

SITUATING AND CONSTRUCTING
THE HISTORY, IDENTITY AND SPATIALITY OF A SETTLEMENT:
THE CASE OF BAŞHÜYÜK TOWN IN KONYA PROVINCE

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

ÖZÜM İTEZ

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
CITY AND REGIONAL PLANNING
IN
URBAN DESIGN

SEPTEMBER 2009

Approval of the thesis:

**SITUATING AND CONSTRUCTING
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ABSTRACT

SITUATING AND CONSTRUCTING THE HISTORY, IDENTITY AND SPATIALITY OF A SETTLEMENT: THE CASE OF BAŞHÜYÜK TOWN IN KONYA PROVINCE

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September 2009, 86 pages

In this research, the settling history of a site called Başhüyük will be studied. This site is a village where a group of immigrants settled with the instruction of Ottoman Empire on early 20th century after their immigration from Caucasus. The first part of this study will elaborate the foundation of this site as an Ottoman village with Caucasian settlers in Konya Province; with respect to many settling legislations and other immigrant villages of the era. The second part will be discussing and elaborating the fore coming spatial and social transformations of this village from its foundation through Turkish republic to this day. Finally on the last part of the study, the notions of preservation, restoration and possible future scenarios of this 102 years old village will be discussed.

Keywords: cultural landscapes, immigrant settlements, rural architecture

ÖZ

BİR YERLEŞİMİN TARİHİNİ, KİMLİĞİNİ VE MEKANSALLIĞINI KONUMLANDIRMAK VE KURMAK: KONYA İLİ, BAŞHÜYÜK KASABASI ÖRNEĞİ

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Tez Yöneticisi: Doç. Dr. Ali Cengizkan

Eylül 2009, 86 sayfa

Bu çalışma, Başhüyük olarak adlandırılan yerin yerleşim tarihi ile ilgilidir. Bu yer, bir grup muhacirin, 20. yüzyılın başlarında Osmanlı İmparatorluğu tarafından yerleştirildiği, bir köydür. Çalışmanın ilk bölümünde, bu köyün Kafkas göçmenlerden (muhacir) oluşan bir Osmanlı köyü olarak kurulması anlatılacak; Osmanlı İmparatorluğunun muhacirlerin iskânı için çıkardığı talimatnameler ve diğer benzer yerleşimlerle ilişkileri değerlendirilecektir. İkinci bölümde köyün, Osmanlı'dan Türkiye Cumhuriyetine ve son olarak günümüze kadar olan uzamsal ve sosyal değişimi/dönüşümü tartışılacaktır. Son olarak ise bu 102 yaşındaki köyün, koruma ve yenileme gibi kavramlar dahilinde muhtemel gelecek senaryoları tartışılacaktır.

Anahtar Kelimeler: kültürel peyzaj, muhacir yerleşimleri, kırsal mimari

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LIST OF ABBREVIATIONS

B.O.A.: Başbakanlık Osmanlı Arşivleri (The Prime Ministerial Ottoman Archives)

B.D.A.: Başbakanlık Devlet Arşivleri (The Prime Ministerial Governmental Archives)

T.Ü.İ.K. (TurkStat): Türkiye İstatistik Kurumu (Turkish Statistical Institute)

CHAPTER 1

INTRODUCTION

Immigration, by its very nature, is a social as well as spatial process within which a particular group of people abandon their “home” and resettle in some other place than their former home. In this process of abandonment and resettlement they would be either settled in (by an institution, state or any sovereign power) or just settle in (by themselves).

During the 19th and 20th centuries more than three million immigrants and refugees from the Balkan and Caucasus, have been displaced and settled into the Anatolia and Thrace. Eventually these diverse and abundant numbers of folks and societies have built and settled into their new homes on the Ottoman lands. Yet some has settled in by the state to immigrant villages or neighborhoods, built according to various regulations issued by the Ottoman state. Gradually and immensely the immigration and its sole spatial outcome, villages and neighborhoods have reshaped the Anatolian rural and urban landscape both by the hands of the immigrants and the Ottoman State. Moreover these villages and neighborhoods, with their proto-modern plans and architecture, have later evolved into *Örnek Köyler* (Sample Villages) which were built as a supply for the housing demand occurred after the immigrations which was governed and guided by *İttihat ve Terakki Cemiyeti* (Committee of Union and Progress) between the years of 1913-1918¹. Also by the Early Republican Turkish Government, these sample villages have been improved and used for the housing demand occurred after the World War – I; as well as after 1923, for the compulsory immigrations².

¹ See Dündar (2007)

² See Cengizkan (2004a)

But maybe the most obvious intrinsic value of the villages that have been founded by the institutional efforts, as well as many ones which were founded by the immigrants' endeavors, is not their distinct architecture or plans; but the distinction itself. As being a part of Anatolian cultural landscape, this very distinction can be perceived as the engravings of the immigrations and institutional efforts, on the land over 100 years ago. For this reason these villages and neighborhoods are both crucial for being a spatial evidence; as well as being part of a collective memory. Within the scope of this thesis an immigrant settlement called Başh y k (formerly,  mran-ı Hamidi) is elaborated and discussed within the contexts mentioned above. Consequently this elaboration and discussion aims to situate and construct the history, identity and spatiality of its both past, present and future.

1.1. A Brief Overview of the Study and Case

Başh y k is a village that was founded in 1906 by a group of Karachay settlers, after their immigration to Anatolia from the North Caucasus. As his father being a descendant of one of the immigrant Karachay families, the author's acquaintance with this settlement started with the frequent visits and holidays spent since his childhood years. However the architectural and academic interest on this subject goes back to the spring semester of 2008. The author has started to study this subject in an essay written for the course Housing and Discourse, instructed by Ali Cengizkan in the Department of Architecture of Middle East Technical University. The study of Başh y k, which took almost a year and a half, has been started with the authors' fascination and curiosity with the plan scheme of the village.

The village sits in Mid-Northwest of Konya Province and it is 55km away from the city of Konya and 200km from the capital city of Ankara. This settlement is a *Belde* (municipality) of a town called Saray n  7km away. Almost the entire population is composed of Karachay people immigrated to Anatolia in 1903, from a village called Teberdi in North Caucasus. The arrival and settling of approximately 400 households, as well as the foundation of the village was planned and executed by the Ottoman State, between the years of 1903 and 1907. 250 households were settled into the village founded by the state on 1907. Eventually and inevitably it has become a typical (economically) agricultural settlement of Konya Plains. With a population exceeding 2000, the

village has been promoted into being a municipality of Sarayönü (a neighboring town 7km away), on 1957. Over the years, by many immigrations abroad and emigrations towards the major cities in Turkey, the population has continuously decreased, to date. According to a census taken in 2008, while still maintaining its distinct demographic structure, the population of the village is 1060.

1.2. Major Research Questions and Aim of the Study

While the study will be concentrating on “how this place became into being”, “from what it is or have been consisted of” and “what kind of spatial transformations it has gone through and the reasons of this process”; all these questions will be addressed within the context of the mobility or immobility of the villagers and its effects on the spatial realm, throughout the history of the village. By addressing these questions while analyzing the socio-spatial organizations, it is aimed to constitute a certain knowledge; both serving the academic fields and issues that this study addresses (like architecture, rural settlements, history, cultural landscapes), and also to the issue of situating and constructing the identity, history and spatiality of this settlement. Ultimately the study aims to present design concepts and planning ideas for the prospective future scenarios, that will be constructed with the data and insights inferred from the previous chapters.

1.3. Methodology and Field Research

The author will be mostly conducting a descriptive study for the analysis of socio-spatial organizations. This analysis is assembled by close readings of related sources such as maps, photographs, institutional documents, literary or academic sources; as well as the data gathered from the field surveys. Consequently, with the data and insight gathered from the analysis of several successive socio-spatial organizations, the author will be constructing some theoretical generalizations. In this respect this study has been constructed in seven major chapters. Following the introduction, the second chapter will be elaborating the historical context of immigrations and *immigrant* settlements of late 19th and early 20th centuries Ottoman Empire and also discussing their position within the Ottoman Modernism and Modernity as well. The chapters 3, 4 and 5 are elaborating the foundation, construction and transformations of Başhüyük, with an analysis of the socio-spatial organizations it has created or

destroyed, to date. The sixth chapter is composed of prospective future scenarios, design and planning ideas for the village and the last chapter is the conclusion.

During the studies and analysis it became clear that the morphology, architecture and history of the village is immensely correlated with and transformed by the (im)mobility of the villagers through the last 102 years. Indeed, the foundation, construction and then the evolution of the village morphology is either simply assembled or severely affected by these multiple stages of (im)mobility. Keeping this in mind, the spatiality of the village will be elaborated and analyzed within the frame of three stages of socio-spatial organizations: settlement, re-settlement and reverse migration and semi-nomadic era. All these successive three chapters will begin by unearthing the social and economic contexts in which these certain stages of (im)mobility have been occurred; and finalized with a discussion of how did this (im)mobility shaped this settlement by creating distinct socio-spatial organizations.

The first of these successive chapters of mobility, called "The Settling", covers the immigration to Anatolia and foundation of the village. The second chapter, "The Re-Settlement: Başhüyük Village Between 1950s and 1980s", is an analysis of the initial socio-spatial transformations that the village has gone through within the context of Middle Anatolian Vernacular Settlements. The third chapter of mobility, "The Semi-Nomadic Life and Return Migration: Present State of The Başhüyük Village", covers the contemporary times, trying to elaborate the affects of contemporary agricultural and architectural technologies on the socio-spatial structure of the village.

1.3.1. The Sources and Types of the Research Data

The prerequisite data for the analysis of the relation between the villagers and the village (in other words the society and space) have been gathered from several archives, institutions; as well as observations, measurements and documentation gathered on the field research. Hence there are three types of data that have been acquired and used throughout this study: textual documents, visual documents and field research.

1.3.1.1. Textual Documents: Governmental Documents and Records

The primary and secondary historical sources were gathered from the *Başbakanlık Osmanlı Arşivleri* (The Prime Ministerial Ottoman Archives) and *Başbakanlık Devlet Arşivleri* (The Prime Ministerial Governmental Archives). The Prime Ministerial Ottoman Archives was visited on 24.02.09. The inventory that was rendered from 1890 to 1910 contains the following accounts: *Meclis-i Vükelâ Mazbataları*, *Dahiliye Mektubi Kalemi*, *Maliye Nezareti Defterleri*, *Hariciye Nezareti Tercüme Odası*, *Yıldız Mütenevvî Maruzat Evrakı*, *Sadaret Mühimme Kalemi Evrakı*, *İradeler Hususi* and *Maarif Nezareti Mektubi Kalemi*. In the end, 17 documents have been obtained and 5 of them were used in this study.

Other textual documents are the demographic and census data gathered from *Türkiye İstatistik Kurumu* (Turkish Statistical Institute).

1.3.1.2. Visual Documents: Maps, Photographs and Plans

For the analysis of the socio-spatial organizations the visual documents are important as both primary sources and also as evidences that can verify or disprove the textual documents. Foundation photos of Başhüyük were obtained from the *İstanbul Üniversitesi Kütüphanesi Nadir Eserler Bölümü* (The Department of Rare Pieces of Istanbul University Library). Aerial photos dating 1953 and 1988 have been obtained from the *Türk Silahlı Kuvvetleri Harita Genel Komutanlığı* (General Command of Mapping of Turkish Republic Armed Forces). Development plans from 1960 and 1988 have been gathered from the *İller Bankası* (İller Bank).

1.3.1.3. Field Research

The village has been visited in the spring of 2008 and two other times during the fall of 2009. On the first visit a non-formal interview has been conducted with the former mayor of the village, Tokay Mira. On the same visit different architectural typologies, streets, alleys, village square and the mound have been documented by photography. Moreover from the Municipal Archives of Başhüyük, the *Tapu ve Kadastro Planı* (The Cadastral Land Registry Plan) (1982) and various schematic plans have been obtained.

CHAPTER 2

IMMIGRATION AND SETTLING POLICIES OF MID 19th AND EARLY 20th CENTURIES OTTOMAN EMPIRE

Before exploring the initial situation of the village, the contextual background of its foundation and era has to be elaborated further. Hence, there are two contexts that are to be explored; within which this village has been founded in. They are indirectly related with each other, yet both are bound to the foundation, as well as the initial morphology of this village. This part of the study will be evaluating; how and to what extent these contexts have interfered or took a part on the foundation process of this settlement.

The first one is a set of regulations issued by the *İskân-ı Muhacirin Komisyonu* (The Commission for the Settlement of Immigrants); as a response to the immigrations, following the withdrawal of Ottoman Empire's borders throughout the mid 19th and early 20th centuries. This part of the study mostly concentrates on how these policies and regulations, in response to these mass movements from Balkan and Caucasus, led to the foundation of immigrant villages and neighborhoods.

From the 19th century onwards, these immigrations were comprehensively regulated by a set of legislations issued and executed by the Ottoman State by the commission; but indeed a few of these immigrants were settled according to them. In fact it is hard to talk about a generic execution of these regulations on the construction of immigrant settlements. Most of these settlements were scarcely supplied by neighboring villages and built without a plan. However a few were built according to a settlement plan and Başhüyük village is one of them. The issues of construction of a village or a neighborhood according to a settlement plan and architectural coding presented in several regulatory

documents or even a comprehensive involvement of the state with the rural settlements is notions emerging after the late 19th Century. But these infrastructural and architectural considerations were practiced since the late 18th in the urban scene. Here an impetuous question constructs the second context related to the foundation of Başhüyük. Can we identify or perceive these settlements and the regulations, as an extension of the 19th Ottoman Modernity?

2.1. Settling of the Immigrants from Balkan and Caucasus

From 1790 onwards, as the borders of Ottoman Empire were withdrawn towards Anatolia, gradually thousands of Balkan and then Caucasian people started to immigrate³. Some forced to move or fled to Ottoman Empire, becoming refugees; and yet some immigrated bound to agreements and regulations, becoming settlers⁴. This part of the study concentrates on these agreements and regulations, in response to the mass movements that took place for almost two centuries; which led to the foundation of immigrant villages and neighborhoods.

Until the foundation of the *Şehremaneti*⁵ in 1855, following the proclamation of *Tanzimat Fermani*⁶ (1839), the information on these settlers and their whereabouts are rare. Following its foundation, Şehremaneti took the task of settling the immigrants migrating from Balkan and Caucasus until 1859. Due to the poor economical condition of the Ottoman State (because of the wars taking place in Caucasus and Balkan), most of these immigrants had to construct their settlements on their own, usually with the help of the neighboring villages or neighborhoods. Although the autonomous settling has been sufficient enough to be neglected by the authorities for several decades; the ever increasing number of immigrants led to the foundation of the famous Commission for the Settlement of Immigrants, on January 5th, 1860⁷.

Throughout the 19th century, several directorates in all provinces and a headquarters in Istanbul have been opened and shut down, due to insufficient

³ See Eren (1966)

⁴ Dündar (2007; 227)

⁵ The very first municipality of İstanbul.

⁶ It is the name of administrative and legal reforms issued by the Ottoman State in 19th Century. The word 'tanzimat' means 'to organize'.

⁷ Eren (1966; 38–93)

funding, dysfunctional operations and discontinuation of the immigrations. The last commission and the regulations it has issued are most relevant with the scope of this study. It has functioned from 1894 to 1914⁸, under the management and governance of Sultan Abdülhamit-II. It has issued a 16 paragraphs document, regulating the reception and transference of the immigrants by trains or steamboats, preparation and distribution of the plans and maps for the newly built settlements, aids of catering, supplying breeding animals and health. To sum up, any assistance needed for the permanent settling of the immigrants was guided and regulated by this commission. Additionally, the immigration directorates in every province had a duty of enumerating and informing the headquarters in Istanbul for *emval-i metrukiyeler* (vacant properties); in order to understand the occupational capacity of the provinces⁹. Konya Province was one of the largest provinces of the Ottoman Empire and it was readily equipped with a vast capacity of empty lands. From 1984 to 1914, 34.700 people settled in Konya Province with the guidance of the commission; yet many have settled as refugees without the guidance and/or the knowledge of the Commission for the Settlement of Immigrants¹⁰.

2.1.1. Discussing the Immigrant Settlements and Ottoman Modernity

During the 19th century, transformations in the Ottoman urban scene have been affected and influenced mostly by exogenous influences rather than internal dynamics of the urban scene¹¹. It was almost inevitable to stay unaffected from the well-known technological and economical transformations of the 17-19th centuries Europe and America, like the transition from caravan trading to early capitalism¹² or simply the idea of modernism. And these transformations of course laid out a new set of social and spatial infrastructure which we now call modernity. Tanzimat Fermanı (1839) was the first reform on this track, paving the way to a new spatial and economic infrastructure. These reforms had many effects on the 19th Century Ottoman Urbanism; thus on every regulation controlling the plan and design of the spatial realm.

⁸ Until the World War - I

⁹ Kocacık (1980; 157–163)

¹⁰ Gül and Korkmaz (2003; 441)

¹¹ Aktüre (1978; v)

¹² Cerasi (2001; 80)

6 months after the rendering of Tanzimat Fermanı, a regulation has been issued; which was expanding the width of major avenues in Istanbul to 7.6 meters. Also on the following years with *Birinci Ebniye Nizamnamesi* (The First Building Regulation) (1848) and *İstimlak Nizamnamesi* (The Regulation for Expropriation) (1856), buildings were setback from the parcel borders in order to extend the width of the roads. However the most important impact of Tanzimat Fermanı on the urbanism is the parceling of the properties. Throughout the 19th century Ottoman cities (especially Istanbul) have been burnt down with the help of many grand infernos; eventually allowing these new regulations to change the Ottoman Urbanity and the property relations drastically.¹³

At this point it has to be noted that urban regulations and policies are nothing new to Ottoman State; but their effects on the urban scene are. Although failing to govern and control the urban scene, many urban regulations have been issued from 16th century onwards¹⁴. But it was the second half of the 19th century that Ottoman State had the ability to execute and control these regulations with the help of Şehremaneti. The greatest difference between 19th Century Urbanism and pre-Tanzimat era was twofold: **a)** taking the European cities and policies as a model and **b)** the determination to control and transform¹⁵.

There are not many uncovered cases and/or information revealing the reflections of these reforms on the immigrant villages in the rural Anatolia. However, it is fairly easier to encounter studies on the immigrations and its effects on the urban realm. Also there might not be a direct link between these reforms and the regulations issued by the Commission for the Settlement of Immigrants since the urban reforms were concentrated mainly on the major cities of Ottoman Empire. But within a grand title of 19th Century Ottoman Modernization, these reforms can be related to the foundation and construction of most of the newly built settlements (be it urban or rural) by the state. The grid plan scheme, the recurrent discourse on the infrastructural/sanitary concerns and the determinism of creating a well-planned settlement gives us a clue that the modernization policies of 19th century Ottoman Empire have somehow echoed within these regulations. And this presumption creates a plausible connection between the

¹³ Yerasimos (1992; 1, 2)

¹⁴ Yerasimos (1992; 6)

¹⁵ Yerasimos (1992; 6,7)

reforms, their effects on urban policies and the immigrant settlements planned by the Commission for the Settlement of Immigrants.

2.1.2. Regulations and Policies for the Immigration

In the context of the rural immigrant settlements, there was no interference from the state on the issues like the settlement plan and architecture of the houses, until 1897¹⁶. But it has to be noted that, before the aforementioned date, some of the urban neighborhoods built by the state for the immigrants do have a proper settlement plan, quite parallel to the urban regulations and reforms of the 19th century Ottoman Empire¹⁷. However before *Muhacirin Komisyonu Alisinin Sureti Teşkiline Dair Nizamname* (The Regulations Concerning the Organization of the Grand Commission of Migration), dating 1897, there was no document regulating the architecture and settlement plan of the immigrant villages (the regulations were mostly concentrated on other essential aids for the immigrations and immigrants like; transportation, health, cattle, pays...). Not that the state was ignorant on such issues but it was not resourceful enough to execute such grand settlement projects. On 1897, the aforementioned regulation has been issued for the immigrants coming from the Thrace; announcing that newly founded villages must be built according to a settlement plan, which will be supervised, inspected and designed by the Commission for the Settlement of Immigrants. Also after the construction of the village, the directorates have been asked to send several photos of the village facades to the commission (probably for the inspection duty of the commission)¹⁸. The regulation has been issued for the reason that non-planned settlements are incapable of providing the aimed good; so these villages should be constructed with a settlement plan¹⁹. Moreover the Commission for the Settlement of Immigrants has been assigned to the duty of preparation and supervision of the plans for the immigrant villages (or neighborhoods)²⁰. Again on a record from 1903, it has been stated that the houses must be built using stone, adobe and wood²¹.

¹⁶ Yılmaz (1999; 596)

¹⁷ See Aktüre (1978), on the immigrant neighborhoods in Ankara, Tokat and Afyon. Also see Temizsoy (2002), on the resettlement of Balkan refugees in the city of İzmir.

¹⁸ Yılmaz (1999; 596)

¹⁹ Yılmaz (1999; 596)

²⁰ Yılmaz (1999; 596)

²¹ Bayraktar (2007; 421)

Since there is no generic sample for the settlement plan or an architectural code that has been presented with the regulation dating 1897, the only direct evidence of its effects on the immigrant villages and neighborhoods are those very settlements. Certain shared aspects of the immigrant villages (like the plan scheme, site selection, architecture) are far more detailed and common than it would be expected from such superficially defined regulation. However there are similar but more detailed regulations issued for the immigrant settlements after 1913. Despite from being issued almost a decade after the foundation of Başhüyük, the regulations issued between the years 1913-1916, are extensively consistent with the initial morphological aspects of Başhüyük. As result of that, both the regulations from the years 1913-1916 and 1897 will be used in the course of analyzing the initial morphological structure of Başhüyük.

From 1913 to 1916 there are five successive regulations, guiding several aspects of the immigrant settlements like choosing the appropriate site, the settlement plan scheme and also the architectural typology of the houses²². These topics are briefly explained below:

2.1.2.1. Site Selection

According to these regulations, site selection was defined by six parameters: **i)** freshness of the air circulation, **ii)** distance from swampy/marsh lands, **iii)** proximity to a river/stream, **iv)** not being open to harsh winds, **v)** avoidance from humid and deep-set sites and finally **vi)** proximity to intercity roads, train stations or railway tracks and docks²³.

2.1.2.2. Settlement Plan

It is an orthogonal plan scheme where two main streets were crossing the village from east/west and north/south directions with a width of 15 meters. On the junction the village square was situated which was constituted of a mosque and a school. All the alleys were either parallel or perpendicular to the main streets with a width of 12 meters²⁴.

²² Cengizkan (2004a; 55-56)

²³ Cengizkan (2004a; 56)

²⁴ Cengizkan (2004a; 56-57)

A housing area surrounding a mosque and school is a core neighborhood unit of the Classical Era Ottoman Cities²⁵. But in these immigrant settlements, the presence of the school and mosque was not solely to create a well-known urban neighborhood. Indeed the commission was experienced enough to know that the religious and public education (hence its institutions, mosque and school) were significant for the adaptation of the immigrants to their new society²⁶.

2.1.2.3. Parceled Properties

All the parcels were to be one *dönüm* (approx. 918 m²) with houses mounted on the edge of a parcel facing a street and other than the house; there were a garden, barn and hayloft²⁷.

2.1.3. The Gridiron Plan

As it is explained on the previous topics, the gridiron plan has been introduced to the Ottoman urban and later rural scene, after the late 18th century. Consequently a gridiron settlement plan is quite alien to the Ottoman urbanism, let alone the vernacular rural architecture of Anatolian villages and towns. These immigrant villages/neighborhoods are a part of this institutional architecture constructed by the Ottoman State and they can be easily distinguished from their neighboring villages or neighborhoods with their distinct plans.

However alien to Ottoman urbanism, orthogonal settlement plan is a very common denominator of the intervention of an authority to the spatial realm. Especially when a new settlement (be it urban or rural) is founded by a state or an entrepreneur. Although there can be many motivations behind this implementation; according to Spiro Castoff, it is mainly because "... [A gridiron settlement plan] is the best and quickest way to organize a homogeneous population with a single social purpose."²⁸

Within his book "*The City Shaped: Urban Patterns and Meanings Through History (1991)*" Spiro Kostof defines two main purposes for grid settlements. First one is

²⁵ See Cezar (1989)

²⁶ Kocacık (1979)

²⁷ Cengizkan (2004a; 57)

²⁸ Kostof (1991; 103)

to “facilitate an orderly settlement” and second one is that it has been used “as an instrument of modernization”²⁹. Both of them are true for immigrant settlements at some point. Indeed the regulations show that “facilitating an orderly settlement” is a common factor. But in the context of Ottoman Architecture and Urbanism, facilitating order with a settlement plan is not something to be expected before the 19th century. On the other hand, it is too bold to say that Ottoman government was using the gridiron settlement plan as an instrument of modernization. In the end these regulations were onto functionalism rather than the politics of space. But one can acknowledge that this Western influence served the aforementioned purposes at some level.

²⁹ Kostof (1991; 102)

CHAPTER 3

THE SETTLING: FOUNDATION OF THE BAŞHÜYÜK VILLAGE

Following the immigration of Karachay people from North Caucasus, settling process is the first movement, which eventually led to the foundation and construction of a village, in a site called Başhüyük. The village was one of the earliest examples of “well organized” immigrant villages and very legible considering the motives and efforts of the state to settle the immigrants. This chapter will be elaborating the immigration history of Karachay settlers and analyzing the foundation as well as the architecture of the village with respect to the regulations explored in the previous chapter.

3.1. Immigration and Foundation of the Settlement

In his doctoral dissertation, *Konya Vilayetinde Muhacir Yerleşmeleri: 1854-1914* (Immigrant Settlements in the Province of Konya: 1854-1914), Mehmet Yılmaz studies the settling of many immigrants from Caucasus, Crimea, West Siberia and Rumelia. Not surprisingly he also encounters with Karachay immigrants of Başhüyük and conducts an interview with the villagers on the history of their immigration. According to Yılmaz, from Teberdi to Ottoman lands, 800 families³⁰ of Karachay people immigrated and arrived in Istanbul in 1903. In the year following their arrival they sent three pioneers to various places in Anatolia and eventually determined Konya as the most appropriate place to settle in. In the following two years they stayed in a district on the outskirts of Konya, called Araplar, waiting to be settled by the Commission for the Settlement of Immigrants Directorate of Konya. In the year of 1906, with their personal

³⁰ If there were approximately four members in one family, the initial immigrant population would be 3200.

request and choice, 400 Karachay families settled in a site known as Başhüyük³¹. During two years of waiting the remaining 400 families, who did not settle to Başhüyük, either decided to settle in some other places (see the **document 4** in the Appendix - A) or they were obliged to move back to the Caucasus³².

The site is 2km to a railroad track where another immigrant (Tatarian) village called *Konar* was present on the other side of the track. In an interview that Yılmaz (1996) conducted with the Başhüyük folk, it is suggested that the presence of another Turkic tribe, was also important for the site selection. After agreeing on the location, the Commission for the Settlement of Immigrants Directorate of Konya visited the site and made a deal with a constructor for the construction of the new village. The commission bought and sent the necessary tools for construction as well as the materials such as stone, adobe and wood³³.

It is evident that the immigrants were guided and aided by the commission, and also they had the opportunity to choose the site of their new settlement. After an inaugural ceremony in the presence of the local military and municipal officers of Konya, 120 houses were finished on October 1906. Through the end of the year 240 families moved in³⁴. The village had been officially named after the Sultan as: *Ümran-ı Hamidi*³⁵ (on December 21st, 1906³⁶). In 1907, the commission handed out a sketch plan of the village to the villagers³⁷. A year later villagers applied to the state, demanding a school and a mosque. After long debates between many ministries, the fund had been granted with the condition of only if villagers provide the land of construction themselves³⁸.

³¹ Yılmaz (1996; 192,193)

³² At present there are 12 Karachay villages in Turkey. Arpacıkaraçay (Tokat), Çilehane (Tokat), Yazılıkaya (Eskişehir), Akhisar (Eskişehir), Doğlat (Afyon), Eğrisöğüt (Kayseri) and Emirler (Sivas) villages were built during the immigrations from the 19th century (between the years 1883 to 1887). Yağlıpınar (Ankara), Ertuğrul (Eskişehir), Gökceyayla (Eskişehir), Belpınar (Eskişehir) and Başhüyük (Konya) were built during the immigrations from 20th century and some of them were built by immigrants who decided not to reside in Başhüyük. [INTERNET,WWW], <http://bashuyuk.wordpress.com/karacay-koyleri-2/> [Last Access, 14.09.09]

³³ Yılmaz (1996; 194)

³⁴ Yılmaz (1996; 194)

³⁵ On some of the Ottoman documents, the name of the village is referred as 'İmran- ı Hamidi'.

³⁶ See the **Document 2** in the Appendix A

³⁷ Yılmaz (1996; 195)

³⁸ See the **Document 3** in the Appendix A



Figure I - Photo of the village folk after the construction of the village
(source: The Department of Rare Pieces of İstanbul University Library, album no: 90648)

3.1.1. Geographical Overview of the Region

The village is situated in Konya Plains, in middle Anatolia with an altitude of 980 meters. The climate is terrestrial with warm/dry summers and cold/wet winters³⁹. Since %36 of the annual rainfall occurs on winter months the main farming activity is dry farming, although if the groundwater is accessible it is also possible to do wet farming. Due to its both topographic and climatic attributes, agriculture is one of the most important economical activities in the region; currently 124.000 hectares of land is covered with barley, wheat, sugar beet and lentil⁴⁰.

The town of Sarayönü and its surroundings has its own microclimate. The annual rainfall is 438.44mm and the average temperature is 10.8 °C. The main economical activity in this region is also agriculture⁴¹.

³⁹ Çınar (1990; 42)

⁴⁰ Çınar (1990; 47)

⁴¹ Karakurt (2007; 3)

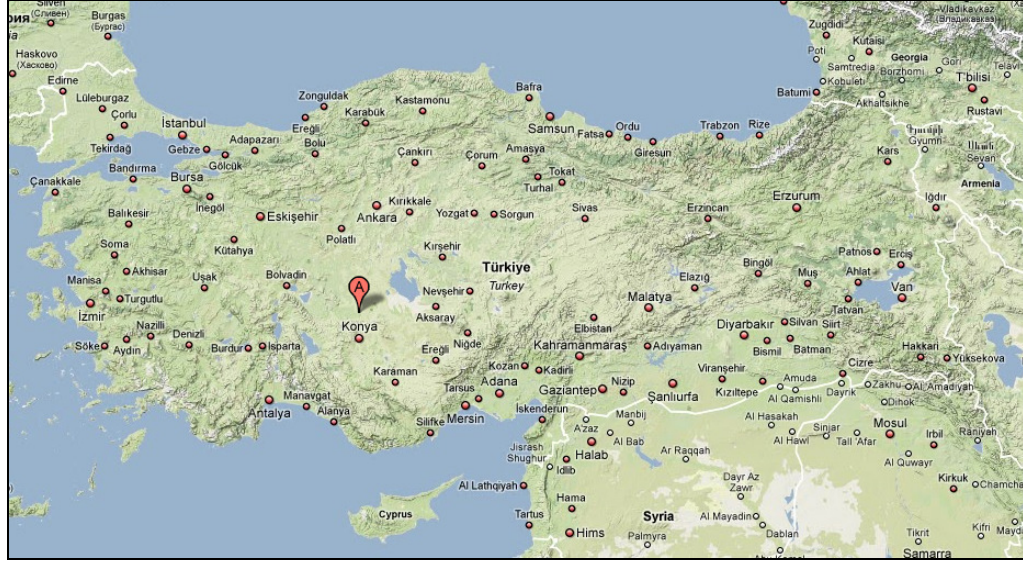


Figure II - Google Maps image of Turkey, marking the location of the village with red “A”.
(source: Google Maps⁴², 2009)

3.1.2. Morphological Structure of the Village

The photos of Ümran-ı Hamidi, taken from several facades after the inaugural ceremony, its strict settlement plan and architecture points out that the village was most probably built according to the Regulations Concerning the Organization of the Grand Commission of Migration (which has been issued almost 10 years before its foundation). But the insufficient detailing and comprehensiveness of this regulation cannot fully uncover the motives and ideas behind the morphology of Ümran-ı Hamidi.

As the current morphological aspects of the village are notably consistent with the regulations issued after 1913 and as they contain codes for architecture and site plan, it should be plausible to say that there was a more detailed document issued before 1913. However, during the archival research conducted for this study, the author could not come across a detailed coding or a plan on/about immigrant settlements before 1913. As a result, in the following parts of this study, the settlement morphology of Ümran-ı Hamidi will be evaluated within the extent of the regulations from 1913 to 1916.

⁴² [INTERNET,WWW], <http://maps.google.com> [Last Access, 14.09.09]



Figure III - An aerial photo from 1953 (source: the aerial photo is from the General Command of Mapping of Turkish Republic Armed Forces)



Figure IV – Google Maps image marking the village, railroad on south, Sarayönü, Konar and a part of Konya city center. (Source: Google Maps⁴³, 2009)

⁴³ [INTERNET,WWW], <http://maps.google.com> [Last Access, 14.09.09]

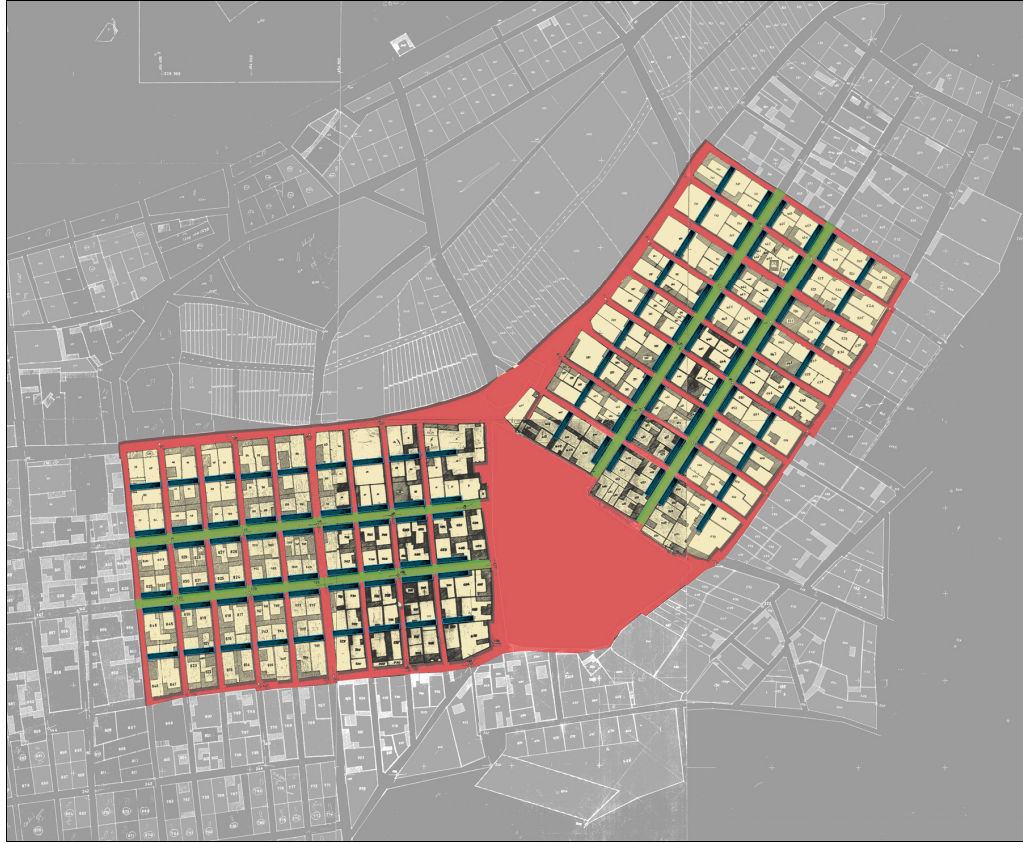


Figure V – Illustration over the Cadastral Land Registry Plan of Başhüyük (1982). The colored area constitutes the initial settlement. Blue rectangles represent the initial housing and four green stripes represent the major streets. Yellow areas are the contemporary parcels (source: Özüm İtez, 2009)

3.1.3. The Initial Settlement Plan

Considering the regulations dating from 1913-1916, articles regarding the site selection and the plan scheme are consistent with Ümran-ı Hamidi. It is 2km to a railway, situated between two water sources and it is elevated from the surrounding water sources to avoid the marsh lands. The plan is very basic; yet it has some subtle attributes. Between a brook in the south and another one in the north, the village was mounted on a very low hill with two main streets crossing from east to west. Presumably considering the issue of runoff-water drainage the main streets are on top of the slope.

All the alleys (7 meters wide) are either parallel or perpendicular to the two parallel main streets (10 to 12 meters), forming a basic grid settlement plan. But the grid is broken into two, alongside the brooks, allowing all the houses to

benefit the same proximity to the water sources. This breakage also constitutes the village square where a mosque and school would be built in the years to come. This settlement organization can also be traced in other new settlements proposed for the migrants, constituting a pattern to house certain communal functions. Two known examples are Sincan and Etimesgut in Ankara⁴⁴.

The grid-iron settlement plans in the regulations regarding the immigrant settlements are usually straight and without any curvature. But the plan has a flexible stance since the village square can function as a hinge; so that the plan can benefit from the topographical advantages the most. Because of the fact that initially there was no school or mosque, in the case of Başh y k, one cannot be sure whether if the square was formed intentionally to function as a village square; or if it is a consequential result of this breakage.



Figure VI - Eastern neighborhood of  mr n-ı Hamidi (source: The Department of Rare Pieces of Istanbul University Library, album no: 90648)

⁴⁴ A similar planning approach is present  hi Mes' d Num ne K y  ( hi Mes' d Model Village) that was founded by the Turkish Republic, on 1928. Here again, a grid settlement pattern curves along its topographic surroundings, yet this time alongside a foot hill. See Cengizkan (2004b; 110)



Figure VII - A view of eastern neighborhood of Ümran-ı Hamidi (source: The Department of Rare Pieces of İstanbul University Library, album no: 90648)

Ümran-ı Hamidi can be categorized as a typical “rural lowlands settlement” of Inner Anatolia, where the village is situated on a lowland, in the middle of the agricultural fields with houses concentrated around each other. Since farmers tend to be close to the agricultural fields; it is a functional reflection of their economic activities. %44,4 of the settlements in Sarayönü share the same typology mentioned above⁴⁵. Indeed, Ümran-ı Hamidi is in the middle of the agricultural fields of its possession. But the grid settlement plan is not, of course, a typical attribute of these settlements. In the traditional settlement plan, the houses are usually in very close proximity to one and other and sometimes adjacent; which has immediate intrinsic disadvantages such as; bad infrastructure, sanitary problems and inability of the properties to expand. These disadvantages are not present in Ümran-ı Hamidi’s “proto-modern” design. From this angle, its proto-modern village plan has no parallelism with vernacular rural settlements of the region (and presumably of any region).

⁴⁵ Karakurt (2007; 54)

3.1.3.1. Building Blocks

The building blocks were 60 meters long and 35 meters wide (2100 m²), leaving 525 m² for each parcel; which is certainly much smaller than 918m², as it was issued in the regulations dating 1913-1916. The building block consists of two adjacent houses facing north and two facing south, in the total of four houses, thus parcels. Because of the breakage the housing on the eastern neighborhood is facing northwest and southeast. All four of these houses are on the edge of the streets, leaving approximately 345 m² of yard area for each parcel. The area between the houses on one side of the building block to the other were presumably left as yards (or parcels); yet there were no additional agricultural utility buildings like barns or haylofts and also no walls separating the yards from each other and from the street⁴⁶. The windows and doors were both facing the street and yards. The parcel dimensions are quite large considering the size of the buildings and it can be suggested that it was considered that the yard would be used for the agricultural activities, storage or a space for additional facilities. From the time of the foundation throughout the following years, this lack of structural separators inside the yard would be used as an opportunity to create semi-private spaces (yards) for the extended family structure of Karachays. This notion will be elaborated further in the following chapter.

3.1.3.2. The Initial Architectural Typology: Hamit Houses⁴⁷

In his book called *Orta Anadolu Köylerinde Bir Aile Tarım İşletmesi Binaları* (One-Family Agricultural Facilities in the Middle Anatolian Villages), Oran (1954) studies village houses as agricultural enterprises operated by a single household (one-family agricultural facilities). Amongst numerous households that he briefly studied, there is also one from Başhüyük, which belongs to the Demirtoka family. Even though it was drawn by Oran in 1954 (47 years after the Hamit Houses were built), from the detailed drawing of the household he studied, it is easy to read precise dimensions of the Hamit House.

⁴⁶ There are no walls separating the parcels from each other but it is known that there is a settlement plan handed out to the villagers after the construction; which should have marked the property borders.

⁴⁷ The villagers have named the initial houses built by the state, after the sultan Abdülhamit – II as: Hamit Evleri (Hamit Houses). Consequently, on the following parts of this study, those houses will be referred as such.

Hamit Houses were 5 meters wide and 17.5 meters long, one-storey high buildings. These identical houses were built adjacent to each other as couplings. It is built with adobe tiles (0,25 X 0,25 X 0,11 and 0,25 X 0,12 X 0,11) on top of a stone foundation (a stone wall, just over half a meter) ⁴⁸. All the inner and outer walls were covered in white plaster. The wooden structured roof is sloped on both sides, covered with an earth-sedge composite. Also the roof has eaves in order to prevent the deterioration of the adobe walls during rain. A sloped roof is not a common feature of the vernacular rural architecture in Konya since most of the roofs are flattop. Ruhi Kafescioğlu, in his work called *Orta Anadoluda Köy Evlerinin Yapısı* (1949) (Structure of the Village Houses in Middle Anatolia), complains about the rarity of the houses with sloped roofs in his research field and states that they are only present on buildings built or sponsored by the state⁴⁹. Virtually, both the sloped roof and the flattop have the same wooden structure and cover⁵⁰; but considering the rainy winters of the regional climate the sloped roof, evidently an institutional modification, is much more suitable to the vernacular architecture even though it is not. As briefly mentioned above, many of these building materials used in Ümran-ı Hamidi (which were also included in the regulations dating 1897-1903) are consistent with the traditional and vernacular rural architecture of Konya Plains and yet this notion will be elaborated further on the following topics and chapters.

Hamit Houses were consisted of three chambers and an antechamber. These three chambers were utilized as three houses which were named in Karachay language as: *Üy* (house/home). The one on the street side, functioned as a guest room, is called *Baş Üy* (master house. Next to it, there was *Peç Üy* (stove house), a bedroom for both parents and children. Between *Baş Üy* and *Peç Üy* there was *Sença* (antechamber) which was a buffer between those two houses (chambers) and also the stove was flared from this room. The last one, right next to *Peç Üy* is a shed for farm animals called: *Bav Üy* (barn house). Both of the bedrooms were 14 m², *Sença* was 6,5 m² and the *Bav Üy* was 18 m²; with a total of 52 m².⁵¹

⁴⁸ Oran (1954;137)

⁴⁹ Kafescioğlu (1949; 56)

⁵⁰ Kafescioğlu (1949; 59)

⁵¹ Calculated from the house plan drawn by Oran (1954; 138)



Figure VIII - A photo of the village facade (source: The Department of Rare Pieces of İstanbul University Library, album no: 90648)

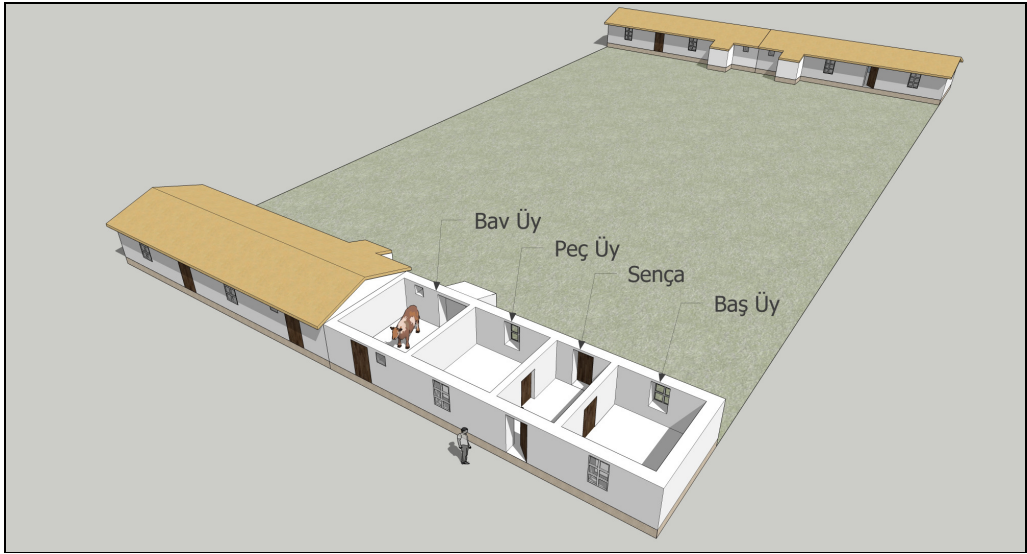


Figure IX - An illustration of chambers of a Hamit House and a whole building block with 4 houses. (source: Özüm İtez, 2009)



Figure X - On left: Sença. The door at the back is covered with a wall and a small window was opened on it. On right: Baş Üy (source: Özüm İtez, 2008)



Figure XI - On left: The stove in Sença and the door opening into Peç Üy. On right: Baş Üy (source: Özüm İtez, 2008)



Figure XII - A ruined Hamit House (source: Özüm İtez, 2008)



Figure XIII - A close-up look to the earth composite roof and adobe wall of a ruined Hamit House.
(source: Özüm İtez, 2008)



Figure XIV - A Hamit House. The earth composite roof is replaced with terracotta tiling but the chimneys are original. Windows are slightly modified in their size and the door from the Peç Üy, facing the street, is replaced a small window (source: Özüm İtez, 2008)

Although this institutional architecture is not really sensitive to its loci; if Hamit Houses are to be compared with the vernacular architecture of the neighboring settlements, certain resemblances can be attained. However these similarities are mostly on the level of construction materials and technologies as it was suggested in the regulations. Thick adobe walls on stone foundations and earth covered wooden structured roofs are very common building techniques and materials of the vernacular rural architecture of Inner Anatolia. Even today, despite the aforementioned consistencies and parallelisms, the residential architecture of immigrant villages stands out as a distinctive part of the rural landscape. This exact architectural typology (with minor modifications to its organization, size and materials) is recurrent on other immigrant villages too. In his book called *Türkiye İskan Coğrafyası* (1967) (Settlement Geography of Turkey), Necdet Tunçdilek uncovers the rural settlement landscape of Turkey while analyzing them through geographical, sociological and economical factors. The Romanian and Crimean immigrant houses that Tunçdilek encountered during his travels were defined very similar to the Hamit Houses of Ümraniye Hamidi; both with their architectural organization and building materials. The date of the foundation of these villages is not specified by Tunçdilek; but considering the architectural similarities, one can assume that Başhüyük and these immigrant villages were founded in the same period:

*The houses of Romanian and Crimean immigrants are usually one storey high and adobe. The houses are composed of adobe bricks set on a wall that is higher than half a meter. The roof is sloped to both sides and covered with either earth and sedge or clay roof tiles. ...The inner and outer sides of the walls are covered with adobe-mud while most of the outer but all of the inner walls are finished with white plaster. ...Another characteristic of Romanian and Crimean immigrant house is the stove called "Peç" that heats the house during winter with hay. ...Here, under the same roof, is a kitchen room with a stove and two rooms alongside of it.*⁵²

A more direct example would be the photos from the album called *Karaçay Göçmenleri Haymana'da* (Karachay Settlers in Haymana [a district of Ankara]) from the Department of Rare Pieces of İstanbul University Library. Here also a similar architectural typology is used for the Karachay settlers in Haymana (see the **Figure – XIV** and **XV**). Even though these immigrants are referred as "Karachays" in the document, there is no record of Karachay settlers in the Haymana district. The only Karachay settlement in Ankara is the Yağlıpınar

⁵² Tunçdilek (1967; 72-73)

village but it is not consistent with the photos and situated in a different district of Ankara. Nevertheless the pictures show that the houses built for these immigrants are extensively similar with the Hamit Houses. Even the pictures are shot with an identical *mise en scene* compared to the photos taken after the construction of Ümran-Hamidi.



Figure XV - Immigrants from Haymana
(source: The Department of Rare Pieces of İstanbul University Library, album no: 90571)



Figure XVI - Immigrants from Haymana
(source: The Department of Rare Pieces of İstanbul University Library, album no: 90571)

CHAPTER 4

THE RE-SETTLEMENT: BAŞHÜYÜK VILLAGE BETWEEN 1950s and 1980s

This chapter marks the time when the villagers finally settled, and lost the high-mobility mode which should be considered to shape their initial years, even decades in the new Başhöyük environment. Thus during these years following the World War-II, the population of the village started to increase and the community seems to begin to prosper. It should be remembered that the phenomena of "settlement" refers to the birth and evolution of the village within the context of institutional architecture, as the initial socio-spatial structure founded by the Ottoman State. On the other hand the vernacular rural architecture of Konya and nearabouts as part of the Inner Anatolia constituted another dimension of housing and settlement culture that might have influence on the daily lives of the settlers and their conceptions and shaping regarding their housing environments and the settlement. This phenomena is referred to as, "re-settlement". This chapter aims to elaborate how these two distinct categories of cultural activities and accumulation that merged and formed a hybrid-architecture.

4.1. Ümran-ı Hamidi to Başhöyük

Maybe the first and foremost transformation is the renaming of the village, after the foundation of the Turkish Republic. Like many villages of the era it was also named as a eulogy the sultan⁵³ as: Ümran-ı Hamidi. It means "Prospered by Hamit", in Ottoman. After the foundation of the Turkish Republic, the villagers (or the new government) decided to rename the village, after the archeological

⁵³ Dündar (2007; 202)

mound that the village resides by, as Başhöyük⁵⁴. It is a Turkish name rather than Ottoman which suggests that this transformation has something to do with the governmental politics against the Ottoman legacy.

Another effort for the process of re-settlement is naming of the neighborhoods. Teberdi, Karachay people's village of origin in Caucasus, is mounted on different heights of a mountain cliff, dividing the village into two parts, referred as: *Sıntı* (name of the settlement, once resided by another tribe, before the 15th century) and *Ogarı* (upper side). After the foundation of Ümran-ı Hamidi, the eastern and western parts of the village were named after their previous settlement; as Sıntı and Ogarı. The reason for such an occurrence is that the ones who were living in Ogarı and Sıntı Teberdi eventually moved in to two different parts of Ümran-ı Hamidi and named them after their previous neighborhoods. However, after the foundation of Turkish Republic, these two neighborhoods would be officially renamed as east and west neighborhoods; villagers kept using Ogarı and Sıntı to date.

4.2. Spatial Transformations from 1950s to 1980s

The changing social, economic and technological structure of the village has paved the way to new spatial transformations. During these transformations, contrary to the initial street and parcel plans which were preserved in their initial design stage, there were changes inside the parcel and in the state of the original housing. New buildings were introduced in the block according to the newly arising requirements of the household; a house unit for the newly-wed couple of the household; agricultural facilities like sheds for the new machinery (tractors, harvester and other agricultural machineries), haylofts, pens; new spaces for functions extracted from the nuclear family house out into the courtyard space. These changes were sometimes fueled by the effects of the neighboring villages and towns and sometimes by the certain technological, social and economic transformations of the era.

⁵⁴ The mound is regarded as: "Başhöyük" but the region is known as "Başhüyük" as well as the name of the village. In the documents gathered from B.O.A, the region is referred to as "Başhüyük" as well. (see the Documents 1, 2 and 3 in Appendix-A).

4.2.1. The Village Landscape: Open Spaces, Sites and Systems

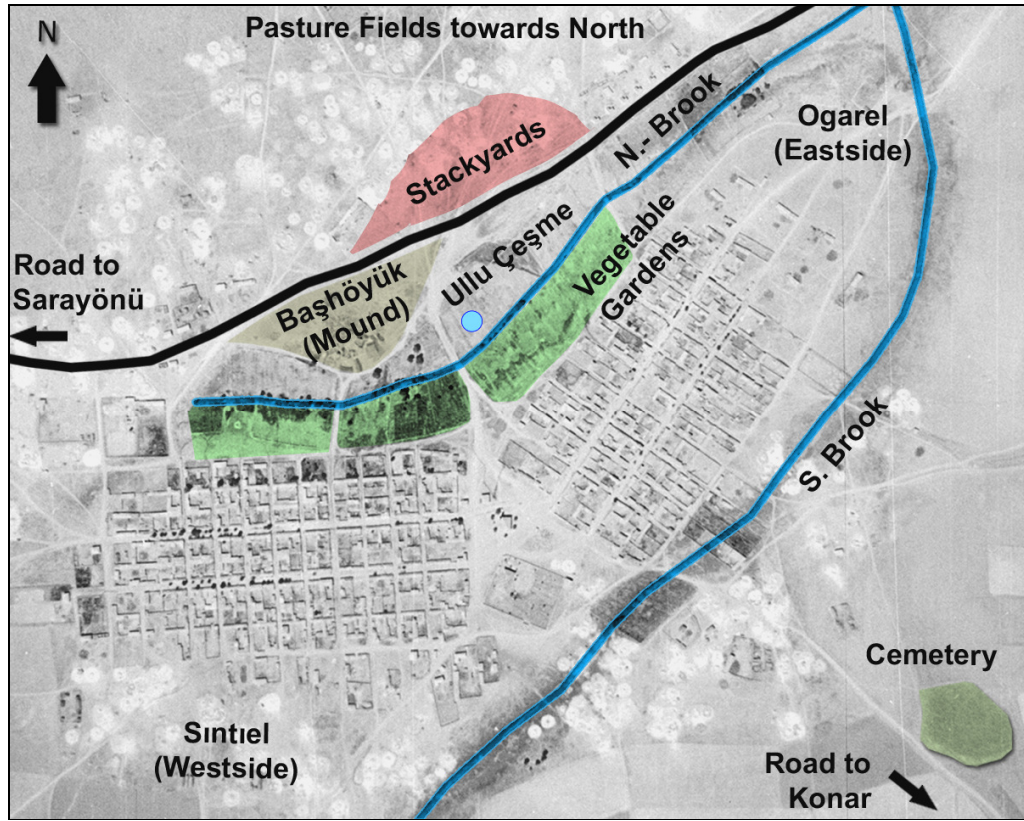


Figure XVII – An illustration of open space structures in the village landscape over the 1953 aerial photo (Özüm İtez, 2009)

Referring the foundation photos of the village, it is easy to perceive that the village was composed of nothing but the houses built by the state on a site geographically in the middle of nowhere. But gradually they have formed, transformed, named, renamed and even plundered to build sites, structures, and systems; such as stackyard, fountains, gardens

Maybe the most important, but disregarded, site of Başhöyük would be Başhöyük itself. Except from being a hill that can be plundered, it has never been an important place even though the name of the village is referring to it. However, the villagers do not refer to Başhöyük as such and it has been renamed with a Karachay word, *Duppur* (the hill). According to *Türkiye Arkeolojik Yerleşmeleri Projesi* (Project of the Archeological Settlements of Turkey), with

Karatepe, Konar and Zengen mounds, Başhöyük mound is a site of many ancient settlements from the First Copper Age (B.C. 5000-3000), near Sarayönü. The archeological excavations dating 1995 revealed that the mound encompasses ruins ranging from the Copper to Medieval ages. Also in a close proximity to this site, there are various ruins from Hellenistic period as well. However in 2005, archeologists surveyed that 4/5 of this, 20m high and 300m radius mound was destroyed in recent years.⁵⁵

An important site is the stackyard where the grain was stored and processed before selling. Stackyards are usually surrounded by a wall in order to prevent thefts as well as the damage that can be caused by the wind. The first location of the stackyard was just across the Sarayönü road in the North. This location was preferred because it was the closest open-plain space to the *Ullu Çeşme* (the great fountain) which was important since horse were carrying the oxcarts full of grain. And the pasture fields for the cattle were also on the northern side; so Ullu Çeşme was an important site where almost everybody had to visit daily.



Figure XVIII – The photo of *Duppur* (Başhöyük the mound)

An intriguing aspect of the village landscape was the vegetable gardens built by the villagers. The vegetable gardens were founded after the construction of numerous fountains built for the distribution of water that has been brought from

⁵⁵ For more information see: Türkiye Arkeolojik Yerleşmeleri Veritabanı (Turkish Archeological SettlementsDatabase)[“INTERNET,WWW”,Address:[http://www.tayproject.org/TAYages.fm\\$Retrieve?CagNo=359&html=ages_detail_t.html&layout=web](http://www.tayproject.org/TAYages.fm$Retrieve?CagNo=359&html=ages_detail_t.html&layout=web) [Last Access, 17.06.09]

a water source 15km away⁵⁶. Before the 1950s, drinking water shortage has been solved temporarily by drilling wells on every yard. Yet after some years it was not enough which led the villagers to build water ducts to drain water from a water basin 15km away. The arrival point of these ducts to the village was the very place where Ullu Çeşme resides. Villagers built the Great Fountain as well as many small ones, on the corner of every street, in order to distribute the water evenly. All of these fountains were made out of stone blocks that they recovered from the remnants of the ancient settlements⁵⁷. The water had been drained to a space between the brook and houses; which eventually formed little gardens for every family used as vegetable gardens. This system of fountains, gardens and drains were very promising inventions for the sustainable ecology of the village; as well as an intriguing part of the village landscape.

There are also sidewalks in the village which can be traced from the photos in Oran's study from 1954; so it can be suggested that the sidewalks were already present before the development plan⁵⁸ but there is no exact date or a data suggesting who constructed them. However it is plausible to say that the sidewalks were constructed at the same time with the drainage channels on the street; that were built for the drainage of the excessive water from the fountains. These sidewalks were very narrow (approx. 1,5m on the streets and 1m on the alleys) at start but still had orderly planted trees on them, which provided a rather urbanized look to the streets of Başhüyük (see **Figure - XXI**). The trees used on the streets are indigenous deciduous and coniferous trees of the Inner Anatolia; like black pine (*kara çam*), acacia (*akasya*), maple (*akçaağaç*), oak (*meşe*) and platanus (*çınar*). There are also some fruit trees such as; white mulberry (*dut*), apple tree (*elma*) and plum (*erik*)

The last entity of the village landscape, which would be the least altered one throughout the years, is the cemetery situated on a low-hill on the southern part of the village.

⁵⁶ Gül and Korkmaz (2003; 104)

⁵⁷ This re-functioning and reconstruction of the parts of ancient remnants, mostly as building materials, can be found in almost any village in Anatolia.

⁵⁸ Oran (1954;139)



Figure XIX – Two examples of the fountains from the corners of the streets. They are not functioning now. (Özüm İtez, 2008)



Figure XX – Ullu Çeşme (The Great Fountain)
(Özüm İtez, 2008)



Figure XXI – This area that is deserted today belonged to the former vegetable gardens.



Figure XXII – A street view from the western neighborhood.

4.2.2. 1960 Development Plan

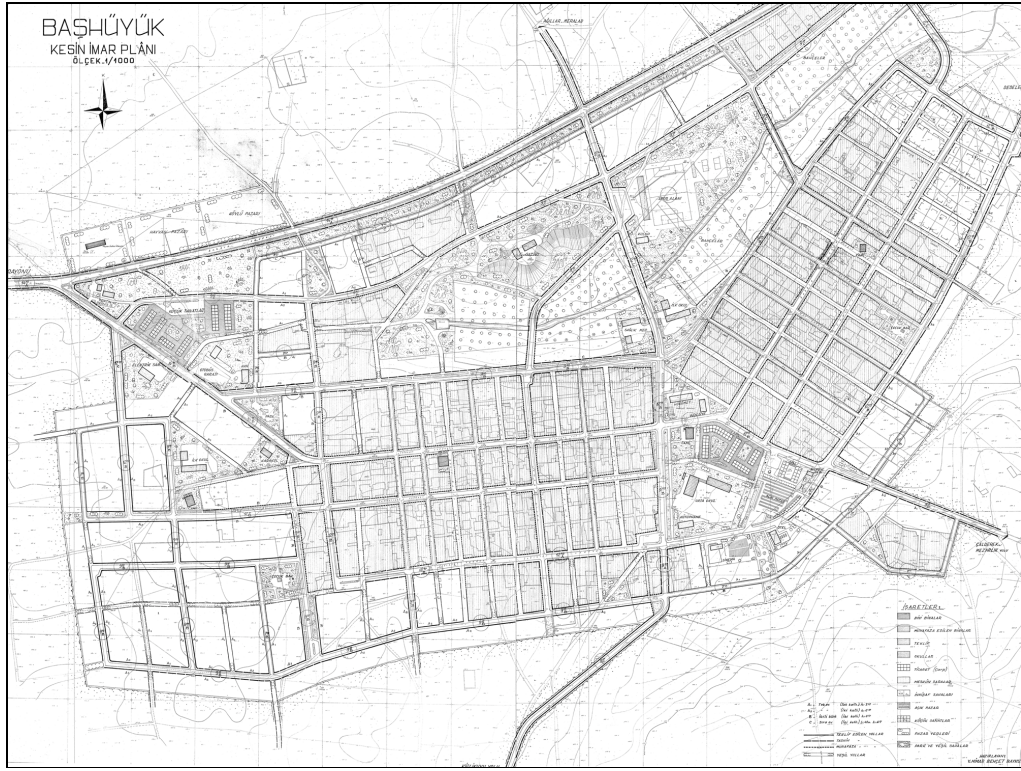


Figure XXIII - 1960 Development Plan prepared by İller Bank (source: İller Bank)

There are two development plans issued for Başhüyük, to date. The first one is issued by *İmar ve İskan Vekaleti* (Ministry of Reconstruction and Settlement), on 1960, three years after the promotion of the village into a Belde settlement. In this 1/1000 plan, prepared by Behçet Baykut, residential growth areas have been presented for the western and eastern ends of the village. The original housing has been expanded on the peripheries of the village without preserving the original grid plan; by four different housing typologies. A1: one storey (h=3.50m), A2: two storeys (h=6.50m), B: two storeys adjacent blocks (h=6.50m) and lastly, C: 2 storeys row-blocks (h=6.50m, L= 48m). Three road hierarchies were determined with the widths of: 7, 9 and 12 meters. All of the main streets and alleys of the original plan have been maintained as they are. The peripheral main streets were determined as 12 meters and the alleys between the new parcels were 9m or 7m wide.

Some facilities and places for the social infrastructure were suggested, which are; middle school, elementary school and medical center on the village entrance, open bazaar and *çarşı*, gazino, library, movie theater, bus pool, hotel, municipality and many scattered green spaces.

Development areas on this plan (in other words, new parcels) are very different from the initial ones. Unlike the initial residential parcels, the ones presented in the development plan are not identical in size and shape. This may be due to a population expectation outside of the village (migration). Also contrary to the initial housing, new houses have a setback distance from the streets (instead of being aligned to the parcel borders).

An interesting transformation in the plan is that the building blocks have been gathered in groups of two, which created square building blocks consisted of 8 houses (parcels) rather than the initial 4 parceled rectangular ones. Consequently the alleys between the initial building blocks were merged into the blocks, in order to merge two building blocks into one. This way half of the alleys in the whole village were determined as a part of the sidewalk, in other words, 7 meters wide pedestrian ways. Since the yards entrances were not from the main streets but from the alleys; whatever the reason behind this implication would be, it could not have been realized unless the whole spatial organization inside the yards and the architecture of the houses were transformed accordingly.

A conspicuous issue that was ignored or overlooked in the development plan, and left as overflow basin for the northern brook, is the vegetable gardens (*bostanlar*) lined between the northern edge of the village and the brook. They were disregarded in the development plan. Ultimately it is hard to define or uncover the reasons behind this plan decision. It could be a mere ignorance or there would be a certain disfunctionality with the fountain/garden system or may be a technical consideration regarding massive rainfalls that would overflow the brook and destroy the gardens.

Although the plan report of the development plan has not been apprehended it can be inferred that the development plan has been prepared for a population almost two times the population of 1960. From Oran's study we know that the population of the village in 1954 was 1500 with 300 houses; so it can be suggested that the plan is made for a town that is for at least 3000 people. In

order to meet this demand, the housing capacity has been doubled by mostly A1 and A2 type houses, which are very consistent with the vernacular rural architecture. But as it will be elaborated further on the following topics and chapters, the population growth has never been that substantial and the villagers preferred to increase the density of the initial housing (within the present parcels) to meet its rather low population growth⁵⁹. On the other hand some crucial social infrastructural places were realized. Looking at the Cadastral Land Registry Plan, issued in 1982, it can be observed that the streets, middle school and municipal building were constructed.⁶⁰

Table 1 - Population census data gathered from T.Ü.İ.K. between the years 1970 – 2008

Year	1970	1980	1990	2000	2008
Census	1.876	1.973	2.201	2.069	1.060

⁵⁹ For the population growth over the years, see **Table – 1**

⁶⁰See Figure XV



Figure XXIV - Cadastral Land Registry Plan, 1982 (source: the Municipality of Başhüyük)

4.2.3. The Vernacular Rural House of Middle Anatolia and Konya

In order to discuss the transformations that the architecture of the village has gone through, the vernacular rural architecture in Middle Anatolia and Konya needs to be briefly elaborated.

Most of the rural/agricultural societies in Middle Anatolia (thus Konya region) reside in very similar vernacular architectural typologies. The vernacular rural house in Middle Anatolia is an amalgam of domestic and productive spaces surrounding an open yard⁶¹. So the house is composed of two major sections and a yard all of which are surrounded by high walls. These sections of the house are mutually correlated with each other and often built adjacently. The yard is a multi-purpose space that can be categorized as both domestic and productive, depending on the performed activity. These adjacent structures form a quadrilateral yard, which is named in the region as *hayat*. It is usually open,

⁶¹ Çınar (1990; 67)

surrounded by a number of one storey high productive structures and one storey or two storeys high domestic structure. Domestic structure is composed of several chambers where the family resides and the productive facilities are barns, storage areas, external kitchens, and so... The whole yard, domestic spaces and productive spaces are either a part of a wall or structure the wall, linked to each other. The walls are often high enough to mask the interior and protect the crops and breeding animals from external hazards. Within the region, the height of the wall often ranges from 200cm to 300cm⁶². The domestic section is usually at the corner or on the edge of hayat. There is usually one pedestrian and one vehicle (or an ox-cart) door that opens into hayat. The house is composed of an antechamber called "*mabeyn*" and several other chambers opening into it. Mabeyn is the place where the everyday activities take place and the rest of the rooms are used as bedrooms.

4.2.4. Consequential Transformations as a Necessity of Space: Hybrid Architecture

The preliminary housing units were mostly insufficient for the increasing population of the families. Moreover it was also lacking any utilities for the agricultural production, except for the barn (Bav Üy). Eventually, villagers have built additional houses and facilities, much more compatible with the agricultural production, sufficient for the expanding families and harmonious to the vernacular architecture of Konya. These transformations range from fencing and walling the boundaries of the properties (as it was mentioned before, initially there were none); to constructing additional structures/facilities, as well as transforming the Hamit Houses, adding new storeys, chambers and ultimately replacing them with the new houses built by master builders.

Since it was not possible to add more storeys to the existing buildings (due to its structural insufficiencies); any need for additional chambers or spaces had to be compensated with additional structures built adjoined to Hamit Houses. The additional structures were mostly agricultural productive facilities like barns, storerooms, granaries, kitchens and toilettes. These additional structures were also stone and adobe structures, adjacent to Hamit Houses but since they were not a part of living quarters; the entrances were from the outside. They were

⁶² Kuşçu (2006; 77)

lined to the peripheries of the parcel borders. The walls rising in the border of the parcels united these structures. Since there were 4 housing units per a building block, families had a chance of fencing/walling the desired portions of these four properties. Eventually the additional structures and walls formed houses within enclosed yards. This spatial organization has many parallelisms with the vernacular architecture of Konya. In fact it can be suggested that the yard has virtually transformed into a hayat⁶³. These transformations (hybrid spaces) are also studied on by other authors who have encountered or surveyed the immigrant rural settlements in Anatolia.

Oran explains that the main house section was built by the state and the rest of the structures inside the yard are built by Yunus Demirtokan⁶⁴. The additional spaces surveyed by Oran are: a hayloft, stable, barn, granary, external cellar, pen, well, and lastly an external summer-kitchen⁶⁵.

4.2.4.1. The Lifestyle: Extended Family and Its Socio-Spatial Structure

After the foundation the related families had moved in to the same building block. Such an organization of the space can be related with a unique social relation where several related family units living together as an *extended family*. On *Kafkasya Dağlılarında Hayat ve Kültür* (1993) Ufuk Tavkul portrays a rather similar socio-spatial structure within a different context and setting. As he explains the typology of Karachay families in Caucasus, he mentions a specific family type (extended family) constructing a similar socio-spatial organization. This extended family builds new houses (*Otov*) for the newly married boys, adjacent to the main house (*Ullu Üy*), forming a quadrilateral housing unit consisting of Ullu Üy and several Otovs⁶⁶. This social organization seems to be consistent with the one in Başhüyük but it is hard to define whether if this consistency occurred due to a socio-spatial continuum of Karachay villages in Caucasus, or fueled by a vernacular influence. Another presumption would be that both have concided in Başhüyük.

⁶³ Although with such spatial parallelisms mentioned before, the gardens in Başhüyük can be referred as hayat; the village folk do never refer to their yards as such. They use the word *arbaz*, which means garden/yard in Karachay language.

⁶⁴ Oran (1954; 137)

⁶⁵ Oran (1954; 138)

⁶⁶ Tavkul (1993; 111-113)

Revisiting his book on the settlement geography of Turkey; it can be found that Tunçdilek (1967) also surveys a similar phenomenon with the Romanian and Crimean immigrant villages in Anatolia. He states that it is common to build new chambers alongside the house when the children get married⁶⁷. Also describes the immigrant architecture as composed of a house and separate additional buildings lined at the edges of a yard⁶⁸. This spatial organization that Tunçdilek defines is not only recurrent on immigrant houses but it is also a common attribute of vernacular rural architecture of Middle Anatolia.

4.2.4.2. Change in the Architectural Typology: Vernacular Hybrids

After 1950s, following two World Wars, the families have started to grow and prosper during the years of peace. The growing families created a demand for larger domestic spaces and additional productive spaces. The extended family socio-spatial structure gradually became partitioned within its building block. So both domestic and productive spaces of the house were affected by these transformations. The turn of mechanization in the agriculture has also affected this process. Tractors, harvesters, trucks and various agricultural machineries were in need of much larger facilities to be stored in. The demand for bigger houses was supplied with either a new house built by master builders hired from the neighboring town Sarayönü or additional chambers.

In the end, these new houses and additional facilities constituting the walls rising on the peripheries of parcels have created a distinct fort-like architecture that provides both safety and privacy. As it was introduced before, this architecture is a characteristic of the traditional rural house of Konya. While the additional structures and the walls between parcels, have pleaded the demise of the extended family socio-spatial structure; it also created a new socio-spatial organization that can be referred as the **vernacular hybrid**.

⁶⁷ Tunçdilek (1967; 73)

⁶⁸ Tunçdilek (1967; 73)



Figure XXV - A vernacular hybrid example from the eastern side of the village. The low structure on the left is a Hamit House with minor modifications on its facade and the high structure is a vernacular house. These hybrids are still very common in the village. (source: Özüm İtez, 2008)



Figure XXVI - Another example for the vernacular hybrid typology. The whole domestic section is replaced with a new house. (source: Özüm İtez, 2008)



Figure XXVII - On top: a house built in vernacular architectural typology. Below: Hayat (yard) and several production facilities. The structure on the left is an external kitchen and the one the right is a depot (formerly used as a barn). (source: Özüm İtez, 2008)



Figure XXVIII - A view from a main street to an alley facing south. One can see how the hayat walls and houses come together. (source: Özüm İtez, 2008)



Figure XXIX - The Hamit House from the photograph above. The door and window frames are genuine. (source: Özüm İtez, 2008)

CHAPTER 5

THE SEMI-NOMADIC LIFE AND RETURN MIGRATION: FROM 1980s TO THE PRESENT STATE OF BAŞHÜYÜK VILLAGE

5.1. 1987 Development Plan

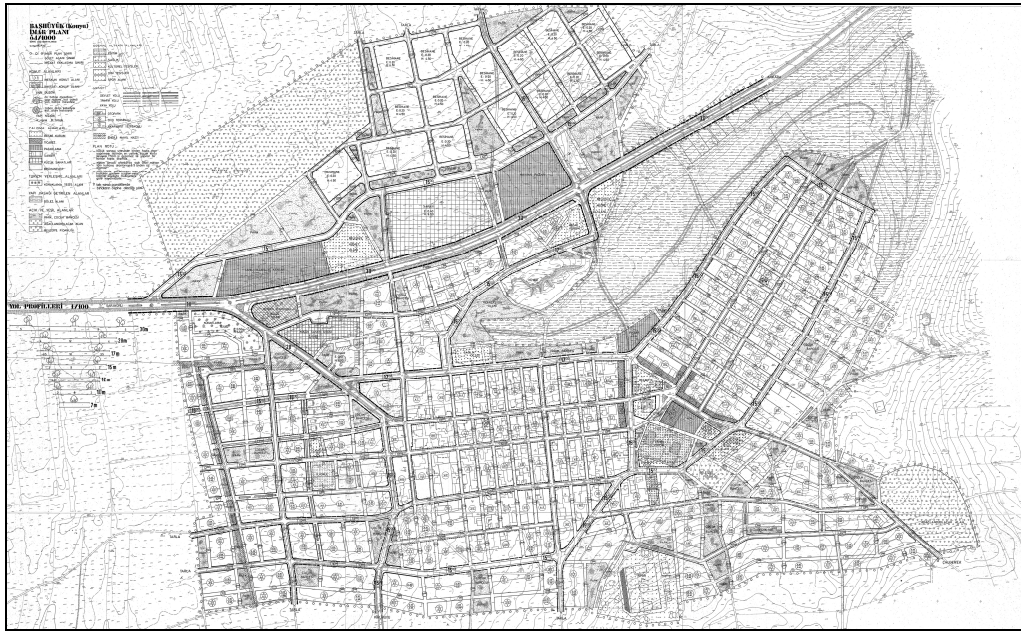


Figure XXX - 1987 Development Plan (source: İller Bank)

The second development plan for Başhüyük, dating 1987 was issued by the İller Bank. The plan developed by Sükrü Aşçı, estimates even more population growth than the inhabitants. Considering the population of the village (2201 people in 1990) and the fact that it is on the rise, the estimation is plausible. However

after 1990s, instead of increasing, the population of the village has constantly decreased until to date⁶⁹.

Current residential parcels were preserved and determined as: "A – 2 type housing" (detached order, 2 storeys high buildings). Again for the present residential parcels there was no indication for a setback distance; so the plan both allows adding a storey (if they are not already two storeys high) and enables houses to be built on the edge of the parcels. In other words the plan allows the preservation of vernacular rural architecture.

The new residential development areas are determined mainly on the western end of the village and despite the fact that the plan scheme is not consistent with the original one; the chosen site is eligible for residential development. Other than the western end there are residential development areas on the southern and eastern areas too, but a portion of the chosen site is on the southern brook and gets too close to the cemetery; which are undesirable sites for residential growth. For the new development areas the setback distances are, 5m from the street and 3m from the backyard. Maximum base area coefficient (*TAKS: taban alanı katsayısı*) is defined as 0,30 and maximum floor area coefficient (*KAKS: kat alanı katsayısı*) is defined as 0,60. This means that %30 of the parcel area can be used as a building area and there can only be 2 storeys.

Again several facilities and spaces for the social infrastructure have been set forth; like 2 more elementary schools, a small industry site, a food market and many children playgrounds but the only facilities that had been realized were the dispensary and one children playground.

The western parts of the former parcels of vegetable gardens were expropriated for a village clinic and some other parcels on eastern side of the clinic were planned as parks, a children playground and a bazaar. The remaining parcels on the east were left, just like in the 1960 development plan, as runoff-water basin.

⁶⁹ See **Table - 1**

5.2. The Village Landscape: Open Spaces, Sites and Systems

One of the most important changes in the landscape elements of the village is disappearance of the garden/fountain system which has been mentioned on the previous chapter. They are no longer present because of the fact that the villagers have abandoned using the fountains. After the construction of waterworks linked to Sarayönü, the fountains were no longer needed and without the water drained from the fountains to the vegetable gardens, the yards became disfunctional. Today the only remnants are the drainage channels present in all alleys (since the streets are not on the direction of the slope, there are no channels) and archeological stones/columns that once used to construct the fountains, now scattered all over the village.

Another important issue is the development of a dam (*gölet*), by the *Devlet Su İşleri* (The General Directorate of State Hydraulic Works), with the demand of the villagers, in the 2000s. It is a project that aims to assist the irrigation farming which is not feasible without such assistance in the region. Despite its agricultural and economic outcomes, its effects on the village are not very desirable. The dam is on the eastern end of the northern brook and the excess water in the dam let off to the brook and consequently to the area between the mound and the village. This application sometimes results with a flood and the overflow basin surrounding the northern brook becomes dysfunctional until the water evaporates or gets drained. This overflow basin is at the same time the site of the former vegetable gardens which has been elaborated before.

The last issue is the relocation of the stackyard after the introduction of the agricultural machines. The previous location of the stackyard has been relocated to the north of the village since the relation with the Ullu Çeşme and the horses carrying the harvested grain has been discounted by the tractors and trucks. A larger site on the northern side of the village, near the cemetery, has been appropriated to supply the need for a larger space for the increased harvest. However today the harvested products are not preferred to be stocked but transferred right away to the Bureau of Agricultural Products. Ultimately as the need for a stackyard gradually disappears, the stackyard would be disfunctional in the following years.



Figure XXXI – Google Earth satellite photograph of the village with the dam on the eastern end of the northern brook. (source: Google Earth, 2009)

5.3. Spatial Transformations: Demise of the Traditional Rural House

In contemporary times the traditional rural house is no longer preferred place of living and producing. There are two motives behind this occurrence, which will be discussed further along this chapter: **1)** the insufficient and irrelevant utilities of the traditional rural house in the context of contemporary agricultural technologies and production and **2)** the non-rural economy and lifestyle that people started to adopt. While both domestic and productive spaces of the traditional rural house are virtually affected by many different variables (like vernacular culture, global architectural trends, building technologies, geography, climate, and so...), the productive spaces are mainly affected and transformed by technological advancements (or transformations) related to its mode of production. The domestic section is mainly affected by ever changing domestic and social relations.

5.3.1. The Contemporary Lifestyle: Semi-Nomadic Life

Starting with 1950s and accelerating after 1970s, the need for manpower in agriculture diminished with the turn of mechanization. So villagers started to seek other types of employment, than farming. However the main concern was not the farmer adults who were already doing well with the lands they owned but the children. In the end the families were growing while the lands they posses were not. The impacts were twofold: **a)** they either emigrated abroad, or **b)** sent their children away for higher education, to major cities (especially to Konya). Since there is no real work for the farmer on winter months (except animal breeding); parents also moved in to these cities, bought properties, rented/bought apartments and started temporary buissinesses that would support the household during the winter months. Eventually they started living in those cities for the half of a year and in Başhüyük on the other half.

Kaldjian discusses that; due to the unstable market and climatic attributes of Turkey it is a very common notion that most of the Turkish smallholder farmers do no trust their agricultural activity and production alone, as their only income⁷⁰. Moreover the rural-to-urban immigrants can not trust their urban wage labor alone either⁷¹. Consequently the farmer/urban-to-rural immigrant lives a bilateral life between the rural and urban realms perpetually on the move between both realms and economic lifestyles. Kaldjian defines this as a "national survival strategy"⁷². This lifestyle will be addressed in this thesis as, "semi-nomadic lifestyle". Returning back to Başhüyük, as the village is being far enough (55 km) to avoid the urban sprawl of Konya and being close enough to major cities of Turkey to migrate seasonally, villagers had been able to live a semi-nomadic life. Today, with a population of 1060, this semi-nomadic way of living is extensively present in the village.

5.3.2. Return Migration and Non-Rural Development

Non-rural development has several formations which are mostly correlated with the return migration. This notion can be surveyed in many villages, especially in Konya Province, which had emigrations to the countries abroad; like Belgium,

⁷⁰ Kaldjian (2001; 259)

⁷¹ Kaldjian (2001; 259)

⁷² Kaldjian (2001; 259)

Netherlands, Germany, Denmark and Sweden⁷³. Retired immigrants tend to migrate back and build private non-rural houses. These houses are usually built according to the suburban architectural typology of the migrated country. The return migration incarnates as summer houses and retirement houses.

5.3.3. Consequential Transformations as a Necessity of Utility: Insufficient and Irrelevant Spaces

The domestic section of the house mainly fails to meet the demands of the villagers who now mostly live there only in summer months and spend rest of the year in apartment blocks in major cities (primarily in Konya). Since the villagers are now exposed to the urban way of living as well as the comforts of the city apartment, they brought back the technologies and attributes like central heating, modern kitchens, bathes, toilettes, contemporary finishing materials to their homes in Başhüyük. Yet not only is the domestic space of the traditional rural house rendered insufficient but also the productive space.

Although they extensively vary from house to house, the productive space is mainly composed of several facilities, which are: *agricultural storage and productive structures* (machine and vehicle garages, harvest storage structures), *livestock facilities* (barns, haylofts), *domestic extensions* (external kitchens and toilettes) and *multi-functional spaces* (hayat). Today, many of these structures or spaces have proved to be useless at a certain extent. Since agricultural products are in large quantities, they cannot be stored or processed in houses. They are either immediately shipped to the *Toprak Mahsülleri Ofisi* (The Bureau of Agricultural Products); or stored in private silos supplied by certain enterprises. In the recent years the agricultural machinery are hired rather than owned, due to the high maintenance costs certain machinery and labor-saving advantages of hiring the operator with the machinery⁷⁴. In the end, gradually the need for agricultural storage and productive facilities inside the houses or even stackyards around the village decreased⁷⁵.

As the domestic spaces expanded, the domestic extensions were removed from the yard and placed into the house. Livestock facilities were never in full

⁷³ Karakurt (2007; 48)

⁷⁴ Kaldjian (2001; 256)

⁷⁵ Also see Çınar (1990; 258)

operation since cattle breeding is not profitable in Konya plains and lowlands. Although hayat is not used for its productive function, it still proves to be functional; since it is used for the celebration ceremonies. Depending on the situation, the alleys are also used for the same purpose and the ceremonies usually take place in both hayat and the alleys that hayat opens into. Ultimately the hayat and alleys become as one.

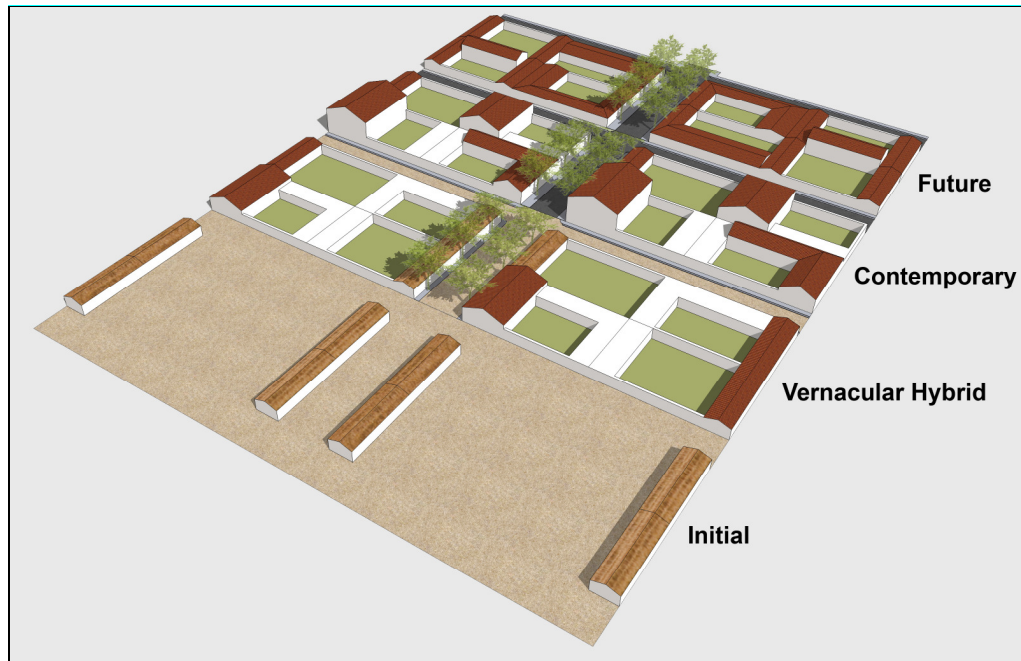


Figure XXXII - An illustration of three architectural typologies evolving in a building block and the transformations on the streets (from left to right: initial, vernacular-hybrid and contemporary). Buildings marked with red and brown are houses (domestic spaces) and white are productive spaces. (source: Özüm İtez, 2009)

5.3.3.1. Change in the Architectural Typology: Contemporary

To sum up, it can be said that there are not many reasons to maintain the traditional rural house neither economically nor socially. This rural to non-rural transformation is already widespread. At this point, it can be said that the demise of the traditional rural house is the greatest transformation that the village has gone through since its foundation since the previous architectural typologies that have been discussed earlier did not have substantial effects on the rural characteristics of the village. With a rather hasty conclusion it can be

claimed that; as the villagers become more acquainted with their “winter life” in the major cities, the socio-spatial organization of Başhüyük tend to shift into a suburban neighborhood rather than a vernacular rural settlement. But it can also be perceived as a new socio-spatial organization in the context of rural settlements, at least for the region and similar cases.

Hamit Houses transformed into vernacular hybrids, houses built by the master builders from Sarayönü, adobe houses, brick/concrete houses, houses built by retired families, abandoned houses, houses built by the return-migrants, houses built by the state, ... Today all these different typologies coincide within Başhüyük and a similar situation can easily be found on almost any other village and many urban neighborhoods in Turkey. Regardless of these various architectural typologies; the yard, street and the spatial attributes/dimensions that constructs their relation with each other, sustains. In other words, the vernacular hybrid is still the dominant way of producing the space.



Figure XXXIII - A view from a main street. The house on the right is a Hamit House and the rest are 2 storeys high contemporary brick/concrete houses. (source: Özüm İtez, 2008)

CHAPTER 6

PROSPECTIVE FUTURE SCENARIOS: PRESERVATION AND DEVELOPMENT

Like every rural settlements in Anatolia with a rather complex history, spatiality and identity and in the verge of losing them; Başhüyük also is not any village from Inner Anatolia or any immigrant village founded in the early 20th century; but a unique settlement which needs to preserve (and maybe reconstruct) its identity, spatiality and history. This issue presses for a demand to formulate the strategies for a sustainable future of the settlement. This chapter will be discussing how to use the knowledge presented and constructed throughout this study, to determine and plan a prospective future for Başhüyük. In the following topics some strategies and formulaions will be presented as “prospective spatial transformations”. It has to be noted that these strategies and formulations presented below are not regulations or plan decisions for the development of the village; but guidelines and suggestions for the villagers, planners and decision makers, regarding the future development.

6.1. Prospective Spatial Transformations no.1:

The Expanded House as a Non-Traditional Vernacular House

Since the traditional housing is no longer a necessity; a new type of housing has to be established to replace the former one. But rather than replacing the former architecture; the preservation of certain aspects of the previous architectural typologies would be beneficial in the context of its identity, as well as its utility.

However, even though the current residential capacity of the village is enough for the population of 1060, there still is an ongoing demand for larger houses and there are no more than a couple of abandoned houses throughout the village. There are two reasons behind this inconsistency. As it was explained in the previous chapter, **1)** there is a perpetual fluctuation of the permanent

population, resulting from the temporary (or semi-nomadic) residents of the village. Temporary residents usually visit and stay in the village during festivities and holidays throughout the year. The houses that belong to them are mainly deserted or inhabited by a few elderly people throughout the year but during the times of their visit a higher capacity needed to host several nuclear families. Again as it was mentioned on the previous chapter, **2)** there is a potential for return-migrants and the return-migrants can be categorized into two: **a)** Return-migrants who are determined to make agricultural production who would demand a village house both suitable for the winter habitation and equipped with agricultural facilities; as well as **b)** return-migrants who demand retirement houses which needs to be suitable for winter habitation but not necessarily equipped with any agricultural facilities. Additionally it has to be noted that these two different societies and their demands usually coincide in the same household. For this reason the house needs to be flexible enough to accompany the both.

Moreover, as it was explored in the previous chapters, some of the functions and spaces that the traditional housing have once provided lost its efficiency or use. Yet, the preservation of the rural identity of the house is still important, not because of its utility or aesthetics; but the distinct socio-spatial organizations or spaces it can provide. Without the walls, the yard would lose its privacy and without its privacy it would transform into a display; as opposed to a space where everyday activities take place. In brief, hayat would turn into a simple garden if the walls were to be taken down.

In this respect, the yard which is composed of the domestic space, productive spaces and yard walls, should be maintained as such. Today the domestic space is present; but without the productive facilities, the preservation of the aforementioned elements would be inefficient. Furthermore the preservation of the productive facilities would be quite irrelevant since they have no use anymore. A solution for this problem would be expanding the house horizontally rather than vertically. An "expanded house" would provide much more capacity while maintaining the walls and hayat. This way the demand for housing or simply additional chambers are supplied with the expanded house structure presented above. Consequently a new structure can be attained that is suitable for the future needs of the households which preserve the architectural organization of the vernacular-hybrid. In the end the extended house not just

provides a solution to the contemporary needs but also creates a continuation with the traditional and institutional history of the village. In other words it is not just substantial for the rural character of the village but also for its unique identity.

6.1.1. Architectural Coding in Vernacular Standards

Preserving the vernacular, as well as Başhüyük's distinct architectural standards morphed throughout the years and adopting them to the contemporary needs would be the most favored way to sustain both the vernacular and historical aspects of the village morphology. Consequently the codes for the new housing have to be prepared with respect to these issues with the aim of creating its own vernacular standards.

The new housing proposed here is a free order, one storey or two storeys high structures with no setback distance from the street. In order to maintain the yard-house structure the min. yard area is 180m² (which is the current min. yard area in the village). Walls surrounding the yard are not optional and they need to be maintained as such. The dimensions should be in the vernacular standarts, such as: min. 2,00 meters and max. 3,00 meters height with a thickness depending on the preferred building material (if it is stone the vernacular standart is 50cm). It is preferred that all of the walls are to be built with the same material, as well as height. The dimensions and numbers of the openings (doors, gaps, windows) on the yard wall is dependant on the user preferences but the wall has to be maintained and built as a whole with the other structures. In other words the parcel borders have to be surrounded by either walls and/or structures.

The desired finishing for the yard and house walls is white plaster. As it has been elaborated before under the Chapter II, houses covered in white plaster is one of the distinct marks of the immigrant settlements and preserving this attribute can enhance the spatial awareness of both the village and immigration history of Başhüyük.

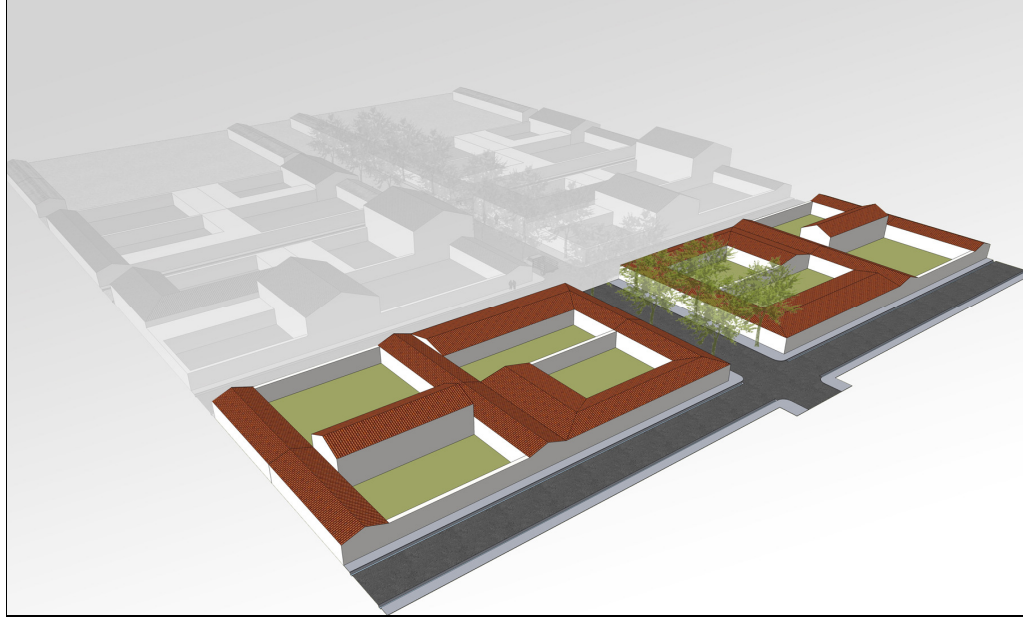


Figure XXXIV - Perspective view of the expanded house scheme (source: Özüm İtez, 2009)

6.1.2. Proposed Building Materials for the Extended House

The traditional building materials, adobe and stone, provide a certain rural character to the regional settlements and also they are important for their energy efficient production and use. With its low production, shipping, construction and maintenance costs; adobe is the most economically efficient material. Structurally it is compatible with the predicted building heights (1 storey or 2 storeys structures). Additionally it has well heat isolation and it is sound, fire and pest proof⁷⁶. Despite its many advantages, the interest for this ancient material has been lost in the rural scene because of its disadvantages that the brick and concrete structures does not have. Stone and adobe structures are not suitable for vertical growth and they are in need of more maintenance than brick and concrete structures. However these two disadvantages can be overcome. For the expanded house, the vertical growth is unnecessary and modern adobe materials reinforced with cement additive; called *alker*, do not embody the aforementioned structural cons⁷⁷.

⁷⁶ Çınar (1990; 268)

⁷⁷ Çınar (1990) suggests TS (Turkish Standards) 537: Cement Treated Adobe Bricks

6.2. Prospective Spatial Transformations no.2: The Plan Scheme

The initial settlement plan is still sufficient and useful on many bases. Especially the grid settlement pattern plays an important role in everyday life of Başhüyük. Meetings and gatherings often occur on the junctions of alleys and main streets, which are quite rich and spacey because of the width and pattern of the streets. The two main streets are often strolled by pedestrians; as cars, tractors and trucks do usually not crowd them. And despite of its infrastructural functionalities, alleys are semi-public places where certain happenings like wedding, funeral, circumcision and also the street games of children take place. Furthermore these streets and village square host the annual meetings of Caucasian and Karachay people from Turkey and Caucasus; which is called "Hıçın Günü".

It is hard to say what would have changed exactly in the everyday life, if the street pattern was irregular or just non-grid. However it can easily be said that the grid is certainly important for the identity and history of Başhüyük. It is not because of the distinct visuality it provides within its regional landscape. It is because the grid is a sole spatial evidence of the immigration that took place more than a century ago. Consequently the settlement plan is an important element of Başhüyük's history/identity; which has to be both preserved and enhanced accordingly. The 1960 and 1987 development plans have inevitably preserved the original grid plan yet took no action to enhance or reconstruct it for the new parcels and proposed spaces. This enhancement could be achieved by preserving the relationship between the alleys and streets.

6.2.1. Coding for a new Plan Scheme: Additional Development Areas and the Preservation of the Original Design of the Village

Any new residential development area should be constructed with respect to the vernacular, as well as Başhüyük standarts. The pattern should be repeated as streets and alleys perpendicular with each other. The dimensions for the streets and alleys should be the same as the original ones, such as; 7m wide alleys and 12m wide streets. Some new parcels can have different dimensiones but it is suggested that the dimension of the building blocks should be maintained as it is with the original settlement plan.

Without getting too close to the cemetery a new neighborhood can be situated towards the south, radiating from the village square. This way the village square can function much properly with respect to the new residential area. Also the expansion of the present neighborhoods is possible since there is no real population expectation that would justify development of a new neighborhood. That case the expansion (new parcels for residential areas) should never situated too close or on the brooks.



Figure XXXV – On top, an illustration of the alley in the vernacular standarts. Below, an illustration of the street view in vernacular standarts.

6.3. Prospective Spatial Transformations no.3: The Village Landscape

An important aspect of the village that has been ignored till this day is the brooks. Considering the fact that they (and the railroad) are the very reason for the site selection process of this village, and also they are one of the major determinant of the initial settlement plan scheme; these brooks have an important stance both as a piece of history and a landscape element. Today the northern brook usually dry because of the dam on the eastern end of it and the southern brook was never full of water at any time. But as it is can be easily perceived from the Google Earth satellite images, the water courses and their surroundings have a high groundwater level. Some portion of the southern brook is used to plant poplars (*Populus alba*) along the water course, which of course later to be cut down and sold. The high groundwater level on northern brook was used for the former vegetable gardens but after the construction of the dam this are is too risky to use anything other than an overflow basin of the dam. However some portions of them can be still used as recreational areas and parks which were never present in the village. Considering the urban-rural hybrid population of the village, this would be a very eligible effort to construct a better living standarts for the village. It would be an important space for certain annual festivities, *toy* (wedding) and meetings; which are usually taking place on the streets and alleys. And also the parks can be lined throughout the brooks instead of situating them in certain disfunctional parcels inside the village.

CHAPTER 7

CONCLUSION

On the course of situating and constructing the history, identity and spatiality of an immigrant settlement called Başhyük, a threefold study has been conducted within the scope of this thesis. **1)** First task was elaborating the context of immigrant settlements that has been founded by the Ottoman state from the mid 19th century to early 20th century. The purpose of that part of the study was to situate the distinct initial spatiality of the village to a historical context, to elaborate the motives behind this distinction and to represent the village as one of the many immigrant settlements of the era; as well as a distinct settlement founded by the efforts and decisions of both the state and immigrants. A substantial portion of the Anatolian rural landscape is composed of immigrant villages where millions of people who has migrated from Balkan and Caucasus reside. Most of them were built by immigrants, thus architectural cultures of the villages and people, from Balkan or Caucasus. Yet some have been founded by the state, with typical architectural plan types like Başhüyük. In both cases these settlements have a unique role in the rural landscape of Anatolia as being the remnants of a proto-modern institutional architecture as well as distinct vernacular settlements bearing the culture of diverse societies migrated to Anatolia over a century ago.

2) The second task was to discuss and explore the socio-spatial transformations that the village has gone through and this time through a different context that was constituted of the controversies as well as congruities between; the interference of several governmental planning institutes with laws, regulations and their spatial outcome as development plans; the acculturation from the neighboring settlements as diffusion of certain elements of the vernacular rural landscape of Konya; and lastly the specific socio-spatial needs of Başhüyük folk fueled from the social, technological and economic transformations that it has gone through till date.

Başhüyük is and has always been extensively a homogenous settlement which has been formed and resided by a homogenous population with an identical history, origin, economy and culture. And ever since its foundation, this culture, which constitutes the identity of the village, is spatialized within the village morphology and momentarily transformed with it. Like many rural settlements, it is interesting to explore into a distinctively homogenous population that has been extensively affective on the transformations of their spatial realm, much different from the urban areas. In the end, the analysis of this tension between the institutional, vernacular and the village uncovered that they all have been important for the distinct spatiality of the village. Today this situation has melted down to a much more complex state because of the fact that the villagers have acquired a much diverse economical, social and even mobile (return-migrations, semi-nomadic lifestyle, permanent residents) status with respect to the past. It was understood that these all will have much diverse socio-spatial needs and they will be transforming the village accordingly. This thesis suggests that, today without any guidance these transformations can be devastating for the distinct cultural landscape that the village has constituted throughout the years.

The last task was **3)** to create a guide for the planner, village folk and decision maker that can be used as a starting point for the developments of the future. Before all else, in order to preserve or transform a spatial entity, one needs to “know” that spatial entity. Up to this point, the author believes that this study has fulfilled the task of “knowing” by the constitution and composition of certain “knowledge” that can provide a basis for the awareness of the villagers, planners and decision makers. This “awareness” of identity, history and spatiality is crucial for the survival of this settlement. At that point, certain interventions on development, preservation or even demise of this place would be orchestrated much more precisely, effectively and consciously by the local governments and especially village folk. In this respect this thesis should be acknowledged as an effort upon the construction/constitution of that “knowledge” that can hopefully provide a deeper shared sense of place within the village community. In order to constitute a knowledge, guide and sometimes regulations for the prospective future scenarios developed for the village, the inferences made on the previous chapters were crucial. Ultimately several scenarios considering socio-spatial transformations of the future of Başhüyük have been laid out. These scenarios

are presented under three attributes of the village morphology: the architecture, plan and village landscape. They all are put together by analyzing the socio-spatial attributes that were found, on the previous sections, worthy of preserving, useful, functional, crucial and eminent.

Ultimately, although it was not the main purpose of this study, here a different scale and an example have been presented to the urban design and cultural landscape studies considering the urban-rural debate. Today the socio-economic structure of the village is much more heterogeneous than ever. The village is an in-between space where many households or individuals with various social and economic motives coincide; who belong to a collective history and the same ethnic group. While this issue may be common amongst many rural settlements; it is evident that (especially from this very example) all settlements of Anatolian rural landscape have distinct social and spatial attributes regarding this "inbetweenness". Even though the majority of the population in Turkey resides in urban areas⁷⁸, still one third of the whole population is dependent on the agricultural economy⁷⁹. Being residents of both rural and urban worlds, the emigrants still hold on their lands and continue the agricultural production on summer season and reside and/or work in the urban areas on the winter season. It consequently creates an intriguing situation on both levels. This "ever-continuous" mobility towards both ends also creates its own socio-spatial organizations and blurs the borders of the rural and urban realms. Some may argue to the contrary but the issue defined here is not necessarily a negative one. Nevertheless the disappearance of the borders between the urban and rural societies/realms with the perpetual movement of the urban/rural folk create a bidirectional situation which has to be considered as a distinct case. Consequently understanding the urban is crucial for understanding the rural, and the vice versa, because considering this bidirectional situation (or societies) both realms have a socio-spatial projection onto each other.

⁷⁸ According to a census taken on 2008, by T.Ü.İ.K., the ratio is approximately %70 urban and %30 rural. [INTERNET,WWW],Address:<http://www.tuik.gov.tr/jsp/duyuru/upload/vt/vt.htm> [Last Access, 01.09.09]

⁷⁹ Kaldjian (2001; 253)

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APPENDIX A

DOCUMENTS FROM THE PRIME MINISTERIAL OTTOMAN ARCHIVES

The List of Documents:

Document 1: Y.MTV, 290_61, 1324/Ş/2

Document 2: İ.HUS, 149_1324Za065, 1324/Za/18

Document 3: DH.MKT, 2711_42, 1326/Z/25

Document 4: Y.MTV, 291_64, 1324/L/20

Document 5: DH.MB.HPS.M, 53_3, 1329/Ş/16

A.1. Document 1

Muhâcirîn-ı İslamiye

Komisyon-ı Âlîsi

Aded (Sayı)

58

Konya Vilâyeti dâhilinde Başhüyük'de iskân olunan iki yüz hâne muhâcirîn nâmına Komisyon-ı Âlîye (Yüksek Komisyona) keşîde kılınan (çekilen) telgrafnâmede zîr-i penâh-ı müstelzimü'l-felâh-ı cenâb-ı hilâfet-penâhîlerine (büyük halifenin kurtarıcı kanatlarının altında) dehâletle (girmekle) sâye-i me'âlî-vâye-i cenâb-ı şâhânelerinde (büyük padişahın sayesinde) nâ'il oldukları ni'amu lâ-yuhsâya (sayısız nimetler) bir lâhika-i cedîde (yeni eklenti) olarak şimdiye kadar inşâ olunan muhâcirîn hânelerinin kat kat fevkinde hâ'iz-i rasânet ve mükemmeliyet (mükemmellik ve sağlığa sahip) olmak üzere inşâ olunan hânelerinin mebde-i sa'âdet-i mülk-ü devlet (devlet ve mülkün saadatinin başlangıcı) olan velâdet-i hümâyûn (padişahın doğum günü) meyâmin-i mefrûz-ı hazret-i hilâfet-penâhîlerine (halifenin farz olan kutlu gününe) müsâdîf yevm-i mesûdda (tesadûf eden mesut günde) Vâlî-i vilâyet kullarıyla erkân ve memûrîn-i vilâyetiden birçok zevât huzûrunda resm-i küşâdları (açılış törenleri) bi'l-icrâ (yapılmak için) sâye-i merâhim-vâye-i hilâfet-penâhîlerinde (halifenin merhametli gölgelerinde) böyle mükemmel hânelere nâ'iliyet ve bu vesîle ile de birçok taltifât-ı seniyyelerine (padişahın iltifatlarına) mazhâriyetden dolayı gözlerinden sirişk-i şâdî (mutluluk gözyaşları) revân olduğu (aktığı) hâlde ez-dil-ü cân (can ve gönülden) ediye-i mefrûza-i cenâb-ı mülûkânelerini (büyük mülk sahibine borç olan duaları) îsâl-i bâr-gâh-ı Ahadiyet eylemiş (yollamak için Allah'ın huzuruna göndermiş) oldukları bildirilmiş ve mezkûr (zikri edilen) telgrafnâme aynen ref'-i atabe-i ulyâ kılınmış (yüce eşiklerine sunulmuş) olmağa olbâbda ve kâtibe-i ahvâlde emr u fermaân hazret-i veliyyül-emr efendimizindir. Fî 18 Şâbân sene 324 ve Fi 23 Eylûl sene 322 (1906)

A'zâ	A'zâ	A'zâ	A'zâ	Muhâcirîn-ı Komisyon-ı
Kulları	Kulları	Kulları	Kulları	Âlîsi Birinci A'zâsı
	Esseyyid	Refik	Esseyyid	Kâtib-i Sâni-i Hazret-i
	Mahmud		Sâlih	Şehriyâr-î Kulları
	Reşad		Vâhid	Ahmed İzzet
			bin	
			Mehmed	
			Necib	

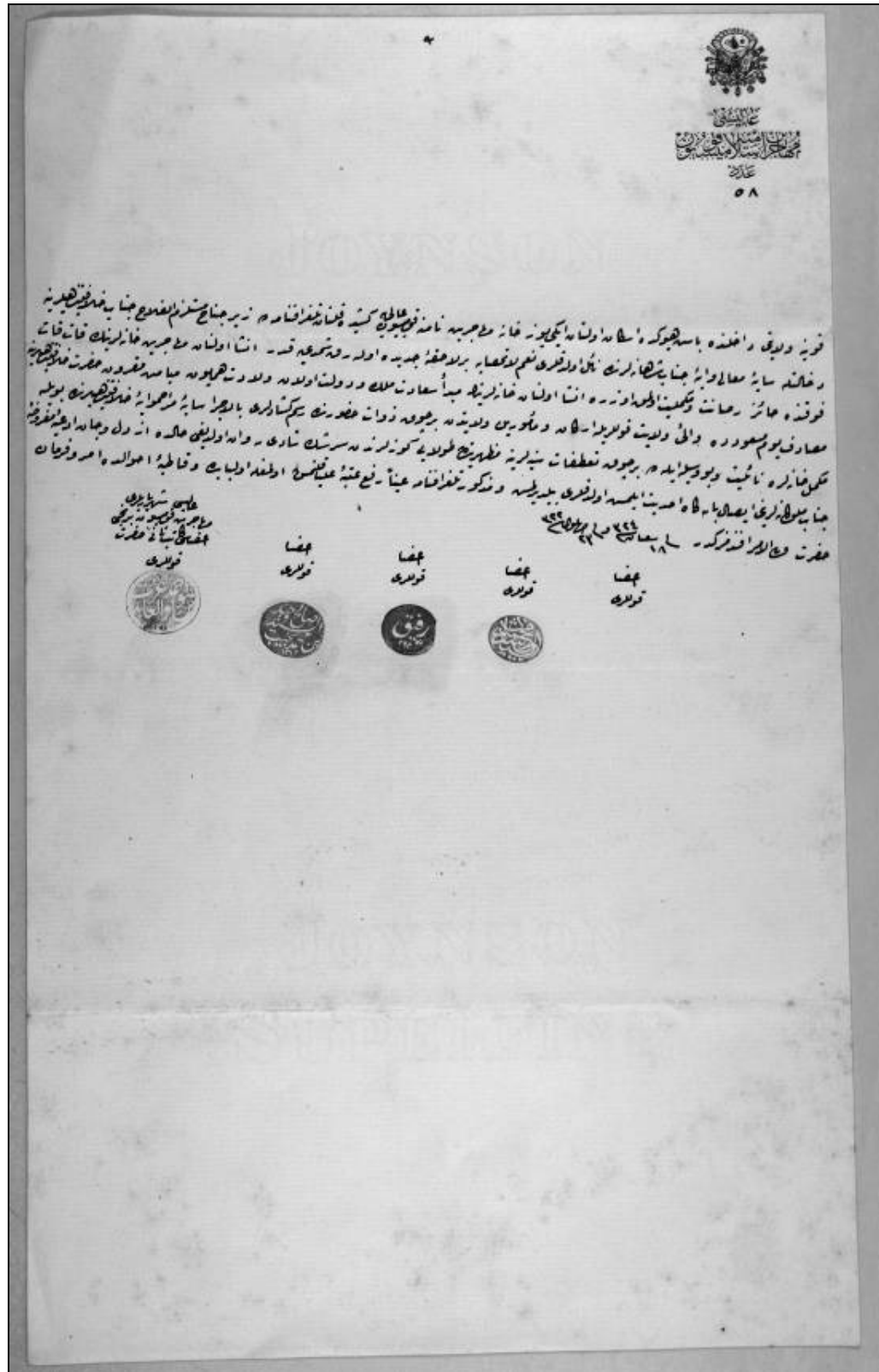


Figure XXXVII – Document 1 (source: The Prime Ministerial Ottoman Archives)

A.2. Document 2

YILDIZ SARAYI

Başkitâbet Dâ'iresi

6928

Bismihu

Konya vilâyetine sevk edilmiş olan muhâcirîn için Başhüyük meki'inde te'sîs olunan karyenin Ümrân-ı Hamîdî nâm-ı âlîlisiyle tevsîmi (isimlendirilmesi) Muhâcirîn-ı Komisyon-ı Âlîsinin manzûr-ı hümayûn-ı mülûkâne buyurulan (mülkün sahibi padişahın nazarlarına sunulan) mazbatası üzerine şeref-südûr buyrulan (çıkarılan) irâde-i senniye-i cenâb-ı Hilâfet-penâhî (büyük Halifenin övgüye layık fermanı) îcâb-ı âlîsinden bulunmuş olmağla olbâbda emr u fermân-ı hazret-i veliyyü'l-emrindir.

Fî 18 Z'il-kâde sene 324 Fî 21 Kânûn-ı Evvel sene 322 (21 Aralık 1906)

Serkâtib-i Hazreti
Şehriyârî (Padişah Hazretlerinin
Başkatibi)
Bende (Kul)
Tahsin

بدر کمالی

باش کائنات داری

۶۴۸

قوت و دولت و سوره ابدیله اولاده راجبیه ایچیه بایسه هجون موقعه ناسین
اولاده قریب تک عماره حمید نام عالیله نوسین راجبیه قوسبویه عالیله
منظور الهامیه ملکانه جوریلده مضطرب اوزرینه شرفه و جوریلده اراده سینه
جناب خدیو قیاس ایجاب عالیله بولکده اولکده اولیاده اوزرینه خفیه وی الیورکده
یادری الهامیه ایجاب عالیله اولکده اولیاده اوزرینه خفیه وی الیورکده
۱۸

OSMANLI ARŞIVI
1403
169

1326-2a/65

Figure XXXVIII – Documents 2 (source: The Prime Ministerial Ottoman Archives)

A.3. Document 3

DÂHİLİYE MEKTÛBÎ (YAZI İŞLERİ) KALEMİ

Evrâk	Müsevvidi	Tesvidi	Tarih-i tebyîzi
Numarası	İsmi	Tarihi	25 Zilhicce sene 326
27	Zühdü	Fî 1	5 Kânûn-ı sâni sene 324
		Kânûn-ı	
		Sânî	
		Sene 324	

MA'ÂRİF NEZÂRETİ VEKÂLET-İ ALİYYESİNE

Konya vilayeti dâhilinde Ümrân-ı Hamidî nâmıyla teşkil edilen karyede iskân olunan muhâcirîn için bir câmi'-i şerif ile bir de mekteb inşâsına ve bâd-ez-in (bundan böyle) teşekkül edecek muhâcirîn köylerinde bu sûretle mu'âmele îfâsına me'zûniyet i'tâsı (izin verilmesi) vilâyet-i müşârun ileyhden (belirtilen vilayetten) iş'âr kılınmış (belirtilmiş) olup fi'l-vâki' teşkil olunan muhâcirîn karyelerinde birer mekteb ve câmi'-i şerîf inşâsı ta'limât-ı mahsûsa (özel talimat) icâbından ise de muhâcirîn tahsîsâtının adem-i kifâyetine (yetersizliğine) binâ'en mülga (kapatılan) Komisyon-ı Âliyece bu gibi mebânî-i mukaddese (kutsal binalar) inşâ'âtının si'a-i hale (bolluk zamanına) ta'lik edilmiş (ilgilendirilmiş) olduğu anlaşılmasıyla muhâcirîn-i merkûmenin (sözü edilen göçmenlerin) fezâ'iz-i dîniyelerini (dini yükümlülüklerini) îfâdan (yerine getirmekten) ve çocuklarının ni'met-i ma'ârifden (bilgi nimetinden) mahrûm kalmamalarını te'mînen ber-vech-i ta'limât-nâme (talimatnamede olduğu gibi) muhâcirîn köylerinde birer câmi'-i şerîf ve mekteb inşâsı zımında hayrat için Mâliye ve Evkâf nezâretleri bûdcelerine idhâl edilmiş olan mebâliğden (paradan) mikdâr-ı kâfi akçe ifrâzı (ayrılması) mümkün olup olamayacağı nezâreteyn-i müşârun ileyhimâdan (belirtilen bakanlıklardan) iş'âr olunmuşdu (bildirilmişti). Evkâf-ı Hümâyûn Nezâret-i aliyyesinden ahîren (sonradan) alınan tezkire-i cevâbiyede üç yüz on tarihinden i'tibâren Mâliye ve Evkâf ve Ma'ârif bûdcelerine zamm olunan mebâliğden Evkâf bûdcesine munzam (eklenen) bin lira hayrât-ı şerîfenin (hayrat yerlerinin) ta'mîr ve termîmine (onarılmasına) ve Mâliye bûdcesine mevû' (konulan) bin lira müceddeden (yeniden) inşâsı lâzım gelen cevâmî'-i şerîfeye (camilere) ve Ma'ârif bûdcesine idhâl olunan (konan) mebâliğ dahi mekteb inşâsına karşılık bulunmuş olduğundan muhâcirîn karyelerinde inşâsı muktazî (gerekli) mektebler için Nezâret-i aliyyelerine teblîgât îflâsı lüzûmu dermiyân kılınmış (ortaya konmuş) olmağla iktizâsının îflâ ve netîceden ma'lûmât îfâsına (bilgi verilmesine) himem (gayret edilmesi).

NEZÂRETİ EVKÂF-I

HÜMÂYÛN

Mektûbî Kalemi

Aded

27

Bismihu

Devletlü efendim hazretleri,

Makâm-ı âlî-i Âsafânelerinin (Yüce Başbakanlık makamının) 25 Teşrîn-i evvel (Ekim) sene 324 (1908) tarihli ve kırk dört numaralı tezkiresi cevâbıdır. Mâliye ve Evkâf ve Ma'ârif bûdcelerine geçen üç yüz on tarihinden itibâren zamm olunan biner liradan Hazîne-i Evkâf bûdcesine munzâm bin lirayı kudret-i hayrât-ı şerîfenin (hayratların kudreti) ta'mir ve termîmine (onarımına) ve Mâliye bûdcesine vaz' olunan (konulan) bin lira müceddeden (yeniden) inşâsı lâzım gelen cevâmî'-i şerîfeye ve Ma'ârif bûdcesine zamm olunan mebâliğ (para) dahi mekteb inşâsına karşılık bulunmuş olmasına nazaran Konya vilâyeti dâhilinde müceddeden inşâsına lüzum görülen cevâmî'-i şerîfe için Mâliye Nezâret-i Celîlesine ve mektebler için de Ma'ârif Nezâret-i Âliyyesine iş'âr buyrulması lâzım geleceğinin Masârifât (Giderler) İdâresi ifâdesiyle savb-ı âlî-i dâverîlerine (padişah tarafına) izbârına (yazılmasına) mübâşeret kılındı. Ol bâbdâ emr u fermân-ı hazret-i veliyyü'l-emrindir (emir ve ferman N emr u fermân-ı hazret-i veliyyü'l-emrindirzır hazretlerine aittir)

Fî 24 Zî'l-hicce sene 1326 ve Fî 25 Kânûn-ı Evvel sene 1324

Nâzır-ı Evkâf-ı Hümâyûn

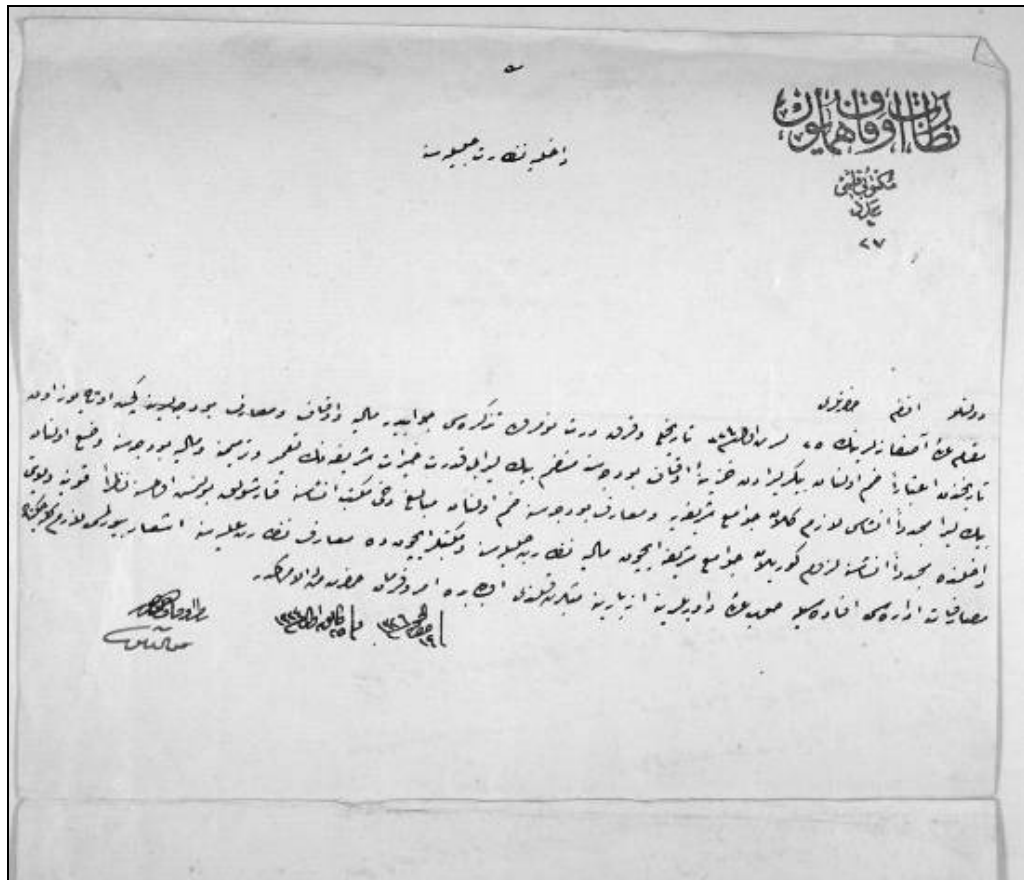


Figure XL – Document 3 (source: The Prime Ministerial Ottoman Archives)

A.4. Document 4

Muhâcirîn-i İslamiye

Komisyon-ı Âlisi

Aded (sayı)

75

Zill-i zalîl-i merâhim delîl-i hazret-i Hilâfet-penâhilerine (Halife hazretlerinin merhametli gölgesine) ilticâ ve dehâlet edüp (girip) ol bâbda (o mekanda) şeref-efzâ-yı sünûh ve südûr buyurulan (şeref artırıcı çıkan) emr u fermân-ı hümâyûn-ı mülûkâneleri (hükümdarın emir ve fermanı) muktezâ-yı müfîne tevîkan (yüksek gereğine uygun olarak) li-ecli'l-iskân (yerleştirilmek için) Ankara Vilayetine sevk edilmiş olan Karaçay muhâcirlerinden yüz doksan hâne halkı için vilâyet-i müşârun ileyhâya (işaret edilen vilayete) tâbi' Sivrihisar kasabasına dört sâât mesâfede vâki' ve âb u hevâsı (havası ve suyu) muhâcirîn-i merkûmenin (sözü edilen göçmenlerin) memleket-i asliyesi mesâkin (evler) inşâ ve kendileri arabalarla mahall-i iskanlarına (yerleştirilecekleri yere) nakl ile me'mûrîn-i mahalliye (mahalli memurlar) ve muhâcirîn-i mezbûre (belirtilen göçmenler) hâzır oldukları hâlde temâdî-i ömr u âfiyet ve iclal-i hazret-i zıllullâhîlesi daâvâtına terdifen (Allah'ın gölgesi hükmdarın saygınlığı, ömür ve saflığının devamı için) "Padişâhım çok yaşa" du'â-yı mefrûzu (borç kılan duayı) cümle tarafından üç def'a ref'-i kabul-gâh-ı ahadiyet (birliğin kabul yerini yüceltme) kılınıktan sonra mesâkin-i mezkûreye (zikredilen evlere) ale'l-usûl (usulüne uygun) numaralar vaz'ıyla (konulmakla) resm-i küşâd u tevzî'i (açılış ve dağıtım töreni) icrâ kılınmış olduğu vilâyet-i müşârun ileyhâ ile muhâcirin tarafından keşîde olunan (çekilen) telgrafnâmeler mü'eddâsından (içeriğinden) anlaşıl原因 vird-i zebân-ı musâdakâk-ı beyân-ı abîdânemiz (kulluk ve sadakatimizi beyan eden dilmizle zikrimiz) olan ed'iyeyi mefrûza-i hazret-i veliyyü'n-nî'met-i âzamîleri (büyük velinimetimiz hazretlerine borç olan dualar) taraf-ı çâkerânemizden (hakir olan tarafımızdan) bu vesile ile de yâd ve tekrâr kılınmış olmağla kâtibe-i ahvâlde (bütün hallerde) emr u fermân hazret-i veliyyü'l-emr efendimizindir (emir ve ferman sahibi olan efendimizindir).

Fi 20 Şevvâl sene 324 ve fi 23 Teşrin-i Sânî sene 322 (23 Kasım 1906)

A'zâ	A'zâ	A'zâ	A'zâ	Muhâcirîn-ı Komisyon-ı
Kulları	Kulları	Kulları	Kulları	Âlisi Birinci A'zâsı
Osman Nuri	Esseyyid	Refik	Esseyyid	Kâtib-i Sânî-i Hazret-i
	Mahmud		Sâlih	Şehriyâr-î Kulları
	Reşad		Vâhid	Ahmed İzzet
			bin	
			Mehmed	
			Necib	

Muhâcirîn-i İslamiye

Komisyon-ı Âlisi

Aded (sayı)

74

Zıll-i zalîl-i merâhim delîl hazret-i hilâfet-penâhîlerine (Halife hazretlerinin merhametli gölgesine) ilticâ ve dehâlet edüp Suriye vilâyetine sevk edilmiş ve vilâyet-i müşârun ileyhâca Kıntara kazâsının Çetene mevki'inde iskânları icrâ olunmuş olan yüz altmış dört hânedede beş yüz elli nüfus muhâcirîn-i islamiyenin teşkil etdikleri karyenin (köyün) bu kere arâzî taksimâtı dahi îfa ile sâye-i sa'âdet-sermâye-i cenab-ı kiti-sitânilerinde (büyük ülkenin saadetli gölgesinde) her dürlü esbâb-ı refâh (refah sebepleri) ve istirâhatleri istikmâl olduğu (tamamlandığı) gibi hatt-ı âli (yüksek yol) güzergâhında vâki' Zürefâ'da iskân edilen Kafkasya muhâcirîn-i İslâmiyesi için yapılacak câmi-i şerif ile mektebin levâzım-ı inşâiyyesi (inşaat malzemesi) bu kere istihzâr (hazırlanması) ile vaz'-ı esâsı (temelin atılması) resmi (töreni) icrâ ve dâavât-ı efzûn-terî-i ömr ü ichâl-ı hazret-i şehin-şâhilerinin (Padişahın ömrü için daha fazla dua etmenin) umûm tarafından yâd u tezkâr kılınacağı (hatırlandığı) bâ-tel-graf (telegraf ile) iş'âr edilmiş (yazılmış) Vâlisine berâ-yı abîdânemiz (bağlılık için) olan ed'îye-i mefrûza-i hazret-i veliyyünni'met-i bî-minnet-i a'zamileri (minnetsiz büyük velinimet efendimize üzerimize farz olan dualarımızı) bu vesile de ref'-i bârsâh-ı Ahadiyet kılınmış (bir olan Allah'ın huzurunda kalkılmış) olmağla kâtibe-i ahuâlde (bütün hallerde) emr u fermân hazret-i veliyyü'l-emr efendimizindir.

Fi 20 Şevval sene 324 ve fi 23 Teşrin-i Sânî sene 322

(23 Kasım 1906)

A'zâ	A'zâ	A'zâ	A'zâ	Muhâcirîn-ı Komisyon-ı
Kulları	Kulları	Kulları	Kulları	Âlisi Birinci A'zâsı
Osman Nuri	Esseyyid	Refik	Esseyyid	Kâtib-i Sânî-i Hazret-i
	Mahmud		Sâlih	Şehriyâr-î Kulları
	Reşad		Vâhid	Ahmed İzzet
			bin	
			Mehmed	
			Necib	

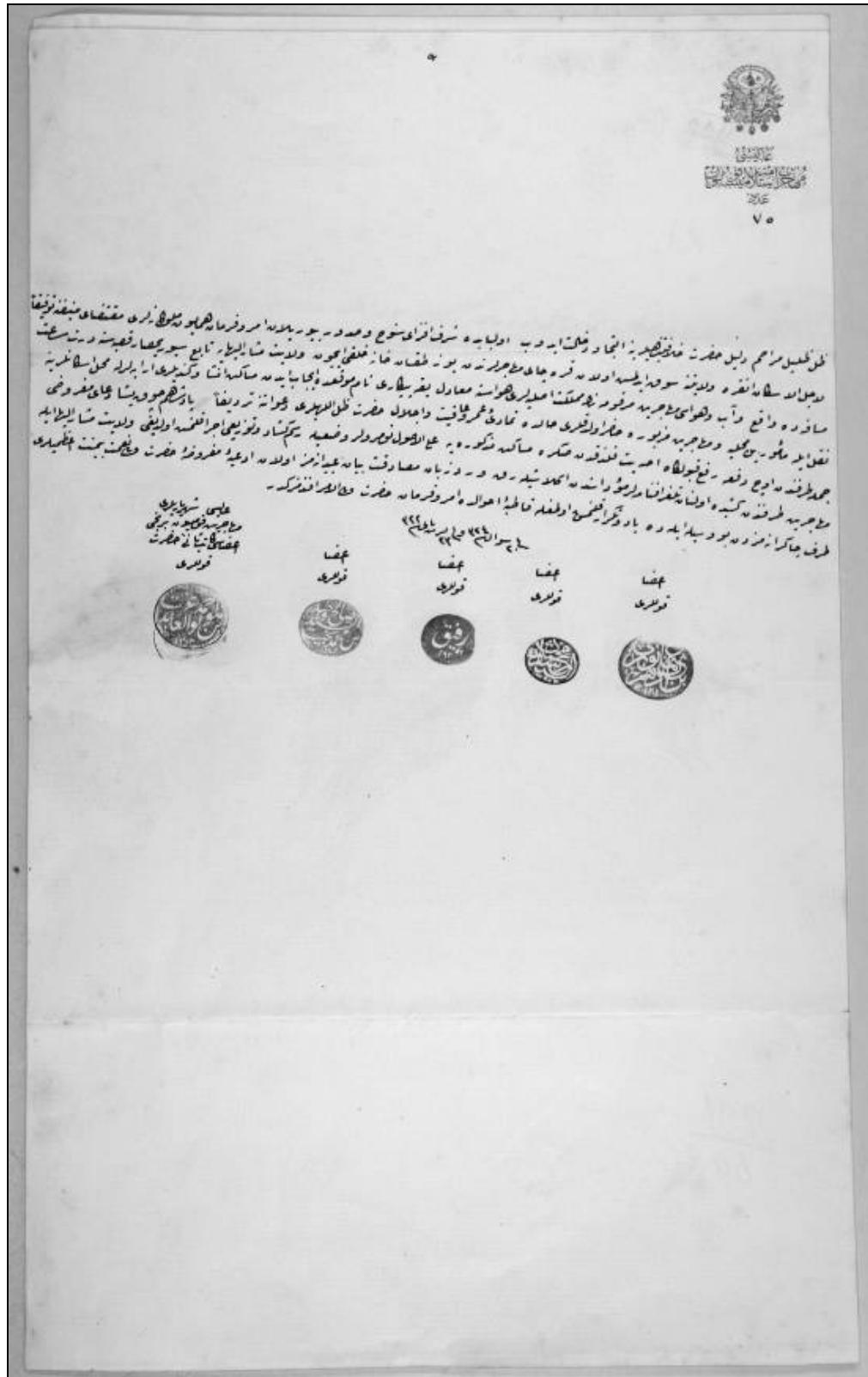


Figure XLI – Document 4 (source: The Prime Ministerial Ottoman Archives)

A.5. Document 5

Bismihu

Makri köyünde (Bakırköy'de) Safra çiftliğinde muhâcirîn ikâmesine mahsûs derdest-i inşâ bulunan (inşası devam eden) hânelerin keşfi için muhâcirîn müdürünün havâle buyurulan müzekkeresi mûcibince mahalline azîmet edildi (varıldı). İnşâsına teşebbüs olunan hânelerden birinin kiremidiyle dahilî sıva ve çerçeveleri noksan olduğu ve diğerlerinin ise esmânı (bedeli) sâhibi tarafından müte'ahhidine tesviye olunmak (ödenmek) şartıyla üzerine bir kat ilâvesine başlanılarak hânelerin hâricî duvarları henüz ikmâl ve Hey'et-i Fenniyece tanzim olunan keşif-i evveldeki eşkâle imtisâl edilmediği (uyulmadığı) ve hatta inşâsına mübâşeret olunan (başlanan) beşinci hânenin temelsiz olarak yapıldığı müşâhede kılınmıştır (görölmüştür). Temelsiz olarak inşâ olunan duvarlarının hedmi (yıkılması) ve müte'ahhid ile inşâ'âta me'mûr komisyon beyinde (arasında) te'âtî olunan şartnâme Hey'et-i Fenniyece görölerek ona göre tatbikât icrâsı lüzûmu ma'rûzdur (arz edilir).

Bismihu

Makri köyünde (Bakırköy'de) Safra çiftliğinde muhâcirîn ikâmesine mahsûs derdest-i inşâ bulunan (inşası devam eden) hânelerin keşfi için Makriköy Kâ'immakâmılgınca bir mühendis i'zâmi hakkında fî 12 Temmuz sene 330 (1914) tarihlü muhavvel buyurulan müzekkire-i Nazaret-penâhiye (bakanlığa) imtisâlen (uyularak) mahalline bi'l-azîme (varılarak) inşâsına teşebbüs olunan hânelerden bir adedi üzeri kiremidiyle dâhilî sıvâları ve çerçeveleri noksan olduğu, diğerinin ise bir kat ilâvesinin esmânı (bedeli) sâhibi tarafından tesviye olunmak şartıyla nısf (yarım) derece inşâ edilmiş, üçüncü, dördüncü hânelerin hâricî duvarları henüz başlamış olduğu Hey'et-i Fenniyece olbâbdaki keşf-i evvelinde (birinci keşfinde) muharrer eşkâle (yazılı şekle) imtisâl edilmediği (uyulmadığı) ve hattâ mübâşeret olunan (başlanan) bir hânenin temelsiz olarak yapıldığı görölmüş olmağla mezkûr (zikredilen) temelsiz hânenin inşâ olunan bir mikdâr duvarlarının hedmi (yıkılması) ve mezkûr müte'ahhid ile inşâ'âta me'mûr komisyon beyinde te'âtî olunan şartnâme görölerek tatbiki elzamiyeti ma'rûzdur.

APPENDIX B

ADDITIONAL VISUAL MATERIALS



Figure XLV – An aerial photo taken by Ali Önder Demircan. The date is unknown but looking at the contents of the village it must be after 1990s. (source: the Municipality of Başhüyük)



Figure XLVI - Another aerial photo taken by Ali Önder Demircan. The date is unknown but looking at the contents of the village it must be after 1990s. (source: the Municipality of Başhüyük)