

THE TRANSFORMATION OF THE BUILT ENVIRONMENT IN AMASYA
FROM THE LATE OTTOMAN EMPIRE
TO THE EARLY TURKISH REPUBLIC

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ABSTRACT

THE TRANSFORMATION OF THE BUILT ENVIRONMENT IN AMASYA FROM THE LATE OTTOMAN EMPIRE TO THE EARLY TURKISH REPUBLIC

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This study focuses on the transformation of the built environment in the northern Anatolian town of Amasya from the late period of the Ottoman Empire to the early period of the Turkish Republic. The aim is to evaluate the settlement history of Amasya as a city with distinctive geographical characteristics, by analyzing the transformation of its built environment in relation to the changing socio-cultural, economic and political contexts.

The analysis starts by focusing on the essential urban nodes formed by public buildings and places in the city center and the neighborhoods as the newly emerged defining elements in the Ottoman and Republican urban contexts. Then, the focus is widened to understand the determining urban routes experienced along the waterfront as the main element of city form, in the landscapes of public use, and through the transportation network provided in the city during the chronological frame of the study. Examining the transformation of the built environment in Amasya via the urban nodes and routes of the city from the late Ottoman to the

early Republican periods, the study analyses the changing layers of the city in order to evaluate what was preserved, re-used and lost in the process of change.

Keywords: Amasya, Late Ottoman Architecture, Early Republican Architecture, Urban History

ÖZ

AMASYA’DA YAPILI ÇEVRENİN GEÇ OSMANLI DÖNEMİNDEN ERKEN CUMHURİYET DÖNEMİNE DÖNÜŞÜMÜ

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Bu çalışma, Osmanlı İmparatorluğu’nun geç döneminden Türkiye Cumhuriyeti’nin erken dönemine uzanan bir süreç içerisinde, Kuzey Anadolu’da yer alan Amasya kentinin yapıli çevresinin değişimine odaklanmaktadır. Yapılı çevrenin dönüşümü sosyo-kültürel, ekonomik ve politik bağlamlarına göre analiz edilerek, özgün coğrafi unsurlara sahip olan Amasya’nın yerleşim tarihinin değerlendirilmesi hedeflenmektedir.

Öncelikle, Amasya’nın geç Osmanlı ve erken Cumhuriyet kentsel bağlamlarının yeni ortaya çıkan tanımlayıcı elemanları olarak, kent merkezinde ve mahallelerde yer alan kamu yapıları ve kamusal alanların şekillendirdiği kentsel düğüm noktaları analiz edilmiştir. Ardından, kent formunun ana unsuru olan ırmak kıyısı boyunca, kamusal açık alanlarda ve kentte oluşturulan yeni ulaşım ağında deneyimlenen kentsel rotaları anlamak üzere odak genişletilmiştir. Amasya’nın yapıli çevresinin geç Osmanlı döneminden erken Cumhuriyet dönemine geçirdiği dönüşümü kentsel düğüm noktaları ve rotalar üzerinden inceleyen çalışma, dönüşüm sürecinde korunan, yeniden kullanılan ve kaybedilenleri değerlendirmek üzere kentin değişen katmanlarını analiz etmektedir.

Anahtar Kelimeler: Amasya, Geç Osmanlı Mimarlığı, Erken Cumhuriyet Mimarlığı, Kent Tarihi

To the memory of Architect İsmail Hakkı Göztaş

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TABLE OF CONTENTS

PLAGIARISM	iii
ABSTRACT	iv
ÖZ	vi
DEDICATION	viii
ACKNOWLEDGEMENTS	ix
TABLE OF CONTENTS	xi
LIST OF TABLES AND FIGURES	xiii
LIST OF ABBREVIATIONS	xix
CHAPTERS	
1. INTRODUCTION	1
1.1. Aim and Scope	1
1.2. Literature Review and Methodology	6
1.3. Organization	16
2. AMASYA: A TOWN IN ANATOLIA	19
2.1 Geographical Characteristics	19
2.2 Settlement History	33
3. THE LATE OTTOMAN AND EARLY REPUBLICAN BUILT ENVIRONMENT IN AMASYA	49
3.1 Urban Nodes	52
3.1.1 Shaping Neighborhoods: Demographic Changes	54
3.1.1.1 Public Buildings of Muslim and Immigrant Communities	61
3.1.1.2 Public Buildings of Non-Muslim and Missionary Communities	74
3.1.1.3 Fires and a Gap in the Urban Fabric	90
3.1.2 Defining the Center: Changes and Continuities in Governance	99
3.1.2.1 Ottoman Administrative Buildings	101
3.1.2.2 Republican Administrative Buildings	110
3.2 Urban Routes	126

3.2.1. Using the Waterfront.....	127
3.2.2 Recreating the Landscape of Public Use.....	133
3.2.3 Arranging for Transportation and the Failed Public Square	141
3.3 Urban Layers:The Lost, the Remaining, and the New	146
4. CONCLUSION	149
REFERENCES	156
APPENDICES	185
A. CHRONOLOGICAL LIST OF BUILDINGS/PLACES IN AMASYA	185
B. CHRONOLOGICAL LIST OF CONSTRUCTIONS & SIGNIFICANT EVENTS IN AMASYA	186
C. MAPS AND PLANS OF AMASYA	187
D. LATE OTTOMAN PUBLIC BUILDINGS AND PLACES IN AMASYA ..	188
E. EARLY REPUBLICAN PUBLIC BUILDINGS AND PLACES IN AMASYA.....	189
F. CURRICULUM VITAE	190
G. TURKISH SUMMARY / TRKE ZET	191
H. TEZ İZİN FORMU / THESIS PERMISSION FORM.....	215

LIST OF TABLES AND FIGURES

TABLES

Table 2. 1 Natural disasters and fires between 1800s-1900s	33
Table 2. 2 List of the shahzades appointed as governors in Amasya.....	41
Table 3. 1 Distribution of the population according to religion in 1935.....	59

FIGURES

Figure 2. 1 Location of Amasya Sanjak and its districts in the late Ottoman Empire and the city of Amasya and its townships in Turkish Republic	20
Figure 2. 2 The administrative map showing railroad, highway, and ancillary road networks and boundaries in 1967	21
Figure 2. 3 The geomorphological setting of the town on the mountain range as divided by the river	22
Figure 2. 4 The geomorphological setting of the town, with the river forming the natural corridor through the settlement.....	22
Figure 2. 5 Aerial view of the town of Amasya, in a valley surrounded by mountains	23
Figure 2. 6 Miniature drawing of the view of Amasya in the sixteenth century...	26
Figure 2. 7 The miniature drawing showing Amasya in 1811	27
Figure 2. 8 <i>Plan de la Ville d'Amassia</i> (The plan of the city of Amasya).....	28
Figure 2. 9 <i>Plan von Amasia</i> (Plan of Amasya).....	29
Figure 2. 10 <i>Plan von Amassia</i> (Plan of Amasya)	30
Figure 2. 11 Physical Relief of Amasya by Élisée Reclus in 1884.....	31
Figure 2. 12 Pontos. Amaseia. Severus Alexander (222-235).	35
Figure 2. 13 Possible settlement areas of the Roman period	35
Figure 2. 14 Possible settlement areas of the Byzantine period.....	37

Figure 2. 15 Possible settlement areas of the Medieval period	39
Figure 2. 16 Mosque complexes constructed between the 13th and 18th century	43
Figure 3. 1 Amasya seen from the east in the late Ottoman period.....	51
Figure 3. 2 Amasya seen from the east in the Republican period	52
Figure 3. 3 Nineteenth century neighborhoods of Amasya	57
Figure 3. 4 Twentieth Century neighbourhoods of Amasya (1954).....	58
Figure 3. 5 Vank Monastery Cemetery in 1911	60
Figure 3. 6 Locations of Muslim schools and madrasahs and immigrant mosques and tombs in the late nineteenth century	63
Figure 3. 7 Crimean immigrant settlement (1878), İhsaniye neighborhood	64
Figure 3. 8 Şirvanlı/Azeriler Mosque	65
Figure 3. 9 Map showing the schools in Amasya (in the left part of the map), Tokat, Karahisar-ı Şarki, and Sivas, in 1914.....	68
Figure 3. 10 Amasya Mekteb-i İdadisi (<i>Orta Mektep</i> -secondary school)	69
Figure 3. 11 Students of Amasya Mekteb-i İdadisi in the study room.....	70
Figure 3. 12 Kılıçaslan Primary School.....	71
Figure 3. 13 Amasya Technical Art School for Girls.....	73
Figure 3. 14 Possible locations of missionary and non-Muslim public buildings, late nineteenth century.....	75
Figure 3. 15 Religious places and schools, nineteenth century (Greek & Armenian)	76
Figure 3. 16 The elevation and plan for the proposed school for mulberry production.....	83
Figure 3. 17 French missionary priests' and priestess' mansions, churches, and schools in Bayezidpaşa Quarter.....	84
Figure 3. 18 French Missioner Buildings near the bank of the Savadiye stream, Bayezidpaşa and Pirinçci neighbourhoods	85
Figure 3. 19 Jesuit French missionary schools, late nineteenth century	86

Figure 3. 20 The German colony in Atabey Farm	86
Figure 3. 21 Jesuit Convent School, Dormitory and House for the priestess	88
Figure 3. 22 The sketch plan of Armenian hospital converted from a house	89
Figure 3. 23 Partial view of Yanginyeri (Fire Areas) in 1926	92
Figure 3. 24 Map showing the shops on the major commercial street of the nineteenth century at the Fire Areas.....	93
Figure 3. 25 View from the main bazaar.....	94
Figure 3. 26 Routes of commercial streets surrounded by shops in the Yukarı Pazar district with <i>hans</i> and <i>bedestens</i> , nineteenth century	95
Figure 3. 27 Yüzevler Construction after Savadiye Flood.....	96
Figure 3. 28 Expanded street axes after the 1915 fire, the Yüzevler district in the 20th century.....	97
Figure 3. 29 A speech was given in vast areas of Yangın Yeri, 1933 commemoration of the proclamation of the Republic.....	98
Figure 3. 30 Administrative buildings from the late nineteenth to the early twentieth century in Amasya.....	102
Figure 3. 31 Administrative buildings and government squares in the administrative center during the late Ottoman period.....	102
Figure 3. 32 Front elevation and floor plans of Amasya Government Office. ...	104
Figure 3. 33 Government Office and Post Office, welcome reception of Anatolian General Inspector Ahmet Şakir Paşa in front of the Government House with a military ceremony, 1897.	105
Figure 3. 34 Proposed stone building as an archival office signed by <i>coordinateur de pont et chaussées à Amassia</i>	106
Figure 3. 35 Police Station around the 1930s	106
Figure 3. 36 Amasya Belediye Konağı (Municipality Building).....	107
Figure 3. 37 The transformation of residential areas into the public administrative center, from the 1860s to the 1950s	108
Figure 3. 38 The transformation of the residential place into a public place, 1909-1928-1940	109

Fig. 3. 39 Partial Map of Amasya, Yanginyeri with government offices and schools	111
Figure 3. 40 View from Court House, on the left, Power Station on the right....	113
Figure 3. 41 City Plan of Amasya showing the administrative buildings in 1948	113
Figure 3. 42 The State Hospital that later served as tuberculosis dispensary, the Statue of Atatürk by Kenan Yontunç, October 29, 1929.....	114
Figure 3. 43 Ruhi Tingiz Hospital	115
Figure 3. 44 Second Peoples' House in front of the Government Office near the <i>Hükümet</i> (Government) bridge.....	117
Figure 3. 45 Proposed project area near Sultan Bayezid complex for the construction of a new People's House during the 1930s.....	118
Figure 3. 46 The proposed model of the Peoples' House.....	119
Figure 3. 47 The first Peoples' House plan drawing by Arpad Radomsky	120
Figure 3. 48 Unimplemented project areas for the construction of the stadium from the 1920s to the 1950s.	122
Figure 3. 49 Map showing the factories, which were established, as well planned in the first and second Five-Year Industrial Plans	125
Figure 3. 50 Factories established in Amasya and its surroundings.....	125
Figure 3. 51 The view of flour mills on the river	128
Figure 3. 52 Bridges on the Yeşilırmak River.....	129
Figure 3. 53 The steel bridge project proposal in 1909	131
Figure 3. 54 View from Ziya Paşa Boulevard after the residential areas were being <i>expropriated</i>	132
Figure 3. 55 Open Public Spaces of the city.....	136
Figure 3. 56 Destroyed Cemeteries and Tombs of Princes in Üçler Neighbourhood	137
Figure 3. 57 The cemetery transformed into a park in the Early Republican Period.....	138
Figure 3. 58 Soğukpınar Mesire and Pirlar Cemetery	139

Figure 3. 59 Bağ-ı Helkis Mesire Area before railway construction	140
Figure 3. 60 Map of Amasya showing the main streets	142
Figure 3. 61 Railway Station and its surroundings	144
Figure 3. 62 Amasya Train Station	145

LIST OF ABBREVIATIONS

AMA: Archaeological Museum of Amasya

DAI: *Deutsches Archäologisches Institut* (German Archaeological Institute), İstanbul

HGM: *Harita Genel Müdürlüğü* (General Directorate of Mapping), Ankara

OA: Ottoman Archives (Turkish Presidency State Archives, Ankara)

A.MKT.MHM: Sadaret Mektubi Mühimme Kalemi Evrakı

BEO: Babıali Evrak Odası Evrakı

DH.MKT: Dahiliye Nezareti Mektubi Kalemi

DH.MKT.PRK: Dahiliye Nezareti Mektubi Kalemi Perakende Evrakı

DH.MUI: Dahiliye Muhaberat-ı Umumiye İdaresi Evr.

İ.AZN: İrade Adliye ve Mezahib

MF.MKT: Mektubi Kalemi

MVL: Meclis-i Vala Evrakı

ŞD: Şura-yı Devlet Evrakı

T: Ticaret Nafia, Ziraat, Orman, Meadin Nezaretlerine aid Evrak

Y.EE: Yıldız Esas Evrakı

Y.PRK.UM: Yıldız Perakende Evrakı Umumi

RA: Republican Archives (Turkish Presidency State Archives, Ankara)

SALT: SALT Online Archives

CHAPTER 1

INTRODUCTION

1.1. Aim and Scope

This study focuses on the transformation of the built environment in the central northern Anatolian town of Amasya from the late period of the Ottoman Empire to the early period of the Turkish Republic. The aim is to evaluate the settlement history of Amasya as a city with distinctive geographical characteristics, by analyzing the transformation of its built environment in relation to the changing socio-cultural, economic and political contexts, and to discuss what was preserved, re-used and lost in the process of change.

Focusing on this former Ottoman and later Turkish Anatolian city, the purpose is to demonstrate continuities and ruptures in the formation of its built environment from the late nineteenth to the early twentieth century. Studying these periods is based on the transformation of the institutional structure of the Ottoman Empire that affected the construction of public buildings in the city in the late nineteenth century, and the transformation witnessed after the establishment of the Turkish Republic in the early twentieth century that further changed its built environment. The study of the city's different periods of the late Ottoman Empire and the early Turkish Republic respectively, requires analyzing the transition from the Ottoman to the Republican contexts in terms of the urban transformations that caused changes while also presenting continuities in the definition and usage of the urban space. The focus on Amasya, which has not been researched thoroughly, makes this study significant in terms of producing new knowledge about the settlement history of the city.

Through the late Ottoman and early Republican periods, architectural and urban transformations of the city took place in horizontal and vertical layers in relation to the resettlement of cultural and ethnic groups after socio-political events such as migrations as well as human responses to natural disasters. In addition, public buildings and spaces were constructed, destructed as well as re-used during these periods as a result of mainly state dominated practices. As such, the study examines the transformation of the built environment in the city through the political changes along with social and economic changes by understanding the multi-contextual structure of the city and the changes in these contexts, in order to understand how the multiple layers of the city overlapped with each other and to evaluate the urban change along these lines.

In this frame of analysis, public buildings and public places as well as larger neighborhoods created nodes in the urban system. These nodes were connected to each other by defined routes, creating urban layers and hence a multilayered urban structure. As such, the built environment in Amasya was formed and transformed through not only its physical aspects but also its production and re-production depending on the socio-cultural, economic, and political factors, which created different layers.¹

In order to analyze the built environment, this study examines the activities of the society, and orders of rulers, as well as the interactions among residents,

¹ For theoretical approaches to the morphological formation of the city, see: Patrick Geddes, *Cities in Evolution* (London: Williams & Norgate, 1915); Lewis Mumford, *The City in History, Its Origins, Its Transformations and Its Prospects* (New York: Harcourt, Brace & World, 1961); Leonardo Benevolo, *The History of the City* (Cambridge, MA: MIT Press, 1988); Colin Rowe and Fred Koetter, *Collage City* (Cambridge, MA: MIT Press, 2006); Attilio Petruccioli, *After Amnesia: Learning from the Islamic Mediterranean Urban Fabric* (Bari: ICAR, 2007); Aldo Rossi, *The Architecture of the City* (Cambridge, MA: MIT Press, 2007); Karl Kropf, "Aspects of Urban Form," *Urban Morphology* 13, no. 2 (2009): 105-120; Kevin Lynch, *The Image of the City* (Cambridge, MA: The MIT Press, 2012); Spiro Kostof and Richard Tobias, *The City Shaped: Urban Patterns and Meanings Through History* (New York: Bulfinch Press, 2012); Spiro Kostof and Greg Castillo, *The City Assembled: The Elements of Urban Form Through History* (New York, NY: Thames & Hudson, 2014); Alain Borie, Pierre Micheloni and Pierre Pinon, *Form ve Deformasyon Mimari ve Kentsel Nesnelerin Form ve Deformasyonu* (İstanbul: Janus Yayıncılık, 2019).

administrators, and tradesmen. The physical transformation of the city of Amasya from the late nineteenth to the early twentieth century, and the political and natural events that affected this transformation, are examined and evaluated by also emphasizing the roles of different actors in the city, especially the active roles of state administrators.

In the late Ottoman period, the state aimed to reform its system in order to adopt contemporary political and economic changes initially witnessed in Western European countries by the impacts of the Industrial Revolution and the French Revolution. In this regard, starting with the Tanzimat Edict of 1839,² various regulations and organizational models were implemented in military, political, economic, and administrative fields, affecting the formation of the built environment. Contemporary changes in trade, religion, and technology, resulting in migrations and wars, also resulted in transformations in the the built environment. The spatial layout of Amasya also began to change in the second half of the nineteenth century in relation to contemporary in demographics, economy and politics.

The transformations in the administrative hierarchy, population, and business-trade in the second half of the nineteenth century affected the spatial structure of Ottoman cities.³ After adopting the institutional transformations of the nineteenth century,

² The Tanzimat period was the result of the Nizam-i-Jadid reforms. The reforms named as *Islahat* started with the initiation of Selim III and continued during the reign of Mahmud II. These attempts of transformation continued in the organizational level with the proclamation of the Tanzimat Edict, which brought new organizational models and regulations in all areas, including the field of architecture. The arrangements made in the Tanzimat period also formed the basis of laws, and regulations in the Turkish Republic. Afife Batur, “Batılılaşma Döneminde Osmanlı Mimarlığı,” *Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi*, 1038-1967 (İstanbul: İletişim Yayınları, 1985), 1046-1047. For detailed information, see: Carter Vaughn Findley, *Turkey, Islam, Nationalism, and Modernity: A history, 1789-2007*, (New Haven: Yale University Press, 2010).

³ Sevgi Aktüre, “17. Yüzyıl Başından 19. Yüzyıl Ortasına Kadarki Dönemde Anadolu Osmanlı Şehrinde Şehirscl Yapının Değişme Süreci,” *METU Journal of the Faculty of Architecture*, I, no. I, (Ankara, 1975): 123-124. Jean-Luc Arnaud, “Modernization of the Cities of the Ottoman Empire

traditional architectural products were replaced with the newly required building programs, especially for administrative and educational buildings that were seen as influential in the contemporary modernization⁴ process. Thus, this research focuses on the modernization process of Amasya, which started in the late Ottoman period and continued in the early Republican period, and comparatively evaluates the remaking of the fabric of the city in this process.⁵ The modernization process that had started with the Tanzimat reforms⁶ replaced the traditional arrangements based on Islamic rules with governmental institutions.⁷ During the late Ottoman period, new building types such as military barracks, schools, railway stations, and administrative buildings were constructed with the formation of related new institutions. New regulations were also arranged on roads and buildings. These regulations continued to be intact during the early Republican period by infrastructural and transportation improvement, industrial development, and

(1800-1920),” *The City in the Islamic World*, Salma K. Jayyusi, André Raymond, Attilio Petruccioli and Renata Holod (eds.), (Leiden, Boston: Brill, 2008): 957.

⁴ The term “modernization” is used to describe the process of social development that is featured by technological improvements and industrialization, urbanization, increase in population, demand for national state managed by democratic governance and bureaucratic institution, the rise of the mass communication systems, and an expansion of (capitalist) world market that conflicts with tradition. Hilde Heynen, *Architecture and Modernity A Critique*, (The MIT Press, 1999): 8, 10.

⁵ Zeynep Çelik, *The Remaking of İstanbul: Portrait of an Ottoman City in the Nineteenth Century*, (Berkeley: University of California Press, 1993); Halil İnalcık, Donald Quataert and Suraiya Faroqhi, *An economic and social history of the Ottoman Empire: 1600-1914*, (Cambridge: Cambridge University Press, 2000); Sibel Bozdoğan, *Modernism and Nation Building: Turkish Architectural Culture in the Early Republic*, (University of Washington Press, 2001).

⁶ Before the declaration of the Tanzimat reforms in 1839, the administrative center did not exist as an element in the physical fabric of sanjaks because the rulers did not live in their places of duty. Instead, they managed the city from İstanbul. Also, there was not any specific public building for Ottoman civil servants who were on duty in towns such as *kadı*, *subaşı* and other state officials; they usually carried out their duties at their houses.

⁷ Bozdoğan, *Modernism and Nation Building*, 56-57.

construction of factories, railways, and electricity plants as well as important public buildings necessary for the functioning of the new state.

In this context, the main interventions in the built environment that shaped the city center in Amasya were the construction of public buildings and the destruction of the characteristic multi-ethnic neighborhoods. The first one emerged after the modernization process by the construction of new types of public buildings commissioned by the state. The actors influential in the decision-making process of contemporary cities implemented regulations in line with the idealized European models⁸ that developed in technology, industry, and urbanization. Thereby, in the context of Amasya, the first institutional buildings were constructed in 1863 with the initiative of Governor Ziya Paşa.⁹ Secondly, the multi-ethnic character of the population was lost especially after the fire in 1915 that created a vast area, namely *Yangınyeri*, until the re-planning of the site by the implementation of mass housing-projects in 1949. For this reason, the chronological focus of this study covers the period from the 1860s to the 1940s, specifying the time of Ziya Paşa as a starting point for the implementation of modernization projects in the city, and the construction of the residential complex (*Yüzevler*) in *Yangınyeri* as an ending point

⁸ The model here was mainly the transformations of Paris by Haussmann see: Zeynep Çelik, *The remaking of İstanbul: Portrait of an Ottoman city in the nineteenth century*, (Berkeley: University of California Press, 1993).

⁹ Ziya Paşa as an administrator, poet, and writer, was much concerned to improve administrative practice in the Ottoman Empire. In 1855 he gained a position as a secretary at the Imperial Palace. By the advice of Edhem Paşa, he concentrated on learning French and made numerous translations from French. In 1861 Sultan Abdülmecid died and after a while, Ziya Paşa disagreed with Ali Paşa during the domination of Fuad and Ali Paşas as grand viziers. He was appointed as Ministry of Police (*Zabtiye Nezareti*), then Ministry of Athens. After a short period, he was sent to Anatolian provinces with new assignments in a short period. Lastly, in Amasya, his works were checked by inspectors with the instructions of Ali Paşa. Until his death, he lived a miserable life in Anatolian provinces. See: Şerif Mardin, *The Genesis of Young Ottoman Thought. A study in the modernization of Turkish political ideas*, (Princeton: Princeton University Press, 1962), 337-339. Ziya Paşa who was one of the Young Ottoman intellectuals, was charged as a state official on December 1863. See: Kenan Akyüz, *Ziya Paşa'nın Amasya mutasarrıflığı sırasındaki olaylar*, (Ankara: Ankara Üniversitesi Basımevi, 1964), 2.

that completely transformed the urban fabric by a modern type of housing and street regulations.

1.2. Literature Review and Methodology

Aiming to evaluate the changing characteristics of the built environment, this study mainly gets use of the literature on urban history.¹⁰ Research on urban history requires multi- and cross-disciplinary approaches to understand the interactions on a broader scale. In that, the shift in historical research methodology in architecture from the examination of stylistic-formal appearance to social contexts and meaning under the various circumstances of the built environment is to be noted. As Çelik and Favro state, “Monumental urban constructs are currently being reexamined by architectural historians anxious to understand the ‘why’ and ‘how’ behind the stylistic ‘what.’” Hence, urban space defined/constructed according to socio-cultural, economic, and political transformations, is not only to be examined in order to understand what was the result in terms of the built environment, but the aim is also to evaluate “why” and “how” such transformations existed in the urban context.¹¹

Analyzing the urban history, this study also draws on the developing literature on environmental history¹² in order to demonstrate the relations between architectural

¹⁰ There are different perspectives on writing the urban historiography such as modernist, nationalist and post-colonialist discourses, decline/dissolution paradigm, Conzenian and Muratorian traditions, Space Syntax theory, and the use of Geographic Information Systems technology. For the literature on the new approaches in urban historiography, see: Zeynep Çelik and Diane Favro, “Methods of Urban History”, *Journal of Architectural Education*, vol. 41/3 (Spring, 1988): 4-9; Nancy Stieber, “Microhistory of the Modern City: Urban Space, Its Use and Representation,” *Journal of the Society of Architectural Historians*, 58(3), (1999): 382–391; Shane Ewen, *What is Urban History?* (Cambridge: Polity Press, 2016).

¹¹ Zeynep Çelik and Diane Favro, “Methods of Urban History,” *Journal of Architectural Education*, vol. 41/3 (Spring, 1988), 4-9, 5.

¹² By taking into account environmental aspects, it is aimed to conduct a diversified approach in history of architecture that relates architectural and urban developments with natural as well as

and urban production with the geomorphological characteristics of settlements. The geography, climate, and environmental aspects affected construction decisions and physical fabrics of cities. The investigation of natural disasters is also required for explaining the role of nature on significant changes in the urban form such as architectural destructions or ruptures in the built environment.

As a result of socio-cultural, economic, political as well as natural factors, the formation and transformation of cities present a network of relations. Stieber explains this type of a complex network in the history of urbanism through topics such as power, patronage, representation, social control, urban identity, territory, uses of space, and everyday life. She states that:

The life of buildings after their completion becomes as important as their genesis. The aim is to bring to our attention the many levels of representation in which the city is involved: building, and architectural practices; material, physical, and spatial forms; human action, behavior, protests, celebrations, and contestations.¹³

Other scholars point out different concepts while explaining the variety of the layers in the city; Marshall et al., for example, construct the use of the palimpsest metaphor “for visualizing how new urban forms and ways of life are inscribed upon existing spaces and habits.” They stressed out that:

human factors. For recent studies on environmental history, see: William Cronon, *Nature's Metropolis: Chicago and the Great West*, (New York: W.W. Norton, 1997); Alan Mikhail, *Nature and Empire in Ottoman Egypt: An Environmental History*, (New York, N.Y: Cambridge University Press, 2013); Sam White, *The Climate of Rebellion in the Early Modern Ottoman Empire*. (Cambridge: Cambridge University Press, 2013); David J. Marshall, Lynn A. Staeheli, Dima Smaira and Konstantin Kastrissianakis, “Narrating Palimpsestic Spaces,” *Environment and Planning A: Economy and Space*, 49(5), (2017): 1163-1180.

¹³ Nancy Stieber, “Microhistory of the Modern City: Urban Space, Its Use and Representation,” *Journal of the Society of Architectural Historians*, 58 (3), (1999): 387.

All cities undergo processes of palimpsestic decay and reconstruction, and, in any city, urban planners promote and protect exemplary forms of ‘heritage’ while neglecting or destroying other urban histories.¹⁴

As the focus of analysis is on Amasya as exemplary of such layered contexts of cities, literature on the history of the city is also central to the study. The choice of Amasya to be studied among other central Anatolian cities is mainly related to the lack of the existing literature on the history of Anatolian cities during the late Ottoman and early Republican periods.¹⁵ The lack of interest in these periods could depend on factors such as the contemporary decline of the political, economic and social potentials of these cities, and the resultant physical restrictions in their built environments. Thus, most of the research has focused on the earlier centuries of

¹⁴ David J. Marshall, Lynn A. Staeheli, Dima Smaira and Konstantin Kastrissianakis, “Narrating Palimpsestic Spaces,” *Environment and Planning A: Economy and Space*, 49(5), (2017): 1164. <https://doi.org/10.1177/0308518X17690531>

¹⁵ There is limited and recently developing literature on late Ottoman and early Republican urban and architectural history of Anatolia except İstanbul, İzmir and Ankara. For example, see: Sevgi Aktüre, “Osmanlı Devletinde Taşra Kentlerindeki Değişimler”, *Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi*, 4, (İstanbul: İletişim Yayınları, 1985), 891-904; Kemal Ahmet Ar. , *Türk kenti: Türk kent dokularının incelenmesine ve bugünkü koşullar içinde değerlendirilmesine ilişkin yöntem araştırması*. (İstanbul: Yapı-Endüstri Merkezi Yayınları, 1998); Necdet Sakaoğlu, *20. yüzyıl başında Osmanlı kentleri*, (İstanbul: Deniz Kültür, 2010); Yasemin Avcı, *Bir Osmanlı Anadolu Kentinde Tanzimat Reformları ve Kentsel Dönüşüm: Denizli, 1839-1908*. İstanbul: Yeditepe, 2010; Musa Çadırcı, *Tanzimat Sürecinde Türkiye: Anadolu Kentleri*. Tülay Ercoşkun (ed.) (Ankara: İmge Kitabevi, 2011); Suat Çabuk, “Kayseri’nin Cumhuriyet Dönemi’ndeki İlk Kent Düzenlemesi: 1933 Çaylak Planı,” *METU Journal of the Faculty of Architecture*, 29, 2, (Dec., 2012): 63-87; Sıdıka Çetin, “Geç Osmanlıdan Erken Cumhuriyete İç Batı Anadolu’da Kentsel Yapının Değişimi: Manisa, Afyon, Burdur ve Isparta kentleri Üzerine Karşılaştırmalı Bir İnceleme,” *METU Journal of the Faculty of Architecture*, 29, 2, (Dec., 2012): 89-126. For a critique of the exclusionary approach that focus on central cities in architectural historiography of the twentieth century in Turkey, see: Elvan Altan Ergut, “Cumhuriyet Dönemi Mimarlığı: Tanımlar, Sınırlar, Olanaklar” *Türkiye Araştırmaları Literatür Dergisi*, 7, no. 13. (2009): 121-130.

Amasya,¹⁶ mainly on the fifteenth-eighteenth centuries period,¹⁷ analyzing its demographical, administrative, and financial structure and the physical formation of the city in the age of the Islamic expansion and the revolts that took place in the city.¹⁸ On the other hand, the research on twentieth-century Amasya is mainly about its place in the national struggle and the Amasya Declaration.¹⁹ A few studies have focused on the built environment of the city during the late nineteenth and early twentieth centuries. One of the useful sources is Kani Kuzucular's unpublished

¹⁶ See: Leyla A. Turgut, "Seljuk Cities in Northern Anatolia-Amasya-Tokat-Sivas," *Türkiye Turing ve Otomobil Kurumu Belleteni*, (İstanbul, 1960); Sevgi Aktüre, *19. Yüzyıl Sonunda Anadolu Kenti Mekânsal Yapı Çözümlemesi*, (Ankara: ODTÜ Mimarlık Fakültesi Baskı Atölyesi, 1978); Alain Borie, Pierre Pinon and Stéphane Yerasimos, "Tokat: Essai sur l'Architecture Domestique et la Forme Urbaine", *Anatolia Moderna*, 1, (1991): 239–273; Leila T. Erder and Suraiya Faroqhi, "The Development of the Anatolian Urban Network during the Sixteenth Century", *Journal of Economic and Social History of the Orient*, 23, no. 3, (Oct., 1980); Suraiya Faroqhi, *Towns and Townsmen of Ottoman Anatolia: Trade, Crafts and Food Production in an Urban Setting, 1520-1650*, (Cambridge University Press, 1984).

¹⁷ The extensive studies on these periods include: Petra Kappert, *Die Osmanischen Prinzen und Ihre Residenz Amasya in 15. Und 16. Jahrhundert*. (İst: Netherlands Archeological Institute, Leiden, 1976); Ahmet Şimşirgil, "1520 tarihli tapu-tahrir defterine göre Amasya Sancağı," (PhD diss., Atatürk Üniversitesi, 1985); Oktay Özel, "Changes in Settlement Patterns, Population and Society in Rural Anatolia: A Case Study of Amasya, 1576–1642" (PhD diss., University of Manchester, 1993); Adnan Gürbüz, "Toprak-Vakıf İlişkileri Çerçevesinde XVI. Yüzyılda Amasya Sancağı," (PhD diss., Ankara Üniversitesi, 1993); Sema Gündüz, "Osmanlı Beyliği Mimarisinde Anadolu Selçuklu Geleneği," (PhD diss., Hacettepe Üniversitesi, 2006); Hüseyin Güneş, "Lale Devri'nde Amasya (XVIII. Yüzyılın İkinci Çeyreği)," (PhD diss., Ondokuz Mayıs Üniversitesi, 2001); Hasan Karataş, "The City as a Historical Actor: The Urbanization and Ottomanization of the Halvetiye Sufi Order by the City of Amasya in the Fifteenth and Sixteenth Centuries," (PhD diss., University of California, Berkeley, 2011); Sibel Kavaklı, "XVII. Yüzyılın İkinci Yarısında Amasya (Şer'iyye Sicillerine Göre), (PhD diss., Gazi Üniversitesi, 2011); Oktay Özel, *The Collapse of Rural Order in Ottoman Anatolia: Amasya, 1576-1643*, (Leiden: Brill, 2016). Mustafa Çağhan Keskin, "Osmanlı Vilayet-i Rum'unun İnşası (Baniler-Vakıflar-Mimari Aktörler): Yörgüç Paşa Ailesinin Mimari Etkinliği (1429-1494)," (PhD diss., İstanbul Teknik Üniversitesi, 2017).

¹⁸ Mostly şer'iyye sicilleri (*court registers*) and tahrir defterleri (*tax registers*) were used in these studies.

¹⁹ The Amasya Declaration dated June 21, 1919, was prepared in Amasya and emphasized to defend the nation during the Turkish Independence War. See, for example: Mehmet Kılıç, *Amasya Tamimi ve Protokolü*, (Amasya Valiliği Kültür Yayınları, 2009); Hüseyin Menç, *Millî Mücadele Yıllarında Amasya: Portreler, Belgeler*, (Ankara, 1992).

doctoral thesis on the physical structure of the city,²⁰ which frames an extended period from the evolution of the city in ancient periods to the Republican period. It also provides information on buildings and their locations, demographic data, economic and administrative changes. It includes detailed information on the development of the physical structure of Amasya by using archival documents, base maps, and aerial photographs. Gediz Uruk's doctoral dissertation on the city pattern and buildings of the city²¹ covers the Turkish period construction facilities of Amasya. It presents chronological documentation of historical monuments with their plans and photographs. Besides, three critical studies were carried out by Y. Çağatay Seçkin on the evaluation of the open space transformations in Amasya, by Serdar Balcı on the socio-political and cultural context of Amasya, and by Eren Şenol on the urbanization and urban problems of the city during the Republican period.²² In addition, there also exist recent studies on the social, economic, and political history of Amasya by Edip Uzundal and Sadık Çetin.²³ There are also unpublished theses written for restoration proposals, especially for the river-front buildings and the relation between cultural heritage and tourism potential in the historic districts in the case of Amasya.²⁴

²⁰ Kani Kuzucular, "Amasya Kenti'nin Fiziksel Yapısının Tarihsel Gelişimi," (PhD diss., İstanbul Teknik Üniversitesi, 1994).

²¹ Gediz Uruk, "Amasya'nın Türk Devri Şehir Dokusu ve Yapılarının Analiz ve Değerlendirilmesi," (PhD diss., Gazi Üniversitesi, 1994).

²² Y. Çağatay Seçkin, "Tarihi Kentlerdeki Açık Mekanların Değişen Kullanımlarının Değerlendirilmesi: Amasya Örneği," (PhD diss., İTÜ, 2005); Serdar Balcı, "Cumhuriyet Döneminde Amasya (1923-1950) 'İdari, Siyasi, Sosyal ve Kültürel Yapı,' (PhD diss., Atatürk Üniversitesi, 2014) and Eren Şenol, "Amasya'nın Cumhuriyet Dönemi Kentsel Gelişim Süreci ve Kentleşme Sorunları," (PhD diss., Ankara Üniversitesi, 2010).

²³ Edip Uzundal, "Sultan II. Abdülhamid Dönemi'nde Amasya Sancağı (Sosyal, Ekonomik, İdari ve Demografik Yapı)," (PhD diss., Gaziosmanpaşa Üniversitesi, 2017); Sadık Çetin, "Şer'iyye Sicillerine Göre III. Selim ve II. Mahmud Dönemleri Amasya'sında Merkez-Taşra Münasebetleri," (PhD diss., Gaziantep Üniversitesi, 2018).

²⁴ These include: Ertuğrul Morçöl, "A study on Refunctioning of Ottoman City "han"s-Amasya Taşhan." (Master's Thesis, Middle East Technical University, 1986); Mehmet Çağlar Meşhur,

This study aims to fill in the gap in the architectural and urban historiography of one of the central Anatolian cities of the late Ottoman and early Republican periods, which has been “hidden/unseen” in comparison to more widely studied cities such as those in the Balkans, the Arab cities and the port cities of Anatolia in the Ottoman territory,²⁵ as well as the larger cities of the Republican period such as Ankara and İstanbul.²⁶

“Tarihi Çevrelerin Korunması Sürecinde Yeni Yaklaşımlar Amasya Kenti, Yalıboyu Evleri Örneği”. (Master’s Thesis, Selçuk Üniversitesi, 1999); Özlem Karakul, “New Buildings in Old Settings: Riverfront Buildings in Amasya,” (Master’s Thesis, METU, 2002); Gülfem Altınöz, “Mekansal Dizin Yöntemiyle Kentsel Dokuda Biçimsel Analiz: Amasya Örneği,” (Master’s Thesis, İTÜ, 2003); Öykü Özbucak, “Amasya Kurtoğlu Evleri’nin Restorasyon Önerisi,” (Master’s Thesis, Gazi Üniversitesi, 2005); Uğur Çelik, “Amasya Kapu Ağası Hüseyin Ağa Bedesteni Restorasyon Önerisi,” (Master’s Thesis, Gazi Üniversitesi, 2008); Ersel Oltulu, “Amasya’nın Anıtsal Eserleri ve Hızır Paşa Külliyesi Restitüsyon ve Koruma Önerisi,” (Master’s Thesis, Yıldız Teknik Üniversitesi, 2006); Emine Türkoğlu, “Amasya İli, Hatuniye Mahallesi Geleneksel Yerleşim Dokusunun Analizi, Değerlendirilmesi ve Koruma Geliştirme Önerisi,” (Master’s Thesis, Gazi Üniversitesi, 2006); Leyla Etyemez, “Assessing the Integration of Historical Stratification with the Current Context in Multi-Layered Towns. Case Study: Amasya,” (Master’s Thesis, METU, 2011); Zeynel Orkan Güzelci, “Amasya Yalıboyu Evleri Üzerine Bir Biçim Grameri Çalışması,” (Master’s Thesis, İTÜ, 2012).

²⁵ See: Paul Dumont and François Georgeon, *Villes ottomanes à la fin de l’Empire*, (Paris: L’Harmattan, 1992); Çağlar Keyder, Y. Eyüp Özveren and Donald Quataert, “Port Cities in the Ottoman Empire: Some Theoretical and Historical Perspectives” *Review, a Journal of Fernand Braudel Center*, XVI, 4 (Fall 1993): 519-558; Zeynep Çelik, *The remaking of İstanbul: Portrait of an Ottoman city in the nineteenth century*, (Berkeley: University of California Press, 1993); Alexandra Yerolympos, *Urban Transformations in the Balkans (1820-1920)*, (Thessaloniki: University Studio Press, 1996); F. Cânâ Bilsel, “Cultures et Fonctionnalités: L’Evolution de la Morphologie Urbaine de la Ville d’Izmir aux XIXe et début XXe Siècles”, (PhD diss., Université de Paris X – Nanterre, 1999); Andre Raymond, *Arab Cities in the Ottoman Period: Cairo, Syria and the Maghreb*, (Aldershot: Ashgate, 2002); Jens Hanssen, *Fin de Siecle Beirut: The Making of an Ottoman Provincial Capital* (Oxford: Clarendon Press, 2003); Yasemin Avcı, *Değişim Sürecinde Bir Osmanlı Kenti: Kudüs (1890-1914)*, (Ankara: Phoenix, 2004); Edhem Eldem, Daniel Goffman and Bruce Masters, *The Ottoman City Between East and West: Aleppo, Izmir, and Istanbul*, (New York: Cambridge University Press, 2005); Zeynep Çelik, *Empire, Architecture, and the City: French-Ottoman Encounters, 1830-1914*, (Seattle: University of Washington Press, 2008); İpek Yada Akpınar, *Osmanlı Başkentinden Küreselleşen İstanbul’a: Mimarlık ve Kent, 1910-2010*, (İstanbul: Osmanlı Bankası Arşiv ve Araştırma Merkezi, 2010); Sibel Zandi-Sayek, *Ottoman Izmir: The Rise of a Cosmopolitan Port, 1840/1880*, (Minneapolis: University of Minnesota Press, 2012).

²⁶ For the analyses of Ankara and İstanbul, see, for example: Gönül Tankut, *Bir Başkent’in İmarı: Ankara 1929-1939*, (Ankara: METU, 1990); Ali Cengizkan, *Ankara’nın İlk Planı; 1924-25 Lörcher Planı: Kentsel mekan özellikleri, 1932 Jansen Planı’na ve bugüne katkıları, etki ve kalıntıları*, (Ankara: Arkadaş Yayınları, 2004); F. Cânâ Bilsel and Pierre Pinon, *İmparatorluk Başkentinden*

Focusing on the case of Amasya in late nineteenth and the early twentieth century, the literature on the Ottoman and Republican architecture during these periods forms the other main source of analysis for the study. The problematic issues in writing the architectural and urban history of the late Ottoman and early Republican periods seem to have originated from the decline theory to explain the late Ottoman period.²⁷ As a result of the conventional acceptance of the decline theory in historiography, a break was presented to have occurred in historical continuity; especially the nationalist narratives of Turkish history rejected the more recent Ottoman/Islamic past, and instead of it, they established a connection with Central Asian and pre-Ottoman Anatolian origins.²⁸ Bozdoğan pointed out the paradox around the 1930s as the glorification of the classical Ottoman heritage in history writing together with the rejection of precedents in modern architectural practice. She also remarked the “Turkishness” of Ottoman forms linked with Central-Asian origins of Turkic peoples to provide an unbroken historical continuity.²⁹ In order to understand the continuities and changes in the built environment, the new literature that is developing about the architecture of the late Ottoman and the early Republican contexts, is informative.³⁰

Cumhuriyet'in Modern Kentine: Henri Prost'un İstanbul Planlaması (1936-1951), (İstanbul: İstanbul Araştırmaları Enstitüsü, 2010).

²⁷ Uğur Tanyeli, “History of Ottoman Architecture and the Historiographical Model of Decline and Fall”, *7 Centuries of Ottoman Architecture, “A Supra-National Heritage”*, (Yapı-Endüstri Merkezi Publications, 1999).

²⁸ S. M. Can Bilisel, ““Our Anatolia”: Organicism and the Making of Humanist Culture in Turkey.” *Muqarnas*, 24 (1), (2007): 223-224.

²⁹ Sibel Bozdoğan, “Reading Ottoman Architecture Through Modernist Lenses: Nationalist Historiography and the “New Architecture” in the Early Republic,” *Muqarnas*, 24, (2007): 199-203. <https://doi.org/10.1163/ej.9789004163201.i-310.33>

³⁰ For the analyses of late Ottoman architectural and urban contexts, see: İlhan Tekeli, “Tanzimat’tan Cumhuriyet’e Kentsel Dönüşümler”, *Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi*, 4, (1985): 878-890; Selman Can, *Son Dönem Osmanlı Mimarlığı: Bilinmeyen Aktörleri ve Olayları İle* (Erzurum İl Kültür ve Turizm Müdürlüğü, 2010); Oya Şenyurt, *Osmanlı Mimarisinin Temel İlkeleri*. (Doğu Kitabevi, 2015); Zeynep Çelik, *The Remaking of Istanbul: Portrait of an Ottoman City in the*

In order to provide a detailed analysis of the case of Amasya that will contribute to the existing literature on urban history, history of Amasya, and architectural history of the late Ottoman and early Republican periods, this research initially requires the interpretation of archival sources, especially those of old photographs and maps. The analysis will be based on the examination of the geographical and historical contexts of Amasya, in which buildings as “physical evidences” were constructed as a result of socio-cultural, economic and political factors. However, it is not possible to reach most of the physical evidence as the original buildings were mostly demolished, although their photographs and written descriptions could be used to understand their original forms and contexts.

Nineteenth Century, ; Edhem Eldem, Daniel Goffman and Bruce Masters, *The Ottoman City Between East and West: Aleppo, Izmir, and Istanbul*, (New York: Cambridge University Press, 2005); Paul Dumont and François Georgeon, *Modernleşme Sürecinde Osmanlı Kentleri*, (İstanbul: Tarih Vakfı Yurt Yayınları, 1999); Pierre Pinon, “Attempted Typology of Urban Fabric of Ottoman Towns of Anatolia and the Balkans,” *7 Centuries of Ottoman Architecture: “A Supra-National Heritage*,” (Yapı-Endüstri Merkezi Publications, 1999).

For the analyses of Republican architectural and urban contexts, see: Afife Batur, “Cumhuriyet Döneminde Türk Mimarlığı,” *Cumhuriyet Dönemi Türkiye Ansiklopedisi*, No. 5, (İstanbul: İletişim Yayınları, 1983); Renata Holod and Ahmet Evin, *Modern Turkish Architecture*, (Philadelphia: University of Pennsylvania Press, 1984); Afife Batur, *A Concise History: Architecture in Turkey during the 20th Century*, (İstanbul: Chamber of Architects of Turkey, 2005); İnci Aslanoğlu, *Erken Cumhuriyet Dönemi Mimarlığı 1923-1938*, (Ankara: ODTÜ Mimarlık Fakültesi Yayınları, 2001); Sibel Bozdoğan, *Modernism and Nation Building: Turkish Architectural Culture in the Early Republic*, (Seattle and London: University of Washington Press, 2001); Sibel Bozdoğan and Esra Akcan, *Turkey: Modern Architectures in History*, (London: Reaktion Books, 2012); Zeynep Kezer, *Building Modern Turkey: State, Space, and Ideology in the Early Republic*, (Pittsburgh PA: University of Pittsburgh Press, 2016); İlhan Tekeli, “Türkiye’de Cumhuriyet Döneminde Kentsel Gelişme ve Kent Planlaması,” *75 Yılda Değişen Kent ve Mimarlık*, (İstanbul: Tarih Vakfı Yayınları, 1998), 1-24. İlhan Tekeli, “Bir Modernleşme Projesi Olarak Türkiye’de Kent Planlaması”, Sibel Bozdoğan ve Reşat Kasaba (ed.), *Türkiye’de Modernleşme ve Ulusal Kimlik*, (İstanbul: Tarih Vakfı Yurt Yayınları, 1999). İlhan Tekeli, *Modernite Aşılırken Kent Planlaması*, (Ankara: İmge Kitabevi, 2001). İlhan Tekeli, *Türkiye’nin Kent Planlama Ve Kent Araştırmaları Tarihi Yazıları*. (İstanbul: Tarih Vakfı Yurt Yayınları, 2011); Mehmet Bengü Uluengin, Ömer Turan, “İmparatorluğun İhtişam Arayışından Cumhuriyet’in. Radikal Modernleşme Projesine: Türkiye’de Kentsel Planlamanın İlk Yüz Yılı”, *Türkiye Araştırmaları Literatür Dergisi*, 3, no. 6 (2005): 353-436. H. Çağatay Keskinok, “Urban Planning Experience of Turkey in the 1930s,” *METU Journal of the Faculty of Architecture*, 27, no. 2, (2010/1), 173-188. Murat Gül. *The Emergence of Modern Istanbul: Transformation and Modernisation of a City*. (London: I.B. Tauris, 2012). F. Cana Bilsel, “Ideology and Urbanism During the Early Republican Period: Two Master Plans for İzmir and Scenarios of Modernization *METU Journal of the Faculty of Architecture* 16, no. 1-2, (1996): 13-30.

Hence, this study began with data collection through textual and visual primary sources obtained from archives and online databases. Firstly, imperial decrees, official reports, and the Republican state records directly related to architectural, infrastructural, and urban developments in mentioned periods were obtained.³¹ Throughout this research, I studied at the archives and libraries such as Turkish Presidency State Archives of the Republic of Turkey (former Prime Ministry's Ottoman and Republican Archives) in Ankara, İlbank Archives in Ankara, National Library of Turkey in Ankara, General Directorate of Mapping in Ankara, German Archaeological Institute Library (DAI) in İstanbul, Atatürk Library in İstanbul and Bayezit Public Library, Museum Archives, and Municipality Archives in Amasya.

The documents for this research have been obtained from state archives, newspapers, and travelers' records as well as photographs. The primary research sources are the state archival records at the Turkish Presidency State Archives of the Republic of Turkey in Ankara that contain both the "Department of Ottoman Archives" and the "Department of Republican Archives." The sources such as correspondence files, official reports, plans, and photographs are essential documentations for understanding the projected plans and construction facilities in the city and the structure of society, political relations between the state and residents of Amasya. The National Library in Ankara holds the periodicals from the late Ottoman to Republican periods such as *Amasya' da Emel*, *Yeşil Amasya*, and *Yeşilirmak Halkevi Dergisi*.

Travel accounts of ecclesiastics, geographers, and military men were also among the primary sources for the late nineteenth and early twentieth centuries, recording observations on Amasya. According to this information, the social life in the late

³¹ The archival research had some limitations because of such reasons as that some of the sources have not yet been opened to public use, some are not well-preserved, missing or not yet uncovered, and also some were written with biases and inaccuracy. Because of that, the exact known locations of buildings are shown in the maps, and the locations of some about which information could not have been found are marked as hypothetical points in the maps.

Ottoman and the early Republican periods will be unearthed via written documents such as the treatises and depictions and visual documents such as engravings and photographs. The narratives of travelers such as those by Evliya Çelebi, H. Dernschwam, H. van der Osten, F. Cumont, Ibn-i Battuta, A. D. Mortdmann, O. G. Busbecq, A. Gabriel, G. De Jerphnion, B. Natanyan contain essential depictions, engravings, and photographs of the city. Among them, the Turkish government charged Albert Gabriel to produce a classified list of important Islamic buildings by conducting research in Anatolia. In this connection, he visited Kayseri-Sivas-Tokat-Niksar and Amasya in April-May of 1928 and prepared a detailed map of Amasya, which was used as the main source for the preparation of the maps to be used in this study.³²

Local historians also left written sources on late nineteenth century Amasya.³³ Mustafa Vazıh Efendi, Hüseyin Hüsameddin, and Osman Fevzi Olcay, and Gabriël H. Simonian were those from Amasya who wrote treatises about the nineteenth and twentieth century contexts, describing the city and its inhabitants. Secondary sources mostly cover transcriptions of archival materials,³⁴ some limited publications³⁵ and unpublished theses on the built environment of the city.

³² Korkut E. Erdur (ed), *Albert Gabriel'in Yaşamı ve Yapıtları, Albert Gabriel, 1883-1972: Mimar, Arkeolog, Ressam, Gezgin*, (İstanbul: Yapı Kredi Yayınları, 2006), 28.

³³ For other travelers in Amasya, see: Ali Tuzcu, *Seyahatnâmelerde Amasya*. (Kayseri: Amasya Belediyesi Kültür Yayınları, 2007).

³⁴ Abdizade Hüseyin Hüsameddin, *Amasya Tarihi I Mukaddime*, (trans.) Mehmet Akkuş and Ali Yılmaz (Ankara: Amasya Belediyesi Kültür Yayınları, 1986), Ali Tuzcu, *Seyahatnâmelerde Amasya*. (Kayseri, Amasya Belediyesi Kültür Yayınları, 2007); Mustafa Vâzıh Efendi, *Amasya fetvâları ve ilk Amasya şehir tarihi: (Belâbilü'r-râsiye fî riyâz-ı mesâili'l-Amâsiyye)* (trans.) Ali Rıza Ayar and Recep Orhan Özel, (Amasya: Amasya Belediyesi Kültür Yayınları, 2011); Osman Fevzi Olcay, *Amasya hatıraları: "Bildiklerim gördüklerim işittiklerim ile Amasya,"* (trans.) Turan Böcekçi and Mehmet H. Seçkiner, (Amasya: Amasya Belediyesi, 2009); Osman Fevzi Olcay, *Amasya Şehri*, Harun Küçük and Kurtuluş Altunbaş, (Amasya: Amasya Belediyesi, 2014); Ali Tuzcu and Kemal Tuzcu, *Osmanlı ve Erken Cumhuriyet Dönemi Salnamelerde Amasya 1870-1930*, (Amasya: Amasya Belediyesi Kültür Yayınları, 2015).

³⁵ Türkiye Cumhuriyeti Amasya Vilayeti 1923-1933, (Resimli Ay Matbaası, 1933); Hüseyin Orak, "Amasya", Türkiye Kılavuzu, 1, (Ankara: 1946): 109-145; Ahmet Demiray, Resimli Amasya: Tarih, coğrafya, salname-kılavuz ve kazalar, (Ankara: Güney Matbaacılık ve Gazetecilik, 1954); Gabriël H. Simonian, Memory Book of the Pontic Amasya, (Venice, St Lazarus, 1966); Muzaffer Doğanbaş,

Maps and photographs are the most important data as the witnesses of the late nineteenth and twentieth-century city of Amasya. The city itself, on the other hand, is the evidence of the afterlife of the researched context; yet, there are little architectural traces of the considered periods in the present. Narratives, maps, and photographs are used simultaneously to decide the locations of the architectural elements and show the different layers of the city. The deformations, continuities, and destructions in the urban fabric created the cumulative layers in the periods of concern in this study. The inventory list was accordingly prepared in a chronological order to envision the extent of the built environment of Amasya. (See Appendix A) The event list was also prepared in a chronological order to determine the relations of specific events with contemporary constructions. (See Appendix B) The maps obtained from different sources were similarly classified in a chronological order, (See Appendix C) on which buildings are grouped, and possible locations noted. This process helped to find out the density of the construction facilities in the city, providing the construction of the thematic discussion on specific public places.

1.3. Organization

The thesis consists of four chapters, including the introduction and the conclusion. The “Introduction” explains the aim and scope of the study, defining the research problems and methodologies applied by also referring to the existing literature on

Kültürel ve sanatsal boyutuyla Amasya, (Amasya, 2003); Celal Özdemir et. al. Amasya Kültür Envanteri, (Amasya: Uyum Ajans, 2007); Süleyman Elmacı, Amasya Şehri, (Konya: Çizgi Kitabevi, 2010); Hüseyin Menç, Tarih İçinde Amasya. (Amasya: Amasya Belediyesi, 2014); İbrahim Serbestoğlu, 19. Yüzyılda Amasya Sancağı, (Amasya: Amasya Belediyesi Kültür Yayınları, 2018). For the symposiums on Amasya, see: Stanley Ireland and William B. Bechhoefer, (eds.), The Ottoman House: Papers from the Amasya Symposium, University of Warwick., British Institute of Archaeology at Ankara & Amasya Symposium, 24-27 September 1996, (London: British Institute of Archaeology at Ankara, 1996); Hülya Turgut and Peter Kellett, Traditional Environments in a New Millennium: Defining Principles and Professional Practice (20-23 June 2001) (İstanbul, 2002); Yavuz Bayram, (ed.), I. Amasya Araştırmaları Sempozyumu Bildirileri, 13-15 Haziran 2007 (Amasya: Amasya Valiliği, 2007). These symposiums also provide information about the urban history of the city.

the related topics that present the research approaches in architectural and urban historiography. The structure of the study is also introduced in this chapter.

The second chapter “Amasya: A Town in Anatolia” presents the background of the focus of analysis by examining the geographical and settlement history of the city in a chronological order until the late nineteenth century in order to understand how the city had been formed with reference to environmental and historical factors. The first part on geographical characteristics of the city describes the natural context of Amasya, whose effects on the built environment form one of the bases of discussion in the study. In the second part on the settlement history, political, economic, and socio-cultural factors are examined to ground the later analyses of the the built environment in the city.

The third chapter, “The Late Ottoman and Early Republican Built Environment in Amasya,” analyzes the formation and transformation of urban nodes, and routes, and the resultant urban layers. Here, the analysis starts by focusing on urban nodes of public buildings by examining how the built environment of neighborhoods were shaped by demographic changes of muslim, immigrant, non-muslim and missionary communities, by also examining the gap that remained in the urban fabric after a great fire. The analysis of urban nodes continues with the focus on the definition of the center of governance in the city by initially examining the construction of Ottoman administrative buildings, and then the transformation of the center in the Republican period in line with the search for a new identity for the state. Then, the analysis continues by focusing on the urban routes in relation to the use of the waterfront as the main element of city form, the recreation of the landscape in the city, and the attempts of organizing the movement in the city by arranging transportation, by also examining the unrealized attempt to form a public square. The chapter concludes with the discussion of the lost, the remaining and the new urban layers of Amasya by evaluating the destruction, re-use, and construction of buildings and places. Thus, the parts of this chapter are arranged to understand how

the urban nodes and routes were organized and re-organized in the city in order to identify the changing layers of the built environment.

In “Conclusion”, the public buildings and public places that were the defining elements in the urban form of Amasya are comparatively evaluated in terms of their roles in the formation and transformation of the built environment during the late Ottoman and the early Republican periods.

CHAPTER 2

AMASYA: A TOWN IN ANATOLIA

This chapter examines the geographical and historical background of Amasya in general and focuses on the environmental and historical aspects in relation to the settlement formation of the city. Accordingly, the first part of the chapter introduces the geomorphological character of the city and the humanitarian responses to the environment during the formation of its built environment. The second part presents the history of Amasya by mainly examining the political, economic, and social processes that influenced the formation of its settlement.

2.1 Geographical Characteristics

This part of the study analyzes the geographical context of Amasya in order to provide a basis for the later analysis of its built environment. The geomorphological characteristics of Amasya defined and restricted the expansion of its town center throughout the centuries. Amasya was an Ottoman town and sanjak of the Sivas Province in the late Ottoman period and became one of the cities in Republican Turkey after 1924 (Figure 2. 1). Amasya is an inland city located in today's Black Sea Region of Turkey in the central-northern Anatolia, surrounded by Samsun, Tokat, Çorum, and Yozgat (Figure 2. 2).

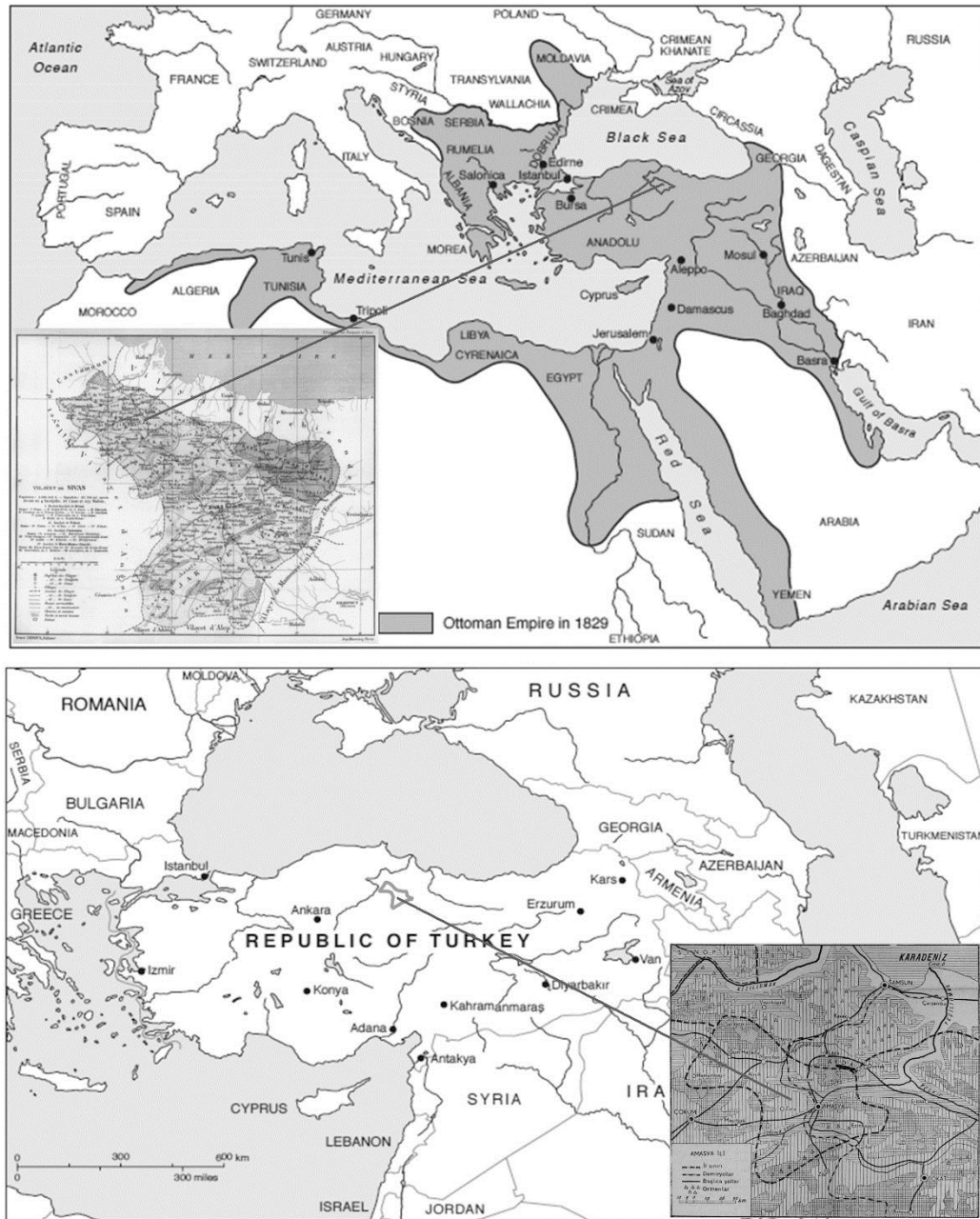


Figure 2. 1 Location of Amasya Sanjak and its districts in the late Ottoman Empire and the city of Amasya and its townships in Turkish Republic (Kasaba, *Turkey in the Modern...*, xxv-xxvi), (Cuinet, *La Turquie d'Asie*, 610), (SALT-I)

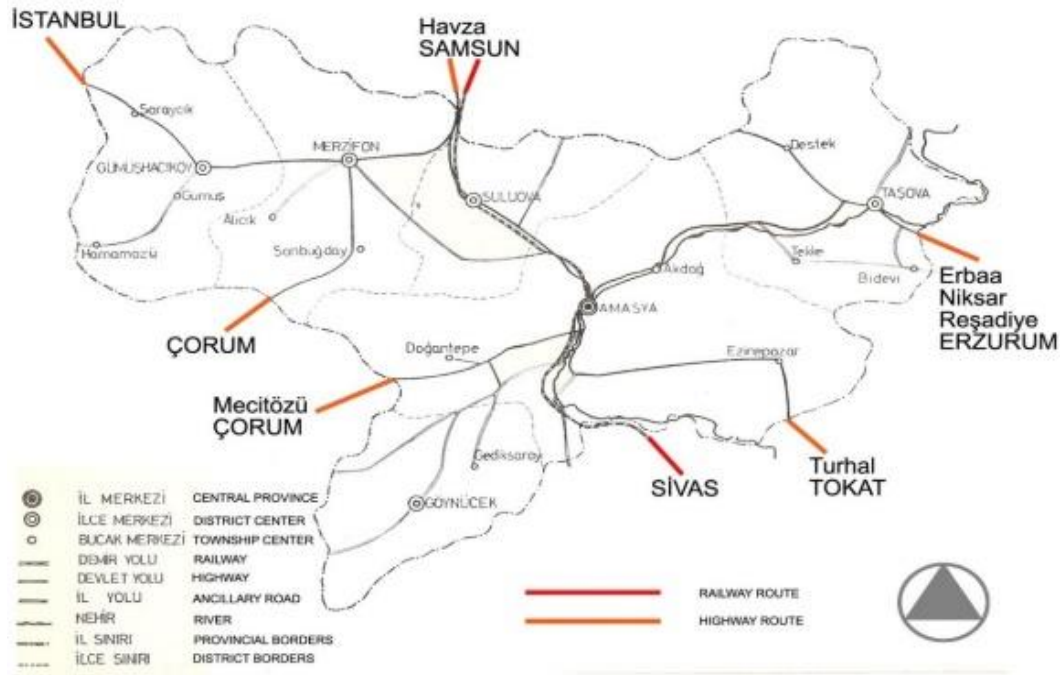


Figure 2. 2 The administrative map showing railroad, highway, and ancillary road networks and boundaries in 1967. (*Amasya İl Yıllığı*, 52)

The noteworthy geomorphological characteristic of the region is formed of mountains³⁶ and deep valleys³⁷ that divide these mountains. In Yeşilırmak Valley, the river Yeşilırmak (Green River, ancient *Iris*) runs through the city. Fertile alluvium deposit areas exist in the narrowing parts of river valleys; i.e. straits. The city of Amasya settled on one of these narrow straits.³⁸ The city center is located in the valley surrounded by Harşena and Ferhat Mountains. Due to its narrowness, it

³⁶ Canik, Karaömer, Akdağ, Sakarat, Sarıtaş, Bulu, Karadağ, Çakır, Egerli, İnegöl, Tavşan are the mountains of Amasya. Amasya Valiliği, <http://www.amasya.gov.tr/yeryuzu-sekilleri>, accessed on 29.07.2019.

³⁷ Yeşilırmak, Göynücek, Karaçavuş, Ezine, Ferhatarası, Beşgöz, Onlukköprü, Durucasu, Destek, Gökdere are the valleys of Amasya. Amasya Valiliği, <http://www.amasya.gov.tr/yeryuzu-sekilleri>, accessed on 29.07.2019.

³⁸ Metin Tuncel and Suna Doğaner, "Amasya'da Turizm: Coğrafi İmkânlar, Sorunlar ve Öneriler," *Coğrafya Araştırmaları*, 1(1), (1989): 47-48.

is not convenient to settle in the bottom part of Yeşilırmak Valley; and thus, the city has evolved towards the valley slopes. Due to the unfavorable physical conditions of the slopes, the settlement could not be dense. Hence, the physical fabric of the city developed in the east-west direction along Yeşilırmak River that divides the urban fabric and settlement placed along the river (Figure 2. 3- Figure 2. 4).



Figure 2. 3 The geomorphological setting of the town on the mountain range as divided by the river drawn on the 1676 dated Nicolas and Guillaume Sanson Asia Minor Map (<https://www.davidrumsey.com>)

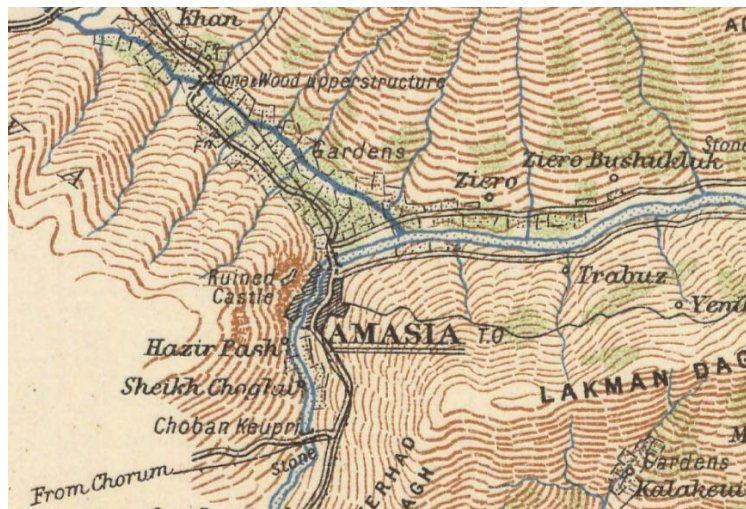


Figure 2. 4 The geomorphological setting of the town, with the river forming the natural corridor through the settlement (<https://geodata.mit.edu>)

The geographical features of Amasya have caused a continuous settlement in the same area during all periods. The city has maintained its isolated position in a valley and continued to exist as the settlement established on a V-shaped valley in Anatolia (Figure 2. 5)³⁹ This unique shape provides to build a natural fortified structure on high cliffs in ancient times. Geomorphology also had an impact on transportation to and from the settlement as the valleys provided connections between the Black Sea Region and Central Anatolia. Thus, the town was also a part of the ancient trade route that connected the Central Anatolia with the ports at the Black Sea region by Yeşilırmak Gorge, which was a part of the “Silk Road” network.⁴⁰



Figure 2. 5 Aerial view of the town of Amasya, in a valley surrounded by mountains
(<http://www.loc.gov/pictures/item/2004672921/>)

³⁹ Tuncel and Doğaner, “Amasya’da Turizm,” 48.

⁴⁰ Mehmet Korhan Erturaç, “Landscape Evolution and Occupation History in the Vicinity of Amasya,” *Landscapes and Landforms of Turkey*, (eds.) Catherine Kuzucuoğlu-Attila Çiner-Nizamettin Kazancı (Cham: Springer International Publishing, 2019), 471. DOI: 10.1007/978-3-030-03515-00

Its topography provides the city to be surrounded by steep mountains and divides the settlements and green yards along Yeşilırmak River. According to the historian Abdizade Hüseyin Hüsameddin, Amasya was known as a town full of orchards, vineyards, and gardens. He mentioned Amasya's longitudinal position ornamented with flowers like its extensive vineyards, resembling the refreshing gardens, and the river that flew across the vineyards in the late nineteenth century.⁴¹

According to its landscape/geomorphology, a steep slope created a natural fortification to defend the citadel, which was also divided by Yeşilırmak River. Approximately 2 km south of the place where Tozanlı arm of Yeşilırmak River is connected to Tersakan Stream, Amasya was nestled in a deep valley surrounded by high mountains from north and south. Such a division by river provided the city to have the most prominent characteristics of waterfront settlements. The river connects with Çekerek Stream from the south and flows along the margin of the plain. It flows along the south skirt of Kırklar Mountain and Ferhat Rock, which is an extension of Sakarak Mountain. Finally, it flows along Zincirli Rock and the north skirts of Lokman Mountain where the deep valley of Amasya takes place. Kelkit, Çekerek, and Tersakan Streams join Yeşilırmak River.⁴²

On Harşena Mountain, there were water canals and cisterns built to supply water to the citadel of Amasya. Karaman Mountain water canal and Helkis water canal were ancient structures that carved on Harşena mountain.⁴³ The other approximately 18 km long Ferhat water canal was built at the bottom of the main water sources of

⁴¹ Abdizade Hüseyin Hüsameddin, *Amasya Tarihi I Mukaddime*, (trans.) Mehmet Akkuş-Ali Yılmaz (Ankara: Amasya Belediyesi Kültür Yayınları, 1986), 9.

⁴² Ferruh Toruk, "Amasya Kent Dokusunun Fiziksel Gelişimi," *Vakıflar Dergisi*, 31, (Vakıflar Genel Müdürlüğü Yayınları, 2008), 37-38.

⁴³ İ. Hakkı Göztaş, Muzaffer Doğanbaş, Celal Özdemir and Yelgin Mesci, *Amasya Su Yapıları*, (Amasya: Amasya Belediyesi Kültür Yayınları, 2017), 9-10.

Sakarat Mountain as carved into the rocks in order to supply the water needs of the settlement in ancient times. From this mountain, two streams, named as *Çakallar Suyu* and *Soğukpınar Suyu*, are linked with Yeşilırmak River. Sakarat Mountain aligns the valley at the ridge of Zincirli Rock and Balos Rock.⁴⁴

Amasya has maintained its physical integrity for many centuries due to its geomorphological position, which affected the formation of the settlement linearly through the riverbed. The hills surrounded the settlement and the citadel was placed on top of the hill, which was the primary element on the topographical features of Amasya.

The geographical position of Amasya and the development of the settlement can be followed from historical drawings.⁴⁵ First, *Tevarih-i Al-i Osman* (Histories of the Ottoman State) written by Aşıkpaşazade (1545), recorded the view of Amasya in the mid-sixteenth century (Figure 2. 6). Later, the view of the town was drawn in a travel account *Musavver İran Sefaretnamesi* (Illustrated Travelogue of Persia) by Bozoklu Osman Şakir in 1810 (Figure 2. 7).

⁴⁴ Toruk, “Amasya Kent Dokusunun,” 38.

⁴⁵ The drawings are accessed from the institutions such as digital libraries of universities or government institutions of Turkey.

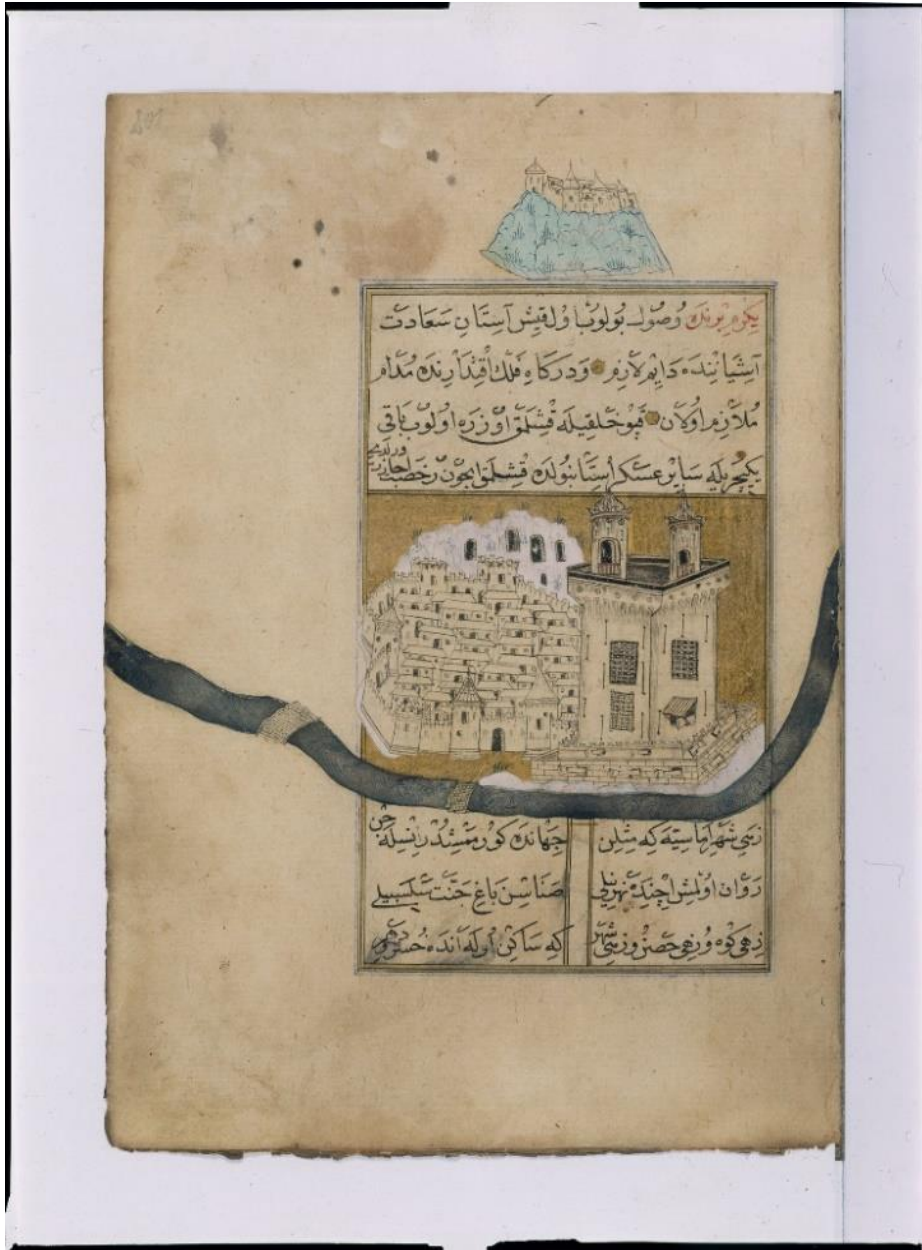


Figure 2. 6 Miniature drawing of the view of Amasya in the sixteenth century, which clearly shows the river as a dominant element in the city with the citadel on the mountain top. It also points out rock-tombs of the kings. (*Tevarih-i Al-i Osman* by Aşıkpaşazade, <http://www.deutschefotothek.de/documents/obj/81477751>)



Figure 2. 7 The miniature drawing showing Amasya in 1811, showing the two sides of the river as connected by bridges, the irrigation and practices of using water by drawing the water wheels, the mosques and baths as differing from the dwellings, and Zincirli (chained) Rock across the citadel.
(Şakir, *Musavver İran*, 45)

Among the Western travelers, the accounts of Victor Fontanier of 1827 (Figure 2. 8), von Moltke, Fischer and von Vincke of 1839 (Figure 2. 9), Heinrich Barth of 1858 (Figure 2. 10) and geographer Élisée Reclus of 1884 (Figure 2. 11) are notable. These drawings indicate geographical information, street organization and significant buildings of Amasya.

An early sketch of the physical layout of the city was drawn in 1827 by traveler V. Fontanier, entitled as *Plan de la Ville d'Amassia* (Figure 2. 8). In this sketch plan, he indicated the location of the ancient remnants such as caves, water canals, temples, governor's (*müsellim*) residence, grand caravanserai and some of the mosques and churches which he probably found important.

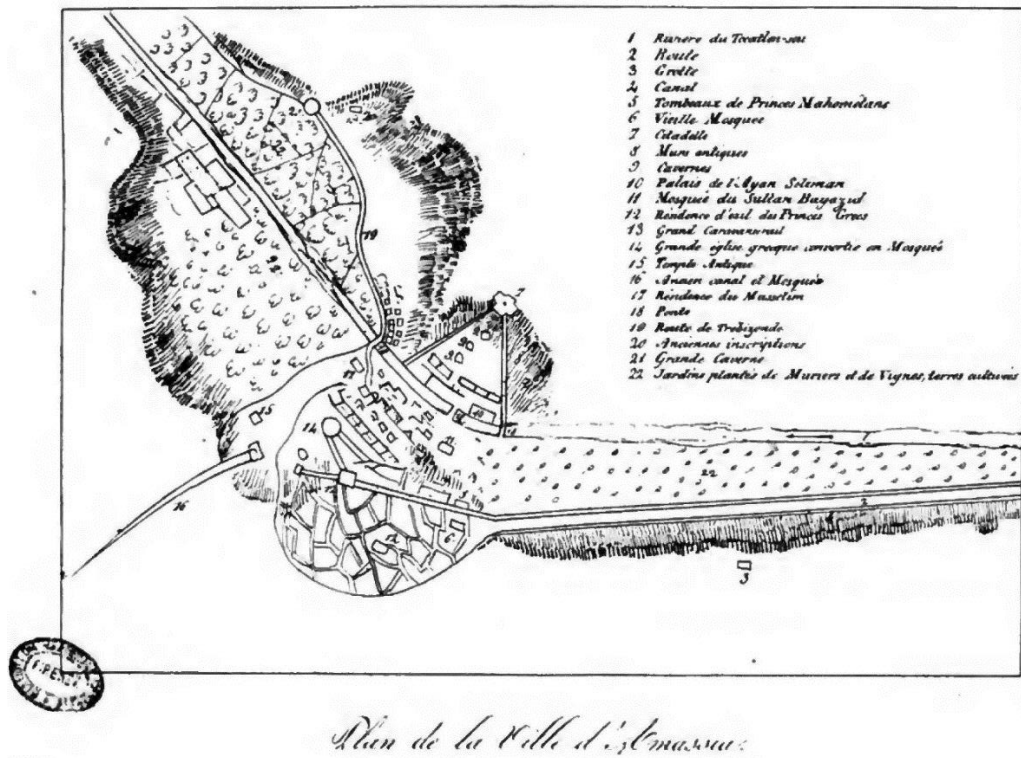


Figure 2. 8 *Plan de la Ville d'Amassia* (The plan of the city of Amasya), 1827, Victor Fontanier.

The drawing indicates the river of Tokatlı-Suyu, tombs of shahzades, an old mosque, citadel, antique walls, the palace of Ayan Süleyman, Sultan Bayezid Mosque, the residence of exile Greek Prince, grand caravanserai, Greek Church converted to Mosque, ancient temple, Governor's (*Müsellim*) residence, garden plants mulberry and vineyards. (Fontanier, *Voyages en Orient*, 200)

One of the cartographic maps entitled as *Plan von Amasia* shows as architectural edifices the bridges, the roads, two ancient royal residences, the residence of the governor (*müsellim*) and ten mosques, one of which was marked as the grand mosque (Figure 2. 9).

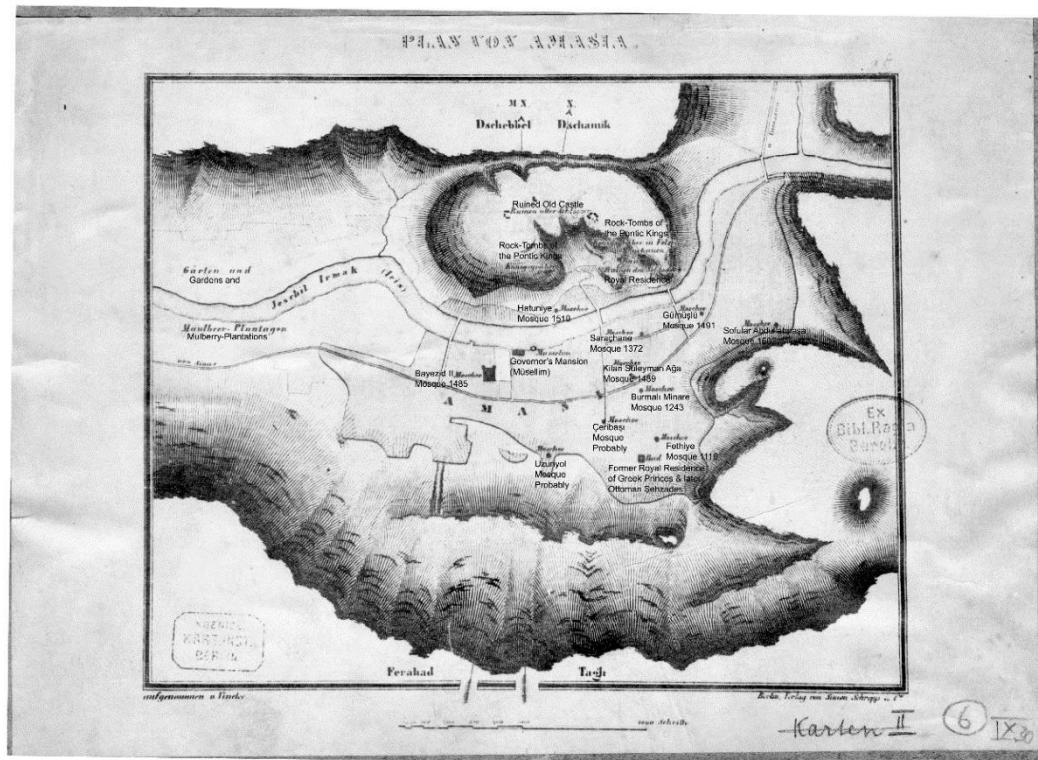


Figure 2. 9 *Plan von Amasia* (Plan of Amasya), The Historical Map of Amasya, showing the city center, probably in 1839. (DAI-I)

The drawing entitled as *Plan von Amassia* (Plan of Amasya) probably drawn by Dr. A. Petermann in Heinrich Barth's travel account, outlined the places that he stayed during his trip (Figure 2. 10). This map probably used the base of the Von Vincke map (Figure 2. 9).

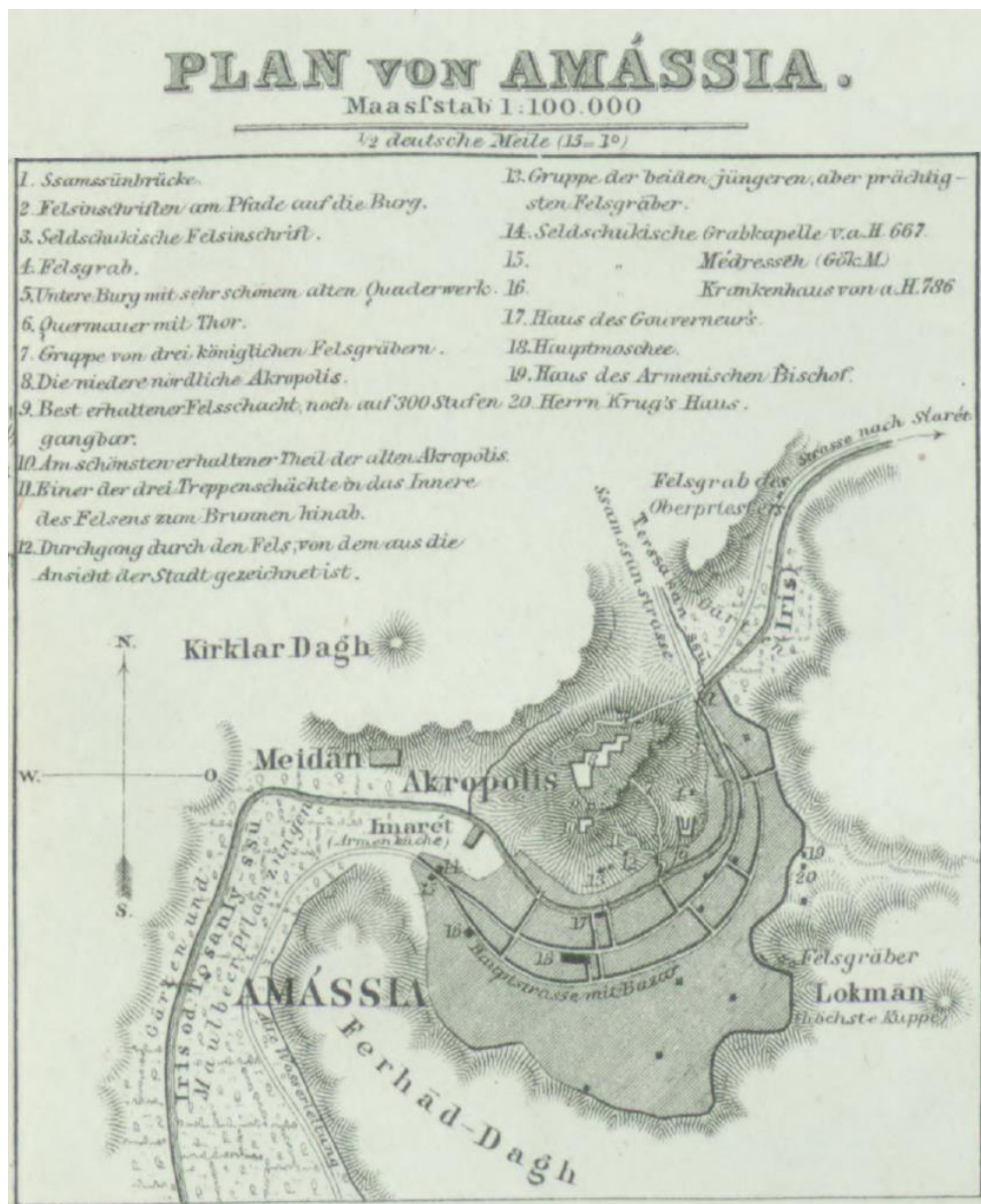


Figure 2. 10 *Plan von Amassia* (Plan of Amasya) drawn by Dr. A. Petermann in 1858 (Barth, *Reise von Trapezunt*)

“La Turquie Nouvelle Géographie Universelle,” by the geographer, Élisée Reclus, included the physical relief of Amasya in 1884. In this relief, it is seen that the linear settlement area was divided by the river and surrounded by mountains; on the north the remains of the castle are seen, together with the location of Aynalı Cave, one of the Pontic Kingdom rock tombs, and the route of ancient Ferhat water canal (Figure 2. 11).

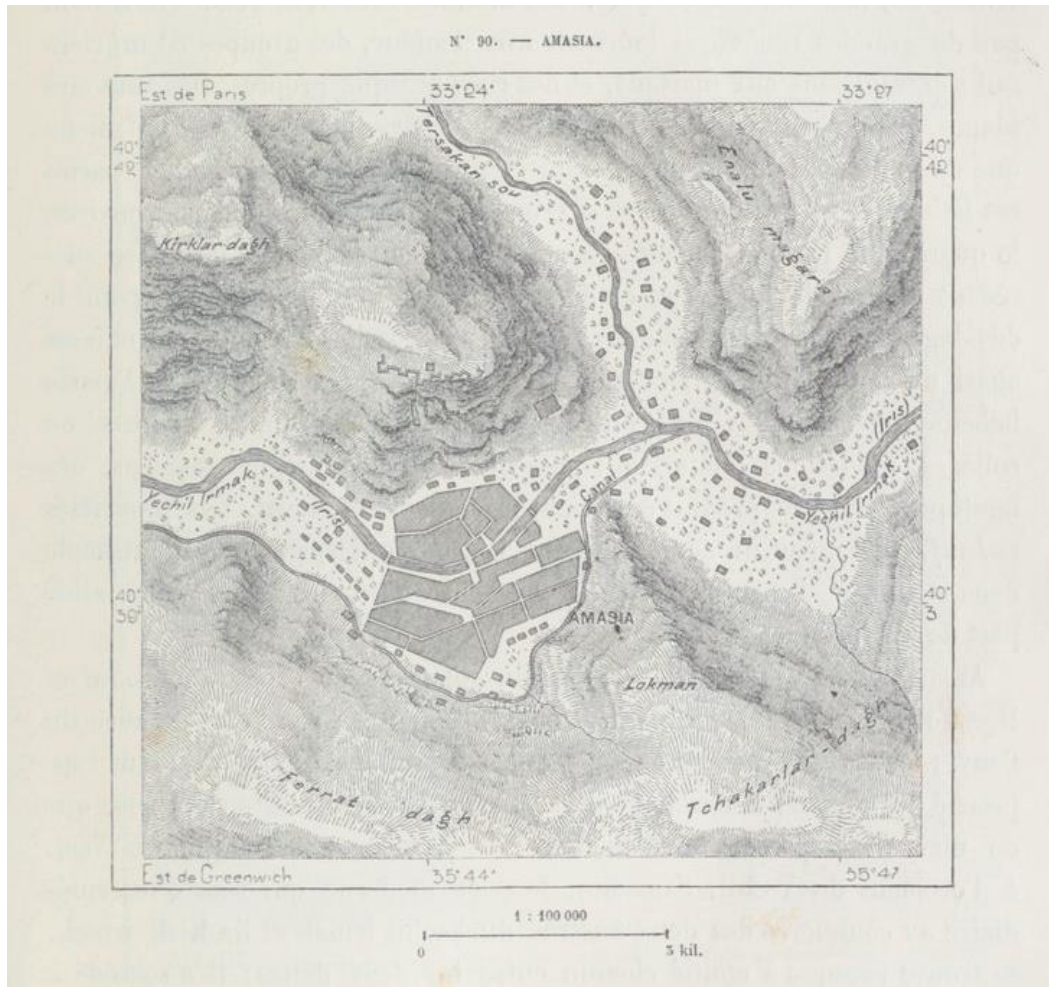


Figure 2. 11 Physical Relief of Amasya by Élisée Reclus in 1884. On the South there are Ferhat and Çakallar mountains, on the North, there is Kırklar Mountain, Tersakan stream connects to Yeşilirmak from the north, and plains are shown in the map. (Reclus, Nouvelle géographie, 559)

Although Amasya had preserved its physical integrity for many years due to its geomorphology, natural disasters affecting the transformation of the city and the decisions taken depending on their consequences also influenced the physical change of the settlement. Earthquakes, floods, and fires intervened in the development of the settlement periodically. The city was reorganized after several natural disasters, and fires, which can not be counted as "natural" because acts of

people also caused them, which could be signs of conflicts or resistances.⁴⁶ The aim of investigating such disasters is to understand the impact of geographical conditions on the formation and development of the city and the interactions between humans and their natural and built environments.

One of such disasters were earthquakes that significantly affected changes in the built environment of Amasya. The earliest earthquakes occurred in 236 BC in the Roman period and 509 BC in Byzantine period.⁴⁷ Three major earthquakes were recorded in the Çorum, Tokat, and Amasya regions in 1543, 1579, and 1590. In 1598, an earthquake with damages were recorded in northern Anatolia, including the Amasya region. In the seventeenth century, a serious earthquake was recorded in 1668.⁴⁸ Earthquakes were also recorded in 1825-26, 1828, 1939, 1943 and 1948. Other significant disasters were floods, which were also critical as the city was settled along Yeşilırmak River, which often flooded in the narrow mountain valley. A huge flood occurred in 1948 after the soil erosion that destroyed a major part of the Savadiye neighbourhood where many residential buildings were destroyed. Fires were other disasters that were affective in the city center of Amasya. Three fire were recorded in 1896, 1914 and 1915. After the 1915 fire, a large residential

⁴⁶ *Arşiv Belgeleriyle Ermeni Faaliyetleri 1914-1918*, (ed.) Ahmet Tetik, (Ankara: Genel Kurmay Basımevi, 2005), 205; Zeliha Etöz and Taylan Esin, "Osmanlı Şehir Yangınları, 1914 1918", *Tarih ve Toplum Yeni Yaklaşımlar*, no. 14, (Yaz, 2012): 9-52; Hüseyin Menç, *Tarih İçinde Amasya*, (Ankara: Gökçe Ofset, 2014). Fires have significant impact on the built environment that explained in the third chapter.

⁴⁷ Leyla Etyemez, *Assessing the Integration of Historical Stratification with the Current Context in Multi-Layered Towns. Case Study: Amasya*, Unpublished Master's Thesis (Ankara: METU, 2011), 61.

⁴⁸ Oktay Özel, *The Collapse of Rural Order in Ottoman Anatolia: Amasya, 1576-1643*, (Leiden: Brill, 2016), 147.

and commercial area was lost and a huge gap remained in its place to be called as *Yanginyeri* until the 1948 Savadiye flood (Table 2. 1).⁴⁹

Table 2. 1 Natural disasters and fires between 1800s-1900s, (prepared by the author by information taken from Hüsameddin, *Amasya Tarihi*, Demiray, *Resimli Amasya* and *Amasya: İl Yıllığı*)

Floods	1826 Yeşilırmak Flood-1855 Selağzı Flood-1867 Yeşilırmak Flood-1875 Yeşilırmak Flood-1880 Yeşilırmak Flood-1881 Yeşilırmak Flood-1939 Flood-1940 Flood, April 3rd, 6th-1945 Flood-1946 Flood, July 28th-1948 Savadiye Flood, June 3rd-1949 Flood, April 5, 19, 20-1952 Flood, March 27th-1954 Flood, March 24th-1959 Flood, March-1968 Flood
Earthquakes	1825-1826 Earthquake-1828 Earthquake-1939 Erzincan Earthquake, December 27th-1943 Earthquake-1948 Earthquake
Fires	1855 Fire-1885 Fire-1887 Fire-1893 Fire-1912 Fire-1914 Fire-1915 Fire, July 22

To conclude, the geomorphology of Amasya, as settled on the hill, provided a defense area by high rocky mountains around. The limestone rocks were suitable for carving, and the river running along the valley constituted a natural border that allowed secured regions to settle in. As a result, the settlement area of the city continued to be safe and functional even after the residents moved in new regions beyond the citadel area. Although affected by various disasters, its area of settlement continued to in centuries despite urban transformations.

2.2 Settlement History

Amasya (ancient *Amaseia*) was established as a fortress city. The physical location of the city has preserved the characteristics of the first settlement since its northern and southern sides are surrounded by mountains. Its original location has allowed

⁴⁹ Hüsameddin, *Amasya Tarihi*; Ahmet Demiray, *Resimli Amasya: Tarih, coğrafya, salname-kılavuz ve kazalar*, (Ankara: Güney Matbaacılık ve Gazetecilik, 1954); *Amasya: İl Yıllığı*, (İzmir: Ticaret Matbaacılık, 1967).

the development of the city in the east-west direction while keeping significant buildings in the center.

Amasya was an ancient settlement that is described as a principal center of many civilizations. The excavations and gathered data prove that the historical background of Amasya could be traced to the Chalcolithic Era (5500-3000 BC).⁵⁰ The town was a military center during the Early Bronze Age (3000-2500 BC). In the Middle Bronze Age (2500-2000 BC), it was called as the land of Hatti; and in the Late Bronze Age (2000-1200 BC), it was one of the thirteen Hittite confederations from the year 1900 BC to 1200 BC. In this period, water canals and fortress walls were made with gates opening the citadel to the exterior. In the Early Iron Age, Amasya ruled in the order of Phrygian, Kimmers, Scythian, Medes, Persian settlements. It was one of the Persian satrapies of Cappadocia. In the Battle of Issus in 333 BC, the Persian forces defeated against the forces of Alexander the Great, and a large part of Anatolia became dominated by the Kingdom of Macedonia except for the North Cappadocia (Pontus) region, where Amasya was located in the Hellenistic Age. After the death of Alexander the Great, Mithridates Ktistes of Persia founded the Kingdom of Pontus and made Amasya its capital in 301 BC (Figure 2. 12). The citadel was restored; the bridge (*Alçak Köprü*), the aqueduct and the rock caves of Pontus Kingdom was constructed in this period. After the defeat in the battle between the armies of Mithridates Eupator and Roman General Pompeius in 63 BC, Amasya was invaded by Roman soldiers and destroyed (Figure 2. 13).

⁵⁰ Muzaffer Doğanbaş, *Kültürel ve Sanatsal Boyutuyla Amasya*, (Amasya, 2003), 11. Undoubtedly, the history of Amasya cannot be limited to the Chalcolithic Age. Therefore, it can be said that the history of Amasya is as old as the history of Anatolia. However, in order to establish this on concrete foundations, intensive archaeological excavations and scientific researches are required. For further information, see: Celal Özdemir, *Amasya Kalesi ve Kral Kaya Mezarları*, (Amasya, 2001); Şevket Dönmez, "Protohistorik Çağ'da Amasya", *I. Amasya Araştırmaları Sempozyumu Bildirileri*, (Amasya: Amasya Valiliği, 2007): 1295-1310; Şevket Dönmez, "Amaseia Antik Kenti," *Amasya Yar ile Gezdiğim Dağlar*, (ed.) Filiz Özdem, (İstanbul: Yapı Kredi Yayınları, 2014), 9-27.



Figure 2. 12 Pontos. Amaseia. Severus Alexander (222-235). View of the city of Amaseia with fortifications with six towers on two mountain summits; city wall below, temple in center; to left of the temple, rock-cut tombs of the Pontic kings.
(<http://www.coinarchives.com/a/results.php?search=amaseia&s=0&results=100>)

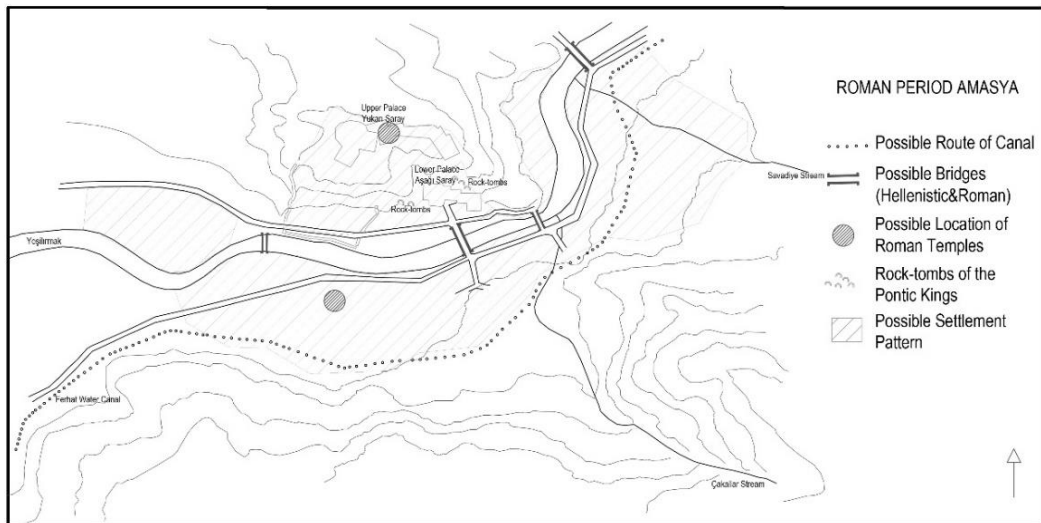


Figure 2. 13 Possible settlement areas of the Roman period (Prepared by author as adapted from the personal archive of İ. Hakkı Göztaş)

There are two main elements that the Eastern Roman Empire and the ancient urban past shared in Anatolian towns, providing the continuity of the same settlement pattern. Pinon remarked that “Ottoman urban nuclei were often implanted at the

foot of Byzantine citadels or walled cities.”⁵¹ Tanyeli indicated that, in the Byzantine period, the city was thought to have been formed of a small settlement within the castle. Nevertheless, he mentions that it is not precise because the Greek settlement names are also used nowadays, such as Mağdenos and Helkis.⁵² The Byzantine period palaces such as Kommenos and Phokas, the churches such as Venkiyus, Mağdinus, Komnus, and Vasilus, and neighborhoods/districts such as Fokas, Komnus, Tekfur, Helkis are the names and places that have reached up to this day (Figure 2. 14).⁵³

Mustafa Vazlı was a religious man born in Amasya and lived in the 1850s, quoted from an old book written in AC. 470s on Byzantine cities that there were twelve magnificent monasteries and two castles on the steep slope of mountains used by monks and priests in Amasya. In these two castles, mercenary soldiers protected these clergy living in the monasteries.⁵⁴

⁵¹ Pierre Pinon, “Attempted Typology of Urban Fabric of Ottoman Towns of Anatolia and the Balkans,” *7 Centuries of Ottoman Architecture: “A Supra-National Heritage.”* (İstanbul: Yapı-Endüstri Merkezi Publications, 1999), 443.

⁵² Uğur Tanyeli, *Anadolu-Türk kentinde fiziksel yapının evrim süreci (11. - 15. yy.)*, *Yayınlanmamış Doktora Tezi* (İstanbul: İstanbul Teknik Üniversitesi, 1987), 70.

⁵³ Özhan Öztürk, *Pontus Antikçağ’dan Günümüze Karadeniz’in Etnik ve Siyasi Tarihi*, (Nika Yayınevi, 2017). Tanju Cantay, “Bir Kuzey-Batı Anadolu Gezisinden Notlar,” *Sanat Tarihi Yıllığı*, VII, (1977): 21-25.

⁵⁴ Mustafa Vâzlı Efendi, *Amasya fetvâları ve ilk Amasya şehir tarihi: (Belâbilü’r-râsiye fi riyâz-ı mesâili’l-Amâsiyye)* (trans.) Ali Rıza Ayar-Recep Orhan Özel, (Amasya: Amasya Belediyesi Kültür Yayınları, 2011), 50-53. Mustafa Vazlı listed the names of twelve monasteries and two castles in this order. 1. Ca’ban, 2. İltekin (İltekin Gazi-Çağlayan-Çalak Bridge), 3. Venk (Venk Suyu in Ruins), 4. Nasturiyye (Fethiye Mosque), 5. Çökçe (Çevikçe? Çilehane Mosque), 6. Ayvasıl, 7. Dragot, 8. Frenkler, 9. Zona (Zana-Çiğdemlik Village), 10. Ziyere (Ziyaret village), 11. Ya’kubiyye, 12. Gökliz (Göklis Square), 13. Harşene (Harşene Kalesi), 14. Palos (Balos Kaya)

In the medieval times, Amasya transformed as the zones out of the citadel area altered between the thirteenth and the fourteenth centuries by the choice of the appropriate site for dervish lodges situated near the borders of the city. These were aimed to be the first encountered buildings by visitors, and they were also near the market district to bring together the secular and religious spaces.⁵⁶ In Seljukid era, three superstructures were the Madrasah, the caravanserai, and the tomb. These structures reflected the importance of education supported by trade and the glory of the burial. The city form evolved in time by preserving the characteristics of the Byzantine settlement fabric, echoing its pre-Islamic legacy, together with the impact of Islam on the construction of religious buildings and gathering areas.⁵⁷

Until the Ottoman period, settlements outside the city walls occurred in three areas. The first settlement developed around Fethiye Mosque (converted from Helene Church by Danişment Oğulları) and its environment. The second area near Kuş (Kunç) Bridge in the north of Yeşilırmak River formerly was known as Danişmendiye (currently Şamlar Quarter). The third and the most crowded settlement area was located at the south side of Sultan Bridge, expanding from the Bakacak area with large housing settlements that covered Gök Medrese, Şamice, Recep, Hankah and Üçler Quarter. Later, Kepuk Selguri Masjid in Kübçeğiz Quarter and its surroundings were added to the neighbourhood (Figure 2. 15).⁵⁸

⁵⁶ Ethel Sara Wolper, *Cities and Saints: Sufism and the Transformation of Urban Space in Medieval Anatolia*, (PA: Penn State University Press, 2003), 59.

⁵⁷ Gönül Tankut, *The Seljuk City Selçuklu Kenti*, (Ankara: METU Faculty of Architecture Printing Workshop, 2007), 87, 122.

⁵⁸ Toruk, "Amasya Kent Dokusunun," 46.

Anatolian lands with the support of the other beyliks near Amasya, thus seen as the second founder of the Ottoman Empire.⁶⁰

Although almost all the sultans in the early periods of Ottoman Empire had become governors in this city, based upon the riots and unrest in the center of Amasya province, the center of *Rum Eyaleti* was chosen as Sivas and Amasya was affiliated to Sivas province in 1518.⁶¹ Thus Amasya became a sanjak, which was subsidiary to the center. In 1538, Amasya was separated from Sivas and the sanjaks of Çorum, Canik, and Şarki Karahisar were then connected to Amasya. When governor Shahzadeh Mustafa died, Amasya again turned into a sanjak in 1553, and it was connected to the Sivas province. The city witnessed several historical events acting as a major site of the Ottoman territory. For example, on October 30, 1554, Kanuni Sultan Süleyman and the Ottoman army camped in Amasya for the winter season on the return from a military campaign.⁶² Amasya was also the place where the Amasya Peace Treaty was signed with the Safavid dynasty of Persia in 1555, following the Ottoman–Safavid War of 1532–1555.⁶³ After Shahzade Bayezid had escaped to Iran in 1559, Amasya was banned from being a shahzade sanjak. Princes no longer served in this city in later periods, and the city lost its role of being the training center of shahzades.

⁶⁰ İnalçık, *Kuruluş Dönemi*, 135-136.

⁶¹ Adnan Gürbüz, “15-17. Yüzyıllarda Amasya Kalesi,” *I. Amasya Araştırmaları Sempozyumu Bildirileri*, 85-104 (Amasya: Amasya Valiliği, 2007), 88-89.

⁶² Hüseyin Menç, *Olaylar ve Belgelerle Amasya Tarihinden Sayfalar*, (Samsun: Eser Matbaası, 1987), 58.

⁶³ In this period, Ogier Ghiselin de Busbecq and his attendances met with Kanuni Sultan Süleyman in Amasya. Busbecq wrote his observation on the Ottoman army, society and palace and residential places. See: Ogier Ghislain De *Busbecq, Türk mektupları*, (trans.) Derin Türkömer, (İstanbul: Doğan Kitap, 2005).

One of the important events seen in Amasya during the Ottoman period was the rebellions known as Celali Revolts.⁶⁴ Especially in these events in the 16th century, the Celali groups mostly moved within the Yeşilırmak basin, including Amasya.

Table 2. 2 List of the shahzades appointed as governors in Amasya (prepared by the author as adapted from <http://www.amasya.gov.tr/sehzadeler-sehri.asp> and İnalcık, *Kuruluş Dönemi*, 129)

The Shahzades Served in the City of Amasya			
Name of the Shahzade	Born - Died	Period of Governorship	Period of Rule
Shahzade Bayezid (Bayezid I - Yıldırım)	1354 - 1403 March 8 (Edirne)	1384-1388	1389 - 1403
Shahzade Çelebi Mehmed (Mehmed I)	1386/1387 - 1421 May 26 (Edirne)	1389 - 1402	1413 - 1421
Shahzade Murad (Murad II)	1404 June (Amasya) - 1451 February 3 (Edirne)	1415 - 1421	1421 - 1451
Shahzade Ahmed Çelebi	1420 (Amasya) - 1437	1435	-
Shahzade Mehmed (Mehmed II - Fatih)	1432 March 29 - 1481 May 3	1438	1451 - 1481
Shahzade Alaeddin	1425 Edirne - 1442	1441 - 1442	-
Shahzade Bayezid (Bayezid II)	1447 December 3 - 1512 May 26	1454 - 1481	1481 - 1512
Shahzade Selim (Selim I - Yavuz)	1466 - 1520	Born and raised in Amasya Not served as governor	1512 - 1520
Shahzade Ahmed	1466 - 1512	1481 - 1512	-
Shahzade Murad	? - 1518	1511 - 1512	-
Shahzade Mustafa	1516 - 1555	1540 - 1553	-
Shahzade Bayezid	1527 - 1562	1557 - 1558	-
Shahzade Murad (Murad III)	1546 July 4 - 1595 January 16	1566	1574 - 1595

In Islamic cities, city centers were formed of great mosques and bazaars that were the core of industrial and social facilities of the society and the intersection points of public spaces including squares, religious complexes, fountains, and bazaars. Each quarter of the city was apart from the other, but they were all connected at the city center. The imperial power was isolated in the castle area, and the public spaces

⁶⁴ Özel, *The Collapse of*, 151.

generally were used as military training areas.⁶⁵ Amasya also presented this type of a settlement. Starting from the governance of Shahzadeh Mehmet Çelebi, the endowments in Amasya were mostly used for the construction of lodge-mosques, making religion as the core reason in the development and the shaping of the built environment in the city. However, Karataş pointed out that the reasons for the endowment of properties to establish lodge-mosques by the conqueror were to prevent and minimize the potential social disturbance caused by recent conquests and to secure their holdings from state encroachment in the case of political misfortune. These attempts provided the accommodation and education place for Sufis, and the Ottomanization and Islamization of the city was provided by Sufis' activities.⁶⁶ Besides, the architectural works in the city linked its periphery with its center by the shahzades and official families of Amasya who were assigned in the service of the Sultan and the imperial palace such as *kapuağası* (palace chamberlains), and *kilercibaşı* (heads of imperial kitchen), who sponsored religious endowments in Amasya during mostly the fifteenth and sixteenth centuries. In these periods, most of the building complexes were constructed by these powerful patrons (Figure 2. 16).

⁶⁵ Stephanos Yerasimos, "Tanzimat'ın Kent Reformları Üzerine," *Modernleşme Sürecinde Osmanlı Kentleri* (eds.) P. Dumont and F. Georgeon, (trans.) A. Berktaş 1-30 (İstanbul: Tarih Vakfı Yurt Yayınları, 1999), 14.

⁶⁶ Hasan Karataş, *The City as a Historical Actor: The Urbanization and Ottomanization of the Halvetiye Sufi Order by the City of Amasya in the Fifteenth and Sixteenth Centuries*, Unpublished Ph.D. Thesis (UC: Berkeley, 2011), 23, 27.

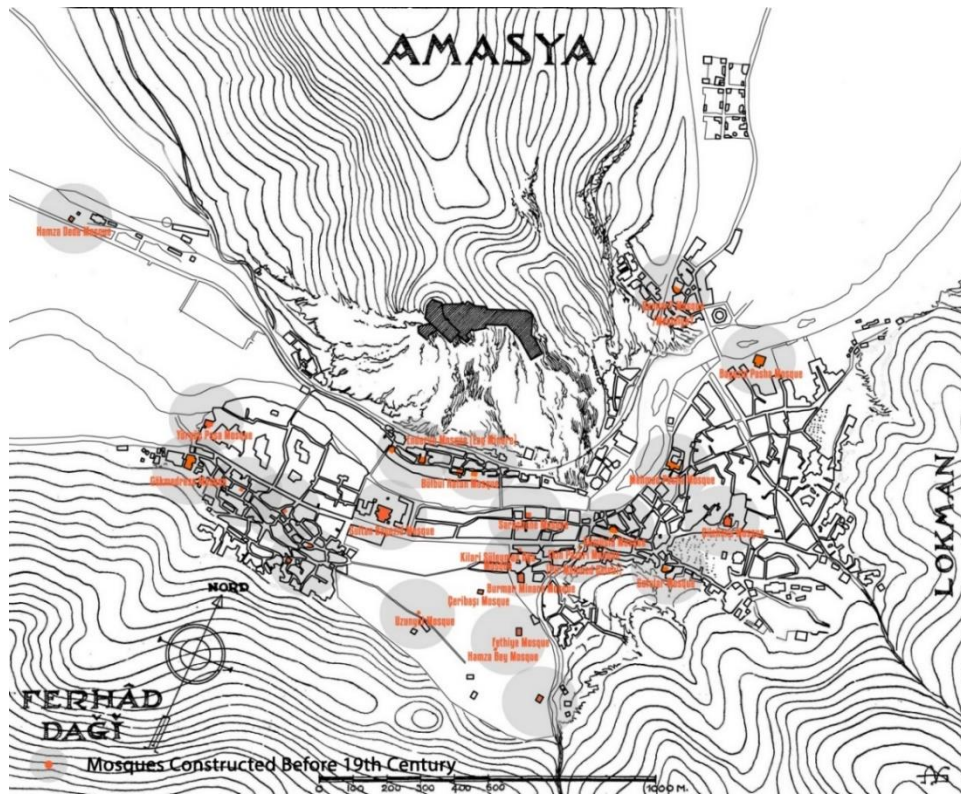


Figure 2. 16 Mosque complexes constructed between the 13th and 18th century (prepared by author as adapted from Gabriel, *Monuments turcs*, 5)

By the end of the sixteenth century, the Ottoman government found it increasingly difficult to finance its large armies. As a solution, it was decided to modify the system of land administration, introducing the principle of tax-farming (*iltizam*), according to plots of land that were auctioned. This process emerged with the replacement of sultanic representatives or *kuls* by local notables to establish *ayanlık*.⁶⁷ *Timar* owners lived in commercial centers as provinces or sanjaks instead of in villages, and also owners of *has* and *zeamet* as the sultan and high-grade civil

⁶⁷ The bargain struck between the government and tax farmers signified an important shift in the center-province relationship, effectively marking the beginning of the process known as “decentralization,” by which land lease passed from the imperial cavalryman and the janissaries to the hands of local landlords. Jens Hanssen, “Practices of Integration-Center-Periphery Relations in the Ottoman Empire,” *The Empire in the City: Arab Provincial Capitals in the Late Ottoman Empire*, (eds.) Jens Hanssen-Thomas Philipp-Stefan Weber (Beirut: Orient-Institut, 2002), 53.

servants lived at the center of the Empire, the capital Istanbul, instead of in other urban centers of provinces or sanjaks. One important result of this process was that *Mütesellim*⁶⁸ was charged to administrate the area temporarily until the governor and sometimes sanjak beys would take their assigned positions from the second half of sixteenth century onwards. Sometimes the elders/*ayans* of sanjaks were assigned as *mütesellim*.⁶⁹ Aktüre explains that, before the Tanzimat period, the administrative buildings had not been elements of the physical fabric of cities because *kadı*, *subaşı* and other state officials usually carried out their duties at their residences.⁷⁰ Following the new regularization, Bab-ı Ali,⁷¹ the office of the grand vizier, proposed a new method to control over better, and the states (*eyalet*) were divided into provinces (*vilayet*) by reducing the borders. Thus, it became possible to govern these states with fewer income and population. Furthermore, limited sanjaks and districts might be governed effectively by the governor. This implementation started from the Tanzimat period onwards and proceeded to the Second Constitutional Era of the late Ottoman decades when sanjaks were directly managed as major administrative units.⁷²

⁶⁸ *Mütesellims* were the officers charged on sanjak on behalf of a paşa, governor or the state treasury. The main task of *mütesellim* was to collect taxes on sanjaks in Anatolia on behalf of administrators in İstanbul. Sevgi Aktüre, “17. Yüzyıl Başından 19. Yüzyıl Ortasına Kadarki Dönemde Anadolu Osmanlı Şehrinde Şehirsel Yapının Değişme Süreci,” 101-128 *METU Journal of the Faculty of Architecture*, Volume I, Number I, (Ankara, 1975): 123.

⁶⁹ Musa Çadırcı, “II. Mahmut Döneminde Mütesellimlik Kurumu,” *Tanzimat Sürecinde Türkiye: Ülke Yönetimi*, (ed.) Tülay Coşkun, (Ankara: İmge Kitabevi Yayınları, 2007), 29-33.

⁷⁰ Aktüre, “17. Yüzyıl Başından,” 123–124.

⁷¹ Sublime Porte, the government of the Ottoman Empire <https://www.britannica.com/topic/Sublime-Porte>, last access on August 8, 2019.

⁷² İlber Ortaylı, *İmparatorluğun En Uzun Yüzyılı*, (İstanbul: İletişim Yayınları, 2005), 150.

During the Ottoman period, most of the construction activities took place before the seventeenth century in Amasya. With seventeenth and eighteenth centuries, the upgrading of trade facilities enabled the construction of khans and bedestens. Although Amasya lost its importance at the time in comparison with its role during the fifteenth and sixteenth centuries due to the decreasing commercial activities in the late Ottoman period, the construction facilities still accelerated during the modernization process which started in the last decades of Ottoman Empire. Particularly *mutasarrıf*⁷³(the governor) Ziya Paşa had the responsibility in the construction of the newly emerging public buildings in the city center and its districts.

In the second half of the nineteenth century, the transformations in the administrative and functional hierarchy affected the spatial structure of cities. The urban population and other reflections like housing, central administration, and business center led to the emergence of differentiation.⁷⁴ In this context, at the end of the nineteenth century, the sponsoring of architectural activities in city centers changed; rather than patronage, the state then provided the construction of new public buildings mostly depending on political organizations, economic benefits, and security reasons such as state affairs, maintaining order and safety of the community, and giving privileges to missionaries to establish industrial enterprises.⁷⁵

The frame of analysis in this study comprises the period from the late decades of the Ottoman Empire until the early Republican decades in Turkey. The boundaries of the town transformed many times in this period. Between 1854-1920, Amasya

⁷³ *Mutasarrıf* is a state official at the rank of a governor, who served as an administrator and tax-collector of a province or sub-province.

⁷⁴ Aktüre, “17. Yüzyıl Başından,” 124.

⁷⁵ Besides, the control of the waqf endowment maintains by the heirs of the waqfs.

continued its existence as a sanjak of Sivas province.⁷⁶ In 1864, the established regulation in the property division of the Ottoman state was realized with the Province Regulations (*Vilayet Nizamnamesi*). An extensive administrative division reform started with the Province Regulations and the provinces (*vilayet*) were accepted as the most significant organizational unit. As a result of the administrative division realized in 1867 and 1873, Amasya became a sanjak of the Sivas province.⁷⁷ Between 1870-1882, there were eight townships (*kaza*) in Amasya, i.e. the town center, Merzifon, Köprü, Osmancık, Erbaa, Zile, Ladik, Maden-i Sim.

During the late Ottoman period, governance services began to be located in the office buildings in administrative centers even in the districts. The buildings such as schools, government offices, and police stations increased with the new regulations.⁷⁸ Administrative buildings such as municipalities, court houses, governors' offices, police stations, telegraph offices, and post office were constructed in this period.

After the First World War, during the invasion of the Ottoman Empire, Mustafa Kemal Paşa and his friends, who set foot in Samsun on May 19, 1919, went to Amasya on June 12. On June 22, 1919, they declared the liberation circular known as Amasya Circular (*Amasya Tamimi*)⁷⁹ to the whole country from there. Besides,

⁷⁶ Ali Tuzcu and Kemal Tuzcu, *Osmanlı ve Erken Cumhuriyet Dönemi Salnamelerinde Amasya 1870-1930*, (Amasya: Amasya Belediyesi Kültür Yayınları, 2015), 12.

⁷⁷ Ali Açık, "Tanzimat Döneminde Tokat Kazasının İdari ve Nüfus Yapısındaki Değişiklikler (1839-1880)," *C. Ü. Sosyal Bilimler Dergisi*, Cilt: 27, No: 2, 253-265 (Aralık, 2003), 257.

⁷⁸ Ortaylı, *İmparatorluğun En Uzun*, 146.

⁷⁹ This circular is the first written document at the beginning of the Turkish War of Independence. See: Hüseyin Menç, *67. Yılında Amasya Tamimi*, (Amasya: Amasya Belediyesi, 1986)

the memorandum of understanding (*Amasya Protokolü*)⁸⁰ was signed between the Turkish National Movement and the Ottoman Government on October 22, 1919.

Following the establishment of the Turkish Republic in 1923, the old sanjaks became cities.⁸¹ Thus, Amasya became a city with the decision of the legislative appropriation on April 20, 1924.⁸² Merzifon, Köprü, Havza, Ladik, Gümüşhacıköy, Mecitözü, and Osmancık became parts of the city. However, in 1926, Merzifon, Gümüşhacıköy, İlisu, and Taşova remained as townships of Amasya.⁸³

According to the changes in the political system after the foundation of the Republic, the single-party period began. The Republican People's Party was the only party between 1923 and 1945, and the first elections were held in 1923. With the centralized Republican period politics, the policies of the party and the implementations of the party members were reflected in the architectural practices and urban interventions. During the early Republican period, the notables took part in the mayor-council. Municipalities took control of construction works, affecting urban development. It is followed that accommodation, education, cultural buildings such as hotels, cinemas, schools, and banks gradually increased in the city center. The administrative center expanded with newly constructed administrative buildings such as the Justice Building, Ziraat Bank, Tekel Administration, Military Service Branch, Sugar Factory Directory between the Sultan Bayezid Complex and the Gümüşlü Mosque on the south bank of the river. In the first years of the Republic, the main industrial facilities in the city were tanneries, car factories and

⁸⁰ Mehmet Kılıç, *Amasya Tamimi ve Protokolü*, (Amasya Valiliği Kültür Yayınları, 2009); Hikmet Özdemir, *Amasya Belgelerini Yeniden Okumak*, (Amasya Valiliği Kültür Yayınları, 2004).

⁸¹ Ortaylı, *İmparatorluğun En Uzun*, 150.

⁸² *Amasya: İl Yıllığı*, 53.

⁸³ Tuzcu and Tuzcu, *Osmanlı ve Erken Cumhuriyet*, 12.

flour mills. The marshes were dried, and the stream councils were rehabilitated in Amasya to prevent malaria. A full-fledged hospital, five first schools, and a middle school were established, the route was opened on the southern coast of Yeşilırmak; the Soğukpınar water was uniformly brought to the city with concrete pipes; and the railway connecting the town to Samsun was opened. The endowment system continued for a while, although most of their buildings were burnt and the waqfs lost their income from charities during the Republican period.

The loss of the Republican People's Party in May 14, 1950 elections, and the start of a new era in the history of the Turkish Republic with the Democrat Party's coming to power,⁸⁴ also affected significant changes in the urban context of Amasya from the 1950s onwards, which is out of the scope of this study.

⁸⁴ Sibel Bozdoğan and Esra Akcan, *Modern Architectures in History: Turkey*, (London: Reaktion Books, 2012), 105.

CHAPTER 3

THE LATE OTTOMAN AND EARLY REPUBLICAN BUILT ENVIRONMENT IN AMASYA

This chapter focuses on the built environment of Amasya in order to understand the continuities, and ruptures in the urban context from the late Ottoman to the early Republican period. It initially focuses on the urban nodes of the city formed of public buildings and spaces in different neighborhoods and the city center; and then the urban routes provided by the connections of urban nodes are analyzed. During the period of concern, the built environment of Amasya was formed and transformed by these urban nodes and routes that together produced the multiple urban layers of the city, which will be analyzed in the last part of the chapter to comparatively evaluate the the lost, the remaining, and the new public buildings and spaces in the process of change.

As Marshall et al. use, the palimpsest metaphor could be helpful “for visualizing how new urban forms and ways of life are inscribed upon existing spaces and habits.”⁸⁵ Furthermore, they state that “All cities undergo processes of palimpsestic decay and reconstruction, and, in any city, urban planners promote and protect exemplary forms of ‘heritage’ while neglecting or destroying other urban histories.” In the significant case of Rome as a layered city, “every era ... has demonstrated a potential for people to build, rebuild, reuse, adapt, protect, and conserve pasts,”

⁸⁵ Marshall et al., “Narrating Palimpsestic,” 1164.

creating the urban fabric of the city throughout its history.⁸⁶ Taking reference from such concepts that define the co-existence of historical layers in a city, this research analyzes the multi-layered urban fabric of Amasya formed by political, social, and economic links through the physical presence of historical urban artifacts.

As Katsavounidou emphasizes, history cannot be read autonomously and independently of the context of the modern city; it requires a look at pre-modern ruins along with the modern context as both represent the city. She states that “The ruins do not return you to the past, but coexist in the same plane with the live buildings.”⁸⁷ The neglected ancient monuments and demolished fortifications, remaining as ruins together with other historical structures of multiple cultures, exist side by side with the modern buildings in Amasya.

Cities are physically created by buildings and landscapes, and administrative decisions and the web of relations dictate the spatial construction of the city. However, cities are indeed socially created by the individual and collective experiences of their inhabitants. In such a frame, the transformations of the built environment and the changes in the practices of residents in the urban context during the late Ottoman and early Republican periods of Amasya are analyzed in this chapter. The resultant architectural form of the city is discussed by examining the changes in building types and their locations in flux, and by comparing the buildings of the late Ottoman and the early Republican periods.

The chronological process of the formation and transformation of the built environment in Amasya is of concern here; nonetheless, the analysis is framed

⁸⁶ Nadia Bartolini, “Rome’s pasts and the creation of new urban spaces: brecciation, matter, and the play of surfaces and depths,” *Environment and Planning D: Society and Space*, volume 31, 1041-1061 (2013): 1041-1042.

⁸⁷ Garyfallia Katsavounidou, “Invisible Parentheses: Mapping (out) the city and its histories,” (Master’s Thesis, MIT, 2000), 179.

according to the themes that are defined by taking into consideration the urban nodes formed by public buildings and spaces as well as neighborhoods, and the urban routes defined by the use of the built environments by inhabitants. These morphological traces of spatial experiences in the built environment will help discuss the neighborhoods, the administrative center, the waterfront, the landscapes and transportation networks as important sites of the built environment in Amasya as they were formed and transformed from the late nineteenth Ottoman (Figure 3. 1) (See Appendix D) to the early twentieth Republican (Figure 3. 2) (See Appendix E) contexts that defined the layers of urban form in Amasya.



Figure 3. 1 Amasya seen from the east in the late Ottoman period, (Cumont&Cumont, *Voyage d'exploration*, 150)



Figure 3. 2 Amasya seen from the east in the Republican period, (Archive of Foto Apaydın)

3.1 Urban Nodes

The city is a physically changing entity through the morphological formation of buildings, places, and urban fabric. In this part of the chapter, the urban nodes in Amasya are examined as the urban artifacts, i.e., public buildings, and public spaces. The aim here is to understand how these nodes were created over and over by construction, demolition, and rearrangement of urban artifacts, and how they formed and reformed areas of daily routines in Amasya.

Examining how the built environment had been formed in Amasya during the Ottoman period of multi-ethnic communities in such a layered city, and how it transformed by the loss of the multicultural identity during the Republican period, the analysis starts by focusing on the neighborhoods, which housed during the late

nineteenth and early twentieth century the religious groups⁸⁸ of Muslim, Christian and Jewish residents, European residents, and immigrants. The role of the society in the change of the spaces of different communities in the urban context is analyzed here with reference to the demographic changes in the ethnic composition of the society and the resultant shaping of neighborhoods by the construction of public buildings.

This part then analyzes the definition of the center of governance in Amasya, focusing on public buildings and spaces⁸⁹ constructed for administrative purposes starting from the new regulations of Tanzimat during the late Ottoman period until the early Republican interventions, which formed the built environment in relation to economic, cultural, demographical, and political developments. The public buildings constructed in the city center are taken as forming public spaces, which were realized by the influence of several actors. In the Ottoman period, the sultan, administrators and military officers, and the public; in the Republican period, administrators, political leaders, intellectuals, the public, and architects and planners were the significant actors in the (re)planning of the city. Hence, the change in the definition of the city center could initially be related to the change of the authorities. The policies on public works and town planning depended on the actors who were crucial in the decision-making process. It is thus aimed to investigate the political and the social actors, i.e., the ruling class and the residents, in terms of their contributions to the city in both periods.

⁸⁸ The religious groups were titled as *millet*. Religion was identified the place of individuals in society.

⁸⁹ For the definition of public space here, see: Aldo Rossi, *The Architecture of the City*, (Cambridge, Mass: MIT Press, 2007); Christopher Alexander, *A pattern language*. (Center for Environmental Structure series.), (New York: Oxford University Press, 1977); Kevin Lynch, *The Image of the City*, (Cambridge, Massachusetts: The MIT Press, 2012); Rob Krier, *Urban space*, (London: Academy Editions, 1979).

3.1.1 Shaping Neighborhoods: Demographic Changes

Population change is a subject that directly affects the formation of the urban fabric. Territorial losses and accelerated migration during the late Ottoman period affected the formation of new residential neighborhoods as a result of the change in population density. On the other hand, the rapid change in the demographical formation of the society with deportations and exchanges of the Ottoman population during the First World War and after the Turkish Republic was founded, the multi-ethnic character of the society mostly disappeared, also transforming neighbourhoods in cities.

Kezer points out the dramatic change in population by referring to the fact that, whereas in 1914, one in every five people who lived in the Ottoman lands was non-Muslim, in 1927, the ratio became only one in forty.⁹⁰ Secularization process in the early Republican era affected the socio-religious life in Turkey as the society gathered around the idea of the nation. Nonetheless, wartime losses of the non-Muslim population of the society, changing its multi-religious characteristic during the Ottoman period, also created a collectiveness around Islam for the new nation of the Turkish Republic. Although the Muslim population of the society was not homogeneous itself, the policies still focused on creating a homogeneous national identity. Kezer explains that:

Whereas Turkey had lost the bulk of its non-Muslim inhabitants to wartime atrocities and later population exchanges, the remaining predominantly Muslim majority was far from being homogeneous. The administration policies exacerbated the existing cleavages between the different religious groups.⁹¹

⁹⁰ Zeynep Kezer, *Building modern Turkey: State, space, and ideology in the early republic*. (Pittsburgh: University of Pittsburgh Press, 2015), 114.

⁹¹ Kezer, *Building modern Turkey*, 158.

As noted in the sixteenth century tax surveys of 1523 and 1576, there were 60 neighborhoods in Amasya, including five nearby villages of the non-Muslim community. In this tax survey, 12 neighbourhoods (5 were identified as villages) were inhabited by only non-Muslim community and Amasya had a peculiarity with its Jewish community of over 200 people in 1523. In 1576, six neighborhoods had a population of mixed-religion.⁹² In the mid-nineteenth century, the number of neighborhoods slightly decreased to 52 in the center of Amasya. On the other hand, the fact that in 32 neighborhoods Muslims and non-Muslims were living together at the time, signifies the generally accepted multi-religious character of the city at the time⁹³ As seen in the tax registers (*tahrir defterleri*) that recorded information about the lands, the quarters of Ottoman cities were classified in terms of the religious identities of inhabitants, that is as Muslim or non-Muslim quarters of religious communities. Religious communities (*millet*) were also important in Amasya; nonetheless, its neighborhoods had generally been formed of mixed populations of Muslim, Jewish, and Christian residents, while European residents⁹⁴ also began to form settlement areas in the second half of the nineteenth century.

⁹² Ronald C. Jennings, "Urban Population in Anatolia in the Sixteenth Century: A Study of Kayseri, Karaman, Amasya, Trabzon, and Erzurum," *International Journal of Middle East Studies*, Vol. 7, No. 1 21-57 (Jan., 1976), 37. "Amasya was the only city that had villages that were entered in the *defters* as part of the urban population. One wonders whether their connection with the city had any basis other than proximity, for other cities also had villages on their very outskirts. The revenues of the three villages in question accrued to evkaf for the *'imaret* and *turbe* of Kamer Hatun. Although their location is not certain, where the Yeşilirmak winds its way through narrow passages into and out of Amasya there are several isolated riverine plains, most of which are easily irrigated; many are occupied by houses today, but others are still lined with gardens and orchards. It is difficult to understand, however, how these three villages of the sixteenth century differed from the other agricultural villages." 41.

⁹³ *Amasya Nüfus Defterleri 1840*, Fevzi Gür and Salih Kahrıman (Trans.), (Ankara: Amasya Belediyesi Kültür Sanat Yayınları, 2012), 17.

⁹⁴ "In 1867, foreigners had the right of real estate ownership." İlber Ortaylı, *Osmanlı İmparatorluğunda Alman Nüfuzu*, (İstanbul: Kronik Kitap, 2008), 159; German colony in Amasya Region, see: Selim Özcan, "Yabancıların Taşınmaz Mal Mülkiyeti Edinimleri: Amasya Örneği," *History Studies*, vol 2/2, (2010).

According to the information given by Hüseyin Hüsameddin (1869-1939) in his book published in 1914, there were 55 neighborhoods⁹⁵ in Amasya at the beginning of the twentieth century, meaning that the city mostly preserved its population in centuries (Figure 3. 3).⁹⁶ Generally, the location of religious places was the main identifier of the established neighbourhoods in Ottoman cities as most of the neighborhoods, whether Muslim or non-Muslim, were established around religious institutions. In the province of Amasya, almost all neighborhood names were given after the notables and ulemas,⁹⁷ and officials who played a significant role in the construction of mosques, madrasahs, lodges or soup kitchens. It is seen that a few of the neighbourhoods were named according to their locations or in relation to their functions such as trade centers.⁹⁸

⁹⁵ Three of the neighborhoods were noted as the close villages of Amasya: Ziyare, Karasenir, and Kayabaşı.

⁹⁶ Although there existed neighborhoods where both Muslim and non-Muslim communities lived together at the time, he only mentioned about non-Muslim residents but did not give any information about the status of non-Muslim neighborhoods. Abdizade Hüseyin Hüsameddin, *Amasya Tarihi*, (Trans: Mehmet Akkuş&Ali Yılmaz), (Ankara: Amasya Belediyesi Kültür Yayınları, 1986), 85-144.

⁹⁷ Scholarly families, local religious authorities

⁹⁸ Ahmet Şimşirgil, "XVI. Yüzyılda Amasya Şehri," *Tarih İncelemeleri Dergisi*, 11(1), 77-109 (1996), 81.

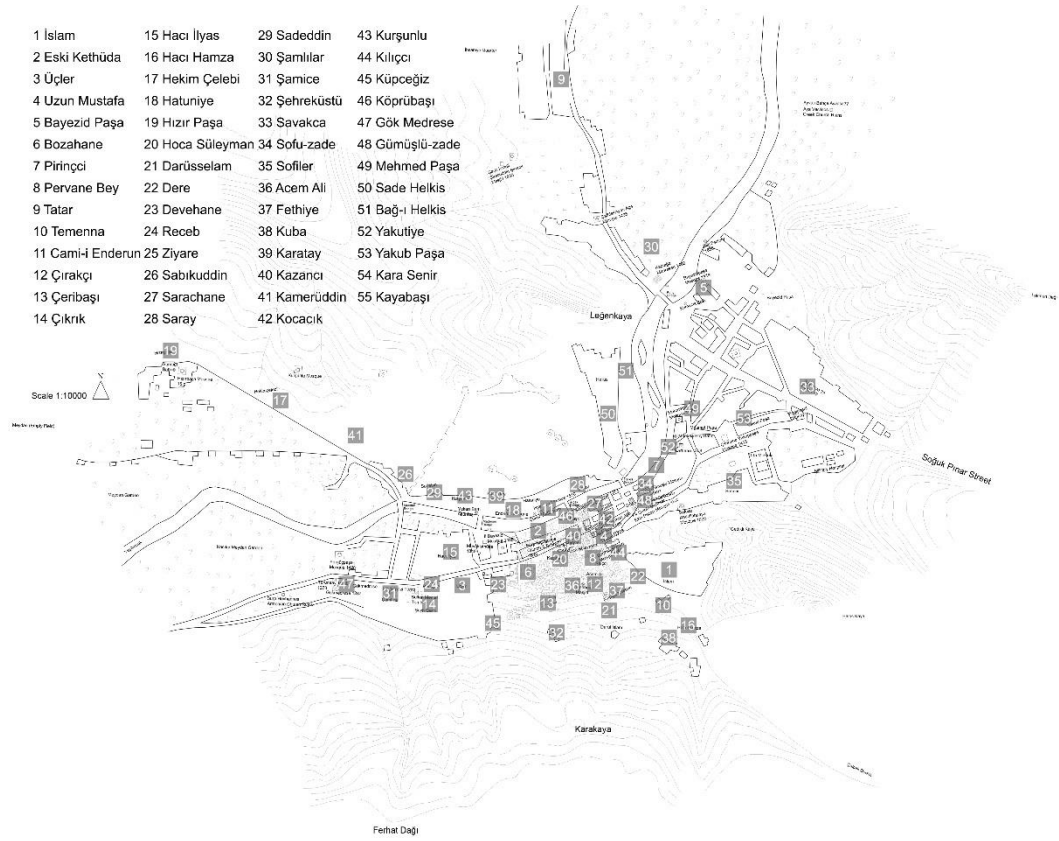


Figure 3. 3 Nineteenth century neighborhoods of Amasya (Prepared by the author as adapted from DAI-II)

The number of neighbourhoods decreased to 17 during the early Republican period (Figure 3. 4) mainly because of the fact that the neighborhoods were reorganized in administrative terms. Most of the Ottoman neighborhoods that remained as such preserved their names, and the neighborhoods of the new system incorporated sub-areas, called as *mevkii* (area), which had been neighborhoods in the Ottoman times – hence they continued to be called with the same names. For example, Üçler Neighbourhood consisted of *Çeribaşı Mevkii*, *Recep Mevkii*, *Küpçeğiz Mevkii*, and

Şehreküstü Mevkii, which were former neighbourhoods of Amasya in the Ottoman period.⁹⁹

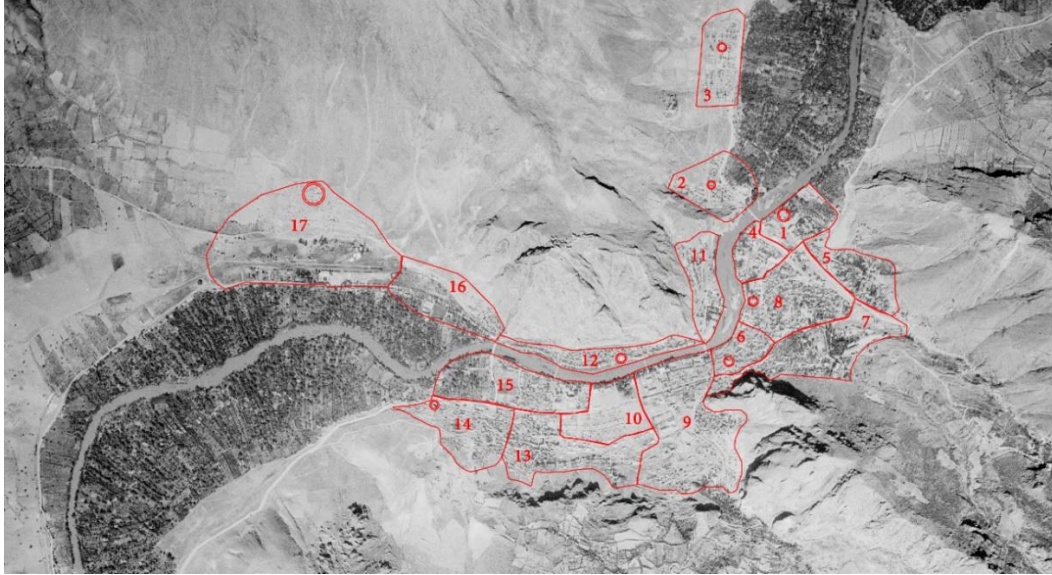


Figure 3. 4 Twentieth Century neighbourhoods of Amasya (1953) (HGM)

1 Bayezidpaşa 2 Şamlar 3 İhsaniye 4 Pirinçi 5 Savadiye 6 Gümüşlü 7 Sofular 8 Mehmetpaşa 9
Dere 10 Yüzevler 11 Nerkis 12 Hatuniye 13 Üçler 14 Gökmedrese 15 Hacılıyas 16 Kurşunlu 17
Hızırpaşa

According to Cuinet's book is entitled *La Turquie d'Asie* published in 1892, Amasya Sanjak central district (*Merkez Kaza*) had 32.000 Muslim Sunni, 16.000 Muslim Shiite, 11.000 Armenian Gregorian, 1.400 Armenian Protestant, 240 Armenian Catholic, 3.000 Greek Orthodox population.¹⁰⁰ Before 1915 deportations of the Armenians, the main religious groups were the Muslims and Armenian Catholics in Amasya. Orthodox, Jews, Gregorians, and Protestants were the other small religious groups.

⁹⁹ Ahmet Demiray, *Resimli Amasya Tarih, Coğrafya, Salname-Kılavuz ve Kazalar*, (Ankara: Güney Matbaacılık ve Gazetecilik, 1954), 126-127.

¹⁰⁰ Vital Cuinet, *La Turquie d'Asie-Géographie-Administrative- Statistique-Descriptive et Raisonnée de l'Asie Minor*, (Paris: Leroux, 1892), 618.

According to the 1935 population census, the non-Muslim group's population in the town was declined¹⁰¹ (Table 3. 1). In the Republican period, there was a slight change in the population of Amasya from 1927 to 1950, and even sometimes declines were recorded. While there were 12.841 people in 1927, the city's population decreased to 11.918 in the 1935 census. It increased to 13.635 in 1940 and again decreased to 13.344 in 1945. In 1950, the city's population was 14.470. The population gradually increased in the post-war decades, and it became 17.560 in 1955, 28.525 in 1960, and 34.168 in 1965.¹⁰²

Table 3. 1 Distribution of population according to religion in 1935 (1935 Genel Nüfus Sayımı, 19)

6. Nüfusun dinler itibarile ayrılışı <i>Répartition de la population d'après les religions</i>						
Dinler — Religions	Mutlak rakamlar <i>Chiffres absolus</i>			Nisbet — Proportion <i>%</i>		
	Erkek <i>Hommes</i>	Kadın <i>Femmes</i>	Yekûn <i>Total</i>	Erkek <i>Hommes</i>	Kadın <i>Femmes</i>	Yekûn <i>Total</i>
İslâm — Musulman	5 980	5 501	11 481	96,7	94,9	95,8
Gayrı müslimler — Non musulmans:						
Katolik — Catholiques	9	7	16	0,1	0,1	0,2
Ortodoks — Orthodoxes	182	276	458	3,0	4,8	3,8
Protestan — Protestants	3	1	4	0,0	0,0	0,0
Hristiyan — Chrétiens	—	1	1	—	0,0	0,0
Ermeni — Arméniens	12	9	21	0,2	0,2	0,2
Gayrı müslimler yekûnu — Total des non-musulmans	206	294	500	0,3	5,1	4,2
Umumî yekûn — Total général	6 186	5 795	11 981	100,0	100,0	100,0

“History is being fabricated, reassessed, reinterpreted constantly, according to the present-day political realignments, diplomatic aspirations, efforts for image-making, and responses to waves of immigration.”¹⁰³ As the non-Muslim population

¹⁰¹ The first regular census in the Ottoman Empire was conducted in 1829-1831 in the reign of Sultan Mahmud II. In this first census, only male population was counted as Muslim male population who were at the age of military service and non-Muslim population who were responsible for paying the tax of jizya.

¹⁰² *Amasya İl Yıllığı*, İzmir: Ticaret Matbaacılık, 1967, 61.

¹⁰³ Katsavounidou, “Invisible Parentheses, 245.

of Amasya had to leave the city, their belongings, including religious buildings and houses, began to be used by the Muslim community. In this process, the memory of the presence of the non-Muslim communities in the city was also erased to a great extent. Few non-Muslim monumental buildings, for example, survived in the city; and only their names remained to define certain sites as in the case of *Venk Suyu/Venk Ayazması* (Figure 3. 5).¹⁰⁴



Figure 3. 5 Vank Monastery Cemetery in 1911 (Simonian, *Memory Book of the Pontic*, 920)

All the religious buildings as well as the school and residences of the non-Muslim population that had defined the neighborhoods mixed with Muslim residences were first transformed and lately destroyed, and new buildings were constructed in their

¹⁰⁴ The Armenian/Greek holy place near their old cemeteries.

places. Referring to these demographical changes, this part of the study will examine how the neighborhoods were shaped as the spaces of the Muslim, immigrant, non-Muslim and missionary communities during the late Ottoman period, and how they were re-shaped after the foundation of the Republic, also focusing on the fires of the period that created a gap in the urban fabric and were thus also influential in this re-shaping process.

3.1.1.1 Public Buildings of Muslim and Immigrant Communities

Muslim communities formed the majority of the Ottoman lands, and the spaces that they used became significant nodes in Ottoman cities. The intentional construction of dervish lodges in cities also bounded these religious nodes to social and economic relations. In the Ottoman Empire, religion was determinant in shaping political as well as social life. Wolper indicates the role of the religious communities against political events such as revolts and invasions from the eleventh century onwards by stating that these communities colonized the conquered lands and provided political legitimization.¹⁰⁵ Waqf¹⁰⁶ lands were also granted to construct such religious complexes that provided social, economic, cultural services besides religious functions.

Many religious buildings for the Muslim community, including madrasahs and mosques as well as tombs of religious leaders (*türbe*), had been constructed until the late Ottoman period, shaping the Muslim neighborhoods of Amasya (Figure 3.6). During the nineteenth century, some religious buildings were constructed, although fewer in number compared to the earlier periods, among which the building type that emerged as a modern requirement was the time-setter lodge

¹⁰⁵ Ethel Sara Wolper, *Cities and Saints: Sufism and the Transformation of Urban Space in Medieval Anatolia*, (Penn State University Press, 2003), 11.

¹⁰⁶ Charitable endowment

(*muvaakkithane*), which worked to determine praying time correctly. Wishnitzer states that, during the marketing of clocks to Ottoman lands in the second half of the eighteenth century, the construction of clock towers and *muvaakkithanes* proliferated.¹⁰⁷ In 1842 a time-setter lodge was ordered to be built in the Sultan Bayezid II Complex by one of the teachers of Divan-ı Hümayun, Kapancızade el Hac Hüseyin Zeki Efendi, together with a library in 1842.¹⁰⁸ The ruined mosque in the Köprübaşı neighborhood was renovated in 1883 by Amasya Naibi Vidini-zade el Hac Mehmed Emin Efendi.¹⁰⁹ Azeriler/Şirvanlı Mosque (1895) and Tomb (1873), Pir İlyas Tomb (1894), Hamdullah Efendi Tomb (1868), Şeyh İsmail Şiracuddin Şirvani masjid (1848) and Tomb (1867) (Yukarı Tomb), and İhsaniye masjid (19 c.) after the immigrations from Azerbaijan, Caucasia were the religious buildings constructed in this period.

¹⁰⁷ Avner Wishnitzer, *Reading Clocks Alla Turca Time and Society in the Late Ottoman Empire*, (Chicago and London: The University of Chicago Press, 2015), 33.

¹⁰⁸ Hüsameddin, *Amasya Tarihi*, 106. See: Günsel Renda, "The Muvakkithane in the Beyazıt II Complex in Amasya," *Journal of Art History*, (6), 181-206, (1976).

¹⁰⁹ Hüsameddin, *Amasya Tarihi*, 131.

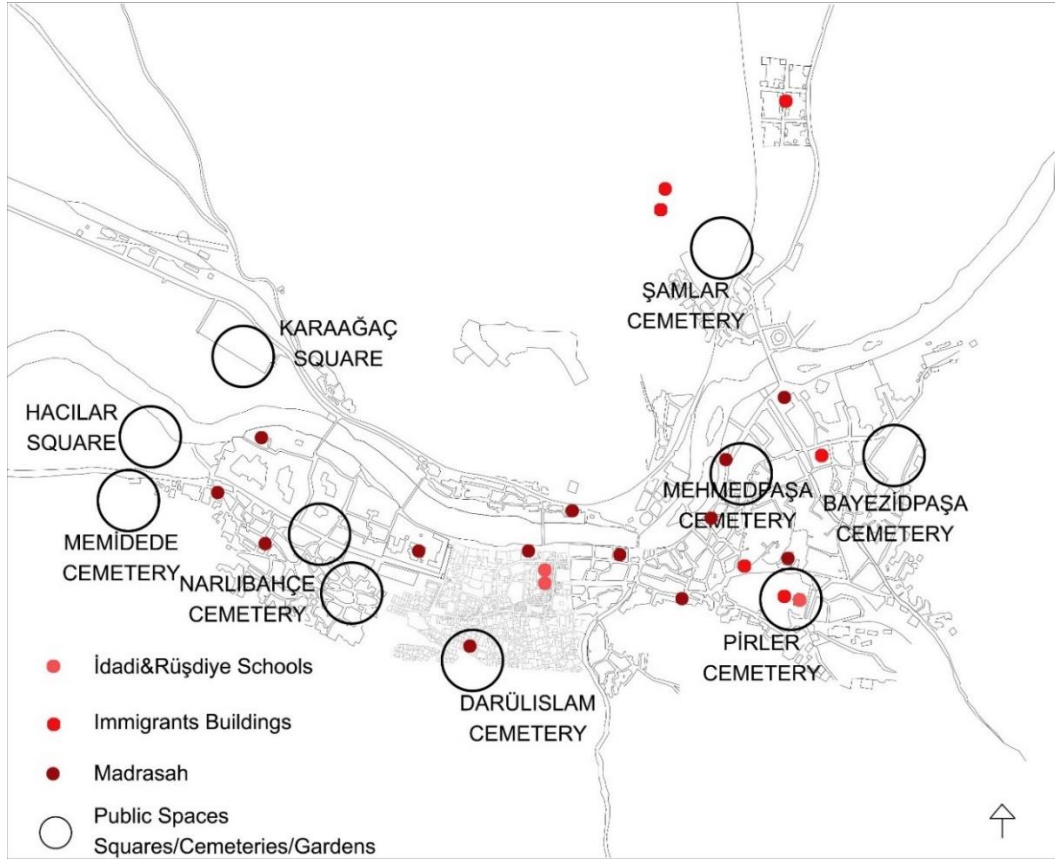


Figure 3. 6 Locations of Muslim schools and madrasahs and immigrant mosques and tombs in the late nineteenth century (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

After the Crimean war (1854-1855), in the 1860s, the number of immigrants from the Crimea and the Caucasus increased. The national campaign started in the Ottoman land to provide aid to immigrants; food, cereals, seeds, construction equipment, and various donations, as well as land grants were provided to help them settle in the Ottoman territory. During this period, the locals and government officials of Amasya donated 6,424 *kurus*, and the locals whose ancestor was Hafız Ali Paşa gave 400 decare of their land to Crimean and Caucasian immigrants.¹¹⁰ From 1873 onwards, Tatars were also settled in Amasya in the area donated to the Crimean and Caucasian immigrants, called as İhsaniye neighbourhood in *Miri*

¹¹⁰ *Yurt Ansiklopedisi*, Cilt:1, (1981), 429.

Defterleri (Public Property Registers) referring to “*ihsan etmek*” in Turkish that means to donate - although it was called as the Tatar quarter by the locals (Figure 3. 7).¹¹¹ As a result of the Ottoman-Russian War (1877-78) and the rebellions and invasions in the Balkans, there were migrations from these regions to Anatolia. In 1878, 150,000 immigrants were identified. Amasya was one of the chosen areas of settlement, and 4500 immigrants settled in Amasya in 1878.¹¹²



Figure 3. 7 Crimean immigrant settlement (1878), İhsaniye neighborhood (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

¹¹¹ Hüsameddin, *Amasya Tarihi*, 96.

¹¹² *Yurt Ansiklopedisi*, 429.

Besides the resident Muslim communities, the Muslim immigrants to the lands of the Ottoman Empire during its late decades also constructed new religious buildings. Sadrazam Şirvanizade Mehmet Rüştü Paşa ordered to build Şeyh İsmail Şiracuddin Şirvani Tomb (*Yukarı* Tomb) in 1867 for his father near the Şeyh İsmail Şiracuddin Şirvani Masjid, which had been constructed in 1848 on the hills of the Şamlar neighbourhood. Şirvanlı/Azeriler Mosque was built between 1873-1895 with the donations from the cities of Karabağ and Şirvan along with the donations of the immigrants from these two cities who lived in Amasya and the contribution of Şeyh Hacı Mahmut Efendi (Figure 3. 8). A mosque was also built there in the name of Hamza-i Nigari Efendi, in addition to a mausoleum, a wooden madrasah, a fountain, and a private classroom.¹¹³ A masjid was built in the İhsaniye Neighbourhood by Tatar notables in the nineteenth century. Next, to the masjid, a school was built in this neighborhood in 1890 by Zileli Hacı Veli-zade al-Hac Hasan Efendi, one of the wealthy inhabitants of Amasya.¹¹⁴

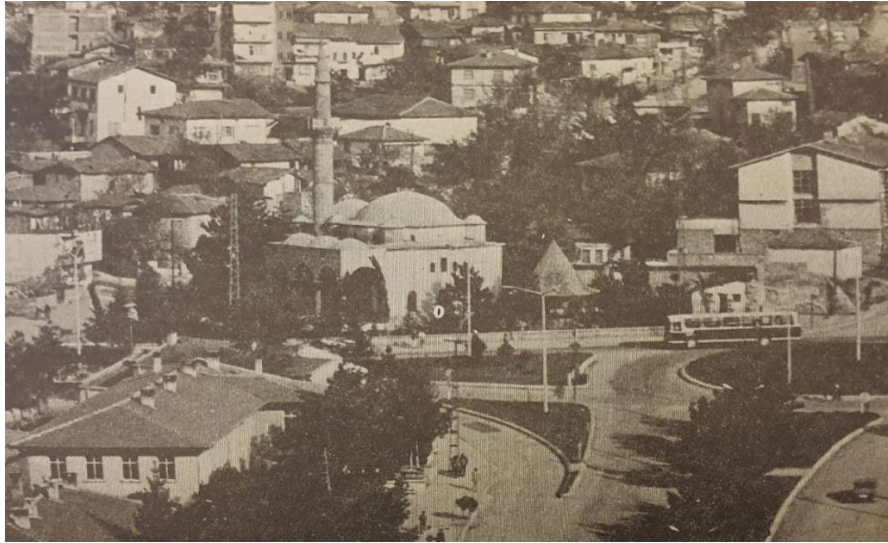


Figure 3. 8 Şirvanlı/Azeriler Mosque (Hüsameddin, *Amasya Tarihi*, 382)

¹¹³ Hüsameddin, *Amasya Tarihi*, 90-91.

¹¹⁴ Hüsameddin, *Amasya Tarihi*, 96.

As Kezer pointed out the importance of religious leaders and their fetvas¹¹⁵ during the War of Independence,¹¹⁶ Atatürk requested from *müftü* of Amasya Bayezid Mosque to preach a sermon to the public of Amasya to join the fight for independence during his visit to Amasya.¹¹⁷ Despite such a role of religious leaders during the early years of the foundation of the Republic, after the abolishment of the caliphate under the law no. 677 in 1925, dervish lodges were closed to provide national unity under the secular ideology.

In the republican period, several old buildings that became useless were converted to depots such as Bimarhane used for timber deposit (*Kereste Deposu*). The madrasah building of the Sultan Bayezid II complex was first transformed into the Public Library, and later in 1925, it began to be used as the Museum. By the Republican regime, the decisions were taken to sell the resultant disused masjids in Amasya in 1928.¹¹⁸ In 1928, a regulation was issued by Directorate of Transactions of the Prime Ministry (*Başvekalet Muamelat Müdürlüğü*) and it was thus decided that, in Amasya, the masjids in ruins that were likely to collapse in the neighborhoods of Bağ Helkis, Kurşunlu, and Recep (today's Üçler neighbourhood), and the central villages of Köyceğiz and Karataş, would be excluded from the classification (*tasnif*) by the directorate of religious affairs (*Müftülük*) due to the presence of adequate mosques nearby these masjids.¹¹⁹ The article accepted in 1935 stated: "The mosques and masjids, which are kept out of classification, are closed

¹¹⁵ A decision given by an islamic religious leader.

¹¹⁶ Kezer, *Building modern Turkey*, 83-84.

¹¹⁷ Demiray, *Resimli Amasya*, 136.

¹¹⁸ RA 30-18-1-2 / 1-9-19

¹¹⁹ RA 30-18-1-2 / 1-9-19

according to the procedures and legislation in order to be used for other purposes.”¹²⁰ Generally, Ziraat Bank rented such foundation buildings on behalf of the government.¹²¹ In Amasya, Gökmedrese and Burmalı Minare Mosque Agricultural Storehouses (*Zahire Ambarı*) began to be used as depots.

Besides religious buildings, those serving the function of education were also related with religion. Madrasahs were places of advanced education, mainly in religion, in the Ottoman cities. In Amasya, the notables such as Yakup Paşa (1412), Yörgüç Paşa (1430), Hızır Paşa (1466), Mehmed Paşa (1495), Abdullah Paşa (1485), and Ayas Ağa (1495) built madrasahs by their charity foundations.¹²² Georges Perrot who traveled to Amasya in 1861 defined the city as the Oxford of Anatolia due to its madrasahs with approximately 2000 students. Mustafa Vazıh Efendi, a resident of Amasya in the nineteenth century, also wrote a treatise about Amasya and specified it as the city of disciples.¹²³ Hüsameddin stated the madrasahs renovated/built in the late nineteenth century included Benderli (1871), Saraçhane (1883), Mehmed Bey (1891), Sofular (1892) and Burmalı Minare (1909) in Amasya.¹²⁴ Besides the religious centered tradition of education, the Ottoman state started to build new schools or adopted existing schools into the new system of education introduced in the late nineteenth century (Figure 3. 9).¹²⁵

¹²⁰ Official Gazette No: 3163

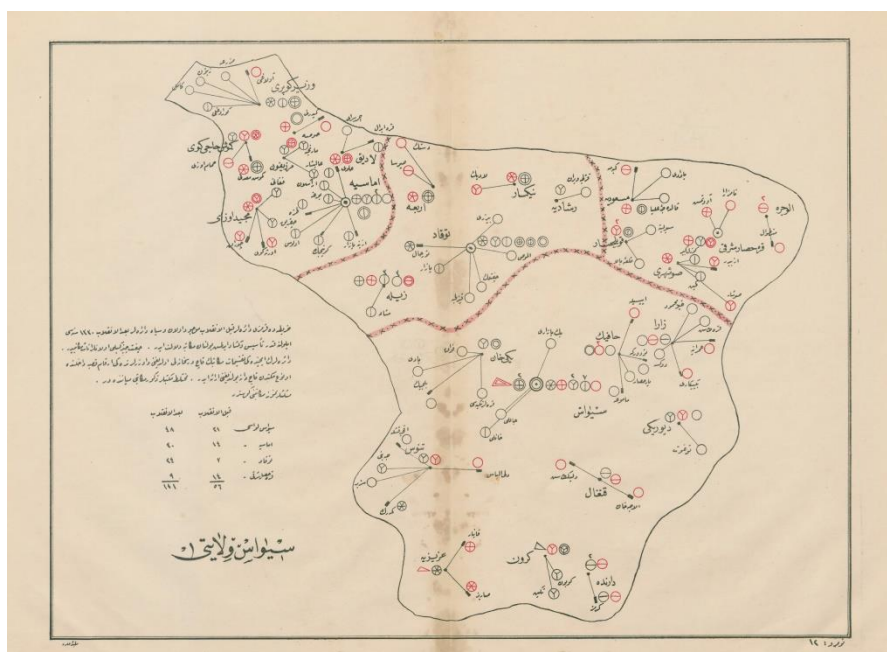
¹²¹ Ali Rıza Dönmez, “Cumhuriyet Devrinde Vakıflar,” (PhD diss., Ankara Üniversitesi, 1991), 55.

¹²² Necip Güngör Kısaparmak, *Milli Eğitim Cephesiyle Amasya*, (Kardeş Matbaası, Mart, 1966), 12.

¹²³ “Amasya”, *İslam Ansiklopedisi*, Cilt:3, (İstanbul: 1991), 2.

¹²⁴ Hüsameddin, *Amasya Tarihi*, 222-256.

¹²⁵ The newly founded schools were ibtidai (primary schools), idadi (secondary schools), rüşdiye (advanced primary schools) and sultani (high school). See Benjamin C. Fortna, *Imperial Classroom*



primary school in this area.¹²⁶ Later, the newly appointed Mutasarrıf Arif Beyzade Mehmet Kemal Bey decided to use the vacant area of the old palace of *Şehzades* in Saraydüzü *Mevkii* (area) to construct a new school between 1895-1897 (Figure 3. 10).¹²⁷

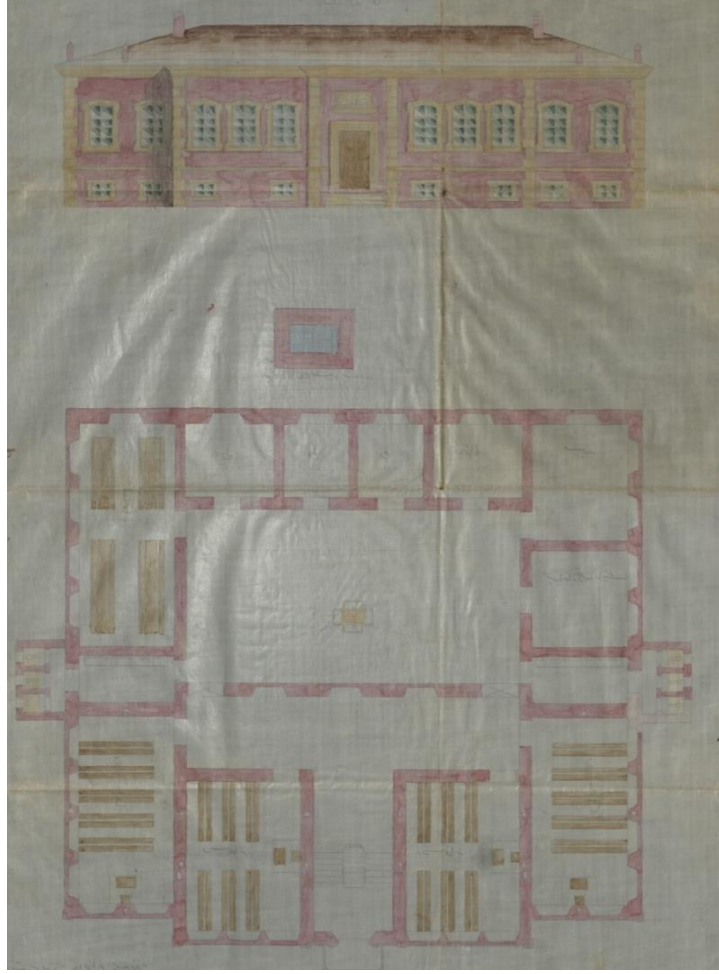


Figure 3. 10 Amasya Mekteb-i İdadisi (*Orta Mektep*-secondary school) The stone masonry building had one floor and a basement with had four rooms and a woodbin, and a coalbin. The first floor contained four classrooms, *kimyahane* (chemistry room), a dining room, a library, a masjid, and three rooms. (OA, MF.MKT, 246/17)

¹²⁶ Hüsameddin, *Amasya Tarihi*, 222.

¹²⁷ OA, MF.MKT, 246/17.

Amasya *İdadisi* (secondary school) was constructed in the garden of the old palace in 1895, and it was upgraded in 1904. In the First World War, the school was in the service of the army used as a hospital for six months. In 1915, the branches of agriculture and trade were added to the school. In 1916, it was turned into a *sultani* (high school), and in 1925, after the foundation of the Republic, it began to be used as a secondary school (Figure 3. 11).¹²⁸ The building was destroyed in the 1939 earthquake.¹²⁹



Figure 3. 11 Students of Amasya Mekteb-i İdadisi in the study room (SALT-III)

¹²⁸ Serdar Balçı, “Cumhuriyet Döneminde Amasya (1923-1950) ‘İdari, Siyasi, Sosyal ve Kültürel Yapı, (PhD diss., Atatürk Üniversitesi, 2014), 385.

¹²⁹ Demiray, *Resimli Amasya*, 222.

The Republican period schools were Kılıçaslan (1925), Pilevne (1926), Üçler (1928), Yeşilirmak (1925), and Atatürk (1948) primary schools. Kılıçaslan Primary School was the first school of the Republican period in Amasya, constructed under the guidance of governor Hilmi Ergeneli (Figure 3. 12). The construction of the school had indeed been started in 1914 by the Ottoman governor Muammer Bey of Sivas. During the First World War, the construction was postponed several times. Finally, it was completed in 1925. The plan of the school was prepared by Resmi İşeri, head engineer of Amasya. At first, it was opened as a girls' school (*Kız Mektebi*). When co-education was introduced in 1928, the school was renamed as Kılıçaslan Primary School.¹³⁰

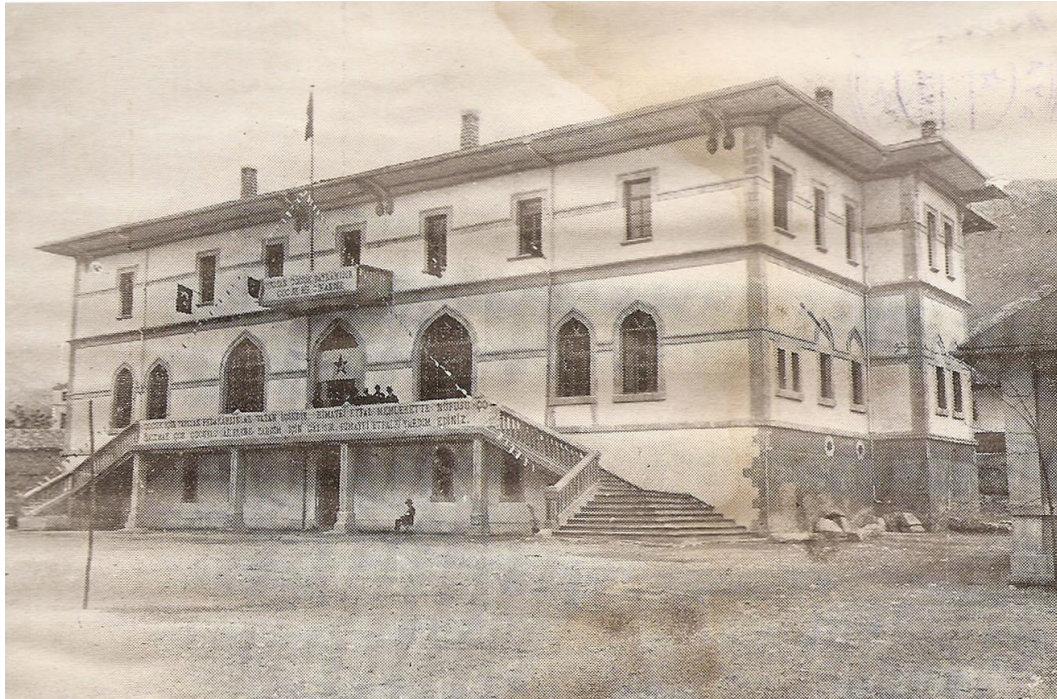


Figure 3. 12 Kılıçaslan Primary School (*Türkiye Cumhuriyeti Amasya Vilayeti*, 40)

Until 1964, a high school building was not constructed in Amasya. Two issues were pointed out as reasons for not having a high school in the city: First, the secondary

¹³⁰ Demiray, *Resimli Amasya*, 227.

school (*Orta Mekteb*) and the elementary school (*İlk Mekteb*) were also used as a high school. The other reason was that the building of the People's House was used as a high school whenever there was a need. However, the People's House building was occupied by TEKEL in 1948, and high school students of Amasya began to attend Samsun, Sivas, and Yozgat high schools.¹³¹ The buildings of the Jesuit missionaries were transformed in the 1920s to *Şevkat-i İslamiye*, a school for orphan children, and changed its name as *Şehir Yatı Mektebi* (City Boarding School) in the 1930s. In 1946-1947, it was used as boys' art school (*Orta Sanat Okulu*). In 1948, it was transformed into the Boys' Art Institute, and its building was demolished in order to construct a new school in 1965.¹³² Amasya Technical Art School for girls had 125 students in 1952 (Figure 3. 13). There were one secondary school and five elementary schools in the city center in the 1950s.¹³³ These transformations in the early Republican period point out the serious attempts to develop educational practices and overcome difficulties in the field undertaken by the government.

¹³¹ Lisesiz Amasya, *Vatan Gazetesi*, 2.

¹³² Demiray, *Resimli Amasya*, 220.

¹³³ Lisesiz Amasya, *Vatan Gazetesi*, 2.

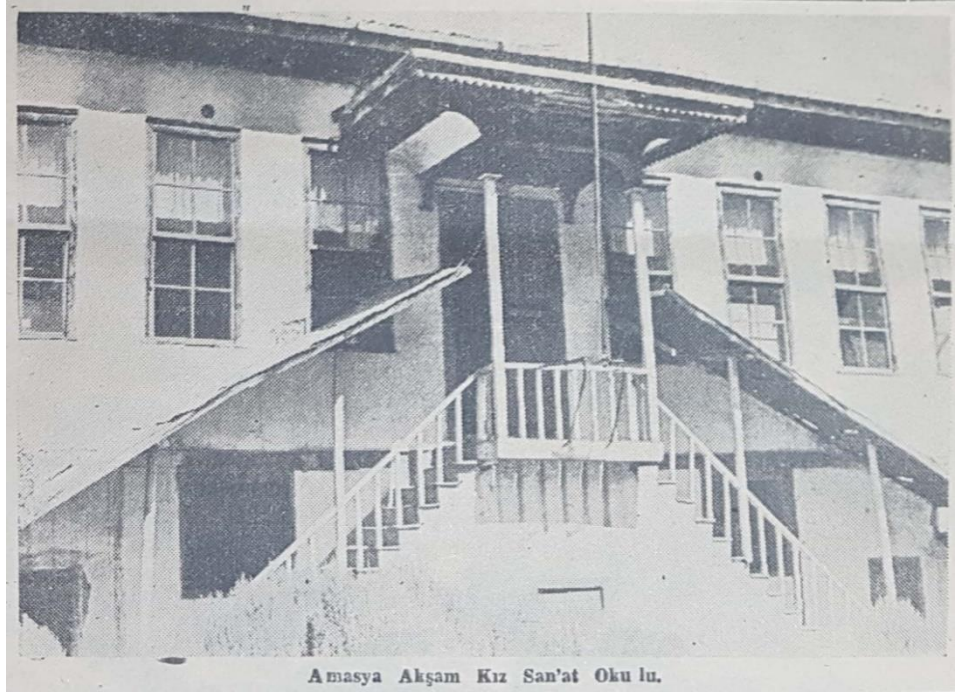


Figure 3. 13 Amasya Technical Art School for Girls (Lisesiz Amasya, *Vatan Gazetesi*, 2)

The research has shown that, towards the turn of the twentieth century, there was a decline in the construction of religious buildings, while an increase was seen in the number of educational buildings. Although classical education (*sibyan mektebi*) continued, modern schools were established during the late Ottoman period. For example, the secondary school Taş Mekteb met the needs of the students in a modernized way with new features such as a library and a chemistry room. Classical schools consisted of one room adjacent to the madrasah while modern educational buildings had multiple classrooms and laboratories. As a result of the constructions in the ottoman period, the construction of new school buildings was not needed in the city after the Republic was founded. Only after the 1940s, schools and dormitories began to be built.

3.1.1.2 Public Buildings of Non-Muslim and Missionary Communities

Non-Muslim communities had been part of the Ottoman society for centuries, among whom the Armenians formed the majority in Amasya.¹³⁴ In the nineteenth century, Sultan Mahmud II recognized the Catholic Armenian community in 1830, which was separated from Orthodox Gregorian Armenians. In 1850, the Protestant Armenian community was also officially recognized¹³⁵ in line with the acceptance of 1839 Tanzimat Edict that guaranteed the equal treatment of Ottoman subjects of all religions as well as the safety of life and property for all.

There were public buildings constructed in the late nineteenth century, possibly around the non-muslim populated areas (Figure 3. 14). At the end of 1878, Priest Bogos Natanyan was commissioned to prepare a report by examining the status of active or abandoned churches, schools, monasteries, as well as the properties of the Armenian community in and around Sivas. In the Amasya section of the report, it was stated that the Armenians formed a separate district with 1000 households. The priest, who stated that their population was 3-4 thousand, mentioned three churches with three schools named Surp Asdvadzadzin, Surp Hagop, and Surp Nigogayos (Figure 3. 15). He stated that the Greeks, who were more than 40 households, also formed a separate district and had a church and a school called *Aya Yorgi*. He mentioned the Protestant population of 10 households. They had a church and a school preached by a missionary priest.¹³⁶

¹³⁴ The Armenian Prince Senekerim in Van left his land to the Emperor Basileios due to the increasing Turkish raids and Byzantine pressure and settled in Sivas with an Armenian mass of 14.000 in 1021. <http://turksandarmerians.marmara.edu.tr/tr/bizanstan-gunumuze-sivas-ermenileri/>

¹³⁵ Boğos Natanyan, *Sivas 1877: Sivas marhasalığı ve Sivas vilâyetine bağlı birkaç önemli şehir hakkında rapor Sivas, Tokat, Amasya, Merzifon*, Arsen Yarman (ed.), (İstanbul: Birzamanlar Yayıncılık, 2008), 40.

¹³⁶ Natanyan, *Sivas 1877*, 327-328.

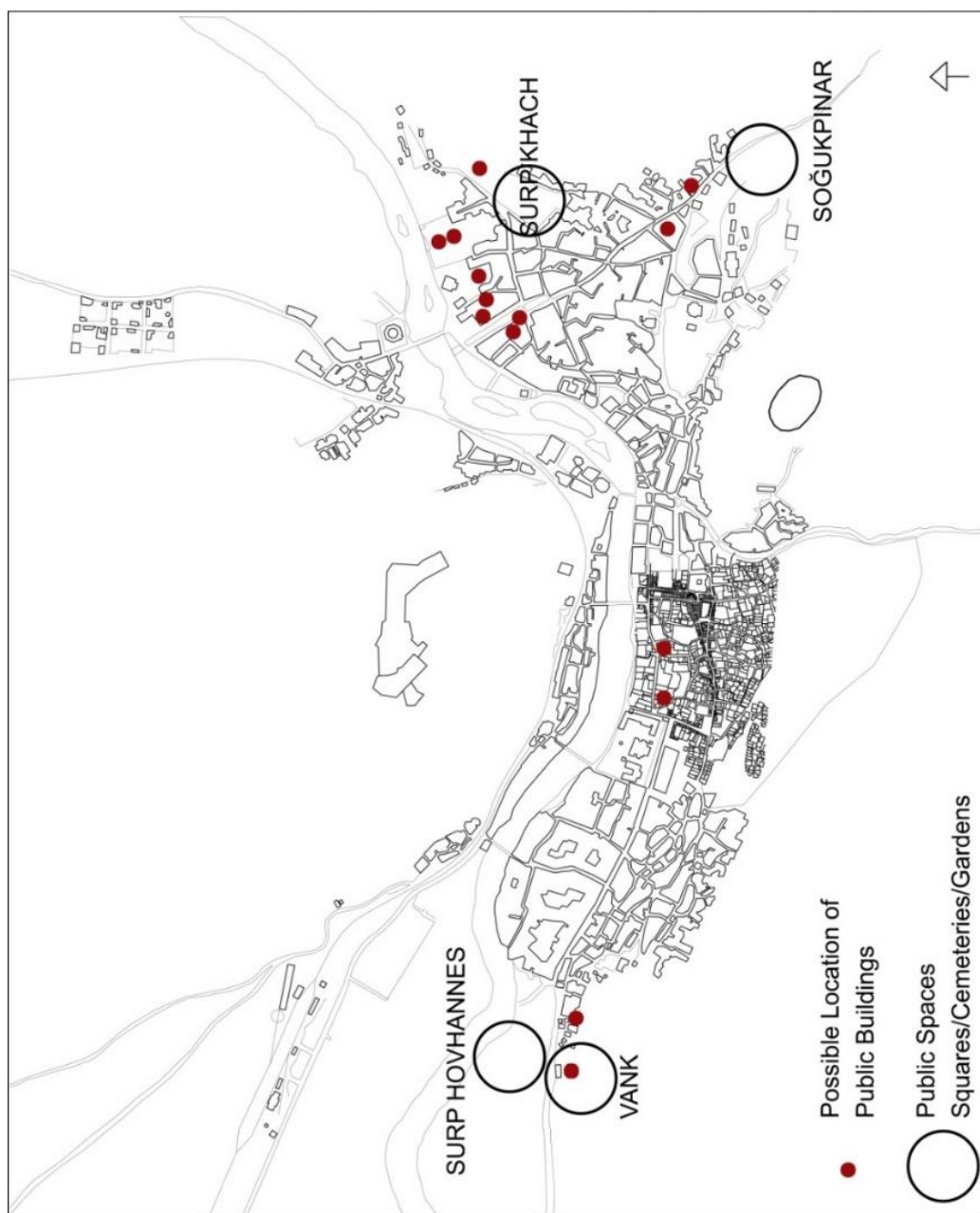


Figure 3. 14 Possible locations of missionary and non-Muslim public buildings, late nineteenth century (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

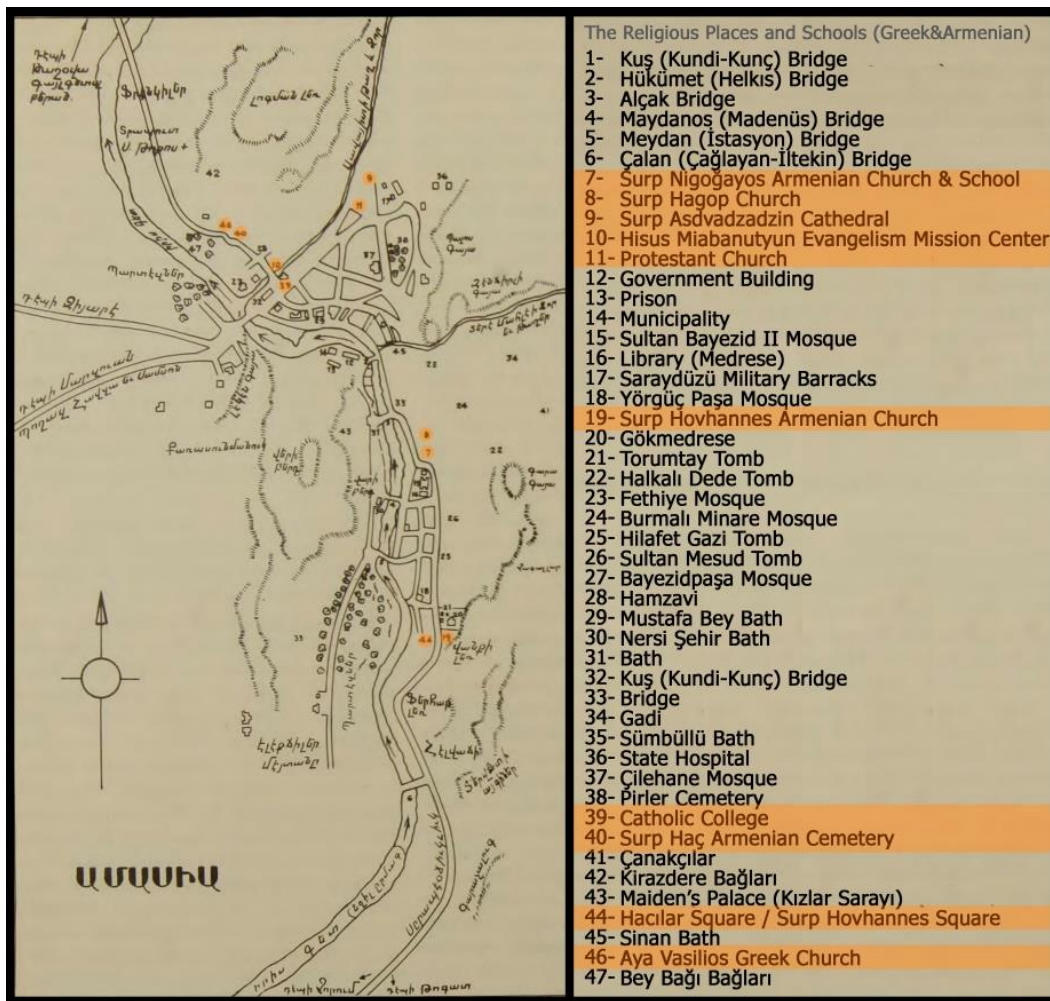


Figure 3. 15 Religious places and schools, nineteenth century (Greek & Armenian) (Simonian, *Memory Book of the Pontic*, 216)

According to the report of Robert W. Stevens in 1841, due to the unintended competition between two European (Stroh and Imbert) and Swiss (Mr. Krug) trade houses at the beginning of the production season, the increase in quality and abundance of silk in Amasya attracted the attention of Europe. In 1840, the Swiss trade office was opened in the city. European trade representatives made efforts in this region to produce more and better quality products. They observed that the silk demand in European markets could be met there. They planned how soon they would be able to provide quality and abundant products in the next production

season.¹³⁷ Meanwhile, Europeans began to establish a silk factory working with a catapult in the Ottoman territory. In 1845, the Freiburg company founded *mancınıkhane* (catapult house) in Amasya. Other European entrepreneurs established the second *mancınıkhane* within a short period. These *mancınıkhanes* used steam energy and pulled silk with a rough process. However, in the 1860s, *mancınıkhanes* went bankrupt, and the buildings were used as mills for many years.¹³⁸

On the other hand, the case of Hagop Amasyan, who directed his father's farm in Amasya and also invented a loom (*filture de soie*) to take the silk out from cocoon, is exemplary of the fact that Armenians were engaged in both trade and agriculture.¹³⁹ According to George Percy Badger, who wrote in the mid-nineteenth century, the Armenians at Amasya at the time were five hundred families, who possessed three churches and were under the jurisdiction of the Bishop of Tokat, the person currently acting in the place of a deposed Patriarch. There were also fifteen families of the Greek rite at Amasya, who had a church, a priest, and a school. These people knew no other language than Turkish, which was spoken by all the Christians in this district.¹⁴⁰ He added his anecdotes in Amasya as follows:

¹³⁷ Ali Tuzcu, *Seyahatnâmelerde Amasya*. (Kayseri, Amasya Belediyesi Kültür Yayınları, 2007), 158-159.

¹³⁸ Mehmet Beşirli, "Osmanlı Dönemi'nde Amasya Sancağı Üzerine Bazı Bilgiler (17.-19. Yüzyıllar)", *I. Amasya Araştırmaları Sempozyumu Bildirileri*, 105-125, (Amasya: Amasya Valiliği, 2007), 118. See: Donald Quataert, *Sanayi Devrimi Çağında Osmanlı İmalat Sektörü*, (İstanbul: 1999), 215-222.

¹³⁹ Kevork Pamukciyan, *Biyografileriyle Ermeniler, Ermeni Kaynaklarından Tarihe Katkılar*, Cilt IV, Yayına Hazırlayan Osman Köker, (Aras Yayıncılık, 2003), 18.

¹⁴⁰ George Percy Badger, *The Nestorians and their rituals*, Vol: 1, (London: Joseph Masters, 1852), 20.

The Mutesellim gave us lodging in a house annexed to one of the Armenian churches, where we were kindly entertained. In one of the lower rooms was a school in which upwards of sixty boys were assembled. On the master's table, I observed a number of books and tracts in Armenian and Armeno-Turkish from the press of the American Independents at Smyrna, which had been sent to Mr. Krug, a Swiss mercantile agent, and the only European in Amasia, to be distributed among the people.¹⁴¹

Towards the end of the nineteenth century, with industrial and commercial facilities the Amasya province had an active life. The city was one of the important centers of silk and cotton weaving industry. In 1851, seven companies were representing Amasya in the exhibition held in İstanbul.¹⁴² In this period, the import and export businesses were held by Armenian traders Çizmeci-zade, Keçeci-zade, Gebeci-zade, Mazioğlu, Karabet, Kibritçioğlu, Ohannes, Keşişoğlu Karabet, Kirişoğlu, Serkiz, and Gemizioğlu Karabet, who had an essential role in Amasya.¹⁴³ Spinning and weaving machines were introduced to Amasya by Karl Meez, where Muslim girls were also working but abandoned to work at those factories by the general instruction of the governor Ziya Paşa in 1863.¹⁴⁴ In 1863 Amasya was one of the provinces chosen as a pilot area to produce the cotton seeds imported from Egypt. In 1864, it was decided to arrange a commercial fair every year that started in the middle of December and lasted until the end of that month.¹⁴⁵

¹⁴¹ Badger, *The Nestorians*, 20.

¹⁴² Amasya, *Yurt Ansiklopedisi*, 1, (İstanbul: Anadolu Yayıncılık, 1981), 429.

¹⁴³ Mehmet Beşirli, "Osmanlı Dönemi'nde Amasya Sancağı," 117.

¹⁴⁴ Andreas David Mordtmann, *İstanbul ve Yeni Osmanlılar Siyasi, Sosyal ve Biyografik Manzaralar Cilt 1-2*, Gertraude Songu-Habermann (trans.), (İstanbul: Pera Yayıncılık, 1999), 167, 380.

¹⁴⁵ Feridun Emecen and İlhan Şahin, "Amasya", *İslam Ansiklopedisi*, Vol. 3, (İstanbul: Türkiye Diyanet Vakfı 1991), 2.

Industrialization developed in the eighteenth and nineteenth centuries in Europe and spread around the world. In Amasya, with the division of labor and machine-based industry, foreign enterprises from Switzerland and Germany were allowed to manufacture in the late nineteenth century, especially one of a Swiss family named Krug, mentioned by several travelers. German traveler Barth wrote in his travelogue about his work in the city as follows:

Back in the city, we (Mr. Barth and Mr. Klein) visited the new large silk house built by Krug where the cocoons were separated. This is a great enterprise, which is still expanding. Also, at the side of this building, the construction of a grinder mill was just finished. Everything was in good shape, and it was very enjoyable to see how the tireless entrepreneur Germans worked for this business. While curbing the river, our host had great difficulties with and strong opposition from the locals. Because the river offered no prospect for navigability, they were anxious to keep water for his mill in his untamed banks, and Mr. Krug was threatened for his innovation.¹⁴⁶

The French traveler Cuinet narrated that there were approximately 2500 weavers at the end of the nineteenth century, showing that the province's life was alive in terms of industrial and commercial facilities.¹⁴⁷ Cuinet also gave information about Mr. Krug and the milling industry in the town:

Milling. - Another branch of industry imported in this city thirty years ago by Mr. G. Krug; a national Swiss is the owner of the flour mill. During the first years, the native population reacted to the production of good white flour. For the last ten years, however, thanks to the intelligence and perseverance of Mr. A. Krug, the flour mill has greatly progressed, and today, Amasya and its surroundings produce around 50,000 bags of flour a year. The major part is consumed at Samsun, Bafra, Çarşamba; 30,000 bags are shipped annually by the sea at various scales of the Black Sea. This industry is destined for greater

¹⁴⁶ Heinrich Barth, *Reise Von Trapezunt Durch Die Nördliche Hälfte Klein-Asien Nach Scutari Im Herbst 1858-Berlin*, (Gotha: Justus Perthes, 1860), 36- 37.

¹⁴⁷ Emecen and Şahin, "Amasya", 2.

development when the internal tariffs will be abolished. The sack of flour is 60 okkas in Amasya. Three qualities of flour are generally produced: the first is used for pastry, the second for ordinary white bread, and the third quality for hard wheat that is generally used for bread.¹⁴⁸

William Gifford Palgrave, who was a British consulate in Trabzon, mentioned about a merchant named Stroh who opened a silk factory in Amasya between 1867 and 1873. Stroh brought in sixty workers from Germany, and up to four hundred workers were women and children of local Christians.¹⁴⁹ In his reports, Palgrave explained the business of Stroh and another enterpreuner Mr. Imbert in 1869 as follows:

Flour mills with waterpower were also built in suitable parts of the river. Two of these mills used to grind flour with very high capacity. The first mill produces 4282.5 pounds per day. The owner is Mr. Stroh, who settled in Amasya. He works as an affiliate of a company in Virmenburg and is also the deputy trade consul of Amasya for his native country of Prussia (Germany). The second mill produces 7.9354.5 pounds of flour per day. The owner, Mr. Imbert, is a Marseille merchant. He is also the commercial representative of his country, France. Both merchants and businessmen are engaged in the production of silk yarn and flour in Amasya as well as other commercial businesses.¹⁵⁰

The records show that mulberry farm sales had accelerated in the city from 1700 onwards. The records about the period after the 1800s, on the other hand, show that *böcekhane* (silkfarm) sales increased with mulberry farms. Indeed, since the

¹⁴⁸ Cuinet, *La Turquie d'Asie*, 749-750.

¹⁴⁹ Tuzcu, *Seyahatnâmelerde Amasya*, 246.

¹⁵⁰ "Raport by Mr. Consul W. Gifford Palgrave on the Anatolian Coast the Corresponding Island Districts, Behwen the Longitudes of Sinope and Trabizand, in the Summer of the Year, 1869, Turkey, Anatolian Provinces" in Tuzcu, *Seyahatnâmelerde Amasya*, 246.

beginning of the nineteenth century, mulberry grove sales intensified.¹⁵¹ Likewise, a study in the period between 1838-1863 mentioned that there were 2258 acres of mulberry farms in Amasya. While Muslim household incomes were 157 *kuruş* per acre, non-Muslim incomes were 108 *kuruş*.¹⁵²

As held in all parts of the country, there were competitions in Amasya with awards granted to the winners to promote cocoon production. The state also performed different methods of industry incentives by giving a medallion to Armenian Elmasoğlu Ohannes Ağa for his efforts in the development of silk culture. Likewise, Armenian Bedros Kaconi Efendi, who depicted Tasvir-i Hümayun by processing silk and presented to the Sultan, was given the industry medallion.¹⁵³

With the invention of machines, small scale manufacturers lost power and were defeated by large scale industries. The factories existed in Amasya related to weaving, match, flour, and tanneries. The primary industries in Amasya in the Ottoman Empire were run by using mills.¹⁵⁴ Waterwheels in Yeşilırmak River were

¹⁵¹ İsmail Kıvrım and Süleyman Elmacı, “Osmanlı Dönemi’nde Amasya’da İpekçilik,” *International Periodical for the Languages, Literature, and History of Turkish or Turkic*, Volume 6/4, 715-728, (Fall, 2011), 721. Another issue is that of the existence of *böcekthane* in the mulberry groves. For example, Ayşe Hatun from Eski Kethüda sold the gardens and *böcekthane* to Emine Kadın and was paid 3.300 *kuruş*; the gardens and *böcekthane* were located near the borders of the city. For further information on silk production in Amasya see: Kıvrım and Elmacı, Osmanlı Dönemi’nde Amasya’da İpekçilik; Hüsnü Yücekaya, “Amasya İpekçiliği Üzerine,” *Akademik Bakış*, 7, no. 13, 269-283 (Kış, 2013).

¹⁵² Mehmet Beşirli, “Osmanlı Dönemi’nde Amasya Sancağı,” 122-123.

¹⁵³ Kıvrım and Elmacı, “Osmanlı Dönemi’nde Amasya’da İpekçilik,” 725.

¹⁵⁴ In addition to industrial products, the other products were: Corn, barley, flour, chickpeas, lentil, yellow seed, opium, poppy seed, gum tragacanth, mahaleb, sahlab, hemp, fruits, vegetables, grapes, butter, wax, honey, wool, mohair, suif, wine, molasses (*pekmez*), sheep, horses, goat-cow-oxen-sheep-lamb-hare-otter skins, timber, manoussa, tapis, wool socks, cutlery, ore. Vital Cuinet, *La Turquie d’Asie-Géographie-Administrative- Statistique-Descriptive et Raisonnée de l’Asie Minor*, (Paris: Leroux, 1892), 747-748.

used in milling in the nineteenth century. In the late Ottoman period, economic problems occurred in the city. Financial shortage of the state affected construction works. In addition, silkworm diseases from Europe affected the Ottoman silk industry. Silk mills at Amasya went bankrupt and reopened as flour mills for several decades.¹⁵⁵ Since there were no local public facilities, the sale of products was difficult, the production of unsold products was thus abandoned, and the economic vitality of the city came to an end.

One of the merchant families of the city was Armenian İbranosyan Family¹⁵⁶ who sent a post to ask about the expansion of the silk factory and establish a school for producing mulberry (Figure 3. 16). Later the construction plan and instructions of this manufacturing school were sent by İbranosyan Brothers on May 26, 1909.¹⁵⁷

¹⁵⁵ Donald Quataert, *Ottoman manufacturing in the age of the industrial revolution*, (Cambridge: Cambridge University Press, 1993), 124.

¹⁵⁶ Maruke İpranosyan, originally from Amasya, was a manufacturer with his brother Yeprem and was one of the founders of the İpranosian Brotherhood House bearing their names. Having started their first activities in Amasya, İpranosyan Brotherhood established fabric factories in Amasya and later settled in Istanbul and improved their commercial activities. Oya Gözel Durmaz, “Tehcirde Ermeni Bir Tüccarın Hikayesi: Maruke İpranosyan,” *Yok Edilen Medeniyet: Geç Osmanlı ve Erken Cumhuriyet Dönemlerinde Gayrimüslim Varlığı*, Ararat Şekeryan, Nvart Taşçı, (eds.), 114-125, (İstanbul: Hrant Dink Vakfı Yayınları, 2017), 114.

¹⁵⁷ OA, İ.AZN, 85/32.

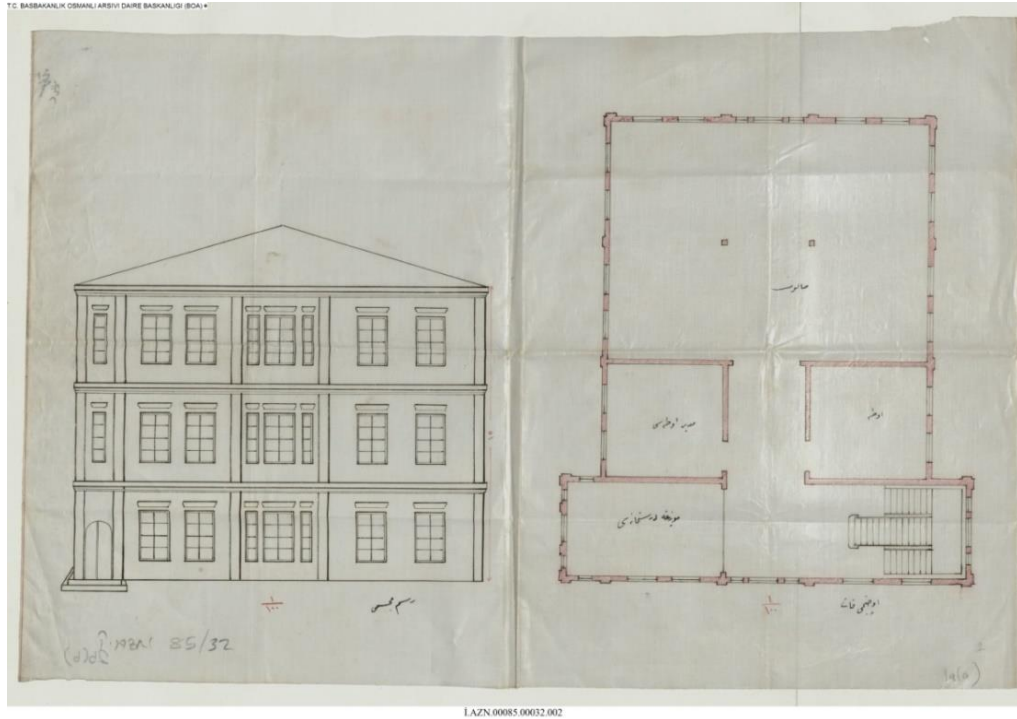


Figure 3. 16 The elevation and plan for the proposed school for mulberry production. The building had three storeys. In the first floor, there were a playground (*teneffüşhane*), a locker, and a staff room (*hademe odası*); in the second floor, there were five classrooms, a teachers' room, and a guest room; in the third floor, there were a saloon, a director office, a room, and a music room. (OA, İ.AZN, 85/32)

In the Ottoman records, the land belonging to Armenian Merzifonlu Göbelyan (Kuplüyan) households and cocoon silk factory in the early 1880s was turned into a church and a school for boys and girls.¹⁵⁸ In the Bayezid Paşa neighborhood, a church, a private bureau, and a school were built by French *Jojiyet* (Jesuit) delegation between the Bayezidpaşa mosque and the Kumacık Bath in 1883 (Figure 3. 17).¹⁵⁹

¹⁵⁸ OA, ŞD, 1800/3.

¹⁵⁹ Hüsameddin, *Amasya Tarihi*, 91.



Figure 3. 17 French missionary priests' and priestess' mansions, churches, and schools in Bayezidpaşa Quarter (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

In the 1880s,¹⁶⁰ the factory building, which was purchased by the Jesuit priests and turned into churches and schools, was later purchased by two non-rank soldiers of

¹⁶⁰ It was not until 1881 -the Order was restored in 1814 by Pius VII- to officially speak of a Jesuit mission in Constantinople and from there to Anatolia. It is in this context that Cardinal Giovanni Simeoni, prefect of the Congregation of Propaganda, written to Father General of the Company of Jesus, Peter John Beckx, dated July 25, 1879: Leo XIII decided to send Jesuits to Turkey to encourage the return, as they said then, Gregorian Armenians to the Catholic Church and to fight the influence that Protestants have acquired from them. Why do the Jesuits? Because the pope mainly intends to be found colleges for counteract those that the American missions had established in Anatolia – that Marsivan, for example, was renamed. The duration of the mission - 1881 to 1924 - corresponds to the passage between the Ottoman Empire and the Turkish Republic. As early as 1881, the Father of Damascus settled in Constantinople as a prosecutor of the new mission, then superior general until 1892. He creates, following the wishes of the ecclesiastical authorities, missions of Marsivan, Amasia, Tokat, Sivas, Cesaree (Kayseri) and Adana. Twice a year, he travels in inspection all these posts of Anatolia. (Philippe Luisier, *Présence des Jésuites en Turquie au XIXe et au XXe siècle*. Mélanges de l'Ecole française de Rome. Moyen-Age, tome 110, n. 2. (1998): 783-794.

the Ottoman Empire and added to the lands of the garden and households (Figure 3. 18).¹⁶¹ In the document dated 1895, the land was purchased by French Count Pierre de Dumas and his wife, and it was noted that it was necessary to obtain a deed for the area as it could not be used for any other function than the school and the church because, in 1891, Catholic representative Marmaryan Bogos Efendi unauthorized the use of the building by adding a church bell and thus converting it to a church.¹⁶²

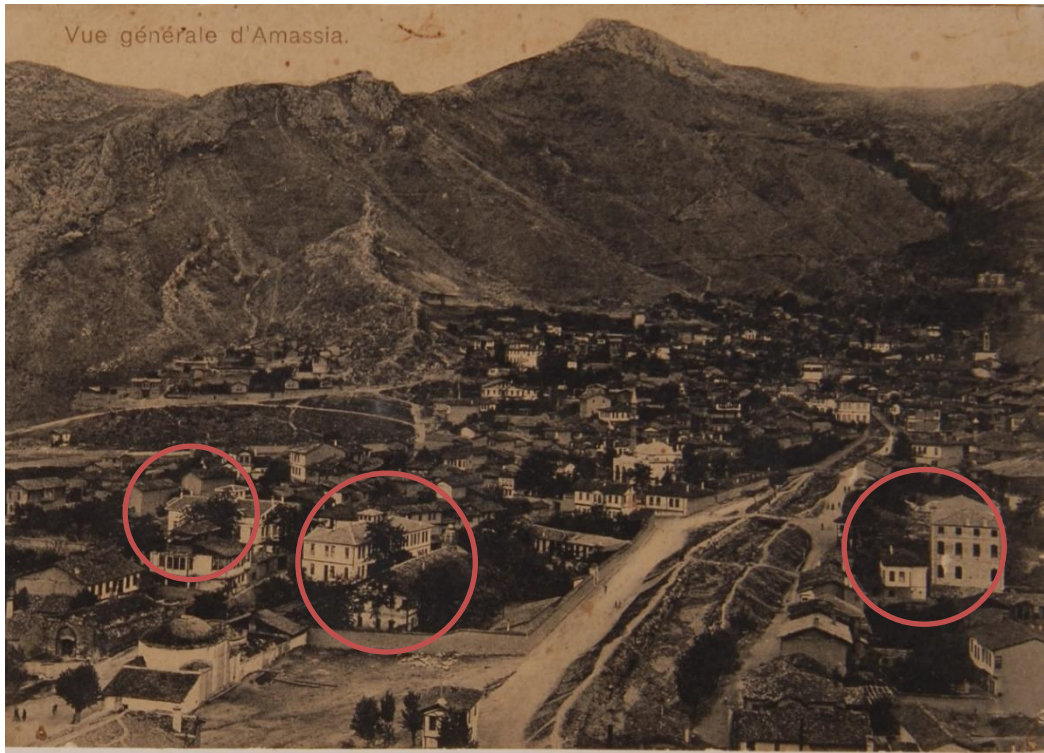


Figure 3. 18 French Missioner Buildings near the bank of the Savadiye stream, Bayezidpaşa and Piriñçi neighbourhoods (Personel Archive of İ. Hakkı Göztaş)

¹⁶¹ OA, ŞD, 2647/3.

¹⁶² OA, ŞD, 1800/3, OA, DH.MKT, 1926/108.

In the late nineteenth century, French Jesuit schools (1881) were opened in the city center (Figure 3. 19) and Merzifon, American missionary schools (1886) were opened in Merzifon and closed in 1938, and the German colony opened a school in a village near Amasya (Figure 3. 20). Besides the religious education in missionary schools, the students were employed in industrial production as well.



Figure 3. 19 Jesuit French missionary schools, late nineteenth century. 1a-converted school 1b converted Military house 1c demolished (Personel Archive of İ. Hakkı Göztaş)

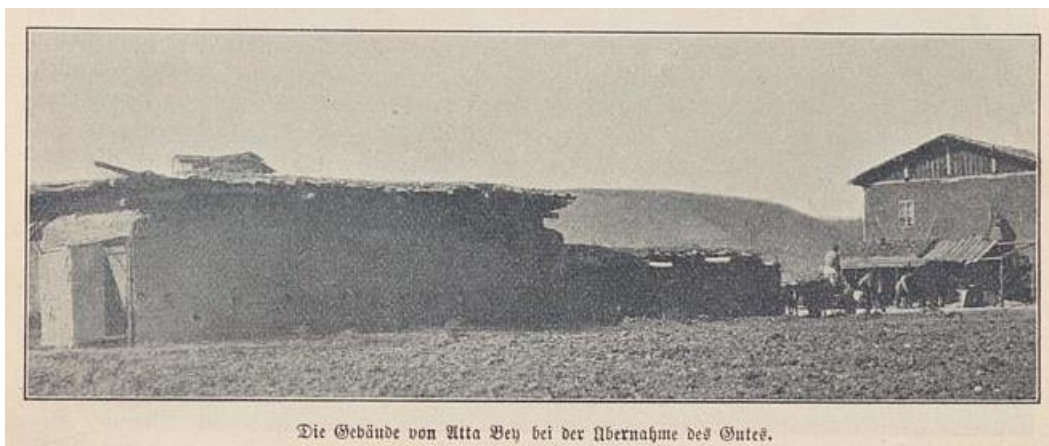


Figure 3. 20 The German colony in Atabey Farm (Brockes, *Quer durch Klein-Asien*, 159)

Later probably in 1909, another Jesuit convent school was constructed for girls in the Pirinçi quarter in Amasya (Figure 3. 21).¹⁶³ This school was used as the French Girl school; after the First World War, it was used as *Şevkat-i İslamiye* orphanage and a hospital for poor and orphan children with the initiation of Hamdi Apaydın, a member of the parliament from Amasya.¹⁶⁴ In 1921, another member of the parliament, Mehmet Ragıp Topala, explained that a silk factory with available tools was bought for these children. They would be employed in the factory, and he demanded an appropriate grant from the Grand National Assembly funds for that.¹⁶⁵ The fact that the building was built as a dormitory provided it also to be used as an orphanage and a hospital. However, in the following processes, the entrance floor of the building was reserved for the People's House of Amasya in the early Republican years, and later, it was transformed into a technical school.¹⁶⁶

¹⁶³ OA, DH.MUI, 22/6.

¹⁶⁴ Demiray, *Resimli Amasya*, 220; *Amasya Mebusu Hamdi Beyin, Amasya'daki Şefkati İslâmiye Yurduna mûavenet hakkında kanun teklifi ve Muvazenei Maliye Encümeni mazbatası* (2/252) Türkiye Büyük Millet Meclisi 1. Dönem 13. Cilt 93. Birleşim, 150; see: Kathryn Libal, "Child Poverty and Emerging Children's Rights Discourse in Early Republican Turkey" *Childhood in the Late Ottoman Empire and After*, Benjamin C. Fortna (ed.) 48-72 (Leiden Boston: Brill, 2016), doi 10.1163/9789004305809_004

¹⁶⁵ Türkiye Büyük Millet Meclisi 1. Dönem 13. Cilt 93. Birleşim, 152

¹⁶⁶ For the possessions of the Jesuits in Amasya, Kayseri, Merzifon, Sivas, and Tokat, Jerphanion was sent by his superiors to supervise the sale of all Jesuit properties in the post-war period. Ruggieri Vincenzo, *Guillaume de Jerphanion et la Turquie de jadis*, (Soveria Mannelli: Rubbettino, 1997) 106.



Figure 3. 21 Jesuit Convent School, Dormitory and House for the priestess (Simonian, *Memory Book of the Pontic*, 618)

There is no record of a newly constructed hospital buildings in Amasya until the Republican period; during the Ottoman years, mansions were used for a health consultation. There are also some records stating that missionary schools had their hospitals.¹⁶⁷ From the reports in the Ottoman Archives and official regulations on hospital written in Armenian about the Armenian community's request for permission from the Sultan to build a hospital in their neighborhood around 1911, it is understood that the first hospital was probably opened in 1911. K. Vartabedian's textbook "Topographic Geography of Amasya," written in 1911 for 3rd grade students in the 1911-12 academic year, mentioned about a "National Hospital," which was a newly established charity company (Figure 3.22).¹⁶⁸

¹⁶⁷ Merzifon American Board Hospital

¹⁶⁸ Yeprem Boğosyan, *Badmutyun Hay Mısağutayin Ingerutyunneru, "Ermeni Kültürel Şirketleri Tarihi"* (Viyana: Mikhitarian Matbaası, 1969), 97-98.

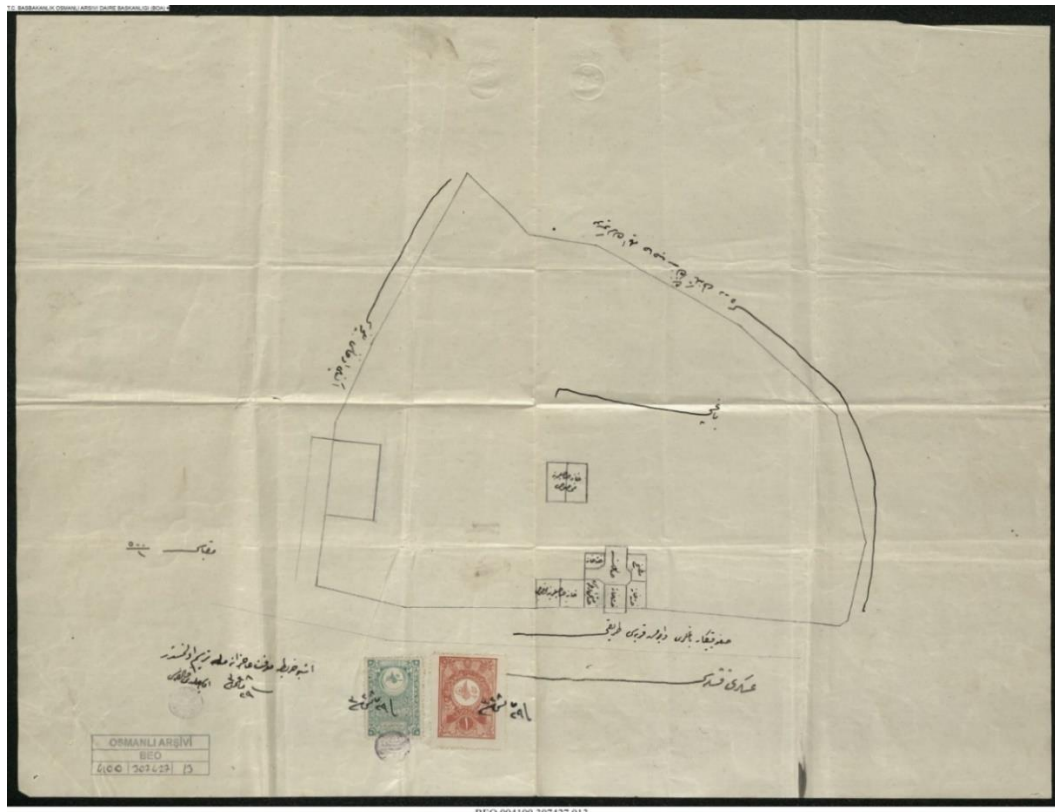


Figure 3. 22 The sketch plan of Armenian hospital converted from a house (OA, BEO, 4100/307427)

Non-muslim buildings in the city were isolated for their communities. It is generally understood that missionaries were also engaged in trade during the time of their services for religious purposes, actively participating in the economic life of the city as well as contributing the the formation of its built environment. However, as the non-Muslim, i.e., Armenian and Greek, communities had to leave the country a result of the deportations during the First World War, and the exchange agreements after the foundation of the Turkish Republic, their buildings were mostly re-used for other purposes. In this process, the multi-cultural identity of the city was lost, and non-Muslim identities could only be traced in street or quarter names, although they were also changed later with Turkish names.¹⁶⁹ The negligence of the non-

¹⁶⁹ The fact that non-Muslim and non-Turkish identity was oppressed during the early Republican years could be exemplified in the following event: The Republican People's Party branches in the provinces and their works were controlled and reported by the inspectors at certain times of the year. In one of the inspection reports dated May 16, 1941, during the Second World War, two persons,

Muslim heritage was also witnessed in the unconscious destruction of vernacular architecture in the residential quarters. The multi-cultural neighborhoods of the Ottoman period that were lost during the Republican period can only be traced with the names remembered, and in the old photographs and maps showing their buildings.

From the documents, it is understood that the main factory buildings of the city were built with the help of European or Armenian entrepreneurs. Examining the structures that missionary communities built in the city center and around Amasya, it is understood that there were large, multi-storey structures that could provide different services to meet public needs, as exemplified with the example of the dormitory of the French Jesuits building that also provided health services. It stood out as the tallest building of the city at the time when it was built. The dormitory and the surrounding building complex were re-used for a while in the Republican period. After the prohibition of missionary activities in the Ottoman lands, these abandoned buildings were re-functioned as a result of the search for space for different needs. The earliest examples of health services provided by non-Muslims were with the use of some rooms of their dwellings.

3.1.1.3 Fires and a Gap in the Urban Fabric

Three conflagrations in 1895, 1914, and 1915 influenced the creation of a new built environment in Amasya. The urban artifacts of the city were mostly destructed and demolished in these fires. A huge gap remained in the fire areas (*Yangın Yeri*) until 1953, which was in the very center of the city. The places called “Fire Areas” were

Mütetabbib Haydar, and Arzuhalci Feridin, were noted as having Armenian origin. The inspector criticized them, and he decided that their behaviors were threatening for the citizens. He stated that: “When they heard the news about the defeat of our ally, their smiles grew out in public.” He thus requested to transfer them to another place, arguing that it had been a mistake of the citizens of Amasya to decide for Armenian residents to stay in the city. 490.01.615.14.1.21.

planned to be opened for use with development plans but the area remained vacant for years.

The first huge fire occurred in 1895.¹⁷⁰ The other two fires happened in the same region: one on March 12, 1914, before the deportations of the Armenians, and the other on July 21, 1915, after the deportation had begun.¹⁷¹ The fire in July 21, 1915 came out in the carpenters workshop neighbouring the tenant Gazazoğlu Hamdi Ağa's house five or six months later after the 1914 deportation of the Armenian residents of that neighborhood that included such quarters as Eski Kethüda, Kocacıkoğlu, Alçak Köprü, Bozahane, Devehane, Hoca Süleyman, and Şeyh Kırık. Within four hours, the fire destroyed three thousand one hundred thirty houses, two thousand shops, seventeen khans, nineteen mosques, three churches, seven baths, and ten dervish lodges (Figure 3. 23).¹⁷²

¹⁷⁰ OA, DH.MKT, 415/23.

¹⁷¹ Zeliha Etöz and Taylan Esin, "Osmanlı Şehir Yangınları, 1914 1918", *Tarih ve Toplum Yeni Yaklaşımlar*, Sayı 14, 9-52, (Yaz, 2012), 2.

¹⁷² Amasya İl Yıllığı, 1967, 159; Osman Fevzi Olcay, *Amasya hatıraları: "Bildiklerim gördüklerim işittiklerim ile Amasya,"* (trans.) Turan Böcekçi and Mehmet H. Seçkiner, (Amasya: Amasya Belediyesi, 2009), 60.



Figure 3. 23 Partial view of Yangınyeri (Fire Areas) in 1926 (DAI-III)

The bazaars that had been located on the central axis of Yangınyeri constituted the center of the caravan trade. Referring to the fifteenth century waqfiya documents¹⁷³ of Yörgüç Paşa and Hızır Paşa, Kuzucular points out that the commercial facilities were located on this central axis at khans, shops, and *bedestens*¹⁷⁴ at the right bank of the river in the south (Figure 3. 24).¹⁷⁵

¹⁷³ The waqfiya document states the number and location of the endowment properties for charitable purposes.

¹⁷⁴ Covered bazaar, usually luxury goods were sold.

¹⁷⁵ Kani Kuzucular, “Amasya Kenti’nin Fiziksel Yapısının Tarihsel Gelişimi,” (PhD diss., İstanbul Teknik Üniversitesi, 1994), 72.

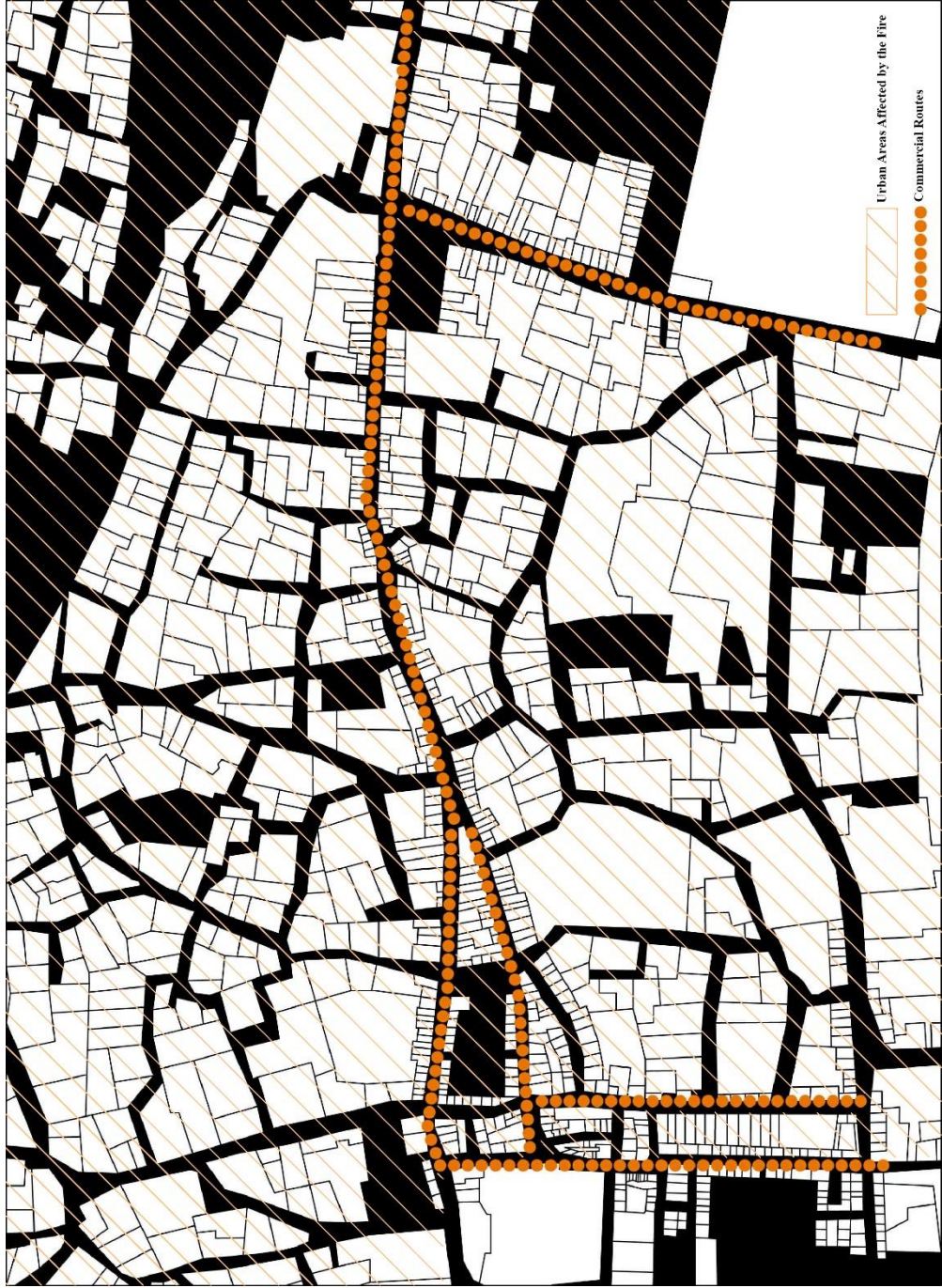


Figure 3. 24 Map showing the shops on the major commercial street of the nineteenth century at the Fire Areas (Prepared by author as adapted from the personal archive of İ. Hakkı Göztaş)

In the nineteenth century, the commercial axis was still readable, and the historians Hüseyin Hüsameddin, Mustafa Vazıh Efendi and Osman Fevzi Olcay mentioned

the khans and shops with their patrons. Khans, *bedestens*, and shops in market districts were transformed during the late nineteenth and twentieth centuries (Figure 3. 25). Cities' commercial activities took place in two districts in Yanginyeri that named *Yukarı Pazar*,¹⁷⁶ and in Pirinçci District *Aşağı Pazar* which were connected to the streets named as related to the commercial facilities located there such as *Ekin/Saman Pazarı*, *Kağrı (Kanlı) Pazarı*, *Devehane* (Camel Harness) (Figure 3. 26).



Figure 3. 25 View from the main bazaar (Amasya'da Zirai Faaliyet, Vatan Gazetesi, 5)

¹⁷⁶ Kuzucular, "Amasya Kenti'nin," 73.

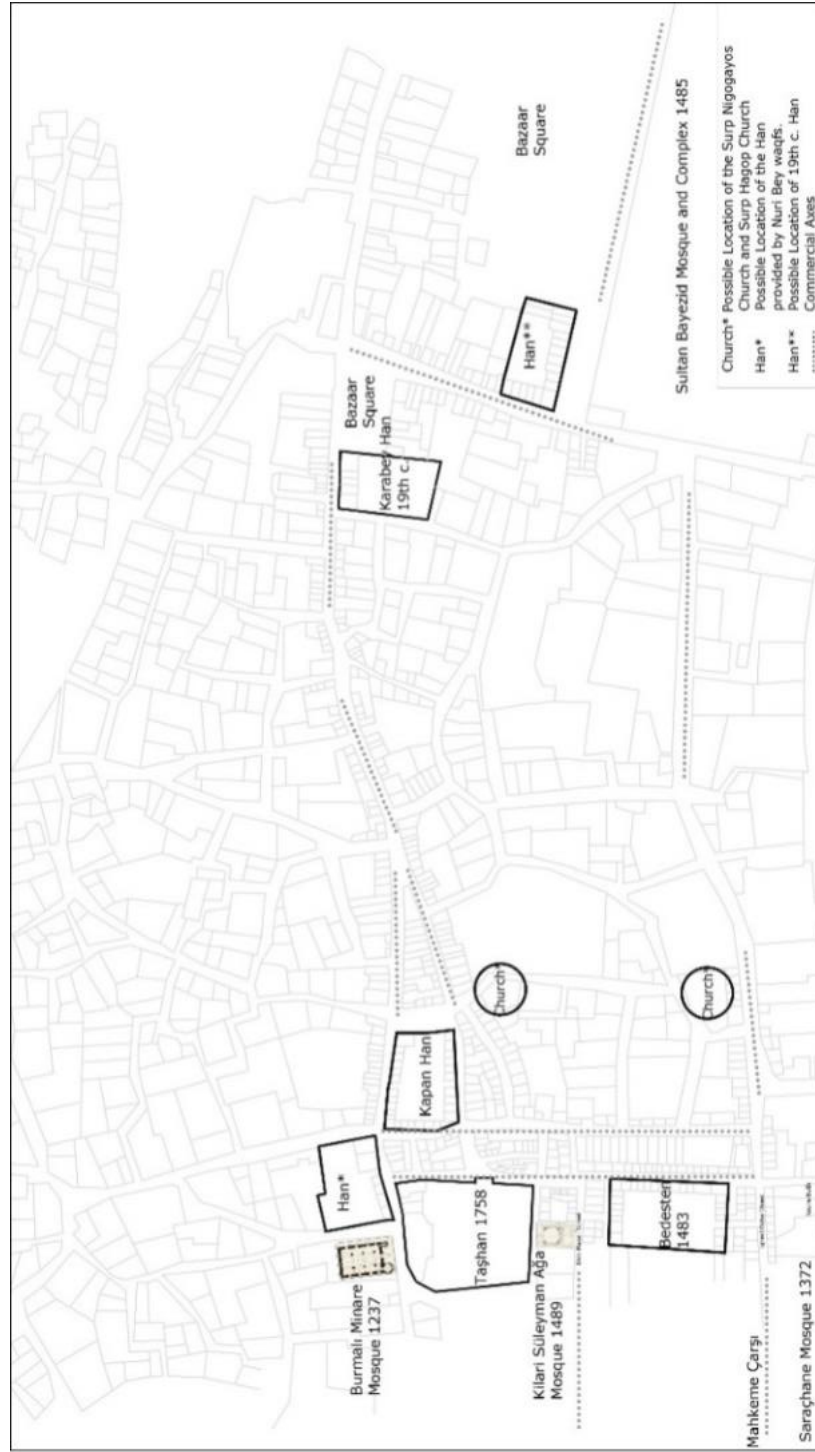


Figure 3. 26 Routes of commercial streets surrounded by shops in the Yukarı Pazar district with *hans* and *bedestens*, nineteenth century (Prepared by author as adapted from the personal archive of İ. Hakkı Göztaş)

The area of *Yanginyeri* remained vacant during the first two decades of the Republican period. Only in 1940, a new city stadium was proposed to be constructed in the area but could not be realized in wartime, and the decision was canceled after the 1948 flood. Then, a mass housing project was initiated by the government to help the victims of the disaster; a Yüzevler Project was realized here in 1949,¹⁷⁷ introducing partial planning of the area (Figure 3. 27). In this project, a block system of regulated roads was defined.

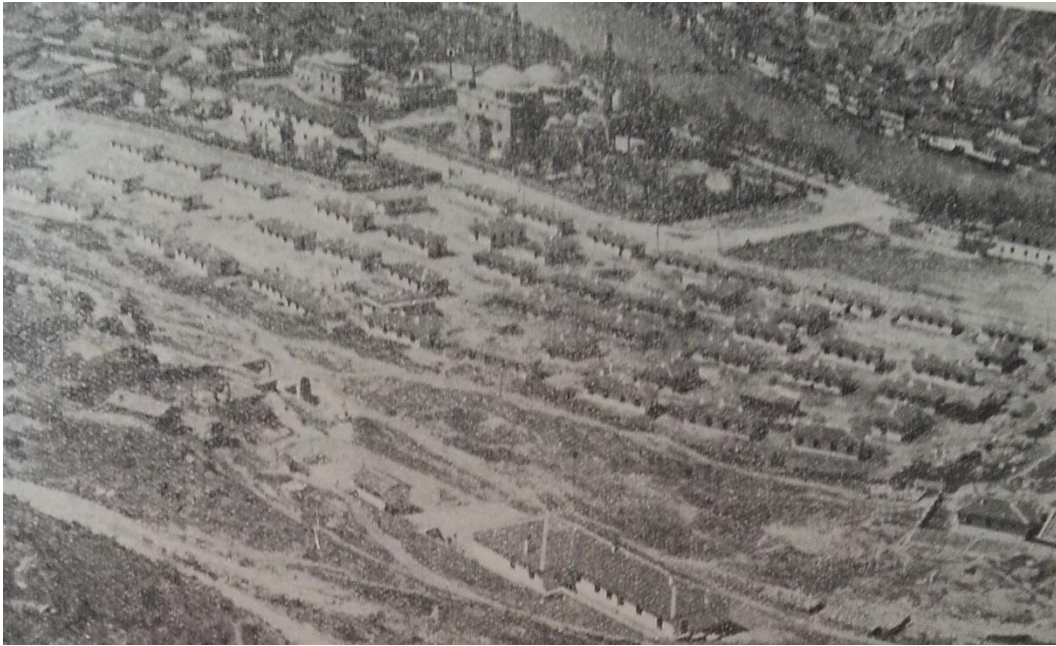


Figure 3. 27 Yüzevler Construction after Savadiye Flood (*Bayındırlık Dergisi*, 139)

Accordingly, by actualizing the Yüzevler project, the modernization process of the Republic created a planned urban area in *Yanginyeri* in Amasya by implementing a regularly planned urban pattern that ignored the traditional urban characteristics of the city (Figure 3. 28). The traditional morphology of the city of Amasya was thus replaced with geometrically planned areas after the construction decisions and road

¹⁷⁷ *Bayındırlık Dergisi*, Bayındırlık Bakanlığı, (İstanbul: İstanbul Matbaacılık, Aralık, 1949), 140.

It could be stated that, compared to other cities, the traditional fabric of Amasya was only partially affected by this modernization process. The main reason behind this situation originated in the fact that the development plan of Amasya could only be implemented in 1966, relatively late in the twentieth century. The second reason was that the fires had already destroyed a huge traditional settlement area at the beginning of the twentieth century. There remained a large gap left unplanned for a long time in the city center, where fairs, celebrations, commemorations took place, and the areas was used for many years as a public festival venue (Figure 3. 29).

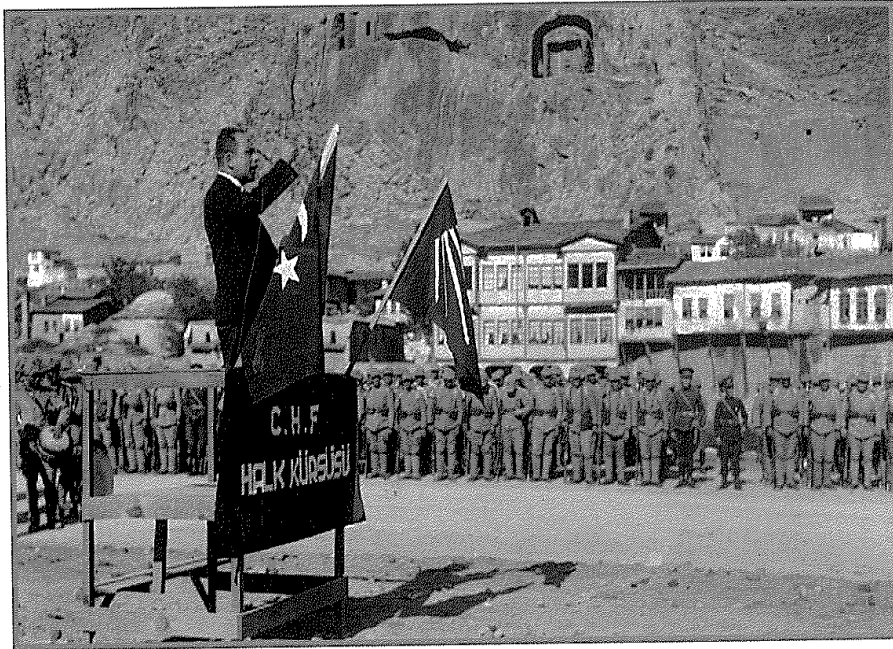


Figure 3. 29 A speech was given in vast areas of Yangın Yeri, 1933 commemoration of the proclamation of the Republic (Menç, *Fotoğraflarla Geçmişte*, 229)

As Pinon explains, mid-nineteenth-century urban forms give clues about the historical layout of streets that had been punctuated by buildings of the sixteenth or seventeenth century or neighborhoods defined by religious complexes and public

buildings.¹⁷⁹ In Amasya, the center of the city mostly preserved its urban form of the nineteenth century except for the area affected by the fires. On the other hand, as *Yanginyeri* was a central part of the traditional city, the loss of the built environment here also meant the loss of urban memories of Amasya.

The area demolished by fire covered approximately one third of the built environment in the city center. Therefore, with the burning of the buildings, the organic texture of the city, neighborhoods consisting of Muslim and non-Muslim residents, market areas, many khan buildings with courtyards and shops were also destroyed. In addition, except for a few buildings constructed after the fire, all the projects prepared for the reconstruction of the area remained on paper and could not be implemented. Only when it was affected from the Savadiye flood in 1948, the fire area was transformed into a residential area as reorganized by a systematically planned mass-housing project.

3.1.2 Defining the Center: Changes and Continuities in Governance

In the Tanzimat period, from 1839 onwards, the transformation process of cities began in the Ottoman Empire. The state, according to the Ottoman ruling system, signified the power that stood above the society while being independent of it. It was expected from the state, which was a sublime entity, to be fair and protective. In that kind of paternalistic states, the state presents itself as an absolute authority and receives support from the symbols while constructing this identity. One of those symbols are the public buildings, which are parts of the urban space and represent the state in direct or indirect ways.¹⁸⁰ Until the Tanzimat period, there were neither

¹⁷⁹ Pierre Pinon, "Attempted Typology of Urban Fabric of Ottoman Towns of Anatolia and the Balkans," *7 Centuries of Ottoman Architecture: "A Supra-National Heritage*, (İstanbul: Yapi-Endustri Merkezi Publications, 1999), 442.

¹⁸⁰ Yasemin Avcı, *Osmanlı Hükümet Konakları Tanzimat Döneminde Kent Mekanında Devletin Erki ve Temsili* (İstanbul: Tarih Vakfı Yurt Yayınları, 2017), 3-4.

administrative centers nor court buildings in the Ottoman cities to represent the rule of the state. The mansions where *kadis* inhabited, were also used as administrative centers.¹⁸¹ Together with the Tanzimat reforms, the changes in the provincial administration, the reorganization of the education system, the improvements in communication and transportation, the reorganization of internal security and the direct involvement of the state in many public service areas, brought about new architectural elements to the spatial structure of the Ottoman cities.¹⁸²

The foundation of the Turkish Republic in 1923 caused a new phase for the more radical transformation of cities. After the establishment of the Republic, the modernization efforts continued to be carried out by the state initiated projects. The developments in the built environment were mainly planned and desired to change the urban space. Tekeli evaluates and summarises four main policies at the beginning of the Republican era:

1. The transfer of the administrative and cultural center from İstanbul to Ankara.
2. The transformation of many provincial centers into modern administrative and cultural centers, thus introducing and initiating social changes to their hinterlands.
3. The construction of a railroad network to cover the country and thus replace the former “tree form” and the development of highways to support railways.
4. The location of large public industries in small Anatolian towns.¹⁸³

¹⁸¹ İlber Ortaylı, *Tanzimat Devrinde Osmanlı Mahalli İdareleri (1840-1880)*, (Ankara: Türk Tarih Kurumu Basımevi, 2000), 124-128.

¹⁸² Avcı, *Osmanlı Hükümet Konakları*, 18.

¹⁸³ İlhan Tekeli, “Evolution of Spatial Organization in the Ottoman Empire and Turkish Republic” In *From Madina to Metropolis Heritage and Change in the Near Eastern City* L. Carl Brown (eds.) 244-273 (Princeton, N.J., Darwin, 1973), 265.

Thus, this part of the study analyzes how the center of the city was formed and transformed by the construction of administrative buildings in Amasya that changed with the influence of the political and social transformations.

3.1.2.1 Ottoman Administrative Buildings

New administrative systems need and create new building styles. During the change from the traditional Islamic rule to the modernist centralized governance in the late Ottoman period, municipality and government offices were constructed.¹⁸⁴ In Amasya, a new administrative site was formed with official buildings such as a government house, a courthouse, a gendarmerie office, a municipality building, municipality garden, a post office, and even a prison mostly settled around the same area (Figure 3. 30). However, due to the narrow bank of the river in Amasya, the opposite bank of the river was used as *Hükümet Meydanı* (government square). The official celebrations, opening ceremonies, speeches, and even mass demonstrations were held in vast areas near this area that was called the public square (Figure 3. 31).

¹⁸⁴ İlhan Tekeli, "Tanzimat'tan Cumhuriyete Kentsel Dönüşüm," *Tanzimat'tan Cumhuriyete Türkiye Ansiklopedisi*, Cilt 4, (İstanbul: İletişim Yayınları, 1985), 878-889. The earliest administrative buildings among the examples in Anatolia were located in Amasya. Their construction is accepted as a part the Amasya Reforms of Governor Ziya Paşa.

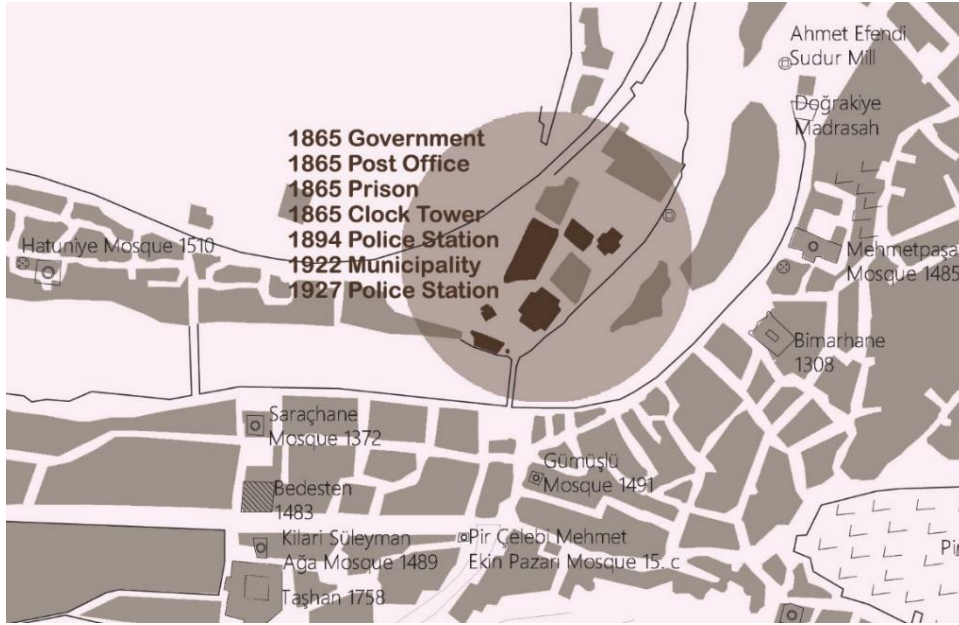


Figure 3. 30 Administrative buildings from the late nineteenth to the early twentieth century in Amasya (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)



Figure 3. 31 Administrative buildings and government squares in the administrative center during the late Ottoman period (OA, T, 1360/80)

Before the new constructions, there was a mansion which had been used as the government building that was in need of repair in the nineteenth century. Government correspondences in 1848 show that the mansion used for governmental purposes needs to be repaired, but the limited potentials obliged to postpone the intervention. Thus, in the case of the impossibility to use the building, the decision was to rent another building.¹⁸⁵ In 1863, the city council of Amasya was given a corresponding affirmation on constructing a new building due to the potential collapse of the Government House.¹⁸⁶ Following the reports, Amasya governor Ziya Paşa purchased land near the Helkis Bridge from İzzet and Nuri Beys in 1864 and constructed a building for the government office (Figure 3. 32).¹⁸⁷

In 1864, several other new public buildings were also constructed. The large clock tower (1864) was built on a rock, separating Bağ Helkis from Sade Helkis and could be seen from all over the city. Ottoman administration entered a new phase of regulation and rationalization. Regardless of all these changes, decrees concerning office hours continued to appear regularly with only slight variations, suggesting that the patterns of time organization.¹⁸⁸ Behind the Government Office, at the edge of the mountain, a public prison¹⁸⁹ was built. Near the Government Office, *selamlık* part of the Grand Admiral (*Kaptan-ı Derya*) Hâfız Ali Paşazade el Hac Ahmet

¹⁸⁵ OA, A.MKT.MHM, 6/82.

¹⁸⁶ OA, MVL, 671/68

¹⁸⁷ The 1858 Land Code (*Arazi Kanunnamesi*) and 1864 Provincial Code (*Vilayet Nizamnamesi*). İlber Ortaylı mentions about two such regulations in 1841 and 1847, İlber Ortaylı, *İmparatorlugun En Uzun Yüzyılı*, (İstanbul: İletişim Yay, 2005), 216.

¹⁸⁸ Wishnitzer, *Reading Clocks*, 51.

¹⁸⁹ There was a prison inside the Amasya castle. It is very likely that these caves were used as refuge places, and that they were to serve to place the sentinels. (Fontanier, *Voyages en Orient*, 240)

Miktad Paşa's mansion was converted to the Municipal Department and his two-storey house was converted into the post office (Figure 3. 33).¹⁹⁰

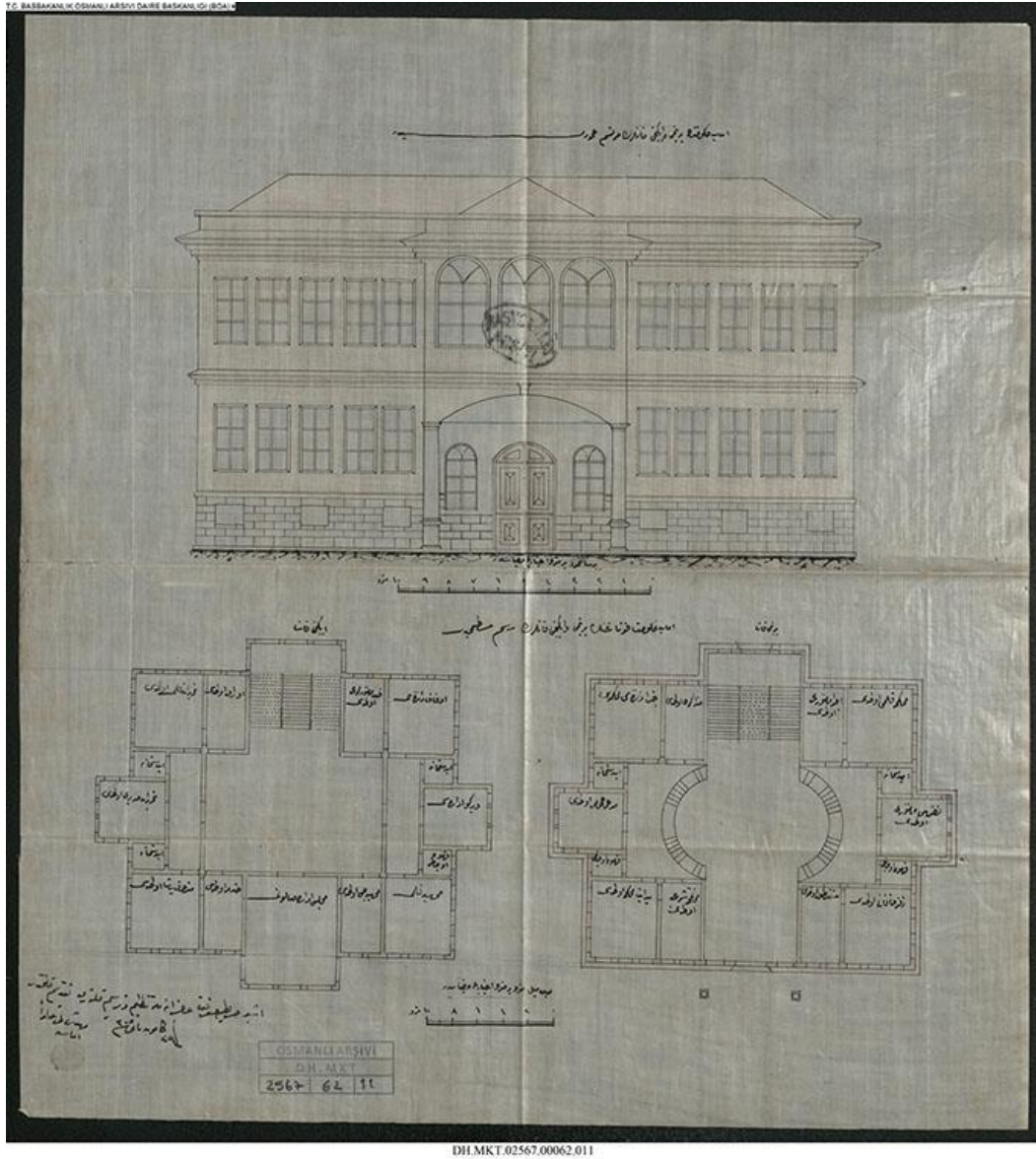


Figure 3. 32 Front elevation and floor plans of Amasya Government Office. This building consisted of 20 rooms and a council room with three service rooms, four basement rooms, and two shops. On the first floor, there was a large room, and on the ground floor, there were two divanrooms. (OA.DH.MKT, 2567/62)

¹⁹⁰ Hüsameddin, *Amasya Tarihi*, 138

On March 10, 1871, a project was proposed to the sublime port to construct an Archival Office to prevent the public archival documents from damaging in a fire (Figure 3. 34). In 1894, the police station was built (Figure 3. 35). Adjacent to the clock tower, the Pharmacy of the Municipality was built in 1894, and the archive building was constructed on November 6, 1895.¹⁹¹



Figure 3. 33 Government Office and Post Office, welcome reception of Anatolian General Inspector Ahmet Şakir Paşa in front of the Government House with a military ceremony, 1897. (Menç, *Fotoğraflarla Geçmişte Amasya*, 93)

¹⁹¹ OA ŞD. 1782/59, OA ŞD. 363/5.

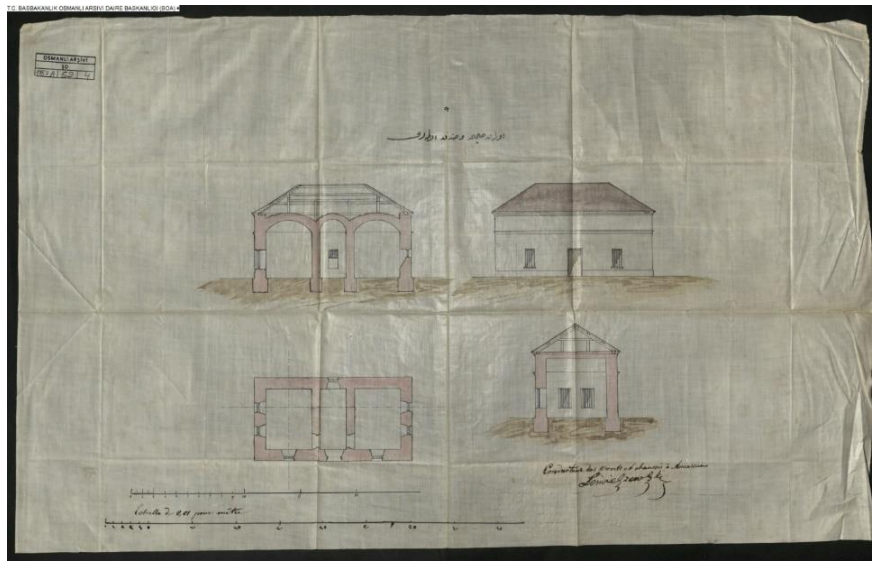


Figure 3. 34 Proposed stone building as an archival office signed by *coordinateur de pont et chaussées à Amassia*¹⁹² (OA. ŞD, 1782/59)



Figure 3. 35 Police Station around the 1930s (AMA-I)

¹⁹² An engineer responsible for the construction and maintenance of public roads and bridges.

The construction of the Municipality Mansion started in 1915, and the foundation was laid when Veysibeyzade Sıtkı Bey was in office. Although the construction activities continued during the First World War and the National Struggle, it was completed in 1923, and the official opening was held by the Mayor of the time, Veysibeyzade Nafiz Bey (Figure 3. 36).¹⁹³ The municipality building was constructed instead of the Grand Admiral Hâfız Ali Paşazade el Hac Ahmet Miktad Paşa's *selamlık* part of the mansion, which had earlier been transformed to be used by the municipal department.

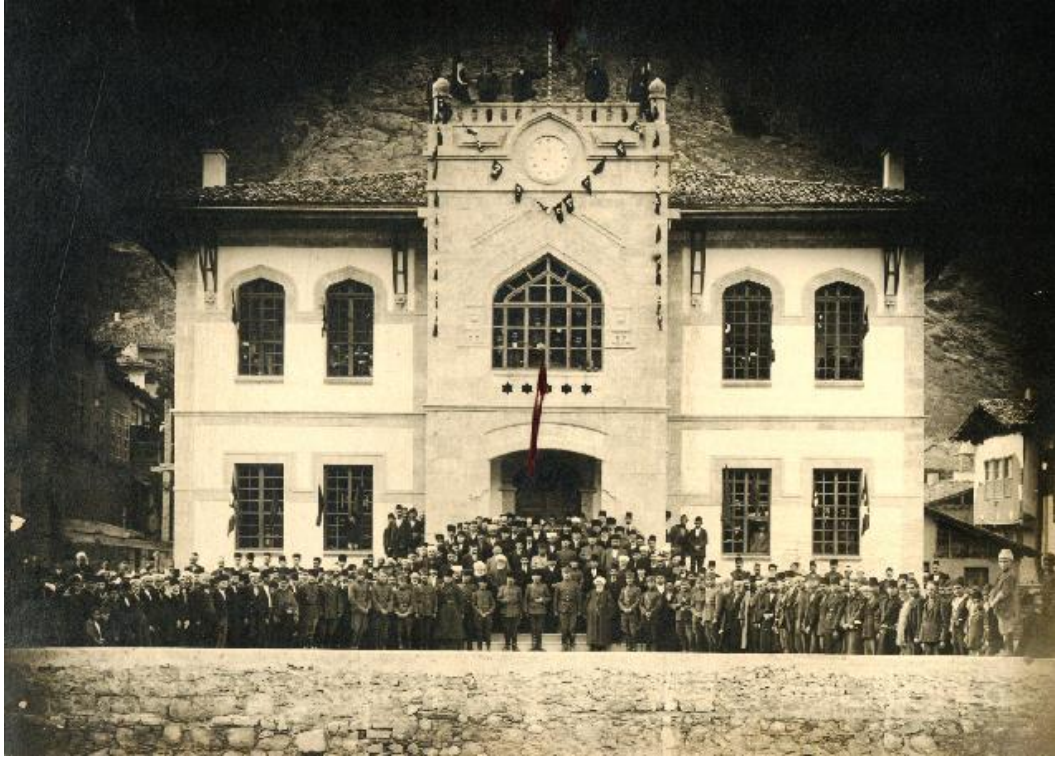


Figure 3. 36 Amasya Belediye Konağı (Municipality Building) (Menç, *Fotoğraflarla Geçmişte Amasya*, 243)

The residential area in the Helkis (Nergis) neighbourhood was transformed into an administrative area after the construction of the new types of administrative

¹⁹³ Hüseyin Menç, *Tarih İçinde Amasya*, (Ankara: Amasya Belediyesi Kültür Yayınları, 2014), 331.

buildings. In 1909, the government building, prison, and a garden were still surrounded by houses. In 1928, the residential area was divided by the railway line, and the surrounding houses were demolished. Around the 1940s, the building for the gendarmerie was constructed near the prison (Figure 3. 37).

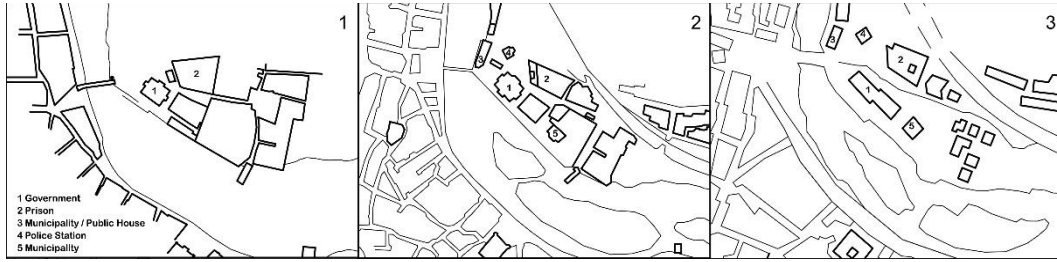


Figure 3. 37 The transformation of the residential place into a public place, 1909-1928-1953
(Prepared by author as adapted from 1: OA, T, 1360/80; 2: Gabriel, *Monuments turcs*, 5; 3: HGM)

In general, it is seen that the new public building constructions started in the late Ottoman period when Ziya Paşa was the Amasya governor between 1863 and 1865. The governmental center in Amasya (Figure 3. 38) was formed in the place of a residential district. This place named as Sade Helkis used to be consisted of houses with *haremlık* and *selamlık* parts, gardens and vineyards, together with a masjıd and mills and was surrounded by Harşena Mountain.¹⁹⁴ This area was transformed into a place for public affairs by the construction of public buildings there. The railway line that passed through the middle of the quarter also affected the decline in the residential density. The green areas were expropriated to set up public gardens and administration buildings. The administrative identity of the area continued while new public buildings were constructed in its vicinity in the early Republican period, as will be examined in the next part.

¹⁹⁴ See Hüsameddin, *Amasya Tarihi*, 93.

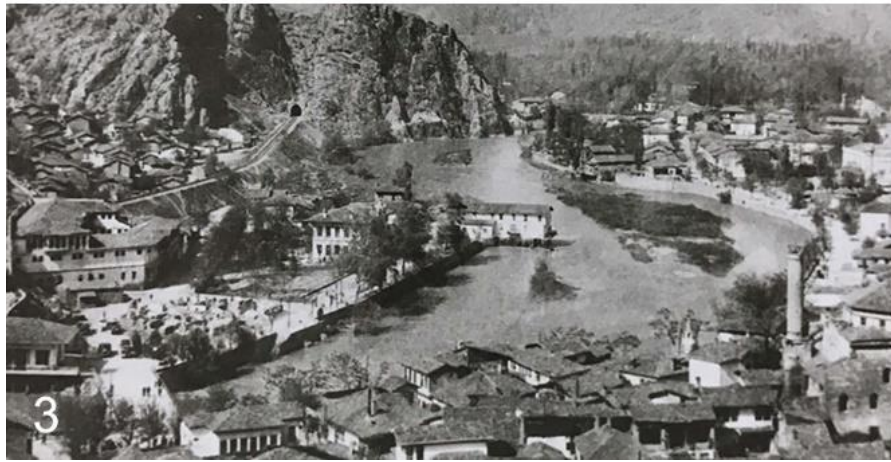
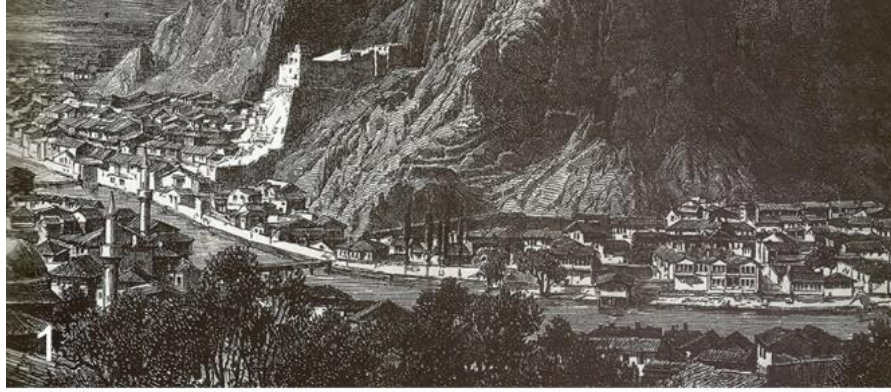


Figure 3. 38 The transformation of residential areas into the administrative center, from the 1860s to the 1940s (1: Gür and Kahrıman, Amasya Nüfus Defterleri; 2: AMA-II; 3: AMA-III)

3.1.2.2. Republican Administrative Buildings

Despite the social change witnessed in Amasya after the foundation of the Republic, contemporary modernization process produced less impact in the physical context of the city. That is why, the period could be accepted to have searched for materializing the Republican soul in the built environment, but could not have fully realized this aim. The new state constructed public buildings in line with its policies, and also transformed some buildings constructed in the Ottoman period to re-use them for different function as will be examined in this part of the study; nonetheless, these efforts remained fragmented as a result of the economic conditions of the period as well as the limitations brought about by the geographical condition of the city; and thus, the urban and architectural environment of Amasya mostly preserved its character.

After the foundation of the Turkish Republic in 1923, the most significant attempt of the new state in changing the built environment of Amasya was constructing governmental and administrative buildings that expanded the Ottoman administrative center along the south bank of the river. The new buildings of the administrative center included the Court House (1926), Power Station (1936), Sugar Beet Region Directory (*Pancar Bölge Şefliği*) (1947), TEKEL Administration (*İnhisarlar İdaresi*) (1948), Ziraat Bank (1952), and the Sugar Factory Directory (1954) between the Sultan Bayezid Complex and the Gümüşlü Mosque. On the other hand, educational and cultural buildings were also constructed in the city center, such as schools, hotels, and city clubs (Figure 3. 39).¹⁹⁵

¹⁹⁵ The information about the architects of these buildings could not have been reached in contemporary documents.

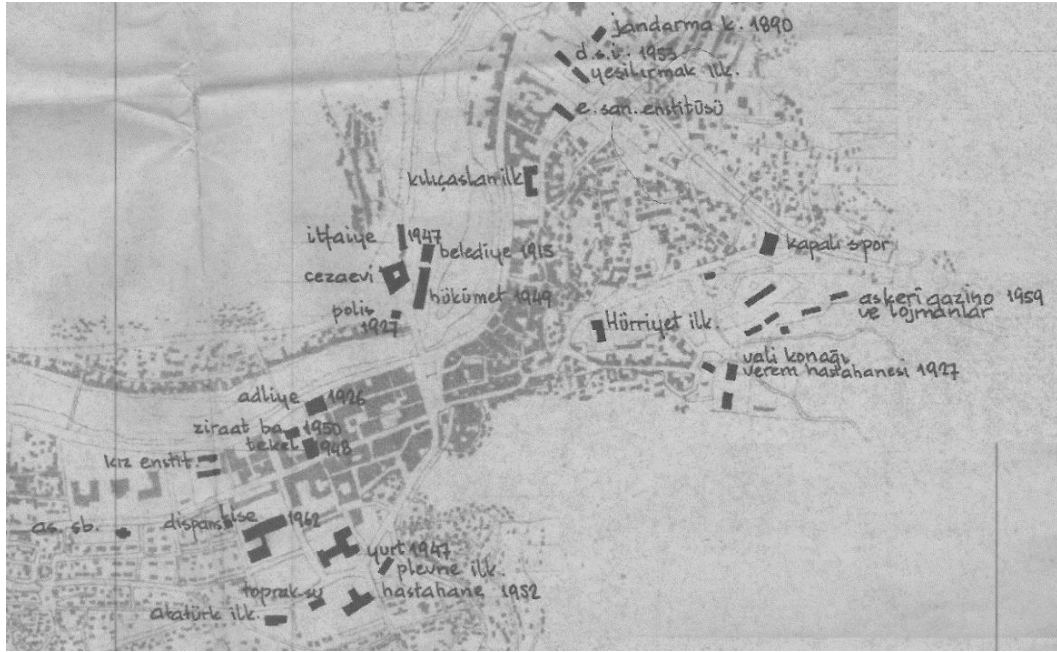


Figure 3. 39 Partial Map of Amasya, Yanginyeri with government offices and schools. 1/8000 scale partial map, public use (*Resmi-Umumi Kullanışlar*) (Yetman, *Amasya İmar Planı*)

The military buildings of the Ottoman period continued to be used for the same function in the Republican period, such as *Askerlik Şubesi* (*Daire-i Askeriye* – army branch, 1895) and two Gendarmarie Buildings (one of them converted from a Jesuit School-1890, and the other was built near the prison at the governmental center), and the old barracks (1898-1900) at Saraydüzü area, which would be used until the 1939 earthquake.

In the early Republican years, during the governorship of Ahmet Hilmi Ergeneli (1924-1927), the State Hospital (*Memleket Hastanesi* later Dispensary) (1926) at the Saraydüzü district, Kılıçaslan Primary School and the Courthouse were constructed. The first building on the opposite bank of the river was the Courthouse constructed in 1926. The two-storey reinforced concrete construction was realized under the responsibility of two engineers: Sami Bey, a contractor engineer, and Resmi İşeri, the chief engineer of the project. The Teachers' Club used the ground

floor of the building.¹⁹⁶ Later, this building also served as *Ziraat Bankası* (Agricultural Bank) and *Özel İdare Binası* (Private Civil Administration Building). A large wind turbine to provide power to all the houses in the city was built in 1935 near the Government Office. One year later, Amasya Municipality ordered mounting tools from Austria to assemble the machinery of the plant.¹⁹⁷ The first power station for electric generation was constructed in 1936 with the initiation of Mayor Celal Eren (Figure 3. 40).¹⁹⁸ During the period of governor Saim Hazar (1945-1948) and mayor Ziya Türem, a development plan was envisaged by Ertuğrul Menteş.¹⁹⁹ Although the development plan of Amasya was possibly dated to 1948, it could not be found in the archives but only a sketch plan of the city is known as published in *İnönü Ansiklopedisi* in 1948. The Private Civil Administration Building was marked as Ziraat Bank and Hususi Muhasebe (Financial Accounting Building) (possibly *Özel İdare Binası*) on this map of 1948. It is seen in the map that the power station had been demolished, and *Toprak Mahsulleri Ofisi* (Turkish Grain Board) was built in its place at the time (Figure 3. 41).²⁰⁰

¹⁹⁶ Demiray, *Resimli Amasya*, 211.

¹⁹⁷ RA, 030.0.18.01.02.69.81.019

¹⁹⁸ Demiray, *Resimli Amasya*, 201.

¹⁹⁹ Demiray, *Resimli Amasya*, 202.

²⁰⁰ *İnönü Ansiklopedisi*, 243. According to the 1981 edition of *Yurt Ansiklopedisi*, the topographical base maps of Amasya were drawn respectively in 1928, 1947 and 1962. Two development plans were prepared in 1948 and 1966. 1948 plan prepared by Ertuğrul Menteş. Rauf Beyru prepared the development plan dated 1966 and Fahri Yetman prepared the 1981 development plan and plan notes. *Yurt Ansiklopedisi*, 467.



Figure 3. 40 View from Court House, on the left, Power Station on the right (Amasya Museum Archives)

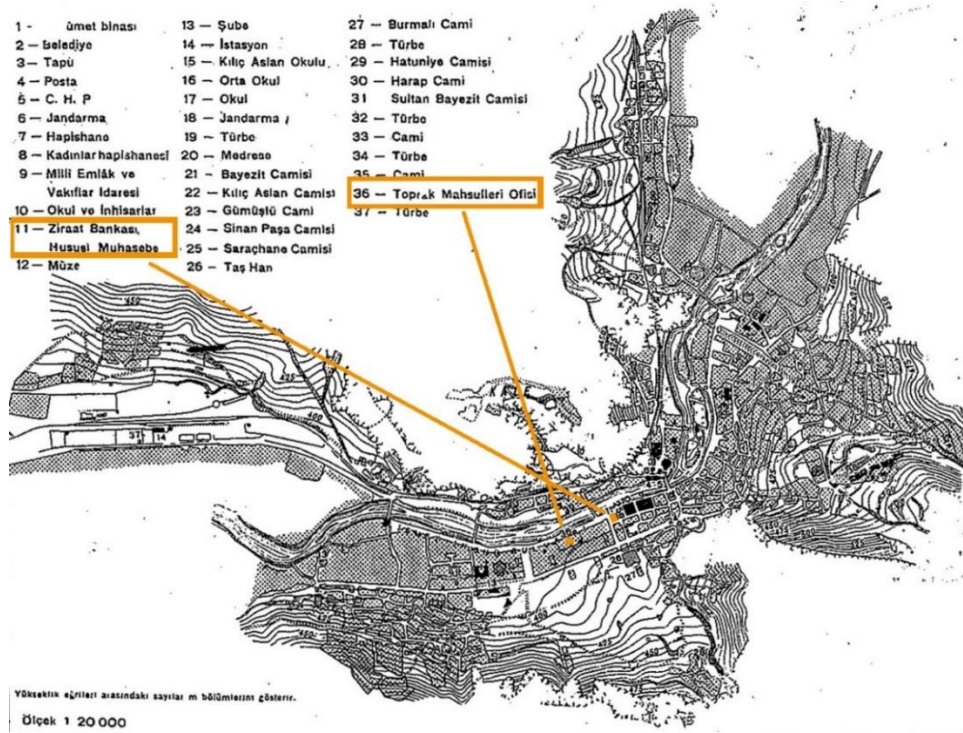


Figure 3. 41 City Plan of Amasya showing the administrative buildings in 1948 (*İnönü Ansiklopedisi*, 243)

Among the public service buildings constructed by the Republican state were also those for health institutions. During the First World War, Amasya *Mekteb-i İdadisi*, which had been built in 1893, was used as a military hospital. There was an old edifice in the Saray Düzü area that served as a dispensary department with ten beds during the years 1922-1924. In 1924, the dispensary was transformed into a state hospital (later tuberculosis dispensary), which contained 25 beds (Figure 3. 42). The bed capacity of the hospital increased to 50 in 1926. After the increase in the capacity, the existing building of timber construction was demolished, and with the initiation of governor Ergeneli, surgeon Rifat Hamdi and chief engineer Resmi İşeri, new blocks were constructed in its place.²⁰¹ When the Ruhi Tingiz State Hospital was opened on November 20, 1951, patients were transferred to the new hospital (Figure 3. 43).²⁰²



Figure 3. 42 The State Hospital that later served as tuberculosis dispensary, the Statue of Atatürk by Kenan Yontunç, October 29, 1929, (*Amasya İl Yıllığı*, 176)

²⁰¹ Demiray, *Resimli Amasya*, 240.

²⁰² Ali Aydoğan, *Amasya'da Vakıf Bir Hastane ve Ahmed Ruhi Tingiz Bey*, (Amasya Belediyesi Kültür Yayınları, 2015), 103.

After April of 1953, with the orders of the Ministry of Health, these two buildings began to serve as the tuberculosis dispensary that contained ten beds.²⁰³ The center also had a malaria combat organization, and places to be used by governmental and municipal councils. The public health services included organizations against diseases such as malaria and doctors served in municipal and governmental medical services and tuberculosis dispensary.²⁰⁴ Marshes were dried, and stream councils were rehabilitated in Amasya to prevent malaria.²⁰⁵

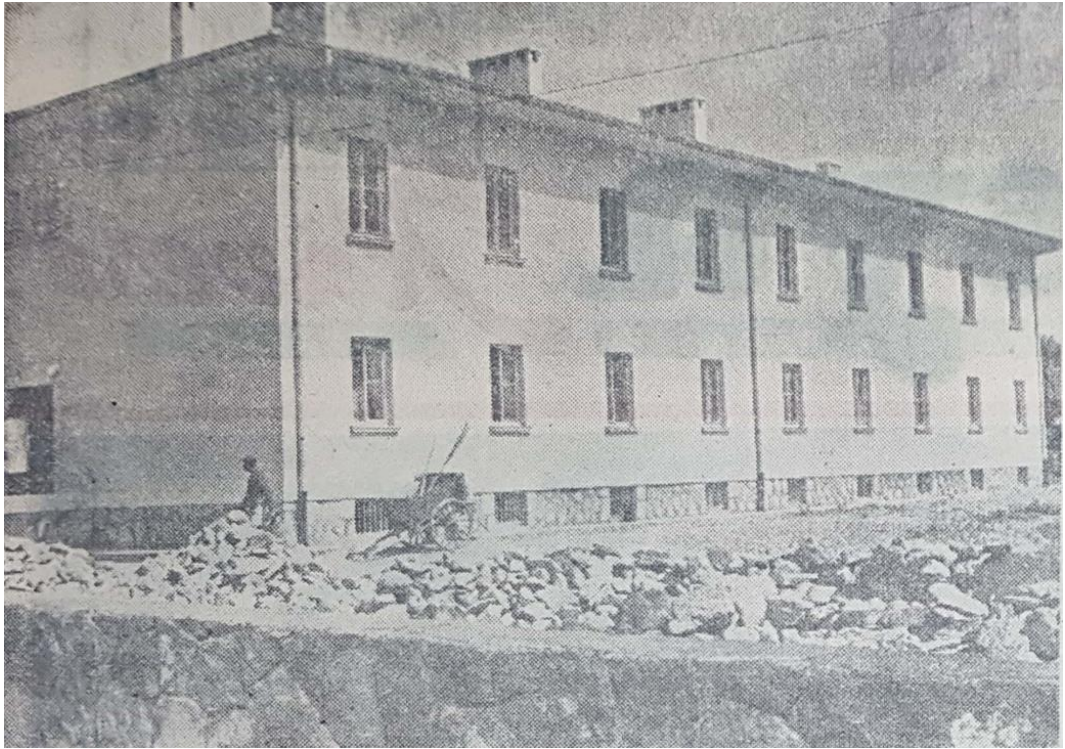


Figure 3. 43 Ruhi Tingiz Hospital (Sağlık Durumu, *Vatan Gazetesi*, 2)

²⁰³ Demiray, *Resimli Amasya*, 240.

²⁰⁴ Sağlık Durumu ve Ruhi Tingiz Hastahanesi, *Vatan Gazetesi*, 2

²⁰⁵ Demiray, *Resimli Amasya*, 200.

During the last years of the Ottoman Empire, the association of Turkish Hearths was founded in 1911-12. The Turkish Hearth in Amasya used an old Armenian mansion as its center. In the Republican period, after the Turkish Hearth Association was closed, most of the buildings were inherited by the newly established People's Houses and the ruling Republican People's Party. A document was posted in 1931 to the Party's provincial administration committee that explained that the Turkish Hearths building was not in good condition to move in.²⁰⁶ The Republican People's Party probably was searching for an appropriate building to use as its headquarters. Amasya People's House was opened on February 23rd, 1934 at 14.00 with the participation of the public.²⁰⁷ Due to the lack of funding, in line with the common practice of the period, various old buildings were used by the People's House. Initially, the People's House was placed at the main hall of the old Jesuit school, which had been converted to a boarding school. On July 31, 1939, the director of the provincial board of the Republican Peoples' Party, Sıtkı Aktin, reported about the activities and works in the city, and he pointed out that the citizens found this building far from the city center, defined that neighborhood as a suburb and stated that most people did not want to go there.

After a while, as this place criticized by the public as it was distant from the city center, an old *konak* (mansion) in front of the Government Office near the wooden bridge from the late nineteenth century, which belonged to the municipality and had been used as a casino, was hired on August 1, 1941 to be used as the People's House (Figure 3. 44). The Republican Party members also used this small mansion as a party building.²⁰⁸ Hence, in 1948, the People's House was transferred to a newly


²⁰⁶ RA.030.1.0.0.1652.748.1.34

²⁰⁷ Serap Taşdemir, "Amasya Halkevi ve Yeşilırmak Dergisi", 38. *ICANAS Tarih ve Medeniyetler Tarihi* (10-15.09.2007), (Ankara: Atatürk Kültür Dil ve Tarih Yüksek Kurumu, 2012): 3049.

²⁰⁸ RA. 490-1-0-0 / 615-11-1-32

constructed building, and the old mansion was repaired in 1949 to serve as the City Club.²⁰⁹

Bina sahibi	Amasya Belediyesi
Kira	860 L.
Binanın cinsi (kâğıt, yarım kâğıt, ahşap)	Ahşap
Binanın kıymeti	6400
Yapılma tarihi	1305
Tadil olunduğu tarih ve bedeli	1-8-1941 2709 Lira
Kalorifer tesisatı	goktut.
Elektrik	Varolur
Sihhi	goktut.
Sahne	goktut.
Bahçe durumu	goktut.
Alan ölçüsü m.²	450²



Binanın bulunduğu şehir veya köy: Amasya (Merkezi)

Esas Cephe

Proje sahibi: Belediye Ka. Memur

İnşa bedeli: 6400

İkmal tarihi: 1308

Ne gibi tahsisatla yapıldığı: Belediye Bütçesinden

No.	Mevcut Planlar
1	Vaziyet planı Mikyas 1/500
2	Zemin kat » »
3	Bodrum » » »
4	1 inci » » »
5	2 inci » » »
6	Makta » » »
7	Cebheler » » »
8	Bina tek Kollukları
9	Alt Kott teşkilatı
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Figure 3. 44 Second Peoples' House in front of the Government Office near the *Hükümet* (Government) bridge (RA, 030-1-0-0/1652-748-1-34)

Some of the People's Houses such as the one in Amasya did not have a new or an autonomous building. If the local community did not financially support the construction of a new building or the building used was insufficient, different buildings were rented and converted for the use of the People's Houses.²¹⁰ The construction of a new People's House building in Amasya had been on the agenda of the government since its foundation (Figure 3. 45). During the 1930s-1940s

²⁰⁹ Boşalan Halkevi Binası, *Amasya Yeşilyurt Gazetesi*, 2.

²¹⁰ Neşe Gurallar Yeşilkaya, *Halkevleri: İdeoloji ve Mimarlık*, (İstanbul: İletişim Yayınları, 1999), 134.

period, the Republican People's Party supported the establishment of a building for the People's House. Although an Italian engineer, Arpad Radomsky, had prepared the project for the building in 1938, the chief architect of The Republican Party Seyfi Sonad, explained that the council found many mistakes in the project and criticized it for lacking national feelings and hence the construction was canceled.²¹¹ The case was one of the examples that displayed the dominant role of the state and its nationalist ideology in the construction processes.

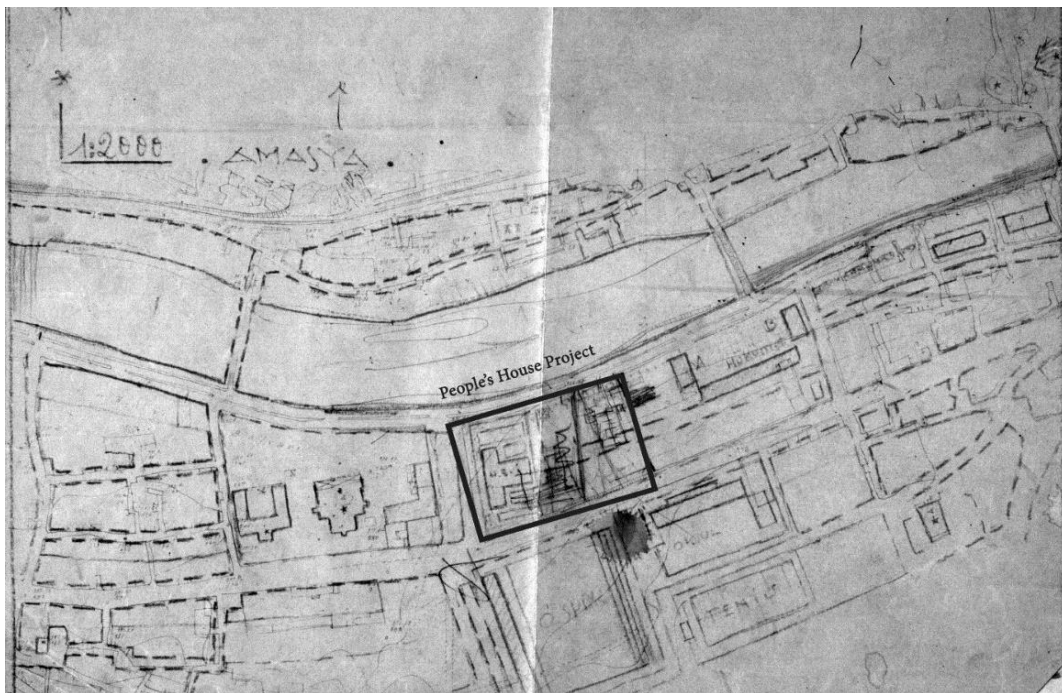


Figure 3. 45 Proposed project area near Sultan Bayezid complex for the construction of a new People's House during the 1930s (RA, 030.1.0.0/1652.748.1.36)

The project of the new People's House building, prepared by engineer Arpad Radomsky in 1938, was decided to be built on an empty plot of the land between the Provincial Special Administration Building and the power station building on the boulevard through Amasya-Tokat Road, inside the green park located there.

²¹¹ RA, 490.01/1652.748.1.

There would be a pool in front of the main entrance of the building. The reflection of the building on the surface of the water was also considered in this project. Columns reached up along the height of the building, and on the facade, they lightened the massiveness of the building by giving cavities, also defining the entrance (Figure 3. 46). By the construction of the People's House, it was also aimed to use the green park as a riverside promenade for the citizens (Figure 3. 47).²¹²



Figure 3. 46 The proposed model of the Peoples' House (RA 030-1-0-0/1652-747-1-3)

²¹² RA, 30.1.0.0/1652.747.1.3.

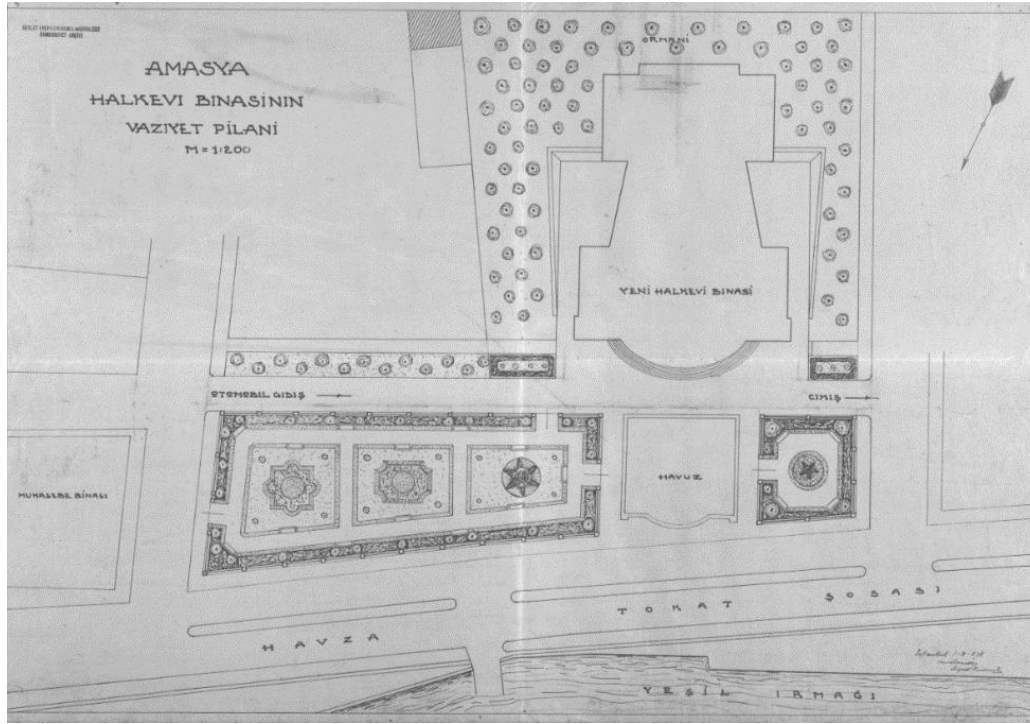


Figure 3. 47 The first Peoples' House plan drawing by Arpad Radomsky. (RA 030.1.0.0/1652.748.1.102)

In the project, at the entrance of the building, there was a main entrance to the ceremonial hall, and two more doors on both sides allowed going upstairs. On the ground floor, there was a two-storey high ceremonial hall, a buffet, a toilet, and a cinema hall. The first floor contained a library and classrooms. On the second floor, there were executive rooms such as the chairman's room for the Republican People's Party organizations and the room of the chairman of the People's House. On the third floor, apartments for guests in Amasya and an exclusive apartment for Mustafa Kemal Atatürk were allocated. On the basement floor, there was a shelter, a kitchen, and a heating room. The plot was not structurally stable because it was at the base of the Yeşilırmak River.²¹³

²¹³ RA 030.1.0.0/1652.748.1.102.

After the foundation of the Republic, sports facilities were held at the Karaağaç Public Square, but the station building was constructed at that place in 1927. Consequently, sports competitions began to be held at the Hacılar Public Square after 1927. For stadium construction, a place was reserved near the train station in the 1930s, as seen in a document signed in 1939 by Amasya Municipality.²¹⁴ However, the Mayor, the chair of the People's House, and Mr. Saim, who was an official sent from the association of Ankara Training Community Alliance (*Ankara İdman Cemiyetleri*), did not find this place suitable for construction. Thus, it was decided to expropriate fire areas for the new stadium in the center of the city.²¹⁵ Later on, a stadium was planned to be constructed in the area where the military building (*Daire-i Askeriye*) was located near the Devehane in Yukarı Pazar district. However, after the Savadiye flood in 1948, houses were built at that area for the victims and the stadium construction was suspended. In 1950, the Bayezid Paşa Cemetery was decided to be the place for the stadium, but after the field was leveled, the project was abandoned because the slope of the land was not suitable for the construction. Finally, in 1956, Governor Mazlum Yegül ordered to expropriate three gardens in the vicinity of the vineyards around the train station (*İstasyon Bağları*) district and build the Amasya Stadium in 1957 (Figure 3. 48).²¹⁶

²¹⁴ RA 490.1.0.0/615.11.1.

²¹⁵ RA 490.1.0.0/615.11.1.

²¹⁶ *Amasya İl Yıllığı*, 159; *Yangın Yerine Muvakkat Bir Spor Sahası Yapılacak, Amasya Yeşilyurt Gazetesi*, 2.



Figure 3. 48 Unimplemented project areas for the construction of the stadium from the 1920s to the 1950s. 1. First reserved place near the station in the 1930s, 2. Other proposed area for the stadium in 1939, 3. The third proposed area for the stadium in the 1950s. (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

Governor Talat Öncel's attempts to establish his policies on the state-led modernization projects and the planning of the city during the years 1935-1945 transformed the built environment of the city. In 1939, river flooding damaged the Government Bridge and the Clock Tower. Governor Öncel decided to demolish that timber bridge, and a reinforced concrete bridge construction began even though the Second World War brought economic shortages. During this construction process, the Clock Tower was profoundly damaged and then demolished by the order of the governor. The public reacted to the destruction of the clock tower. At that time the

announcement about building a new clock tower was seen in a newspaper article, noting the emphasis on making Amasya a “modern” province.²¹⁷

On the other hand, there were many buildings destroyed in Amasya by the impact of the Erzincan earthquake in December 1939. The construction of the new bridge took a long time. The public criticized Governor Öncel in the newspaper articles due to the demolition of the clock tower; the others appreciated him because he was successful in representing the “Republican Amasya.” The people of Amasya pointed out the underdevelopment of Amasya for over 25 years in consequence of the failure of the members of the parliament in representing the city.²¹⁸

When the Great Depression affected the world economy in the 1930s, the Republican People’s Party developed a control mechanism over the policy of economy. On February 20, 1930, the law regarding the protection of the Value of Turkish currency²¹⁹ was passed. A map shows the industrial areas that were established as well as planned according to the first and second Five-Year Industrial Plans regarding the decisions on opening state-owned factories (Figure 3. 49). Through these plans, the agricultural sector and industrial sector were developed by state intervention into the economy. National Protection Act in 1940, Agricultural Products Tax (*Toprak Mahsulleri Vergisi*) and Property Tax (*Varlık Vergisi*) were introduced in 1942.

In the Republican period, new industrial complexes and coal mines were also established in Amasya. The *Eski Çeltek* Coal Field was opened in 1926, and the

²¹⁷ Hüseyin Menç, *Olaylar ve Belgelerle Amasya Tarihinden Sayfalar*, (Samsun: Eser Matbaası, 1987), 58.

²¹⁸ Menç, *Olaylar ve Belgelerle*, 81-91.

²¹⁹ Official Gazette No:1433, Law No:1567.

Yeni Çeltek Coal Field was opened in 1955. Turhal Sugar Factory, which was opened in 1934, and Amasya Sugar Factory, which was inaugurated in 1954, and giving the operating privilege of the Çeltek Mineral Coal Furnace maintenance concession on the railway line to the railway administration, supported the industrialization process of the early Republican decades. The factory buildings were established on the route of the railways. In the process of industrialization, the railway was used for the transportation of raw materials and agricultural products, the migration of immigrants by sea to the other regions, and the improvement of the city-periphery connection (Figure 3. 50).

As seen in the analysis of the public buildings of the early Republican period, traditional residential buildings and late Ottoman public buildings co-existed with the new constructions at the time in Amasya. During the initial decade following the declaration of Republic, the state did not develop grand construction projects as a result of financial difficulties and geographical restrictions as well as disasters. Thus, public projects planned to be implemented in Amasya were mostly canceled, and few new constructions could be realized, making the buildings of the Ottoman period to continue to be used to answer the new needs of the Republic.

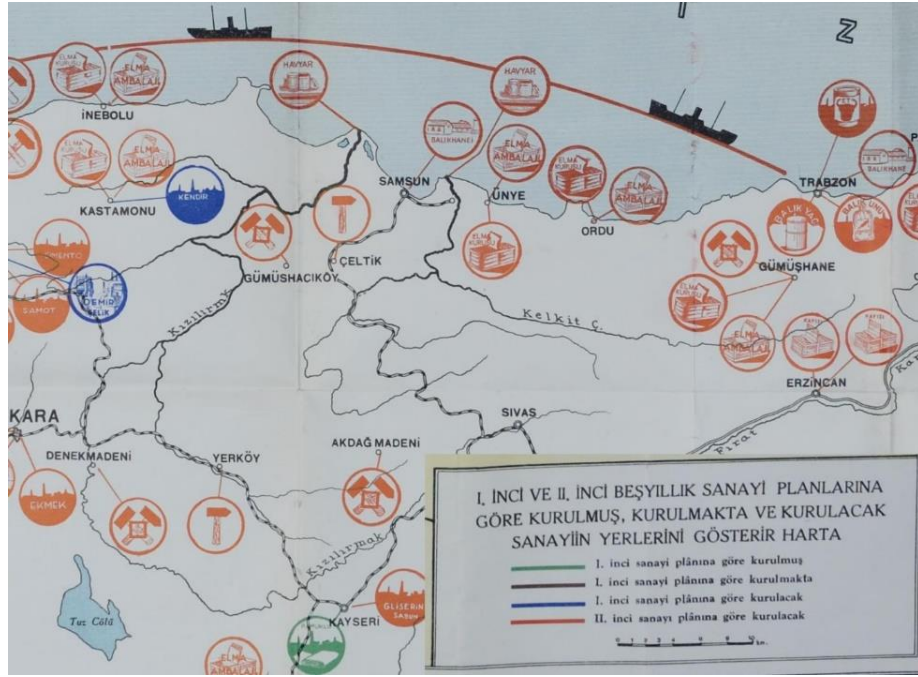


Figure 3. 49 Map showing the factories, which were established, as well planned in the first and second Five-Year Industrial Plans (RA, 30.10.0/166.156.2)

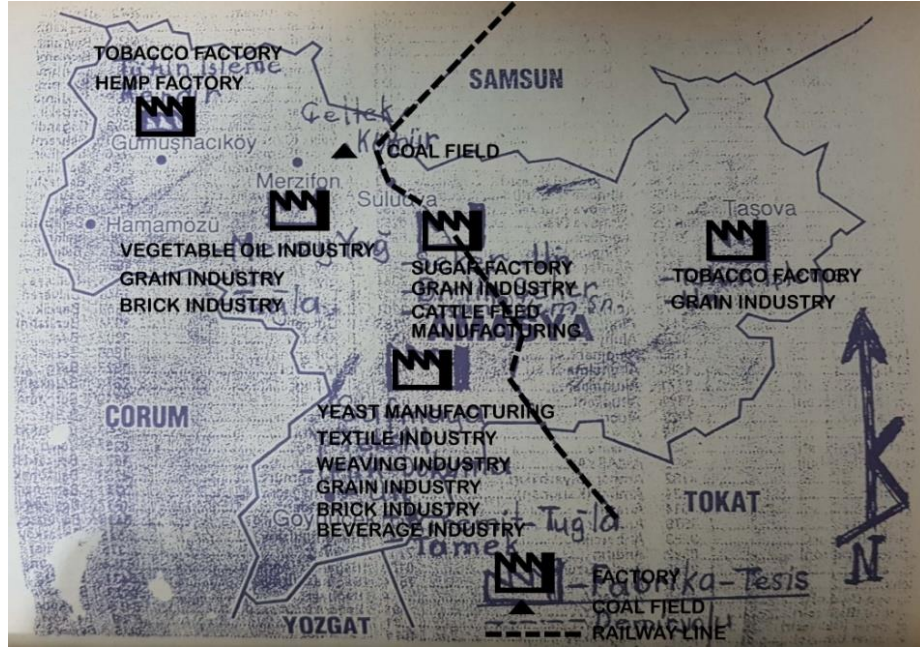


Figure 3. 50 Factories established in Amasya and its surroundings (Prepared by the author as adapted from Güler, *Resimli Amasya*, 130)

3.2 Urban Routes

The street organization, squares, city gates, spatial layout of houses, and locations of significant buildings form the routes of social networks in a city. Traces of old settlements, with their routes from ancient to modern times, constitute the city form of overlapping layers as a palimpsest.²²⁰ Thus, the built environment of a city is formed by the web of routes and buildings along them as fragments of different historical urban contexts.

Routes are among the essential elements that orient the residents of a city. The continuity of routes defines commercial, religious, and administrative areas that reflect experiences of citizens. Routes are determined by socio-cultural, economic, and political transformations, and/or physical interventions such as geographic restrictions, and natural disasters. The formation of the built environment in Amasya will be studied in this part of the study by examining its overlapping routes that connected and were formed by the urban nodes analyzed in the previous part. In the city, the streets were the traces that provided transportation and mobility through the public and private spaces. Besides, since Amasya is a city divided by the river, bridges and gates constitute essential axes that provided a connection between the edges. Thus, this part analyzes firstly the waterfront by focusing on the role of the river with its water channels and bridges in shaping the built environment. Secondly, the landscape transformation in the city that provide recreation areas for citizens, such as promenades, esplanades, and open spaces will be examined in Amasya. Finally, the transportation patterns that defined the city

²²⁰ According to Britannica academic, palimpsest means: “manuscript in roll or codex form carrying a text erased, or partly erased, underneath an apparent additional text. “The underlying text is said to be “in palimpsest,” and, even though the parchment or other surface is much abraded, the older text is recoverable in the laboratory by such means as the use of ultraviolet light. The motive for making palimpsests usually seems to have been economic reusing parchment was cheaper than preparing a new skin. Another motive may have been directed by Christian piety, as in the conversion of a pagan Greek manuscript to receive the text of a Father of the Church.” (<https://www.britannica.com/topic/palimpsest-manuscript>)

center and reached the limits of the city with such elements as roads, and railways developed in relation to the traces of historical fortifications, and gates of the city, will be the focus of analysis to understand the extent of the transformation of the urban context.

3.2.1. Using the Waterfront

The town is characterized by the Yeşilırmak river runs along the city. The river provided the city to have the most prominent characteristics as waterfront settlements such as houses, mosques, and mills on both banks of the river. Until the early twentieth century, as a result of this longitudinal settlement along the river, the city had been surrounded by orchards, vineyards, and gardens developed on the fertile alluvium deposit areas of the river valley.

In Amasya, the buildings related to production and trade were located in open green spaces at the river borders to benefit from water, including industrial structures as flour and silk factories, and tanneries. The green areas such as mulberry and vineyard gardens were also provided with water from the river. In the late nineteenth century, the flour mills on the river valleys were run by Armenian families. These flour mills actively produced flour until the mid-twentieth century. In the first years of the Republic, the leading industrial facilities in the city continued to be the tanneries and flour mills. In addition, in the 1930s a horse carriage shop (*Kutsal Kardeşler Araba Atölyesi*) was opened.²²¹

Waterwheels in Yeşilırmak River were used in milling by hydropower, and together with water canals, they used to supply water to the fields. The mills for agricultural and industrial production located in open green spaces at the river borders to benefit

²²¹ Demiray, *Resimli Amasya*, 192.

from water for irrigation, and flour, silk, and leather production in factories and tanneries (Figure 3. 51).

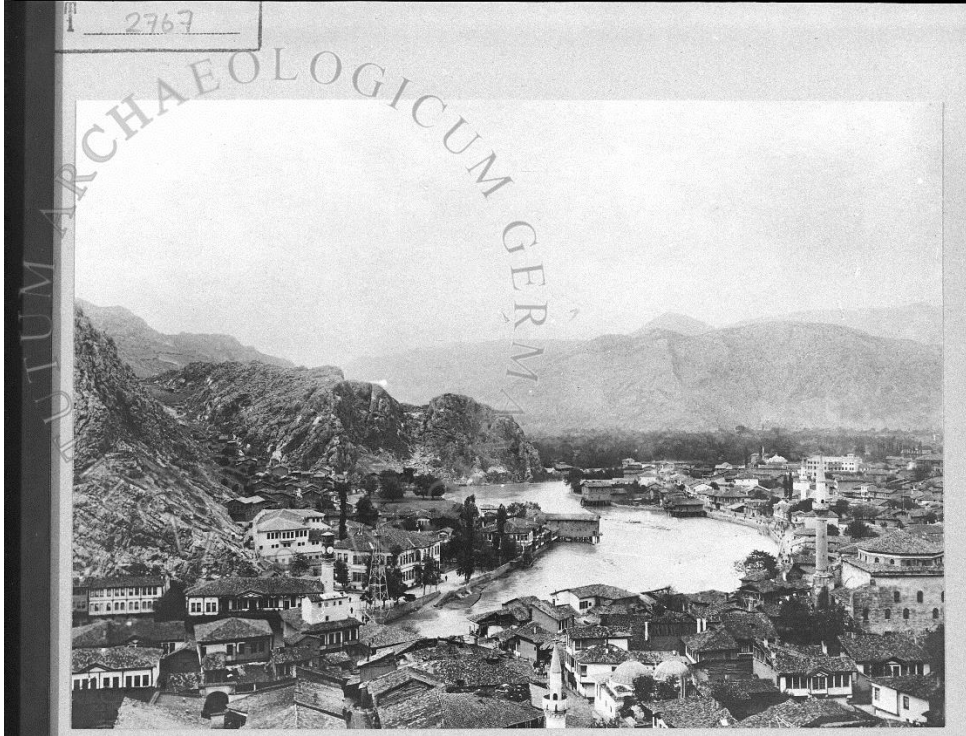


Figure 3. 51 The view of flour mills on the river. (DAI-IV)

Abdizade Hüseyin Hüsameddin records the floods in Yeşilırmak River, which destroyed the bridges several times (Figure 3. 52). In 1826, for example, Sultan Bridge between Meydan Bridge and Madenüs Bridge from Seljukid period, which was located at a place about 100 meters below today's Meydan Bridge, was demolished by a flood. In 1864, a report was written by Governor Ziya Paşa in response to questions about the administrative structure of Amasya.²²² On one of the banks of the river, the swept of waste materials caused illness, and Ziya Paşa suggested a stone or brick masonry wall construction as a solution and planted trees on edge. As a result, citizens began to experience the river bank as a vista scene with a wide path for walking on. Ziya Paşa also indicated in his report that the

²²² OA MVL 706/33.

dilapidated bridges on the river needed to be repaired. The two bridges had collapsed as a result of a flood. In addition to the repair of bridges during Ziya Paşa's period of administration, a new wooden bridge was also built in front of the Government Office building (Figure 3. 52), located at twenty-five meters below from Helkis Bridge (also named as Government Bridge). It was destroyed in 1867 and was collapsed by the 1877 flood. The overflow of the Yeşilırmak River also destroyed Dağrakiye Madrasah in 1875.

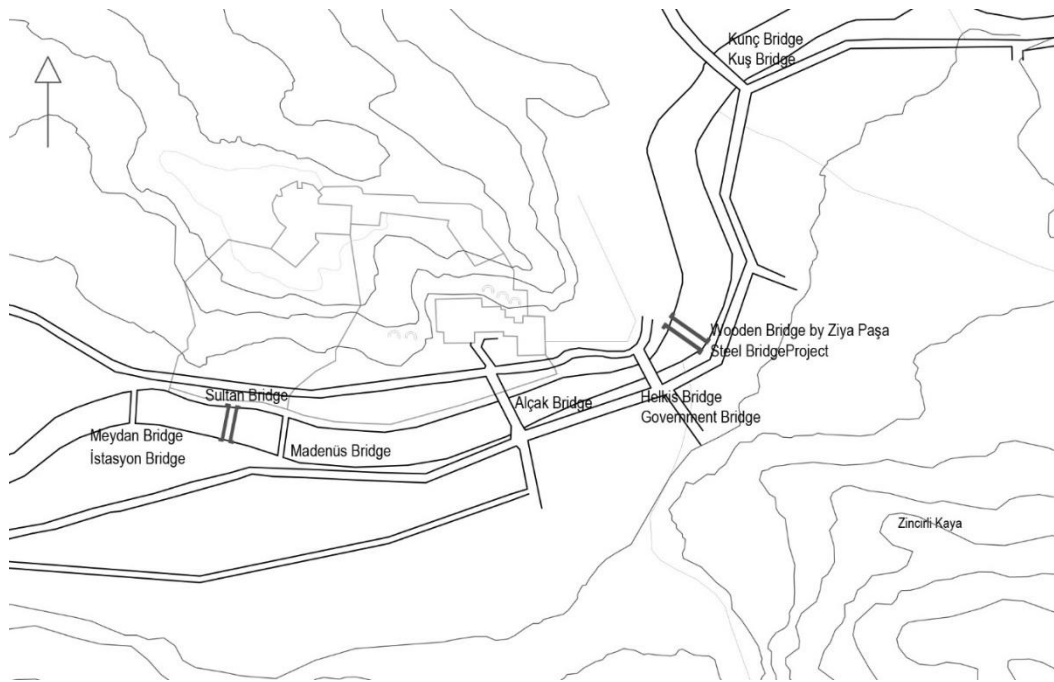


Figure 3. 52 Bridges on the Yeşilırmak River (Prepared by author as adapted from the personal archive of İ. Hakkı Göztaş)

During the reign of Abdulhamid II, as a result of the impact of the Russian War in 1877-1878, the Sultan gave an order to all the provinces on August 29, 1880, in order to identify their social and economic situations. Sivas Governor İsmail Hakkı Paşa demanded the identification of the deficiencies and an urgent report was prepared in 1880 by Governor Es-Seyid İsmail İzzet Bey of Amasya Sanjak with a list of the things to do in the town, which stated the needs as follows: the purification of Yeşilırmak River, expansion of Samsun and Tokat roads, management, planting

and rehabilitation of forest area, development of education and construction of İptidai and Rüşdiye schools in villages and towns, advancement of agriculture, health care assistance to villages and towns, and assignment of a mentor for the prison.²²³ In 1880 report submitted to Sultan Abdülhamid II, a mill and a stone bridge over the river was stated as demolished, and the other two bridges as needing significant repair. The wooden bridge over the Alçak Bridge's stone piers was also demolished by the flood in 1881. It was reconstructed in 1881 with a stone foundation and wood deck. It was demolished several times and followed by later repairs by the municipality. In Governor İsmail İzzet Bey's report,²²⁴ it was also stated that the river was continually overflowing due to the filling of the river bed. For this reason, all the houses and other buildings such as mosques, imarets, and state buildings flooded with water. Since vineyards and gardens were also continuously flooded, products could not be taken, damaging the economy. The river was also needed to be cleaned. Stone canals on both sides of the river for the mills were causing most part of the damage. A large bridge and a mill were destroyed in the flood of that year. During the governorship of Sivas in 1884, Abidin Paşa, who was a chief engineer, transformed the stone canals on the river into wooden ones to be taken when the water would be overflowed, and the river was cleaned. However, in some places, island-shaped stone canals were left, and it was not enough to solve the problem by only removing the wooden water canals.²²⁵

In 1900, the inspector *Anadolu müfettiş-i 'umûmîsi Cebbâr-zâde Müşîr Ahmed Şakir Paşa* ordered to repair the collapsed bridge which was constructed by Ziya Paşa's order in front of the government. Although its stone foundation was

²²³ Şahin Salih, "Amasya Sancağı Raporu," *I. Amasya Araştırmaları Sempozyumu Bildirileri*, (Amasya: Amasya Valiliği, 2007), 221-223. OA. Y. PRK. UM. 3.38.

²²⁴ Salih, "Amasya Sancağı Raporu," 222.

²²⁵ Salih, "Amasya Sancağı Raporu," 223-224. There were two stone and three wooden bridges on the river as stated in the report.

completed, the bridge could never be finished. The foundations were ruined, and a wooden bridge was constructed. The wooden bridge, which was built on piles, was in continuous danger at times when the riverbed level became high. The crossing of the bridge was then becoming dangerous; and for this reason, the necessity for constructing a steel bridge was stated to the Ministry of Public Works (Nafia Nezareti). On February 2, plans and sketches were presented for the iron bridge project, which was planned to be built in 1909. The bridge project could not be realized (Figure 3. 53).²²⁶



Figure 3. 53 The steel bridge project proposal in 1909 (OA T, 1360/80)

In the nineteenth century, private lots were extending to the river's bank with their gardens, revealing the lack of a public waterfront promenade in the city. However,

²²⁶ OA, T. 1360-417

a project for opening a street along the river bank was proposed in the late nineteenth century, the gardens were thus transformed to state lots accordingly, and then the construction of the street started. In 1942, on the other hand, the conflicts among the factory owners on using the canal systems to supply water for their mills were mentioned in a document sent to the *Ministry of Public Health and Welfare*. It was then decided to remove the canals from the river as soon as possible because the water flooded the fields and gardens.²²⁷ During the period of duty of governor Talat Öncel (1936-1945), Ziya Paşa Boulevard was built, extending from the train station to Üçler School. The boulevard had initially been planned to extend to Kuşçuköy Bridge, but this could not be realized due to the start of the Second World War (Figure 3. 54).²²⁸



Figure 3. 54 View from Ziya Paşa Boulevard after the residential areas were being *expropriated* (AMA-IV)

²²⁷ RA, 30.10.0.0/156.97.5.

²²⁸ Demiray, *Resimli Amasya*, 201.

The river had a dominant role in the city center. The longitudinal trace of the river characterized the landscape. The role of water could be evaluated by referring to the instances examined in this part such as the effects of river floods that demolished mills and bridges, the opening of the boulevard at the banks of the river to provide a promenade, or the conflicts among the residents on using the canal systems from the late nineteenth to twentieth century.

3.2.2 Recreating the Landscapes of Public Use

This part concentrates on the transformation of the landscapes of public use in Amasya from the late Ottoman to the early Republican period. The texture of green areas had formed the landscape of Amasya with vast meadows, promenades (*mesires*) along the waterfront, vineyards, orchards,²²⁹ and cemeteries that provided open spaces for experiencing nature for the residents. Thus, the landscapes of public use in Amasya defined the visible social life in the urban space, forming urban routes. The aim of this part is to understand how the form and use of the landscape changed in time by the introduction of new functions to the natural environment in the city as well as the transformations of earlier natural areas by new constructions that later expanded the urban built environment.

Yerasimos argues about the lack of public space in the Islamic city tradition. Only properties under the ownership of exclusive individuals, the sultans and waqf, could provide gathering areas for the whole community.²³⁰ Boechoefer adds open spaces in front of significant buildings that provided spontaneous meeting or gathering areas. Hence, buildings constructed for religious, commercial, or cultural activities by the initiation of the sultans acted as public nodes, around which the people

²²⁹ For the list of vineyards and orchards, see: Olcay, *Amasya hatıraları*, 131-137.

²³⁰ Stephanos Yerasimos, "Tanzimat'ın Kent Reformları Üzerine," *Modernleşme Sürecinde Osmanlı Kentleri* (eds.) P. Dumont and F. Georgeon, (trans.) A. Berkay (İstanbul: Tarih Vakfı Yurt Yayınları, 1999), 10-13.

developed their residential places. As a result, open public spaces had an organic characteristic that was formed of pedestrian-oriented gardens and streets that respected the topography.²³¹

The case of Amasya presents a similar context. In his *Seyahatname*, Evliya Çelebi mentions about almost seventy promenades in Amasya in the seventeenth century, among which the most known was Kanlıpınar near Ferhat Mountain.²³² The valley where Amasya settles in was covered with extensive vineyards and orchards, meadows and promenades also during the nineteenth century. A significant portion of the people living in Amasya used to spend certain periods of the year in their vineyard houses, in a healthy environment.

Before the late Ottoman period, two main open public spaces in the center of Amasya were Hacılar Square, and Okçular Square, whose names were linked with the historical rituals of the society. Okçular Square was used for arrow practice, probably from the Roman period onwards. In the Ottoman period, Okçular Square became a place for the army to practice their target skills, while Hacılar Square was the place where pilgrims started their journey. Both places were extensive green areas until the twentieth century.²³³ Despite the existence of several other green areas in the town, one of the oldest recreational areas was initially seen in the Danişmend period. Urak states that, in 1164-1165, the *Altı Bahçeler* garden of the Danişmend period started from the Gökmedrese neighbourhood at the end of the

²³¹ William Bechoefer, "House and Urban Form in Amasya," ed. Ireland, S., Bechoefer, W. B., University of Warwick., British Institute of Archaeology at Ankara & Amasya Symposium. *The Ottoman House: Papers from the Amasya Symposium*, London: British Institute of Archaeology at Ankara, 24-27 September 1996, 129.

²³² Evliya Çelebi, 2011. *Evliya Çelebi Seyahatnamesi*, Kahraman, A. S., Dağlı, Y., Dankoff, R., Kurşun, Z., & Sezgin, I. Eds., Istanbul: Yapı Kredi Yayınları, 220.

²³³ Hüsameddin, *Amasya Tarihi*, 89.

site of the Sultan Bayezid II Complex.²³⁴ From this large garden strip, the garden of Sultan Bayezid Complex was the only remnant that had survived during the twentieth century.²³⁵

Historical cemeteries also formed an important portion of the green public spaces in the city. Demirakın states that in İstanbul “The issue of graveyards in residential areas also had become an important concern for the state, which had begun discussions on relocating the cemeteries outside the city center in the early 1850s”.²³⁶ For this concern, in Amasya, according to a document dated 1875 sent to *Makâm-ı Celîl-i Nezâret-i Hâriciyye* (The Foreign Ministry), *Patrik-i Rum-ı İstanbul* (Ecumenical Patriarch of Constantinople) Ioakim requested permission to construct walls around the cemetery by using old fortification stones. While the Greek community had been buried in the city until then, he indicated that, as the graves were moved out of town, there should be precautions to avoid their destruction by wild animals.²³⁷ From this document, it is understood that the practice of moving cemeteries out of town was also seen in Amasya in the late nineteenth century. As a result, in the twentieth century, the parks and gardens of the city occupied the old cemetery areas in general. Pirlar Garden (1939-1945), for example, was on the grounds of Pirlar Cemetery and Narlıbahçe Garden on the grounds of Narlıbahçe Cemetery. Besides these, Amasya had only limited and narrow gathering areas and parks such as Municipality (*Belediye*) Garden and the

²³⁴ Urak Gediz, 1994. “Amasya’nın Türk Devri Şehir Dokusu ve Yapılarının Analiz ve Değerlendirilmesi”. Unpublished PhD Thesis. Gazi University, 4.

²³⁵ Bechhoefer, W. (1996). House and Urban Form in Amasya (Eds. S. Ireland & W. Bechhoefer), London: British Institute of Archaeology at Ankara, 131.

²³⁶ Demirakın, Nahide Işık, “Expropriation as a modernizing tool in the nineteenth-century Ottoman Empire: The Case of Cemeteries in Beyoğlu,” *Int. J. Turkish Studies*, 18, no. 1-2, (2012): 10.

²³⁷OA, ŞD. 2411.7.2.1.

public squares in front of the Municipality, Kılıçaslan School, Bimarhane building, the state hospital, and Selağzı Square for use in official ceremonies and other gatherings (Figure 3. 55).

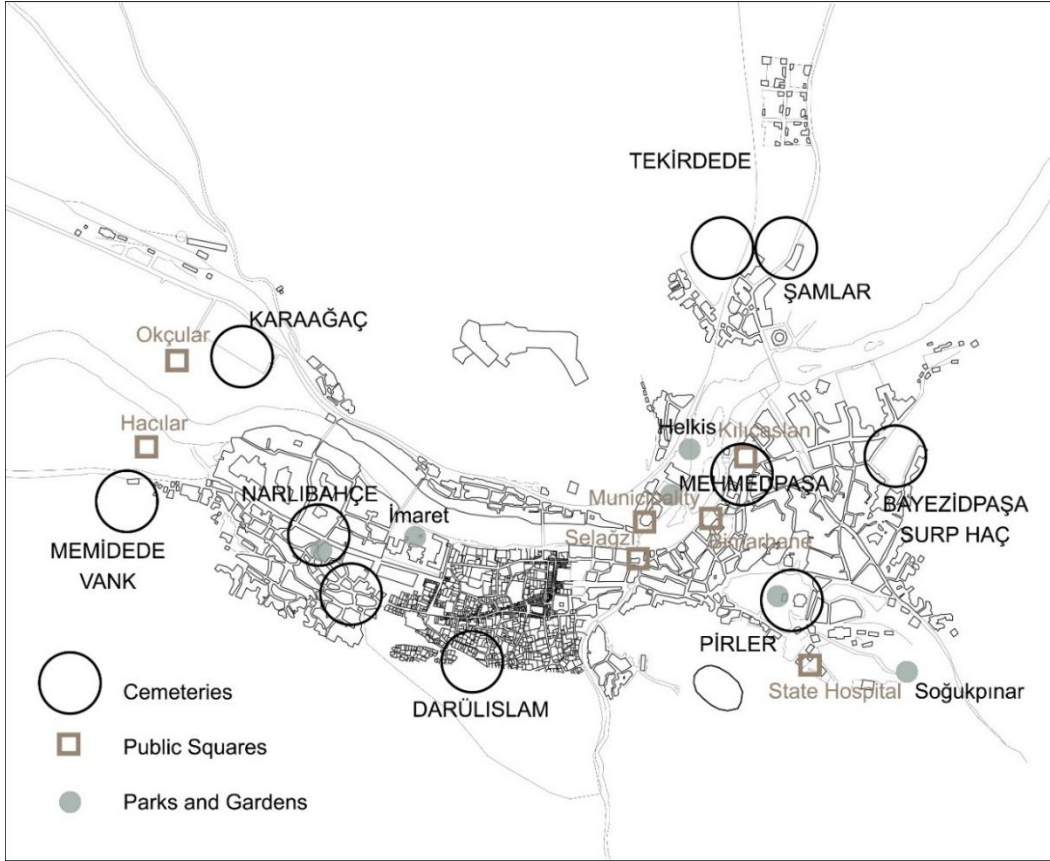


Figure 3. 55 Open Public Spaces of the city. (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

On the other hand, several public squares that were introduced in the city during the late Ottoman and the early Republican periods replaced the earlier green areas of the city such as meadows (*çayırılık*), promenade (*mesire*)²³⁸ areas or places for horse and chariot races, and sports facilities. The cemeteries also transformed during these

²³⁸ River walk and picnic spot

periods into public squares, parks or expropriated areas for construction (Figure 3. 56).



Figure 3. 56 Destroyed Cemeteries and Tombs of Princes in Üçler Neighbourhood (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

Hüseyin Hüsameddin mentions the land known as *Beyler Sarayı*, *Saray Düzi*, and *Pir İlyas* by the people, containing also ruins such as a palace, kitchen and bath. The building remained in use for a long time in history, which convinced him that the land served as an accommodation and administration place of officials. In 1217 court records, the land was recorded as belonging to Melik Gıyaseddin Şah. In 1267, the Gümüşlü family owned this land. One of the heirs of this family, Gümüşlüzade Taceddin Mahmud Çelebi, built a grand palace here. This palace was purchased from Gümüşlüzade Hoca Celaledin Çelebi by Çelebi Sultan Mehmed during his governing period in 1398, and instead of Gümüşlüzade's mansion, he ordered for the construction of a grand palace named as Beyler Sarayı. The garden

Gümüşlüzade Bahçesi was also used as a cemetery with the burial chamber of the Gümüşlüzade family members, especially with the tomb of Gümüşlüzade Pir İlyas el Halveti, which gave its name to the cemetery as *Pirler Mezarlığı* (Figure 3. 57).²³⁹



Figure 3. 57 The cemetery transformed into a park in the Early Republican Period. Prepared by the author as adapted from 1: OA, DH.MKT.PRK, 134/36²⁴⁰ 2: Gabriel, *Monuments turcs*, 5

In a decree in 1870 asking for its sale, the partial plan of the Beyler Sarayı area shows the vast lands as belonging to the Beyazıd II.²⁴¹ In response to the sale of the land of the palace, it was reported that it was not appropriate to sell it to honor the memory of the great Sultan. Besides, the land was used as a place of entertainment for all people of Amasya. In this neighbourhood, the *mesire* area in Soğukpınar was located in the southeast of the palace on the two sides of the river, called Soğukpınar Gardens. The upper parts of the forest in these gardens were covered with hazelnuts and other fruit trees. The water was flowing lush at the area, running mills, and bringing water to gardens and fountains (Figure 3. 58).²⁴²

²³⁹ Hüsameddin, *Amasya Tarihi*, 40.

²⁴⁰ Plan of Beyler Sarayı (in ruins), Sofular and Savadiye Neighbourhood.

²⁴¹ OA, DH.MKT.PRK, 134/36.

²⁴² Hüsameddin, *Amasya Tarihi*, 42.



Figure 3. 58 Soğukpınar Mesire and Pirler Cemetery (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

Another neighborhood, Bağ-ı Helkis, was composed of vineyards-gardens in the nineteenth century, and the lands were prevented from direct access so that the district was preserved and used as a *mesire* area only for its inhabitants until the railroad line passed the site and the road was opened to connect the area to the river edge. After the wealthy people of this district had died, their houses were sold, and the district was expropriated and lost its green areas in the twentieth century (Figure 3. 59).²⁴³

²⁴³ Olcay, *Amasya Hatıraları*, 37. For the local people, see: Olcay, *Amasya hatıraları*.



Figure 3. 59 Bağ-ı Helkis Mesire Area before railway construction. (Olcay, *Amasya hatıraları*, 37)

One of the orchards, on the other hand, was transformed into the slaughterhouse in the early republican period. The aim was to improve public health by managing sanitary slaughter areas. The opening ceremony of the Slaughterhouse was held on October 30, 1934, one year after a groundbreaking ceremony on October 29, 1933, during the governorship of Kadri Üçok between 1930-1936. In the last period of his duty, former Mayor Dr. Refet (Tunca) Bey and Mayor Osman Bey contributed to this project to design a garden strip on the riverfront which was actualized.²⁴⁴

The analysis of the landscapes of public use in Amasya shows that the state put efforts on creating open public spaces in the late Ottoman period and this continued in the early Republican period. However, many of the natural green areas, orchards and vineyards were used as the sites of the new state buildings that were constructed with only small gardens left in their front sides; and as cemeteries were moved out

²⁴⁴ Fenni Mezbahanın Açılma Merasimi. *Yeşil Amasya Gazetesi*, 1., Demiray, *Resimli Amasya*, 201.

of the central areas in the 1950s, the city center lost an important portion of the green areas, making the efforts less effective in providing the city with sufficient open spaces.

3.2.3 Arranging for Transportation and the Failed Public Square

The geomorphology of Amasya was not suitable to construct in the steep valley, and thus the city could not expand through the north-south direction. As a result of this limited settlement area, only partial changes could occur in the city center throughout the history of Amasya from the late nineteenth to the mid-twentieth century. The expansion of the urban fabric proceeded according to the morphology of the city, which enlarged to its most possible limits towards the topographical thresholds in the east-west direction. In Amasya, the old and the new city improved and melted in its natural borders; thus, the fabric of the city did not change significantly until the post-war decades in the twentieth century.

It was in the east-west direction on which the main arterial road and the railway line were formed along the river basin. The main arterial road did not change from the Ottoman to the Republican period due to the geomorphology of the city. The streets on both riverbanks and the street named *İstasyon Caddesi* (Station Street) was used as secondary arteries. This part of the chapter examines the place of the transportation network in the formation and transformation of the built environment in Amasya, also focusing on the attempt to provide a public square in a central position of this network (Figure 3. 60).

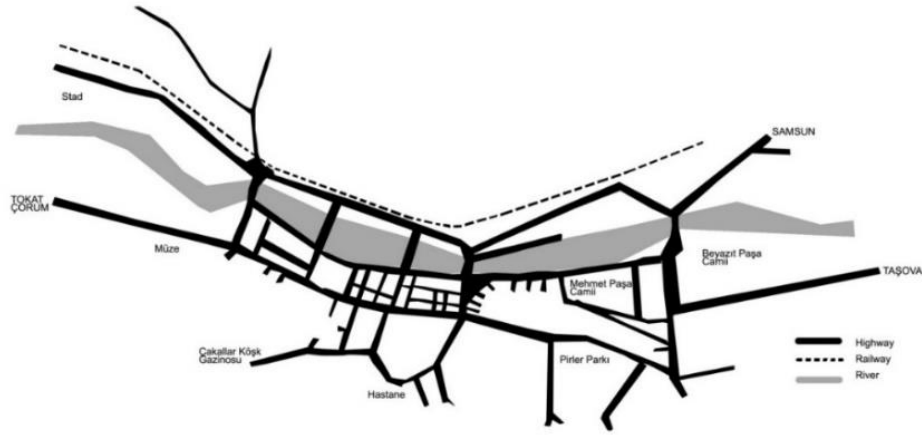


Figure 3. 60 Map of Amasya showing the main streets, (Prepared by the author as adapted from the map of 1975 in *Amasya'yı Tanıtma ve Turizm Derneği*)

In 1865, the independent district (*Mutasarrıflık*) of Amasya sent a telegraph to Public Works Assembly (*Nâfia Nezâret-i Celîlesi*) about the decision on the construction of the road from Samsun to Amasya and from Amasya to Turhal, stating that it was going to be built to be transformed into the railway in the future. The railway construction was planned to be started at the end of the nineteenth century.²⁴⁵ German consul of Amasya together with two Germans from a German company inspected the railway paths in 1865 and demanded the privilege of the railway construction from Sivas to Amasya and Vezirköprü, Boyabad to Sinob and from Kastamonu to Ankara.²⁴⁶ Moreover, in 1873 railway map by Pressel, the Samsun-Amasya line was figured out. At the end of the nineteenth century, French

²⁴⁵ OA, A.MKT.MHM. 324/71

²⁴⁶ OA, Y. PRK. UM, 13/58.

partners also initiated the Samsun-Sivas railway project.²⁴⁷ Another application for the same route was also made by a French entrepreneur.²⁴⁸ Despite these late nineteenth century railway construction plans, the construction was postponed.

The railway could reach Amasya only during the Republican period (Figure 3. 61). Tekeli states that one of the strategies followed for the nation-building process of the Turkish Republic was to realize its modernization project by building a widespread railway network that would connect the capital city Ankara with other places in the territory of the new state. The strategy followed for the election of small towns to construct the railway routes was to choose the places of the factories that were planned to be implemented according to the Five-Year Industrial Plan.²⁴⁹ The city of Amasya was one of the towns that were linked to Ankara along the Sivas-Samsun railway line in 1927 when Fahrettin Kiper was the governor of the city for 3-4 months.

²⁴⁷ OA, Y. EE. 12/39.

²⁴⁸ OA, T. 171

²⁴⁹ İlhan Tekeli, "Atatürk Türkiye'sinde Kentsel Gelişme ve Kent Planlaması," *Arredamento* no. 100+7. (1998/10): 62.

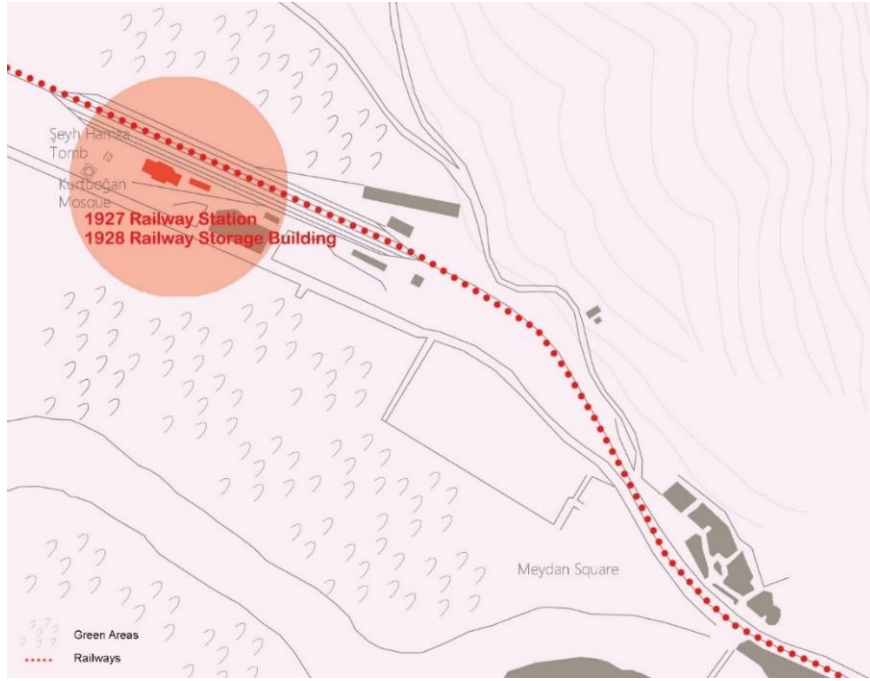


Figure 3. 61 Railway Station and its surroundings (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

During the early Republican period, the railways were used for the transportation of raw materials and agricultural products for industrial production, the travel of immigrants to other regions, and the improvement of the city-periphery connection. Similarly, the arrival of the railway to Amasya provided the connection of its center with its periphery as well as with other cities.

The train station located at Hızırpaşa district was opened on November 21, 1927, at the 140th kilometer of the Samsun-Amasya line (Figure 3. 62). A new square with a green area in front of the building was also constructed at the same time. After a while, the name of the station was given to the nearby bridge, and the street leading to the station was also called as *İstasyon* (Station) in 1928 Gabriel Plan and as *İstasyon Bağları* (Station Vineyards) in 1954 sketch plan.²⁵⁰ The train station was surrounded by green areas and mulberry gardens, which were shown in city plans from the late nineteenth to mid-twentieth centuries. The railway developed a new

²⁵⁰ Demiray, *Resimli Amasya*, 54.

transport road in parallel to the city's main arterial road, Mustafa Kemal Paşa Street, which was the only central transportation hub of the city. Thus, the city developed along this road in the east-west direction. It was expected to form a new city center around the station as an alternative to the old town center, and the settlement area developed in parallel to the railway route. However, the city would never develop quickly in the way it was expected. This newly defined neighborhood developed as a residential area only after the 1980s. Large areas of mulberry gardens and vineyards were damaged in time. Almost all the government buildings were constructed at the center of the city, not around the station that was planned as a new center.



Figure 3. 62 Amasya Train Station (<http://ataturkkitapligi.ibb.gov.tr>)

The main arteries of Amasya were defined in the late nineteenth century, and a boulevard was opened in its center to develop transportation means in the city although it destroyed waterfront settlements. In the twentieth century, these arteries were expanded, especially with the design of the fire areas in a regular road scheme.

The railroad that arrived in Amasya during the early Republican years, was also organized following the limits of the citadel area, which destroyed the traditional neighborhoods located there. In addition, the idea of creating a central square near the train station could not be realized, leaving Amasya without a properly defined square, which was one of the principal determinants of the Republican urban context. As a result, it could be concluded that the transportation routes in Amasya could only develop to the extent that the limited geographical would allow; and although they provided transformation of the built environment by connecting different parts of the city, the new roads and the railway also demolished some parts of the existing natural and built environment of the city.

3.3 Urban Layers: The Lost, the Remaining, and the New

Urban nodes and routes, as analyzed in this chapter, created changing urban layers from the late Ottoman to the early Republican periods that were formed by the public buildings and spaces that were lost, those that remained and re-used, as well as some others that were new constructions, defining the process of the transformation of the built environment in Amasya.

The "lost" buildings and spaces were those parts of the built environment that were either destroyed, ignored and forgotten. Indeed, as a result of natural disasters, destruction was an ongoing and inevitable situation in the city. The urban space was frequently damaged by natural disasters from the late nineteenth century to the early twentieth century. In particular, the overruns of Yeşilırmak River and its streams caused the destruction of bridges, canals, mills, as well as dwellings, also damaging the vineyards. Earthquakes formed another form of natural disasters that caused buildings to collapse.

Fires also affected the loss of significant portions of the urban fabric, and as mentioned above, some fires, such as the 1915 fire that created a huge gap in the center of Amasya, were also evaluated as acts of people that showed contemporary

social conflicts. As such, fires could be taken to be among the conscious acts of destruction in the city.

It is seen that urban planning efforts initiated for renewal and modernization also led to such conscious destructions. In fact, this could be seen as an inevitable process since cities had always been under the impact of constant transformation by constructions as well as destructions in history. However, as examined above, the planning initiatives undertaken with the establishment of the Republic as part of the state objectives for modernization in Amasya remained incomplete. As a result, the urban form could only transform partially while the interventions in the built environment destroyed the historical urban fabric.

The “remaining” buildings and spaces were those parts of the built environment that were the remains from the earlier periods and continued to be used in the republican period. Indeed, these buildings should be defined as re-used because they were generally converted with new functions. Those “new” buildings and spaces, on the other hand, were the constructions of the Republic with planned projects. The main interventions in the built environment of Amasya were formed of these newly built public buildings and spaces in line with the preparation of development plans.

As it can be seen, the construction, destruction as well as the re-use of public buildings and spaces were mainly realized as state dominated practices interacting with social, economic and political determinants of the local context. Considering the natural and social dynamics, it would not be wrong to designate the process of the transformation witnessed in Amasya as an inevitable phenomenon for every city. However, when the lost, the re-used and the new buildings and spaces are considered as examined in the case of Amasya, the following arguments can be deduced as defining of the analyzed Ottoman and Republican contexts.

Examining the transformation of the built environment in Amasya by analyzing the urban nodes and routes of the city from the late Ottoman to the early Republican period, the focus of the study was the changing layers of the city, where different ethnic groups of the Ottoman context had shaped their urban spaces, which were later transformed with the homogenizing change in the character of the society during the Republican period. Thus, this study has shown that, in this transformation, the physical traces of some structures were erased, and others were newly formed in the city, while some were also preserved but recreated.

The analysis of the public buildings and public places in Amasya has proved the existence of negligence and demolition in the changing context. While some of such interventions could depend on local preferences, practicality and natural disasters, they were also resulted from politically charged aims, which need further analysis beyond the scope of this study. This practice of destruction was also accompanied by new constructions to answer the new needs of the Republic. On the other hand, the analysis has also demonstrated the fact that late Ottoman practices in terms of architectural production and the production of the urban context, continued after the establishment of the Republic. Nonetheless, these buildings and spaces were adjusted according to the early Republican political and social culture, in order to transform the architectural products in line with the ideologies of the new state.

As such, it could be concluded that the modernization efforts carried on in the Ottoman context was then continued to be implemented in the Republican context. In essence, architectural practices not only showed the multi-dimensional relations between the inhabitants and the built environment, but also they brought the former and the latter practices together in multiple ways by merging the old with the new in the urban context of the built environment.

CHAPTER 4

CONCLUSION

This study, which undertook an in-depth archival research for visual and written documents, analyzed the transformation of the built environment in Amasya from the late Ottoman to the early Republican period. Firstly, the attempt was to understand the roles of the physical factors, such as topography, natural elements, natural disasters, etc., and the political and socio-cultural factors, such as administrative regulations, demographical characteristics, etc., in shaping the built environment. Secondly, the ruptures, transitions and continuities were aimed to be understood in the construction, destruction and re-use of public buildings and spaces in order to evaluate the transformation of the built environment through the period of analysis. The built environment is the direct witness and component of the urban fabric that constitutes the spatial organization of a city in history. The city form is not based on a single factor, but is the result of the interrelation of social-cultural, economic and political factors with restrictions of the physical environment. Examining the city of Amasya in terms of its geographical position and historical background, the evaluation in this study was based on a comparative analysis of its urban contexts in the late Ottoman and the early Republican periods. The transformation in the built environment of the city in these periods of political, economic, cultural and social changes from the late nineteenth to the early twentieth century were discussed in relation to architectural and urban interventions.

By unearthing the detailed information about the built environment of Amasya throughout the concerned periods, the attempt was to understand its formation and evaluate its transformation by discussing the relations between the former and latter urban contexts. Thus, this study undertook the attempt to comparatively research the architectural production and urbanization of these periods in order to understand

the “transformation” with reference to the ruptures and continuities witnessed throughout the process.

Aiming to evaluate the built environment of the city as related to both physical and social dynamics, the study focused on the architectural production and the urban morphology of Amasya by concerning its society in the late Ottoman and the Republican periods of Turkey. In that, the public-oriented common nucleus of the city was defined as formed of the urban nodes, which represented public buildings and public spaces.

By initially studying the neighbourhoods as forming larger nodes for public life, their change was analyzed in relation to the demographic changes witnessed in the society. In the Ottoman society, the communities lived together, and the town had a significant multi-cultural identity until the end of the Ottoman period. The communities in the city were Muslims, Muslim immigrants, and non-Muslim populations (*millet*, foreign origin entrepreneurs, and missionaries). The Ottoman population mostly chose to live in places where of their religion formed the majority; still, there were mixed-religion neighbourhoods as well. However, in the twentieth century, after the non-Muslim population of the society was deported or migrated abroad, this multi-cultural formation of the society was lost. In order to analyze this transformation that affected the built environment in Amasya, the study focused on the public buildings of Muslim and immigrant communities and those of non-Muslim and missionary communities separately.

The analysis of the neighborhoods showed that the wealthy people of the society continued to compete in the late Ottoman period to build public buildings such as madrasahs and schools via the generous waqf organizations, affecting the formation of an urban environment that emphasized the Muslim identity of the city. The Muslim immigrants of the society also contributed to this process by building masjids, *türbes* (tombs) and a mosque with the donations collected. On the other hand, the non-Muslim society of Amasya was also active in building religious

schools and churches, in which European missionaries and wealthy people of these communities contributed. As the town's economy was based on agriculture and industry, the fact that the factories were mostly owned by foreign people, provided a change in the identity of the built environment in Amasya whereby the role of the non-Muslim population seems to have increased. The competitive roles of the Muslim and non-Muslim residents of the city in the formation of its built environment halted towards the end of the Ottoman period. The social disturbances in the town at the time resulted in the great fires that destroyed at the beginning of the twentieth century a vast part of the traditional settlement area including the commercial center of the city with monuments and residences. If the limited changes in the city are left aside, the large gap left as unplanned for a long time in the city center after the fires, affected the Muslim-identity of the city to dominate the urban context from then onwards although a small group of the non-Muslim population (Greek-Armenian and foreign origin enterprisers) remained for some more time in the early Republican decades.

After the neighborhoods, the analysis focused on the formation and the transformation of the center of governance in Amasya as a significant node in the city center. By the initiations of governors, administrative buildings were constructed in the late-nineteenth century that created the Ottoman center of the city to represent the sultanate. With the emergence of the governmental area in the center, the residential district located there with green areas near the river lost its characteristic. After the foundation of the Republic, the public buildings and public spaces of the late Ottoman period began to be adopted for the use of the new system; however, the Republic also made efforts to give a new identity to the administrative center. It is seen that the Ottoman heritage was continued to be used but generally by transforming the use of buildings. The earlier administrative area of the city was kept intact; and especially with the dissolution of the non-Muslim identity of the society, the buildings of this population in different neighborhoods were also converted for official use such as schools, and other buildings of public use. The economic restrictions of the early Republican period together with the geographical

restrictions of the city, made it difficult to construct new buildings. Thus, there was not a sudden change in the built environment of the city during the early decades of the Republic, but rather slight differences took place in the urban fabric, and the traditional fabric of Amasya was only partially affected by the modernization process of the new state. The main reason behind this situation could be related to the fact that the development plan of Amasya would only be implemented in 1966, relatively late in comparison to other cities. For the construction of the built environment, both the Ottoman and Republican contexts were similar in terms of the roles of public demand and the state to initiate projects. The difference between them, on the other hand, was the change in the identity of the society from a multi-religious community to a more homogenized population.

The public buildings and public spaces in the city center and the neighborhoods formed the urban nodes in Amasya. Depending on the analysis of the relation between these nodes, the study also investigated the consequently defined routes in Amasya that provides transportation and enable public movement to the open spaces.

The waterfront formed the initial focus of analysis in these terms that provided the relation of the natural and the built environments by the impact of Yeşilırmak River that flows along the center of Amasya. In addition, as a result of the division of the city by the river, bridges constituted the important elements by connecting the waterfronts on the two sides of the river. Until the mid-twentieth century, as a result of the constant form of the longitudinal settlement in the city along the river, the town had been surrounded by orchards, vineyards, and gardens developed on the fertile alluvium deposit areas of the river valley. Waterwheels in Yeşilırmak River were used in milling by hydropower, and together with water canals, they used to supply water to the fields. The mills for agricultural and industrial production were located in open green spaces at the river borders to benefit from water for irrigation, and flour, silk, and leather production in factories and tanneries. By referring to such instances as the effects of river floods that demolished mills and bridges, or

the conflicts among the peasants on using the canal systems, the significant role of the waterfront in the agricultural and industrial as well as the social life of the city could be verified.

Examining the landscapes of public use where the residents experienced the nature, the study analyzed the significant role of such places as promenades (*mesires*) along the waterfront, vineyards, orchards, and cemeteries in Amasya in defining social life from the late Ottoman to the early Republican period. The analysis showed that the vast green areas that had existed until the late Ottoman period were mostly expropriated and transformed into residential areas after the foundation of the Republic; and hence, the Republican society lost the chance to experience open public spaces. As the vast number of vineyards and garden areas in the city began to be lost, this texture was left to the building blocks over time. Muslim and non-Muslim cemeteries in the city, especially on the borders of neighborhoods, were either turned into green areas or mostly destroyed in time.

Besides the use of the waterfront and the recreation of the open green spaces, the routes of the city were also defined by the attempts to arrange the transportation network in Amasya. The main arteries of the city were defined in the late nineteenth century, mainly by the opening of a boulevard by destroying the waterfront settlements. In the twentieth century, the arteries formed in the Ottoman times were expanded, and especially the fire areas were designed with a regular road scheme. The arrival of the railroad to the city was an important intervention in these terms. It was organized to align with the citadel area and thus destroyed parts of the old neighbourhoods. The location of the train station was not planned to be used as a square as seen in most of the other cities. Another principal determinant of the Republican period urban contexts, the Republican Squares that were formed in most of the cities, could not either be formed in Amasya probably because of the limitations of its geographical location. Instead, there emerged multiple smaller squares used for different public ceremonies and gatherings such as the ones in front of the Municipality building, Selağzı area, Saraydüzü area, the garden of the State

Hospital, the garden of the Kılıçaslan School, in front of the Courthouse, and the vast fire areas called as *Yangınyeri*.

The urban nodes formed of public buildings and spaces, and urban routes by their use by citizens, create urban layers of cities. Within the reproduction of a city, newly produced buildings and spaces are situated on different layers that are the remnants of its history. However, in the process, many layers are ignored, neglected, or erased with political or economic desires of the new context. This phenomenon has been the destiny of the cities in the world, although some cities have managed to resurrect their multilayered structures consciously or by chance. On the other hand, in most of the cases like Amasya, the traces of earlier layers have to be searched for as they have been lost for a long time. The study has revealed that the relation between the society and the built environment during the late Ottoman and early Republican periods created different urban layers. Through the transformation of the built environment in Amasya from the late Ottoman to the early Republican period, the physical traces of some structures were erased, while some newly formed, and others were preserved yet adopted for new functions, which could be related to the geomorphological restrictions in Amasya. Within this framework, the built environments of these periods in Amasya were investigated by comparatively evaluating the continuities as well as the ruptures.

As such, this study has contributed to the urban and architectural history writing of Amasya, which has not been studied in depth in the related literature as most of the other peripheral cities of the Ottoman and Republican periods. As the capital city of the Empire, İstanbul witnessed significant interventions in its built environment by the construction of new types of buildings during the late Ottoman period, which has been studied in detail. As a result of the fact that it was a port city, economic activity was very intense, and various investment projects were realized in İstanbul. On the contrary, in Amasya, the restrictions of the location of the city and the lack of main transportation routes such as railway for raw material transportation, the economy could not develop. Thus, despite the efforts of change by the Ottoman

state in its wider territory, there were fewer interventions in the built environment of in peripheral cities like Amasya when compared to the case of the Ottoman capital İstanbul.

Similarly, in the Republican period, the new capital Ankara was recreated with the most significant investments of the period. In parallel to the development of Ankara, various arrangements were tried to be made in all cities of the country. Governmental centers formed of public buildings and spaces were established in all cities and public buildings were constructed around these centers. In Amasya, similar interventions were planned to be implemented, but due to its geographical limitations, economic inadequacies, and natural disasters, these projects also remained limited in the Republican period.

As a result, it could be concluded that Amasya was exemplary of the spread of the contemporary aims of transformation of the governing actors during the late Ottoman and the early Republican periods, although it also exemplified the limits of such interventions in the local contexts.

Nonetheless, the outcomes of this study tell about the urban and architectural results of these aims and interventions, and provide a basis of comparison with other settlements of the related periods. By preparing the chronological list of the architectural production of the periods of concern, including the “lost” buildings and spaces together with those “remaining” and “new”, and bringing together the information about these hitherto not-studied products found in archival documents such as plans, photographs, etc., the study has presented an evaluation of the transformation of the built environment of late Ottoman and early Republican Amasya, also providing a basis for further studies on the topic.

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APPENDICES

A. CHRONOLOGICAL LIST OF BUILDINGS/PLACES IN AMASYA

Late Ottoman Period Public Buildings&Public Places		
	Neighbourhood	Building/Place
		Construction Date
1	Pirinççi	Konak Hamam
2	Hacıllıyas	Fountain (Şadırvan) (Sultan Bayezid II Complex)
3	Yakutiye Gümüşlü	Kafiye Hanım Mansion
4	Dere (Mevkii Kazancı)	Surp Nigoğayos Armenian Church & School
5	Hacıllıyas	Sultan Bayezid II Timing Room (Muvakkithane)
6	Şamlar	Şeyh İsmail Şiracuddin Şirvani Masjid
7	Bayezid Paşa	Silk Factory
8	Dere (Saraçhane)	Rüştiye School
9	Hatuniye	Post Office
10	Hatuniye	Mansion of Hazeranlar
11	Nergiz (Helkis)	Clock Tower
12	Nergiz (Helkis)	Government Building
13	Nergiz (Helkis)	Prison
14	Şamlar	Şeyh İsmail Şiracuddin Şirvani Tomb (Yukarı Tomb)
15	Sofular	Hamdullah Efendi Tomb
16	Mehmet Paşa	Azeriler/Şirvanlı Mosque
17	Oluz	Atabey Farm
18	Bayezid Paşa	French Jesuit Church Boy School Complex
19	Bayezid Paşa	French Jesuit Mansion
20	Pirinççi	Kurtuluş Konak (Koza Han)
21	Nergiz (Helkis)	Police Station
22	Nergiz (Helkis)	Municipality Pharmacy
23	Nergiz (Helkis)	Municipality Archive
24	Sofular	Pir İlyas Tomb
25	Sofular	Mektep-i İdadî (Taş Mektep) School
26	Hacıllıyas	Gendarmarie
27	Sofular	Saraydüzü Military Barracks
28	Bayezid Paşa	Jesuit Church & Girl School
29	Nergiz (Helkis)	Wind Turbine
30	Dere (Saraçhane)	İptidai School
31	Bayezid Paşa	Sericulture Training School
32	Savadiye	Hospital
33	Sofular	Veli Bayezid Memorial Statue
34	Hatuniye	Alçak Bridge
35	Hatuniye	Kunç Bridge
36	Hatuniye	Helkis/Hükümet Bridge
37	Şamlar	Kunç/Kuş/Hundi Bridge
38	Dere (Mevkii Kazancı)	Surp Hagop Church
39	Savadiye	Surp Asdvadzadzin Cathedral
40	Bayezid Paşa	Hisus Miabanutyun Evangelism Mission Center
41	Savadiye	Protestant Church
42	Gökmedrese	Surp Hovhannes Armenian Church
43	Bayezid Paşa	Catholic College
44	Ayvasıl (Elilibişevler)	Aya Vasilios Greek Church
45	Hacılar Meydanı	Hacılar Square / Surp Hovhannes Square
46	Bayezid Paşa	Surp Haç Armenian Cemetery
47	Gökmedrese	Vank Monastery Cemetery
48	Şamlar	Eski Şamlar Cemetery
49	Dere	Pazar Yeri Roman Cemetery
50	Kurşunlu	Roman Necropol Area

Early Republican Period Public Buildings&Public Places		
	Neighbourhood	Building/Place
		Construction Date
	Nergiz (Helkis)	Municipality
1	Pirinççi	Kılıçarslan Primary School
2	Suluova	Çelttek Coal Mine
3	Pirinççi	Addition to Kılıçarslan Primary School
4	Sofular	State Hospital (Chest Diseases Hospital)
5	Sofular	Chest Diseases Hospital
6	Dere (Saraçhane)	Court House
7	Hızırpaşa	Railway Station
8	Hızırpaşa	Railway Storage Building (Hangar)
9	Savadiye	Atatürk Monument
10	Bayezid Paşa	Gendarmerie
11	Dere	Pilevne Primary School
12	Dere	Yeşilirmak Primary School
13	Hacıllıyas	Üçler Primary School
14	Nergiz (Helkis)	Municipality Garden
15	Nergiz (Helkis)	Slaughterhouse
16	Hacı İlyas	Ziya paşa Boulevard
17	Yüzevler	Power Station (Electricity)
18	Hızırpaşa	Meydan/Istasyon Bridge
19	Bayezid Paşa	Proposed Stadium Project
20	Yüzevler	Proposed Peoples House Project
21	Sofular	Pirler Garden
22	Gözelek	Kazanasmaz Farm
23	Oluz	Atabey Farm
24	Hatuniye	Helkis (Hükümet) Köprü (Bridge)
25	Dere	Secondary School
26	Nergiz (Helkis)	Officer's Club (Orduevi)
27	Boğazkaya	Gökhöyük Technical Agriculture School
28	Savadiye	Atatürk Primary School
29	Yüzevler	Proposed Government Building Project
30	Kirazlıdere	Directorate of Forestry
31	Bayezid Paşa	Art Institute Technical School
32	Nergiz (Helkis)	Government Building
33	Nergiz (Helkis)	Fire Department İtfaiye
34	Yüzevler	Sugar Beet Region Directory
35	Yüzevler	Public House (TEKEL)
36	Yüzevler	Girl Art Institute
37	Hatuniye	City Club (Şehir Kulübü)
38	Savadiye	Governor House
39	Fethiye	Pilevne Primary School
40	Fethiye	Ruhi Tingiz State Hospital
41	Yüzevler	Ziraat Bank
42	Bayezid Paşa	Hydraulic Works Directory
43	Yüzevler	Yüzevler Mass-Housing Project
44	Hacıllıyas?	Sugar Factory Directory
45	Yüzevler	Dispansery
46	Yüzevler	Cinema Ar
47	Hızırpaşa	Amasya City Stadium
48	Savadiye	Officer's Club & Logements
49	Sofular	Hürriyet Primary School
50	Yüzevler	Amasya High School
51	Yüzevler	Land and Water Resource Management
52	Savadiye	Hamit Kaplan Sport Center
53	Hatuniye	Meydan Gate (Demolition 1924)
54	Hatuniye	Helkis Gate (Demolition 1926)
55	Sofular	Military Police Station (İnzibat)

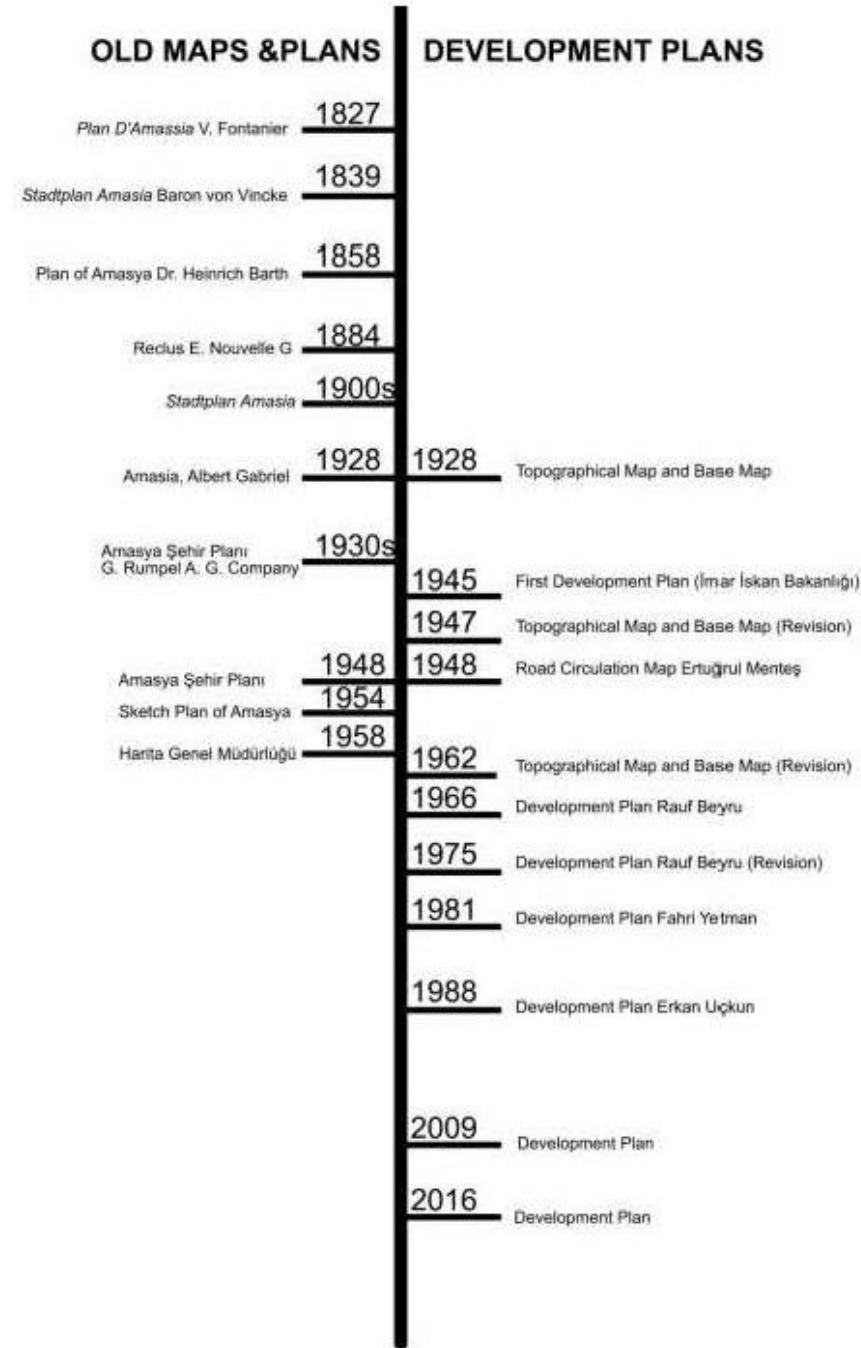
Appendix A. Chronologic List of Buildings/Places during the Late Ottoman and Early Republican Periods

B. CHRONOLOGICAL LIST OF CONSTRUCTIONS & SIGNIFICANT EVENTS IN AMASYA

BUILT ENVIRONMENT		EVENTS		BUILT ENVIRONMENT		EVENTS
Surp Nigogayos Church & School	1816				1922	Battle of Dumlupınar, August 26-30
	1825-26	Earthquake			1922	Abolition of the Sultanate, November 1
	1826	Yeşilirmak Flood			1923	Administrative Appropriation as a city April 20
	1828	Earthquake			1923	Proclamation of the Republic, October 29
	1839	Edict of Gülhane (Tanzimat Fermanı)		Meydan Gate was destroyed	1923	Unification Law of educational institutions
Muvakkithane was constructed	1840				1924	Abolition of Caliphate, March 3
	1853-56	Crimean War		Kılıçarslan Primary School was constructed	1924	Atatürk's III. Visit to Amasya September 24
	1854-55	Crimea Migrations		Kılıçarslan Primary School additional building	1924	
Silk Factory in Amasya by Hagop Amasyan	1854				1925	
	1855	Fire			1926	
	1856	The Imperial Reform Edict (Islahat Fermanı)		Court House was constructed	1926	
	1858	The Ottoman Land Code		Railway Station (İstasyon) was built	1927	
Prison was constructed	1864			Atatürk Monument October 29	1929	
Government Building was constructed	1864			Merzifon High School	1930	Foundation of the Turkish Historical Association
Clock Tower was constructed	1864				1931	Foundation of The Turkish Language Association
The Mansion of Hazeranlar was built	1865				1932	
	1866	Land Emancipation Act			1936	
	1867	Yeşilirmak Flood		Power Station for Electricity was constructed	1936	
	1870	Trade Fair in Amasya		Ziya Paşa Boulevard was constructed	1936-45	
	1873			Pirler Garden	1936-45	
	1875	Yeşilirmak Flood			1938	Atatürk dies in Istanbul, November 10
	1876	Enthronement of Sultan Abdul-Hamid II			1938	İsmet İnönü was elected as the second president
	1876	The First Constitutional Era (I. Meşrutiyet)		İstasyon Bridge was constructed	1939	Erzincan Earthquake December 27
	1877-78	Russo-Turkish Wars (93 Harbi)			1939	River Flood
Immigrant Settlements for Caucasus	1878	Caucasus Migrations		Atabey ve Kazanasmaz Farms	1939-45	World War II
Report on Purification of Yeşilirmak	1880				1946	Foundation of Democrat Party, January 7
Jesuit French School was built	1881	Yeşilirmak Flood			1948	Earthquake
Bridge was built	1882				1949	
	1885	Fire		Tarım Bakanlığı Göküyük Agriculture High School	1949	
	1887	Fire		First Development Plan	1949-50	
	1893	Fire		Public House (TEKEL)	1948-50	
	1895	Fire (August) Turkish Armenian Incidents		Development Plan (Ertuğrul Menteş)	1950-51	
Azeriler/Şirvanlı mosque was constructed	1895-97				1948	Savadiye Flood, June 3
Amasya İdadisi was built	1898-00				1950	Democrat Party came into power
Saraydüzü Military Barracks was constructed	1908	The Second Constitutional Era (II. Meşrutiyet) CUP			1950	Celal Bayar was elected as the third president
	1910			Yüzevler and Ellibeğevler mass-housing Project	1953	
Wind turbine was built	1911	Battle of Tripoli		Amasya Government Building	1953	
	1912	Fire		Ruhi Tingiz Devlet Hastanesi, November 4	1953	
	1912-13	First Balkan War		City Club and Hotel (Amasya Şehir Oteli)	1953-54	
	1914-18	World War I		Military School	1955	
	1915	Fire Deportation of Armenians			1957	
	1916				1964	
	1919	Amasya Genelgesi, June 22		Amasya Sugar Factory	1964	
	1920	Opening of the Grand National Assembly, April 23		Chest Diseases Hospital	1965	
	1922	Battle of Dumlupınar, August 25-26			1965	Flood March 27
	1922	Abolition of the Sultanate, November 1		Taşova Primary School	1965-66	
				Taşova Durucasu Hydroelectric Power Plant	1965-66	

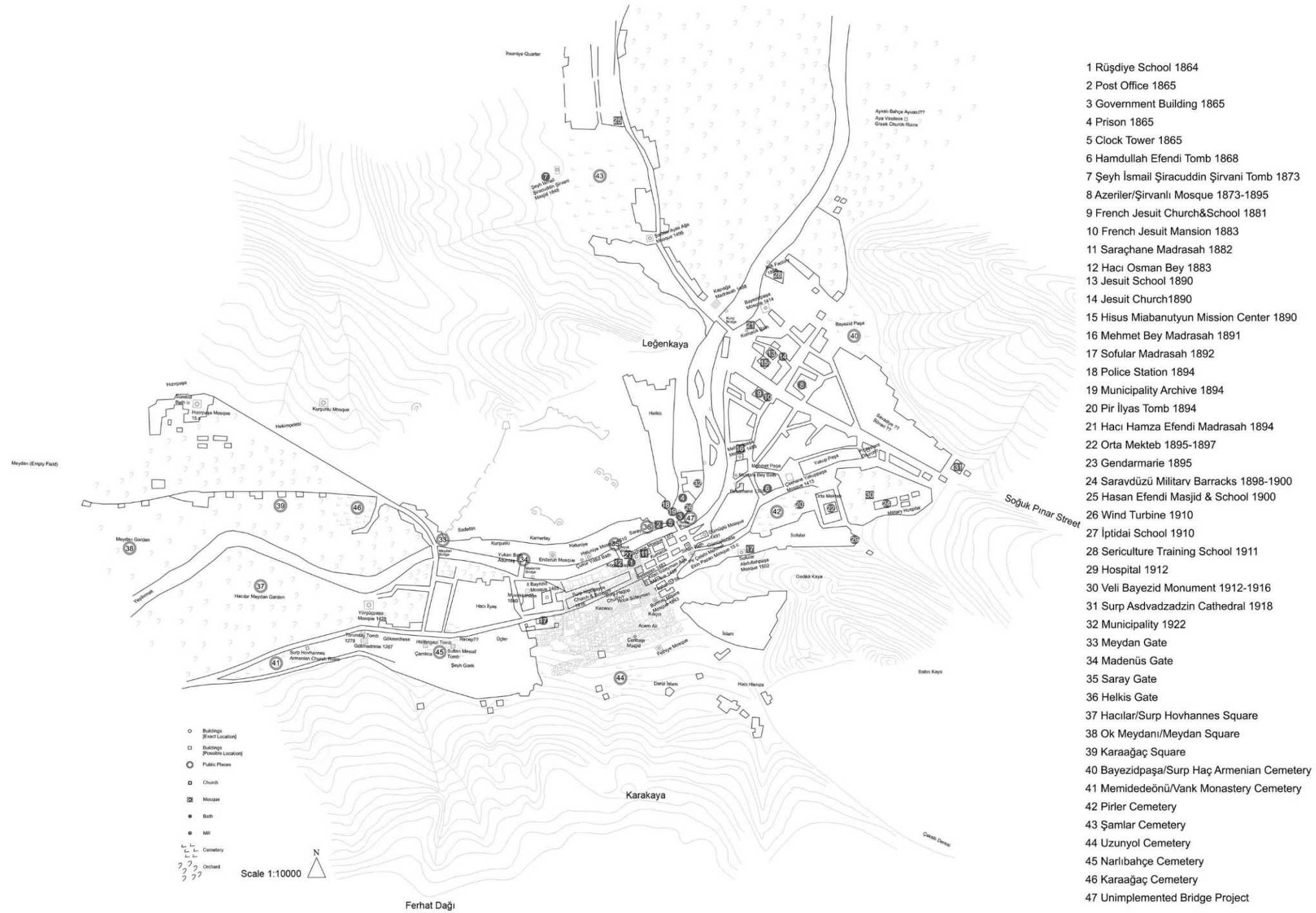
Appendix B. Chronologic List of Constructions & Significant Events during the Late Ottoman and Early Republican Periods

C. MAPS AND PLANS OF AMASYA



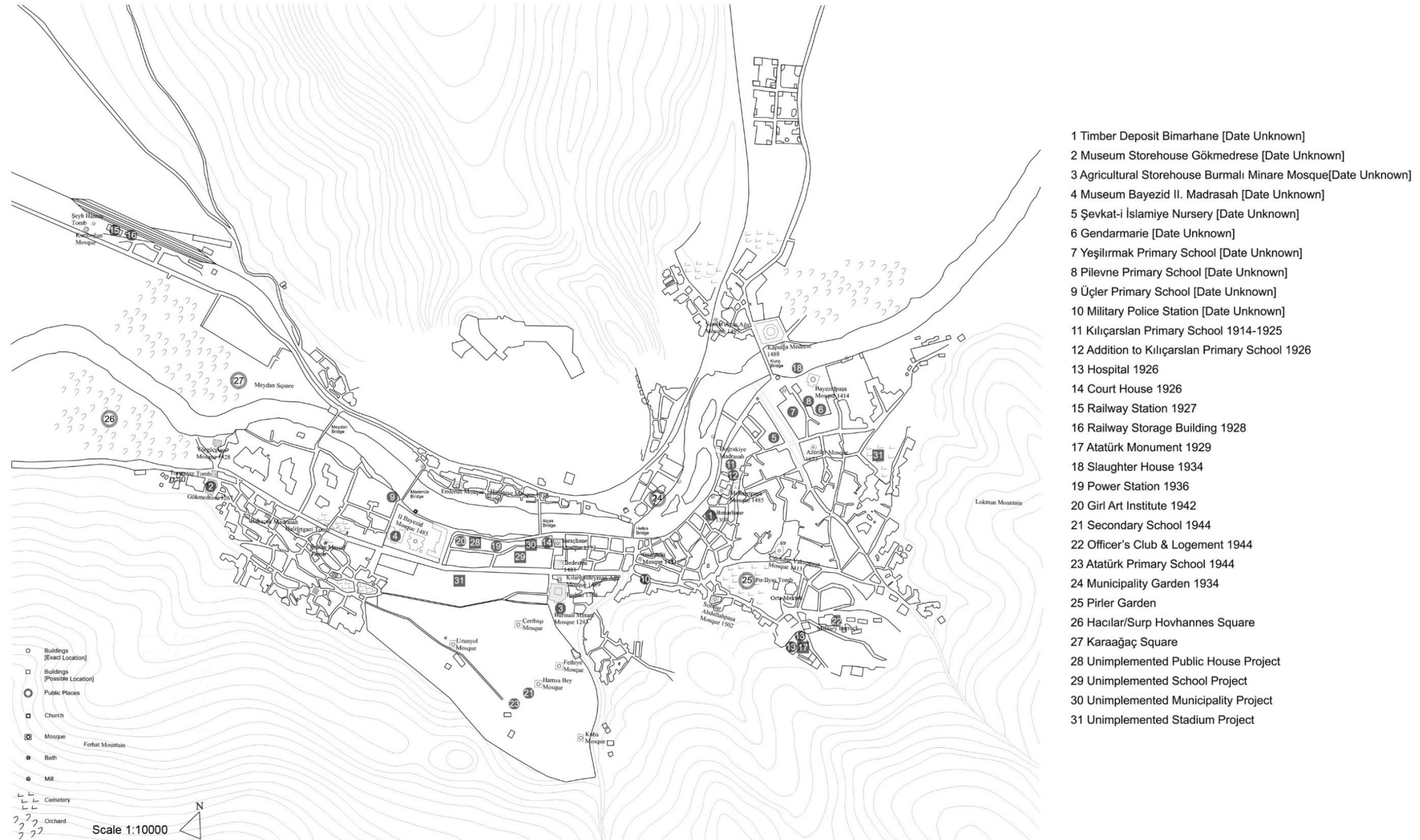
Appendix C. Maps and Plans of Amasya in Chronological Order

D. LATE OTTOMAN PUBLIC BUILDINGS AND PLACES IN AMASYA



Appendix D Late Ottoman public buildings and places in Amasya. (Prepared by the author as adapted from DAI-II)

E. EARLY REPUBLICAN PUBLIC BUILDINGS AND PLACES IN AMASYA



Appendix E Early Republican public buildings and places in Amasya. (Prepared by the author as adapted from Gabriel, *Monuments turcs*, 5)

F. CURRICULUM VITAE

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2013-2015	METU Department of Arhitecture	ÖYP Research Assistant
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FOREIGN LANGUAGES

Advanced English, Elementary French

G. TURKISH SUMMARY / TRKE ZET

Bu alıřmada, ge Osmanlı dneminden erken Cumhuriyet dneminde geiř srecindeki yapılı evre oluřumu/dnřm incelenmiř ve Anadolu'nun kuzeyinde yer alan Amasya kentinin yapılı evre dnřmne odaklanılmıřtır. Bu iki dnemi Amasya kent merkezine odaklanarak karřılařtıran bu tezde, ge Osmanlı ve erken Cumhuriyet dnemlerindeki kltrel/politik/ekonomik deęiřimlerin, toplumla ve dolayısıyla kentle iliřkisi incelenmiřtir.

Amasya kentinde yapılı evrenin fiziksel dnřm mimari ve kentsel lekte rnekler zerinden incelenmiřtir. alıřmanın amacı, siyasi bir dnřm olan Osmanlı İmparatorluęu'ndan Trkiye Cumhuriyeti'ne uzanan srecin mimariye ve dolayısıyla kente etkilerini arařtırmaktır. Siyasi dnřme etken olan ekonomik, kltrel, sosyal olaylar zerinden kentlinin ve ynetici sınıfın ynlendirmesiyle yapılı evredeki deęiřimler ele alınmıřtır. Bununla birlikte kentin dnřmne etki eden doęal afetler (yangın, sel, deprem) ve afetlerin sonularına baęlı olarak alınan kararlar da kentin fiziksel deęiřimini etkilemiřtir. Bu alıřmada ge on dokuzuncu yzyıldan erken yirminci yzyıla uzanan dnemde kentin fiziksel dnřm ve bu dnřm belirleyen etkenler tanımlanarak aktarılmaya alıřılmıřtır.

Bu alıřmada ama, Amasya'nın yerleřim tarihini, kendine zg coęrafi zelliklerini de gz nnde bulundurarak deęerlendirmek, yapılı evresinin deęiřen sosyo-kltrel, ekonomik ve politik baęlamlara gre dnřmn analiz etmek ve bu deęiřim srecinde korunan, yeniden kullanılan ve kaybedileni deęerlendirmektir. Bylece, on dokuzuncu yzyılın sonlarından yirminci yzyılın bařlarına kadar, kentin yapılı evresinin tekrar ve tekrar oluřumunda sreklilik ve kırılma yařanan sreleri fiziksel mekan zerinden okumaya alıřılmıřtır. Bu alıřma, on dokuzuncu yzyıl sonlarında kentte yeni ihtiyalar dahilinde oluřmaya bařlayan kamusal yapıların inřasını etkileyen Osmanlı Devleti'nin kurumsal yapısının dnřmn ve yirminci yzyılın bařlarında Trkiye Cumhuriyeti'nin

kuruluşundan sonra tanık olunan yapılı çevredeki dönüşümü karşılaştırarak yapılı çevrenin oluşmasında etkili olan temel dinamikleri ele almaktadır.

Kronolojik bir sıra ile, imparatorluk kentinden Cumhuriyet kentine geçiş sürecinde, siyasal değişimin kentin yapılı çevresinin dönüşümüne olan etkilerini ve sınırları net olarak tanımlanamayan bu değişimin kent mekanında eski-yeni, yıkılan-inşa edilen yapı ve mekanlar ve bu mekanların çevresiyle olan ilişkisi üzerinden geçiş ve kırılmaları analiz etmek amaçlanmıştır. Yeni yapılar, işlev değiştirerek kullanılmaya devam edilen eski yapılar ve yeni inşa edilen yapılar, önceki ve sonraki kentsel mekanlar arasındaki ilişkileri karşılaştırmak için araştırılmıştır.

Geç Osmanlı ve erken Cumhuriyet dönemlerine birlikte ve karşılaştırmalı olarak bakan bu çalışmada, sosyo-kültürel değişimlerin etkisiyle oluşan kent mekanlarının özgünlük, farklılık ve benzerlikleri ortaya çıkarılarak, bu iki dönem arasında mimari üretim açıdan geçiş ya da farklılaşmaların söz konusu olup olmadığı araştırılmıştır. Toplumun kentin dönüşümündeki rolünü anlayabilmek için, mahallelerin ve dolayısıyla kent dokusunun her iki dönemde toplum yapısındaki dönüşümlerden nasıl etkilendiği karşılaştırılmıştır. Kent sakinlerinin talepleri ve devletin temsilcisi olarak kentte yaşayan yönetici sınıfın karar alma süreci fiziksel dönüşüme doğrudan etki etmektedir. Bu uygulamaların kent mekanının oluşumundaki etkilerini inceleyerek, Amasya kentinin on dokuzuncu yüzyılın sonlarından yirminci yüzyılın başlarına kadar fiziksel dönüşümü ve bu dönüşümü etkileyen farklı sosyal örgütlenmeye sahip olan aktörlerin (kent sakinleri, yöneticiler, nüfuzlu aileler, tüccarlar) rollerinin kentin yapılı çevresinin oluşumuna etkisi anlaşılmak istenmiştir. Geç Osmanlı ve erken Cumhuriyet dönemleri arasındaki kültürel/politik/ekonomik değişimlerin kentleşme sürecine yansımalarıyla kentin çok bağlamalı yapısını kavramak ve yapılı çevreye etkisini değerlendirmek amaçlanmıştır.

Kentte yer alan yapı ve yapı gruplarının yer değiştirmesi, açık alan kullanımının farklılaşması, değişen yapı ihtiyacı, doğal afetlerin kent planlama sürecine etkisi

araştırılmıştır. Sonuç olarak, 1860'lardan 1940'lara uzanan süreçte kentte gerçekleştirilen imar faaliyetleri ile kamusal yaşamın birbirlerine etkileri sonucunda yaşanan değişimler dolayısıyla kent tarihi yazımında etkili olan tüm dinamiklerin etkilerine derinlemesine bakılmak istenmiştir.

Kentin mimarlık ve kentsel açıdan dönüşümlerini izlemek için öncelikle bu iki dönem içinde sosyal, politik, kültürel ve ekonomik gelişmeler incelenmiştir. Özellikle kentte yaşayan nüfusun yerleştiği alanlar -mahalleler- ve kamusal alanlar bu çalışmanın genel kurgusunu oluşturmaktadır.

İnşa edilen, yıkılan ve dönüştürülen yapıların ve kamusal alanların ve kağıt üzerinde kalan gerçekleştirilemeyen projelerin ortaya çıkarılması ve incelenmesi ile yapıli çevrenin dönüşümünde karar mekanizmaları olan kent sakinleri ve yöneticilerin bu sürece etkisini değerlendirmek amaçlanmıştır. Kentin bu katmanları sosyo-kültürel/ekonomik/politik değişimler ile mimari ve kentleşme süreçleri arasındaki etkileşimlerle yaratılmıştır. Bu çerçevede, kamu yapıları ve kamusal açık alanların yanı sıra mahalleler de, bir araya gelme mekanları olarak kentsel düğümleri oluşturmaktadır. Bu düğümler, tanımlı yollarla birbirine bağlanmış, ve dönüşümlerle kentsel katmanlar yaratılmıştır. Dolayısıyla, kentin yapıli çevresi, sadece fiziki mekan değişimleriyle değil, aynı zamanda bu değişimlere neden olan sosyo-kültürel, ekonomik ve politik faktörlere bağlı olarak üretim ve tekrar üretim döngüsü içerisinde sürekli olarak değişmektedir.²⁵¹

²⁵¹ Kent kavramı ve kentin morfolojik oluşumu için: Patrick Geddes, *Cities in Evolution* (London: Williams & Norgate, 1915); Lewis Mumford, *The City in History, Its Origins, Its Transformations and Its Prospects* (New York: Harcourt, Brace & World, 1961); Leonardo Benevolo, *The History of the City* (Cambridge, MA: MIT Press, 1988); Colin Rowe and Fred Koetter, *Collage City* (Cambridge, MA: MIT Press, 2006); Attilio Petruccioli, *After Amnesia: Learning from the Islamic Mediterranean Urban Fabric* (Bari: ICAR, 2007); Aldo Rossi, *The Architecture of the City* (Cambridge, MA: MIT Press, 2007); Karl Kropf, "Aspects of Urban Form," *Urban Morphology* 13, no. 2 (2009): 105-120; Kevin Lynch, *The Image of the City* (Cambridge, MA: The MIT Press, 2012); Spiro Kostof and Richard Tobias, *The City Shaped: Urban Patterns and Meanings Through History* (New York: Bulfinch Press, 2012); Spiro Kostof and Greg Castillo, *The City Assembled: The Elements of Urban Form Through History* (New York, NY: Thames & Hudson, 2014); Alain Borie, Pierre Micheloni and Pierre Pinon, *Form ve Deformasyon Mimari ve Kentsel Nesnelerin Form ve Deformasyonu* (İstanbul: Janus Yayıncılık, 2019).

Kent tarihi çalışmalarında mimari ve kentsel mekanın üretiminde etkisi olan bir diğer faktör coğrafi çevredir. Yerleşimlerin jeomorfolojik özellikleri, iklim vb. inşa kararlarını ve kentlerin fiziki yapılarını doğrudan etkilemektedir. Doğal afetlerin yapılı çevreye etkisinin araştırılması, doğanın, kentsel mekanda meydana gelen dönüşümlere etkisini, özellikle yıkım gibi önemli değişiklikler üzerindeki rolünü açıklamak için gereklidir.

Osmanlı kentlerindeki mimari ve kentsel ölçekte on dokuzuncu yüzyılın sonlarına doğru görülen dönüşümler üzerine çok sayıda araştırma yapılmıştır. Ancak literatür araştırmasında bu çalışmaların genelde bölgesel tanımlamalar kullanılarak “Balkan Kentleri”, “Arap Kentleri” altında kümelenerek o bölgede bulunan kentler üzerine yoğunlaştığı ortaya çıkmaktadır.²⁵²

Bu sınıflandırmalar son zamanlardaki çalışmalarda sorgulanmakta ve “Osmanlı kenti”, “Arap kenti”, “İslam kenti” gibi kavramların kullanımı sorgulanmaktadır.²⁵³

²⁵² See: Paul Dumont and François Georgeon, *Villes ottomanes à la fin de l'Empire*, (Paris: L'Harmattan, 1992); Çağlar Keyder, Y. Eyüp Özveren and Donald Quataert, “Port Cities in the Ottoman Empire: Some Theoretical and Historical Perspectives” *Review, a Journal of Fernand Braudel Center*, XVI, 4 (Fall 1993), 519-558; Zeynep Çelik, *The remaking of İstanbul: Portrait of an Ottoman city in the nineteenth century*, (Berkeley: University of California Press, 1993); Alexandra Yerolympos, *Urban Transformations in the Balkans (1820-1920)*, (Thessaloniki: University Studio Press, 1996); F. Candaş Bilse, “Cultures et Fonctionnalités: L'Evolution de la Morphologie Urbaine de la Ville d'Izmir aux XIXe et début XXe Siècles”, (PhD diss., Université de Paris X – Nanterre, 1999); Andre Raymond, *Arab Cities in the Ottoman Period: Cairo, Syria and the Maghreb*, (Aldershot: Ashgate, 2002); Jens Hanssen, *Fin de Siecle Beirut: The Making of an Ottoman Provincial Capital* (Oxford: Clarendon Press, 2003); Yasemin Avcı, *Değişim Sürecinde Bir Osmanlı Kenti: Kudüs (1890-1914)*, (Ankara: Phoenix, 2004); Edhem Eldem, Daniel Goffman and Bruce Masters, *The Ottoman City Between East and West: Aleppo, Izmir, and Istanbul*, (New York: Cambridge University Press, 2005); Zeynep Çelik, *Empire, Architecture, and the City: French-Ottoman Encounters, 1830-1914*, (Seattle: University of Washington Press, 2008); İpek Yada Akpınar, *Osmanlı Başkentinden Küreselleşen İstanbul'a: Mimarlık ve Kent, 1910-2010*, (İstanbul: Osmanlı Bankası Arşiv ve Araştırma Merkezi, 2010); Sibel Zandi-Sayek, *Ottoman Izmir: The Rise of a Cosmopolitan Port, 1840/1880*, (Minneapolis: University of Minnesota Press, 2012).

²⁵³ Eldem Edhem, Daniel Goffman and Bruce Masters, *The Ottoman City Between East and West: Aleppo, Izmir, and Istanbul*, (New York: Cambridge University Press, 2005). Stephanos Yerasimos, “Tanzimat’ın Kent Reformları Üzerine,” *Modernleşme Sürecinde Osmanlı Kentleri* (eds.) P. Dumont and F. Georgeon, (trans.) A. Berktaş 1- 30 (İstanbul: Tarih Vakfı Yurt Yayınları, 1999): 10.

Koç, bu sınıflandırmaların bir sınırlamaya dönüştüğünü şu şekilde açıklamaktadır.²⁵⁴

Daha ilk etapta “kent” kavramı başlı başına sorunlar yumağı iken, “Osmanlı kenti” deyince akla ne geldiği/gelmesi gerektiği sorusuna verilen cevaplar dikkate alındığında, “alt konular”ın ne kadar çoğaldığı ve işin içinde, daha baştan “İslam kenti”, “Arap kenti”, “Akdeniz kenti”, “Balkan kenti”, “Doğu kenti”, “Anadolu kenti” vs. gibi farklı coğrafi, kültürel ve tarihî faktörlerin dahil olduğu bir “tanımlama” zincirinin, farklı kavramlaştırma biçimlerinin bulunduğu dikkati çekmektedir.

Bu sebeple son dönemlerde yapılan kent çalışmalarında karşılaştırmalı yaklaşımlar aynı dönemlerde farklı coğrafi bölgeler ve arka planda kalmış kentler çalışılmaya başlanmıştır. Bu bağlamda bu çalışma, diğer kentlerle karşılaştırıldığında kent ve mimarlık araştırmaları açısından bahsedilen dönemlerde geri planda kalmış kentlerden biri olan ve günümüz Türkiye sınırları içerisinde kalan Amasya kentine odaklanmıştır. Ancak çalışmanın iki ayrı dönemi içeren bölümleri olduğu için “Osmanlı kenti” Osmanlı İmparatorluğu sürecinde imparatorluk sınırlarında yer alan kentlerden biri olması ve Cumhuriyet döneminden ayırıcı bir nitelik olarak yer almaktadır ve “Anadolu kenti” de coğrafi olarak kentin bulunduğu konuma atfedildiği için bu iki terime yer verilmiştir. Amasya kentinin yapılı çevresi, coğrafi konumu ve sınırlı sayıda yapılan araştırmalar bu çalışmayı kent tarihi yazımında yeni bilgiler üretmesi açısından önemli kılmaktadır.²⁵⁵ Belirtilen dönem aralığındaki mimarlık ve kent tarihi çalışmalarında Amasya üzerine yapılan araştırmaların yetersiz olması sebebiyle kent tarihi araştırmalarında Amasya'ya

²⁵⁴ Yunus Koç, “Osmanlı’da Kent İskanı ve Demografisi (XV.-XVIII. Yüzyıllar),” *Türkiye Araştırmaları Literatür Dergisi* 3, no. 6 (2005): 162.

²⁵⁵ For the literature on the new approaches in urban historiography, see: Zeynep Çelik and Diane Favro, Methods of Urban History, *Journal of Architectural Education*, vol. 41/3 (Spring, 1988), 4-9; Nancy Stieber, Microhistory of the Modern City: Urban Space, Its Use and Representation, *Journal of the Society of Architectural Historians*, 58(3), (1999), 382-391; Shane Ewen, *What is Urban History?* (Cambridge: Polity Press, 2016).

odaklanmak, bu çalışmayı kentin yerleşim tarihi hakkında yeni bilgiler üretmek açısından önemli kılmaktadır.²⁵⁶

İkincisi, kentin daha önceki yüzyıllara kıyasla yapılı çevre verilerinin incelenememiş olması sebebiyle geç on dokuzuncu ve erken yirminci yüzyıllardaki yapılı çevresini bu iki dönem üzerinden karşılaştırmalı olarak okunması hedeflenmiştir. Böylece imparatorluğun yenilenme sürecinde kentlerde yaptığı dönüşüm ve inşa faaliyetlerine değinirken, Cumhuriyet sürecine bakıldığında tekrar bir yenilenme ve dönüşüm faaliyetlerinin gerçekleştirildiği görülmektedir. Dolayısıyla bu iki dönem aynı kent üzerinden okunmaya çalışılmış ve kentin dönüşüm ve süreklilikleri üzerinde durulmaya çalışılmıştır.

Geç Osmanlı ve erken Cumhuriyet dönemlerinin seçilmesinin nedeni ise bu sürecin bir geçiş süreci olarak her iki döneme de (kendinden önceki ve kendinden sonraki) sıçraması ve benzer özelliklerin yaşanmasına işaret etmek açısından gereklidir. Geçmiş ve özellikle Osmanlı geçmişini reddeden bir tutum, milli kimlik inşası ile benimsenen yaklaşımlara eleştirel olarak, tarih yazımında bu iki dönemi birbirinden keskin bir şekilde ayırmaya yönelik bir yaklaşım güncel tarihyazımında

²⁵⁶ Amasya hakkında 18. yüzyıl ve öncesine tarihlenen araştırmalar için: Petra Kappert, *Die Osmanischen Prinzen und Ihre Residenz Amasya in 15. Und 16. Jahrhundert*. (İst: Netherlands Archeological Institute, Leiden, 1976); Ahmet Şimşirgil, “1520 tarihli tapu-tahrir defterine göre Amasya Sancağı,” (PhD diss., Atatürk Üniversitesi, 1985); Oktay Özel, “Changes in Settlement Patterns, Population and Society in Rural Anatolia: A Case Study of Amasya, 1576–1642” (PhD diss., University of Manchester, 1993); Adnan Gürbüz, “Toprak-Vakıf İlişkileri Çerçevesinde XVI. Yüzyılda Amasya Sancağı,” (PhD diss., Ankara Üniversitesi, 1993); Sema Gündüz, “Osmanlı Beyliği Mimarisinde Anadolu Selçuklu Geleneği,” (PhD diss., Hacettepe Üniversitesi, 2006); Hüseyin Güneş, “Lale Devri’nde Amasya (XVIII. Yüzyılın İkinci Çeyreği),” (PhD diss., Ondokuz Mayıs Üniversitesi, 2001); Hasan Karataş, “The City as a Historical Actor: The Urbanization and Ottomanization of the Halvetiye Sufi Order by the City of Amasya in the Fifteenth and Sixteenth Centuries,” (PhD diss., University of California, Berkeley, 2011); Sibel Kavaklı, “XVII. Yüzyılın İkinci Yarısında Amasya (Şer’iyye Sicillerine Göre),” (PhD diss., Gazi Üniversitesi, 2011); Oktay Özel, *The Collapse of Rural Order in Ottoman Anatolia: Amasya, 1576-1643*, (Leiden: Brill, 2016). Mustafa Çağhan Keskin, “Osmanlı Vilayet-i Rum’unun İnşası (Baniler-Vakıflar-Mimari Aktörler): Yörgüç Paşa Ailesinin Mimari Etkinliği (1429-1494),” (PhD diss., İstanbul Teknik Üniversitesi, 2017).

gelişmektedir.²⁵⁷ Sözü edilen bu iki dönem yapıları çevrenin oluşumu açısından “dönüşüm” ve “süreklilik” kavramları üzerinden karşılaştırılmıştır. Bu çalışmada kentin çok katmanlı yapısı incelenmiş ve kültürler arası etkileşimlerin kente etkileri değerlendirilmiştir. Amasya şehrindeki politik, ekonomik, idari ve askeri değişimlerle, toplumun mekanı dönüştürücü rolünün üzerinde durularak etnik çeşitlilik, mahalleler ve kentsel doku incelenmiştir.

Bu bağlamda, öncelikle diğer Osmanlı kentleri üzerine yapılan araştırmalar incelenmiştir.²⁵⁸ Bu incelemeler sonrasında Amasya ile ilgili yazılı ve görsel kaynaklar taranarak, belirtilen dönemde yapıları çevrede inşa edilen yapılar, konumları ve tarihleri belirlenmeye çalışılmıştır. Öncelikle günümüze kalmış olsa da, olmasa da kaynaklarda yer alan ve yapıları çevreyi oluşturan tüm yapı, anıt, açık alan vb. mimari ve kentsel elemanların bir envanter listesi -yapı gereksinimlerini anlamak ve dönemlere göre karşılaştırma yapabilmek için- kronolojik sıraya göre

²⁵⁷ Bu tartışmalar için bakınız: Uğur Tanyeli, “History of Ottoman Architecture and the Historiographical Model of Decline and Fall”, *7 Centuries of Ottoman Architecture, “A Supra-National Heritage”*, (Yapı-Endüstri Merkezi Publications, 1999). S. M. Can Bilisel, “Our Anatolia”: Organicism and the Making of Humanist Culture in Turkey. *Muqarnas*, 24 (1), 223–241, (2007): 223-224. Sibel Bozdoğan, Reading Ottoman Architecture Through Modernist Lenses: Nationalist Historiography and the “New Architecture” in the Early Republic. *Muqarnas*, 24, 199–222, (2007): 199-203. <https://doi.org/10.1163/ej.9789004163201.i-310.33>

²⁵⁸ Sevgi Aktüre, “Osmanlı Devletinde Taşra Kentlerindeki Değişimler”, Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi, vol.4, (İstanbul: İletişim Yayınları, 1985), 891-904; Kemal Ahmet Arû, *Türk kenti: Türk kent dokularının incelenmesine ve bugünkü koşullar içinde değerlendirilmesine ilişkin yöntem araştırması*. (İstanbul: Yapı-Endüstri Merkezi Yayınları, 1998); Necdet Sakaoğlu, *20. yüzyıl başında Osmanlı kentleri*, (İstanbul: Deniz Kültür, 2010); Yasemin Avcı, *Bir Osmanlı Anadolu Kentinde Tanzimat Reformları ve Kentsel Dönüşüm: Denizli, 1839-1908*. İstanbul: Yeditepe, 2010; Musa Çadırcı, *Tanzimat Sürecinde Türkiye: Anadolu Kentleri*. Tülay Ercoşkun (ed.) (Ankara: İmge Kitabevi, 2011); Suat Çabuk, Kayseri’nin Cumhuriyet Dönemi’ndeki İlk Kent Düzenlemesi: 1933 Çaylak Planı, *METU Journal of the Faculty of Architecture*, 29, 2, (Dec., 2012): 63-87; Sıdıka Çetin, Geç Osmanlıdan Erken Cumhuriyete İç Batı Anadolu’da Kentsel Yapının Değişimi: Manisa, Afyon, Burdur ve Isparta kentleri Üzerine Karşılaştırmalı Bir İnceleme, *METU Journal of the Faculty of Architecture*, 29, 2, (Dec., 2012): 89-126.

hazırlanmıştır (Appendix A).²⁵⁹ Geç Osmanlı ve erken Cumhuriyet dönemlerinin önemli olayları ve yapıların inşa tarihleri karşılaştırmalı listesi kronolojik olarak hazırlanarak kentte ve ülkede gelişen olayların kentteki yapım-yıkım faaliyetleri ile ilişkisi anlaşılmaya çalışılmıştır (Appendix B). Farklı arşiv ve kaynak taramaları sonucunda ulaşılan tüm planların kronolojik listesi yapılmıştır (Appendix C). Bu çalışmalar sonrasında yapıyı çevreyi oluşturan yapı, yapı toplulukları ve açık kamusal alanların yaklaşık olarak konumlarının işaretlendiği ve kent içerisindeki yoğunluklarını, mahallelere göre dağılımlarını anlamak amacıyla, geç Osmanlı (Appendix D) ve erken Cumhuriyet (Appendix E) dönemleri için iki ayrı harita hazırlanmıştır. Belirlenen yapıların hangi ihtiyaçlar doğrultusunda inşa edildiği, yapım- yıkım- yeniden kullanım gibi inşa süreçleri hakkında bilgilere Osmanlı ve Cumhuriyet arşivlerinden, kente gelen seyyahların gözlemlerinden ve yerel tarihçilerin verdiği bilgilerden ulaşılmıştır.

Araştırma sürecinde, Ankara’da yer alan Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı’nda Osmanlı ve Cumhuriyet arşivlerinde, İlbank Mekansal Planlama Dairesi Başkanlığı’nda, gazete ve dergiler için Milli Kütüphane’de, kentin erken tarihli hava fotoğraflarına erişebilmek için Harita Genel Müdürlüğü’nde; İstanbul’da Alman Arkeoloji Enstitüsü ve Atatürk Kitaplığı’nda araştırma yapılmıştır. Amasya Müzesi, Amasya Belediyesi ve Bayezit Halk Kütüphanesi’nde Amasya kitaplığından yararlanılmıştır.

Yapıların fotoğraflarına Amasya Müzesi arşivleri, SALT Research ve Atatürk Kitaplığı dijital arşivlerinden ulaşılmış olup, yapıların yaklaşık olarak konumlandırılmasında bu fotoğraflardan yararlanılmıştır. Amasya ili topografik ve hali hazır haritaları 1928, 1947 ve 1962 yıllarında yapılmıştır. 1948 yol istikamet planı Ertuğrul Menteş, kısmen ulaşılabilen ilk hali hazır imar planı 1966 yılında

²⁵⁹ Amasya Kültür Varlıkları, İl yıllığı, Hüseyin Hüsameddin ve Ahmet Demiray tarafından hazırlanan kent tarihine ilişkin kitaplardan büyük ölçüde yararlanılarak kronolojik listeler hazırlanmıştır.

Rauf Beyru tarafından ve sonrasında 1981 planı Fahri Yetman tarafından hazırlanmıştır.²⁶⁰

Kentin kapsamlı imar planlarına ulaşmak için İlbank arşivlerinde araştırma yapılmış, ancak 1981 yılı planlarına ulaşılmıştır. Bu planda Yetman tarafından 1966 yılında hazırlanan plandan yararlanıldığı anlaşılmıştır. Amasya Belediyesi'nden kısmi olarak 1966 ve 1981 planlarına erişilmiştir. Kent dokusuna ilişkin bilgi içeren, ulaşılabilen en erken tarihli harita Albert Gabriel tarafından hazırlanmıştır. Dolayısıyla haritaların hazırlanmasında en önemli altlık bu haritadan elde edilmiştir. Arşivlerde yapıların bir kısmının plan, cephe, kesit çizimleri bulunmuştur. Ancak yapıların birçoğu günümüze gelemediğinden yapıların üslubu üzerinden bir çalışma yapılmamıştır. Yapıların geç on dokuzuncu yüzyılda inşa edilenleri Alman Arkeoloji Enstitüsü'nden (DAI) erişilen 1928 yılı sonrasına kabaca tarihleyebildiğim haritaya, erken yirminci yüzyılda inşa edilenleri Albert Gabriel tarafından hazırlanan haritaya sayısal ortama aktararak işlenmiştir.

Mustafa Vazih Efendi, Hüseyin Hüsameddin ve Osman Fevzi Olcay ve Gabriël H. Simonian geç on dokuzuncu yüzyıl-erken yirminci yüzyıl aralığında Amasya'da yaşamış ve Amasya kentini, kent tarihini ve sakinlerini anlatan yazılı kaynaklar bırakmıştır.²⁶¹

Misyoner, diplomat, asker, harita mühendisi, arkeolog gibi mesleklere sahip gezginler gezi güzergahında bulunan Amasya'ya on dokuzuncu yüzyılın sonları ve

²⁶⁰ Yurt Ansiklopedisi, "Amasya", Anadolu Yayıncılık, İstanbul, 1, 467 (1982).

²⁶¹ Abdizade Hüseyin Hüsameddin, *Amasya Tarihi I Mukaddime*, (trans.) Mehmet Akkuş and Ali Yılmaz (Ankara: Amasya Belediyesi Kültür Yayınları, 1986), Mustafa Vâzih Efendi, *Amasya fetvâları ve ilk Amasya şehir tarihi: (Belâbilü'r-râsiye fî riyâz-ı mesâili'l-Amâsiyye)* (trans.) Ali Rıza Ayar and Recep Orhan Özel, (Amasya: Amasya Belediyesi Kültür Yayınları, 2011); Osman Fevzi Olcay, *Amasya hatıraları: "Bildiklerim gördüklerim işittiklerim ile Amasya,"* (trans.) Turan Böcekçi and Mehmet H. Seçkiner, (Amasya: Amasya Belediyesi, 2009); Osman Fevzi Olcay, *Amasya Şehri*, Harun Küçük and Kurtuluş Altunbaş, (Amasya: Amasya Belediyesi, 2014). Gabriel H. Simonian, *Memory Book of the Pontic Amasya*, (Venice, St Lazarus, 1966);

yirminci yüzyılın başlarında uğramış ve Amasya'ya ilişkin gözlemleri kaydetmiştir. Bu bilgilere göre, gravür, harita ve fotoğraf gibi görsel belgeler oluşturmuşlardır. Evliya Çelebi, H. Dernschwam, H. van der Osten, F. Cumont, Ibn-i Battuta, A. D. Mortdmann, O. G. de Busbecq, A. Gabriel G. de Jerphanion, B. Natanyan'ın ayrıntılı tasvirleri, gravürler ve kent fotoğrafları geç Osmanlı ve Cumhuriyet döneminin başındaki sosyal yaşam ve kentin yapılı çevresine ilişki bilgi edinmeyi sağlamıştır. Bu gezginlerden biri olan Albert Gabriel, Türk hükümeti tarafından Anadolu'da araştırma yapmak için görevlendirilmiştir, eski eserlerin bir listesini hazırlamıştır. 1928 yılının Nisan-Mayıs aylarında Kayseri-Sivas-Tokat-Niksar ve Amasya'yı ziyaret etmiştir. Bu gezi sırasında kentin bir haritasını da hazırlamıştır. Bu harita, bu çalışmada kullanılan haritaların hazırlanmasında altlık olarak kullanılmıştır.²⁶² Ayrıca, kentin yapılı çevresine odaklanan tez çalışmalarından yararlanılmıştır.²⁶³

Amasya tarihi hakkında yazılan kitaplar ve gezginlerin gözlemleri; Amasya kentinin on dokuzuncu yüzyıldan yirminci yüzyıla geçerken oluşturduğu portreyi tasvir etmektedir. Bu nedenle kentin dönüşen yapılı çevresi öncelikle kamusal toplanma alanları olarak belirlenen pazar yerleri, mesire yerleri, askeri birliklerin talim yeri olarak kullanılan meydanlar, dini amaçlı toplanma alanları ve bu alanlarda yer alan yapılar sosyal değişimlerle birlikte ele alınarak incelenmiştir.

Bir sonraki aşamada yapıların bulundukları alanların geç Osmanlı dönemi öncesi, sonrası ve erken Cumhuriyet dönemindeki durumları karşılaştırılarak, bu alanlarda değişim, dönüşüm, süreklilik olup olmadığı ve bu durumlara sebep olan aktörler ve

²⁶² Korkut E. Erdur (ed), Albert Gabriel'in Yaşamı ve Yapıtları, Albert Gabriel, 1883-1972: Mimar, Arkeolog, Ressam, Gezin, (İstanbul: Yapı Kredi Yayınları, 2006), 28.

²⁶³ Kani Kuzucular, "Amasya Kenti'nin Fiziksel Yapısının Tarihsel Gelişimi," (PhD diss., İstanbul Teknik Üniversitesi, 1994). Gediz Urak, "Amasya'nın Türk Devri Şehir Dokusu ve Yapılarının Analiz ve Değerlendirilmesi," (PhD diss., Gazi Üniversitesi, 1994). Y. Çağatay Seçkin, "Tarihi Kentlerdeki Açık Mekanların Değişen Kullanımlarının Değerlendirilmesi: Amasya Örneği," (PhD diss., İTÜ, 2005); Serdar Balcı, "Cumhuriyet Döneminde Amasya (1923-1950) 'İdari, Siyasi, Sosyal ve Kültürel Yapı, (PhD diss., Atatürk Üniversitesi, 2014) and Eren Şenol, "Amasya'nın Cumhuriyet Dönemi Kentsel Gelişim Süreci ve Kentleşme Sorunları," (PhD diss., Ankara Üniversitesi, 2010).

süreçler anlaşılmaya çalışılmıştır. Bu tezde, kamu yapıları ve kamusal alanların dönüşümü detaylı bir şekilde incelenmeye çalışılmıştır. Böylece yalnızca günümüze gelebilen yapıları değil, inşa edildikleri dönem, öncesi ve sonrasıyla birlikte kent formu okunmaya çalışılarak yapım yıkım ve dönüşüm süreçleri aydınlatılmaya çalışılmıştır.

Çalışmanın ilk ana bölümünü oluşturan “İkinci Bölüm: Amasya: Anadolu’da Bir Kent” başlıklı kısımda kentin önemi açıklanmıştır. Kent Hitit, Frig, İskit, Pers, Pontus, Roma, Bizans, Danişmendli, Selçuklu, İlhanlı, Beylikler ve Osmanlı imparatorluğu idaresinde kalan eski bir yerleşim merkezidir.²⁶⁴ Amasya şehri, ortasından Yeşilırmak’ın geçtiği, ırmağın her iki tarafında Harşena ve Ferhat dağları ile çevrili dar bir vadide yer almaktadır. Bu kentin Milli Mücadele döneminde Amasya Tamimi’nin yazıldığı yer olması da kent belleğinde önemli bir yer tutmaktadır.

Bu bölümde, Amasya’nın coğrafi ve tarihi arka planı incelenmiş ve kentin yerleşim tarihine odaklanılmıştır. Kenti coğrafi özelliklerinin yapılı çevre oluşumuna etkisi araştırılmıştır. Amasya’nın geç on dokuzuncu yüzyıla kadar geçen süreçte yapılı çevre oluşumunu etkileyen siyasi, ekonomik ve sosyal süreçler incelenmiştir.

Çalışmanın ikinci ve kapsamlı analiz ve değerlendirmeleri içeren “Üçüncü Bölüm: Geç Osmanlı ve Erken Cumhuriyet Dönemleri’nde Amasya’da Yapılı Çevre” başlıklı kısımda yapılı çevrenin dönüşümünü tanımlamak amacıyla kentteki yapılar ve kamusal alanlar, yapı tiplerindeki ve konumlarındaki değişiklikler incelenmiştir. Bu iki dönemde, kentte inşa edilen binalar, kent dokusundaki işlevleri ve konumlarına göre karşılaştırılmıştır.

²⁶⁴ Muzaffer Doğanbaş, 2007, “İlk Dönemlerden Türk Fethine Kadar Amasya” içinde “Amasya Adının Kökeni”, Amasya İl Yıllığı, (Amasya, 2007), 149.

Böylece, bu çalışma, Amasya'nın geç Osmanlı ve erken Cumhuriyet dönemlerindeki yapıları çevresini kronolojik olarak, kamu yapıları ve kamusal alanların tanımladığı kentsel düğüm ve rotaları, bununla birlikte değişen nüfusa bağlı olarak mahallelerin oluşumu ve dönüşümünü analiz ederek değerlendirmeyi amaçlamaktadır. Kent içinde rotalar özellikle ulaşımı sağlayan ve insanları meydanlara, kamusal alanlara taşıyan izlerdir. Buna ek olarak Amasya ırmak tarafından ikiye bölünen bir kent olması sebebiyle, inşa edilen köprüler diğer önemli aksları oluşturmaktadır. Bir aks üzerinde yer alan çarşılar ise ticaretin merkezini oluşturmaktadır. Kent içinde bağ ve bahçe alanlarının çok olması sebebiyle yeşil alanların yoğunluğu gözlenirken zamanla bu doku yerini yapı topluluklarına bırakmıştır. Kentte özellikle mahalle sınırlarında yer alan Müslüman ve Gayrimüslimlere ait mezarlıklar ise giderek yok olmuştur.

Amasya kentinde tarihsel değişimin arka planına bakılacak olursa nüfus yapısının değişimi, ekonomik yapının değişimi ve yönetim yapısının değişimi kentin evrilmesinde etkili olmuştur. Kentte sanayinin gelişmemesi ve yoğun bir nüfus artışının olmaması kent sınırlarının hızla büyümemesinde etkili olmuştur. Nüfus kayıtlarına bakıldığında Erken Cumhuriyet döneminde nüfusun azaldığı çeşitli kaynaklardan anlaşılmaktadır. I. Dünya savaşının getirdiği yıkım, zorunlu göçler ve Kurtuluş Savaşı sonrasında nüfusta ciddi bir düşüş görülmüştür. Bu durum aynı zamanda kentin kozmopolit yapısının yok olmasına neden olmuştur.

Amasya kentinde, Osmanlı İmparatorluğu'nun son döneminde, nüfusun çok kültürlü, çok etnik gruplu ve dini çeşitliliğindeki düşüş nedeniyle, kentin bazı sakinleri, mevcut mahallelerde etnik-kültürel çözülmeden sonra kenti terk etmiştir. Savaşlar sonrasında kente gelen göçmenlerin kente yerleştirilmesi, dolayısıyla nüfus değişimi doğrudan kent dokusuna etki eden bir konu olmuştur. Toprak kayıpları ve hızlandırılmış göçler, nüfus yoğunluğundaki değişimi etkileyerek yeni yerleşim bölgelerinin oluşumunu etkilemiştir. Osmanlı toplumunun varlığını oluşturan etnik kimliklerin sınır dışı edilmesi ya da mübadele ile yer değişmesi ile sosyal hayatın değişmesi, yani toplumun çok etnisiteli varlığı, Cumhuriyet

döneminde giderek ortadan kaybolmuştur. Mahallelere bakıldığında kent merkezinde doğrudan etnik ayırım yapılan mahalle sayısı azdır. Çoğunlukla Ermeni nüfusun yoğun olarak yaşadığı ya da Türk nüfusun yoğun olarak yaşadığı mahalleler vardır, ancak bu tüm mahallelerin dini ya da etnik yapıya göre farklılaştığı algısını beraberinde getirmemelidir. Farklı etnik kökenden insanların bir arada yaşadığı komşuluk ilişkileri içerisinde olduğu birçok örnek vardır. Bu mahalleler arasında Savadiye ve Helkis en fazla Ermeni nüfusu barındıran mahallelerdir. Hacı İlyas, Sofular gibi yalnızca müslüman nüfusun barındığı mahalleler de yer almaktadır. Kentin merkezinde yer alan ticari faaliyetlerin geçtiği sıralı dükkanların ve pazar yerinin yer aldığı mahallelerde ise müslüman gayrimüslim nüfusun bir arada yaşadığı görülmektedir.²⁶⁵

1854-1855 Kırım savaşı sonrasında 1860'lı yıllarda Kırım ve Kafkasya'dan göçler artmıştır. Bu durum üzerine Osmanlı ülkesinde yardım kampanyası başlatılarak, yiyecek, yapı gereçleri, tahıl, tohumluk ve çeşitli para yardımlarının yanısıra arazi bağışlayanlar da olmuştur. Amasya'nın ileri gelen ailelerinden Hafız Ali Paşa torunları, 400 dönümlük verimli arazilerini karşılıksız olarak göçmenlere paylaşılacak üzere hükümete vermiştir. Bu dönemde Amasya halkı ve memurları 6.424 kuruş yardımda bulunmuştur. 1877'de yeniden başlayan Osmanlı Rus savaşları, Balkanlardaki isyan ve işgaller sonucu Anadolu'ya göçler olmuştur. 1878'de 150.000 göçmenin gönderilecekleri yerler arasından Amasya'ya Samsun'dan 4500 kişi getirilmiştir. İhsaniye/Tatarlar mahallesi de 1873 tarihinden beri orada iskan edilen Tatarların gelmesiyle oluşturulmuştur.²⁶⁶

²⁶⁵ Osman Fevzi Olcay, *Amasya hatıraları: "Bildiklerim gördüklerim işittiklerim ile Amasya,"* (trans.) Turan Böcekçi and Mehmet H. Seçkiner, (Amasya: Amasya Belediyesi, 2009);

²⁶⁶ Abdizade Hüseyin Hüsameddin, *Amasya Tarihi* Cilt 1, edited by Ali Yılmaz, Mehmet Akkuş, (Amasya Belediyesi Kültür Yayınları No: 1, Ankara, 1986,) 96.

Hüseyin Hüsameddin, Amasya Tarihi üzerine yazdığı eserinde elli beş mahalle adı vermektedir. Bu mahallelerin isimlerini Bayezid Paşa, Dere- Temenna-Uzun Mustafa-Hacı Hamza-Saraçhane- Acem Ali-Pervane Bey-Kılıçcı-Kazancı-Çırakçı-Darüsselam-Kuba-Kocacık-Hoca Süleyman, Fethiye-İslam-Kuba, Gök medrese, Gümüşlü-zade, Hacı İlyas, Hatuniye-Karatay-Saray-Cami-i Enderun, Hızırpaşa-Hekim Çelebi, Tatar (İhsaniye), Kurşunlu-Sadeddin-Sabıkuddin-Kamerüddin, Mehmed Paşa-Yakub Paşa-Yakutiye, Bağ Helkis Sade Helkis, Pirinçci, Savakca, Sofu-zade-Sofiler, Şamlılar-Şamice, Şhreküstü, Üçler-Küpceğiz-Çeribaşı-Receb, Devehane-Bozahane- Eski Kethüda, Kara Senir, Çıkırık, Köprübaşı, Kayabaşı, Ziyare olarak belirtmiştir.²⁶⁷

Şimşirgil, “önemli görevlerde bulunmuş devlet adamlarının, ulemadan meşhur kişilerin isimlerinin mahallere verildiği, geri kalan pek azının bulunduğu konumun özelliğine ya da iş merkezlerinin durumuna göre isimlendirildiğini belirtmiştir.”²⁶⁸ Amasya’nın on dokuzuncu yüzyılda mahalle isimlerine bakıldığında, mahallelerin hemen hemen tamamının cami, mescid, medrese, zaviye veya imaret gibi dini bir müessesenin etrafında kurulmasının mahalle isimlerine etki ettiğini, mahallede yer alan yapıların ya da onları yaptıran kişilerin adıyla anıldığı görülmektedir.

Yirminci yüzyılda mahalle birimlerine bakıldığında toplam on yedi mahalleye rastlanılmaktadır. Mahalle sayısındaki azalmanın sebebi, on dokuzuncu yüzyılda mahalle olarak bilinen yerlerin, yirminci yüzyılda başka mahallelere bağlanarak mevkii olarak adlandırılmasından kaynaklanmaktadır. Bu mahalleler Bayezid Paşa, Şamlar, İhsaniye/Tatarlar, Pirinçci, Savadiye, Gümüşlü, Sofular, Mehmetpaşa, Dere, Yüzevler, Nerkis (Helkis), Hatuniye, Üçler, Gökmedrese, Hacı İlyas,

²⁶⁷ Abdizade Hüseyin Hüsameddin, *Amasya Tarihi I Mukaddime*, (trans.) Mehmet Akkuş and Ali Yılmaz (Ankara: Amasya Belediyesi Kültür Yayınları, 1986), 142.

²⁶⁸ Ahmet Simsirgil, ‘‘XVI.Yüzyılda Amasya Sehri’’, Tarih İncelemeleri Dergisi XI., (Ege Üni. Fen-Edebiyat Fak. Yay., İzmir, 1996): 81

Kurşunlu, Hızırpaşa mahalleleridir. Mahalleler genel olarak dini merkez ve etkin bir kişinin yaşadığı yerler etrafında oluşsa da İhsaniye/Tatarlar gibi göç sonucunda da belli bir topluluk tarafından yeni bir mahalle oluşturulduğu da görülmektedir. Sonuç olarak, Amasya’da nüfus artışının görülmemesi, hatta azalmasının sebepleri arasında kentin ekonomik merkez olarak gelişememesi, kervan yollarının geçiş noktası olmasına rağmen, hammadde pazarının değişmesi ve ham madde taşımacılığının raylı sistemler ve deniz yoluyla yapılmaya başlanması görülmektedir. Bu sebeple kent ticaret merkezi olma özelliğini de yavaş yavaş kaybetmiştir. On dokuzuncu yüzyılda, ticaret amacıyla kente yerleşen Avrupalı tüccarlar, konsolosluk temsilcileri, dolayısıyla gayrimüslim toplulukların da yirminci yüzyılın başında kenti terk etmeye başladığı anlaşılmaktadır.

Geç Osmanlı döneminde devletin ve toplumun, Sanayi Devrimi’nin ve Fransız İhtilali’nin dünyada meydana getirdiği siyasal ve ekonomik değişikliklere uyum sağlayabilmesi amaçlanmıştır. Bu doğrultuda dönemin devlet yöneticileri siyasal, ekonomik, idari, askeri vb. alanlarda çeşitli ıslahatlar gerçekleştirmiştir. Söz konusu ıslahatlar, dönemin siyasal ve toplumsal ihtiyaçlarını gözetmenin yanı sıra günümüz Türkiye’sindeki birçok devlet kuruluşunun temelini oluşturması bakımından da büyük önem teşkil etmektedir.²⁶⁹

On dokuzuncu yüzyılın ikinci yarısında Osmanlı İmparatorluğu’nun idari hiyerarşisindeki dönüşümler kentlerin mekânsal yapısını etkilemiştir. Nüfus, merkezi yönetim ve iş ticaretindeki değişiklikler şehirler arasında farklılaşmaların ortaya çıkmasına neden olmuştur. Ortaylı, Tanzimat dönemine kadar Osmanlı kentlerinde ne bir idare merkezi ne de ayrı bir mahkeme binası bulunmadığını

²⁶⁹ Carter Vaughn Findley, *Turkey, Islam, Nationalism, and Modernity: A history, 1789-2007*, (New Haven: Yale University Press, 2010).

belirtmiştir.²⁷⁰ Avcı ise Osmanlı sisteminin devletin mutlak gücünü sembolize etmek için kent mekanında yer alan kamu yapılarını doğrudan ya da dolay olarak kullandığını belirtmektedir.²⁷¹ Tanzimat reformlarının kentin mekansal değişimine etkisini ise şu şekilde ifade etmiştir:

Kadıların oturdukları konak yönetim merkezi olarak kabul edilmektedir. Tanzimat reformlarıyla değişen taşra yönetimi, yeniden örgütlenen eğitim sistemi, yeni haberleşme ve ulaşım vasıtalarının ortaya çıkması, iç güvenliğin yeniden organize edilmesi ve devletin pek çok kamusal hizmet alanını doğrudan kendi bünyesine alması, Osmanlı kentlerinin mekansal yapısına yeni mimari öğeler kazandırmıştır.²⁷²

Heynen, modernleşmenin teknolojik gelişmeler, endüstrileşme, kentleşme, nüfus artışı, bürokratik kurumların yükselişi, kitle iletişiminin artması, kapitalist dünya pazarının genişlemesiyle toplumsal gelişim sürecini tanımlamak için kullanılan bir terim olduğunu belirtmiştir.²⁷³ On dokuzuncu yüzyılın kurumsal dönüşümlerini kabul ettikten sonra, özellikle modernleşme sürecinin bir parçası olarak sayılabilecek yeni yapı ihtiyaçları ortaya çıkmıştır. Kurumsallaşma ihtiyacı modernleşme çabalarını da beraberinde getirmiştir. Yeniçeri Ocağı kapatıldıktan sonra ülkedeki ordu ve güvenlik teşkilatının yeniden yapılandırılması beraberinde

²⁷⁰ İlber Ortaylı, *Tanzimat Devrinde Osmanlı Mahalli İdareleri (1840-1880)*, (Ankara: Türk Tarih Kurumu Basımevi, 2000), 124-128.

²⁷¹ Yasemin Avcı, *Osmanlı Hükümet Konakları Tanzimat Döneminde Kent Mekanında Devletin Erki ve Temsili* (İstanbul: Tarih Vakfı Yurt Yayınları, 2017), 3-4.

²⁷² Avcı, *Osmanlı Hükümet Konakları*, 18.

²⁷³ Hilde Heynen, *Architecture and Modernity A Critique*, (MIT, 1999), 8, 10.

yeni yapı ihtiyacını doğurmuştur.²⁷⁴ Askeri kışlaların inşa edilmesi ya da kamu görevlilerinin bir arada çalışacakları mekanlara ihtiyaç duyulması ile kamu binaları inşa edilmeye başlanmıştır. Geleneksel mimari anlayış yerini, bu yeni ihtiyaçlara yönelik oluşturulan bina programları ve yeni yapım tekniklerine bırakmıştır.

Elde edilen belgeler ve araştırmalar dini amaçlı yapı inşasının yoğunluğunda bir azalma olduğunu gösterirken eğitim amaçlı yapıların sayısında da bir artış olduğunu göstermektedir. Geç Osmanlı döneminde bağışlarla yapılan cami ve türbelerin genellikle göçmen aileler tarafından gerçekleştirildiği görülmektedir. Eğitim alanında yapılan değişikliklerle klasik sibyan mektebi eğitimleri devam ederken, modern anlayışa uygun mekteplerin de açılmaya başlandığı görülmektedir. Geç Osmanlı döneminde inşa edilen idadi olarak kullanılan okullardan Taş Mektep'in plan, görünüş ve fotoğraflarına erişilmiştir. Planda kütüphane ve kimyahane gibi ihtiyaçları karşılayacak sınıfların oluşturulduğu görülmektedir. Geç Osmanlı döneminde inşasına başlanıp Cumhuriyet döneminde tamamlanan bir başka okul yapısı da Kılıçaslan mektebidir. Bu yapı iki katlı simetrik planlı bir okul olarak inşa edilmiştir. Okulların medrese ya da konutlardan ayrılarak bağımsız birer yapı olarak inşa edilmesi ve kent mekanında yer almaya başlaması da modernleşmenin mimarlık aracılığıyla görünür kılınmasını sağlamaktadır.

Araştırmalar sonucunda ulaşılabilen fabrika yapılarının Avrupalı ya da Ermeni girişimcilerin maddi yardımlarıyla inşa edildiği anlaşılmaktadır. Misyoner toplulukların kent merkezinde ve Amasya çevresinde inşa ettiği yapılara bakıldığında dönemin gereksinimleri karşılayacak nitelikte geniş, çok katlı, farklı hizmetler verebilen yapılar olduğu görülmektedir. Örnek olarak Fransız Jizvitlerine ait olan, sağlık hizmeti de verebilen öğrenci yurdu öne çıkmaktadır. İnşa edildiği zamanda kentin en yüksek binası olarak da kent silüetinde öne çıkmaktadır. Bu yapı ve çevresinde yer alan yapı grubu bir süre yeniden işlevlendirilerek kullanılmıştır.

²⁷⁴ İlber Ortaylı, *İmparatorluğun En Uzun Yüzyılı*, (İstanbul: İletişim Yayınları, 2005), 44.

Gayrimüslimlere ait olan bu yapı ve diğer yapılar Osmanlı topraklarında misyonerlik faaliyetlerinin yasaklanması sonrası farklı ihtiyaçlara yönelik mekan arayışlarını karşılayabilmiştir. Sağlık hizmetlerinin de konutların bazı odalarının kullanımıyla karşılandığı en erken örnekler gayri müslim topluluklarda rastlanmıştır.

Yangın yeri kent merkezinin yaklaşık olarak üçte biri kadar bir alanı kaplamaktadır. Dolayısıyla burada yer alan yapıların yanmasıyla, kentin organik dokusu, Müslüman ve Gayrimüslim komşuluklardan oluşan mahalleleri, pazar alanı, avlulu çok sayıda han yapısı ve dükkanları da bu yangında yok olmuştur. Üstelik yangın sonrası inşa edilen bir kaç yapı dışında hiç bir projenin gerçekleşmemesi ve kağıt üzerinde kalan projelerin tam uygulanacakken 1948 Savadiye taşkını gibi bir doğal afet yaşanması sonucunda iptal edilmesi bu projelerin gerçekleştirilememesine neden olmuştur. Bu afet sonucunda ortaya çıkan konut alanı ihtiyacı sonrasında kamusal bir alan olarak yeniden düzenlenmek istenen yangın yeri konut bölgelerine dönüştürülmüştür. Önceki yüzyılın organik dokusu, yapı tipolojisi ve kat yükseklikleri oldukça farklılaşmış olsa da, ızgara planlı, sistematik afet evlerinin yer aldığı ve çevresinde tekrar ticaret alanlarının geliştiği bir alana dönüştürülmüştür.

Kent mekanının kullanımına ilişkin diğer bir durum ise, geç on dokuzuncu yüzyıldan erken cumhuriyete yönetim, eğitim, sağlık merkezlerinin mimari açıdan değişiklikler gösterse bile konumlarının değişmediği gözlemlenmiştir. Amasya’da kamusal alanlar, parklar, bahçeler, toplanma mekanları ve yapılar hemen hemen aynı konumlarında yer almaktadır. Bu da coğrafi kısıtlılıklardan kaynaklanmaktadır.

Kentteki kısıtlı değişimler bir yana bırakıldığında, kent merkezinde gerçekleşen büyük yangın sonrası kentte uzun bir süre planlanmadan kalmış büyük bir boşluk görülmektedir. Yangın yerinin organik dokusunu yitirmesi sonucu yeni

uygulamalar arazide geniş yollar açılmasını ve planlı bir kent pratiği uygulanmasını sağlamıştır.

Kentin kuzeyde Harşena, güneyde Ferhat dağlarının oluşturduğu fiziksel eşikle sınırlandığı görülmektedir. Kent için hazırlanan planlara bakıldığında, kentin aynı sınırlar içerisinde kaldığı ve konut bölgelerinin oluşturduğu kent dokusunun Yangın yeri hariç hemen hemen aynı kaldığı anlaşılmaktadır. Yangın yerine ait kısmi plan ve demiryolu inşa edilmeden önce hazırlanan plana bakıldığında, 1928 planı ile arasındaki en önemli farklar yangın yerinin açmış olduğu kentsel boşluk, demir yolu hattı, yeni eklenen gar yapıları ve İhsaniye/Tatarlar mahallesi olarak görülmektedir. Kentte yeni doku oluşturan mahallelere bakıldığında İhsaniye/Tatarlar mahallesinin yeni ve planlı bir doku oluşturduğunu kent sınırlarının ötesinde kurulduğunu bir bakıma kenti kuzey batı doğrultusunda geliştirdiği görülmektedir. Konut bölgesinin dönüşümü olarak organik dokusu kaybedilen bir diğer mahalle de Helkis mahallesidir. Bu dönüşüm geç Osmanlı döneminde başladığı için çalışılan tarih aralığında en erken tarihli değişim olduğu söylenebilir.

Kentin fiziki konumunda kuzey-güney doğrultusunun dağlarla çevrili olması nedeniyle ilk yerleşim yeri olmayı ve bu konumu korumayı başarmıştır. Özgün konumu kentin doğu-batı doğrultusunda gelişimine izin verirken, önemli yapıların merkezde kalmasını sağlamıştır. Amasya'nın geçmişten günümüze merkezi konumunun değişmediği görülmektedir. Şehrin çekirdeği korunduğu için, kamusal alanların taşınması söz konusu olmamıştır. Dolayısıyla geç Osmanlı Dönemi kamusal alanları Cumhuriyet Döneminde de aynı alanda yerini korumuştur. Amasya'nın jeomorfolojik özelliği sayesinde kentin fazla yayılamaması ve yeniden imar söz konusu olduğunda bile Osmanlı Dönemi'nden kalan kamusal alanların kullanılması kamusal mekanın sürekliliğini sağlamıştır.

Kent merkezinin ırmak hattı boyunca ve çevresinde yerleşmiş olması, topoğrafyanın getirdiği kısıtlamalarla birlikte kentin daha fazla genişleyememesi

Erken Cumhuriyet döneminde de, kentin özgün halini korumasını kısmen de olsa başarmıştır. 1960'lı yıllardan itibaren Amasya kentinde geleneksel konutların ve dolayısıyla yerleşimlerin terkedildiği ve bağ- bahçe gibi yeşil alanların imara açılarak kent merkezinin doğu-batı yönünde genişlediği görülmektedir. Kent merkezindeki bu değişimler özgün dokuyu hızla yok etmiştir. 1965 sonrasında kentin içinden geçen anayolun yapımı sırasında pek çok tarihi yapı yok edilmiştir.

Kentin yapılı çevresinin dönüşümüne etki eden yapı ve alanlar “kaybedilen,” “kalan” ve “yeniden inşa edilen”ler olarak değerlendirilmeye çalışılmıştır. Amasya’da geç Osmanlı ve erken Cumhuriyet dönemleri göz önüne alındığında bu iki dönemde kent planlamasına dair bütüncül bir çalışmanın tamamlanamadığı görülmektedir. Kent formunun gelişmesinde ani ya da planlanmış değişiklikler parça parça meydana gelmiştir. Yangın yerinin kentin birçok mahallesini kapsayan bir alanını tamamen yok etmesi ya da sel felaketi sonrası afetzedeler için planlanan toplu konut projesi gibi parçalı dönüşümler yaşanmıştır.

Burada “kaybedilen” yıkılan, yok edilen, görmezden gelinen tüm yapılı çevreyi tanımlayan bir genel başlık olarak tanımlanmaktadır. Yıkım kentte ilk olarak doğal afetlerin bir sonucu olarak süregelen bir durumdur. Kent mekanı geç on dokuzuncu yüzyıldan erken yirminci yüzyıla kadar sık sık doğal afetlerden zarar görmüştür. Özellikle ırmak ve derelerin taşması sonucunda köprü, kanal, değirmen, konut gibi yapıların yıkılması, bağ-bahçelerin sular altında kalarak ürünlerin zarar görmesi, deprem sonucu yapıların büyük ölçüde hasara uğraması doğal afetlerin meydana getirdiği yıkımlardır. Ancak yenilenme, modernleşme amacıyla başlatılan kent planlama çabalarının da yıkımlarda başrolü aldığını görmekteyiz. Kentler ve kent formu zaten sürekli bir dönüşümle yapım- yıkım ve tekrarlarıyla gelişmekte olduğu için, bu kaçınılmaz bir süreçtir. Ancak organik kent dokusuna verdiği zarar ve bu dokunun kaybolması açısından yıkımlar kentin görünümünü değiştirmiştir. Kentin bu yıkımlardan kurtulması mümkün değildir. Hem ulaşılması hedeflenen Avrupa kentleri modelinde yer alan hem de yönetim merkezlerinde başlayan yol ağlarının genişletilme çabaları, tüm Anadolu kentlerini sarmış ve bu kentlere atanan

yöneticiler kentin dar yollarını ve diğer kentlerle bağlantı yollarını genişletmek üzere çalışmalara başlamıştır. Bu aşamada Amasya'da ırmak kenarı boyunca sıralanan konut yapıları yıkılarak yollar genişletilmiştir. Bu genişletilen yolun paralelinde var olan bir diğer arterin kentin ana ulaşım aksı olarak belirlenmesiyle bu yol üzerinde genişletme çalışmaları sırasında yolun üzerinde yer alan tüm yapılar yıkılmıştır. Ancak kentin yıkım açısından en fazla zarar gören ve dönüştürülen dokusu Yangın Yeri olarak adlandırılan alandır. Burada yalnızca yapılar değil, çok etnisiteli nüfusun kent dokusunda oluşturmuş olduğu çeşitlilik ve bu topluluklara ait yapı ve yapı toplulukları da kaybedilmiştir. Kentin çarşı bölgesi olması sebebiyle en canlı olan ve farklı etnik toplulukların bir arada yaşadığı Devehane, Kazancı, Çeribaşı, Bozahane, Hoca Süleyman, Acem Ali, Çırakçı, Pervane Bey, Fethiye, ve Darüsselam mahallelerinin yer aldığı bu bölge yok olmuştur. Osman Fevzi Olcay'ın da belirttiği gibi "kasabanın varlığı dört saat zarfında tamamen kül olmuştur."²⁷⁵

"Kalan" yapılar açısından bakıldığında ise burada kalanlar kullanımına işleviyle devam eden ya da işlevi dönüştürülerek kullanılmaya başlanan yapı ve alanları nitelemek için kullanılmaktadır. Konut yoğunluğunun fazla olduğu mahallelerde kısıtlı müdahaleler sayesinde bu dokuların kalabildiği görülmüştür. Örneğin Erken Cumhuriyet döneminde Dere, Sofular, Hatuniye mahalleleri konut alanlarının uzun bir süre dönüşüm yaşamaması sonucunda buradaki konut dokusunun bozulmadığı söylenebilir. Burada yine toplumun etnik yapısının değişmesi sonucu gayri müslim nüfustan kent mekanına kalan yapıların ihtiyaca yönelik olarak dönüştürülerek kullanılmaya devam ettiği görülmektedir. Fransız Jizvit Kız öğrenci okulu ve yurdu, ilk olarak Şevkat-i İslamiye olarak yetim yurdu olarak kullanılmıştır. Yapının yataklı ve sağlık hizmetlerine elverişli olması sayesinde ihtiyaç sahipleri için hastane olarak hizmet vermiştir. Sonrasında Şehir Yatı Mektebi'ne çevirilerek yatılı okul olmuştur. Bu süreçte Halkevi için uygun bir mekan bulunamaması

²⁷⁵ Osman Fevzi Olcay, *Amasya hatıraları: "Bildiklerim gördüklerim işittiklerim ile Amasya,"* (trans.) Turan Böcekçi and Mehmet H. Seçkiner, (Amasya: Amasya Belediyesi, 2009), 60.

üzerine giriş katı halk evi olarak kullanıma açılmıştır. Son olarak Erkek Sanat Enstitüsü olarak kullanılırken 1960lı yıllarda yol genişletme çalışmaları sırasında yıkılmasına karar verilmiştir.²⁷⁶

“Yeniden İnşa Edilen” yapı ve mekanlar bağlamında, Amasya’da kent merkezini şekillendiren yapılı çevreye yapılan ana müdahaleler, kamu binalarının inşası ve karakteristik çok etnisiteli mahallelerin imara açılmasıdır. İlki, modernleşme sürecinden sonra devlet tarafından uygulamaya konulan yeni tip kamu binalarının inşasının başlamasıyla ortaya çıkmıştır. Bu süreçte idealize edilen Avrupa kent modeline uygun düzenlemelere başlanmıştır.²⁷⁷ Böylece, Amasya’da, ilk kamu yapıları 1863 yılında Vali Ziya Paşa’nın girişimi ile inşa edilmiştir. İkincisi, özellikle 1915’teki yangından sonra, kentte oluşan Yangın Yeri olarak adlandırılan alanın, 1949 yılında toplu konut projelerinin uygulanması ile yeniden planlanmasına kadar, kentin çok geniş bir kısmının boş olarak kalmasına sebep olmuştur.

Çalışmanın sonucunda Amasya odağında yapılan analiz ve değerlendirmeleri özetlemek gerekirse; geç Osmanlı döneminde Amasya’da yaşanan dönüşümler imparatorluk merkezinde yaşanan dönüşümlerle karşılaştırıldığında, İstanbul’da kentsel yapılı çevrenin hızlı bir değişim içerisine girdiği görülmektedir. Liman kenti olması, ekonomik aktivitenin çok yoğun ve dolayısıyla yatırımların fazla olmasını sağlamıştır. Amasya’da ise kentin konumu ve ana ulaşım hatlarının henüz tamamlanamaması, ekonomik gelişmenin dışında kalmasına neden olmuştur. Bu ekonomik durgunluğa dayalı olarak kentin yapılı çevresindeki değişim ve gelişimler sınırlı düzeyde kalmıştır.

²⁷⁶ Ahmet Demiray, *Resimli Amasya: Tarih, coğrafya, salname-kılavuz ve kazalar*, (Ankara: Güney Matbaacılık ve Gazetecilik, 1954), 220.

²⁷⁷ The model here was mainly the transformations of Paris by Haussmann see: Zeynep Çelik, *The remaking of İstanbul: Portrait of an Ottoman city in the nineteenth century*, (Berkeley: University of California Press, 1993).

Cumhuriyet döneminde ise Ankara'nın başkent seçilmesiyle yatırımların genel olarak Ankara ve çevresine yapılmaya başlanmasıyla, Ankara baştan yaratılan bir kent olmuştur. Bunun yanı sıra, Ankara'daki gelişime paralel olarak, tüm Anadolu kentlerinde çeşitli düzenlemeler yapılmıştır. Amasya kenti de bu düzenlemelerin uygulanmaya çalışıldığı, fakat kentin coğrafi kısıtlılıkları, ekonomik yetersizlikleri, doğal afetler gibi nedenlerle bu çalışmaların sınırlı düzeyde kaldığı bir kent olmuştur.

Diğer Anadolu kentleriyle karşılaştırıldığında ise tüm kentlerde bir yönetim merkezi oluşturulduğu ve bu yapının çevresinde şekillenen diğer kamu binaları görülmektedir. İktidarın görünürlüğünü artıran bir kent unsuru olarak hükümet meydanları oluşturulmaktadır. Cumhuriyet Dönemi'nde ise bu kamu yapılarına istasyon binaları ve hemen yakınında oluşturulan hükümet konağı ve Cumhuriyet meydanları eklenmiştir. Bu meydanlarda yapılacak kutlamalar için tüm kentlerde Atatürk heykelleri dikilmiştir. Buna karşılık Amasya'da ilk Atatürk Heykeli şehir hastanesinin avlusuna dikilmiş olup, resmi törenler için toplanma mekanı olarak şehrin yüksek konumunda kalan bu alan kullanılmıştır. İstasyon mevkii, Hükümet Konağı Mevkii ve Hastane mevkii birbirinden bağımsız bir şekilde kent mekanına dağılmıştır. Buradan kentin jeomorfolojik sınırlamasının idealize edilen ve model olarak geliştirilen kent düzenine de uymaya çalıştığı ancak uyamadığı anlaşılmaktadır.

Kentler durağan değildir. Bu çalışma ile bir kentin belli bir döneminde inşa edilen yapıları tekil bir olgu gibi değil, yapının çevresiyle, kullanıcılarıyla ve kendisinden önceki ve sonraki dönemlerin etkileşimiyle birlikte ele alınmaya çalışılmıştır. Bu çalışmada, durağan olmayan kentlerin yapılı çevresi çalışılırken, tarihin belirli bir zaman dilimine odaklanılsa bile, yalnızca o zaman diliminin dondurularak ve yapının tekil, çevresinden bağımsızmış gibi ele alınarak çalışılmasından kaçınılmıştır. Böylece yapılı çevreyi oluşturan her bir ögenin kendine ait hikayeleri ve oluşturduğu yapı toplulukları ile olan ilişkisi ve kent formuna katkısı da sorgulanmıştır.

Var olan modele uymaya çalışan ancak büyük ölçüde başarılı olamayan ve belki de olması gerekmeyen bu kentin tarih yazımına katkı sağlamak istenmiştir. Amasya gibi diğer Anadolu kentleri için ileride yapılacak çalışmalarda diğer kentlerle karşılaştırmalı okumalar için altlık sağlanmaya çalışılmıştır. Önerilen temalarla geleneksel yaklaşımlardan uzaklaşarak kenti farklı bakış açılarıyla ele almak istenmiştir. Bu temaların geliştirilmesi ve eksik kalan kısımların tamamlanması hedeflenmektedir.

1860'lar-1940'lar aralığında kentte uygulanan imar faaliyetleri, yapım-yıkım-dönüşümler kronolojik bir sıralaması çıkarılarak envanter listesi hazırlanmıştır. Harita üzerinde yaklaşık olarak konumları belirlenen yapıların, dijital ortama aktarılması için çalışmalar yapılmaktadır.

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