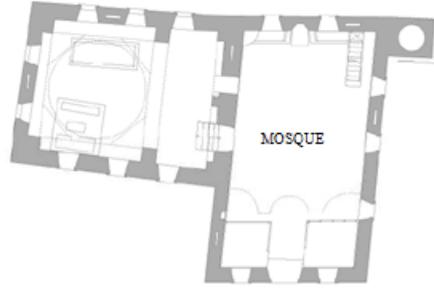


Figure 112 Plan of the Cezayirli Ali Paşa Mosque

Source: Üstün, Fulya, *Tarihsel Kaynaklara Göre Sinop Şehrinin Fiziksel Gelişimi (Antik Dönemden 19. Yy. Sonuna Kadar)*, KATÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yüksek Lisans Tezi, Trabzon, 2008, p. 48.



Figure 113 Inscription above the Cezayirli Ali Paşa Mosque's Gate

Photograph by Melike Yılmaz



Figure 114 Marble Inscription near the Cezayirli Ali Pasha Mosque's Gate

Photograph by Melike Yılmaz

The mihrab includes muqarnas but it is modest. Flower reliefs exist on the timber minbar. They are shown in Figure 116. The minaret, which was built in 1873/1874 is at the southwest corner of the building. The inscription above its entrance door states that it was renovated in 1878. It is made of cut stone contrary to the common timber minarets in Sinop. It is shown in Figure 118, Figure 119, Figure 120.



Figure 115 Entrance of the Cezayirli Ali Paşa Mosque
Photography by Melike Yılmaz



Figure 116 Mihrab and Minbar of the Cezayirli Ali Paşa Mosque
Photography by Melike Yılmaz



Figure 117 Cezayirli Ali Paşa Mosque from the Northeast
Photograph by Melike Yılmaz



Figure 118 Minaret of the Cezayirli Ali Paşa Mosque
Photograph by Melike Yılmaz



Figure 119 Balcony of the Cezayirli Ali Paşa Mosque's Minaret

Photograph by Melike Yılmaz



Figure 120 Entrance of the Cezayirli Ali Paşa Mosque's Minaret

Photograph by Melike Yılmaz

Esemenli states that the building is a typical example of the late period mosques in the Northern Anatolia with its rectangular plan, timber monumental gathering place in the inner space and flat roof. He adds that Seyyid Bilal Complex was a dervish lodge complex originally and there should have been a mosque for visitors of the tomb before building of the recent mosque. Thus original function of the complex could be a mosque or *semahane*.²⁶¹ Uluğ (1923) states that the mosque was not used for five rakat prayer, it was used for Friday, celebration or tarawih prayers instead.²⁶²

4.3.3.1.5 Tersane Mosque

Tersane Mosque, which is shown in Figure 121, is located near seaside in Tersane (shipyard) region. Its inscription above its gate states that it was built by Çerkez Ömer Bey in 1903. However Uluğ claims that there was a timber mosque called İsmail Ağa Customs Mosque at its place. He adds that it was built by Karpuzcuoğlu Mehmet Aga in 1733, who could be builder of Kaleyazısı Mosque, then renovated by Çerkez Ömer Bey.²⁶³ It has a rectangular plan with dimensions of 8.70 m x 10.60 m roofed by a timber rack. It is made of rubble stone. It is heightened on a closed cistern floor because it is very close to the sea.

The narthex in the main floor could be reached by a staircase opening to the entrance in northeast. The stone minaret at this corner which has a balcony with imperial corbel is proportional with the mosque, which is show in Figure 122.

²⁶¹ Esemenli, p. 94.

²⁶² Ulus, p. 67.

²⁶³ Üstün, p. 50.



Figure 121 Tersane Mosque
Photograph by Melike Yılmaz



Figure 122 Minaret Balcony of the Tersane Mosque
Photograph by Melike Yılmaz



Figure 123 Women's Gathering Place of the Tersane Mosque

Photograph by Melike Yılmaz

The timber women's gathering place shown in Figure 123 is placed in the northern side. The timber ceiling indicated in Figure 124 is flat and the mihrab is painted. The timber minbar has carvings and reliefs. The mihrab and the minbar are shown in Figure 125. The building has a neogothical style. There are volute corbels and pointed arches separated by grooved half columns as well as gothical round windows between them. The ceiling rose has an imperial style. Esemeli states that the mosque is a dynamic example of the eclectic tendency at the beginning of the twentieth century.²⁶⁴

²⁶⁴ Esemeli, p. 94.



Figure 124 Ceiling of the Tersane Mosque
Photograph by Melike Yılmaz



Figure 125 The Mihrab and Minbar of the Tersane Mosque
Photograph by Melike Yılmaz

4.3.3.2 Tombs

4.3.3.2.1 Yeşil Türbe (Green Tomb)

Yeşil Türbe, shown in Figure 126, is located in the east of the Alaaddin Mosque in the Sakarya Avenue. It has an almost square plan with dimensions of 6 m x 7 m. It is made of rubble stone and roofed by a dome. Jambs of its windows and door are made of stone. Transition to dome is provided by corner triangles. There are five sarcophaguses in the tomb one of which belongs to a man and the others belong to women. An unvalidated pedigree on one of its walls states that it belongs to Yeşil Mustafa Baba whose ancestor was Caliph Ali.



Figure 126 *Yeşil Türbe*

Photograph by Melike Yılmaz

4.3.3.2.2 *Yesari Baba Tomb*

Yesari Baba Tomb is located in the Zeytinlik District. It is known as a Bektashi Dervish Lodge among the people. It is made of rubble stone and roofed by a tile gable roof. The Tomb is shown in Figure 127. Its ceiling is made of timber and pavement is made of cut stone. It has a rectangular plan and with dimensions of 5 m. x 4.20 m and its entrance is in the northeast direction. It belongs to Yesari Baba, who was a Bektashi order member from Batum. He died before being a sheikh in 1879/1880.²⁶⁵ His grave made of cut stone was closed by a timber sarcophagus. Today there is no remain of the sarcophagus and the grave is covered with earth.



Figure 127 Yesari Baba Tomb

Source: Türkiye Kültür Portalı, Yesari Baba Türbesi-Sinop, <http://www.kulturportali.gov.tr/turkiye/sinop/kulturenvanteri/yesari-baba-turbesi> , updated: 05/09/2014.

²⁶⁵ Ulus, p. 127.

4.3.4 Overview of the Urban Fabric

Settlement and physical environment continued towards out of the city walls in the east in the Ottoman period. A new shipyard was built; the administrative and new Muslim districts were organized out of the city walls. Also western suburbs were settled down in the last period. The city walls which were ruined due to the strong position of the Empire were renovated especially after the eighteenth century in a fast manner.

Another shipyard was built in the recent park area. Ülkütaşır says that he saw ruins of the pillars of the shipyard.²⁶⁶ Rottiers states that the big senior has a very narrow work area in the harbor and the ships built there are very famous with their strength.²⁶⁷ The Russian constraint occurred in the beginning of the eighteenth century resulted in the Ottoman Navy's developing the shipyard. Because military shipbuilding activity was banned by the Paris Agreement signed after the Russian invasion in 1853, economic development of not only the shipyard but also whole city stopped. In addition most parts of the shipyard were demolished because of the invasion. As a result its area was opened to settlement. When conditions of the agreement weakened about 1870, the shipyard started to continue its activity with a few timber workshops for commercial aims. Today the area, which is in the west of the Kurtuluş Avenue, is used as the shipyard for fishing boats. Esemeli states that the shipyard was connected with inner citadel by massive and open two gates, which were big and small.²⁶⁸ The wall remains parallel to the coast indicate that the shipyard was separated from the settlement area. Esemeli predicts that the shipyard was a big shipbuilding territory of the Ottoman Navy in which the people could not enter freely because its defense was given importance. He also states that the coastal

²⁶⁶ Ülkütaşır, p. 150.

²⁶⁷ Esemeli, p.307.

²⁶⁸ Esemeli, p. 309.

band out of that area and extending to the peninsula was probably the shipbuilding area for commercial ships. Thus the shipyard was comprised of two military areas starting from the southwestern corner tower of the inner citadel and extending to the middle tower forming two bays in the coast initially then continuing towards the southwestern corner of the outer citadel and the commercial area out of that area in the actual park towards the peninsula.²⁶⁹ The Turkish building techniques are seen on the inner citadel, shipyard walls and some big corner towers. The additions done after the eighteenth century are seen as weak and crinkled. Esemeli claims that this is because there was no need to do periodic and extensive renovations in the powerful era of the Ottoman Empire after the sixteenth century.²⁷⁰ The urgent renovations after occurrence of Russian danger resulted in an attached form. Uluğ mentions an inscription including the tughra of Sultan Mahmud II with the date of 1838/1839 in the eastern part of the shipyard which was assigned to the municipality in the beginning of the twentieth century and repaired. The inscription states that Sultan Mahmud built up a shipyard and opened two gates.²⁷¹

Mosques of the period are modest in terms of dimensions and decoration compared with the Alaaddin Mosque, which is the most fabulous building of the Seljuk era. A great mosque was not constructed in this period. The biggest of the mosques is the Meydankapı (Süleymaniye) Mosque with dimensions of 14.20 m x 12.86 m. It creates a rectangular gathering place similar to a square in the old city center but does not have a large space around it. Kaleyazısı Mosque is also located in the first city center. Its dimensions are near the Meydankapı Mosque. The first mosque indicating the extension out of the city walls is the Kefeve Mosque, which is a rectangular planned modest building. The other mosques constitute small square or rectangular spaces for the public needs. The only one located in a spacious complex is the Cezayirli Ali Paşa Mosque out of the citadel. Tersane Mosque is a small

²⁶⁹ Esemeli, p. 309.

²⁷⁰ Esemeli, p. 311.

²⁷¹ Ulus, pp. 204-205.

building in neogothical style in the Tersane market place. It should have been constructed for use of the tradesmen.

Tombs of the period are planned in a rectangular form like a square. Yeşil Türbe is located near the Alaaddin Mosque in the old city center and Yesari Baba Tomb was a Bektashi dervish lodge in the Zeytinlik District far from the city center. They were both placed with the mosques.

Main building material is stone for all the buildings. The mosques are roofed by timber rack, gable roof or flat roof instead of dome. Yesari Baba Tomb is also roofed by a timber rack. Dome is only used in *Yeşil Türbe* and Tuzcular Bath in which vaults are also used. Thus roofing became simpler in that period.

Buildings of the Ottoman era are not very important in terms of architecture and decoration but they reflect the period's territorial tendencies in terms of decoration.

4.4 Antalya

Antalya was conquered by Sultan Bayezid I about 1397-1399. It was plundered by the Mongols after the Ankara War in 1402 then reconquered by the Ottoman Sultan Mehmet I in 1405.²⁷² It extended through north out of the city walls during the Ottoman period. New local buildings were added to Greek and Jewish districts due to the increase in Muslim population. In addition Kesik Minare Mosque was transformed from a church. By the beginning of the nineteenth century it was dependant to Konya and Karaman Provinces. In the first half of the nineteenth century it was given to pashas and viziers as lieutenant governorship after unification

²⁷² Kaleiçi Museum, International Young Scholars Conference II Mediterranean Anatolia 4-7 November 2015 Antalya, <http://gbb.kaleicimuzesi.com/index.php?page=aboutantalya&title=Antalya%27n%C4%B1n%20Tan%C4%B1t%C4%B1m%C4%B1> , accessed: 25/04/2016.

of the Teke Sanjak and Hamid Sanjak. It became a city named Antalya within the scope of the city organization in 1864. Travelers Evliya Çelebi, Francis Beaufort and Lanckoronski traveled Antalya in the seventeenth century, at the beginning of the nineteenth century (1817) and at the end of the nineteenth century (1890) respectively. Their writings give information about its change.

Antalya has transportation routes from both sea and railroad. The road following the coastal line in the east-west direction and the road coming from the north and ending in the city are the main railroads. Railroads entered the city from many gates. The seaway starting from Antalya and going to Cyprus, Damascus, Egypt, Istanbul and Venice is another alternative route. Those routes were important not only in the Seljuk era but also in the Ottoman period. Nevertheless because railroads around the city changed in hands until the exact ruling of the Ottoman Empire they lost their importance.²⁷³ Traveler Ibn-i Batuta, who came to the city in the fourteenth century, Evliya Çelebi, who came to the city in the seventeenth century and Charles Fellows, who came to the city in the nineteenth century, followed those routes. Those routes were used actively in the nineteenth century. Some Ottoman products were sent to Antalya port via railroad by domestic traders called *reaya tüccarları*, *hayriye tüccarları*, or *defterlü tüccarlar* and foreign traders called *müstemin tüccarları* then exported to other countries via sea transportation. This route was also used for import. Tariffs were essential incomes for the Antalya Customs Office. Because Antalya and trade routes were still important for the Ottoman economy, Antalya citadel composed of inner and outer parts was renovated many times. Those renovations were registered in the Antalya Citadel Renovation Records. Also Antalya Jetty's transformation to a harbour with a capacity of 50-60 ships by filling the sea along the citadels on two sides of the harbour was suggested in General Parliament of Konya. In addition demolition of the inner citadel and sale of the collapsed citadel's stone in order to finance construction of the harbor was proposed. Nevertheless there is no information about acceptance of this project.

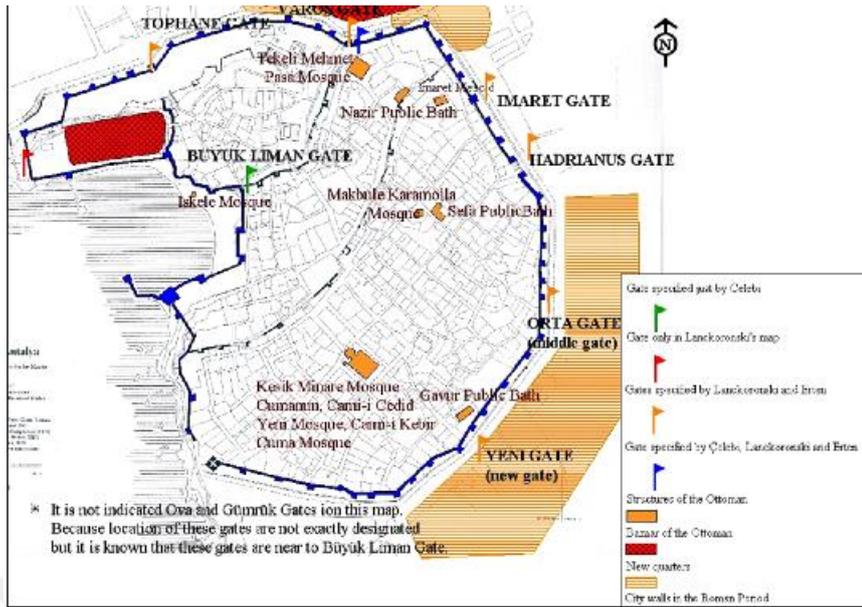
²⁷³ Aktüre, p.117.

Antalya's control area could not enlarge contrary to the big harbor cities such as İzmir, Mersin or Samsun due to its narrow hinterland fortified by high mountain rows from three sides. Thus development of the physical environment and settlement in the city shows a static character.

4.4.1 City Walls

City walls which were renovated in the Seljuk period lost their importance in the Ottoman period. However the city walls and towers were renovated many times during the Ottoman era. Antalya Citadel Renovation Records indicate a delayed renovation for the citadel walls, towers, gates, jetty and waterfront. Based on those records 20 masons, 10 carpenters, 60 masonry and carpentry workers and workerchiefs completed the renovation. Kemikli Gate, Divar Gate, Mesdud Gate, Ali Pahsa Palace Gate, The Gate Extending from the Small Gate to the Jetty and the towers named as Değirmen Tower, Alaca Kiosk Tower, Sebilhane Tower, Zindan Tower, Bademli Tower, Ali Pahsa Palace Tower and Uzun Tower...etc are mentioned in records. These records give the numbers of 13 for the gates and 45 for the towers. Nevertheless places of many of them could not be found or their building dates could not be predicted.

Varoş Kapısı (Suburb Gate) which is known as the only gate in the Byzantine period is mentioned as *Çarşı Kapısı* (Bazaar Gate) in Antalya Citadel Renovation Records. It is called *Kale Kapısı* (Citadel Gate) in Erten's map drawn in 1911. Evliya Çelebi mentions three other city gates around the harbor as *Büyük Liman Kapısı* (the Great Harbor Gate), *Ova Kapı* on the harbor looking to the east, on which there was a portrayal of dervish and *Gümrük Kapısı* (Customs Gate) close to it. Those gates could be seen in Map 10.



Map 10 Gates and City Walls in Antalya

Source: Süer, Ayşe, *The Analysis of Historical/Cultural Pattern Development and Conservation Plans of Antalya Kaleiçi*, İzmir Institute of Technology City Planning Master Thesis, İzmir, 2006, p. 52.

However Lanckoronski does not mention those gates. He drew a map including places of the gates. There are other six gates in his map which were probably built or rebuilt due to new conditions. Thus it can be said that when Evliya Çelebi visited the city in the seventeenth century, Antalya had not developed out of the fortification walls much yet. Because many commercial activities were held outside the gate it could be claimed that development outside the city walls started at the *Varoş* Gate.

The General Parliament of the Provinces named *Vilayet Umumi Meclisi* was arranged in 1864 in order to analyze problems of the regions about the country's administration. Because Konya Parliament meetings stated that a single gate opening out of the city was not sufficient, new gates were necessary. Thus *Küçük Çıkış Kapısı*

(Small Exit Gate) shown with number VII in Lanckoronski's map, *Orta Kapı* (Middle Gate), and *Yeni Kapı* (New Gate) were constructed on the outer walls.

4.4.2 Settlement

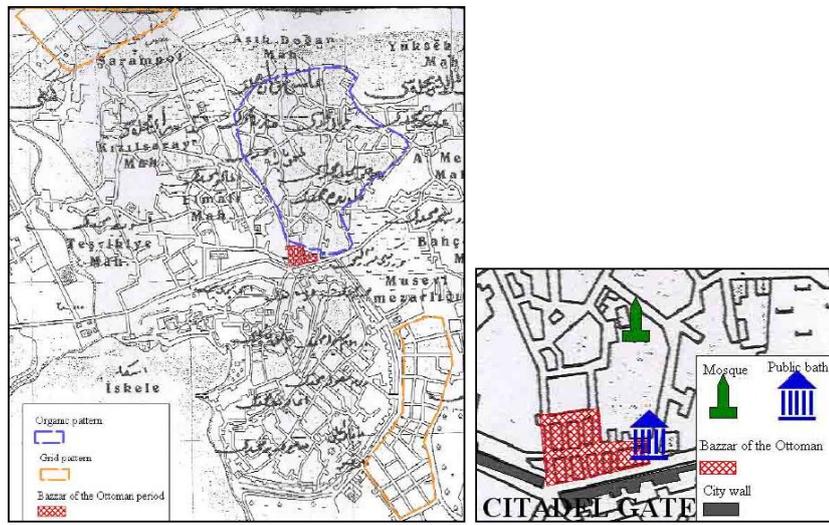
Antalya extended to the north outside the city walls in the fifteenth and sixteenth centuries. The city center shifted to the territory around northern city gate out of the city walls. Monumental buildings of the period like Murat Paşa Mosque, Bali Bey Mosque, Müsellim Mosque and Tekeli Mehmet Paşa Mosque indicate the extension's direction. Evliya Çelebi writes that Antalya was a commercial city surrounded by gardens from three sides and including a thousand houses not far away from each other within four districts inside strong fortification walls, twenty Turkish districts and four Greek districts outside fortification walls in the north. Consequently Antalya's population in the seventeenth century should have been between 5000 and 10.000 within city walls and 10.000 outside city walls with a total between 15.000 and 20.000.²⁷⁴ Big number of shops and inns in the city indicate good conditions of trade. Moreover *Bedesten*, Cafer Ağa Inn including 600 shops and 500 shops in the Greek District verify high level of economic activities. The city's population in the first half of the nineteenth century is given by Texier as between 15.000 and 18.000.²⁷⁵ The population at the end of the century is predicted as 13.000 by Spratt and Forbers whereas it is predicted as 25.000 by Guinet.²⁷⁶ As a result the city structure should not have changed much and balanced about 20.000 starting from the seventeenth century until mid nineteenth century. The city grew in an organic pattern especially in the Turkish districts. However the area along the road from the Hadrianus Gate to the Hıdırlık Tower, which was the Christian

²⁷⁴ Aktüre, p. 117.

²⁷⁵ Aktüre, p. 117.

²⁷⁶ Aktüre, p. 117.

District, grew in a gridiron pattern. Moreover immigrants came to Antalya from Mora in 1830 and settled down near Şarampol. This area shows development characteristics of gridiron pattern. Existing of those two patterns together in the city is an outcome of existing of divergent cultures together. The areas which grew in those two different patterns could be seen in Map 11.



Map 11 Settlement in the Ottoman period based on Scarpa's map

Source: Süer, Ayşe, *The Analysis of Historical/Cultural Pattern Development and Conservation Plans of Antalya Kaleiçi*, İzmir Institute of Technology City Planning Master Thesis, İzmir, 2006, p. 72.

Commercial center of the city grew in two different territories in the Ottoman period. The first one is the area near the citadel gate such as the other Ottoman cities in Anatolia. This area served for the citizens and traders. The second one is the area near the harbor close to the import and export territory. Many buildings were built near the harbor for use of traders such as a mosque, customs building, commercial

building, store and cafe. The bazaar territory outside the city walls developed in grid pattern. The market place in the Ottoman period developed with streets intersecting with perpendicular angles as a result of planning rule. However this rule was not applied after a time. Another aspect of the Ottoman period is the equal distribution of religious buildings within the city whereas trade buildings were gathered in a certain place.

Beaufort writes about Antalya in 1812 as follows:

Adalia is beautifully situated round a small harbour; the streets appear to rise behind each other like the seats of a theatre and on the level summit of the hill the city is enclosed by a ditch, a double wall and a series of square towers about fifty yards asunder... The gardens round the town are beautiful the trees were loaded with fruit all kinds of vegetation seemed to be exuberant and the inhabitants spoke of their corn grounds as more than commonly productive. The soil is deep and everywhere intersected by streams loaded with calcareous matter which after fertilizing the plain fall over the cliffs or turn the corn mills in their descent to the sea... Alternate breezes refresh the air in a remarkable manner for the daily sea breeze sweeps up the western side of the gulf with accumulated strength and at night the great northern valley which appears to traverse the chain of Mount Taurus conducts the land wind from the cold mountains of the interior Upon the whole it would be difficult to select a more charming spot for a city. The population of Adalia probably does not exceed 8000, two thirds of which I understood to be Mohammedan the other third Greek. These Greeks are acquainted with no other language than the Turkish yet though some of their prayers are translated into that tongue the principal part of the liturgy continues to be repeated in Greek by the Papas or priests of whom the greater number are as ignorant of the meaning as their congregation.

In the Bazaar or market we saw cloth hardware and various specimens of English and German manufacture but they had been mostly conveyed by the regular caravans from Smyrna. Few articles for barter were brought by the Greek corn traders ready money was

their staple and every vessel that we examined on its way from Malta and Messina to these coasts had many thousand dollars on board. If this demand continues both parties will find their advantage in a mutual exchange of goods as cultivation extends and affluence increases new wants will be generated, new markets for European manufactures will be gradually opened.²⁷⁷

There were 2500-3000 Greek residences in Antalya in the late nineteenth century.²⁷⁸ A Greek school was constructed after immigration of Greeks from Mora. Lanckoronki states that the market place and the courthouse were placed outside city walls. Süer expresses that none of the three travelers mentioned above touched upon the separation of districts of different ethnic groups different from the Seljuk period. Thus she comments as different ethnic groups should have been much more integrated in the Ottoman period than it was in the Seljuk period.²⁷⁹ Özdemir states that different religious or ethnic groups lived together in many of the Ottoman cities and they sometimes settled to separate districts and sometimes lived in mixed districts. He gives number of the Muslim districts in Antalya as fortyfive and number of the integrated districts, which are Cami-i Cedid and Makbul Ağa as two between 1800 and 1867. Probably the Islamic lifestyle was dominant in the city because all the districts had Muslim names so the non-Muslim districts could not be determined. Also and the district names including the word *Ahi* or craftsmen's names indicates that high activity of tradesmen and craftsmen.²⁸⁰ He also states that because of immigration, house selling to the Muslims or religious conversion number of the non-Muslim districts, which was 4 in the seventeenth century decreased.²⁸¹ He

²⁷⁷ Kaleiçi Müzesi, Francis Beaufort, F.R.S. Karamania, or a Brief Description on the South Cost of Asia Minor, 1817, <http://kaleicimuzesi.com/en/index.php?page=gezginler6&title=Antalya%20through%20the%20Eyes%20of%20Travellers%20-%20Francis%20Beaufort> , accessed: 20/12/2016.

²⁷⁸ Süer, p. 50.

²⁷⁹ Süer, p. 51.

²⁸⁰ Özdemir, Rıfat, "Osmanlı Döneminde Antalya'nın Fiziki ve Demografik Yapısı (1800-1867)", *Tarih İncelemeleri Dergisi*, Sayı VII, 1992, pp. 133-166, p. 154-155.

²⁸¹ Özdemir, p. 153-154.

predicts the population as between 14.000 and 15000 in 1837 based on the sixth Islamic Registration of Antalya and gives names of the districts as Cami-i Atik, Kara Dayı, Ahi Kızı, Tuzcular, Ahi Yusuf, İskender, Çullah Kara, Hacı Balaban (Balaban), Hatib Süleyman, Mecdeddin, Kızıl Saray (and Kara Çallû), Tahıl Pazarı (Tahıl), Divan Yeri, Kiçi Baba (Kiçi Bâli), Sağır Beğ, Aşık Doğan, Demirci Süleyman, Baba Beğ (Bali Beğ), Arap Mescidi, Şeyh Şüca', Araban, Kızıl Harım (Kızıl Çıra), Çavuş Bağçesi, Sofular, Şeyh Sinan, Demürcü Kara, Baba Doğan, Cami-i Cedid, Meydan, Kirişçiler, Yüksek, Makbul Ağa (Makbul), Takyeci Mustafa (Takyeci), Eğdir (Ekdir) Hasan, Kışla (Kışlak), Elmalû, Perakente-i Makbul Ağa, Perakente-i Zımmiyân, Hisar Cündî, Kısadlı, Yarban Cündî, Kara Çallû, Alaylû, Zeytûn, Hurma (Fırma), Unculu (Öncülü), Şehr-i Karakoyunlu.²⁸²

4.4.3 Buildings

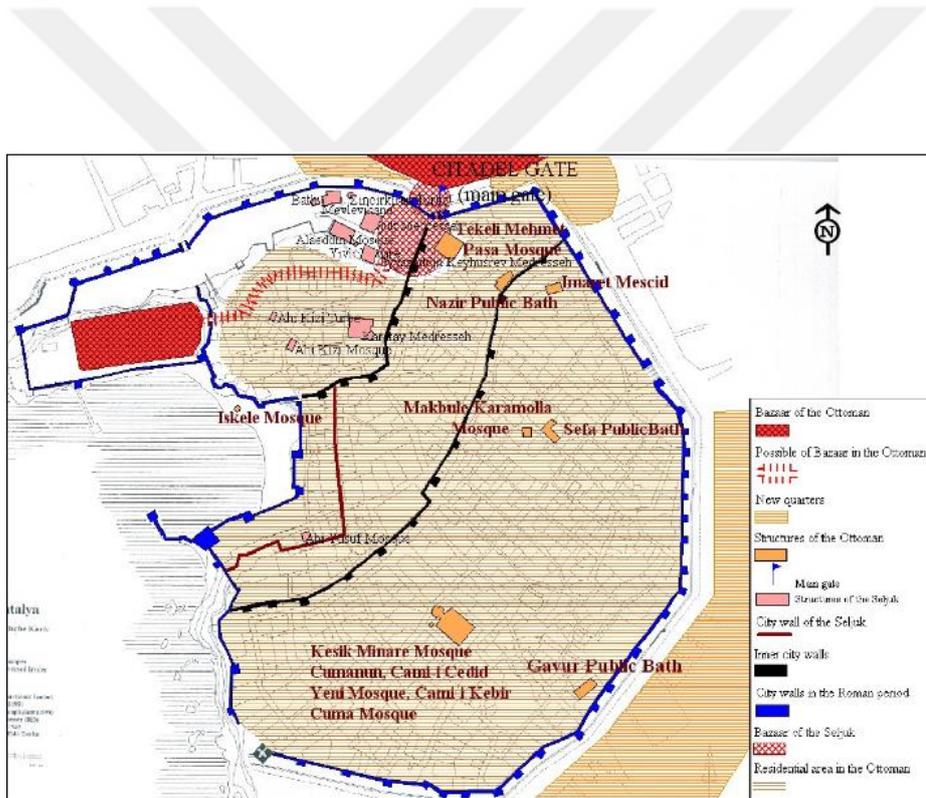
After the city was conquered by the Ottomans at the end of the fourteenth century, building activities continued. Any building does not exist from first years of the Ottoman period today. The earliest constructed Ottoman building is the Ahi Kızı Tomb in the western part of the city. Makbule Kara Molla Masjid (between 1451 and 1531/1532) , Bali Bey Mosque (the end of the fifteenth century), Murat Paşa Mosque (1570/1571), Kesik Minare Mosque, Şeyh Sinan Mosque (the seventeenth century), Mehmet Paşa Mosque (the seventeenth century), Kesik Minare Masjid (1700), Demirci Kara Ali Mosque (1738), Müsellim Mosque (1796), İskele Masjid (1903), Varsaklı Mosque, Nigar Hatun Tomb (the end of the fifteenth century or the beginning of the sixteenth century), Ahi Kızı Tomb (about 1439), Şeyh Sinan Tomb (the seventeenth century), are the important monumental buildings remained from the Ottoman period. Among the demolished buildings only Iskender Çelebi Masjid's and Imaret Masjid's places is known. Iskender Çelebi Masjid was in the Uzunçarşı

²⁸² Özdemir, pp. 159-162.

Street behind the city walls in the seaside direction and the Imaret Masjid was in the Barbaros District.

Antalya's seaport, quay and warehouses were renovated extensively between 1815 and 1836 underlining the State's giving importance to the seaport and trade. Lanckoronski states that the Ottoman Bank, stores and cafe was placed on the northside of the city at the end of the nineteenth century.

Physical environment of Antalya and the religious buildings as the physical environment elements in the Ottoman period could be seen in Map 12.



Map 12 Physical environment of Antalya in the Ottoman Period

Source: Süer, Ayşe, *The Analysis of Historical/Cultural Pattern Development and Conservation Plans of Antalya Kaleiçi*, İzmir Institute of Technology City Planning Master Thesis, İzmir, 2006, p. 73.

4.4.3.1 Muslim Religious Buildings

4.4.3.1.1 Bali Bey Mosque

Bali Bey Mosque was constructed at the end of the fifteenth century as the first monumental building of the Ottoman administration in Antalya. It was designed as a complex including a bath and a caravanserai which was demolished. It is located out of the city walls on the road connecting the city to its hinterland. Its construction caused formation of a new district called Bali Bey district. There was a settlement tendency to move out of the citadel even in the Seljuk period. Prior example of this tendency is the Bali Bey Mosque in the Ottoman period. Building inscription of the mosque does not exist however its builder is known as Bali Bey or Bali Pasha, who was a vizier in the period of Sultan Bayezid II. He was also married with his daughter, Hüma Hatun. He was from Antalya. He constructed the Bali Bey Mosque in Antalya and started to construct a mosque in İstanbul but after his death in 1494/1495 the mosque's construction was completed by his wife. The building's name was mentioned in *Teke Livası'na Ait Başbakanlık Osmanlı Arşivi Tahrir Defteri* (Cadastral Record Book of Prime Ministry's Ottoman Archive) dated 1530/1531. Also a record about its waqf income exists in *Başbakanlık Osmanlı Arşivi Maliyeden Müdevver Defter* (Financial Circular Record Book of Prime Ministry's Ottoman Archive) dated 1606/1607. There is an inscription at the northern facade of the mosque stating that the building was renovated at 1849/1850 but it does not exist there today. There is an octagonal marble fountain in the southwest of the mosque, which is shown in Figure 128. In addition a grave exists in the northeastern part of the courtyard with the date of 1877. It is shown in Figure 129.



Figure 128 Fountain of the Bali Bey Mosque

Photograph by Melike Yılmaz



Figure 129 The Grave in the Courtyard of the Bali Bey Mosque

Photograph by Melike Yılmaz

The mosque has a rectangular plan shown in Figure 130 with 15.70 m x 16.50 m dimensions. It is composed of a cubical worshipping area roofed by a single dome and a simple rectangular planned narthex extending to the northern facade of the building. The minaret between the narthex and the northwestern corner, which is shown in Figure 131, were built later. All facades of the building were encircled by a narrow cornice looking like a corbelled cornice and roofed by pantiles on the same level with dome plinth.

The building's eastern facade, which is shown in Figure 132, includes a rectangular iron grid window and two smaller windows above it. There is a bigger rectangular window in the southern side of the facade. There are two large rectangular iron grid windows below and a smaller window above in the western facade, which is indicated in Figure 133. At the southern facade of the building there are four rectangular iron grid windows two of which were placed below and the other smaller ones were placed above, which could be seen in Figure 134.

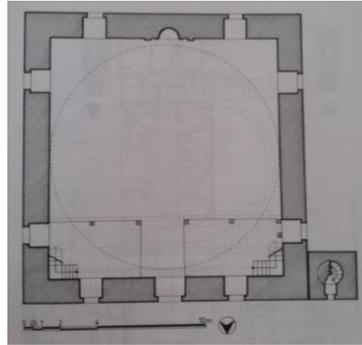


Figure 130 Plan of the Bali Bey Mosque

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 5.

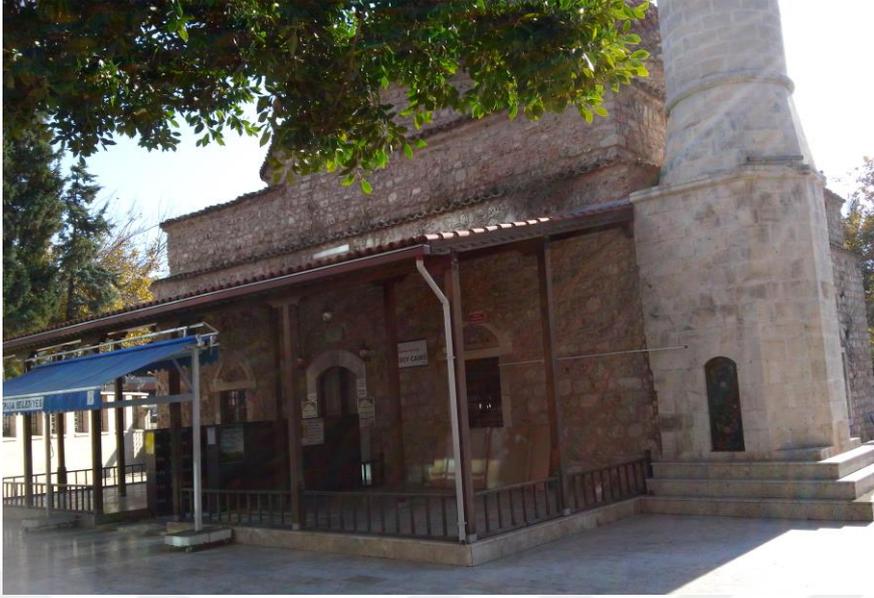


Figure 131 Bali Bey Mosque from the Northwest
Photograph by Melike Yılmaz



Figure 132 Eastern Facade of the Bali Bey Mosque
Photograph by Melike Yılmaz



Figure 133 Western Facade of the Bali Bey Mosque

Photograph by Melike Yılmaz



Figure 134 Southern Facade of the Bali Bey Mosque

Photograph by Melike Yılmaz

The northern facade of the building includes the narthex which has a simple rectangular plan and plain revetment. There is an inscription including the clause “the one who was born” between the plain revetment and cornice. Since the inscription is above the roof of the narthex it could not be seen easily.

There are two rectangular gaps on two sides of the entrance gate. The gap on the right functions as a window whereas the gap on the left side was transformed to a door by enlargement providing passing to timber women’s gathering place in the north, which is shown in Figure 135. The gate between the narthex and the worshipping area is framed by a surface niche with a rounded arch. There is a building inscription written in the modern Turkish alphabet instead of the original one. The entrance gate is shown in Figure 136.

The dome roofing the sanctuary stands on an octagonal pulley. Transformation to dome is provided by large surface pendants in the worshipping area. The mihrab niche including a semicircular plan includes a round arch. There is a verse at its pediment. The mihrab was crowned by a plaster acroterium in baroque style. The timber minbar is placed in the right between two windows. The southern wall is shown in Figure 137. There are hand-drawn medallions at the middle of pendants, in addition to the windows adjacent to the mihrab and center of the dome. Those medallions include names of the Prophet Muhammed and four chaliphs. There are baroque ornamentations including “C” and “S” formed curves colored with brown, green, red and yellow around them. Also the plaster acroterium above the mihrab which was built later includes brown baroque ornaments. Those decorations were made by probably the renovation in 1849/1850. There is also a hand drawn floral figure in the ceiling and a line with leaf figures on the pulley which are shown in Figure 138. Although the renovation inscription does not exist today, it is known that the building’s name was written as “Bali Bek Camii Şerifi” on it.



Figure 135 Northern Wall and Women's Gathering Place of the Bali Bey Mosque
Photograph by Melike Yılmaz



Figure 136 Entrance Gate of the Bali Bey Mosque
Photograph by Melike Yılmaz



Figure 137 Southern Wall of the Bali Bey Mosque

Photograph by Melike Yılmaz



Figure 138 Ceiling of the Bali Bey Mosque

Photograph by Melike Yılmaz

4.4.3.1.2 Makbule Kara Molla Masjid

Makbule Kara Molla Masjid is located in the Kocatepe Street in Kaleiçi. It is one of the earliest Ottoman architecture examples in Antalya with a building date between 1451 and 1531/1532. It has a square plan with dimensions of 9.70 m x 9.70 m, which is shown in Figure 139. It is a cubical masjid with a single dome. The eave surrounding the body is made of beveled cut stone. It is a modest building. Transition to dome was provided by Turkish triangles. The building indicates similarities with the Alaaddin Bey Mosque built in the fourteenth century due to those characteristics. The building's builder is Makbûl Ağa, who gave his name to the masjid. It has been still used as a mosque today. It was renovated in 1998 lastly.

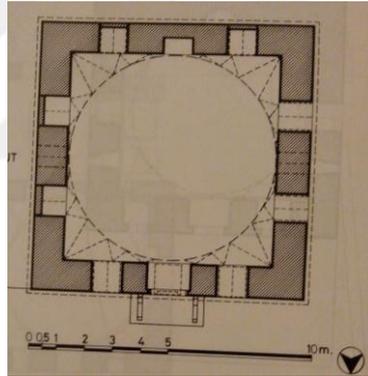


Figure 139 Plan of the Makbule Kara Molla Masjid

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 4.

The masjid's gate is in the middle of the northern facade, which is shown in Figure 140. It includes a depressed arch. The gate stands on profiled corbels whose frames

and arch were bonded via using clear cut stone. A simple porch standing on two corbels were added to the gate later. There is upside down located two each window near left and right sides of the gate. The windows below are rectangular and have iron railings and the others have pointed arches. There is a pointed arched niche whose dept is not much on the wall. Probably it comprehended inscription of the building before. There is a pointed arched window above the niche which opens to the dome pulley.



Figure 140 Northern Facade of the Makbule Kara Molla Masjid

Photograph by Melike Yılmaz

Western facade of the building looks at a small courtyard including ablution taps. There are two each windows located upside down. The windows below are rectangular and they have iron railings. The windows above have round arches. There is another round arched window between upper windows at a higher level. This window is opened to the dome pulley which could only be seen from the inner side. The southern and eastern facades of the building could not be seen today because they became adjacent to other buildings. The mihrab is painted in a baroque style. There are two each niches located upside down near the left and right sides of

the mihrab. The niches below are rectangular and the others have pointed arches. A niche on the dome pulley was closed later. The timber minbar in the southwestern corner of the sanctuary is dated later times. The same composition and form of niches of southern facade were repeated at the eastern facade. They are shown in Figure 141.

There was no ornamentation in the building before but today the walls and pendants are painted. Those ornamentations should have been done in the last renovation in 1998.

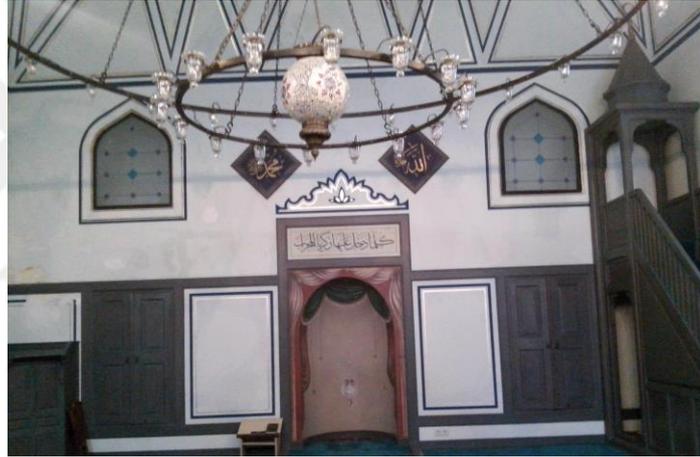


Figure 141 Southern Wall of the Makbule Kara Molla Masjid

Photograph by Melike Yılmaz

4.4.3.1.3 Murat Paşa Mosque:

Murat Paşa is located in the Kazım Özalp Avenue, Murat Paşa District. It was built in 1570/1571. It is a single unit mosque with a single dome and cubical form based

on a rectangular plan. Dimensions of the plan are 19 m x 18 m, near a square. Its narthex has three domes. The building's relieve could be seen in Figure 142. Transition to dome was provided by squinches in the sanctuary and by pendentives in the narthex. Those pendentives have hand-drawn ornamentation. The building is the first example which reflects the effects of the sixteenth century classical Ottoman architecture of Istanbul in Antalya with its three domed narthex, cubical form, facade organization including round topping windows and the ornamented panes especially on pointed arches of windows. The mosque has a depressed arched entrance gate, which is shown in Figure 143. A marble inscription, including six rows of *sülus* style writing stating that the builder was Murat Pasha and the building date was 1570/1571, was put above the gate.

The mosque's single balcony minaret was demolished and the actual minaret including two balconies made of ashlar stone was built in 1913/1914. However there is no renovation inscription for the building. The minaret is shown in Figure 144.

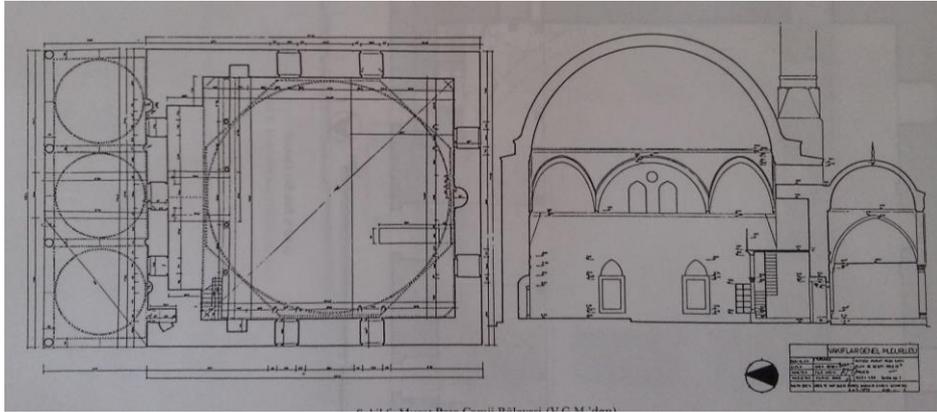


Figure 142 Relievo of the Murat Paşa Mosque

Source: Yılmaz, Leyla, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, Türk Tarih Kurumu Yayınları, VI. Dizi-Sayı 62, Ankara, 2002, Şekil 6.



Figure 143 Gate of the Murat Paşa Mosque
Photograph by Melike Yılmaz



Figure 144 Minaret of the Murat Paşa Mosque
Photograph by Melike Yılmaz

The dome is covered by lead outside and it stands on an octagonal pulley. In the eastern, western and southern facades of the mosque there are two each windows ordered symmetrically below. Those windows have pointed arches. Frames and arches of the windows are made of marble. At the upper parts of the facades near the eaves cornice, there are pointed arched two each windows with elephant eye grids. There are one each circular windows with elephant eye grid between those windows. They open to the dome pulley inside.

There are five arch bays, three of which open to the facade and two of which open to sides at the narthex portico of the northern facade. Three domes roof the narthex. Three of the bearing columns have spolia capitals. The arches between the columns and the corbel that carry the dome are made of two colored stone. Those arches were linked by iron ties. That part is shown in Figure 145.



Figure 145 Roof of the the Murat Paşa Mosque's Narthex

Photograph by Melike Yılmaz

The gate framed by a profile and bulge from the wall surface a little at the middle of worshipping area's northern wall. It has a depressed arch. Arches and frames of the gate were renovated with gray vessel marble. It is shown in Figure 143. Near the right and left sides of the gate there are one each rectangular windows including pointed arches. There are one each prayer niche near the windows. The eastern prayer niche is embedded to the wall and it was formed as a five side niche. It includes five rows of intradoses shown in Figure 146. The western prayer niche has a semicircular plan and pointed arch. The western side of the facade is used as worshipping area for women, which is indicated in Figure 147.



Figure 146 Eastern side of the Northern Wall of the Murat Paşa Mosque
Photograph by Melike Yılmaz



Figure 147 Western side of the Murat Paşa Mosque's Northern Facade
Photograph by Melike Yılmaz

The marble mihrab is on the same axis with entrance. Its depth is within the wall. It has a semicircular plan limited by one each rounded column in the form of the muqarnas capital at sides. Intrados of the mihrab is covered by a pointed arch. The niche is framed by a muqarnas border. There is a pediment formed as a broad cincture including a verse between the mihrab niche and the border. The minbar made of marble is placed in the west of the mihrab. Its gate is a rectangular detached mass crowned by a muqarnas cornice. There are two delicate columns at the front side of the mihrab whereas there are profiled corbels united with the wall at the back side. The kiosk organized as a baldachin with pointed arches made of two-color marble. It is roofed by a pyramidal cornet ending with a finial. The composition of the southern wall including the mihrab and minbar is shown in Figure 148.



Figure 148 Mihrab and Minbar of the Murat Paşa Mosque

Photograph by Melike Yılmaz

Northern facade of the worshipping area is utilized by a relieving arch extending to the dome plinth via forming a deep pointed arched niche. Pilaster of the arch is a big mass at the northeast corner of the space. Base of the minaret is placed in its symmetrical part in the northwestern corner. There is a small window on the relieving arch with a pointed arch and elephant eye grid opening to the dome pulley. The niche formed by the relieving arch is utilized by a timber women's gathering place. This part is shown in Figure 149.

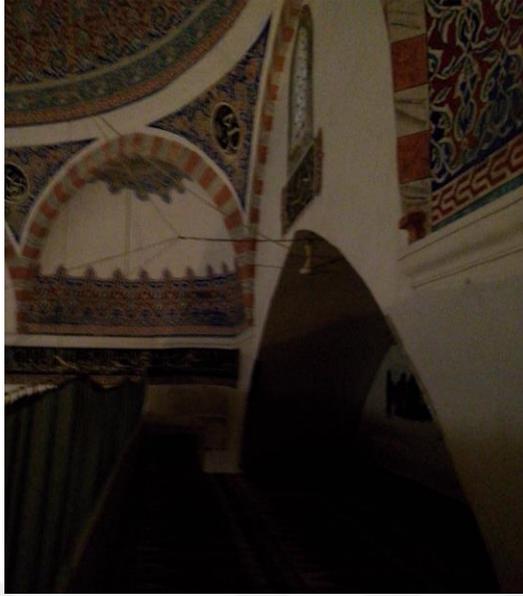


Figure 149 Northern Facade and Women's Gathering Place of the Murat Paşa Mosque
Photograph by Melike Yılmaz

In front of the northern facade of the building there is a fountain roofed by a wide eaved pyramid covered by lead and carried by eight marble columns with muqarnas capitals. It is shown in Figure 150.



Figure 150 Fountain of the Murat Paşa Mosque
Photograph by Melike Yılmaz

Two symmetrical windows on the qibla wall have tiled pointed arches. Also two symmetrical rectangular windows on the eastern and western walls of the worshipping area have the same kind of pointed arches. Those tiles were made by under glaze technique. They indicate colors of navy, blue, white, turquoise, green and red on 22 cm x 22 cm panes. They include not only writings but also naturalist flower or leaf motives. Inner sides of the domes roofing the worshipping area and the narthex, the spandrels, the inner sides of the squinches, the frames and arches of the windows were ornamented by grift floral hand-drawn decoration in navy, white, blue, red, yellow and green colors as a result of the recent renovation.

4.4.3.1.4 Kesik Minare Mosque

Kesik Minare Mosque in the Yenikapı Area of Kaleiçi is claimed to have been transformed from a church which was built in the sixth century.²⁸³ It is the oldest building in Antalya. It is also claimed that the building's original form was a Roman Temple and it was transformed to a Byzantine church in the fifth century.²⁸⁴ It was renovated in detail many times. It is known that it was transformed to a mosque via adding a mihrab and a minaret to the original building. However the exact date of this transformation is not known. It is probable that it was done in the reign of Murat II or Prince Korkut who had been governor of Antalya. It does not have a building or renovation inscription.

The building shown in Figure 151 is a ruin today. Because it is hard to enter the building it is not possible to analyze the renovations made in the Turkish era.

²⁸³ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 33.

²⁸⁴ *Türkiye'de Vakıf Abideler ve Eski Eserler I*, p. 552.



Figure 151 Kesik Minare Mosque
Photograph by Melike Yılmaz

The building has a Greek cross plan indicated in Figure 152. Its apsis has some fresks which are claimed to have been painted in the period of Lusignans and used by Orthodox Christians. A mihrab was attached to the apsis. The Byzantine additions could be seen in the column capitals in the narthex and the naves in the west.²⁸⁵ Brick arch on the western facade of the building was cancelled and a marble gate was built on its place later. Ornamentations on the frames of the marble gate, the minaret on a base attached to the southwestern corner of the building outside and the mihrab was disappeared in unknown dates. The cross vaults and pointed arches in the southern part of the building which opens to the middle nave by two square planned piers are claimed to have been built in the Seljuk period. However there is another claim that those changes were made by Lusignans. Yılmaz thinks that unification style of pointed arches sign Lusignan renovation²⁸⁶.

²⁸⁵ *Türkiye'de Vakıf Abideler ve Eski Eserler I*, p. 554.

²⁸⁶ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 34.

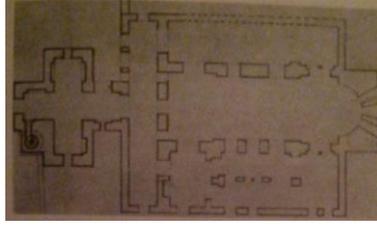


Figure 152 Plan of the Kesik Minare Mosque

Source: *Türkiye’de Vakıf Abideler ve Eski Eserler I*, Vakıflar Genel Müdürlüğü Yayınları, İlaveli İkinci Baskı, Ankara, 1983, p. 563.

Paul Lucas, who traveled Antalya in the seventeenth century, writes that after the first conquest of the Seljuks in 1207 the city experienced a Christian riot due to the effect of Lusignans. Many Turks were killed in a mosque in the Friday prayer during that riot. The Friday mosque which played a role in this event could be Kesik Minare Mosque which is also called Cumanun Mosque (Friday’s Mosque). However the event could not be proved.

Another ambiguous subject is the transformation date of the building to a mosque. Some waqf records from period of Sultan Murat II state that a metropolitan had been in the city again. Also there is an earlier example of metropolitan Theophylaktos who left the city in 1399. If the metropolitan mentioned in the waqf records left the city in 1451, when Mehmet the Conqueror became sultan again, the church should have been transformed to a mosque in 1452 earliest. Another prediction could be that transformation was done between 1470 and 1509, when Prince Korkut governed the city, because the building is also named as Korkut Mosque referring to him.²⁸⁷ Nevertheless there is no written proof verifying this prediction. The building faced with a big fire in 1896.

²⁸⁷ *Türkiye’de Vakıf Abideler ve Eski Eserler I*, p. 552.

4.4.3.1.5 Şeyh Sinan Mosque

Şeyh Sinan Mosque and Tomb are located in the Recep Peker Avenue in the Şeyh Sinan District, out of the citadel. Their builder is claimed to be Sheikh Sinan. General characteristics of the buildings indicate the building dates as the seventeenth century that is verified by the inscription in the tomb. The builder's tomb is at the opposite of the mosque. They are both placed in a big courtyard. Their walls are made of rubble stone.

The mosque shown in Figure 153 and Figure 154 has a rectangular plan and a timber gable roof. Its body walls are supported by timber beams. It has rectangular windows located in two rows. The minaret made of cut stone is adjacent to the building at the southwestern corner. It is understood to be built after the mosque because it reflects the seventeenth and the eighteenth century characteristics with a short base and simple triangle transitions at its footing. The stone rows leveling on the short rounded body form the minaret balcony. There is a narthex in the northern facade of the mosque. The building is roofed by a timber ceiling divided into squares by thin lathes. The mihrab and the minbar are simple and painted. Inside of the mosque is shown in Figure 155 and Figure 156.



Figure 153 Şeyh Sinan Mosque from the Southwest
Photograph by Melike Yılmaz



Figure 154 Şeyh Sinan Mosque from the Northwest
Photograph by Melike Yılmaz



Figure 155 Worshipping Area of the Şeyh Sinan Mosque

Photograph by Melike Yılmaz



Figure 156 Northern Part of the Şeyh Sinan Mosque

Photograph by Melike Yılmaz

4.4.3.1.6 Mehmet Paşa Mosque

Mehmet Paşa Mosque is located at the opposite of the Yivli Minare Complex in the Kale Kapısı District. Its builder is claimed to be Tekeli Mehmed Aga who was Antalya's tax collector in the eighteenth century. The building's name is not mentioned in foundation charter of Tekeli Mehmed Aga however his name is stated in Müsellim Mosque's inscription. Architecture of the mosque except for the sides and the northern parts indicates the building date of the seventeenth century the latest. The narthex in the north part was added by a renovation in the seventeenth century. Mevlevihane was transformed to a dervish lodge by Tekeli Mehmed Pasha. Thus the mosque might be called with his name after a renovation in the eighteenth century.²⁸⁸

The building has a rectangular plan similar to a square. Its walls and pediments above the entrance gates and windows are made of cut stone. Some of the walls are plastered. The facades are bare. There are cut stone windows with pointed arches at two sides of the gates at the middle axes. The second row of such kind of windows is located above them. Main entrance gate, shown in Figure 157, is placed in the middle of the northern facade. It has a depressed spring arch framed by a niche including leveled profiles. Two small prayer niches are placed at two sides of main entrance in the north. Thus it is understood that this place was used as a narthex when necessary. Another gate in the western facade has the same composition. The minaret adjacent to the northwestern corner of the body is made of cut stone. There is a square subbasement under the minaret and a hexagonal main base above it, with height of 1 m. Middle of the base is organized with six pointed arched niches. Gate of the minaret, shown in Figure 158, opens to the northern facade and it has a depressed spring arch. There are one each niches in the cartridge form on behind row of the base. Then the footing part is seen after a thin profile. There is the minaret balcony jutting with the corbels on the second band of the minaret body following a thin

²⁸⁸ *Türkiye'de Vakıf Abideler ve Eski Eserler I*, p. 563.

reglet. The minaret ends with the honeycomb and the sharp cone. Its banisters are made of plain stones. Southwestern corner of the mosque is beveled, convenient to the road. Its corners are ornamented with simple muqarnases. It is shown in Figure 159.



Figure 157 Northern Facade of the Mehmet Paşa Mosque
Photograph by Melike Yılmaz



Figure 158 Mehmet Paşa Mosque from the Northwest
Photograph by Melike Yılmaz



Figure 159 Mehmet Paşa Mosque from the Southwest
Photograph by Melike Yılmaz

Four corners of the middle dome which is on the inner level of the body walls constitute a second level with four semi domes. There is the dome pulley supported

by piers and the middle dome above them. The narthex in the northern facade shown in Figure 160 is roofed by three big domes. It is included in the worshipping area. The dome is carried by six retainings, as one each beveled piers on the corners at the middle of the eastern and the western sides, two beveled piers on the corners in the north and two pillars on the left and right sides of the mihrab in the south. The mihrab and the minbar are made of marble. They are both unadorned. The mihrab on the qibla wall is within a big pointed arched niche. There is a rosette on the triangle of the minbar under the stairs. It is shown in Figure 161. The curved branch motives exist above the minbar gate, which is indicated in Figure 162. Pointed arches of the windows are ornamented with the tiles from the eighteenth century including navy, white, red and light blue colours. The dome plinth is framed by a single row niche gallery. The piers carrying the dome have nice muqarnases on the corners. The small domes in the north are transited by pandantives. The dome is adorned with handcarvings, which could be seen in Figure 163.



Figure 160 Worshipping Area of the Mehmet Paşa Mosque

Photograph by Melike Yılmaz



Figure 161 Minbar of the Mehmet Paşa Mosque

Photograph by Melike Yılmaz



Figure 162 Gate of the Mehmet Paşa Mosque's Minbar

Photograph by Melike Yılmaz



Figure 163 Dome of the Mehmet Paşa Mosque

Photograph by Melike Yılmaz

4.4.3.1.7 Kesik Minare Masjid

Kesik Minare Masjid, shown in Figure 164 is in the Kavaklı Mescit Street in the Balibey District. Its builder is not known. Its building date is 1700. It is a simple building with a rectangular plan and a tile gable roof. It is made of rubble stone. It has a narthex part between the round arched main entrance and the worshipping area in which a library is placed in the right of the entrance gate. They are shown in Figure 165. The ceiling, women's gathering place and minbar are made of timber. The mihrab and the lower side of the walls are covered by tiles. The windows are rectangular. Worshipping area of the masjid is indicated in Figure 166. The building has a hexagonal fountain in its courtyard, which could be seen in Figure 167. The attractive part of the masjid is its minaret made of cut stone, which is depicted in Figure 168. Because its upper part was cut the masjid took that name. The minaret

has a square base. Transition to the cylindrical body was provided by the triangles in the corners. Leveling of the minaret balcony has the late period style of decoration.



Figure 164 Kesik Minare Masjid
Photograph by Melike Yılmaz



Figure 165 Library in the Narthex of the Kesik Minare Masjid
Photograph by Melike Yılmaz



Figure 166 Inside of the Kesik Minare Masjid
Photograph by Melike Yılmaz



Figure 167 Fountain of the Kesik Minare Masjid
Photograph by Melike Yılmaz



Figure 168 Minaret of the Kesik Minare Masjed

Photograph by Melike Yılmaz

4.4.3.1.8 Demirci Kara Ali Mosque

Demirci Kara Ali Mosque, which is shown in Figure 169, is located in the Çaybaşı District. It does not have any inscription but it is known that it was built in 1738 by Demirci Kara Ali Efendy whose grave is claimed to be under the olive tree in the right of the northern entrance door in the garden. The mosque is rectangular planned and made of rubble stone. It has a timber structure and a tile gable roof. Its minbar is new and its minbar is painted. It is framed by a geometrical figure. They are indicated in Figure 170. The ceiling has square motives, which could be seen in Figure 171. Its minaret shown in Figure 172 is made of stone and stand on a square base. Its garden was renovated in 2001, its minaret was repaired in 2005 and tiles of its roof were repaired in 2007. A graveyard exists in the courtyard.



Figure 169 Demirci Kara Ali Mosque

Photograph by Melike Yılmaz



Figure 170 Inside of the Demirci Kara Ali Mosque

Photograph by Melike Yılmaz



Figure 171 Ceiling of the Demirci Kara Ali Mosque
Photograph by Melike Yılmaz



Figure 172 Minaret of the Demirci Kara Ali Mosque
Photograph by Melike Yılmaz

4.4.3.1.9 Müsellim Mosque: (Tekelioğlu Mosque)

Müsellim Mosque is placed in the Belediye Avenue in the Kışla District. Its inscription states that its builder is Master Gatekeeper Mehmed Aga who was the son of Hacı Osman Aga and the building date is 1796. It has a square plan. A small square planned library is placed in its southwest corner. Plan of the mosque and its library is shown in Figure 173. The library is made of rubble stone different from the mosque. Thus it should have been attached to the building later. It has a squinch transition, tile roof and a small chimney. The mosque's body walls are made of clear cut stone. They heighten in three levels. A single dome covers the building. Outer view of the mosque is shown in Figure 174 and Figure 175. The timber narthex in the northern facade was added later. However the narthex wall in the northeastern side states that there was a porched narthex before.

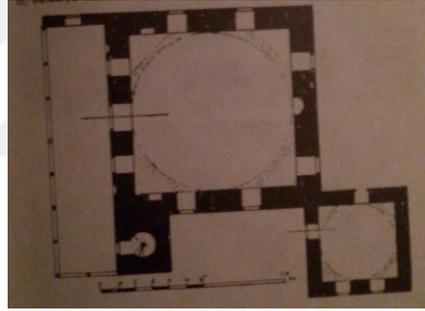


Figure 173 Plan of the Müsellim Mosque

Source: *Türkiye'de Vakıf Abideler ve Eski Eserler I*, Vakıflar Genel Müdürlüğü Yayınları, İlaveli İkinci Baskı, Ankara, 1983, p. 549.



Figure 174 Müsellim Mosque from the Northwest
Photograph by Melike Yılmaz



Figure 175 Müsellim Mosque from the South
Photograph by Melike Yılmaz

All facades of the building have two each windows at the first level of the body walls. There are small niches decorated with tiles, having pointed arches above the rectangular windows with marble jambs. The pulley which becomes an octagon by the cut corners of the square at the second level of the body walls becomes a decagon at the third level. Transformation to dome is provided by squinches. There is a timber gathering place at the north side, which could be seen in Figure 177. The first level of the body walls is covered by tiles, some of which are dated the eighteenth century whereas the others are dated later. Inner side of the semi rounded mihrab is also covered by tiles. The mosque has a rich decoration inside. The dome has handdrawn adornments. The mihrab and the dome could be seen in Figure 176 and Figure 178. The minaret base, shown in Figure 174, is adjacent to the body wall in the northwestern corner. Base and footing of the minaret are rounded and made of cut stone. The minaret's body and balcony corbels are made of brick.



Figure 176 Mihrab and Minbar of the Müsellim Mosque

Photograph by Melike Yılmaz



Figure 177 Northern Part of the Müsellim Mosque
Photograph by Melike Yılmaz



Figure 178 Dome of the Müsellim Mosque
Photograph by Melike Yılmaz

4.4.3.1.10 Iskele Masjid

Iskele Masjid is located in the old Liman District on the seaside. It has a hexagonal plan which is shown in Figure 179. It is composed of two floors and made of clear cut stone. Its interior is roofed by a depressed dome whereas its exterior is roofed by a conical roof made of interlocking tiles. Six piers constituting corners of the hexagon carry burden of the building. Those piers are linked together by depressed arches. Outside of the masjid is shown in Figure 180.

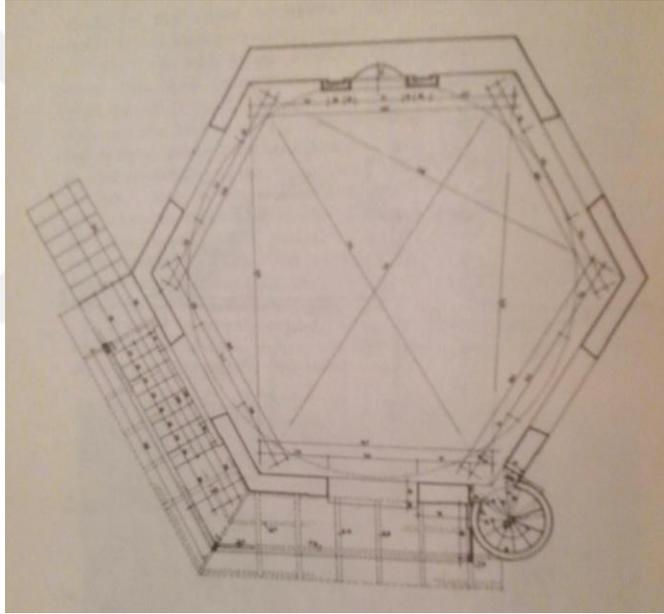


Figure 179 Plan of the Iskele Masjid

Source: *Türkiye’de Vakıf Abideler ve Eski Eserler I*, Vakıflar Genel Müdürlüğü Yayınları, İlaveli İkinci Baskı, Ankara, 1983, p. 570.

There is a water source indicated in Figure 181 functioning as a fountain under floor. The upper floor serves as a masjid. It is reached by passing a timber staircase. The mihrab contrary to the entrance gate is made of stone. There is a lintel on square

columns at two sides of it and a triangle molding above the lintel so the mihrab represents gothic style. The masjid has a new minbar. Four arched windows enlighten the building. The inner composition is shown in Figure 182.

Minaret of the masjid, which has a timber rounded body, is attached to the northwestern facade wall. Its entrance is in the masjid. Banisters of minaret balcony carry the minaret's cone. The minaret is shown in Figure 183.



Figure 180 Iskele Masjid

Photograph by Melike Yılmaz



Figure 181 Fountain of the Iskele Masjid
Photograph by Melike Yılmaz

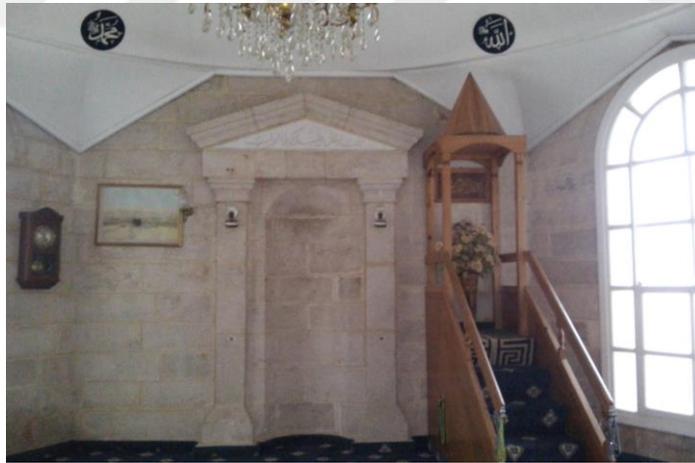


Figure 182 Worshipping area of the Iskele Masjid
Photograph by Melike Yılmaz



Figure 183 Minaret of the Iskele Masjid

Photograph by Melike Yılmaz

4.4.3.1.11 Varsaklı Mosque (Müftü Mosque)

Varsaklı Mosque, which is shown in Figure 184, is located in the Balibey District. It is also known as Takkacı Mosque. It has a square plan indicated in Figure 185 and single dome. Its building date is not known. The mosque is roofed by a depressed dome with transition. There is a narthex with porch in the northern facade of the building but it is not original. However there was a narthex in the past. That part is shown in Figure 186. The mihrab which constitutes a small pentagonal jut at the middle of the southern facade is a semi rounded niche. The building is enlightened by two each windows in each facade. Lower half of the inner walls are covered with marble whereas the upper half is adorned with tiles. The sanctuary is shown in Figure 187. The dome indicated in Figure 188 is decorated with handcarvings.



Figure 184 Varsaklı Mosque from the Northeast

Photograph by Melike Yılmaz

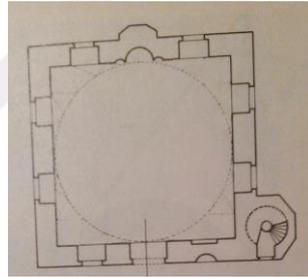


Figure 185 Plan of the Varsaklı Mosque

Source: *Türkiye'de Vakıf Abideler ve Eski Eserler I*, Vakıflar Genel Müdürlüğü Yayınları, İlaveli İkinci Baskı, Ankara, 1983, p. 571.



Figure 186 Narthex of the Varsaklı Mosque
Photograph by Melike Yılmaz

The minaret base which juts out body walls in the northwestern corner heightens to dome pulley then it constitutes with rounded body. The minaret balcony composed of triserial juts is encircled by brick banisters.



Figure 187 Worshipping area of the Varsaklı Mosque

Photograph by Melike Yılmaz



Figure 188 Dome of the Varsaklı Mosque

Photograph by Melike Yılmaz

4.4.3.2 Tombs

4.4.3.2.1 Nigar Hatun Tomb

Nigar Hatun Tomb is located at a terrace within the inner citadel. It is dated to the end of the fifteenth century and the beginning of the sixteenth century. There is Yivli Minare Mosque in the south side, Mevlevihane in the west side, Zincirkiran Tomb in the north side and Imaret Madrasa in the east side of it. It has a hexagonal plan roofed by a dome inner side and a pyramidal cone covered by the pantiles outside.

There is a beveled stone molding between the building's body and cone. It was built with clear cut stones, rubble stones and spolia marble pieces. The building was renovated in 1961 and its stones were renewed by surrounding of imitation joints with thick mortar.

All of the facades except for southern facade are undisclosed. There is an entrance gate, jambs and depressed arch of which are made of cut stones, at the middle of southern facade, which is indicated in Figure 189. The gate is reached after passing two stairs. It is framed by a rectangular frame niche which is not very deep. The building does not have any decoration.



Figure 189 Nigar Hatun Tomb
Photograph by Melike Yilmaz

There is a sarcophagus located in the east-west direction in the building. It was built later and referred to Nigar Hatun, who was mother of Sultan Korkud. An Ottoman inheritance record from 1818-1820 states that Nigar Hatun's grave was in the Mevlevihane. The grave's base inscription includes her name and its gravestone at the foot side gives the date of 1502/1503. If the original grave is in the Mevlevihane, actual Nigar Hatun Tomb should be an anonymous tomb. Its name may have been given after brought of Nigar Hatun's gravestone when Mevlevihane was restored. Thus the builder and building date are not known. Because hexagonally planned tombs are not common and they were mostly built in the fourteenth and fifteenth centuries, the tomb could be dated the fifteenth century.

The tomb seems to be heightened on a subbasement which is under ground now. However it is different from the subbasement in terms of building materials so it should have been constructed on a former building's place. The ruin of the

subbasement is on the same axis with a wall ruin which is organically linked with Yivli Minare Mosque's northeastern facade. It is clear that the topography between the mosque and the tomb is composed of natural rocks. Also it is understood by looking at the mortar remains on the rocks that the wall in the northeastern facade of the Yivli Minare Mosque was built on that rocks extending to the northeast direction. As a result it could be thought that the Yivli Minare Mosque and the Nigar Hatun Tomb had a connection in the past. However a drill research should be done in order to enlighten the issue because the actual topography which changed as a result of the new constructions does not state the past conditions clearly.

4.4.3.2.2 Ahi Kızı Tomb

Ahi Kızı Tomb is located in the Aydoğdu Street of the Seljuk District in Kaleiçi. The district was called with the building's name in the past but today it is called Seljuk District. There is no inscription in the building. However a marble sarcophagus which was brought to Antalya Museum from Ahi Kızı Tomb indicates 1439 as the builder's date of death. Thus the tomb should have been constructed about 1439. Its builder is Hamra who was daughter of Ömer. However Yılmaz claims that this date is not exact because the building may not be such old. She adds that probably there had been a grave stone of Hamra binti Ömer dated the fifteenth century and the tomb was constructed there. There is a mosque with the same name near the tomb²⁸⁹. Yılmaz thinks that the building was functioning as a tower in its early times based on topography, the building's style and materials, and then it was transformed to a mosque in the fifteenth century²⁹⁰.

²⁸⁹ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 126.

²⁹⁰ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 126.

It is written that the building was renovated in 1819/1820 on the gravestone at the chevet of the grave. It is probable that it was rebuilt in its old place with reinforced concrete. The inscription states that the tomb was ruinous in the past. Although the building is called as a tomb in the first row, it is called as a dervish lodge in the last row. It is not known if it indicates a functional change or it is only written as such for providing prosody. Also 1235 hegira year which is equal to 1819/1820 Christian years is written as the renovation date but abjad calculation gives the date of hegira year 1239 which is equal to 1823/1824 Christian years. Although the date of renovation is not exact, it could be said that renovation was done about 1820's.

It has a rectangular plan extending to the east-west direction with dimensions of 3.39 m x 3.99 m. There is a rectangular window and the main entrance at the southern facade which looks at the street. The facade is shown in Figure 190. The eastern facade is adjacent to another building. There are toilets and taps on the northern side of the building. Entrance to the tomb is provided by a rectangular gate. The space is roofed by a flat whitewashed ceiling. The grave, which is indicated in Figure 191, extends to the east-west direction near the southern side of the space. The building does not have any decoration.



Figure 190 Ahi Kızı Tomb
Photograph by Melike Yılmaz



Figure 191 Inside of the Ahi Kızı Tomb
Photograph by Melike Yılmaz

4.4.3.2.3 Şeyh Sinan Tomb

Şeyh Sinan Tomb is located in the Recep Peker Avenue in the Şeyh Sinan District within the same courtyard and at the opposite of the Şeyh Sinan Mosque. Its builder is claimed to be Sheikh Sinan. The tomb is a simple and small building with a square plan. It has a tile roof. Its canopy is ended by beveled moldings. Its walls are made of rubble stone such as the mosque. There is a small window, jambs and arch of which are made of cut stone on the southern facade. Three inscriptions are sunk in the wall above the window. Its building date is stated by an inscription as the seventeenth century. The facade is shown in Figure 192. The sarcophagus is in the left of the entrance. It is shown in Figure 193.



Figure 192 Şeyh Sinan Tomb

Photograph by Melike Yılmaz



Figure 193 The Sarcophagus in the Şeyh Sinan Tomb

Photograph by Melike Yılmaz

4.4.4 Overview of the Urban Fabric

Antalya developed towards the north out of the city walls in the fifteenth and sixteenth centuries. As a result the city center shifted towards the area out of northern city walls. The walls and the towers were renovated based on the Antalya Citadel Renovation Records. They state renovation of thirteen gates and forty five towers but the places and building dates of many of them could not be found. Also *Küçük Çıkış Kapısı*, *Orta Kapı* and *Yeni Kapı* were constructed on the outer walls from the north to the south. Constructions of the Murat Paşa Mosque, Bali Bey Mosque, Müsellim Mosque and Tekeli Mehmed Paşa Mosque show the extension to the north. New quarters were formed out of city walls both in the north and the east directions. The northern part was the Muslim district and the city center whereas the eastern part was the Christian district. The commercial center grew both in the area near citadel gate and the area near the harbor. The first area served citizens and traders whereas the second one served as import and export territory. The Ottoman market place of

Antalya was developed by streets intersecting with perpendicular angles but this planning rule was left after a time. The city grew in the organic pattern except for the area along the road from Hadrianus Gate to Hıdırlık Tower, which was the Christian district. Settlement of immigrants from Mora in Şarampol, which was established after 1830 developed also in gridiron pattern. The shift of the city center towards the north and the northeast, which is shown shown by locations of the monumental buildings, made this part the most distinguishing part of the city. The possible market place extending from main inner citadel gate to the western bazaar in inner city walls should have been a dynamic area.

The most important buildings in terms of district formation were mosques. The complexes built in Ottoman period attract attention. The first one is the Bali Bey Complex out of the city walls, which was built in the first half of the fifteenth century. It is the first monumental construction of the Ottoman period. The mosque with its bath and demolished caravanserai formed a new district with the same name out of the city walls on the road binding the city to its hinterland. It organized extension towards out of city walls which started in the Seljuk period. The second complex could be Makbule Kara Molla Complex. Makbule Kara Molla Mosque was built after second half of the fifteenth century. The mosque was constructed in the eastern part of the city, which was the Christian district. Sefa Bath may be its waqf but there is no proof about this issue. Its existence in the Christian district indicates the settlement of the Muslim people there. Kesik Minare (Cumanun) Mosque in the eastern part should have been converted to a mosque from a church in the fifteenth century. Its transformation in spite of the existence of the Makbule Kara Molla Mosque in the same area may imply the tendency of forming a great mosque in that part, increase of Muslim population or demolition of the Yivli Minare Mosque. Murat Paşa Mosque is the most important building of the fifteenth century. It was built out of the city walls and changed the architectural decoration of the city which was dominated by the middle era style. Its balanced and decorous architecture,

proportions and modest tile decoration reveals beginning of a new era.²⁹¹ It brought İstanbul's architectural tendencies to Antalya and made it gain an Ottoman character. Müsellim Mosque defines a cubical space out of the city walls. It has a small library different from the other mosques. The tendency to build a complex composed of a mosque and a madrasa is seen in that organization from the eighteenth century because it is a minimized form of a complex. Kesik Minare Masjid is a simple building out of the city walls. Demirci Kara Ali Mosque has a more detailed form near its location. Mehmed Paşa Mosque, which is a rectangular planned fabulous building, was probably built in the seventeenth century. It is located opposite of the Yivli Minare Complex in the Kale Kapısı District. Iskele Masjid is a two storey hexagonal planned masjid in the *Eski Liman* District on the seaside within the city walls. It should have served for the workers of the shipyard. Its hexagonal plan differs from the other mosques and masjids. Varsaklı Mosque is a simple building with a square plan and a single dome in the Balibey District.

Tombs of the period are placed within the citadel except for the Şeyh Sinan Tomb. Nigar Hatun Tomb has a hexagonal plan. It is made of cut stone. It is roofed by a dome inside and a pyramidal cone outside. It looks like the Rum Mehmed Paşa Tomb in Tire and two anonymous tombs in Menemen, which were built in the fifteenth century. Material differences in the subbasement level imply that it had an organical relation with Yivli Minare Mosque. Thus it may have been built upon the remains of another building. Ahi Kızı Tomb was probably a tower before the fifteenth century. The building should have been converted to a tomb later and used also as a dervish lodge based on an inscription. Şeyh Sinan Tomb is a small and simple square planned building in the same courtyard with Şeyh Sinan Mosque out of the citadel far away from the city center.

Main building material is stone in the Ottoman period. Kesik Minare Mosque, which is a transformed building, is exceptional with its brick material. Main roof type is

²⁹¹ Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 128.

dome. There are different types of use for dome in some buildings. For instance İskele Maşjid and Nigar Hatun Tomb are roofed by dome inside whereas conical roof and cone outside respectively. Tile gable roof is seen in simpler buildings. Exceptionally Şeyh Sinan Tomb has a tile roof. Transition to dome was provided by pandantives and Turkish triangles in general.

Buildings of the period have various decorative aspects. Bali Bey Mosque, Murat Paşa Mosque, Müsellim Mosque, Mehmet Paşa Mosque and Varsaklı Mosque have ornamentations whereas the tombs are modest. The decorations show characteristics of the eighteenth and nineteenth centuries due to the renovations. C and S formed colorful baroque figures are seen in the Bali Bey Mosque. Murat Paşa Mosque includes the tiles composed of naturalist flower or leaves motives as well as griff hand drawn floral figures. Müsellim Mosque has tile niches and Mehmed Paşa mosque has curved branch figures and tiles. Varsaklı Mosque also has tile decoration with floral motives. Thus tiles and hand drawn figures are common in decoration tendencies.

Many of the buildings which witnessed the Ottoman period are demolished today. Unfortunately their places and building dates are not known. For instance eleven masjids, an imaret, a zawiya, a teachers' lodge and a madrasa which were probably built until the sixteenth century have no traces today.²⁹²

In summary the buildings of the Ottoman period conform to architectural traditions of the territory and period in terms of decoration, plans and materials. The most distinguishing building in terms of style, decoration and materials is the Murat Paşa Mosque which shows architectural traditions of Istanbul to Antalya and changed medieval architectural style of the city.

²⁹² Yılmaz, *Antalya Bir Ortaçağ Türk Şehrinin Mimarlık Mirası ve Şehir Dokusunun Gelişimi (16. Yüzyılın Sonuna Kadar)*, p. 128.

CHAPTER 5

CONCLUSION

The Seljuk settlement system which is a base for the Ottoman settlement system depends on defense, administration, production and distribution actions and it was shaped by the Anatolian Byzantine, Central Asian Turkish and Iranian Turkish-Islamic techniques. It could be defined as a transformed form of the Byzantine settlement system affected by the Central Asian Turkish and Iranian Turkish-Islamic systems. Since the Turkish administrative and military dominant classes settled down the Byzantine cities and the Turkish tribes of rural areas, interacting with the Byzantine cities via trade of agricultural or animal products as well as crafts, transformed their temporary settlements to permanent ones, new Seljuk cities were formed. Moreover dervish lodges and zawiyas as well as the State's settlement policies aiming at increasing agricultural production resulted in existence of rural settlements.

The Seljuk cities were formed in three models, which are open city model, closed city model and border city model.²⁹³ Many cities were formed in the closed city model including an inner citadel fortified by a citadel. Sinop and Antalya were both organized in the closed city model. Focuses of settlement were the areas limited by fortification walls for Muslim people in closed cities. Non-Muslim settlements were established out of the fortification walls or peripheral districts. The city centers were established in the territories of the Byzantine city centers. Many monumental buildings in those areas especially religious buildings were transformed to the Seljuk

²⁹³ Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri*, p. 68.

buildings. The shipyard and new monumental buildings were built and the city walls were renovated in both Sinop and Antalya in the Seljuk era. Also recent forms of the inner citadels were set off. In addition caravanserais were built around the cities in order to link Black Sea and Mediterranean. Antalya also had a Seljuk Palace. Unfortunately it is hard to determine original forms of the Seljuk works today due to demolitions or renovations. However works of the principalities period are more significant in terms of plan, structure and materials.

Main economic activities in both Sinop and Antalya were navigation and export-import. Both of the cities had narrow hinterlands so they could not develop high amounts of agricultural production. They functioned as export and import ports rather than agricultural centers.

The Seljuk sultans firstly focused on the conquests of Sinop and Antalya to provide linkage of the capital, Konya, to the north and the south. Then they formed a delivery system with commercial and military functions composed of the communication networks from Sinop and Samsun in the north to Alaiyye and Antalya in the south uniting at the capital, Konya. Caravanserais, *ribads* or inns called *han* were constructed on those routes. Mahperi Hatun Han, Çakallı Han Pervane Süleyman Han and Durak Han near Sinop²⁹⁴, Alara Han, Kırkgöz Han, Şarapsa Han, Evdir Han, Kargı Han near Antalya were constructed in the Seljuk²⁹⁵ era including the principalities period. Thus trade became common. In addition the Seljuk caravanserais would be still in use until the eighteenth century when the trade routes of Anatolia began to lose their importance.

Sinop gained its ongoing physical character mostly in the Turkish era, in which its port had a great strategic value. Its conquest by the Seljuks became definite in the thirteenth century. This conquest introduced the Seljuks with navigation. It was a

²⁹⁴ Ünan, Serdar, p.62.

²⁹⁵ Tükel, p. 80.

central point for Black sea trade so it was used for import and export of goods between Anatolia and foreign lands. Main economic activity within the city was shipbuilding.

Contributions of the Seljuks to Sinop are building²⁹⁶ or repairment and renovation²⁹⁷ of the inner citadel as well as many monumental buildings and formation of the Muslim districts around newly built mosques. The city's citadel-city character continued in the Seljuk period. In general the city improved within the city walls. An administrative organization and population composition were prepared but those documents could not reach today so there is no information about the Seljuk period which states demography and settlement in the city. Berberoğlu's calculation that states the population as about 7500²⁹⁸ and Özcan's prediction as about 10.000²⁹⁹ may give an opinion about demographic conditions in the city center. Those numbers state the city center as a town according to the recent city definition. The city center and trade area should have been organized around the Kale Mosque which is demolished. In the Ottoman period the district of its place would be called as Kapan Mescidi District, which is based on the Seljuk word *kaban* meaning scale.³⁰⁰ The center continued towards the east with construction of the Alaaddin Mosque, the Alaaddin Bath and the Pervane Madrasa. Limitation of the city walls started to disappear in the principalities period. Formation of new Muslim districts progressed within the city walls however the city started to enlarge towards the east out of city walls due to effect of shipyard.

Sinop's oldest monumental buildings rested today are from the principalities period in general. Especially the Alaaddin Mosque is a very original and aesthetical

²⁹⁶ Ülkütaşır, p. 114 & Gökoğlu, p. 151.

²⁹⁷ Redford, Scott, "Sinop İçkalesindeki Selçuklu Yazıtlarında İktidar, Sergileme ve Çekişme", p. 66 & Crow, p. 278.

²⁹⁸ Berberoğlu, p.168.

²⁹⁹ Özcan, "Anadolu-Türk Kent Tarihinden Bir Kesit: Selçuklu Döneminde Anadolu-Türk Kent Model(ler)i", p.168.

³⁰⁰ Üstün, pp. 93-94.

monument of its era. Three mosques, a zawiya, a madrasa and five tombs rested from the Seljuk period of Sinop. When the demolished Seljuk buildings are considered it could be said that the most common monumental buildings were the mosques. This is an expected result because they had a mission of indicating the district formation in the Turkish era. Almost all of the buildings were constructed in the city center fortified by the city walls. Only Hızır İlyas Zawiya and Seyyid Bilal Tomb were far away from the city center out of the citadel. Sultan Hatun Tomb was also constructed out of the citadel nearly to the walls. Main building material of the Seljuk period is the stone and main roof type is the dome in general. Majority of the mosques or the masjids and the tombs have square plans. Main transition elements are pendants and Turkish triangles. The Seljuk buildings of the city are usually modest in terms of decoration and materials except for the Alaaddin Mosque.

Antalya got importance as a coastal city during the Seljuk period, from which many of the historical buildings rested. It has a narrow hinterland like Sinop but its military function and location important for Mediterranean trade increased its vitality for the State. Fast construction activities were held for the city walls, shipyard and many buildings after conquest. It had a Seljuk palace used by rulers in winters increasing its development. There is no detailed information about the settlement in that era but it is known that the city grew within fortification walls. Moreover placement of the majority of monumental buildings defines the city center within the city walls. Because the Seljuks lost their power after the thirteenth century it was ruled by the Hamidoğulları Principality until the conquest of the Ottomans in the fifteenth century. However because the roads around the city changed in hands until exact ruling of the Ottoman Empire they lost their importance. Thus its agricultural control territory became limited as a harbor city.³⁰¹

The city center within the fortification walls named Kaleiçi is defined by many Seljuk monumental buildings such as Mevlevihane, Yivli Minare Complex, Ahi

³⁰¹ Aktüre, p. 117.

Yusuf Tomb and Masjid etc. The city center including the market place was between the Yivli Minare Complex and the inner citadel gate like in the other Seljuk cities. Also the bazaar could extend to the outer side of the citadel because of the placement of the city on the caravan roads. Trade activities were held along the Uzunçarşı Street from the inner citadel gate to the harbor. Northern part of the city was the inner citadel like in the Byzantine period. The palace was located there. The territory between the first inner fortification walls and the second inner fortification walls was the commercial area and also the Christian settlement. This zone does not include any commercial structure. Ibn-i Batuta's writings draw an undetailed profile about the fourteenth century settlement of the city. He tells about the city's general conditions. For example he says that there were gardens and orchards around the city. Based on his writings Muslims, Christians and Jews lived together. Christian district was called the Mina (port) District and the Non-muslim people lived in the separate districts fortified by walls.³⁰² Those walls were probably continuation of the outer walls and the middle wall. They could not be separate from them because Ibn-i Batuta says that the Muslim population lived in the main big city and he did not mention the walls surrounding their settlement.

The dominant types of the buildings of Antalya's Turkish era were mosques and masjids. However many of those buildings were demolished or disappeared. Some of the existing ones unfortunately lost their original characteristics. Four mosques, three madrasas and three tombs remained from the Seljuk period in Antalya. Only the Şeyh Şüca Tomb was built out of city walls among those monumental buildings. Main building material is the stone. Use of spolia material could be seen. Brick is seen in the Yivli Minare Mosque, in which it was also used as a decorative element. Stone ornamentation was also used. Main roof element in the buildings is the dome such as in Sinop. It was used in different types of buildings in different forms. For instance the Yivli Minare Mosque had multi domes but succeeding buildings such as the Ahi Yusuf Mosque, the Ahi Kızı Mosque have a sole dome. Also dome was used

³⁰² *İbn Battûta Seyahatnamesi*, p. 274-275.

as an inner space roof and covered by gable roof or pyramidal cone in some buildings such as the Şeyh Şuca Tomb. Construction of rack out of dome constitutes a difference from the examples in Sinop. Two of the mosques and one of the tombs have square plans.

Fortification walls lost their importance in the Ottoman cities because of the safe conditions and dense settlement activities around them so the cities started to enlarge towards out of city walls then agricultural areas became settlement territories. Thus the roads between agricultural gardens became streets. Also separation of districts based on ethnic or religious differences started to disappear. The Ottoman cities developed with two focuses. One of them was the older city center and the other was formed by new territories out of city. Those two focuses extended and united. They had organic street patterns based on organization of streets around main streets. Traces of main streets from the Byzantine or even Hellenistic periods including arrays of shops could be seen in many cities. City walls lost their importance and settlement extended out of them. Those tendencies could be seen in both Sinop and Antalya.

After Sinop was conquered by the Ottomans in the fifteenth century, it improved based on the privileges given by the Empire. However conquests of other Black Sea cities diminished Sinop's importance. Shipbuilding tradition of the Seljuk era was the main industry. The industry focused on production of warships in the Ottoman period. Narrow hinterland of Sinop affected its infrastructure. Bulk raw materials were collected and sold in the *bedestens* of towns or cities in general. However Sinop did not have such a market from the sixteenth century until mid nineteenth century. In addition it did not have a great number of shops compared with the other Anatolian cities.

There was no active building activity until the seventeenth century except for the construction of the Kefevi Mosque out of the city walls. Construction activities accelerated between the seventeenth and nineteenth centuries. However the most

original monumental building of the Turkish period could be claimed to be the Alaaddin Mosque which was built in the principalities period. New masjids and districts were formed due to increase in Muslim population. Nevertheless those districts were linked each other and also market place by uneven impasses. The late Ottoman period witnessed enlargement of the city out of city walls. In addition separation of Muslim and non-Muslim districts lost its trenchancy. The city enlarged towards the east near non-Muslim districts. Western suburbs which were probably seen insecure before were settled down after the eighteenth century. The city had probably reached its limits at the end of the nineteenth century limits in the sixteenth century based on state records, itineraries, visual documents and monumental buildings.³⁰³ Unfortunately it experienced a stagnation period starting from the eighteenth century due to worsening political conditions of the Ottoman Empire as well as increasing popularity of other Black Sea ports. The economy of Sinop was more active due to production of warships in the port in the eighteenth century than the nineteenth century. When military activity of the harbor was banned after the Russian invasion in 1853, the economy became worse. Since the city lost its military function, economic activities started to decrease and in addition with negative effect of its narrow hinterland it lost its importance. Consequently it could be said that its urban development was based on its military function and the harbor location which eased secure sea transport rather than including a central religious or economic building.

Settlement was focused on the city center in the eastern part until the eighteenth century then is extended towards suburbs. So its enlargement occurred towards the east to the west in late times. Shipyard was an effective actor determining the focus of physical environment. Sinop's construction activities lost acceleration in the Ottoman period. Its city walls were renovated based on state records but information about a big and comprehensive renovation activity could not be found. Five mosques and two tombs remained today as monumental buildings. Main building material is

³⁰³ Üstün, p. 116.

the stone for all of them. Main roof type is the timber roof or gable/flat roof in general. Usual plan type is rectangular plan for the mosques but square plan for the tombs. General transition elements are pendants and Turkish triangles. A few buildings were located in the city center in the east but placement of the physical environment elements state that there was a tendency to extend towards out of fortification walls. Gravures from the seventeenth century show settlement within fortification walls so extension should have happened in later times.

Antalya's importance also progressed in the Ottoman period. It became center of the Teke Sanjak dependant to Anatolia Province. Then it became a dependant sanjak to Konya Karaman Province. It became an independent sanjak in 1864. The city developed through north out of city walls in the fifteenth and sixteenth centuries so the city center shifted to the area around northern city wall out of city walls. Construction of monumental buildings such as Murat Paşa Mosque, Bali Bey Mosque, Müsellim Mosque and Tekeli Mehmet Paşa Mosque verify extension through northern area. Evliya Çelebi describes Antalya as a commercial city surrounded by gardens from three sides and including a thousand houses not far away from each other within four districts inside strong fortification walls, twenty Turkish district and four Greek districts outside fortification walls in the north. As a result population in the seventeenth century could be predicted as between 5000 and 10.000 within city walls and 10.000 outside city walls giving a sum between 15.000 and 20.000.³⁰⁴ Number of the Muslim-Turkish districts was forty five and number of the mixed districts was two in the nineteenth century.³⁰⁵

Eleven mosques and three tombs remained from the Ottoman period of Antalya are analyzed in the study. Physical environment extended out of Kaleiçi. Main building material is generally stone and main roof type is dome. Construction of gable roof or cone outside the roof is generally seen on the buildings of that period. It could be

³⁰⁴ Aktüre, p. 117.

³⁰⁵ Özdemir, p. 154.

said that square plans or rectangular plans similar to square plans were common for the mosques and the tombs. In general, barrel vaults, pointed vaults and cross vaults were used in the buildings. Transition elements are pendant and Turkish triangle.

In summary Sinop and Antalya were important ports in the two ends of the northern-southern trade route line of Anatolia in the medieval era. As a result they were the early conquests of the Seljuks in the coastal areas and their conquests provided Seljuks sea trade and military strength. Both cities, which are alike in terms of location and geographical conditions that limit them, have several similar development patterns. This study aimed to form a general perspective of urban development in those cities, find their similarities and differences and tried to find their reasons. Within this context it could be said that urban developments of both of the cities were affected by conjunctural trends in the Seljuk and Ottoman periods. Those cities had much more common points in the Seljuk period. The original citadel scheme of Antalya from pre-Seljuk period was different from Sinop because it was divided into a few parts by the city walls. However the administrative parts became inside of the inner citadels to which the Seljuks made additions. The Muslim settlements and city centers were located near those parts. In addition the shipyard and trade areas as well as the mosques defined the city center as the main physical environment elements in both of the cities. Thus physical environment was formed around those areas and both of them grew in organic pattern. Inner citadels of both cities have Seljuk inscriptions. It is interesting that names and titles of the emirs who were the builders are seen in Sinop city walls whereas the Sultan's name and power are more emphasized in Antalya city walls. Both of those cities were used as coastal capitals but palace units of the administrative area exists in Antalya. However the body of the clock tower is predicted as a part of the Candarid palace in Sinop.³⁰⁶

Construction of new buildings was fast in both Antalya and Sinop after the Seljuk conquests. Also some old buildings were transformed to new kinds of buildings

³⁰⁶ Esemeli, p. 45.

based on new necessities. In addition different ethnic groups settled down different districts in Antalya and probably in Sinop however level of the integration between the districts is not known. Separation of districts of different groups is more significant in Antalya however it does not show a kind of discrimination and also does not prove a strict disintegration. It should have happened based on the pre-Seljuk scheme of the city.

In the Ottoman era due to the enlargement of the lands both cities became internal trade ports. However they were transfer points for the foreign goods. Both cities were among a few urban ports of Anatolia. However Sinop had a disadvantage to compete with the rising Black Sea ports because of its narrow hinterland and Antalya's importance as a trade port decreased with the conquest of Egypt. Nevertheless Sinop faced with the Russian invasion in 1853 which damaged the city much then military activities of the shipyard were abandoned. Organic development continued in the Ottoman era. Due to the safe conditions both cities enlarged out of the citadels but repairment of city walls progressed. Separation of districts based of ethnic differences of settlers continued in Sinop whereas more integration between different ethnic or religious groups happened in Antalya especially for the late times. For instance the Christian districts were recorded in Sinop but many of the districts had Muslim names and the others were mixed in Antalya. However there should not have been a sharp disintegration between different groups. Their demographics changed with the immigrations in the nineteenth century. Greeks from Mora settled in the eastern part of Antalya which developed in grid pattern exceptionally afterwards and Caucasians settled in various territories of Sinop. Both cities grew in organic pattern generally. In general common development characteristics for central towns of both cities are;

- Transformation from the old Byzantine cities rather than forming as new cities
- Growth based on the harbor rather than agricultural production with main economic activities of navigation and shipbuilding as well as export-import

- Organic development in general
- Growth in the closed citadel city model in the Seljuk period and extension to suburban areas out of citadel in the Ottoman period due to higher safety
- Placement and material tendencies for the buildings
- Affection by immigrations in the Ottoman period

Both of the cities entered into diminishing period because of worsening conditions of the Ottoman Empire in the last decades. However the economic and political conditions such as rise of the other Black Sea ports, Russian invasion in 1853 and abandonment of the activities of the shipyard seem to have given more damage to Sinop so density and quality of the construction decreased in the Ottoman period. Military construction activities were more common in Sinop. For example Korucuk and Paşa Bastions as well as the Piçe Citadel were built at the end of the thirteenth century in addition to citadel renovations. Moreover a great mosque was not constructed in Sinop whereas many monumental buildings such as Bali Bey Complex, Murat Paşa Mosque, Müsellim Mosque were built in Antalya. It was also influenced by the hard conditions that the Empire faced with such as change of the trade routes but its main economic activities were not restricted sharply so it developed more. Military construction activities were not held extensively. Moreover monumental buildings of the Ottoman period changed the city's medieval silhouette. As a result it became much larger and converged the imperial architectural tendencies.

Recent conditions or urban problems of cities could be understood and developmental proposals could be formed by analyzing the past and comprehending the local structure. This study expresses that the political and economic changes especially in the last period of the Ottoman Empire, traces of which could be seen even today, were main determinants of Sinop and Antalya's urban developments. It is hoped to constitute a useful base for the latter studies within this frame.

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APPENDICES

APPENDIX A: TURKISH SUMMARY/TÜRKÇE ÖZET

Kent, çeşitli faktörler tarafından şekillendirilmiş bir sosyal kavramdır. Öncelikle rahiplerin barınakları ve sunakların çevresinde duvar örülmesinden sonra oluşan yana yana ilkel hücre toplulukları sosyal ve spiritüel faktörlere dayalı olarak kentlere dönüştü. Her bir uygarlık, ilk önce dinsel bir kimliğe sahip olan ve tapınakların etrafında organize edilerek kurulan kentleri örgütsel ihtiyaçlarına göre biçimlendirdi. Öyleyse kentleşme uygarlığın bir göstergesidir. Latince’de kent anlamına gelen *civitas* sözcüğünün İngilizce’de uygarlık anlamına gelen *civilization* sözcüğüne temel oluşturması, Arapça’dan Türkçe’ye geçmiş olan aynı anlamdaki medeniyet sözcüğünün Medine kentine dayanması gibi örnekler bu kanıyı doğrulamaktadır.

Kent kavramını tanımlamak için çeşitli faktörlerden bahsedilebilir. Smith’e göre bu faktörler; minimum büyüklük, politik statü, nüfus yoğunluğu, doğal maddeleri işlemeye ait olmayan aktiviteler, refah sembolü ve yaşam tarzıdır. Bu faktörler genel bir kent çerçevesi çizmekle birlikte farklı yerel şartlara göre değişiklik gösterebileceğinden bir yerleşim yerinin kent olduğunu gösteren kesin ölçütler olarak kabul edilemez.

İslam kentlerine değinilecek olursa Lapidus’un kentin oluşması için gerekli gördüğü beş temel elemandan bahsedilebilir. Bu elemanlar kale, sarayın ileri gelenlerinin yerleştiği ve yönetim faaliyetlerini gerçekleştirdiği yönetim merkezi, Cuma cami veya ulu cami ile hanlar/mağazalar/atölyeler ve açık pazar yerleri tarafından

şekillendirilmiş kent merkezi, kent içindeki ve dışındaki mahallelerdir.³⁰⁷ Anadolu Selçuklu ve Osmanlı kentleri de bu çerçevede gelişmiştir. Bu kentler sosyal işleve dayalı olarak ortak bir biçime sahip olmakla birlikte planlı birer meydana sahip değillerdi, iç kale ve cami olmak üzere iki baskın elemana sahiptiler. Yönetici sınıfın sarayını içeren iç kale yönetsel ve askeri organizasyonun, cami ise dinin simgesiydi. Ulu cami kent merkezindeydi. Benzer olarak diğer cami ve mescitler de buldukları bölgenin merkezini işaret etmekteydiler. Sinop ve Antalya örneklerinde yönetim merkezi ve kent merkezinin çok yakın konumlanmış olduğu görülmektedir. Dini binalar, özellikle cami ve mescitler yeni mahalle oluşumunda en etkili binalardır. Yeni bir yerleşim yeri kurulurken öncelikle cami, daha sonra diğer binalar inşa edilirdi.³⁰⁸ Kentlerdeki diğer fiziksel çevre elemanı dini binalar ise medrese, zaviye ve türbe olarak sayılabilir. Medrese, Türkler'in yönettiği coğrafyalarda yönetici sınıfın siyasi baskınlığını destekleyen bir eğitim kurumu olduğu için önemli bir bina tipidir. Ek olarak medreseler yerleşim yeri oluşturmada tıpkı camiler gibi aktif rol oynamış ve buldukları alanın odak noktası olmuşlardır. Medreseye benzer bir yapı tipi de zaviyedir. Zaviyeler tasavvuf ve tarikatların toplum yaşamındaki etkinliği nedeniyle büyük ihtimalle medreselerden daha yaygındır fakat medreselerden daha mütevazı yapılarıdır. Türbe, Müslüman Türkler'in değer verilen kişilere ait mezarlar için oluşturdukları özgün yapı tipidir. Türbenin işlevi düşünüldüğünde mahalle oluşturmada camiden farklı olarak aktif bir bina türü değildir. Bu nedenle yapım tarihleri de incelendiğinde türbelerin seçilmiş alanlarda yeni yerleşim yeri oluşturmak için değil hâlihazırda yerleşilmiş alanlara inşa edildiği söylenebilir. Bununla birlikte günümüze ulaşmış olan türbeler anıtsal dini mimarinin örneklerini oluşturmakta, biçimsel karakterleri ve konumları ile kentlerdeki sosyal hayat hakkında ipuçları vermektedirler. Örneğin Sinop ve Antalya'daki türbe örnekleri de çoğunlukla camilerin yakınındadır, bazıları da mescit olarak kullanılan bir kata sahiptir. Bu şekilde kullanılan türbelerin kent hayatında daha aktif bir rol oynadığı düşünülebilir.

³⁰⁷ Lapidus, p. 51.

³⁰⁸ Kuban, "Anadolu Türk Şehrinin Tarihi Gelişmesi, Sosyal ve Fiziki Özellikleri Üzerinde Bazı Gelişmeler", pp.70-71.

Sinop ve Antalya sırasıyla Karadeniz ve Akdeniz kıyısında dar artalana sahip ve askeri önemi yüksek iki kenttir. Her iki kentte ekonomik gelişme savunmaya dayalıdır. Bununla birlikte Antalya’da ticaretin yoğunluğu Sinop’tan daha fazlaydı. Bu çalışmada Sinop ve Antalya kent merkezlerinin Selçuklu ve Osmanlı dönemlerinde sosyal, ekonomik ve politik değişikliklerden etkilenen kentsel gelişimleri incelenerek, aralarındaki benzerlik ve farklılıkların ortaya konması amaçlanmıştır. Bu bağlamda kentlerin savunma sistemini gösteren kaleleri, yerleşim özellikleri ve fiziksel çevre ögesi olarak dini binalar (cami ve mescitler), medreseler, zaviyeler ve türbeler incelenmiştir.

Çalışma dönemlere bağlı olarak üç bölüme ayrılmıştır. İlk bölümde Selçuklu döneminden önce Anadolu kentlerinin özelliklerinden ve Sinop ile Antalya’nın tarihinden bahsedilmektedir. İkinci bölümde Selçuklu kent gelişiminin Orta Asya, İran ve Bizans kentsel özelliklerini kapsayan geçmişi ile Anadolu Selçuklu kentlerinin genel özelliklerine değinilmektedir. Ek olarak bu bölümde Sinop ve Antalya’nın Selçuklu ve Beylikler dönemindeki gelişimi kent surları, yerleşim ve binalar başlıkları altında anlatılmakta, genel özellikleri kentsel dokunun değerlendirilmesi başlığı altında özetlenmektedir. Üçüncü bölümde ise Osmanlı kentlerinin genel özelliklerinden bahsedildikten sonra Sinop ve Antalya’nın bu dönemdeki kentsel gelişimi bir önceki bölümle aynı başlıklar altında anlatılmaktadır. Sonuç bölümünde ise konu özetlenerek her iki kentin benzerlik ve farklılıkları belirtilmektedir.

Kent surları başlığı altında kalelerin ve surların hangi dönemlerde yapılmış olduğu, hangi bölümlerinin ne amaçla kullanılmış olabileceği, tersane ile ilişkileri, geçirdikleri tamiratlar ve gelişim yönlerinden bahsedilmektedir. Yerleşim bölümünde nüfus tahminlerine ve sayımlarına, mahallelere, kent merkezi ve yerleşimin ilerleme yönüne değinilmektedir. Binaların tanıtıldığı bölümde ise dönemin anıtsal binaları olarak dini binalar baz alınmıştır. Bunun nedeni yerleşim yeri oluşturmada en belirleyici binaların cami ve mescitler olmasıdır. Cami ve mescitlerin yanı sıra onlarla büyük ölçüde ilişkili olan medreseler, zaviye ve türbeler incelenmiştir.

Çalışmada görsel ve yazılı birincil kaynaklar olarak seyahatnameler, resimler, haritalar, devlet kayıtları ve vakfiyelerden faydalanılmıştır. Bu kaynakların daha iyi anlaşılması veya tercümesi için akademik kaynaklardan yararlanılmıştır. Çalışmaya örnek olması açısından kent karşılaştırmasına dayalı tez ve makaleler de incelenmiştir.

Selçuklu yerleşim sistemi savunma, yönetim, üretim ve dağıtım aktivitelerine dayalı olarak Orta Asya, İran ve Bizans yerleşim sistemine dayanmaktadır. Birçok Selçuklu kenti eski Bizans kentlerine Türk yönetici ve askeri sınıfların yerleşmesi ve kırsal alanlarda Bizans kentleriyle etkileşime sahip göçebe Türk boylarının kalıcı yerleşime geçmesiyle oluşmuştur. Kentlerin çevresinde devletin tarımsal üretimi artırmaya yönelik çalışmalarıyla birlikte tekke ve zaviyelerin oluşturulması da kırsal bölgelerde yerleşimi artırmıştır. Selçuklu kentleri açık kent modeli, kapalı kent modeli ve uc kenti modeli olarak üçe ayrılmaktaydı. Sinop ve Antalya'yı da içeren birçok kent kale ile çevrili ve içkaleye sahip kapalı kent modelinde oluşturulmuştur. Bu kentlerde yerleşim odağı Müslüman halk için sur duvarlarıyla çevrili alandı. Bununla birlikte kent merkezi de içkaledeki ticaret alanıydı. Selçuklu döneminde ticareti güçlendirmek için iki uc kenti olan Sinop ve Antalya arasında Karadeniz ve Akdeniz'i birbirine bağlayan hanlar ve kent merkezlerinde tersane ile içkale inşa edilmiştir. Ek olarak mevcut kaleler onarılmıştır.

Sinop'un 1214'de fethedilmesi Selçuklular'ı denizcilikle tanıştırdı. Kent Karadeniz'de ticaret için bir odak noktasıydı. Temel ekonomik aktivite ise gemi inşasıydı. İlk fetihden sonra 1259'da Pervane Muineddin Süleyman tarafından Trabzon Rum Devleti'nin saldırısı bastırılarak kent yeniden fethedildi ve Pervane'nin mülkü oldu. Sonrasında Pervaneoğulları Beyliği'ne dahil oldu. 1322'de ise Kastamonu merkezli Candaroğulları Beyliği'ne katıldı. 1461'de Osmanlılarca fethedildi.

Selçuklular'ın Sinop'taki imar faaliyetleri içkalede yapıldığı³⁰⁹ veya başka bir görüşe göre büyük ölçüde tamiri ve yenilenmesi³¹⁰, Sultan Alaaddin Keykubad'ın Kırım

³⁰⁹ Ülkütaşır, p. 114 & Gökoğlu, p. 151.

seferinde kullanılmış olan tersane ve çeşitli anıtsal yapıların inşasıyla birlikte dış kalenin onarımı ve yeni yapılan dini binaların çevresinde yeni Müslüman mahallelerinin oluşturulmasıdır. Bununla birlikte kentin kale kent özelliği devam etmiştir.

Selçuklular'ın kaleye en büyük katkısı kuzey ve güney duvarlarından oluşan içkalenin yapılışı ve dış kalenin onarılmasıdır. Dış kalede alt kısımlarda kesme taş görülmesi bu kısımların Selçuklu öncesi dönemden kaldığını göstermektedir. Üst kısımlardaki küçük moloz taş kullanımı ise Selçuklu ve Osmanlı onarımlarını işaret eder. Kentin en korunaksız alanı olan batı yönünde kale, Akliman Körfezi'ne paralel olarak kapalı duvarlar ve burçlarla devam ederek sağlam bir savunma sistemi oluşturmaktaydı. Güney duvarları iç limana bakmaktaydı ve tersane için ayrılmıştı. Doğu suru kenti bir iç duvar olarak içkale bölgesinden ayırmaktaydı. Hıdırlık Tepesi'nin savunmayı kolaylaştırması nedeniyle kuzeydoğudaki surlar kalenin en zayıf kısmıydı. Kuzey surları ise kalenin en görkemli bölümünü oluşturuyordu.

İçkale doğudaki Lonca Kapısı ve batıdaki kapı sistemi ile doğu batı yönünde sağlam bir sur sistemi sağlıyordu. Bu günkü saat kulesinin bulunduğu burçla birlikte kuzey surlarının ortasındaki geniş kemerli alan gözetleme işlevine sahipti, bu nedenle bu alanların yöneticilerce kullanıldığı düşünülebilir.

Selçuklu dönemine ait nüfus kaydı bulunmadığından nüfusa dair kesin bir veri yoktur. Fakat kentin kozmopolit bir karakteri olduğu bilinmektedir. İlk kent merkezi içkalenin kuzey kısmında bu günkü Kaleyazısı Mahallesi'nde yapılmış olan ve günümüze ulaşmayan Kale Camii çevresidir. Osmanlı döneminde bu bölgenin kapan Mescidi Mahallesi olarak adlandırılması ise Selçuklu dilinde ölçü, terazi anlamlarına gelen *kaban* sözcüğüne dayanmaktadır. Bu durum ekonomik aktivitenin de aynı bölgede gerçekleştiğini gösterir.³¹¹ Tersanenin bu bölgeye yakın olması da bu durumu kanıtlamaktadır. Bu kısım aynı zamanda Selçuklu geleneğine uygun olarak

³¹⁰ Redford, Scott, "Sinop İçkalesindeki Selçuklu Yazıtlarında İktidar, Sergileme ve Çekişme", p. 66 & Crow, p. 278.

³¹¹ Üstün, pp. 93–94.

yönetim merkezi olarak kullanılmıştır fakat askeri üs ve limanı da içerdiği için geleneksel bir saray alanı değildir. Müslüman mahalleleri kale içinde yoğunlaşmıştır, Kale dışında ise Gayrimüslim mahallelerinin bulunduğu bilinmekle birlikte Müslüman yerleşim alanında Gayrimüslim yerleşimi bulunup bulunmadığı bilinmemektedir. İçkaledeki Arapça ve Yunanca kitabeyle bakılırsa Gayrimüslim halkın dışlanmadığı sonucuna varılabilir. Beylikler döneminde sur duvarlarının kenti sınırlaması kaybolmaya başlamıştır. Yeni Müslüman mahalleleri yine kale içinde oluşturulmuş fakat kent tersanenin yerine bağlı olarak kale dışında doğuya doğru genişlemeye başlamıştır.

Sinop Merkezi'nde Selçuklu döneminden günümüze dört dini bina, bir medrese ve beş türbe ulaşmıştır. Günümüze ulaşmayan yapıların bilinen yerleri ise genel olarak iç kaleden Sakarya Caddesi ve Meydankapı Mahallesi'ne doğru gelişim göstermiştir. Kalan yapıların hepsi beylikler dönemine aittir ve çoğu kale içindedir. Bu yapılar arasında en görkemli olanı kentin ulu camisi olan Alaaddin Camii'dir (1267). Güneydoğu Anadolu tarzı mimarisi, mermer kullanımı ve süslemeleri ile kentin diğer camilerinden farklıdır. Kuzeyindeki Pervane Medresesi (1262) ve Alaaddin Hamamı (1215) ile birlikte bir külliye görüntüsü vermektedir. Alaaddin Hamamı'nın yapım yılı ve Sinop Müzesi'ndeki bir kitabede Sultan I. İzzeddin Keykavus'un Sinop'ta bir medrese yaptırdığının belirtilmesi nedeniyle Alaaddin Camii ve Pervane Medresesi'nin ilk olarak ilk fetih döneminde inşa edildikten sonra zarar görüp yeniden yapılmış olma ihtimalinin bulunduğu söylenebilir. Özellikle cami ve medresenin anıtsal dikey kütleler olarak merkezi bir alana dikkat çektiği ve büyük bir toplanma alanı oluşturduğu düşünülmektedir. Daha sonra Alaaddin Camii'nin güneydoğusunda inşa edilen bu günkü Sakarya Caddesi'ndeki Fetih Baba Mescidi (1353) ve bu günkü Meydankapı Mahallesi'ndeki Saray Camii (1374/1375) kentin kale içindeki gelişimini sürdürmüştür. Her üç bina da kare planlı olmakla birlikte diğer iki bina Alaaddin Camii'ne göre daha küçük ve mütevazı yapılardır. Bu binalar yerel ihtiyaçlara bağlı olarak yapılmıştı ve buldukları alanların odak noktasıydı. Dini yapılar arasında farklı bir işleve sahip olan Hızır İlyas Zaviyesi (onüçüncü veya onbeşinci yüzyıl) kent merkezinden uzaktadır. Ayrıntılı planı tespit edilememektedir.

Selçuklu dönemi türbeleri ise camilerin yakınında veya kent merkezine yakın konumlandırılmıştır. Yapım tarihi bilinen türbeler camilerden sonra yapıldığından ziyaret veya ibadet mekânı olarak odak noktaları oluşturdukları söylenebilir. Cezayirli Ali Paşa Camisi'ne bitişik Seyit Bilal Türbesi ve cami ile aynı avluda bulunan Hatunlar Türbesi kale dışındadır fakat bu camiden önce de bu alanda bir cami olabileceği düşünülmektedir. Sultan Hatun Türbesi ise (1394) kale dışında doğu suruna yakın olarak konumlandırılmıştır. Candaroğulları Türbesi Alaaddin Camii avlusunda ve Tayboğa Türbesi Camikebir Mahallesi'nde Tuzcular Hamamı'nın yakınında kale içindedir. Türbelerin kare veya dikdörtgen planlı sade binalar olduğu görülmektedir.

Sinop Selçuklu binalarında temel yapı malzemesi taştır. Kadınlar mahfili, minber veya tavanda ahşap kullanımı mevcuttur. Temel örtü biçimi kubbedir ve kubbeyle geçiş pandantif ve Türk üçgeniyle sağlanmıştır. Binaların dekorasyonu genel olarak sadedir. Alaaddin Camii süslemeleri ve günümüze ulaşmayan gösterişli minberi ile bu konuda bir istisna oluşturmaktadır. Genellikle bitkisel veya geometrik desenler ya da rumi figürleri portal, mihrap ve minber gibi sembolik bölümlerde kullanılmıştır. Bu tarz Selçuklu süsleme sanatının devamı olarak beylikler döneminde de uygulanmıştır. Kent belki başkentten veya İç Anadolu'dan uzak olduğu için anıtsal bir mimari süsleme tarzı geliştirememiştir.

Antalya'nın Selçuklularca kesin olarak fethi 1216'da gerçekleşti. Kent 1243'deki Köseadağ Savaşı'na kadar Güney Anadolu'nun en büyük limanıydı ve Alanya ile birlikte kışlık başkent olarak kullanıldı. Bu döneme kadar hızla süren imar faaliyetleri savaşla birlikte azaldı. Onüçüncü yüzyılın ikinci yarısında Teke Beyliği'nin eline geçti. Daha sonra Hamidoğlu Beyliği'ne katıldı ve ondördüncü yüzyıl sonunda Osmanlılarca fethedildi. Kesin fetih ise 1427'de gerçekleşti.

Selçuklular'ın Antalya'ya katkıları içkalenin yapımı, kalenin tamir edilmesi, tersane yapılarak kentin Selçuklu donanma merkezi haline getirilmesi ve imar faaliyetleriyle birlikte yeni Müslüman mahallelerinin kurulmasıdır.

Kent kale ile kara ve denizden kuşatılmıştı. İç ve dış kalede çok sayıda burç mevcuttu ve dış kale çift sıralı surla sahipti. Bu şekilde iyi bir savunma sistemi kurulmuştu. Dış kalenin onarımında antik sur hattının tekrarlandığı söylenebilir.

Kentteki temel gelişim batıda eski surlar ile bu surları güneybatıdan kuzeydoğuya sınırlanmış olan içkale arasındaki kısımda oldu. Bu alan anıtsal binalarıyla tipik bir yönetim alanıdır. Bu alan aynı zamanda kent merkezi ve Türk ve Müslüman yerleşim yeriydi. Liman alanı ve kuzeydoğusu ise ticaret alanıydı. Limanın kuzeyinde yabancı tüccarların yaşadığı düşünülebilir. İçkale ile Müslüman ve Yahudi mahalleleri ayrılmış durumdaydı. Orta alandaki Yahudi mahallesinin doğusunda ise sur duvarıyla ayrılan Hristiyan mahallesi bulunuyordu.³¹² Bu mahalleleri ayıran kapılar geceleri ve Cuma günleri kapatılıyordu. Kentin orta bölümü liman için bir savunma alanı oluşturmakla birlikte bu alandaki Uzunçarşı Sokak'ta ticaret yapıldığı bilinmektedir.

Antalya'da Selçuklu döneminden günümüze dört dini bina, üç medrese ve üç türbe kalmıştır. Günümüze ulaşmayan binaların yeri bilinmemektedir. İçkale bölgesinde Yivli Minare Camii (1373), İmaret Medresesi, Mevlevihane ve Mevlevihane Hamamı bir külliye görüntüsü vermekle birlikte Selçuklu Sarayı'nın parçaları olduğu düşünülmektedir. Bu yapıların bulunduğu bölümde Atabey Armağan Medresesi (1239/1240) portali de yer almaktadır. Burada Yivli Minare Camii'den önce de bir cami –belki kiliseden dönüştürülmüş olarak- yer almış olabilir. Cami ve mescitler de içkale içinde konumlandırılmıştı. Görkemli minaresiyle birlikte bir dikey kütle oluşturarak kentte yön gösteren Yivli Minare Camii bir saray camisi olarak işlev görmüş olabilir. Caminin kuzeyindeki Mevlevihanenin ise orijinal haliyle sarayın harem kısmı olarak kullanıldıktan sonra mevlevihaneye dönüştürülmüş olması muhtemeldir. Bu dönemde yapılan diğer camiler olan Ahi Yusuf Camii (1249/1250) ve Ahi Kızı Camii çok kubbeli ve sütunlu dikdörtgen planlı Yivli Minare Camii'den farklı olarak daha basit ve kare planlı camilerdir. Yerleşim alanı bu camilerle güneye kaymıştır. Bu camilerin kaledeki stratejik konumu daha önce burç olarak

³¹² Tanyeli, p. 49.

kullanıldıkları izlenimini uyandırabilir. Selçuklu dönemi medreseleri arasında sadece İmaret Medresesi hakkında yorum yapılabilir. Bu medrese Yivli Minare'nin karşısında dört eyvanlı, tek avlulu ve iki portikolu yapısı ile Sinop'taki Pervane Medresesi ile birlikte bazı onüçüncü yüzyıl medreselerini hatırlattığı için yapım yılı bu tarihe dayandırılmaktadır. Konumu ve çini dekorasyonu Selçuklu Sarayı olduğu izlenimini yaratmaktadır. Karşısındaki Atabey Armağan Medresesi'nin sadece portalini kaldığından hakkında detaylı bir bilgi bulunmamaktadır fakat bulunduğu parselin boyutu nedeniyle küçük bir bina olduğu düşünülmektedir. Karatay Medresesi'nin (1250/1251) ise portalinin arkasındaki alanla uyumsuz olması, malzeme farklılıkları ve yerinin kale dışında Antalya yolunda olarak bilinmesi portalin Selçuklu döneminden sonra yapılmış bir binaya taşındığı izlenimini uyandırmaktadır. Bina Selçuklu döneminde yapılmış olsaydı avlusunun daha büyük olması gerekirdi. Selçuklu dönemi türbeleri kare planlı küçük yapılardır. Sadece Şeyh Şüca Türbesi (1238/1239) diğerlerinden farklı olarak kale dışında yer almaktadır. Konumu Selçuklu mezarlığının bu civarda olduğunu düşündürmektedir. Üst katı mescit olarak düzenlenmiştir. Ahi Yusuf Türbesi İçkale'de Ahi Yusuf Camii ile aynı avluda ve onun güneyinde bulunmaktadır. Alt katı kripta, üst katı mescittir. İlk olarak sivil bina, belki bir köşk olarak tasarlandığı, alt katının mahzen olduğu ve sonra türbeye dönüştürüldüğü düşünülebilir. Zincirkıran Mehmet Bey Türbesi (1377) ise Kaleiçi'nde Yivli Minare Camii'nin kuzeyinde yer almaktadır. Sekizgen planı ve konik çatısıyla sembolik özellikler göstermektedir. Savaşta yararlılık gösteren bir kişiye ait olarak biçimsel unsurlarıyla birlikte yönetim alanındaki konumu binanın anıtsallığını desteklemektedir.

Osmanlı kentlerinde yerleşim güvenli koşullardan dolayı kale dışına çıktı. Kent merkezi ise Selçuklu dönemindeki gibi pazar etrafında yer aldı, kale dışında yeni odak noktaları da oluştu. Daha sonra bu odak noktalarının birleşmesiyle kentler daha karmaşık bir yapıya kavuştu. Onyedinci ve onsekizinci yüzyıllarda içkalelerdeki askeri organizasyon kaybolmaya başladı. Sinop ve Antalya ise yine önemli limanlardı.

Sinop Osmanlılarca fethedildikten sonra Kastamonu'ya bağlı bir sancak oldu. Tanzimat döneminde ise bağımsız bir sancağa dönüştürüldü. Osmanlı döneminde

imar faaliyetlerinin hızı azaldı. Kaledeki onarımlar küçük çaptaydı fakat yeni bir tersane yapıldı ve özellikle onsekizinci yüzyılda Rus tehlikesinin ortaya çıkmasıyla kaledeki onarımlar hızlandı, Korucuk ve Paşa Tabyaları ile Piçe Kalesi inşa edildi.³¹³ Müslüman ve Gayrimüslim mahalleleri birbirine yaklaştı. Kent kale dışında doğuya doğru gelişti. Son dönemde ise batı varoşlarında yerleşim başladı. Bu dönemde kentte yeni bir ulu cami yapılmamıştır. İnşa edilen binalar dönemin mimari eğilimlerini göstermekle birlikte Alaaddin Camii'ye göre mütevazıdır. Cami veya mescitler mahalli ihtiyaçlara yönelik olarak kare veya dikdörtgen planlı küçük toplanma alanları yaratmışlardır. Bu dönemdeki en büyük cami eski kent merkezindeki Meydankapı Camiidir (1876/1877) fakat çevresinde geniş bir alan bulunmamaktadır. Geniş bir külliye içinde yapılan tek cami kale dışındaki Cezayirli Ali Paşa Camiidir (1795). Kefevi Camii (1851) ise Kale'nin hemen dışında neoklasik stildeki iç düzenlemesiyle diğer camilerden farklıdır. Tersane Camii (1903) ise Tersane Çarşısı'nda neogotik stilde küçük bir binadır. Tersane esnafının ve çalışanlarının kullanımı için yapılmıştır. Türbeler kareye yakın dikdörtgen planlı olarak camilere yakın konumlandırılmışlardır. Yeşil Türbe eski kent merkezinde Alaaddin Camii'nin kuzeyindedir. Kale dışındaki Yesari Baba Türbesi'nin ise geçmişte Bektaşî tekkesi olduğu bilinmektedir. Tüm binalarda taş malzeme kullanılmıştır. Kefevi Camii'nin minaresinde tuğla kullanılmıştır. Bu durum caminin orijinalinin tuğla olabileceğini göstermektedir. Kadınlar mahfili, tavan, minber gibi bölümlerde ise ahşap kullanılmıştır. Camiler kırma veya düz çatı ile örtülüdür. Yesari Baba Türbesi bu dönemde ahşap çatılı, Yeşil Türbe ise kubbelidir. Dekorasyon ise sadece Tersane Camii ve Kefevi Camii'de boyama ve ahşapla sağlanmıştır.

Antalya Osmanlılarca fethedildikten sonra ondokuzuncu yüzyıla kadar Konya ve Karaman Eyaletleri'ne bağlı bir sancaktı. 1864'de ise bağımsız bir sancak oldu. Bu dönemde kalede tamiratlar yapıldı ve dış kaleye kuzey güney yönünde yeni kapılar eklendi. Kent merkezi kale dışında kuzeye doğru ilerledi. Bu kısımda yeni anıtsal binalar yapıldı. Kale dışında doğu yönünde de yeni mahalleler oluştu. Ticaret

³¹³ Esemeli, p.70.

merkezi ise hem kale kapısı çevresinde hem de liman yakınında gelişti. İlk alan tüccarlar ve halk tarafından kullanılırken ikinci alan dış ticaret merkeziydi.

Kale dışında cami, hamam ve yıkılmış kervansaray ile Bali Bey Külliyesi (onbeşinci yüzyıl sonu) Selçuklu dönemindeki kale dışına çıkış eğilimini kurumsallaştırmış ve kenti artalanına bağlayan yol üzerinde yeni bir mahalle oluşturmuştur. Bu dönemdeki başka bir külliye Hristiyan mahallesindeki Makbule Kara Molla Mescidi (onbeşinci yüzyılın ikinci yarısı) ile onun hamamı olabilecek Sefa Hamamı olabilir. Bu konuda kesin bir kanıt olmamakla birlikte cami Hristiyan mahallesinde Müslüman yerleşimini göstermektedir. Yakın çevresindeki kiliseden dönüştürülmüş Kesik Minare (Cumanun) Camii ise ulu cami olarak düşünülmüş olabilir. Onaltıncı yüzyılda kale dışına yapılmış olan Murat Paşa Camii kentin ortaçağ silüetini değiştirerek İstanbul'un ağırbaşlı ve özenli mimari özelliklerini kente taşımıştır. Büyük ihtimalle onyedinci yüzyıla ait olan Mehmet Paşa Camii Yivli Minare'nin karşısında görkemli yapısıyla dikkat çekmektedir. Kale dışında Kesik Minare Mescidi 18. yüzyıl başından kalma gösterişsiz bir binadır. Kale dışındaki yerleşim yine sade bir bina olan Demirci Kara Ali Cami ve Müsellim Camii ile devam etmiştir. Müsellim Camii küçük bir kütüphaneye sahiptir. Bu özelliği ile onsekizinci yüzyıla ait farklı bir örnektir. İskele Mescidi limanda iki katlı altıgen bir binadır. Planı, altındaki havuz ve minaresinin formuyla özgündür. Liman çalışanlarına veya tüccarlara hizmet etmiş olmalıdır. Varsaklı Camii ise kale dışında kare planlı ve tek kubbeli mütevazı bir binadır fakat çini süslemeleri dikkat çekicidir. Döneme ait türbeler Şeyh Sinan Türbesi dışında kale içindedir. Şeyh Sinan Türbesi ise kale dışında Şeyh Sinan Camii ile aynı avludadır. Ahi Kızı Türbesi büyük ihtimalle kaledeki bir burçtan türbeye dönüştürülmüştür. Tekke olarak kullanılmış olma ihtimali de vardır. Nigar Hatun Türbesi ise subasman seviyesindeki malzeme farklılıklarından ötürü Yivli Minare Camii ile organik bağa sahip başka bir binanın kalıntısı üzerine yapılmış olabilir.

Dönemin temel yapı malzemesi taş, örtü biçimi ise kubbedir. Kubbeye geçişler pandantif ve Türk üçgeni ile sağlanmıştır. Bali Bey Camii, Murat Paşa Camii,

Müsellim Camii ve Varsaklı Camii haricindeki binalar dekorasyon olarak sadedir. Süslemeler genel olarak onsekiz ve ondokuzuncu yüzyıl özellikleri göstermektedir.

Sinop ve Antalyanın Selçuklu dönemi karşılaştırıldığında her iki kentin kapalı kent modeliyle kale içinde geliştiği söylenebilir. Bu dönemde her iki kentte içkale ve tersane yapılmıştır. Kent merkezi ve idari bölüm içkale içindedir. Her iki kent de sağlam birer sur sistemine sahiptir. Antalya'da dış kalede Sinop'tan farklı olarak çift sur bulunmaktadır. Binalar genel olarak kale içinde taş malzeme ile mütevazı ölçülerle ve sade olarak yapılmıştır. Her iki kentte birer ulu cami ve külliyesi vardır. Bina sayıları birbirine yakın olmakla birlikte Antalya'da daha fazla sayıda medrese bulunmaktadır.

Osmanlı döneminde ise yerleşim her iki kentte kale dışına yayılmış ve farklı gruplar aynı bölgelerde yaşamaya başlamıştır. Bu dönemde Sinop'ta ikinci bir tersane, tabyalar ve Piçe Kalesi'nin yapımı kentin askeri öneminin arttığını göstermektedir. İmar faaliyetleri Antalya'da çok daha yoğundur. Sinop'ta dini binalar için imar faaliyetlerinin yavaşlamasına karşın Antalya'da anıtsal ve görkemli binalar yapılmıştır. Onsekiz ve ondokuzuncu yüzyıllarda Karadeniz'de güvenliğin azalması, Rus baskını ve sonrasında imzalanan Paris Antlaşması'nın imzalanmasıyla tersane faaliyetlerinin yasaklanması gibi gelişmelerin Sinop'ta büyük ölçüde deniz ticareti ve tersane faaliyetlerine dayanan ekonomik aktiviteyi sınırlamış olması ve Karadeniz'de diğer liman kentlerinin yükselişe geçmesinin kentin gelişimini yavaşlattığı söylenebilir.

Sonuç olarak her iki kent Selçuklu döneminde fiziksel çevre ve yerleşim anlamında oldukça benzer gelişim göstermiştir. Osmanlı döneminde ise bu benzerliklerin devam etmesine karşın siyasi ve ekonomik koşulların değişmesiyle imar faaliyetlerinin hızı ve niteliği farklılaşmıştır. Sinop'ta Selçuklu ve Osmanlı binaları yakın sayıdadır. Antalya'da ise Osmanlı dönemindeki anıtsal yapılar kentin silüetinde daha büyük bir paya sahiptir. Her iki kentin kentsel gelişim özellikleri dikkate alındığında Sinop'ta Osmanlı döneminde askeri mimariye daha çok ağırlık verilmesine karşın Antalya'da anıtsal cami ve külliyelerin yapımının ön plana çıktığı görülmüştür. Bu bağlamda

siyasi ve ekonomik kořulların her iki kentin gelişiminin temel belirleyicileri olduđu
söylenebilir.



APPENDIX B: TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü

Sosyal Bilimler Enstitüsü

Uygulamalı Matematik Enstitüsü

Enformatik Enstitüsü

Deniz Bilimleri Enstitüsü

YAZARIN

Soyadı: Yılmaz

Adı: Melike

Bölümü: Mimarlık Tarihi

TEZİN ADI (İngilizce): Two Harbor Cities: Sinop and Antalya
During the Seljuk and Ottoman Periods

TEZİN TÜRÜ: Yüksek Lisans

Doktora

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz.

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: