

**CONSERVATION OF CULTURAL HERITAGE ON ALAEDDIN HILL IN KONYA
FROM THE 19TH CENTURY TO PRESENT DAY**

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FROM THE 19TH CENTURY TO PRESENT DAY**

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ABSTRACT

CONSERVATION OF CULTURAL HERITAGE ON ALAEDDIN HILL IN KONYA FROM THE 19TH CENTURY TO PRESENT DAY

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This thesis presents and discusses the conservation history of the archaeological and architectural heritage on Alaeddin Hill in Konya, its close surroundings, and the mentioned area itself as the cultural heritage. The aim of this discussion is, to emphasize the necessity for the preparation of studies like this one before the decision making processes in the urban areas, where the archaeological and architectural heritage are located in a multi-layered structure. This thesis also comprises a methodology proposal for similar studies of the future. The discussed period begins in 1867 dated fire, which resulted in changes in the urban fabric of Konya, and extends to 2009. This period is divided into seven sub periods for this discussion by some significant dates, which are accepted as breaking points, and different types of conservation related events are studied with their components. The thesis ends with the postscript, in which the studied processes and the applied methodology are evaluated.

Keywords: Konya, Alaeddin Hill, conservation, history

ÖZ

19. YÜZYILDAN GÜNÜMÜZE KONYA ALAEDDİN TEPESİ'NDEKİ KÜLTÜREL VARLIKLARIN KORUNMASI

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Bu tez, Konya Alaeddin Tepesi ve yakın çevresindeki arkeolojik ve mimari mirasın, ve kültür mirası bağlamında bahsi geçen bu alanın koruma tarihini tartışmaktadır. Bu tartışmadan amaç, arkeolojik ve mimari mirasın katmanlı bir yapıda mevcut olduğu kentsel alanlarda koruma kararları alınmadan evvel bu tezdekine benzer bir çalışma yapılması gerektiğini vurgulamaktır. Hazırlanan bu tezde gelecekte yapılabilecek buna benzer çalışmalar için bir yöntem önerisi de getirilmiştir. Tartışılan dönem 1867'de yangın sonrası şehrin dokusunda ilk değişikliklerin meydana gelişinden 2009 yılına kadar uzanan süreci içermektedir. Bu süreç kırım noktaları olarak kabul edilen bazı önemli tarihlerle çeşitli alt dönemlere ayrılarak tartışılmış, tartışılan her dönemde koruma ile ilgili olaylar bileşenleriyle beraber ele alınmıştır. Tez, incelenen süreçler ve uygulanan yöntemin tartışıldığı nihai tartışma bölümüyle sona ermektedir.

Anahtar kelimeler: Konya, Alaeddin Tepesi, koruma, tarih

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ABBREVIATIONS

ATKTVKK: *Ankara Taşınmaz Kültür ve Tabiat Varlıklarını Koruma Kurulu* (Ankara Regional Council for the Conservation of Unmovable Cultural and Natural Properties)

CHP: *Cumhuriyet Halk Partisi* (Republican People's Party)

DP: *Demokrat Parti* (Democrat Party)

DSİ: *Devlet Su İşleri* (State Public Water Works Association)

GEEAYK: *Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu* (High Council for the Preservation of Unmovable *Eski Eserler* and Monuments)

KKTVKK: *Konya Kültür ve Tabiat Varlıklarını Koruma Kurulu* (Konya Regional Council for the Conservation of Cultural and Natural Properties)

KUDEB: *Koruma Uygulama Denetim Bürosu* (Preservation, Implementation and Control Bureau)

TKTVKYK: *Taşınmaz Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu* (High Council for the Preservation of Unmovable Cultural and Natural Properties)

CHAPTER 1

INTRODUCTION

...How many of the Seljuk period edifices, which have the noble and powerful lines of our architecture refusing to acknowledge the human scale and attracting its viewers, have survived? A few Seljuk, Principalities or Ottoman Period edifices, which had been able to maintain their existence by some luck, are so far away from reflecting the magnificence and power of their times with their crushed, humiliated and poor status without their historical environment, as the result of the contemporary city development and foresightless cultural policies that had been followed. Day by day, the oldies come to lose away. Supposedly as the fellow, intelligent countrymen we are observing all these passively, with an unbelievable unconcern. Why is this reluctance for preserving, giving life, maintaining and repairing? With increasing insensitivity and unconsciousness we have surrendered ourselves to the simple cheap and quick of so called 'modern lifestyle'. Konya, the capital of Seljuks is losing its historical identity, its memory, which it gained in thousands of years...¹

Yılmaz Önge, who was a professor in Selçuk University and the chairperson of Konya Council for the Conservation of Cultural and Natural Heritage, wrote these in 1990, just two years before his death. From his point of view, Konya is a city, which is losing its memory with the loss of its historical built environment. Önge (1990, p.5) makes emphasis on the inexistence of the city walls and the citadel walls of Konya as of 1990, unlike Ankara and Kayseri, and he points out the importance of these structures and other elements of the built heritage for the image and identity of the city. As it is also stated by him, Alaeddin Hill and its close surroundings are probably the most important part of this perishing memory.

Alaeddin Hill is located at the center of the present day Konya, which is a rapidly developing city. On the other hand, this small hill provides no clues of its past to its visitors except a few important buildings on and around it. What is perceivable on and around Alaeddin Hill is the result of a long process of physical changes, which also affected the other sections of the city. Alaeddin Hill, which had been housing

¹ Author's translation. Önge, 1990, p.4.

some historical edifices and ruins until the 19th century, became a public open area with trees. From the sources and the surviving edifices we learn that, the Hill and the cultural heritage on and around it had been subjected to different kinds of attitudes at different times. In this study, these attitudes and the related processes are discussed in a historical context, in order to figure out the outlines of a methodological attitude, which may greatly enhance the affectivity and validity of the conservation interventions for the areas with similar features.

1.1. Aim and Scope

In present, making conservation interventions to a historical urban settlement requires understanding all of the intervention processes of the past and their reasons. This makes obligatory to study that settlement in a historical perspective with all the related features. This thesis is intended to present an example of such discussions.

With this study, the author tries to express the importance of preparing similar studies, especially for the areas, which contained architectural and archaeological heritage within a stratified structure, in order to take proper and coherent decisions for conservation. For such kind of studies, including this one, the methodology is especially important. An appropriate methodology is needed to draw the guidelines of such a study from the information obtaining process to the synthesis. In this context, the secondary aim of the author of this study is to propose the outlines for an exemplary methodology, which could also help the preparation of further studies on different areas.

This study and the similar studies of the future are expected to bridge some gaps in the literature of the conservation studies in Turkey. Although there are some significant works on the legal and organizational development processes of heritage conservation in Turkey, no significant works are found during the research process of this study, on the development processes of heritage conservation and their effects on local basis. Some researchers seem to have studied the development processes of heritage conservation mostly on the examples from İstanbul².

² The studies of Akozan (1977) and Alsaç (1992) are only two examples for these.

However, the components of the facts of the destruction or conservation of cultural heritage also affected the other cities in Turkey as well as İstanbul. In this context, a study, in which the development processes of heritage conservation on the examples from Konya are discussed, will be an important contribution to this field. There are also some problems with the conservation related information in the existing written sources as well. Several studies, which contained information about the demolished or destroyed cultural heritage, were examined during the research for the initial stages of this thesis. In this literature, the institutions or the people who are responsible for the destructive acts were occasionally not mentioned³. In some sources, the names were given, however the reasons and processes were not clearly explained. For both cases no sufficient information is obtained to clarify the destruction process of the cultural heritage and the reasons of the destructive acts. Also a significant problem was the lack of definitions, which could draw a picture of the social, political and physical conditions of the period, that the destructive actions took place. These definitions can be helpful for explaining the reasons of the destructive actions or the conservation attitudes with respect to different periods.

In the context of the term “cultural heritage”, this study has a limited scope, and it contains the elements, which can be defined as archaeological and architectural heritage amongst the built environment. The studied area itself is also accepted as another element, which contain the traces of historical urban fabric, beyond the mentioned elements. Consequently, these three elements are taken into consideration during the preparation process of this study.

1.2. Methodology

As stated above, the studied area consists of Alaeddin Hill and its close surroundings. This location, on which the first settlements that would later become the city of Konya was established, is roughly at the middle of present day Konya, which developed rapidly and became a metropolis after 1980's⁴. Besides its mostly not well known archaeological importance, Alaeddin Hill is an important location in

³ This was probably as a result of their authors' understanding of good manner.

⁴ The development process of the city is explained in detail in the second chapter of this study.

the city as a place of interest, especially with the outstanding examples of the Seljuk Period architectural heritage that are located on and around it (Fig. 1.1).

The physical borders of the area, which was selected for this study, were determined with the help of a preliminary survey of Alaeddin Hill and the surrounding area. Two main issues are taken into consideration during the determination process. These are; the historical significance of the area, which was mentioned in the written literature, and the distribution of the existing archaeological and architectural evidence, which are both mentioned in the written sources and existing in situ. Therefore the area which would be the subject of this study had such a layout: Alaeddin Hill, which consisted of archaeological strata, was located at the center. The building blocks on the south of the Hill were in the borders of the studied area as they comprised the buried ruins of inner citadel walls and some significant monuments. Similar to this situation there were also significant monuments which were close to the Hill on all directions, and the borders are defined in such a way to contain the nearest building blocks to the Hill with some exceptions. The mentioned borders are subjected to small revisions with the valuable critics of the pre-jury members, after the completion of the initial stages of the analysis work, which is mentioned below. The specified borders are shown with yellow dashed lines in Figure 1.2.

In order to understand the current physical features of the selected area, some analysis work was carried out. These analyses are prepared on the 2008 dated map, which was obtained from Metropolitan Municipality of Konya. These analyses were on the issues of the accesses and traffic, building categories, current function of the buildings, building heights and the current status of archaeological and architectural heritage. The context of the selected area for these analyses is deliberately kept bigger than the selected area for the study, the borders of which had been determined before. The information, which was obtained from these analyses, is used for defining different features of the studied area. And this is presented briefly at the end of the second chapter of this dissertation.

The information obtaining process, which had started after the selection of the subject, continued until the preparation of the text. In this context the research process started in the spring of 2007 and it ended in autumn of 2009. Beyond the

libraries and the archives of institutions, the studied area is also visited. These visits took place in March 2007, July 2008, October and November 2009. During the research process in general, different types of information, which are mostly on the history of the selected area and Konya, are obtained. The information that was obtained during this process also comprised those on the conservation processes of cultural heritage in Turkey with respect to the different periods in general and Konya in particular. In this context, it was also necessary to obtain information on some significant historic events that affected the country beyond Konya and this information is obtained mainly on the written sources that were examined. During the mentioned period it was also possible to make interviews to the people who took part in the processes which affected the studied area. These data, which were obtained during the processes mentioned above, are used during the preparation stages of the discussions in the second and the third chapters of this study. The details of this use are mentioned below with respect to the chapters and their content.

The discussion about the historical background of Konya and the studied area is presented in the second chapter. This part of the thesis discusses the significance of Alaeddin Hill in the urban layout of Konya through the different periods of the history. In this context, the information obtained from different sources on different topics is brought together in a single discussion on the historical development process of the city. This discussion is supported with visual documents to explain the physical changes in the cityscape when necessary. At the end of this chapter a brief evaluation of the historical development process is given. This section comprises a graphical explanation of the development process of the city and in this explanation the location of Alaeddin Hill in this process is displayed. With the discussion in Chapter 2, the stratified structure of Alaeddin Hill and surrounding area, which was formed through the different periods of history, is expressed.

The main discussion on the history of conservation in the studied area is presented on the third chapter. In order to prepare this section, a considerable amount of information is obtained from different types of sources. This information is transferred into matrixes and maps for putting them into order. Then, the text is written depending on the sorted information.



Fig. 1.1. The location of Alaeddin Hill in Konya as of 2009
(26.08.2009 dated satellite image obtained from Googleearth in 06.04.2011, edited by the author)



Fig. 1.2. Alaeddin Hill and its close surroundings as of 2009
(Satellite image from Metropolitan Municipality of Konya, edited by the author)

The matrixes generally contain information about the events, and the order for the sorting of information is designed to search possible causal connections between the events. In the matrixes, the events are sorted, firstly in chronological order, and then they are arranged with respect to the scale of their effects, like the events in country scale, events in urban scale or events in studied area scale, as separate columns. Also the events are displayed in the matrixes with color legends that indicate their type, like “social or political event”, “destruction”, “repair” etc. The references and comments about these events are also placed on the matrixes on a separate column. Considering the significance of these events, the examined time interval, which begins in 1850’s and ends in 2009, is divided into periods with respect to the distribution and the features of the events. These periods are separated from each other by some very significant events, which are accepted as breaking points in the whole process. In this context, seven periods are obtained and each period is given a name considering the events that affected the area or the city in terms of physical changes, and the general view of the attitudes to the cultural heritage.

The maps have some different assets in terms of sorting the information than the matrixes. The maps contain information about the events, but only the ones concerning the physical changes in edifice or area scale, in the studied area. Moreover, the maps visualize this information and bring them together as an easily perceivable, holistic picture. The maps are drawn over the base maps depending on the period. These base maps consisted of the primary visual documents like the cadastral maps or the maps showing the contemporary situation of an area for a specific period, and in most cases each map, which was prepared for this study, is a combination of the information obtained from more than one primary visual source. Beyond the primary visual sources the old photographs of the area was also used to determine the physical changes in the studied area like the opening of the streets or the demolition of the buildings. In this context, the panoramic photos and the aerial photos had been the most useful of all. For each period, which is determined with the help of the matrixes, at least one map is prepared, in order to visualize the obtained information in geographical basis. For the second and the fifth periods, two maps are prepared per each period, in order to overcome the difficulties of expression. The map or maps relating each period is placed on a separate page at the end of the texts containing information about the periods. The legend was

arranged in two main sections, which comprise the components of the existing fabric and the interventions. The third section about the conservation status of the cultural heritage was added to these two main titles only on the map of the seventh period. The first section, components of the existing fabric, comprised the legends for the existing edifices and the ones, which were constructed or demolished in that period. Also the legends of ruins, public open areas and the borders of building lots and blocks are placed in this section. The second section, which was about the interventions, is divided into parts which comprise the interventions in building scale and the interventions in area scale. The repairs for conservation purposes or others, functional alterations, ownership changes and the interventions or other events that resulted in damage are the elements of the interventions in building scale. The interventions in area scale are shown with letters and related notes.

The text of the third chapter is arranged in a common order, which can be briefly described as from the general to detail, for all seven periods. The first part of the text on each period comprises the discussion on the country scale and local developments directly or indirectly relating conservation, in legal or organizational context. The second part comprises the discussion on the physical status of the studied area, physical changes and the attitudes towards the cultural heritage. This common layout also comprises some uncommon extensions for special and significant cases, which should be discussed in detail. These extensions are discussed under sub titles as a part of the attitudes.

The contents of the third chapter can be briefly summarized as follows: The first period, which comprises the years between 1867 and 1897, has the title of “1867 Fire and Changes in the City Form”. This is the period when the first physical changes in the urban fabric of Konya took place and the interest in the “old works of art” emerged. It comprises the time period between the 1867 fire and the connection of the railway line to Konya. The second period, which comprises the years between 1897 and 1925, is named “Development after the Railway Line”. As it is understood from its name the physical changes after the connection of the railway lines and the developments that are related to the First World War and National Struggle and their effects to the studied area are discussed in this section. The third period, which comprise the years between 1925 and 1931, is named “Changes in the Historical Fabric”. In this section the post war period physical changes in the studied area and

their destructive effects on the cultural heritage are discussed. The fourth period, which was limited with the years of 1931 and 1946, is discussed under the title of “Preliminaries of Conservation Interventions”. This section of the third chapter comprises information on the appearance of the first conservation related studies institutions of the young Turkish Republic. In this context, the affects of this process on the conservation of the cultural heritage in the studied area are discussed. The fifth period, which is given the name of “Planned Development” in the mentioned context, is the longest of all and it was between the years of 1946 and 1981. In this section the physical changes in the studied area are discussed in the context of the city plans and their effects. This was also the period in which some significant country scale developments like the first code on the conservation of cultural heritage took place. The affects of these developments are also considered in the discussion of this section. The sixth period is named “Conservation Decisions and Contentions of Conservation Institutions” and it comprises the time period between the years of 1981 and 1996, in which the registration decisions of conservation institutions and related contentions were discussed. And finally the seventh period “Recent Developments” comprises the time period between the years of 1996 and 2009. And as it is understood from the title, this is the section, in which the discussions on the seemingly completed conservation process of the studied area exist.

The fourth chapter contains the evaluation and discussion for all of the periods mentioned in the third chapter. This chapter comprises the evaluation on the problems and achievements of conservation activities and organizations with examples of the conservation interventions from the studied area.

1.2.1. Problems of Terminology

A serious problem, which was encountered during the preparation processes of this thesis, was the translation of the terms and some other vocabulary in Turkish or other languages into English, and the use of appropriate terminology for expressing the correct meaning. The translation of the proper names like that of Turkish state institutions or laws was a big problem as there was no exact corresponding for all terms. The translations on the written sources or on the internet pages of state institutions were used for this purpose when available. When they were not, or when

the names given in the written sources were not giving the exact meaning of the name, these were translated by the author, considering the nearest possible meaning. In this context, the names and the terms in the languages other than English are used in this thesis with respect to the following order:

The names of the institutions are used with their equivalent in English, when it is possible. When it is not, the original names are used and these are written in italics. The nearest corresponding vocabulary in English are given for these, in the glossary section, which was provided in the appendices, and explanations are provided where necessary. The geographical names and the names of people are used in the text as they exist in the original sources and written in regular letters. The names of some edifices, spaces or legislation are used in their original form similar to the geographical names and the names of people. But these are written in italics, as these are generally consisted of compound nouns, the meanings of which need to be explained in English. The explanations of these are also given in the glossary section. In addition to these, the names or terms in the languages other than English are written in italics in some sections of the text, for the purpose of laying stress on them or emphasizing their importance in the context of the discussion especially when mentioned for the first time in each chapter.

Another significant problem is the translation of more specific terms. Probably due to the differences of attitudes and understandings some terms in Turkish like *eski eser* or *tarihi eser* do not have exact equivalencies in English. The word *eser* in Turkish refers to both object of art and artifact. These are translated by the author, considering the closest meaning and Turkish habit of recognizing the artistic and historical values for the definitions, as 'old works of art'. The mentioned problem no more exists in present day terminology as more appropriate terms began to be used. The terms *kültür varlığı* and *kültür mirası* in Turkish have the exact equivalencies in English, as the cultural property and the cultural heritage. In this context, the use of the terms to define the cultural heritage for different periods of time is another problem, which was run into, during the writing of the text. An additional study is needed to figure out the history of the development of conservation terminology in Turkey. Another problem is related to the extent of the terms. The term cultural heritage has a broad meaning, which comprises both the concrete and abstract elements of culture. This term is used in this study to refer the

built environment, which consisted of the architectural and archaeological heritage. For overcoming these problems further studies are needed in conservation terminology, in order to obtain correct expressions from Turkish to English.

In the text, the term 'cultural heritage' is mostly used to refer architectural and archaeological heritage together. However, this term is described in the sources as; "the entire corpus of material signs –either artistic or symbolic- handed on by the past to each culture and, therefore, to the whole humankind" (Stubbs, 2009, p.379). A more simple definition which reminds of the legal procedure in Turkey, is given by Asatekin (2004, p.22), as "the movable and unmovable artifacts, which contain information about the cultures of the past". Considering these definitions it is clearly seen that the term cultural heritage has a huge extent, which also has abstract content. The reason for the attempt to use the term cultural heritage in this study with such a narrow meaning, is reasoning from the need for an appropriate term, which would have a narrower extent than that of the term 'built environment' and refer to the values that the architectural or archaeological objects or integrities may have⁵.

1.3. Sources

The sources that were examined during the research process of this study can be categorized into three groups. The first group is the written sources, which consist of books and articles. The second is the archive documents, which were obtained from the archives of different institutions. And the third consists of the visual sources, which consisted of photographs, maps and drawings.

1.3.1. Written Sources

Different types of written sources are used for obtaining information for the preparation of the different sections of this thesis. In order to understand the historical facts in general and the development process of Konya, two main types of written sources were used. The first type consists of the translated and published

⁵ Depending on the Getty Vocabulary Program of the Getty Conservation Institute, Stubbs (2009, p.378) defines the term 'built environment' as; the aggregate of human-made structures, infrastructural elements and associated spaces and features. This definition seems to comprise all the artifacts, without going into details like type and value.

copies of the studies, which had been prepared by the scholars or other people, who lived in that period. The other type consists of relatively more recent dated studies, which mostly consist of the published or unpublished academic works⁶. This categorization does not of course comprise all the written sources of this thesis. The sources that were mentioned in this section are only the most significant written sources of this thesis. The full list is provided in the references section.

Considering their content and some other aspects, the written sources that were used for the preparation of this study can be categorized into five groups. The first one is the books on the general history, which provided information about the significant social or political events, which had affected the world or the whole country as well as Konya. The studies by Mitchell (1993) and Ramsay (1941) are the significant sources for getting information about Roman and Byzantine period Anatolia. For the Seljuk period, the study by O. Turan (1971) and the translations of the works of İbn-i Bîbî and Aksarayî, which are the two main sources for the history of Seljuks, were used. The information about the Karamanid period was obtained from; an old translation of a 15th century source, Şikarî's book on the history of Karamanids (1946) and also the work of İbn-i Bîbî. Uzunçarşılı's studies (1995, 1998, and 2003) and Karal's (1999) study about the history of the Ottoman Empire were used as the primary source for the Ottoman period developments in Anatolia.

The second group consists of the books and articles on history and culture of Konya. These are used on different sections of this study, especially on the second and the third chapters. In the context of this thesis, there is an obvious difference of quantity between the available sources that contain information about the different periods of history, regardless of the types mentioned above. Whilst the sources providing information on the ancient Konya are insufficient in terms of their content and quite limited in numbers, there are several sources, which provide information in different detail, about Seljuk and Ottoman periods Konya. And day by day the number of these sources is increasing⁷. It should also be remembered that, the

⁶ In the context of their structure, the sources of second type mostly depend on the sources of the first type as well as the other evidences.

⁷ For example, the court registers of Konya were only partially translated into Turkish. These are very important sources for the studies like this one, as they comprise descriptive information on the physical environment of the city. On the other hand, it must not be forgotten that the court registers are nothing but raw data. The useful form of the information,

definitions in the written sources are especially important for understanding the outlines of Konya, as there are no available visual sources, which give reliable information, before the 19th century.

The information about the city development of Konya in its early years is obtained from the sources which mostly contain information about history in general. These sources, the names of which are partially provided above, contained only some partial information about the city, almost nothing about the city development in the ancient times. Therefore the related section is consolidated with the articles about the archaeological evidence, which indicate to the status of the settlement in this period like the works of Koman (1937), Usman (1949), Onat (1949) and Ermişler (1991). However the things are different for the medieval period Konya. The studies of Baykara (1985) and Yasa (1996) are the most significant sources, which contain information about the city structure in the Seljuk period. These sources were helpful for visualizing the outlines of Seljuk period Konya with the important edifices and urban spaces, despite some of the problems in their methodology. Yasa (1996) visualized the Seljuk period city using a current version of the city map as the geographical basis. This led to some problems in the definition of the urban spaces and the locations of the edifices like the city walls. In the context of the historical research process of this thesis, the information that was obtained from both of the mentioned sources are reconsidered on a more appropriate map, which was redrawn over 1918 dated map of Konya, in order to avoid the confusion due to the changes in the city form that took place in the recent years. Similar to the ancient past of the city there is also very little information in the written sources about the physical status of the city in the Karamanid period. The studies by Diez, Aslanapa & Koman (1950) and Dülgerler (2006) were helpful in terms of figuring out some Karamanid period edifices in the studied area but these sources contained nothing about the city layout in that period. One of the most useful inputs to the discussion on the buildings in the studied area is obtained from, a source from the 14th century, the published travel notes of Muhammed-et Tancî, who is also known as İbn'i Batuta (1983). For the Ottoman period Konya, it is possible to obtain information in varying detail with respect to different centuries thanks to the travelers' books, yearbooks, the studies based on the court registers and the city

which could be obtained from this source, is the academic studies based on them, like those mentioned in this section.

guide of Konya. Amongst the travelers books the travel notes of Evliya Çelebi has a special importance. In the 1970 dated translation this 17th century source some brief information was given about the city in general and some features of the studied area in particular like its military significance, without any specific order and with some funny exaggerations, which can be described as Evliya Çelebi style. Another important source for the city layout in the Ottoman Period is the drawing and notes of Nasuhî's *Silahî*, also known as *Matrakçı Nasuh*, from the 16th century. This significant work was translated by H. Yurdaydın into Turkish and it was published in 1976. Although it looks like a visual source rather than a written one, the notes and comments in it were helpful, when used with the other sources by cross checking. The information obtained from the travelers' books was especially important for defining the physical status of the city and the studied area in the first half of the 19th century. The published works of Kinneir (2006), Ainsworth (1842), Moltke (1969) and Texier (2002) are a few of the significant sources for studying the mentioned period. In addition to the written information, Texier's study also comprises drawings which depict the status of Alaeddin Hill in 1830's. These are used either in their original published format or translated and reprinted forms. The studies based on the court registers provide upmost detail on the historical edifices and social life of Konya due to the embedded references in these registers like the names, numbers and locations of buildings, which formed the cityscape of Konya in the 18th and 19th centuries. The studies of Küçükdağ (1989) and Tuş (2007) are significant examples for such studies. Both of these sources comprise information about the social life and the urban spaces and some significant edifices of Konya. Especially in Küçükdağ's study the names of the edifices were mentioned with additional information like their locations and repairs. Although only one of these studies comprised a map for the urban spaces and the locations of the mentioned edifices, none of them comprised sufficient visual information to depict the city layout in the mentioned periods.

The two significant studies, which discuss the history of the city and the significant buildings in and around it, are the works of İ. H. Konyalı (1964), and M. Önder (1971). Although it is devoid of a systematical approach, the study by S. Odabaşı (1998), which contains information about the changes in the cityscape of Konya in the last century, can also be added into this group. Despite their valuable content, these three main sources on Konya contain some reliability problems, which are

related to their original sources. Especially the studies by Konyalı and Odabaşı are partially based on their memories or the verbal information that they had obtained from their elderly and their comments as well as the research from original sources. This is a dominant factor especially in Odabaşı's study. This situation brings together some factual errors like the dates of the events or the geographical locations of the buildings. Despite all these problems these should be accepted as the studies of great value as their authors are the local people, who had personally witnessed the physical changes in the cityscape of Konya. The success of the studies by Konyalı and Odabaşı must be evaluated considering that their authors had not had specific educational background on the issues of art or history.

The third group consists of the books and articles about the history of conservation in Turkey. There are only a few significant sources that are worth mentioning in this category. The first example is the study by F. Akozan (1977), which comprises information about the development of the legal procedure and governmental institutions relating conservation in Turkey. Though it is a complete study containing some comments, Akozan's study is an outdated source, which does not comprise the latest developments. The second example is the study by Ü. Alsaç (1992). Despite being published as a summary for the purpose of presenting general information to the non-specialists on the issue of the history of conservation and processes of conservation in Turkey, it is a valuable source of information not only about the state institutions but also about the local nongovernmental organizations. Like the previous example this study is also lack of information about the latest developments. The third example is not a published source but some study which had been intended for publication. It consists of the compilation of the laws and the regulations concerning conservation issues and it was prepared by N. Akçura (1987). This compilation comprised the conservation related text of all the laws and regulations from the late Ottoman period to 1980. The last example, E. Madran's study (2002) is a complete source, which is able to explain the development process of heritage conservation in Turkey with respect to the different periods of time. This source is also helpful with its references, most of which were also used for the preparation of this study.

The fourth group consists of the published works like articles and monographs on some significant historical buildings in the studied area. The monographs on Karatay

and İnceminare Madrasahs are especially important in the context of their rich content. Unfortunately, there are no monographs on all the historical buildings in the studied area. Moreover, no independent articles other than book chapters were found on the smaller scale buildings like Abdülmümin Masjid and Kadımürsel Mosque, during the research process of this thesis. The articles of Akok (1969a, 1969b) and the monographs of Erdemir (2001, 2007) are worth mentioning as the significant sources in this group. The existence of several published sources on Alaeddin Mosque is an important issue in the context of written sources. In 1995 a seminar was arranged for the conservation of this monument by the General Directorate of Pious Foundations, in Ankara. The proceeding of this event was published in 1996, and it is probably the most important source about it amongst several articles. The most significant works on the residences in and around the studied area are prepared by Berk (1951), Aydın (2006) and Ergün (1993). Berk's study is a published thesis on the traditional residences of Konya. It comprises drawings, photographs and it briefly describes what the traditional houses of Konya look like, considering the social life in the city. Although she mentions no residences within the borders of the studied area, this source comprise some good photographs taken from Alaeddin Hill, and valuable descriptions on the general characteristics of the traditional settlement, the examples of which had also been existent in the studied area. Ergün and Aydın's studies are on two historical residences from the 19th and the early 20th centuries. Unlike Berk's study, these discuss the decorated examples that do not have traditional features.

Amongst the written sources, it is also possible to mention a fifth category, which consists of newspaper articles. These are the articles, which appeared on the local newspapers of Konya, like *Ekekon* and *Yeni Konya*. Such articles were very useful for monitoring the physical changes and other events like the establishment of nongovernmental organizations with exact dates, getting the information of day and month, not only the year. The mentioned newspapers were obtained from the periodicals archive of *Milli Kütüphane*. There are also some other scholarly works, which provided valuable information for the preparation of this thesis. As it is too much detail to mention all of them in this section, only the most significant ones are mentioned, and the rest are preferred to be listed in the references section of this thesis with the scholarly works mentioned above.

1.3.2. Archive Documents

As mentioned above several visual or written documents were accessed from the archives of different institutions. On the other hand, the category of archive documents consists of the documents of different nature like the official correspondences, stock cards and texts of council decisions. These are obtained from the archives of different state institutions. The decision texts of *GEEAYK* and *KKTVKK*, the stock cards and the registry records are obtained from *Kültür Bakanlığı Anıtlar ve Müzeler Genel Müdürlüğü*, The official correspondences and related reports are obtained from *Başbakanlık Cumhuriyet Arşivleri* and *Başbakanlık Osmanlı Arşivleri*. Also some of the official correspondences like the circular orders and documents about the repairs of Alaeddin Mosque are obtained from the archives of *Vakıflar Genel Müdürlüğü* in Ankara and the private archive of Prof. Dr. Yılmaz Önge. Some of the archive documents were presented to the researchers by these institutions in printed forms. In this context, the yearbooks of the provinces that are called *Sâl-nâme*, court registers and account books are amongst the significant sources. In this context two printed copies of 1868 and 1869 dated yearbooks of Konya are obtained from the sales office of the Greater Municipality of Konya. The full references of these are provided in the footnotes of the text, where necessary.

Table 1.1 List of obtained aerial photographs and their sources

Date	Type of photograph	Obtained from
1956	Aerial photograph	<i>Harita Genel Komutanlığı</i>
1957	Aerial photograph	Published photo album. Başgelen, 1998
1959	Aerial photograph	Y. Önge photo archive
1970 - 71	Aerial photograph	Koyunoğlu Museum archive
1981 - 86	Aerial photograph	<i>Konya</i> (city guide). Alp, 1986
1990	Aerial photograph	<i>Harita Genel Komutanlığı</i>
2007	Satellite Image	Department of Public Works in Greater Municipality of Konya

1.3.3. Visual Sources

The photographic material that was used for this study can be separated into a few groups. For the preparation of the analysis, in order to understand the different features of the studied area, some photographs were taken. These photographs were taken in 2008 and 2009, from the different sections of the studied area by the author. The second group of photographs is the aerial photographs, which provide a bird's eye view of the studied area and close surroundings. These are mostly used with the maps to monitor the physical changes in the studied area. The list of these photographs and the related data are presented in Table 1.

Table 1.2. List of obtained maps and city development plans and their sources

Date	Type of Document	Name	Obtained from
1892	Map	Hakkı Bey Map	Sarre, 1967, p.4
1918	Map	"Konya Şehrinin Harita-i Umumiyyesi" (General Map of Konya)	Koyunoğlu Museum archive, courtesy of H. Yaşar
1926 - 1934	Cadastral Maps	-	<i>Konya Tapu ve Kadastro Bölge Müdürlüğü</i>
1946	City Development Plan	City Development Plan of Konya by Asım Kömürcüoğlu	Department of Public Works in Greater Municipality of Konya
1954	City Development Plan	City Development Plan of Konya by Leyla & Ferzan Baydar	Department of Public Works in Greater Municipality of Konya
1964	Map	-	<i>İller Bankası Genel Müdürlüğü</i>
1966	City Development Plan	City Development Plan of Konya by Yavuz Taşcı & Haluk Berkşan	Department of Public Works in Greater Municipality of Konya
1997	Conservation Development Plan	Conservation Development Plan of Konya by Mehmet Tuncer	Department of Public Works in Greater Municipality of Konya
?	City Development Plan	Revision of the City Development Plan of Konya for 2010 by Yavuz Taşcı	Department of Public Works in Greater Municipality of Konya

For monitoring the changes in the studied area, some old photographs were also needed. In this context the published albums of the old photographs of Konya were helpful. These constituted the third group of photographs, which can be named as published albums or published photo archives. In this context especially the albums which were edited by Haşim Karpuz are worth mentioning. These sources not only contain the photographs themselves but also the information about the edifices or spaces. Apart from these albums, some of the old photographs are also obtained from the written sources and private archives. In general, the old photographs obtained for this study comprised different shots of the studied area from different angles, dating from 1880's to the present time. Amongst these the panoramic photos, which were taken from the roof of Alaeddin Mosque, are the most useful sources. These photographs, most probably are dated to 1897 and 1938, were taken by two important photographers Guillaume Bergren and İbrahim Tongur. An edited copy of these was kindly presented to the author of this study by H. Karpuz.

There are not many drawings and maps amongst the visual sources of this study. However, especially the cadastral drawings provided useful information about the physical status and physical changes in the studied area. These drawings were provided from the archives of Konya *Tapu ve Kadastro Bölge Müdürlüğü* in Konya⁸. They were prepared in the years 1926 and 1927 and also contained information of ownerships of the estates. From the explanatory notes on some of them, it is understood that, these were partially revised and redrawn in early 1930's. However this situation did not change the reality that they are valuable sources as the revised drawings also comprised the information about the physical changes, which led to the revisions. Both the drawings themselves and the ownership records, which had been written on them, were helpful on the early stages on this study. The maps were mostly obtained from the archives of the institutions. The map of Konya dated to 1918 is obtained from the archives of Koyunoğlu Museum in Konya. And the 1968 dated map of the studied area, which displays the status in 1964, is obtained from the archives of *İller Bankası Genel Müdürlüğü* in Ankara⁹. Also the sheets of 1946, 1954 and 1966 dated city development plans, the digital copy of the last update to 1966 dated plan and the 1997 dated conservation development plan were obtained

⁸ See glossary in Appendix A.

⁹ See glossary in Appendix A.

from the archives of the Department of Public Works in Greater Municipality of Konya. Unfortunately both 1946 and 1954 dated city development plans had some missing plates and the final update to the 1966 dated plan was a digital file in low resolution. Therefore it was not possible to monitor the developments and discuss the plan proposals around the studied area from the old city development plans for some sections. The mentioned city development plans also comprised data about the existing situation of the area before the preparation of the development plan. These data are also used to monitor the changes alongside the maps and the aerial photographs. The full list of the maps and city development plans are given in table 2.

1.3.4. Verbal Sources

As it is mentioned above, personal interviews are made to the people who participated or witnessed the processes which had affected the studied area. These were done by getting appointment from these people in general and the information obtained from these interviews is used with their permission. Prior to the interviews the questions to be asked are carefully studied and during the interview the answers of the people are written down. The architects, Yavuz Taşcı and Leyla Baydar who were the authors of the city plans of Konya, are two of the significant names that were interviewed with respect to the mentioned process. In the context of this study, some information was tried to be obtained from these people on their planning attitudes to the studied area. Haşim Karpuz and Ahmet Alkan, who were the former members of Konya Council for the Conservation of Cultural and Natural Heritage, are the two other names that took place in this process. These people are asked questions about the conservation related developments in the studied area in late 1980's and early 1990's. Unlike the previous ones the interviews to them were in the form of informal talk.

CHAPTER 2

DEVELOPMENT OF KONYA AND ALAEDDIN HILL IN HISTORICAL CONTEXT

Konya is a significant central Anatolian city, which has a rich cultural background. In order to understand its value and discuss its status in terms of conservation, it is necessary to study the development process of the city in historical context. Considering its length, this development process and its effects on the studied area are discussed with respect to some specific periods.

2.1. From the Ancient Times to the Byzantine Period

The sources for the ancient past of Konya are limited to draw a complete picture of its physical structure. The few published sources give us some secondary information, which may help giving a blurry idea. According to information obtained from the archaeological evidences, it is thought that the first settlements had been established around Konya starting from 7000 BC (Konya, 1982, p.5116). In this context Konya is one of the oldest settlements in Central Anatolia and the first settlements that formed the city are dated back to Neolithic Age¹. And the location of this first settlement which would form the city was established on the location, which is currently known as Alaeddin Hill (Önder, 1971, p.7).

The establishments of new settlements seem to have continued also in the Bronze Age². And during the Hittite period Konya became one of the significant centers of development (Konya, 1982, p.5120). In this period, the area around Konya was called *Lugga*. There were several Hittite colonial cities around Konya during the Hittite period (1650-712 BC). Remains of several Hittite settlements were found around Tuz Gölü in Konya province, during the explorations conducted by *Türk Tarih Kurumu* in 1941³. Another significant location, which provided information about Bronze Age and Hittite civilization, is Karahöyük. The excavations which were

¹ 6800-5300 BC.

² 2000-1650 BC.

³ See glossary in appendix for *Türk Tarih Kurumu*

conducted by *Dil Tarih ve Coğrafya Fakültesi* proved that Karahöyük had been a significant city in the Hittite Era. These excavations also revealed significant findings on Hittite architecture and these were indicating to mud-brick construction edifices covered with lime plaster (Konya, 1982, p.5120). According to Önder (1971), the Hittites had probably moved from Karahöyük on to location of Alaeddin Hill, in the following decades.

Konya came under Phrygian rule, in 7th and 8th centuries BC. It was a significant Phrygian city and it was called *Kawania* (Önder, 1971, p.10). The establishment of a grand scale settlement must have taken place in the Phrygian era. During the excavations on Alaeddin Hill, the findings have revealed the existence of a long Phrygian settlement layer. From the point of view of the physical aspects, the results of excavations have shown that the city had been surrounded by walls, which can be accepted as the evidence showing the importance of the city as both a commercial and a military center⁴.

After the invasion of the Kimmerians Konya became a Lydian city. In the 6th century BC the city was captured by the Persians and became a part of their empire. Between 333-323 BC Konya was conquered by Alexander the Great, and after his death it became one of the cities of the state established by Lysimachos, who was a general in Alexander's army. In 223 BC the city was conquered by Attalos I, who was the king of Pergamon. After the death of Attalos III in 133 BC, Konya became a part of the Roman Empire (Önder, 1971, p.12).

Through the mentioned time period, the name of the city was *Iconium*. According to an ancient myth, the origin of the name Iconium was derived from an icon, which means holy painting. According to a legend such an icon was painted to honor Perseus, who had killed the dragon that bothered the city (Konya, 1982, p.5116). And then the city became known with that icon. The name of *Iconium* is supposed to be derived from icon (Önder, 1969, p.18-19). On the other hand, according to Usman (1949, p.3) the story is a little bit different. The city was not saved but founded by Perseus, who had defeated the Lykaonians after a fierce battle.

⁴ For detailed information on the excavations in the area see (Akok,1975, p.217-224).

There are some significant notes about Iconium, found in the works of writers from this period. Cicero, the Roman philosopher, lawyer and politician, who lived between the years of 106 - 43 BC, often mentions the forum Isauricum; fourteen cities met at Iconium; and the proconsular governor of Cilicia met them in jurisdiction there (Ramsay, 1941, p. 228). This is significant information that points out the importance of the city as a proper place for meetings or trials. Strabon, who lived between the years of 63 BC – 18 AD, had briefly mentioned Konya in his book *Geographika*. According to him, Ikonion is a well developed city in the region called *Lykaonia*, and it was surrounded by fertile lands. He also adds that Ikonion and the surrounding lands lie between *Lykaonia*, *Kapadokia* and *Kilikia Trakheia* regions, in a commanding position (Strabon, 1993, p.50).

Konya came under Roman rule in 25 BC. The city and the surrounding area became a part of the Roman province, *Provincia Galatia* (Fig. 2.1.). A Roman colony was formed in Konya, on the Alaeddin Hill, during the reign of Emperor Augustus. At the beginning of the Roman period the city was still called Iconium. However, the colony was re-named *Claudiconium* in the following years, to honor Emperor Claudius. This proves that the city and the colony were given great importance, because Iconium was one of the three cities which were given the name of the emperor. In AD 138, during the reign of Emperor Hadrian, the colony and the city were combined, and the name of the city was written on the inscriptions and coins of the period as: *Colonia Aelia Hadriana Augusta Iconiensium* (Doğan, 2003, p.20). The Roman period ended in 395 AD with the division of the lands of Empire between the two sons of Emperor Theodosius (A.C., 1932, p.14).

There are a few interesting notes in the sources that give information on the social aspects of the city in the Roman period. According to Ramsay, the uneducated people in Iconium spoke Phrygian or Greco-Phrygian patois. The educated spoke Greek, which from Augustus onwards became the official language. This is a significant note showing the different character of the area, as throughout the Roman Empire, Latin was commonly used as the official language until the period of Augustus. On the other hand, in 1st century AD, Konya also gained importance as religious center. Konya was one of the places, which St.Paul visited during his visits in Cappadoccia region to spread Christianity (Texier, 2002, p.312). Also the sources

note that; during the reign of Emperor Trajan, Konya was a significant city, where numerous Jews and Christians lived in.



Fig. 2.1. Ikonium and surroundings in 1st century BC (Mitchell, 2002)

On the physical aspects of the city, Baykara assumes that, in the Roman period the city developed around Alaeddin Hill where the Roman colony was settled and it extended to the surrounding open land (Baykara, 1985, p. 23). There are a few solid evidences proving this thought. Konyalı mentions ruins of a Roman bath on the northwest of Alaeddin Hill, not far away (Konyalı, 1964, p.125). Another important document is an inscription panel dated to the Roman period. According to the text, the panel belongs to a temple with a public kitchen and both were dedicated to Zeus⁵. Also there are several re-used stones used on the monuments of later periods on and around the Alaeddin Hill, and some of these were quite probably taken from Roman buildings. Yasa (1996, p.43), points out some other evidences about Roman period Iconium, depending on the inventory of Archaeological Museum in Konya. She mentions some theatre tickets, which have been found on a location on the west of Alaeddin Hill. These findings indicate to the existence of a theatre building, which possibly existed on or around Alaeddin Hill. On the other

⁵ According to Onat (1949, p.18), this inscription panel was submitted to the museum by the local masons of Konya. The name and place of the mentioned monument is unknown.

antique origin and was called *Ikonion*⁷. During the Byzantine period, which was not a prosperous period as the Roman times, Byzantine Ikonion suffered from invasions and economical problems, which were possibly related to the state of war. In 446 AD like many other Anatolian cities, Ikonion was invaded and plundered by the armies of the Hun Emperor Attila. Emphasizing the importance of trade routes for the Byzantine cities, Özcan (2006, p.43), states that “the exclusion of Anatolia from the international trade routes due to the invasions of Sassanids in 7th century afterwards and Turkish conquests between 11th and 12th centuries, negatively affected the urban and rural life of Byzantine Empire, economy of which was based on agricultural production and international trade”. Like *Ancyra* (Ankara), *Sebasteia* (Sivas) and *Caesareia* (Kayseri), Ikonion is a significant Byzantine city, which was located on the military and commercial routes of Anatolia (Özcan, 2006, p.43, Tankut, 2007, p.13) (Fig.2.3). In 7th and 10th centuries Ikonion was repeatedly invaded by the Muslim armies of Umayyad and Abbasid Dynasties. Finally in the second half of 11th century the city was captured by the Seljuk Turks and this brought the end of the Byzantine rule in Konya (A.C., 1932, p.14). According to Özcan (2006, p.43-44), the Byzantine cities in Anatolia including Ikonion had lost their economical functions before their conquest by the Seljuks, and he adds that their major functions were to provide shelter for the inhabitants or the rural people during the warfare.

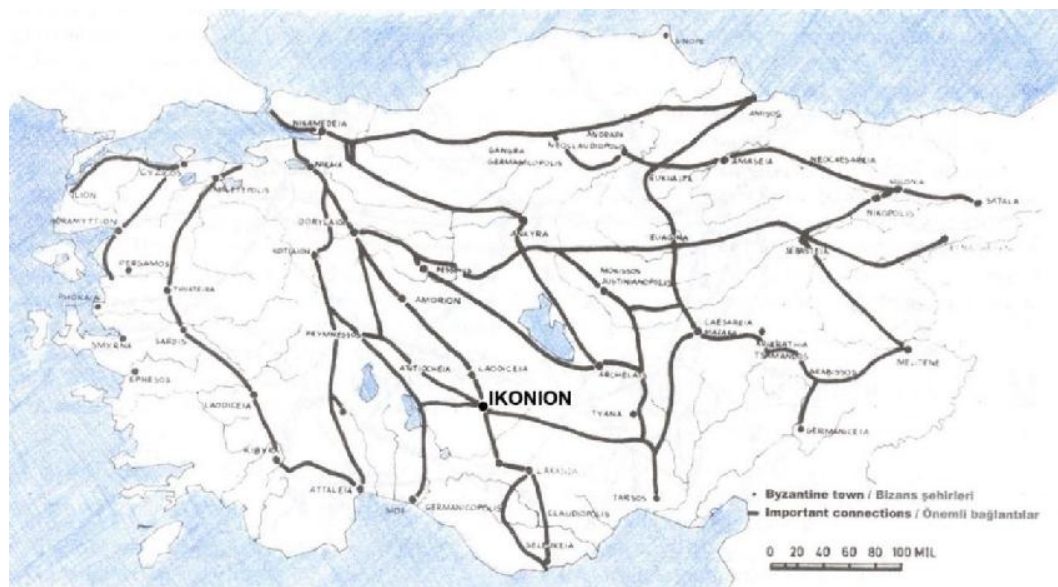


Fig. 2.3. Byzantine road network in Anatolia and Ikonion (Tankut, 2007, p.13)

⁷ In some sources the name of the city is “Tokonion” (Konya, 1982, p.5116).

There is no detailed information about the demographic structure of the Byzantine period in Konya, which possibly consisted of Christian locals. However, according to the information obtained from some secondary sources, in this period there might have been Armenian immigrants who were settled in and around Konya⁸. This must have formed the origin of the Armenian population in the city, which was mentioned in the sources, which give information on the socio-political aspects of later periods.

It is not easy to estimate the size and importance of Byzantine Ikonion, due to the limited sources about it. According to Byzantine historians Michel Attaliates and Skylitzes II, Ikonion was a big city with respect to its buildings and population, and it contains any kind of useful item for purchase⁹. The information about Byzantine Ikonion is mostly gathered from some remains of settlements and monumental buildings, which were found in the excavations, on and around Alaeddin Hill. In this context, probably the most significant evidence of Byzantine settlement was *Amphilokhios* Church, located in the inner citadel¹⁰. The sources also mention another church called *Metamorphosis* also in the inner the citadel¹¹. However there is no available information about the location or form of this edifice. Yasa (1996, p.48), states that there might have been also some other churches in the city, which were constructed during the Byzantine period. The remains of the mosaic floor, which was belonged to a church from the 10th century, can also be accepted as an evidence to estimate the size of the Byzantine settlement (Eyice, 1971, p.270). It was found in the district called *Muhacir Pazarı*, located on the southwest of Alaeddin Hill¹². Another significant development of the Byzantine period concerns the inner citadel walls. These walls, that surround the mound, which is currently known as Alaeddin Hill, were possibly constructed, repaired or rebuilt during the Byzantine period. There is a significant record in the *Seyahatname* by Evliya Çelebi. Although his expression is not very clear, according to him the inner citadel walls were constructed in the Roman period or before and repaired by the orders of the

⁸ According to Kaşgarlı, during Byzantine rule in Anatolia the Armenians were settled in different cities (Kaşgarlı, 1991, p.1094).

⁹ Yasa (1996,p.47-48), refers to: Jacob, X., (1990), *Les Turcs an Moyer Age Textes Byzantins*, Ankara: Türk Tarih Kurumu Basımevi, pp.31-51.

¹⁰ The building survived till the early 20th century and the ruins of this building existed until 1921 at the crown of Alaeddin Hill.

¹¹ Yasa (1996, p.48), refers to: Belke, K., Restle, M., (1984), *Tabula Imperii Byzantini: Galatien – Lykaonien*, Wien: Verlag der Österreichischen Akademie der Wissenschaften

¹² For detailed information on the mosaics see (Koman, 1937, p.439-441).

emperor Heraclius about 610-641 AD in the Byzantine period¹³. Although it is not clearly defined in the sources, also the city walls of Konya might have been constructed in the Byzantine period.

A significant document is also worth mentioning to better understand some extraordinary features of Byzantine period Ikonion. It is a letter dated to 380 AD that was written by a priest, Gregory of Nyssa, to Amphilokhios, bishop of "Ikonion". In his letter, Gregory requests help from his friend, the bishop of Ikonion, for some construction work. Briefly Gregory needed an exact number of masons from Ikonion, who would work for a reasonable price, for replacing the local workers whose wages were exorbitant (Mango, 1986, p.16). This record simply points out a few features regarding Ikonion: Firstly, Ikonion was a religious administrative center, which was able to conduct construction works, and second, Amphilochius church, which was on top of the mound, which would later be called as *Alaeddin Hill*, was the office of the bishop in charge. Also, if the true nature of the request was considered, it is possible to think that; Ikonion was a significant and well developed settlement, in which skilled construction workers were available.

Depending on the existence of important buildings, like Amphilochious and Metamorphosis churches and the surrounding defensive structure, it is possible to say that, Alaeddin Hill was an important location, which functioned as the religious and maybe the administrative center of Byzantine Konya. And the city was probably developed beyond the perimeter of Alaeddin Hill, like it had been in the Roman period, probably extending towards south. Although we do not know much about the city, in general, the researchers guess that the city structure might have suffered from some serious damage due to the battles between Byzantium and Persia (Baykara, 1985, p.23).

¹³ The expression regarding this topic is not quite clear in Evliya Çelebi's "Seyahatname". He did not call the name of the emperor but pointed out that the emperor was sending and receiving letters from Caliph Omar. It becomes possible to find out that the emperor who ordered the repair was Heraclius, when the reigns of the emperor and caliph were cross checked. If this information is true, the mentioned repairing or rebuilding process must have taken place between the years of 610-641. Evliya Çelebi refers to some unknown source such as "Yunvan Tarihi" or "Yenvan Tarihi" for this information (Evliya Çelebi, 1970, p.214.)

2.3. Seljuk Period

Ikonion was conquered by the Seljuks for the first time in 1069 during the Seljuk campaigns in central Anatolia (Baykara, 1985, p.23). On the other hand the Seljuk rule in the city must have begun after 1073, following the Battle of Manzikert (Baykara, 2004, p.215). The first Seljuk settlements were formed in the inner citadel built in the Byzantine Era. The existence of grand mosque (Alaeddin Mosque), Seljuk Palace and many other grand scale public buildings of the Seljuk era, are accepted by the scholars as the evidences of this first settlement¹⁴. According to Baykara (2004, p.216), 90 Turkish families were settled on the northern part of the inner citadel district, at the first step to provide a defensive force. In this context, some of the local people in the citadel were forced out to move to a location, which is on a few kilometers west of Ikonion¹⁵. Ikonion, became the capital of Seljuks until their conquest of İznik (Darkot, 1967, p.843, Baykara, 2004, p.216, Yasa, 1996, p.51). In 1080, Süleyman Şah conquered İznik and by his orders İznik became the second capital. After 1097 when Seljuks were forced to retreat from İznik due to the crusader attacks, Ikonion became the capital again and became strategically more significant. At that time, Ikonion was standing on the way to south for the Byzantine armies and crusaders with a powerful defense and rich sources (Yasa, 1996, p.53). Furthermore, the city was surrounded with steppes, which was very useful for breeding horses and other animals that the Seljuks needed, and also it can be evacuated easily in case of a danger (Baykara, 1985, p.26).

The conquests of Seljuks in Anatolia and establishment of Anatolian Seljuk state brought economical developments in the following decades (Tankut, 2007, p.23). In this context, especially in the 12th century and afterwards, Konya also became an important commercial center, beyond its significance as an administrative center. The city was an important stop and a big junction, where several routes connecting the significant cities of the Anatolia to the ports meet (Tankut, 2007, p.13) (Fig. 2.4). As a part of Seljuk policy for the development of trade and economy, these routes were embellished with caravanserais in Seljuk period to provide safety and comfort

¹⁴ for related discussion see (Baykara, 1996, p.33-58)

¹⁵ (Şikari'nin..., 1946, p.6, Baykara, 1985, p.121) This settlement is currently known with the name "Sille".

of caravan transport¹⁶. In this context, some of the grand scale caravanserais were located around Konya, and this is the evidence, which proves the significance of the city for commercial transport. Seljuk government's policy for development of trade was also attracting the merchants of western origin to Anatolia, and especially to the Seljuk capital. In relation to this policy, especially Venetian merchants were granted privileges like decreases in taxes and duty (Heyd, 2000, p.333). According to Heyd (2000, p.332-333), in the 13th century, there were Venetian and Genoese merchants in Konya and these people monopolized the production of alum and they were determining its price¹⁷.

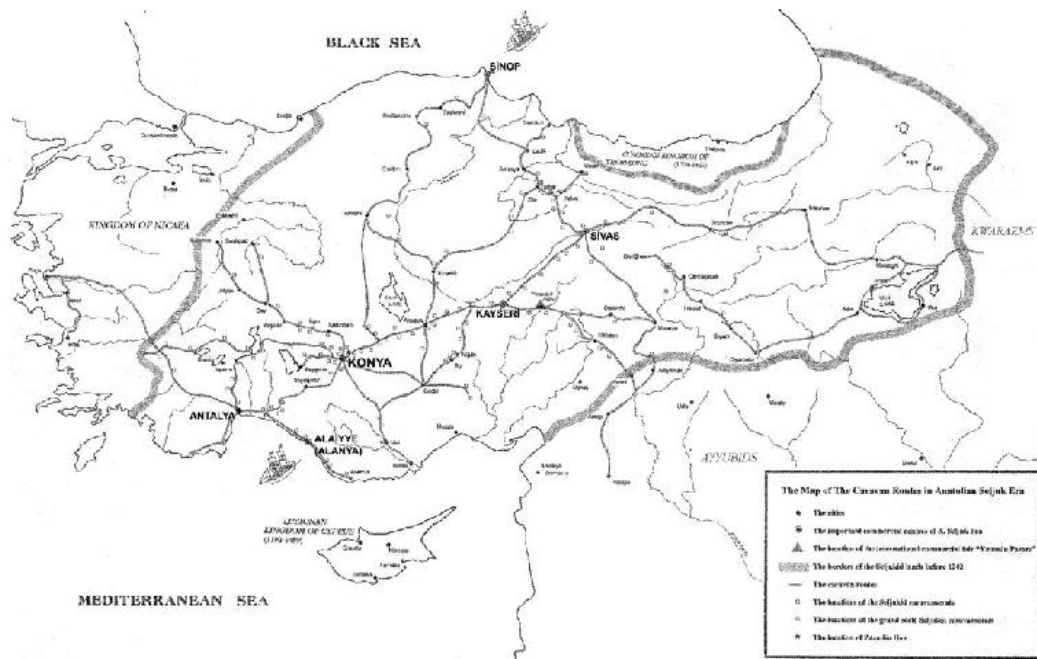


Fig. 2.4 Lands of Anatolian Seljuks and caravan routes before 1242 (Önge, 2004, p.107)

According to Baykara (2004, p.226) Konya was subjected to internal migration during the 11th and 13th centuries. He also states that the population of Konya rose up to 60000 in the second half of the 13th century. When compared to the number of inhabitants in the later periods, it is possible to think that Ikonion (Konya) had never housed such a big population until the Republican era. Also the name of the city,

¹⁶ These caravanserais were donated by the sultans, significant statesmen and other well to do people as a part of the policy for the development of trade on Seljuk lands. According to Tankut (2007, p.12) this road system which connect the significant cities to the ports, is inherited from Byzantine Empire. Anatolian Seljuks made some alterations and additions on it, and improved the standards of the transport with the construction of caravanserais.

¹⁷ Alum was one of the most significant export products of Anatolia (Heyd, 2000, p.332).

Ikonion, was transformed into *Koniah* or *Kuniyyeh*, probably in the Seljuk period (Baykara, 2004, p.213). As Konya became an administrative center, more people moved in and quite probably the population of the city increased (Baykara, 1998, p.14).

In the early years the Seljuk reign in Anatolia they had to defend their capital against Byzantine and crusader attacks. In 1146 the Byzantine army led by emperor Manuel Komnenos attempted to capture Konya. After spending a few months in the vicinity of Konya he decided to retreat as he had realized that they needed more time and supplies to capture the city (Turan, 1971, p.181-182). In 1147, Sultan Mesud consolidated the defense facilities of Konya for the approaching crusader armies (Turan, 1971, p.183). On the other hand, probably he did not need them as his forces encountered the crusaders far away from the capital, around Eskişehir and became victorious after a fierce battle (Turan, 1971, p.184).

The reign of Sultan Mesud I is a significant period in the context of the development of Konya. According to Yasa (1996, p.56), the earliest building activities took place in this period in Konya (Turan, 1971, p.194). The construction of the grand mosque, which would form the eastern section of Alaeddin Mosque, had begun during his reign. Yasa (1996, p.56) also states that the construction of the Seljuk palace on Alaeddin Hill must have begun in this period. He is also known as the first Anatolian Seljuk ruler, who had coins issued with his name (Turan, 1971, p.194). In this context, it is possible to think that he also had a mint constructed in the palace complex (Yasa, 1996, p.56) (Fig. 2.5).

Sultan Mesut I, was a prominent figure amongst the other Anatolian Seljuk sultans. With his efforts and conquests the lands of Anatolian Seljuks increased and they gained power. According to Turan (1971, p.195), Anatolia was called as the land of Romans (*Romania*), before the reign of Sultan Mesud I, in the sources of western origin. However, during his reign and afterwards, Anatolia was begun to be mentioned as *Turchia* in the crusader chronicles (Turan, 1971, p.196). Although the land was called with a different name by the sources of western origin, the Muslim states were using the name *Diyar-ı Rûm* or just *Rûm* in the meaning of 'the land of Romans' (Turan, 1971, p.196). The name *rûm*, which had possibly been derived from Roman, would also be used for defining the Christian locals of Anatolia, in the

following centuries. Also the name of Seljuk capital might have been transformed into *Konya* from *Ikonion* in the context of these changes.

In 1190, the third crusade began and the crusader armies lead by German emperor Friedrich Barbarossa entered the lands of Anatolian Seljuks. In those years the Seljuk state was in disorder due to the struggles between the princes to ascend the throne. Despite this problematic situation Sultan Melikşah tried his best to stop the powerful crusader armies and when he failed to do so he and his army retreated to Konya for a final defense (Turan, 1971, p.223). The crusader armies, which followed Melikşah's forces, attacked two Seljuk castles outside Konya and established their headquarters on Meram (Turan, 1971, p.223). In 18th of May, following a fierce combat, the crusaders had been able to run through the city walls, entered Konya, plundered and damaged the shopping district, killing several inhabitants (Turan, 1971, p.224, Darkot, 1967, p.843, Gregory Abû'l Farac, 1999, p.454). Sultan Kılıçarslan II and his son Melikşah had to shelter in the inner citadel and signed a peace treaty with the invaders (Eyice, 1981, p.152). The aim of Barbarossa was not to conquer Anatolia; therefore he stayed in Konya for five days and continued on his route to south. According to crusader chronicles, Konya is a well developed city and it is as big as Cologne (Darkot, 1967, p.844).

During the reign of Sultan Kılıçarslan II, the building activities in Konya must have gained speed. The grand mosque, construction of which had begun during the reign of Sultan Mesud, must have been constructed during his reign¹⁸. He also donated a madrasah in the inner citadel (Yasa, 1996, p.58). One of the significant building activities of this period is the construction of the kiosk, which was located on the walls of the inner citadel as a section of the Seljuk palace (Fig. 2.5). The city walls and citadel walls were repaired during his reign (Evliya Çelebi, 1970, p.214). Also after the crusader attack in 1190, a new shopping district was constructed alongside the old one (Yasa, 1996, 60) (see Fig. 2.7).

After the death of Sultan Kılıçarslan II, Sultan Gıyaseddin Keyhüsrev ascended the throne. Unfortunately there are no records about the building activities during his reign, which was between the years of 1192-1196. On the other hand, there is some information in the written sources about the building activities, during the reign of his

¹⁸ Yasa (1996, p.58), states that the inscription panel, which mentions his name, is the evidence of this situation.

brother Sultan Rükneddin Süleyman Şah, who ascended to the throne after him. During his reign between the years 1196-1204, the city walls of Konya, which were damaged during the struggles for power between him and his brother Gıyaseddin were repaired and partially reconstructed (Turan, 1971, p.264). Also some religious and commercial buildings like masjids and small workshops were constructed in order to answer the needs of artisans in marketplaces (Yasa, 1996, p.62). In this context, the construction of Altun-aba (İplikçi) Mosque, which had begun during the reign of Sultan Kılıçarslan, was completed during Sultan Rükneddin's reign (Turan, 1971, p.264). Apart from these *Hacı İsa bin Mahmud* masjid, was also constructed in the inner citadel district. Amongst the edifices of this period, there are several buildings, which were donated by wealthy merchants of the time. This situation can be accepted as the evidence of economical development which positively affected the physical status of the city (Yasa, 1996, p.63).

Sultan Kılıçarslan III ascended the throne after the death of Sultan Rükneddin Süleyman Şah. The reign of Kılıçarslan III maintained about eight months as he was a kid at the time of his enthronement and his uncle Sultan Gıyaseddin ascended the throne after a short struggle (Turan, 1971, p.265-267). On the other hand, this situation does not seem to affect the building activities. According to Yasa (1996, p.63), one of the towers of the citadel walls were repaired during Kılıçarslan's reign. Yasa (1996, p.65) also stated that she had been able to find out three buildings that were constructed during the reign of Sultan Gıyaseddin, in Konya¹⁹. These were all located on Mihmandar and Akıncı districts located on the northeast of Alaeddin Hill (Fig. 2.5).

Following the death of Sultan Gıyaseddin Keyhüsrev, his son, İzzeddin Keykavus ascended the throne in 1211. The construction of *Hatuniye* complex seems to be the earliest dated building activity of his reign (Yasa, 1996, p.67). This building group was donated by Raziye Devlet Hatun, who was the wife of Sultan, and it was located on the northeast of the inner citadel (Fig. 2.5). This information is giving an idea about the actors, who had been effective for the development of the city. According to this information it is seen that during Seljuk period the buildings were not only donated by wealthy merchants and statesman, or the sultan, but also by the powerful women at Sultan's side. During Sultan İzzeddin's reign the construction of

¹⁹ "Mihmandar" Masjid, "Cemaleddin İzhak" Masjid and "Akıncı" Tomb.

edifices in and around the citadel seem to continue. On Alaeddin Hill, next to the great mosque donated by Sultan Mesud, construction of an adjacent mosque began. Construction of this edifice would be completed during the reign of Sultan Alaeddin Keykubad and with the former great mosque it would be called Alaeddin Mosque in the future. Another important building activity that took place during the reign of Sultan İzzeddin is the construction of the edifice called “Ahmedek” in 1214 (Yasa, 1996, p.67, Huart, 1978, p.106) (See Fig. 2.7). It was a military building, which had a function like armory or prison, and it was constructed adjacent to the city walls on the northwest.

Alaeddin Keykubad ascended the throne after the death of his brother Sultan İzzeddin Keykavus. His reign between the years of 1220 – 1237, is a prosperous period of Anatolian Seljuks (Turan, 1971, p.325). The political activities of his reign promoted the development of cultural activities and economy. And this situation led up to an increase in the number and scale of building activities. During Sultan Alaeddin’s reign, beyond the edifices donated by the statesmen and wealthy merchants, also several buildings were donated by the sultan himself. According to Önge (1988, p.49), the edifices that had been constructed in Konya, during his reign, can be classified under three groups as; the edifices for the purpose of security or defense, socio-cultural edifices and kiosk and palaces. The most significant structure, which belongs to the first group, is the city walls of Konya, which was constructed in 1221 (Önge, 1988, p.50). In those years the Mongol invasion was gradually becoming a serious threat for the Seljuk state. Therefore, Sultan Alaeddin consolidated or rebuilt the city walls of the significant Seljuk cities like Sivas, Kayseri and Konya (Turan, 1976, p.331, İbn-i Bîbî, 1996, p.273). Contrary to the discussion above, İbn-i Bîbî (1996, p.272-273), states that there were no walls surrounding the city before 1221 and points out Sultan Alaeddin and his viziers as the donors of the citadel walls of Konya. On the other hand, especially the crusader sources clearly state that there were city walls around Konya before 1221 (Eyice, 1981, p.151-178). It is possible to think that, in 1220 the status of the city walls was insufficient to provide the safety of Konya and these were re-built by the orders of Sultan Alaeddin²⁰. The city walls, which had been either repaired or re-constructed by the orders of Sultan Alaeddin, were surrounding most of the city of the time and

²⁰ Yasa (1996, p.69) states that the former city walls might have been demolished due to an earthquake, based on the information given by Evliya Çelebi (Evliya Çelebi, 1970, p.214).

roughly circular in plan, having a perimeter of 4.6 kilometers (Önge, 2010, p.296) (see Fig. 2.7). According to Evliya Çelebi (1970, p.215), there were 12 gates providing access to the inner part of the city. The city walls were mostly constructed in stone masonry, out of the re-used stones like many other monuments of the period²¹. In this context, it seems possible to think that the architectural evidences of past civilizations in Konya were subjected to destruction, while the city walls were being constructed. However, it does not make sense to hold only the Seljuks responsible for this destruction as also the former builders of the city walls, before 1221, have very probably preferred re-used material²². The second group, socio-cultural edifices seem to be mostly consisting of religious buildings like masjids and tombs (Yasa, 1996, p.70). The completion of the construction of the great mosque on Alaeddin Hill, is also amongst the significant building activities of his reign. In the following centuries this mosque is called with his name, as Alaeddin Mosque. The construction of the *Dar'üşşifa* is another contribution of Sultan Alaeddin to Konya. In 1221, he donated a small complex, which consisted of a hospital building and a masjid, located on the NNW of Alaeddin Hill, close to the citadel walls (Küçükdağ, 2008, p.8-11) (Fig. 2.5). During the reign of Sultan Alaeddin the palace complex on Alaeddin Hill was also subjected to repairs. The kiosk, which had been constructed during the reign of Sultan Kılıçarslan II was repaired in this period (Önder, 1971, p.199, Konyalı, 1964, p.180, Önge, 1988, p.54). Apart from these edifices, Sultan Alaeddin also spent efforts to produce solutions for the water demands of the city. In this context, he donated waterworks and water lines on the district called *Havzan* on the western part of the city outside of the city walls (Konyalı, 1964, p.985).

Although he had donated several edifices in Konya, Sultan Alaeddin was not the only donor of the buildings, which were constructed in Konya during his reign. On the other hand, he is mentioned in the written sources as the only Anatolian Seljuk Sultan, who is personally interested in building activities. According to İbn-i Bîbî (1996, p.247), Sultan Alaeddin had special talents on painting and architecture. He had personally managed the re-construction process of the city walls from the beginning to the end, making contributions on several stages like the selection of the

²¹ This situation is pointed out by many travelers and scholars like Moltke and Texier (2002, p.313). For detailed information on this issue see Önder, M., (1967), "Konya Kal'ası ve Figürlü Eserleri", *VI. Türk Tarih Kongresi, Ankara, 20-26 Ekim 1961, Kongreye Sunulan Bildiriler*, Ankara: Türk Tarih Kurumu, pp.145-169, p:151.

²² Öney (1970, p.26), states that re-used materials are also preferred by the builders of Ancient Greek, Rome and Byzantium.

locations of the towers, approval of the project and the cost (Önge, 2010, p.293). For this reason, although it is not known with all the details, his efforts for the construction activities in Konya have special importance.

Upon the death of Sultan Alaeddin in 1237, his son Sultan Gıyaseddin Keyhüsrev II ascended the throne (Turan, 1971, p.389). As a ruler, he was deprived of the skills of his father and during his reign Anatolian Seljuk state got into a period of decline. Following their defeat in the battle of Köseadağ in 1243 against Mongols, the Seljuk State fell into the power of Mongol Empire (Turan, 1971, p.437-447).

Yasa (1996, p.73), states that she has determined eleven edifices, which were constructed in Konya, during the reign of Sultan Gıyaseddin II, depending on the foundation charters and inscription panels. Nizamiye Complex, which consisted of a madrasah, tomb and a caravanserai, is amongst these edifices. This complex was constructed on the east of Alaeddin Hill in 1238. Tac'ül Vezir Complex and Sırçalı Madrasah are also amongst the significant edifices, which were constructed in this period (see Fig. 2.5). These were located on the northwest and on the south of the hill outside the citadel walls. Yasa (1996, p. 73), also points out that there is no evidence about the contribution of the sultan to the building activities in Konya, during his reign.

After the death of Sultan Gıyaseddin II in 1246, the state was subjected to political problems due to the struggles for the throne between his three sons of (Turan, 1971, p.458-463). As a solution, all three of the princes were ascended the throne, with the efforts of Celaledin Karatay, who was a prominent figure amongst the statesmen of the time (Turan, 1971, p.469). The unity of the state was preserved until Karatay's death in 1254.

Yasa's (1996, p.75), states that she has determined 24 edifices, which were constructed in Konya during this period. She draws attention to the increasing numbers for the constructions of dervish lodges and the emergence of scholars and Sufis as a new group of donors besides the sultans, statesmen and tradesmen (Yasa, 1996, p.75). Amongst the statesmen donors Celaledin Karatay and his brother Kemaleddin Rumşah are prominent figures. Karatay and Kemaliye Madrasahs, which are donated by them, are amongst the significant edifices of this

period. These edifices both were located on the north of the inner citadel, outside the citadel walls (Fig. 2.5).

After the death of Celaleddin Karatay, İzzeddin Keykavus II ascended the throne. During his reign in 1256, Seljuk armies fought against Mongol forces to save the Seljuk state from the domination of the Mongols (Turan, 1971, p.480). However, the Seljuk armies were defeated and the Mongol armies reached Konya, intending to siege the Seljuk capital. The inhabitants of the city were forced to pay indemnity, and therefore they saved the city from the rage of the Mongols (Turan, 1971, p.481-482). The only damage during this process occurred on the turrets of the city walls, as the Mongol governor of Anatolia, Baycu Noyan, wanted them to be demolished²³. Sultan İzzeddin Keykavus II had to leave the throne due to political struggles in 1261 (Turan, 1971, p.503). His brother Rükneddin Kılıçarslan IV ascended the throne after him, with the help of vizier Muineddin Pervane, who was supported by the Mongols.

The building activities in Seljuk capital were maintained in this period, especially with the efforts of the statesmen. One of the most important edifices of this period is Sahip Ata mosque, which was constructed in 1258 and donated by vizier Sahip Ata Fahreddin Ali. According to Yasa (1996, p.78), it is the first edifice of the building complex that was located on the south of the citadel walls, near Larende gate (see Fig. 2.7). Another building group, which was donated by him, is *Sahip Ata Darülhadis*, which is more commonly known as İnceminare Madrasah (Erdemir, 2007, p.33). It consisted of a madrasah and an adjacent mosque, which were located on the west of the inner citadel, near the citadel walls (Fig.2.5). Pir Esat Complex, which consisted of a masjid, a tomb and a dervish lodge, and Amber Reis masjid are other significant edifices, which were constructed in this period (Yasa, 1996, p.78).

Vizier Muineddin Pervane, who had gained power during the reign of Kılıçarslan IV, had him killed in 1266, as he accepted the sultan as a threat for his increasing power (Turan, 1971, p. 531). Despite his being a little boy, Sultan Gıyaseddin Keyhüsrev III ascended the throne with Muineddin's efforts (Turan, 1971, p. 531,

²³ By doing this, the Mongol governor very probably wanted to disable the defense facilities of the city to provide the short term safety of the Mongol army.

Aksarayî, 2000, p.66). In this period, Pervane changed his political approach and intended to obtain political support from the Mamluks to use it against the Mongols (Turan, 1971, p.536). However, this strategy failed and he was executed by the Mongols in 1277 (Turan, 1971, p.553, Aksarayî, 2000, p.89-90). In these years the Seljuk state lost power and Konya was invaded by the principality of Karamanids (Aksarayî, 2000, p.96-97). The Karamanids tried to enthrone Gıyaseddin Siyavuş and establish a government, which could be easily manipulated by them. This move was quickly responded by the Mongols and Seljuk statesmen, who defeated Karamanid forces and killed Gıyaseddin Siyavuş (Aksarayî, 2000, p.102-103). To make matters worse, after the death of Muineddin Pervane, Gıyaseddin Keyhüsrev III was also executed by the Mongols in 1284.

In this period the building activities were generally handled by the tradesmen and artisan organizations, which were called “ahi”s, as well as the Seljuk viziers (Yasa, 1996, p.80). This situation can be accepted a simple indication for the owners of the ruling power and financial power through the end of Anatolian Seljuks. Yasa states that she has determined 32 edifices that were constructed in this period. Sadrettin Konevi Complex and Mevlana’s Tomb are amongst the significant edifices. And both of these are located out of the city walls. In this period, the only edifice that was constructed close to the inner citadel is Abdülmümin Masjid (see Fig. 2.5).

Upon the execution of Gıyaseddin Keyhüsrev III, Sultan Mesud II ascended the throne. In this period the rebellions of Seljuk statesmen and interventions of Mongols accelerated the fall of state. In this context Sultan Mesut II was put to jail by the Mongols and Sultan Alaeddin Keykubad III was enthroned. He had to leave the throne in 1301 and Mesut II was enthroned once more again. His reign lasted until 1318 when the Anatolian Seljuk State became history. According to Yasa (1996, p.82), the buildings, which were constructed in these last years of Anatolian Seljuks, mostly consisted of small scale single edifices like dervish lodges and tombs located outside the city walls. If the political problems of these years are considered, this situation is not surprising. On the other hand it is possible to think that, with the end of Seljuk rule, Konya had completed its development in the Seljuk period, which would maintain its outlines in the following centuries.

The information about the development of Konya in Seljuk period is mentioned above depending on the building activities during the reigns of Seljuk rulers. However, not only the buildings but also the urban spaces of Konya must have been formed or rearranged in the Seljuk period in the context of the city development. Although these are not maintained till the present day, the names and locations of different urban spaces were determined by the scholars depending on the sources about the history of the Seljuk period or the sources like the foundation charters. The mentioned spaces were mostly for commercial purposes like bazaars and shopping districts, which were located on different sections of the city (Baykara, 1985, p.61). According to Baykara (1985, p.55), the bazaars were generally located on the outside of the city walls near the gates. On the other hand, Konya also contained bazaars and shopping districts inside of the city walls around the inner citadel. Depending on the information from Altun Aba Foundation Charter, Baykara (1985, p.56) states that there were two primary shopping districts on the east of the inner citadel, called *suk-ı atik* and *suk-ı cedîd*, which means the old and the new shopping districts respectively. Also he mentions the existence of two smaller shopping districts or bazaars, which were quite possibly located near the, gates of it (Fig. 2.6, Fig. 2.7). These are the marketplaces for wood and grain, called *Odun Pazarı* and *Buğday Pazarı*, both of which are located on the northwest of the citadel. Özcan (2005, p.277), mentions another one, which was on the northeast of the inner citadel near *Bab-ı Sultan*, called *Cami Pazarı*, very probably referring to Alaeddin Mosque. In relation to these commercial spaces, Baykara mentions about the existence of a *kapan* on the north of İnceminare Madrasah²⁴ (Fig.2.6).

For both Byzantine and Seljuk periods probably the most important elements of urban development in Konya are the city walls and the inner citadel. The city walls provided a reference for the location of the edifices or urban spaces, a basic distinction of “inside” and “outside” amongst the urban texture. Another significant reference is the inner citadel, which also has the feature of defining inside and outside but also acts as a huge landmark in the cityscape, which was surrounded by the city walls. Alongside some other references like significant monuments or shopping districts, these two were especially used for defining the locations of

²⁴ The name *kapan* is used for the provision spaces, where the import goods which will enter the city are examined and categorized refer to their qualities.

edifices amongst the urban texture in the foundation charters of the Seljuk period²⁵. Another important feature of these two elements is the one that is related to the security issues. Both the city walls and the inner citadel were possibly dividing the urban settlement into areas with changing levels of security, from the inner citadel to the outside of the city walls. The existence of this situation is supported with the establishment of the first settlement of the Seljuks in the inner citadel, after their conquest of Konya. Also in 1190, as mentioned above, when the crusaders attacked Konya, the Sultan took shelter in the inner citadel, which was probably the most secure position for him and his attendants. Similar examples, which were based on historical events, can also be given relating the security issues and the city walls. Depending on the studies by Baykara (1985), Yasa (1996) and Özcan (2006), it is possible to think that most of the urban area of Seljuk period Konya, with its shopping districts, monuments and settlements, were located on the inside of the city walls. The access to the inside was provided with twelve gates, which were the most important components of the city walls in the context of urban spaces and their development²⁶. In this context the first significant feature of them, is their relation to the street network of the urban texture. The gates were very probably located on the places, where the major streets of Seljuk period Konya met the city walls. This situation provides continuously flowing traffic and introduces another important feature, and that is the relation of the gates to the formation of urban spaces, which are mostly serving commercial purposes. According to Baykara (1985, p.55), the formation of bazaars near the gates of the citadel walls is a common feature in medieval cities. Therefore the lands around the gates provided a meeting area for the foreigners and the inhabitants of city in the context of trade. *At Pazarı* on the southeast and outside of the city walls of Konya is a good example for this (Baykara, 1985, p.55). This space had also given its name to the gate nearby as *At Pazarı Kapısı*. Another example for this is the marketplace called as *Garipler Pazarı* (Baykara, 1985, p.57, Yasa, 1996). It was located on the outside of the city walls on the west, quite probably near Ahmedek Gate (Fig. 2.7). Özcan (2005, p.277) also mentions the existence of commercial spaces near Aksaray and Kasaplar gates on

²⁵ For example in the foundation charters of Seljuk viziers Şemseddin Altun Aba and Celaleddin Karatay the locations of the rental properties have been defined as inside or outside of Konya, refer to the city walls (Özcan, 2006, p.274).

²⁶ According to Evliya Çelebi (1970, p.215), there were twelve gates on the city walls in the Seljuk period.

the outside of the city walls. However, these spaces appear to be for both production and trade as they contain the workshops and shops of the artisans.

Outside the city walls, Seljuk period Konya was generally surrounded with vineyards and orchards containing the residences and palaces of Seljuk statesmen (İbn-i Bîbî, 1996, p.213, Özcan, 2004, p.85). These were mostly located on the west of the city, and they extend towards west, on the lands surrounding Meram River (Özcan, 2004, p.93).

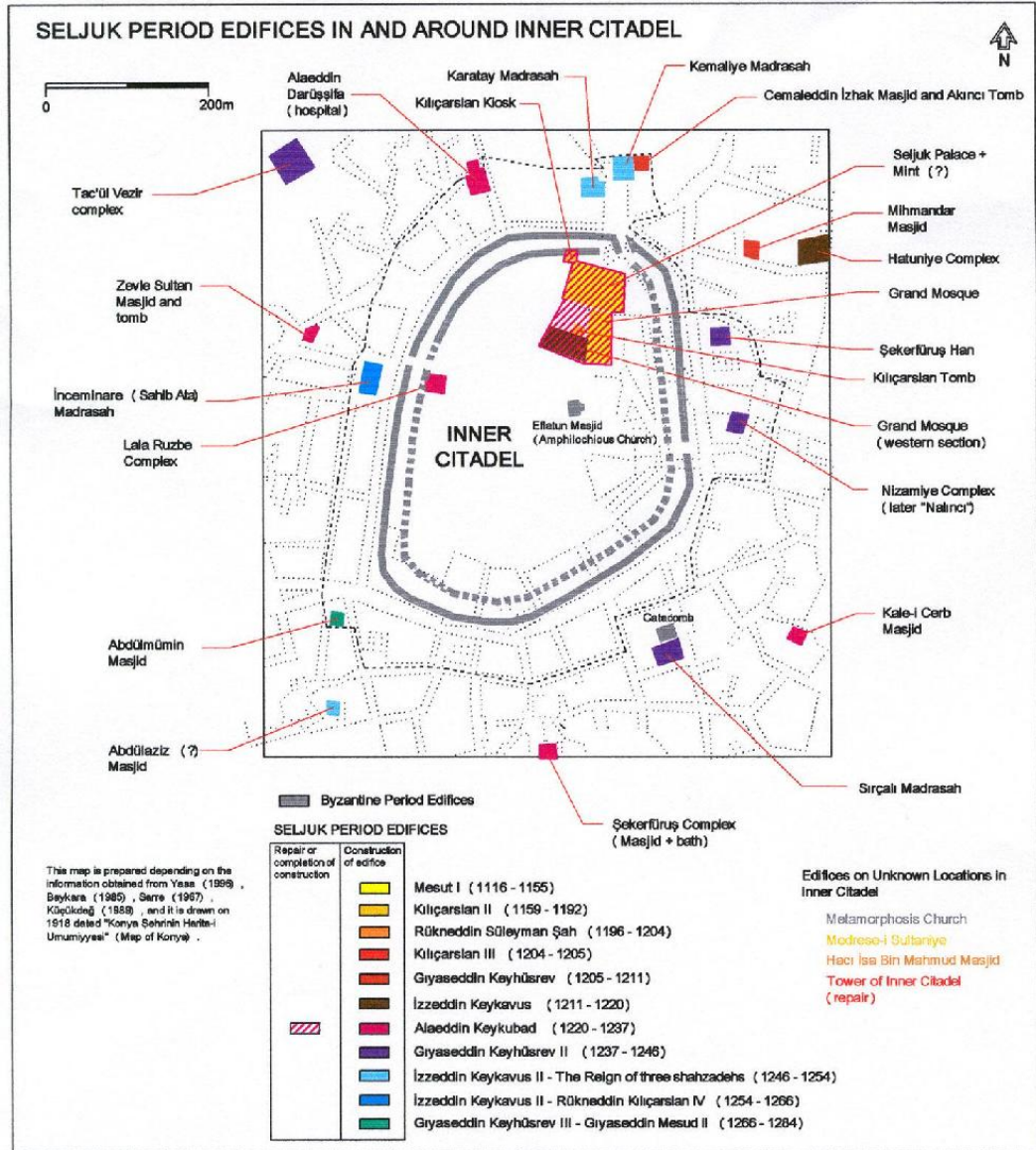


Fig. 2.5. Seljuk period edifices in and around the inner citadel of Konya with respect to the reigns of Seljuk sultans

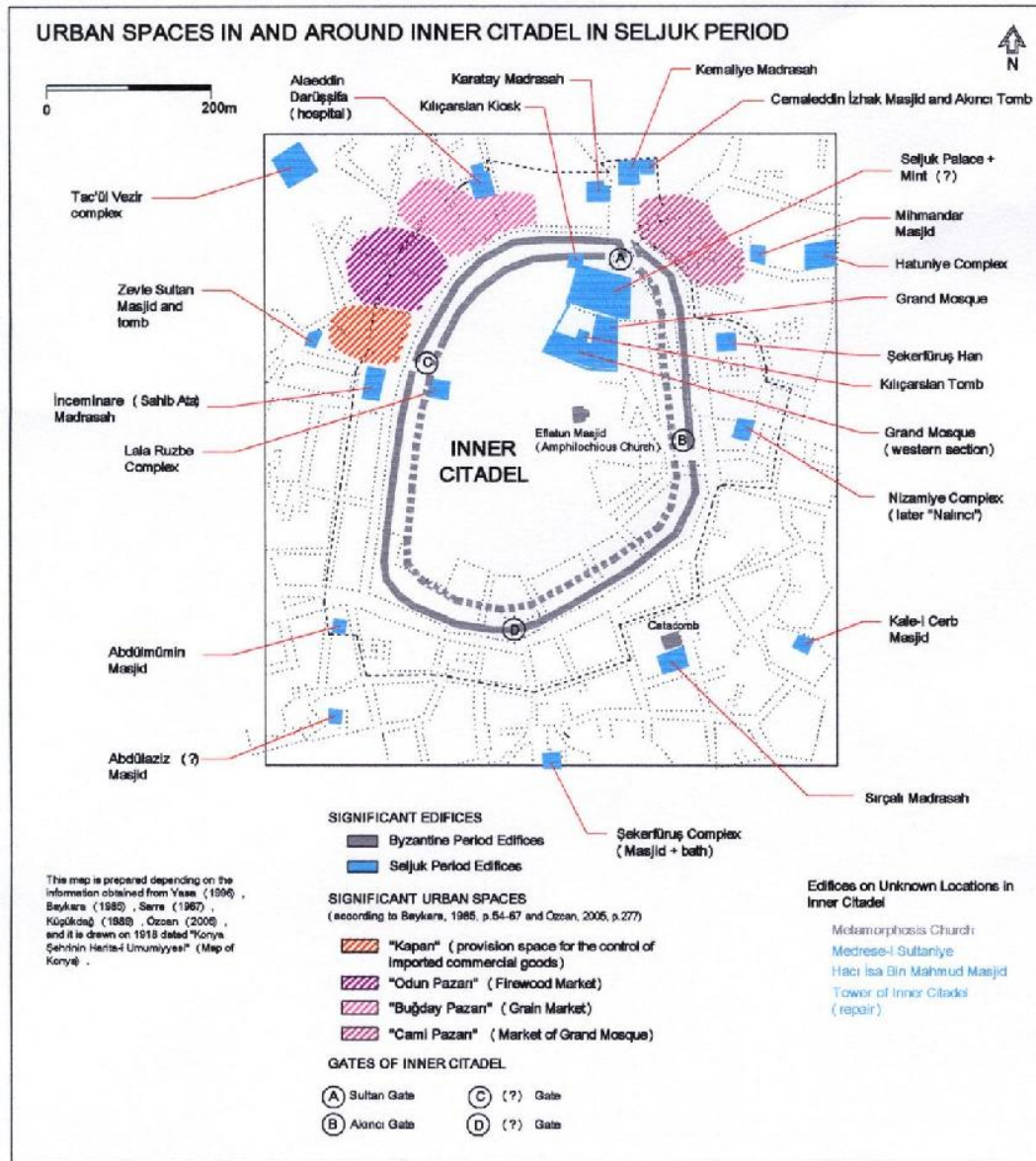


Fig. 2.6. Urban spaces in and around Inner Citadel of Konya, in the Seljuk Period

The aim for the preparation of this map is to discuss some of the features of Sogoh Period Kongin urban culture. In this context, all the edifices that might have been existed in this period are shown.



Bazaars and Shopping Districts

Eski Çarşı (Old Shopping district)
Baykara, 1985, p. 66; Özcan, 2005, p. 277.

Camii Pazarı (Market of Grand Mosque)
Özcan, 2005, p. 277.

Odun Pazarı (Wood market)
Baykara, 1985, p. 66; Özcan, 2005, p. 277.

Workshops of Leatherworkers and Butchers

Kapan (provision space for the control of imported goods)

— The walls of inner citadel

— The City walls after 1221

A	Larende Gate (Niebuhr, 1837)	B	Al Pazarı Gate (Niebuhr, 1837)
C	Yapılagat Gate (Niebuhr, 1837)	D (Akşaray ?) Gate (Niebuhr, 1837, according to Konyalı, 1964 this gate is "yepili kapu")
E	Çeşme Gate (Niebuhr, 1837, Konyalı, 1964:p.152)	F	Ertas (Çasniğırt) Gate (Niebuhr, 1837, Konyalı, 1964:p.142)
G	Yeni Gate (Niebuhr, 1837, Konyalı, 1964:p.151, according to Konyalı) It may not be from the Seljuk period. This gate may also be Aşkenaz Gate, as Kütükdag states that "Yeni gate is on the SW"	H	Debbiñlar (Kasaplar) Gate (Yasa, 1999, Beykara, 1985:p.41, Konyalı, 1964:p.142)

■ Some significant edifices of Seljuk Period

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Based on the references of inner citadel and the city walls that were mentioned above, Rifaioğlu (2006) explains the development of the Seljuk period Konya in three stages, considering the dates on the inscription panels of the Seljuk period edifices (Fig.2.8). The first stage comprises the development in the 12th century, which took place in the area surrounded by inner citadel walls. The second stage comprises the development in the first half of the 13th century, which took place around the inner citadel walls, through all directions except southwest. Finally the third stage comprises the development in the second half of the 13th century and it seems to take place mostly out of the area surrounded by the city walls. In this context, considering the studies by Yasa (1996) and Rifaioğlu (2006), it is possible to think that, Seljuk period Konya had developed around the inner citadel containing the Alaeddin Hill as the center, extending through the open land in all directions. Alaeddin Hill and the surrounding area seemed to be the city center also in this period having the features of an administrative center with the Seljuk palace, religious center with the grand mosque (Alaeddin Mosque) and the shopping districts around the citadel.

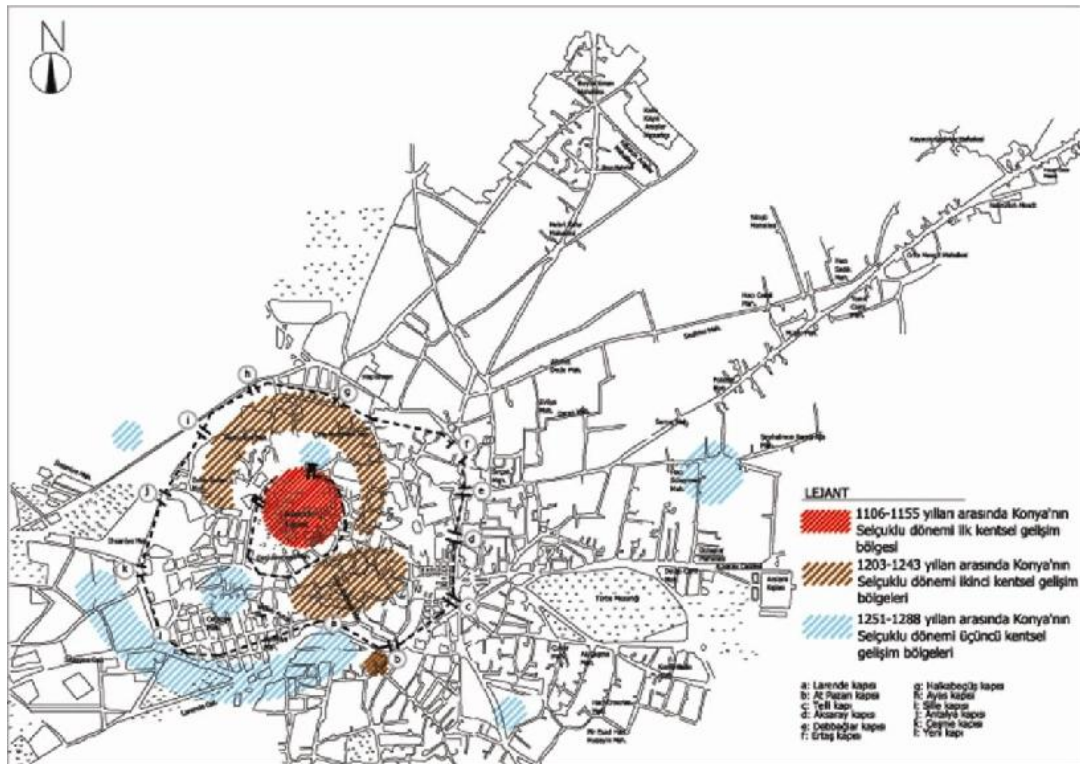


Fig. 2.8. Development of Konya during Seljuk period (Rifaioğlu, 2006, p.110)

Another significant development of the Seljuk period is the formation of a secondary center of urban development. In addition to the inner citadel containing Alaeddin Hill, a second center began to be constituted through the end of the Seljuk period, on the east of the city outside the city walls. This second center appeared upon the construction of the tomb of famous philosopher Mevlânâ Jelaladdin Rumî and his father, famous scholar Bahaeddin Veled, to a location at the east of the city outside the city walls¹. The followers of him and his religious order, the people who just wanted to be close to him formed this second center of religious origin by establishing a settlement around his tomb. This second center helped the development of city towards east in the following years (Fig. 2.7).

Sources also mention an earthquake before the reign of Sultan Alaeddin Keykubad I, in the 12th century, which caused damage in the city and also affected the monumental buildings on Alaeddin Hill (Evliya Çelebi, 1970, p.214-215). On the other hand, there is information on how it affected the physical appearance of the city in general.

2.4. Karamanid Period

After the fall of Anatolian Seljuks, Konya and surrounding area became a part of Karamanid principality in the early 14th century. The Karamanids were amongst the Turcoman tribes who were migrating to Anatolia, to escape from the Mongols in the 13th century. During the reign of Alaeddin Keykubad I, they were settled on the southern section of central Anatolia, around Ermenek (Dülgerler, 2006, p.5). The Karamanids gained power in the second half of the 13th century and fought against the Seljuks, Mongols and Armenian principalities for establishing an independent state (Dülgerler, 2006, p.8-9). In this context the preliminary military campaigns of the Karamanids were targeted to Konya, which was the capital of Seljuks. In 1261 they attempted to capture Konya, however their forces were defeated by the Seljuks (Önder, 1971, p.27). In 1277, during the reign of Karamanoğlu Mehmed Bey, the Karamanids succeeded in capturing Konya, but it did not take long as they were defeated by the Seljuk and Mongol armies and retreated to Ermenek. During the

¹The burial place of Bahaeddin Veled was constructed in 1231. Mevlânâ Celaleddin Rumî was buried next to the burial place of his fathers, following his death in 1273. Also a tomb was constructed to cover the burial places of these two significant scholars of their time in the following years (Dülgerler, 2006, p.155-156).

reign of Güneri Bey, who ascended the throne in 1283, and Mahmud Bey, the struggles between the Karamanids and the Mongols maintained (Önder, 1971, p.28). In 1291, Karamanids besieged Konya, making use of the Sultan's being out of the capital and the lack of authority during the change of the political power in Ilkhanid (Mongol) empire (Turan, 1971, p.604). This attempt also failed and the Karamanid forces were defeated by the Seljuk and Mongol armies, which arrived in Konya for help. During the Ilkhanid campaign, their armies damaged the significant settlements of Karamanids like Larende. The state of war between the Karamanids and Mongols maintained during the reign of Yahşi Bey, who ascended to the throne upon the death of Mahmud Bey. In 1312 Karamanids attacked Konya and captured the city (Diez, Aslanapa and Koman, 1950, p.2). According to Dülgerler (2006, p.9), this move of Yahşi Bey encouraged the other principalities in Anatolia to make a stand against the Mongols. In 1314, the Mongol army commanded by Emir Çoban besieged Konya and captured the city in 1315 (Aksarayî, 2000, p.252). According to Diez et. al. (1950, p.2), Yahşi Bey was killed during the combat. Emir Çoban and his army left Anatolia after the ending of their campaign and left Timurtaş Noyan as the representative of the Ilkhanid Empire and the governor of Anatolia. When Emir Çoban and his army left, İbrahim Bey, who ascended the throne after Yahşi Bey, attacked Konya and re-captured the city. İbrahim Bey tried to be in good terms with the Ilkhanids and appeared to obey them, unlike his ancestors. On the other hand, the political conditions changed upon the rebellion of Timurtaş to Ilkhanid Empire in 1327. This was an important development for the principalities of Anatolia. Being free of the pressure of Mongols the principalities declared their independence. In this context, Konya and the surrounding area came under the rule of Karamanids (Diez, Aslanapa and Koman, 1950, p.2, Önder, 1971, p.28). During the reign of İbrahim Bey, the Karamanids stabilized their positions in central Anatolia and followed a policy for expansion. Önder (1971, p.28), states that Konya was an important center for the applications of this policy (Fig.2.9).

There are not many sources which may provide information about the physical status of Konya in the early years of Karamanid period. Considering the struggles between Karamanids, Seljuks and Mongols, the city can be presumed to have a battle damaged status. However, some significant and contradictory information is obtained from the travel notes of Muhammed Et-Tancî, also known as İbn-i Batûta. According to Et-Tancî (1983, p.200), who visited Konya in 1330's, Konya is a well

developed, big city, with bazaars in order and wide streets. He points out the economic vitality in the city and also mentioning the commercial spaces he states that each artisan group has its own bazaar. Although it is not clear, depending on this information, it seems possible to think that Konya was maintaining its urban layout, which had been mostly formed during the Seljuk period, and the physical status of the city is not seriously affected from the incidents of its time. The presence of this status can be related to the local organizations called *ahi* and their activities. These artisan and tradesmen organizations, which gained financial power and donated edifices during the years of the decline of Anatolian Seljuks, must have also obtained ruling power after its fall and they were able to take care of the city. For example; İbn-i Bîbî (1996, p.212) states that, the prominent figures of Konya repaired the city walls against the attacks of the Karamanids after 1277 and prepared the city for defense. On the other hand, Et-Tancî (1983, p.200, 201) also gives information about the social position and actions of such artisan organizations, which were affecting the physical status of the city. He mentions significant dervish lodge, which he and his accompany were invited for accommodation. He describes this building, named *İbn-i Kalemşah* dervish lodge, as one of the biggest in Konya. He stated in his notes that, İbn-i Kalemşah was the judge of the city and a prominent figure of the local artisan organization (Muhammed Et-Tancî, 1983, p.200).

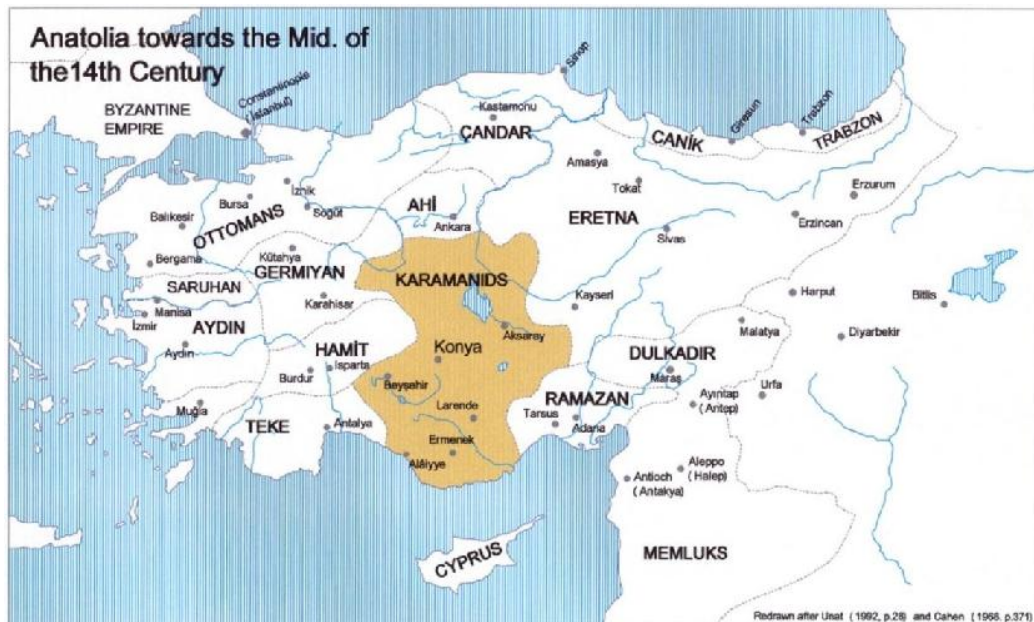


Fig. 2.9. Layout of the lands of principalities in Anatolia towards the middle of the 14th century (redrawn after Unat, 1992, p.28, Cahen, 1968, p.371)

After the death of Ibrahim Bey, his son Fahreddin Ahmet Bey ascended the throne. During his reign he followed a certain policy against the Mongols and he was able to defeat them, until he was killed in 1350 during the combat (Dülgerler, 2006, p.10). His brother Şemseddin Bey ascended the throne after him but his reign maintained for three years as he was assassinated by his brother. His uncle Musa Bey ascended the throne after him. According to Diez et. al. (1950, p.3), he was a religious person, and he was interested in building activities. After his death in 1357, Seyfeddin Süleyman Bey ascended the throne. Karamanids were fighting against the Mongols and the principality of Eretna during his reign. Konya was a strategically important location for the military campaigns of the Karamanids. In this context, Konya was assigned to Alaeddin Bey, who was one of the commanders and the brother of Seyfeddin Süleyman Bey, for being used as a military base (*Şikari'nin...*, 1946, p.81). The city maintained this function during the different campaigns of Alaeddin Bey (*Şikari'nin...*, 1946, p.82, 83, 86). After the death of Süleyman Bey due to an assassination, he ascended the throne (*Şikari'nin...*, 1946, p.89-90). During Alaeddin Bey's reign the Karamanids became one of the most powerful principalities in Anatolia. They captured the lands of the bordering principalities of Germiyan and Hamit, and obtained a common border with the Ottomans, which was another powerful principality of the period (Önder, 1971, p.29). The Karamanids and Ottomans had friendly relations during the early times of their neighborhood. But these turned into rivalry and hostility in the following years (Önder, 1971, p.29, Diez et. al. 1950, p.3). Until the elimination of their principality in the late 15th century, the Karamanids followed an aggressive policy against the Ottomans, and this was based on attacking them at the times when they were busy with their military campaigns towards the west. This policy brought nothing to the Karamanids but death and destruction, especially to their cities and towns, as the Ottomans reciprocated them for all their actions. In this context, being a military and administrative center, Konya was the scene of the combat in most cases during this intermittent state of war.

Upon the violation of Ottoman lands by the Karamanids, the Ottomans besieged Konya in 1387 and 1391 (Uzunçarşılı, 2003, p.249, 266). Both incidents were ended with peace treaties. However, in 1396, upon the infraction of peace treaty by the Karamanids, the Ottomans started a military campaign for ending the presence of the principality. In 1397 the lands of Karamanids were annexed to that of Ottomans,

following the defeat of Karamanids and execution of Alaeddin Bey in Konya (Uzunçarşılı, 2003, p.46-47, Önder, 1971, p.30, Diez et. al, 1950, p.3).

This was seemingly the end of Karamanids; however, the political situation of Ottomans and Anatolia changed drastically in the following years. In 1402, the Mongol defeated the Ottomans in the Battle of Ankara and captured significant Ottoman cities. With the help of the Mongols, many of the principalities in Anatolia including the Karamanids declared their independence (Uzunçarşılı, 2003, p.315). In this context, the Mongols enthroned Mehmed Bey and Ali Bey, who were the sons of Alaeddin Bey as the rulers of Karamanids. Therefore Konya became the administrative and military center of Karamanids again.

In 1414, the Ottomans besieged Konya as a response to the Karamanid attacks to Bursa in 1413 (Uzunçarşılı, 2003, p.350). Due to the overflowing of Meram River the Ottomans had to sign a peace treaty and raise the siege. Just a year later, the Ottomans besieged Konya again upon the violation of this treaty by the Karamanids. At the end of the battle, the Karamanids were defeated and had to sign a peace treaty with conditions against them (Uzunçarşılı, 2003, p.352). İbrahim Bey, who ascended the throne of Karamanids after the death of Mehmed Bey in 1423, maintained the hostile policy of his ancestors and violated Ottoman lands in 1435 (Uzunçarşılı, 2003, p.402). Upon this incident the Ottomans entered the lands of Karamanids, captured Akşehir, Konya and Beyşehir. İbrahim Bey called for forgiveness and peace, but violated Ottoman lands again in 1444, taking advantage of the Ottoman campaigns on the Balkans (Uzunçarşılı, 2003, p.424). The Ottomans responded strongly by heavily damaging the towns and the cities of Karamanids. İbrahim Bey called for forgiveness and succeeded in signing a peace treaty with the Ottomans once again (Uzunçarşılı, 2003, p.429). After the death of İbrahim Bey in 1463, Konya became the scene of the struggles between the Karamanid princes Pir Ahmed Bey and İshak Bey, who were receiving political support from the Ottoman and Akkoyunlu states (Uzunçarşılı, 1998, p.88-90). Finally, Pir Ahmed Bey ascended the throne but he turned the Ottomans against him violating their lands like his ancestors. The Ottomans besieged and captured Akşehir, Iğın and Konya in 1466, and brought the end of Karamanid principality in 1471 (Uzunçarşılı, 1998, p.89-92).

Bertrandon De La Broqui re, who visited Konya in 1433 during the reign of Ibrahim Bey, presented some significant information about the physical structure of Konya, during this second period of Karamanid principality. According to him, “Quhongne” (Konya), is the most beautiful and the biggest city of the Karamanids (Erav sar, 2001, p.244). He stated that the city was fortified by strong walls with ditches, and comprised two castles, one of which was big one and it was located at the middle of the city, while the other is smaller structure and located on “the end of the city”. He also adds that, the palace of the ruler was located in the big castle, which was in poor condition. The big castle, which De La Broqui re mentioned, should be the inner citadel surrounding Alaeddin Hill. The other one should be the structure called *Ahmedek* or *Zindankale* from the Seljuk period. In this context, De La Broqui re seems to confirm the existence of the inner citadel and city walls in Konya for the Karamanid period. He also gave information about the spreading area of the city. For defining the location of Ahmedek, he used the expression “the end of the city”. This may correspond to a reference for defining the spreading area of Karamanid period Konya, which presumably continued its development mostly on the inside of the city walls due to the safety reasons. De La Broqui re also gave information about the inner citadel. He stated that the palace of the ruler, which he calls “bey”, was located there and described the status of the inner citadel as “in poor condition”. Depending on this information, it seems possible to think that the inner citadel might have begun to lose its safety related or military functions.

D lgerler’s study (2006, p.16-27), found out the existence 38 buildings, which were either constructed or enlarged in Karamanid period in Konya. These were having different functions like masjids, mosques, madrasahs and dervish lodges. And most of them were constructed in the 15th century, in the second period of the Karamanid rule. D lgerler (2006, p.279) stated that, as the edifices of the Seljuk period were sufficient in terms of their numbers and size; the buildings, which were constructed in Karamanid period Konya, mostly consisted of public buildings for education or religious purposes. In this context, he mentioned 9 mosques or masjids, 19 madrasahs, dar’ul huffaz’s or dervish lodges, 5 tombs and 5 baths, which were constructed or enlarged with additional sections in the Karamanid period (D lgerler, 2006, p.16-27). These edifices were constructed on different locations both inside and outside of the city walls, probably regarding the safety issues and the political conditions of the period. The tombs were all located outside of the city walls. On the

other hand, more significant edifices like baths, masjids and madrasahs were mostly located on the inside (Fig. 2.10). Amongst these edifices, five of them were located close to the inner citadel, on the east and south (Fig. 2.11). *Dursun Fakih Mosque* and madrasah, and *İbn Kalemşâh Complex* were constructed during the first period of Karamanid rule in Konya². Nasuh Bey Darülhuffaz, Kadı Mürsel Mosque and Ahi Murad Bath were constructed in the 15th century during the second period of Karamanid rule in Konya (Dülgerler, 2006, p.16-27). İbn Kalemşâh Complex, which İbni Batûta mentioned, was probably the most significant building group amongst these edifices. In the following years, this building group gave its name to the neighborhood comprising it³.

2.5. Ottoman Period

During the Ottoman period Konya remained as the center of Karaman province. The Ottomans assigned the princes and their sons as the governors of Karaman province and Konya maintained its function as the administrative center during the Ottoman period. The first governor of Konya was Şehzade Mustafa, who was the son of Sultan Mehmed II (Uzunçarşılı, 1998, p.90). Upon his death in 1474, Şehzade Cem was appointed as the governor of Konya. According to Önder (1971, p.34), the governorship of Cem, which lasted for seven years was a peaceful and prosperous period for Karaman province and Konya. However, after the death of Sultan Mehmed II in 1481, the peaceful times of Konya ended and the Anatolia became the scene of the struggles between him and his brother Bayezid. As he was defeated by Bayezid, who would become Sultan Bayezid II, he had to run out of Anatolia. Şehzade Abdullah, the son of Sultan Bayezid II, was assigned as the governor of Karaman province (Önder, 1971, p.35, Uzunçarşılı, 1998, p.164-165). During his governorship he was busy with the political problems created by Şehzade Cem. Upon his death in 1483, Şehzade Şahinşah was assigned as the governor of Konya. Like his brother, he had to be busy with the political problems, which emerged upon the disagreements between the tribes and Ottoman government about the collection of the taxes of the province. Konya was captured by the forces of Şehzade Ahmet, during the struggles between the sons of Bayezid II, in 1511. These struggles ended with the victory of Şehzade Selim and he assigned one of

² Also known as *Dursunoğlu* and *Gazi Alemşâh*

³ This part of the city is still called Gazi Alemşâh District.

his commanders as the governor of Karaman. The behavior of assigning Ottoman princes as the governors of the Karaman province was maintained by the Ottoman rulers also in the following years.

There is no sufficient information about the physical status of the city and the building activities for these early years of Ottoman rule in Konya. Probably the earliest dated building activities of this period took place during the governorship of Şehzade Cem. He donated the repairs of Kılıçarslan kiosk on the north of the inner citadel walls and he had another kiosk constructed on the west, outside of the city walls. Also during the reigns of Sultan Mehmed II and Sultan Bayezid II two significant *hans* were constructed in the commercial area between the inner citadel and Mevlana's tomb⁴.

The reign of Sultan Selim I is a significant period for Konya. He visited the city on different occasions and made contributions for the development of the city. In 1514, during his military campaigns targeting the Safavid Empire in Iran, Sultan Selim and his army stopped over in Konya. During his stay in Konya, Sultan Selim contacted the sheikh of the Mevlevi Lodge took his opinions on the campaign, and the sheikh commented on the success of the Ottoman army. On their way back to Istanbul, the victorious Sultan and his army stopped over in Konya again. During this visit, Sultan Selim ordered the construction of a bath around the Mevlana Complex and the covering of the superstructure of the complex with lead. He also donated some other repairs in the complex. In addition to these the Sultan financially consolidated the foundation of the complex and donated the construction of water lines for the provision of water to the complex (Gordlevski, 1938, p.1059, Erdoğan, 1950, p.11-12). Gordlevski (1938, p.1059) states that, the excess water which was provided to the complex through this line was sold by the dervishes to the surrounding districts. These significant contributions of Sultan Selim to Mevlana Complex must have provoked the development of the existing settlement around it. Another significant development of the reign of Sultan Selim I is the preparation of cadastral survey records for the Karaman province, which gives information about the size of Konya. According to these cadastral survey records which were called *Tahrir Defteri*, and completed in 1518; the city consisted of 88 muslim and one non-muslim districts (Sakaoğlu, 2001, p.63).

⁴ These are Alaca Han and Kiremitli Han respectively (Karpuz, 2003, p.239).

This map is prepared depending on the information obtained from Yasa (1988), Sakaya (1989), Birge (1987), Koyuğulu (1989), Öcalan (2000), Ninkovic (1989), Kuyulu (1984), Çarşak (1999) and this drawn on 1980s dated "Çiftçi ve Hayatı Haritası" (Map of Farmers' Life) (2000) and the preparation of the map is to determine some effective factors of Shikpik Kanya in urban scale. In this context, all the data that have been collected in this period were used.



— The walls of inner citadel

— The City walls after 1221

Niebuhr, 1837, Huet, 1978, p.106)

- | | | |
|----------|----------------|--------------------------------------|
| A | Larende Gate | (Niebuhr, 1837) |
| B | At Pazarı Gate | (Niebuhr, 1837) |
| C | Yapılagıç Gate | (Niebuhr, 1837) |
| D | Çeşme Gate | (Niebuhr, 1837, Konyalı, 1964,p.153) |
| E | | |
| F | Yeni Gate | (Niebuhr, 1837, Konyalı, 1964,p.151) |
| G | | |
| H | | |
| I | | |
| J | | |
| K | | |
| L | | |
| M | | |
| N | | |
| O | | |
| P | | |
| Q | | |
| R | | |
| S | | |
| T | | |
| U | | |
| V | | |
| W | | |
| X | | |
| Y | | |
| Z | | |

- Some significant edifices of Seljuk Period
- Some significant edifices of Karamanid Period
- Some significant edifices that were repaired during Ottoman Period



55

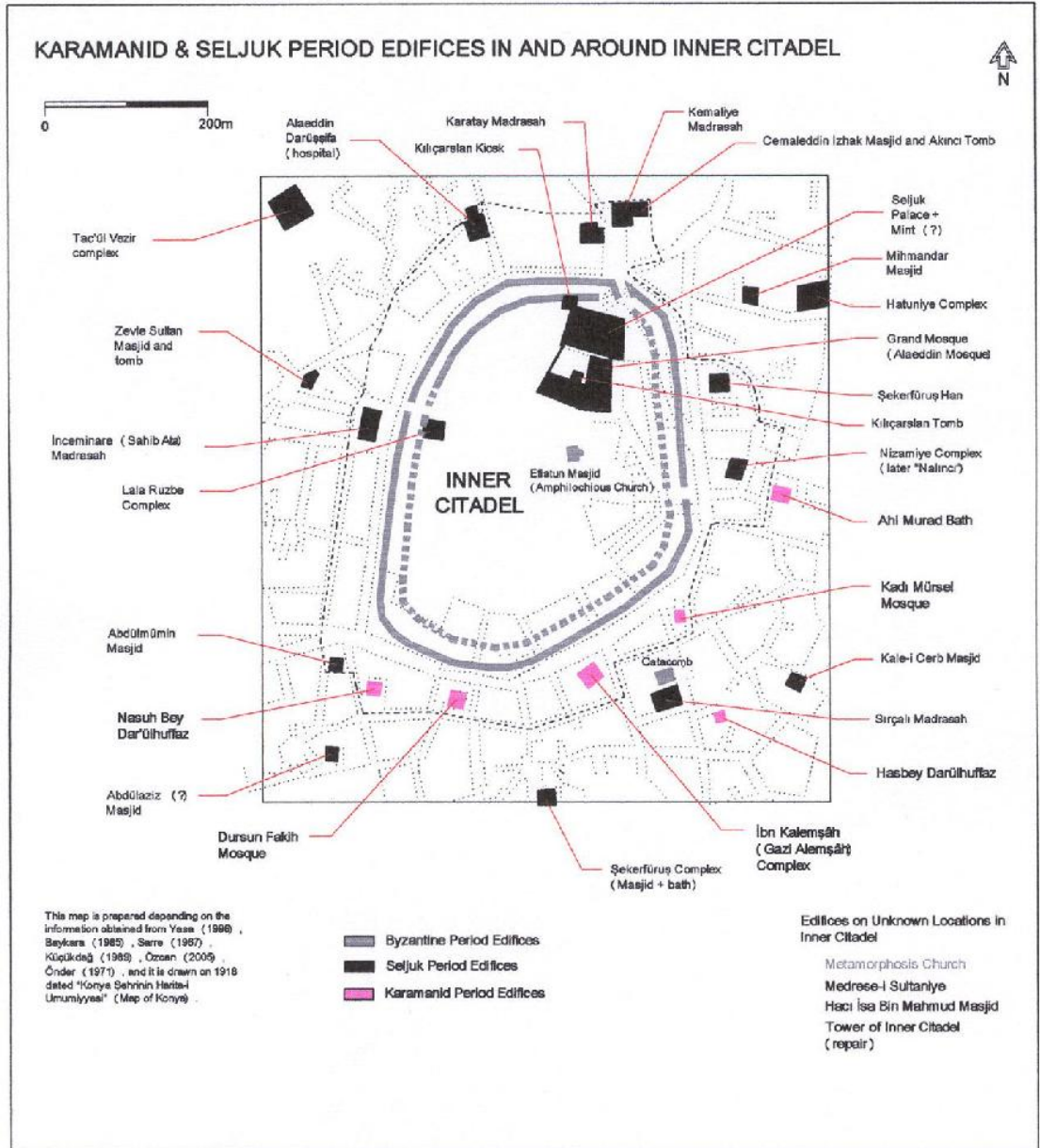


Fig. 2.11. Karamanid Period edifices around the Inner Citadel of Konya

By the year of 1530, the city of Konya was consisted of 89 districts with 957 houses. In addition to this, there were 1 soup kitchen, 11 mosques, 57 masjids, 11 madrasahs, 1 hospital and 8 baths, amongst the public buildings (387 Numaralı..., 1996). According to the Ottoman records of the 16th century, the districts where the religious and the social buildings existed were the most popular sections of the Konya in terms of dwellings. In this context, the district surrounding Mevlana complex, which is called *Türbe Mahallesi* today, was the most crowded place in Konya. Also “İç Kale Mahallesi” (the inner citadel district) on Alaeddin Hill, was one of the most crowded locations (Ergenç, 1995, p.59). According to the records (tahrir) dated to 1584 there were 87 tax payers in the inner citadel district (Muşmal, 2002, p.72). Ergenç (1995, p.58) estimates the population of Konya city, about 18000 through the end of 16th century.

Sultan Süleyman I, the son of Sultan Selim I, stopped over in Konya during the military campaigns on Iraq and Iran in 1534 and 1553. Like his father, he had shown interest to the dervish lodge of Mevlevi's and donated repairs and renewals of its different sections. According to Konyalı (1964, p.534), he donated a mosque, which would be completed during the reign of his son Selim, on the southwest of the Mevlana complex. The bedestan, which was named after him as *Süleymaniye Bedestan*, is another significant contribution of Sultan Süleyman to Konya. This building was constructed in 1538 in the commercial area between the inner citadel and the Mevlana Complex (Önder, 1971, p.417). According to Tanyeli (2001, p.178), Süleymaniye Bedestan is an evidence of economical development in Konya in the 16th century.

One of the earliest visual documents, which give information on the cityscape of Konya was prepared in 1534 by one of the members of the Ottoman army during the military campaigns of Sultan Süleyman. It is a miniature painting by *Nasuhü's Silahî*, or better known as *Matrakçı Nasuh*, who had also drawn a pictorial chronicle depicting the stop over locations during the Iraq campaign of Sultan Süleyman in 1534 (Fig.2.12). Although it is not as descriptive as an aerial photograph or a scale map, it contains some significant information on the city layout of Konya. It is interesting that, the city walls were clearly defined in the painting, as a significant reference. The group of edifices, which was drawn on the bottom right, is very probably the Mevlana Complex and its bath, which was donated by Sultan Selim.

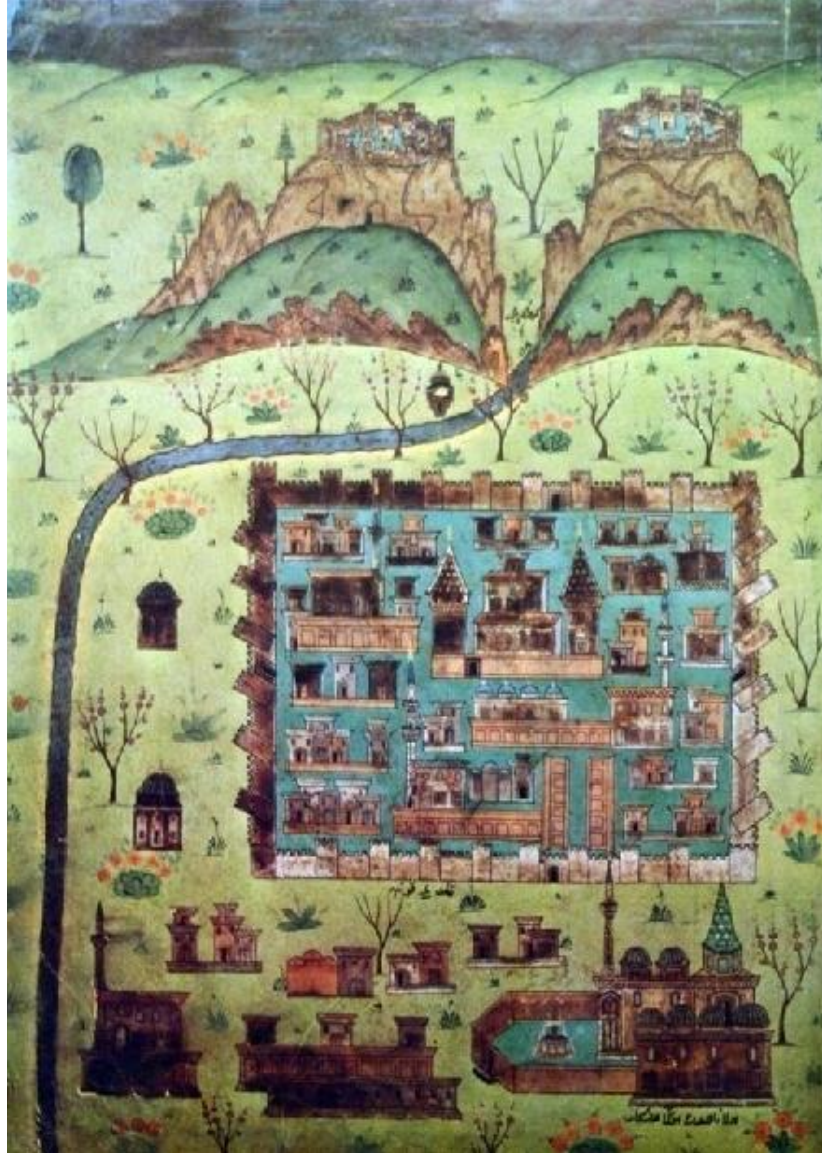


Fig. 2.12. Miniature painting of Konya, drawn in 1534 by Nasuhü's Silahî (Beyân-ı Menâzil-i Sefer-i Irâkeyn-i Sultan Süleyman Han, p. 17a)

On the upper section two castles were depicted and these were settled on two mountains with a river between them. These expressions are probably indicating to a geographical and directional definition, as the plain, on which Konya had been established, ends on the west with mountains. And the river should be *Meram River*, which was also on the west of the city. Another interesting feature of this painting is the existence of the edifice with two big towers, at the middle of the area that was surrounded by the city walls. Although Alaeddin Hill was not depicted, it is possible to think that, this edifice is the palace, which remained from the Seljuk period. The other edifices, which were shown around this building, should be corresponding to the other significant buildings around the citadel like İnceminare Madrasah, Karatay Madrasah and Beyhekim Masjid. Beyond the city layout this document gives a rough idea about the spreading area of Konya which had developed beyond the city walls. The size and the number of edifices, which were drawn near the buildings symbolizing Mevlana Complex, are noteworthy. Although the expressions in the drawing are not very clear, the presence of these edifices near Mevlana complex may indicate to the city development towards west, in the early 16th century.

Sultan Süleyman I assigned his sons as the governors of Karaman province like his ancestors. The Ottoman princes Mustafa, Bayezid and Selim ruled Konya in different periods and the city became the scene of the struggles between Bayezid and Selim (Konya, 1982, p.5128). During the governorship and reign of Sultan Selim, the construction of the mosque, next to the Mevlana complex was completed and he donated a soup kitchen near the mosque (Küçükdağ, 2004, p.268). In 1574, Sultan Murad III ascended the throne of Ottoman Empire. He was also on good terms with Mevlevi dervish lodge like his ancestors (Erdoğan, 1949, p.17). The repairs of Mevlana complex and City walls in 1580's are the significant building activities in Konya, during his reign, which was between the years of 1574 and 1595 (Erdoğan, 1949, p.16-17). Another significant building activity of his reign is the repair of Alaeddin Mosque, which probably took place in the years of 1593 and 1594 (Yurdakul, 1996, p.125, Konyalı, 1964, p.316). According to a 1593 dated governmental record, one of the palace officials were sent to Konya for the repairs with funds.

Beginning from the second half of the 16th century, the lands of central Anatolia became the scene of several incidents like disasters and rebellions, which resulted

in the deterioration of public order in central Anatolia. *Celalî* rebellions which were lead by deserters of the Ottoman army, *Suhte* rebellions which were supported by the students of madrasahs and scarcity of food between the years of 1574-1576, are the most significant ones (Konya, 1982, p.5128). These incidents must have affected physical or economical status of the Anatolian cities including Konya. However, the details of their affects on the physical status of Konya are unknown.

In the 17th century the domestic problems on the lands of the Ottoman Empire continued. Therefore the rulers of the 17th century were mostly busy with campaigns for restoring the public order. During the reigns of Sultan Mehmed III (1595 – 1603) and Sultan Ahmet I (1603 – 1617), *Celalî* rebellions, revolts of madrasah students and rebellions of nomadic tribes affected the lands around Konya (Konya, 1982, p.5129). These kept Ottoman government and the governors of Karaman province busy for years and cost many lives to put down (Önder, 1971, p.38). On the other hand, some Ottoman records show that the maintenance and repairs of significant buildings in Konya were not neglected. For example, a governmental decree was sent to the judge of Konya and the trustees in 1609 for the repairs of Karatay Madrasah (Erdemir, 2001, p.25).

One of the important socio-political events of this century is the visits of Sultan Murad IV, who had eliminated almost all the rebellious people or groups in Anatolia by using force, to Konya in 1635 and 1638 during his military campaigns. During his presence in Konya he visited the dervish lodge of Mevlevis' and made donations like his ancestors (Önder, 1971, p.38). Sultan Murad also inspected the inner citadel and visited Alaeddin Mosque, which was in poor condition and not being used. Upon having bad impressions, he ordered the rearrangement of its foundation charter with additional rental properties for increasing the income of its foundation, to enable its maintenance and repair (Oğuzoğlu, Bilici & Uysal, 1987, p.81-82). Moreover, Kösem Sultan, who was the mother of Sultan Murad IV, donated a Han, which was known as *Valide Hanı* on the outside of the city walls near At Pazarı (Küçükdağ, 1989, p.19). Another significant building activity of this period is the re-building of Şerafeddin mosque in 1636 (Tanyeli, 2001, p.180).

During the reign of Sultan Mehmed IV (1648 – 1687), who was the nephew of Sultan Murad IV, the repairs of the significant buildings in Konya were maintained. In this

context, Alaeddin Mosque was subjected to repairs in the years of 1663, 1672 and 1687 (Oğuzoğlu et. al., 1987, p.82-89). These repairs were financed with the income of its foundation, which had very probably increased due to the re-arrangements during the reign of Sultan Murad IV. The last grand scale repair of Alaeddin Mosque in the 17th century took place in 1698 during the reign of Sultan Mustafa III (Oğuzoğlu et. al., 1987, p.97). Probably during the reign of Sultan Mehmed IV, the status of the inner citadel as the administrative center subjected to a change. Although the certain date is unknown, the Ottoman governors possibly aborted the use of the palace from the Seljuk period in the inner citadel and moved the administrative functions to another location on the east of the inner citadel, in the 17th century¹. According to Küçükdağ (1989, p.30), this new administrative complex was known as *Bedelci* palace and it was located in the commercial area near Şerafeddin Mosque (Fig. 2.13).

Evliya Çelebi visited Konya in 1649, during the early years of the reign of Sultan Mehmed IV. His writings about the city seem to represent his positive impressions in general, and these writings comprise some significant information relating the edifices, spaces and their use in the middle of the 17th century. Firstly he mentioned the city walls and the inner citadel, giving dimensions and historical information. In this context, he mentioned that the city walls had 12 gates in Seljuk Era; and he added that only four of them were left open and the rest were aborted after the Ottoman conquest². Amongst these gates he only mentions *At Pazarı gate* (Evliya Çelebi, 1970, p.215). He also mentioned the inner citadel and the buildings in it. According to him the inner citadel was on an elevated location and it comprised perfectly arranged artillery and ammunition (Evliya Çelebi, 1970, p.216). This information indicates to the military significance of the inner citadel, which would maintain till the end of the 17th century³. On the buildings in the inner citadel he stated that Alaeddin mosque was a work of art; however, it was not popular due to its location in the inner citadel⁴. According to him, *Sungur bath*, which he mentioned as one of the most famous baths of Konya, was also there (Evliya Çelebi, 1970,

¹ According to a governmental order, which was sent to the judge of Konya in 1673, taking stones from the palace on Alaeddin Hill was prohibited (Atçeken, 1998, p.21). This simply shows that the Seljuk period palace was in ruinous situation in the late 17th century.

² This information corresponds to that of the drawing by Nasûhü's Silahî. See Fig. 2.11.

³ According to a 1693 dated document, a huge amount of gun powder was stored in the inner citadel (Oğuzoğlu, 1987, p.2)

⁴ Evliya Çelebi visited Alaeddin Mosque before its repair in 1663. Therefore the reason for its being unpopular can be its poor physical status (Oğuzoğlu et. al., 1987, p.82).

p.217). Evliya Çelebi described Konya as a city that has economic vitality with bedestans, shops and shopping districts (Evliya Çelebi, 1970, p.217). In this context he stated that there were 900 shops including the ones in the bedestan, in which the valuable import goods from different countries were on sale⁵. He describes the bedestan as a well-built masonry construction building with lead covered roof. His expressions with emphasis on the bedestan can be accepted as the evidence which indicates to the significance of it amongst the commercial buildings of Konya.

The 18th century is defined as an interesting period for Ottoman Empire in different sources. Despite the military failures, economic problems and public security problems, this century is also known as the time period in which the first reformist movements emerged (Erten, 2001, p.20-23). In this century the Ottoman Empire was mostly busy with the military campaigns on the Balkans and Central Europe, and this situation was helping the occurrence of public security problems and rebellions in Anatolia. In general the Ottoman rulers of this century were trying to manage these problems not by themselves but with the help of statesmen⁶. In this century, the local landlords, which are called *âyan*, gained power in different cities of Anatolia and became serious threats against the supreme power (Uzunçarşılı, 1995, p.318-319). Like other cities of Anatolia Konya became the scene of the struggles between these landlords and the governmental forces in the 18th century (Konya, 1982, p.5129). According to Küçükdağ (1989, p.11), Konya also suffered from the natural disasters at the beginning of this century. In the years of 1715, 1730 and 1739 the city suffered from severe winter conditions, flood and drought, which affected the economy of the city.

⁵ This bedestan is very probably Süleymaniye bedestan, which was briefly mentioned above.

⁶ The research for this study found no records mentioning the Ottoman Sultans' visits to Konya in the 18th century.

[illegible]

Despite the problematic socio-political conditions of the time, the city was maintaining its major outlines which were formed during the different periods of its past. According to Küçükdağ (1989, p.12), the city was already developed beyond the area limited by the city walls, however, the commercial areas and the houses were mostly existing on the inside of the city walls¹. The inner citadel comprising Alaeddin Hill was a significant location in this century, but no more an administrative center; as the palace from the Seljuk period was not being used since the end of the 17th century (Atçeken, 1998, p.22). Also the inner citadel must have lost its military significance. According to Paul Lucas who visited Konya in 1705, the walls of the inner citadel are in ruinous condition (Eravşar, 2001, p.252). Despite its poor and neglected situation the inner citadel was still an important settlement, which comprised significant socio-cultural edifices in and around it. According to Küçükdağ (1989, p.14), the districts of *İç Kale*, *Çıralı Mescit* and *Aklan* were in the inner citadel. The inner citadel and the neighboring districts of Gazialemşah and Çiftemerdiven were the locations in where the Christian minorities were mostly living in. The city walls of Konya and its ditch still existed as a structure of defense and an important reference for the urban fabric. According to Küçükdağ (1989, p.18), the city walls were providing a powerful defense against the raids of rebels. However the protection of the districts on the outside of the city walls was a serious problem. Küçükdağ (1989, p.16-18), stated that there were six gates on the city walls in the early 18th century. According to Tuş (2007, p.24), the major commercial functions of the city were focused in the area on the east of the city, between the inner citadel, Şerafeddin Mosque and the At Pazarı Gate. On the outside of At Pazarı Gate, there were other commercial buildings like *Kiremitli Han* and *Valide Hanı*, which were the extensions of the commercial area beyond the city walls towards east (Küçükdağ, 1989, p.13)². Küçükdağ (1989, p.14-15), mentions three important squares in the urban fabric of Konya the early 18th century. The first one was at the middle of the inner citadel on the crown of Alaeddin Hill. The second one is At Pazarı square, which was the place of the horse bazaar but also used for some other activities. The third was the public open place on the outside of Ertaş

¹ Küçükdağ's study about Konya, is based on the definitions in the court registers of the early 18th century (Küçükdağ, 1989, p.1-9).

² Küçükdağ mentions the existence of several shopping districts for different types of craftsmanship in and around "At Pazarı", like "Nalbantlar Çarşısı", "Kasaplar Çarşısı", "Demirciler Çarşısı" and "Çömlekçiler Çarşısı" (Küçükdağ, 1989, p.26- 29). He also mentions the existence of six other hans around At Pazarı Gate (Küçükdağ, 1989, p.19- 23).

gate, and this place was being used for welcoming ceremonies of important statesmen (Küçükdağ, 1989, p.15).

Carsten Niebuhr's sketch plan is another significant document which gives information about the urban layout of Konya in the middle of the 18th century (Fig. 2.14). Niebuhr visited Konya in 1766 and drawn the sketch plan of the city with its close surroundings. In this sketch plan the inner citadel and the city walls were clearly expressed with details, and the areas where the settlements exist were shown with a dark colored texture representing the urban fabric. Moreover, the other areas both inside and outside of the city walls were also shown with different textures. In this context, depending on the forms of the objects that were used in these textures like tombstones and trees, it is possible to interpret these as the fields, graveyards, vineyards and orchards and unoccupied lands. In addition to these Niebuhr placed numbers on the significant locations which correspond to the notes in his writings.

Refer to Niebuhr's sketch plan the city was developed beyond the city walls especially on the south and on the east in the mid 18th century. However, the inner citadel, which had been the old city center, was in poor condition, as of 1766. The inner citadel walls were in totally ruinous condition and these were partially perished on the eastern section of the citadel. On the other hand, it is still being used as a settlement. He stated in his notes that there was a hill on that location, which had been fortified with walls, and these walls were in ruins³. According to him, there were a mosque, which had been converted from a church, and the palace of sultan on this location, and both of these edifices were in poor condition (Göyünç, 1998, p.9). He pictured seven gates on the city walls, which appeared to be intact at that time. However he stated in his notes that the city walls were in ruinous condition (Göyünç, 1998, p.9). He had also shown two significant locations on his sketch plan. The first one is the location of Mevlana complex and the second one is the location of the palace of the Pasha, which was located near the mosque which he describes as the most beautiful mosque in Konya. The locations of the mosque and palace are corresponding to that of Şerafeddin Mosque and Bedelci palace respectively (see Fig.2.13).

³ He had shown this location with the number 8 in the sketch plan.

Niebuhr's expressions about the physical status of the city comprise some negative aspects. According to him, there are several mosques and houses which are in ruinous situation. He also stated that there were huge unoccupied lands on the inside of the city walls (Eravşar, 2001, p.256). These lands were depicted by him in his sketch drawing, very probably as the areas with the wavy texture that are adjacent to the city walls from the inside, on the south and on the west.

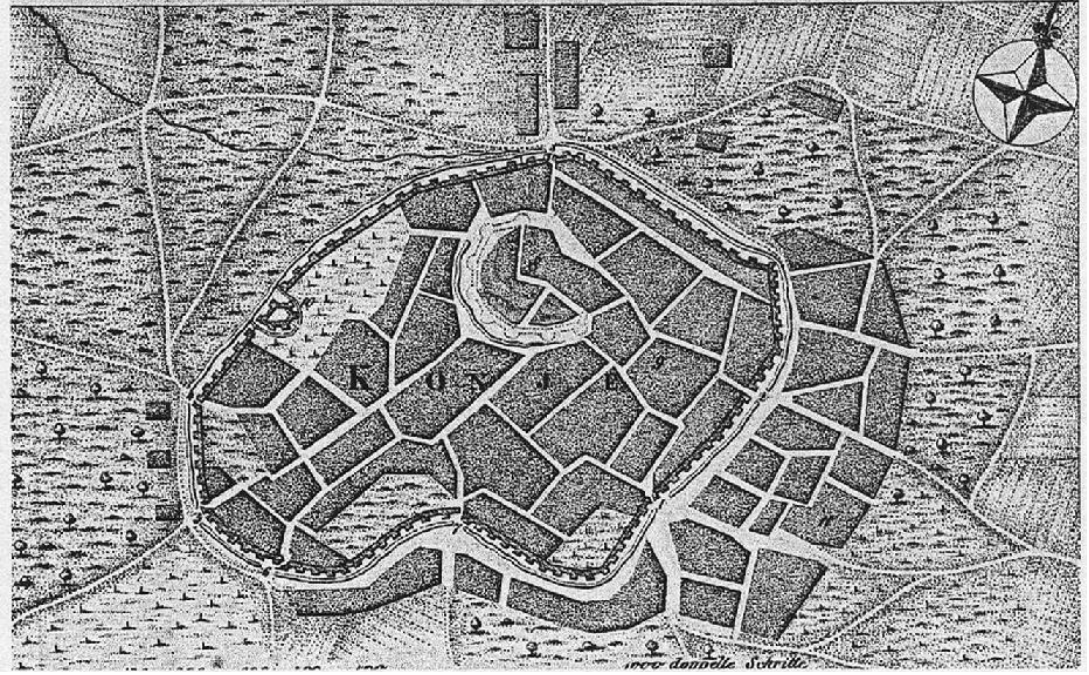


Fig. 2.14. Sketch Plan of Konya by C. Niebuhr (Göyünç, 1998)

Unlike previous centuries, it is possible to obtain some detailed information about the traditional houses of Konya in the 18th century with the help of the studies about the court registers. According to Erten (2001, p.159-160), the traditional houses of Konya in the early 18th century mostly consisted of mud-brick construction single storey edifices, comprising a single multifunctional room and a small courtyard with services. There were also some two storey bigger houses comprising two or three rooms, but these were relatively low in numbers. The houses were constructed on stone masonry foundations, in mud brick with timber reinforcements. The superstructure consisted of flat roofs covered with rammed earth and this was laid on woven straw which was carried by timber beams. The courtyards of these houses included service spaces like kitchen, lavatory, woodshed, haymow and trees of different kinds (Tuş, 2007, p.151). Although they were mentioned as ugly and

unlikeable in the travelers' notes, the traditional houses of Konya, the features of which were described above, maintained their presence in the urban fabric until the middle of the 20th century⁴.

In the context of the development of Konya in Ottoman period between 15th and 18th centuries, it is possible to think that; the development of the second city center of religious origin gained speed, due to the construction of different public buildings and public works with the efforts of Sultan Selim I, Süleyman, Bayezid II and Murad III in the 16th century. These rulers and their ancestors also donated some significant edifices on the commercial area, which was lying between the inner citadel and Mevlana Complex. In this context, they helped the development of this commercial area and the economy of the city as well. On the other hand, the Ottoman Sultans' contributions to the old city center around inner citadel were mostly limited to the repairs of existing buildings or the re-arrangement of the resources of their foundations for their maintenance and the continuity of their functions. Also a significant change of the time period between 15th and 18th centuries took place in the inner citadel. The inner citadel lost its function as an administrative and religious center in the 17th century and its military significance through the beginning of the 18th century. Depending on the process of the development, which is presented on the maps of city layout in different periods, the old city center around the inner citadel seemed to lose its popularity and significance due to the formation and development of the new city center around Mevlana Complex. The development of the commercial area to east, towards Mevlana complex and to the southeast beyond At Pazarı gate seemed to play a vital role in this process. Moreover, Bedelci Palace complex, which comprise the new administrative facilities was also constructed in this commercial area in the 17th century. The degradation of the inner citadel must have also affected the commercial spaces around it. The administrative, religious and military functions were very probably providing traffic to the area in and around the inner citadel, and this was provoking the commercial action. The disappearance of these functions must have led to the disappearance of commercial action and commercial spaces⁵. In general, it seems possible to think that, the developing commercial area and Mevlana Complex created an urban magnet, which negatively affected the old

⁴ Eravşar, 2001, p.256, 258., referring C.Niebuhr and D. B. Lebllich.

⁵ During the research process of this study no information was obtained to confirm the presence of commercial spaces in the close surroundings of the innercitadel or in it.

city center comprising the inner citadel and Alaeddin Hill. On the other hand the economic vitality of the previous centuries seems to be replaced with the economic tranquility towards the end of the 18th century. And this situation would make its presence felt with the deterioration of the urban fabric.

The 19th century was described in the sources as a tranquil period in terms of political events for Konya. The only exception was the invasion of Egyptians in 1832, at the end of a battle between Ottoman and Egyptian armies⁶. The invasion force stayed in Konya during the winter and withdrawn after a few months (Konya, 1987, p.5130).

In the early 19th century, the Ottoman government was busy with re-structuring the state with administrative reforms which were announced to the public in 1838 (Ortaylı, 2007, p.529). These administrative reforms comprised changes almost on every aspect of life in the Ottoman Empire, which was in the period of decline and fall. According to Muşmal (2008, p.106), the success of these reforms in the provinces were based on the management of finance and collection of taxes in a fairly way. Konya was amongst the provinces in which these administrative reforms were to be put into application immediately (Muşmal, 2008, p.106). However, the local authorities were failed to do so and the rules of these reforms were not applied until the dismissal of the governor and chamberlain by the Ottoman government in 1850 (Muşmal, 2008, p.108-109). Therefore it is possible to think that the rules of administrative reforms must have affected the economy, social life and cityscape of Konya after 1850.

The renovation process of The Ottoman Empire with the administrative reports also provided additional rights to the minorities on Ottoman lands. Before the Act of Administrative Reforms, the repairs of the public buildings for minorities were kept under the strict control of *Hassa Mimarları* and the construction of new edifices were not allowed in general. After the Vienna protocol dated to 1855, the minorities were given new rights to repair their public buildings and construct new ones, by taking permission from the government. In *Islahat Ferman-ı Humayunu*, those rights were also mentioned, but the requirement of permission from patriarchate was brought as

⁶ No sufficient information was obtained about the effects of this invasion on the physical status of the city.

an additional limitation (Madran, 2002, p.33-34). However, there are some evidences proving that the mentioned limitations were aborted, not applied or ignored in the following years⁷. Despite the Ottoman efforts not to lose control on its citizens of all kinds, Christian minorities made use of the provided rights and increased their efforts, especially for establishing new schools (Koçak, 1985, p.485). However, all the schools established in this period were not founded by Ottoman minorities. Some significant number of these was founded by foreign institutions of religious orders. The Catholic missionary schools are the oldest examples for such institutions of education. Most of the Catholic schools in Istanbul were founded by French missionaries (Koçak, 1985, p.492). Many of these also had branches in the provinces like that of *Pères Augustins de l'Assomption*, which had a branch in Konya. In 1892 a French Catholic School was established in Konya (Ceran, 2004, p.154, Konya ve Rehberi, 1921, p.66). This would be followed by the construction of some other buildings in the early 20th century (Odabaşı, 1998, p.30, Baybal, 2005, p.20).

In the context of its physical status, Konya was leaving bad impressions on the visitors with its poor and neglected appearance in the early years of the 19th century. J. M. Kinneir (2006), who visited Konya in 1814, stated that “The modern city has an imposing appearance from the number and size of its mosques, colleges and other public buildings; but these stately edifices are crumbling into ruins” (p.218). According to H. von Moltke (1969, p.221), who visited Konya in November 1838, the city was in a ruinous condition like no other cities in Anatolia. According to him, the remains of the city walls were surrounding a huge unoccupied landscape, which only contains a few ruins (von Moltke, 1969, p.221). According to Ainsworth, who visited Konya in 1839, Konya is the “most fallen and ruinous” city in comparison to the other significant cities of Anatolia like Kayseri and Ankara (Ainsworth, 1842, p.65). In the context of the economical status of the city, Kinneir (2006, p.222) stated that there were seven khans for the accommodation of merchants but there were only little or no trade. C. Texier, who visited Konya in 1834, stated that the Ottoman period buildings, which had commercial importance, were in ruins and the city was getting poorer although it was located on an important commercial route (Texier, 2002, p.314). These expressions indicate to the degradation in the status of the

⁷ For example, the Armenian minority in Konya had established two schools in 1854 but they had their certificate of approval in 1896 (Ceran: 2004: 154, 155).

commercial area in the early 19th century in Konya, which had developed with the efforts of Ottoman rulers in the 16th and 17th centuries. The city walls were also being deteriorated like the remains of the city that it was surrounding. This structure, which had been a significant reference for the urban fabric of Konya throughout the centuries, was facing the danger of destruction. Although the structure itself existed, the personnel who were responsible for it had been dismissed before 1833 (Tuş, 2007, p.71).

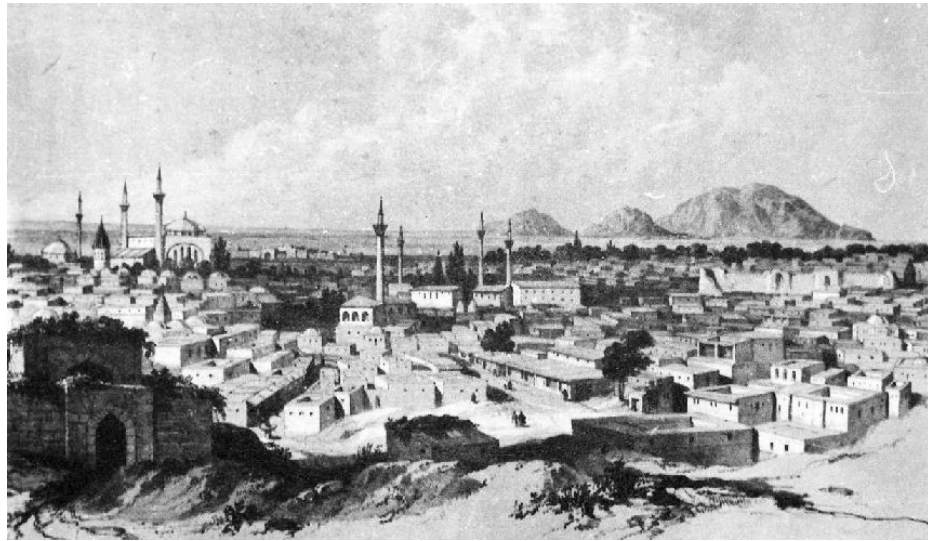


Fig. 2.15. Drawing comprising the panoramic view of Konya in 1826 by L. De Laborde .

The physical status of the city walls were depicted by Leon De Laborde (1838), who visited Konya in 1826. In his drawing, which comprise the panoramic view of Konya, the city walls were drawn in partially existing status (Fig. 2.15). The disappearance of city walls did not take place simultaneously on all sections of the city. Quite probably these were demolished on the eastern section which existed in the commercial area of the city. Although its expressions are not quite clear De Laborde's drawing seem to confirm this thought⁸. Towards the end of the 19th century, many sections of the city walls would be dismantled for the provision of

⁸ In this drawing, the big mosque and the tomb on the left very probably depict Selimiye Mosque and Mevlana Complex respectively. Considering the city layout of its time this drawing can be accepted as the depiction of the eastern section of Konya, where the commercial area existed.

building material, like many other monuments in Konya. However, the ruins of the southern section would exist until the middle of the 20th century.

The physical situation of the inner citadel, which was the other significant reference of the city, was also getting worse. Von Moltke (1969, p.221) stated that, Alaeddin Hill, which he calls as “the acropolis of the city”, contained the ruins of several edifices. According to Texier (2002, p.314), the ruins on the hill had been used as the source of building material for the governmental and military buildings. He made a drawing depicting the status of the walls of the inner citadel and Kılıçarslan Kiosk, with Alaeddin Mosque on the background, in 1834 (Fig. 2.16)⁹. The inner citadel, which had lost its administrative and military significance in the previous centuries, seemed to lose its importance as a settlement in the early 19th century. According to Küçükdağ (1989, p.83-84), the name of inner citadel was not mentioned in the official records of the 19th century.



Fig. 2.16. A view from the inner citadel in 1834 (Texier, 2002, p.307)

At the beginning of the second half of 19th century the administrative status of Karaman province subjected to changes. In accordance to the 1865 dated *Vilâyet Nizamnamesi*, the name of Karaman province changed into Konya province. And

⁹ He was also able to draw the plan of a beautifully decorated ceiling, which belonged to one of the halls of the palace.

the borders of old Karaman province were altered with the exclusion of some subdivisions in the following years (Konya 1990, 1991, p.49).

The first significant changes, which were the extensions of the administrative reforms, occurred on the physical status of Konya in the second half of the 19th century. The first one took place due to the fire called *Çarşı Yangını* in 1867 (Muşmal, 2008, p.107). In the following years, this fire devastated area was restructured in an iron grid plan layout, in accordance to the new *Ebniye ve Turuk Nizamnamesi* (Fig. 2.17)¹⁰. The changes in the urban fabric continued due to the internal migrations. According to Aktüre (1981, p.102), migrations to central Anatolia probably began after the Crimean War in 1856. And the Ottoman Empire begun the settling of immigrants in Konya province in 1861 (Tuğlacı, 1985, 218). The waves of migrations continued in the following years. In 1877 Russian-Ottoman War broke out and the Ottoman lands on the Balkans and northeastern Anatolia were invaded by the Russian armies. The residents of the invaded regions migrated to the inner parts of Anatolia. In this context, 10.000 people were sent to Konya province by the Ottoman government (Eren, 1966, p.78). These people were settled on different parts of Konya province and some of them were settled in and around Konya¹¹. The immigrant districts were formed on the west and southwest of the city. Especially two of these were named after the Ottoman Sultans of the time as *Abdülaziz* and *Hamidiye* districts. Like the fire devastated commercial area, these new settlements were also arranged in iron-grid plan layout, which could easily be differentiated from the organic form of the traditional urban fabric¹². In the following years the internal migrations continued and the transportation and settlement of the immigrants became easier with the connection of railway lines through the end of the 19th century.

¹⁰ This regulation contained an article defining the new settlement layouts in the fire devastated area. Refer to the 12th article of this regulation, the locations of ruined buildings and the parcel articulation of fire devastated areas would be marked on a map and the new arrangements would also be shown on the same map for comparison. In the same article it was also stated that the new building parcels on such areas would be "rectangular -if possible- or in regular geometry" (Ergin, 1995, p.1673). This was a simple definition of an iron-grid settlement layout.

¹¹ Until 1877 the immigrants were only allowed to settle in some selected locations outside the cities. In the June of 1878 the Ottoman government sent a notice to the provinces for allowing the formation of new districts in or near urban areas (Eren, 1966, p.87).

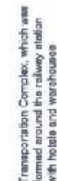
¹² For the immigrant districts with similar layouts in the different cities of Anatolia, see Aktüre, 1981, p.104-106.

The interesting point is that, the immigrant districts in Konya were located in the part of the city, which had been surrounded by the city walls in the previous centuries (Fig. 2.17). This situation reminds the expressions in the travelers' notes about the physical status of the city in the 18th and early 19th centuries. Niebuhr's expressions about the existence of "huge unoccupied areas on the inside of the city walls" and Moltke's expressions about the city as "huge unoccupied landscape surrounded by the city walls" were possibly indicating to a broad scale deterioration in the urban fabric, especially on the western sections of the city, which seemingly comprise the inner citadel. The immigrant districts had been probably established on these unoccupied areas, or these areas that contained ruins. Amongst the locations of the immigrant districts, the location of Hamidiye district, which had been established on the WSW of Alaeddin Hill, is the closest one to the inner citadel. This situation may indicate to the presence of an unoccupied or ruinous area, also in the old city center at the beginning of the 19th century. Along with the other expressions of the travelers about the inner citadel, this situation may help understanding the physical status of the Alaeddin Hill and surrounding area at that time.

The immigrants to Anatolia were not only the Muslim citizens of Ottoman Empire. Maronites, who were escaping from the battles between them and the Durzids in Lebanon, immigrated to different cities of Anatolia in 1860. In this context a small number of Maronites settled in Konya (Aydın, 2006, p.136). The members of Maronite community in Konya gained financial power after the connection of the railway line and they had constructed some extraordinary edifices.

* This table is prepared depending on the information obtained from Yama (1980), Sawaya (1982), Sawa (1983), Kuchino (1988), Ohtani (1987), Sawaya (1983), Nakayama (1984), Tsujimura (1986), and it is shown in 10 10 thousand Kuryu's Japanese Yen (100,000 Yen = 1 dollar).

The way for the construction of this map is to discuss some of the features of Chomsky's Minimalist Program in particular, in particular at the syntax-semantic interface, and then to see how this can be used to construct a map of the syntax-semantic interface.



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According to 1869 dated yearbook of Konya Province, there were 44 mosques, 130 masjids, 38 madrasahs, 3 libraries, 2 *hankâh*'s, 9 dervish lodges, churches for Rums and Armenians, 1 high school, 2 caravanserais and 5 baths and 1220 shops. More than the half of these shops was newly built, masonry construction edifices, which had been erected on the fire devastated section of the commercial area. The population of the city was about 33.000 (Konya Vilayeti., 2007, p.111-112). However this number would tend to increase with the migrations in the following years.

The foundation of the Municipality of Konya, in accordance with *Vilayet-i Belediyye Kanunu* in 1877, was an important development for the administration of the city. Like many other cities in Anatolia, there was a local administrative organization, which was called *Çarşı Ağalığı*, in Konya. And it was mostly acting as a municipal police¹. The 1877 dated Municipalities Law brought a significant change in terms of the capabilities of public authorities. In the third article of this law the municipalities were authorized for the actions like; constructions and arrangements of the streets, demolition of the buildings which were having the danger of collapse, the removal of their debris, making the cost estimations for the constructions or the repairs of governmental buildings, condemnation of properties for opening streets and public welfare, and keeping of the records about these properties (Ergin, 1995, 1658). Briefly the municipalities, like the Municipality of Konya, were given the power for changing the physical status of the cities. Especially in the early years of the 20th century the Municipality of Konya would use its power for making changes on the physical status of the city.

In 1882 a new governmental building housing the governor's office was constructed on the lot of Bedelci Palace and *Kavafiye Çarşısı*, which had been destroyed by the fire in 1867 (Uysal, 2004, p.99). With the construction of the governor's office, the square in front of this building began to be known as *Hükümet Meydanı*. Although the settlement layout of Bedelci Palace is not known, it is possible to think that the location of the administrative center did not change in the 19th century but it was renewed to adopt the political conditions of the period, probably as an extension of the rearrangement process of commercial area.

¹ Before this law, there were some local organizations in different cities with different names (Ergin, 1934, p.95).

Probably the most significant development which had affected the urban development of Konya in the 19th century is the connection of railway lines. As a part of the Baghdad Railway Project, which was planned to connect the southern lands of the Ottoman Empire to its capital, the construction of railway line connecting Eskişehir to Konya was completed in 1896 (Ortaylı, 2006, p.109-122). In all the lands that it was passing through, the railway lines provided the ease of transportation, which affected the commercial activities. The developing commercial activities brought economic vitality, especially to the cities including Konya. The *Société du Chemin de Fer Ottoman d'Anatolie*, also had serious efforts for the development of agriculture on the lands that the railway lines were passing through (Tuğlacı, 1985, p.218). These efforts increased the agricultural production of central Anatolia in the following years². However, this significant development did not easily find acceptance by the people of Konya. While the railway construction was underway and the lines were getting closer to Konya, the people who were against the railway lines for various reasons had written petitions and letters to the government either to stop the process or to keep it away from the city³. Despite all the oppositions the construction process did not stop. But probably as a result of these efforts, the railway station was located approximately two kilometers outside the city. The construction of Railway station was completed in 1897 and in the following years, hotels, warehouses and some other service buildings were constructed nearby⁴. Therefore, a transportation complex was formed on the outside of the city (Fig. 2.17). This complex was connected to the city center with a road, which would be called as *İstasyon Caddesi* in the following years.

The travelers who had visited Konya through the end of the 19th century provided information about the physical status of the city in their writings. According to Huart (1978, p.92, 101), who visited Konya in 1891, the city has two significant landmarks: Alaeddin Hill and Mevlana's tomb. He stated that the city was developed around Mevlana's tomb and the city fabric was mostly consisted of houses with flat roofs in

² Between the years of 1839-1911 the amount of grain, fruits and vegetables, which were exported from the provinces of Konya, Eskişehir and Ankara increased %1000 (Ortaylı, 2006, p.143).

³ Even a small race was organized between the train and the horsemen on somewhere on the north of the city, in order to make the residents of Konya understand the speed and power of the train (Odabaşı, 1998, p.38).

⁴ For example, *Tantavi* warehouse, which was named after his owner, had been constructed in 1903, near the railway station (Odabaşı, 1998, p.38). According to Odabaşı (1998, p.41), there were four hotels near the railway station of Konya in the early 20th century.

a crowded manner⁵. He also stated that the walls of inner citadel and the city walls were almost lost. He mentioned that he had seen the ruins of city walls on the south, near Larende Gate (Huart, 1978, p.92, 114). Huart's book also comprises drawings and photographs of some monuments that he visited in Konya. F. Sarre, who visited Konya in the summer of 1895, expressed his good impressions about the city. He also mentioned the existence of ruins and unoccupied areas in the city, which had a poor appearance in general (Sarre, 1998, p.34, 40). During their presence in Konya Sarre and his attendants photographed significant edifices on and around Alaeddin Hill, like Alaeddin Mosque, Kılıçarlan Kiosk and İnceminare Madrasah⁶.

Belgian photographer G. Berggren visited Konya after the connection of railway line towards the end of 1890's⁷. During his visit he took panoramic photographs, which are very important documents to monitor the physical status of the city and especially the area around Alaeddin Hill, right after the connection of railway line. In these photographs the urban fabric comprising the traditional houses which were described in the court registers of the 18th century, is seen with all its features. On the other hand, the existence of two storey, beautifully decorated houses with completely or partially tile covered roofs amongst the single storey, more modest houses are drawing attention. This situation can be interpreted as an indication of development in the public welfare of Konya, due to the developing economy with the help of railway line (Fig. 2.18).

In the 20th century, the administrative reforms and restructuring of state continue to show their affects on the physical status of Konya. While the economy of the city was developing with increasing commercial activity depending on the railway transport, new public and residential buildings began to be constructed especially by the minorities, with the help of rights and freedom atmosphere, which was presented to them by the Ottoman government. Between the years of 1853 and 1809 eight schools were established for the Christian minorities in Konya (Ceran, 2004, p.154). One of them belonged to the branch of a French missionary organization. The French school and one of the schools for the Rum minority were located in

⁵ This comment confirms the previous discussions about the city development.

⁶ Sarre's writings about Konya mostly comprise historical information about Konya and information about its monuments. He gave only little information about the layout of the city.

⁷ According to H. Karpuz (2004, p.104), Berggren visited Konya after the connection of railway line in 1895. On the other hand, this date should be sometime after 1896, depending on the correct date for the completion of railway construction.

Gazialeşah district (Konya ve Rehberi, 1921, p.66). On the other hand, the schools for Armenian minority were located in Çiftemerdiven district, which was on the northeast of Alaeddin Hill (Ceran, 2004, p.154). In 1911, another public building was added to the new edifices in Gazialeşah District. This was a private hospital which was run by an American missionary called Dr. Date⁸. The contributions of the Maronites to the cityscape of Konya are also worth considering. Especially their residences were consisted of the buildings, which had some extraordinary architectural features, when compared to that of the traditional houses of Konya. The cereal merchant Yusuf Şar was a well known figure amongst the Maronite community in Konya. He had a few buildings constructed on the significant locations of the city, all of which had significant architectural features⁹. The buildings, which were belonged to the members of the Maronite community, Rum minorities and the missionary organizations, were mostly constructed on İstasyon Caddesi, which was getting popular (Odabaşı, 1998, p. 33-34) (Fig. 2.19).

Fig. 2.18. Panoramic photographs of Konya by G. Berggren (courtesy of H. Karpuz)

⁸ According to Baybal (2005, p.20), Dr. Date came to Konya in 1911. Therefore his hospital must have been constructed in 1911 or 1912.

⁹ The members of Marunet community might have also some commercial edifices constructed in Konya. For example Yusuf Şar is known to own shops and warehouses, which he was hiring. On the other hand, another member of the community known as Agostus, was running an hotel near the Railway station (Odabaşı, 1998, p.39).

Panoramic Photographs of Konya North to South (taken in late 1950's by Guillaume BERGSREN)



At the beginning of the 20th century, *İstasyon Caddesi* gained a status, which can be defined as the first major transportation axis of Konya¹. It was beginning from *Hükümet Meydanı*, which was the administrative center of Konya, passing through the Gazialemşah district, where the significant public and residential buildings of the Rums existed, and extending to the railway station on the west². In 1906, the first public transportation system of the city went into service on this street and provided an easier access to the railway station for the inhabitants and visitors of Konya (Odabaşı, 1998, p.147). This system, which consisted of an equestrian railcar, had a longer route towards east, extending to the district, where Mevlana Complex existed (See Fig. 2.17). Therefore it was connecting administrative, commercial and religious facilities on the eastern section of the city to the Railway station on the west, and it was passing through the southern section of the old city center around Alaeddin Hill³.

The formation of this new transportation axis and the new buildings, which were erected by the wealthy people in the society of Konya, caused significant differences between the districts in the context of the developments in its cityscape. These differences were very visible between the districts around Alaeddin Hill. In this period, while Gazialemşah district had a neat look with the newly constructed public and residential buildings of the minorities, the districts of Sakahane and Zevle Sultan on the north and northwest were known with the name *Yıkık Mahalle*, which means demolished district referring to their poor appearance (Odabaşı, 1998, p.46). Except the masjids of Zevle Sultan and Sakahane, these districts contained no public edifices but a public garden. On the northwest of Alaeddin Hill, next to the demolished district and the remains of Tac'ül Vezir Complex, there was a historical garden called *Dede Bahçesi*, which was dated back to the 17th century (Fig. 2.17). This garden was originally belonged to the dervish lodge of Mevlevî's, and it was being used as a summer place for their rituals (Odabaşı, 1998, p.46-47, Önder,

¹ *İstasyon Caddesi* in Konya is also known as *Ferit Paşa* or *Feridiye* Street, who was one of the significant governors of Konya at the beginning of the 20th century (Odabaşı, 1998, p.37, Konya ve Rehberi, 1921, p.46).

² Not only the buildings that were belonged to the minorities, but also the stately buildings were also constructed on this street. For example, *Dar-ül Muallimin* was built into a building lot on Railway Station Street in 1912. According to Odabaşı (1998, p.35), it was one of the most significant stately edifices of its time and it was intended to be a secondary residential and administrative location for the Sultan, against the danger of enemy occupation in İstanbul, during the Balkan War.

³ The Equestrian Street Railcar remained in service until 1925, when it became totally obsolete (Kişmir, 1962c, p.2).

1971, p.485). Although the garden was subjected to alterations and had new owners in the following decades, it existed till the end of 1960's.



Fig. 2.19. A view from the section of *İstasyon Caddesi* in Gazialemşah district with Maronite houses and Dr. Date's hospital on the background
(C. Sağlık photo archive)

In the early years of the 20th century, the governors of Konya spent efforts for finding solutions to common problems of the city. The first one was the public transportation problem, which was probably solved with the construction of equestrian railcar. Another one was the provision of water, which was especially needed during the hot summers of Konya. In 1904, new water lines were constructed with the efforts of Ferit Pasha the governor. In this context a masonry construction water tank was constructed on Alaeddin Hill (Doğan, 2002, p.95). The electrification of the city was another problem to be solved and it was especially needed for illumination of the streets. In this context an electric company was founded in 1917 and a steam powered power supply was installed into a simple edifice on the eastern skirts of Alaeddin Hill (Kışmir, 1962, p.2). With the construction of these edifices on it, Alaeddin Hill began to have a different appearance at the beginning of the 20th century. This was due to the efforts of the local authorities that were focused on

putting the hill, which comprised an unoccupied area at its crown, a few edifices and several ruins, to good use. In this context, the Municipality of Konya attempted to plant trees on Alaeddin Hill. This was the beginning of the municipal actions for turning the hill into a green zone that took place in the following decades.

The seemingly stable political atmosphere turned into chaos and disorder through the end of 1910's, with the Balkan Wars, Ottoman Empire's entry into the First World War, and its defeat and destruction. The most significant effects of these wars were the migrations into or from Konya province, which changed the demographic status of the city⁴. During the years of First World War, Konya was used as a transit location for the moving of Ottoman Armenians from the regions of eastern Anatolia, where the danger of rebellions existed (Halaçoğlu, 2001, p.77). Also the Armenians in Konya were included to the exile process, which ended in 1916 due to the severe winter conditions (Halaçoğlu, 2001, p.77). At the end of 1918, the Ottoman Government issued a formal decree as a return call for the Ottoman Armenians and refunded the belongings of the ones who returned, with the help of commissions, in the provinces like Konya (Özdemir et. al., 2004, p.114-116).

2.6. National Struggle and the Turkish Republican Period

In the October of 1918, a peace treaty was signed between the representatives of British and Ottoman Governments, in Mudros. The 7th and 24th articles of this treaty were providing rights to the forces of Allied nations to occupy the Ottoman lands (Karal, 1999, p.560). In the following months the Allied forces made use of these rights and invaded different sections of Ottoman lands (Eroğlu, 1990, p. 90-103). The Italian forces invaded Konya railway station in the January of 1919 and landed to Konya in April 1919 (Avanas, 1998, p.27-28). Upon some political disagreements between Italy and other Allied nations, the Italian forces were withdrawn from Konya in March 1920.

⁴ The writings of B. Horwath, who visited Konya in 1913, may help understanding the true nature of the migrations to Konya after the Balkan Wars. According to him, the city was full of immigrants from Balkans, and they were looking for a shelter around governmental buildings and railway station (Howarth, 1997, p.12). Some of these people were awaiting instructions from the governmental officials for the places that they would be settled, and some of them preferred to settle in Konya.

After the withdrawal of the invasion forces, Konya was subjected to another problem. This was a reactionist rebellion named after its leader Delibaş Mehmed, who was a landlord in Bozkır (Önder, 1953, p.98). The rebellious forces captured Konya in 3rd of October after small armed conflicts on different sections of the city including Alaeddin Hill, where the governor and the prominent figures of the city was sheltered (Önder, 1953, p.135-142, Avanas, 1998, p.135). The rebels plundered the city until the arrival of *Kuvva-i Milliye* battalions, who entered the city and put down the revolt, after a small combat, in 6th of October (Önder, 1953, p.239, Avanas, 1998, p.151).

The daily life in Konya returned to its normal situation after the rebellion. The inhabitants of Konya concentrated their efforts on the continuing National Struggle against the invasion forces of Allied nations. During the years of Turkish War of Independence, Konya became a strategically important location for logistics and the city was used as an army service area, between the years of 1920 and 1922. The city contained hospitals for the wounded, schools and training places for the army recruits, storage spaces and workshops for the repair and production of military equipment (Avanas, 1998, p.261). During the years of war Konya also provided shelter for the immigrants running from terror, which was created by the invasion forces or paramilitary groups of minorities in different sections of Anatolia (Eroğlu, 1990, p.94-95, Avanas, 1998, p.214-215). Many of these people returned to their homelands after the re-establishment of public order. However, another wave of migration was about to begin and this one would lead to some significant changes in the physical status of the city.

After the ending of National Struggle with victory of National Forces, an exchange convention was signed during the peace conference in Lausanne, between Greece and Government of Turkish National Assembly in January 30, 1923 (Öksüz, 2000, p.170). The exchange of Rum minorities in Anatolia and the Turks in Greece was projected in this exchange convention. Transportation process began in November 1923 and ended through the end of 1924. Konya was categorized in the ninth zone of the population exchange with Niğde, Kayseri, Aksaray and Kırşehir (Öksüz, 2000, p.174). In the context of the exchange process, the ownership of the properties of Rum residents in Konya, was transferred to the treasury. At that time there were 265 houses, which were left by the outgoing Rums, and more than the half of them

needed repair. Therefore, only 100 houses were assigned to the incoming Turkish immigrants (Erdal, 2006, p.256-257). According to the 1927 dated cadastral records of Gazialemşah and Çiftemerdiven districts, where Rum and Armenian minorities mostly lived in, there were many building lots that had been recorded as the property of national treasury and other state institutions⁵.

After the establishment of Turkish Republic, the local authorities, especially the Municipality of Konya concentrated its efforts on the public works, construction of new streets, new squares and edifices. In the context of these developments, the Municipality had the first city development plan prepared for Konya in the years of 1923 – 1924⁶. According to Sural (1975, p.3), this plan was used for the new arrangements on the western sections of the city, which were accessed from *İstasyon Caddesi*⁷. Until the emergence for the need of another plan towards the end of 1930's, this plan was possibly valid.

In the years of 1926 – 1927, a re-arrangement process began around Alaeddin Hill. In this context a new street was opened on the south of the Hill, and a new square was formed with the demolition of the building blocks on its east. For these arrangements, alongside the condemned properties, the properties which had been left by the Rums and Armenians were also used⁸. In the context of these re-arrangements the road extending to the administrative center on the east of the Hill was enlarged and it was connected to the square on the east. This process very probably ended in the early 1930's⁹. It is possible to say that the current outlines of the building blocks surrounding Alaeddin Hill were formed as a result of this re-arrangement process.

⁵ This information is based on the analysis of ownership, which was based on the cadastral records of the mentioned districts. This analysis was prepared in the context of this study.

⁶ According to Sural (1975, p.3), the plan is drawn by an Italian architect named Scarpa. According to Bengisu (2006, p.182-183), Scarpa is a Hungarian engineer. He was a well known person in Turkey in 1920's and he had prepared city development plans for different settlements in Anatolia like Antalya and Ödemiş. Uzluk, (1935, p.35), stated that the plan was prepared in 1924. According to him, the plan has false measures and it did not worth the money that it was paid for. The mentioned planner Scarpa, should not be confused with the famous Italian architect Carlo Scarpa.

⁷ Details of this application are unknown.

⁸ Details of this process are given in the next chapter of this study on maps of the area.

⁹ This idea is based on photographic evidence.

Approximately in the same years, new edifices began to be constructed on and around Alaeddin Hill. These edifices which were constructed between the years of 1924 – 1927, comprised three primary schools, one teacher training college for ladies, one officer's club with accommodation function and one water tank¹⁰. Except the water tank all these edifices were constructed in the popular style of the period, which would later be mentioned as 'The First National Architecture Period'. These new edifices also included a small structure housing a transformer device, which was installed on the eastern skirts of the hill, as a part of the new electrification project in 1927¹¹.

In 1930's the building activities in Konya gained speed. There were several edifices, which were being constructed on different sections of the city. According to an article, which was published in a local newspaper, there were 95 newly constructed buildings of different scales in the city of Konya (Konya'da., 1939, p.2). Amongst these edifices, the first reinforced concrete construction, modern buildings began to exist on the building lots around Alaeddin Hill. These building comprised the first apartment building and the first modern cinema hall¹². On the other hand, the first commemorative edifices of the Republican period began to be erected on different sections of the city, including the vicinity of Alaeddin Hill¹³.

Towards the end of 1930's the governorship and the local authorities of Konya needed an updated plan for the developing city. They contacted an urban planner for the preparation of the city development plan and a landscape planner for the preparation of a landscaping plan for Alaeddin Hill¹⁴. The landscaping plan was completed and put into application towards the end of August 1939 (Alaettin., 1939,

¹⁰ The officer's club and the water tank was constructed on Alaeddin Hill. The teacher training college for ladies, which was called *Dar'ül Muallimat* and Gazi Mustafa Kemal Primary school were constructed on the north and east of Alaeddin Hill respectively (Önder, 1952, p.70-76).

¹¹ This information is obtained from the 1926 dated electrification project for Konya. This document is obtained from Prime Ministry Republican Archives.

¹² The first apartment of Konya is the building named *Hayat Apartmanı*, and the first modern cinema hall was *Yeni Sinema*, both of which were constructed in 1938 on the east of Alaeddin Hill (Aydın, 2008, p.68).

¹³ The monuments of the 10th Anniversary of the Establishment of Turkish Republic and Airman Martyrs were erected on the east of Alaeddin Hill in the years of 1933 and 1936 (Sehitler., 1936, p.1).

¹⁴ According to Gökaya (1939), the city development plan would be prepared by B. Lamber and the landscaping plan of Alaeddin Hill would be prepared by R. Uluçam, who was an engineer from General Directorate of Parks and Gardens in Municipality of Ankara.

p.2). However, the city development plan would never be completed probably due to the political conditions of the Second World War years¹⁵.

The panoramic photographs, which were taken by İ. Tongur from the roof of Alaeddin Mosque is a good source to monitor the developments in the cityscape of Konya in the early years of the Turkish republic (Fig. 2.20). In general the city seems to have a developed appearance when this general view is compared to that of the 19th century. The newly constructed street on the south of the Hill, the republican square and the boulevard extending to east are seen as the significant changes in the urban fabric surrounding Alaeddin Hill. The districts on the southern skirts of the Hill (Gazialemşah) were mostly embellished with the edifices, which were constructed in the late 19th or early 20th century. On the other hand, the districts on the north and northwest of the Hill (Sakahane and Zevle Sultan, also known as Yıkık Mahalle) seem to contain the poor looking edifices, which have the general features traditional architecture, which was mentioned above. Apparently, the difference between the general views of the districts on the north and south of Alaeddin Hill were maintained till the end of the 30's. On the west, the modern view of Konya exists with the modern buildings, commemorative edifices and the boulevard, the general appearance of which is in a strange contrast to that of the districts on the north of the Hill. And on the foreground, it is possible to see the results of the efforts of local authorities to turn Alaeddin Hill into a green zone, with developing trees and the walkways in between.

The changes in the physical structure of the city seemingly came to a halt in the years of Second World War. Although the government of Turkish Republic did its best to avoid the terror of the war in terms of political behaviors, it had to take precautions to protect the country from the danger of invasion. As the government needed all the available sources for the defense of the nation, some legal arrangements were made, for making use of the nation's own sources¹⁶. Due to the limitations in entries of the budgets concerning building constructions and the legal

¹⁵ In February 1941, the local papers were giving the news about the assembly of the commission who was responsible for the preparation of the reports (Şehrin..., 1941, p.2). However no further information existed in the written sources about the rest of the process. Similar to the building activities of the period the planning activities must have been suspended due to the war.

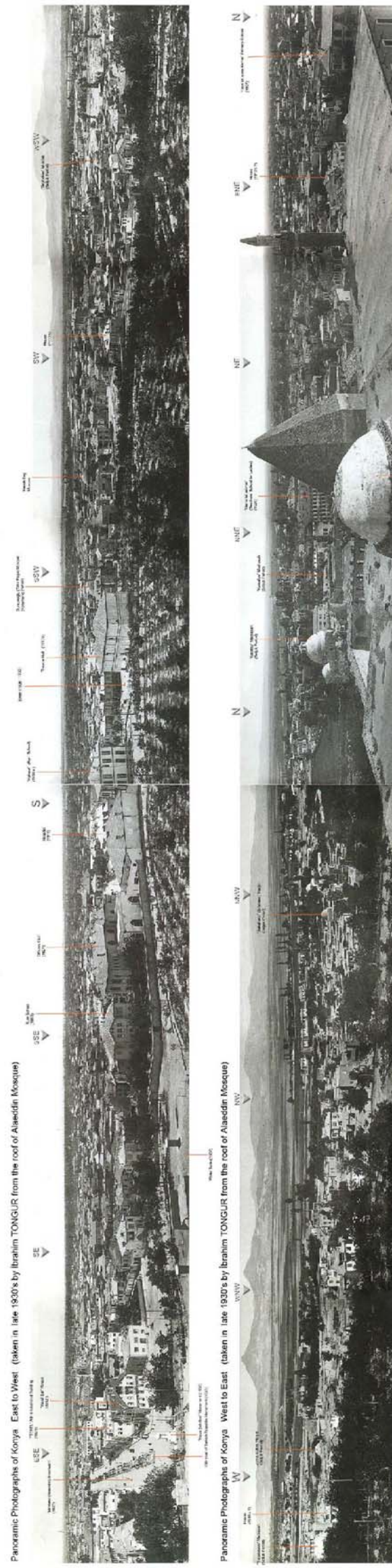
¹⁶ June 22, 1940 dated *Milli Müdafaa Mükellefiyeti Nizamnamesi* is probably the most important development, concerning these legal arrangements. This regulation was providing rights to the government for the confiscation of industrial materials and transportation vehicles of all kinds (Milli Müdafaa..., 1961, p.775-794).

arrangements limiting the provision of building materials, the building activities almost came to a halt in all cities including Konya, in early 1940's¹⁷.

In 1944, the governorship and the local authorities of Konya, seemed to come into action for the preparation of city development plan. The preliminary drafts of the project was prepared and applied by the Municipal council in 1945 (Şehrimiz..., 1945, p.2). This second city development plan of Konya was completed and put into application in February 1946 (Belediye..., 1946, p.2)¹⁸. This can be considered as the beginning of the period of planned development for Konya. This plan would be good for only nine years and it would be followed by two others to manage and control the development of the city. The first arrangements for the application of 1946 dated plan were made on the eastern section of the city. The Municipality of Konya began to expropriate the building lots on the west of Mevlana Complex to extend the street on the east of Alaeddin Hill, which had been rearranged in late 1920's, towards the Complex (İmar..., 1946, p.2). In this context, the construction of a straight boulevard connecting Mevlana Complex and the surrounding districts, to Alaeddin Hill, via the commercial area and administrative center, began. This plan also comprised suggestions for the rearrangement of Alaeddin Hill and its surrounding area, the rearrangement of which was accepted as a problem of priority by the local authorities (Fig. 2.21, Fig. 2.22). And the re-arrangement of the Hill would begin in the spring of 1947 (Alaettin..., 1947, p.2, Alaattinin..., 1947, p.2).

¹⁷ In June 1940 a written notice was sent by the Prime Ministry to all the provinces for the suspension of all the continuing construction works as the building materials would be required for the works relating national defense (İnşaat..., 1940, p.1). This notice was followed by a circular, which was sent to all the provinces, in February 1941. It was about the preparation of the budgets of provinces for 1941 and it comprised a request by the government not to include allotments for construction works unless it was very urgent (İnşaat..., 1941, p.2).

¹⁸ The second city development plan of Konya was prepared by Architect Asım Kömürcüoğlu from the Ministry of Public Works.



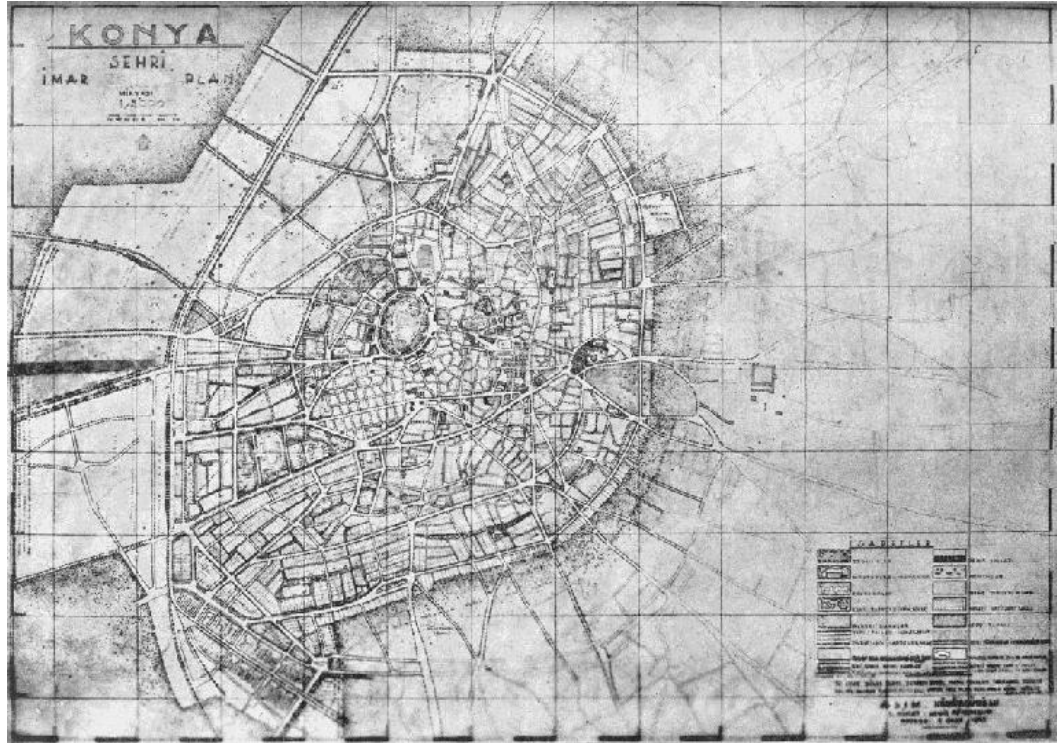


Fig. 2.21 The second city development plan of Konya (Kömürcüoğlu, 1947, p.15)

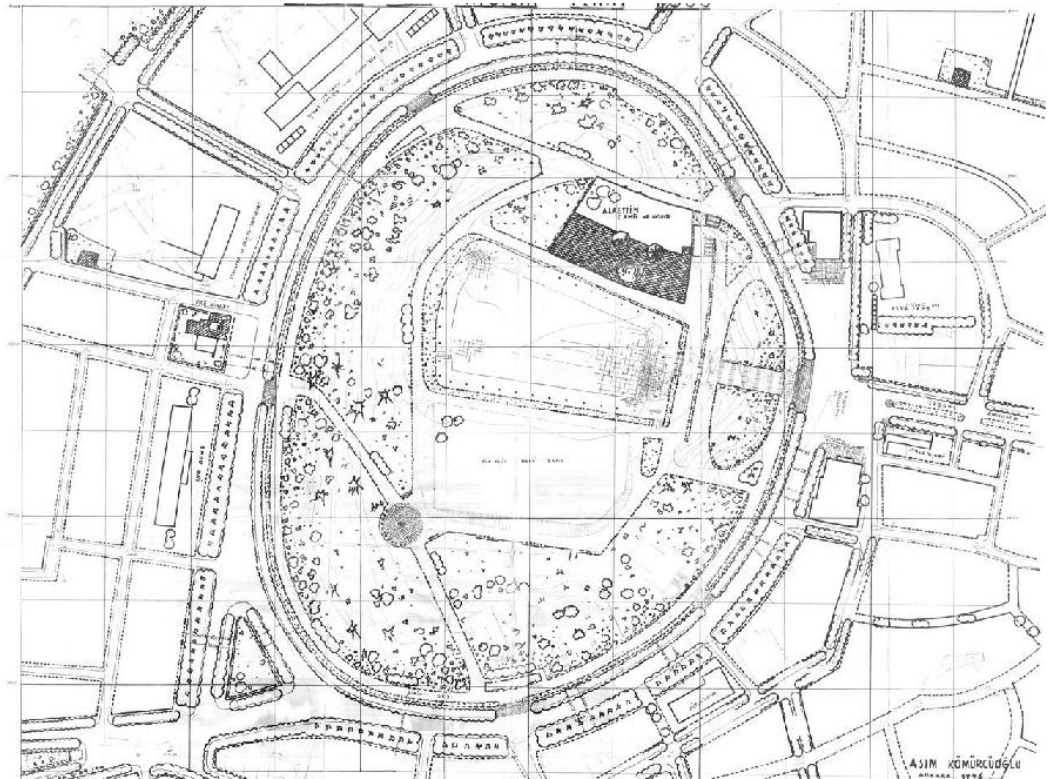


Fig. 2.22 The re-arrangement proposal of Alaeddin Hill from the 1946 dated, second city development plan (Archives of Greater Municipality of Konya)

In 1950, the city comprised 123 districts and 21.954 residences. And the population of the city, which had been about 47500 in 1927, increased to 64500 (Darkot, 1967, p.852). On the other hand, the population of the city would further increase with internal migrations from other provinces and the rural areas of Konya after 1950. In 1960, the population of the city would be about 120.000 and in 1980 it exceeded 329.000 (Konya, 1983, p.5187). The population increase in Konya was not only due to the migrations but mainly based on the development of industry. Before the 1950's the most significant industrial facilities were the flour mills (Darkot, 1967, p.852). The establishments of Sugar Works, Brick and Feed factories in the 1950's were followed by the establishment of cement factory in 1960's (Konya, 1983, p.5142-5143, Darkot, 1967, p.852). And these developments affected the cityscape of Konya, beginning from the 1950's.

In 1950's the first multi storey buildings of Konya began to be constructed around Alaeddin Hill. This process very probably began with the construction of the second apartment building of Konya, on the south of Hamidiye District in 1952 (Ulusoy, 2010, p.179). This building was followed by some other multi storey buildings, which were generally constructed on different locations around Alaeddin Hill, towards the end of 1950's. As it is seen on the 1957 dated aerial photograph of the Hill and its surroundings, these multi storey buildings were mostly located in the southern part of Hamidiye District and in western and eastern ends of Gazi Alemşah District (Fig. 2.23). On the other hand, there are no such developments in Zevle Sultan and Sakahane Districts. And they seem to maintain their status as of 1930's. It is also seen that the park like appearance of Alaeddin Hill was subjected to some changes. The crown of the Hill was converted into a recreational area with the construction of a pool and the Municipality Hall. With the construction of these socio-cultural edifices, the park-like, tranquil atmosphere of the Hill was lost.

The third city development plan for Konya was prepared in the context of these developments. It was approved by the Ministry of Public Works in the December of 1954 and put into application¹. This plan was revised in 1960 and it was valid till 10.05.1966. Unlike the previous plans this one did not comprise suggestions for the

¹ This plan, which had been prepared by Leyla Baydar and Ferzan Baydar, was consisted of 20 plates and it comprised proposals for the urban development area of 912 ha (Konya, 1983, p.5199). The copy of original plan was obtained from the archives of the Greater Municipality of Konya, Department of Public Works.

re-arrangement of Alaeddin Hill. The related content of this plan mostly consisted of proposals for regularizing or enlarging the existing streets and regularizing the forms of the building blocks.

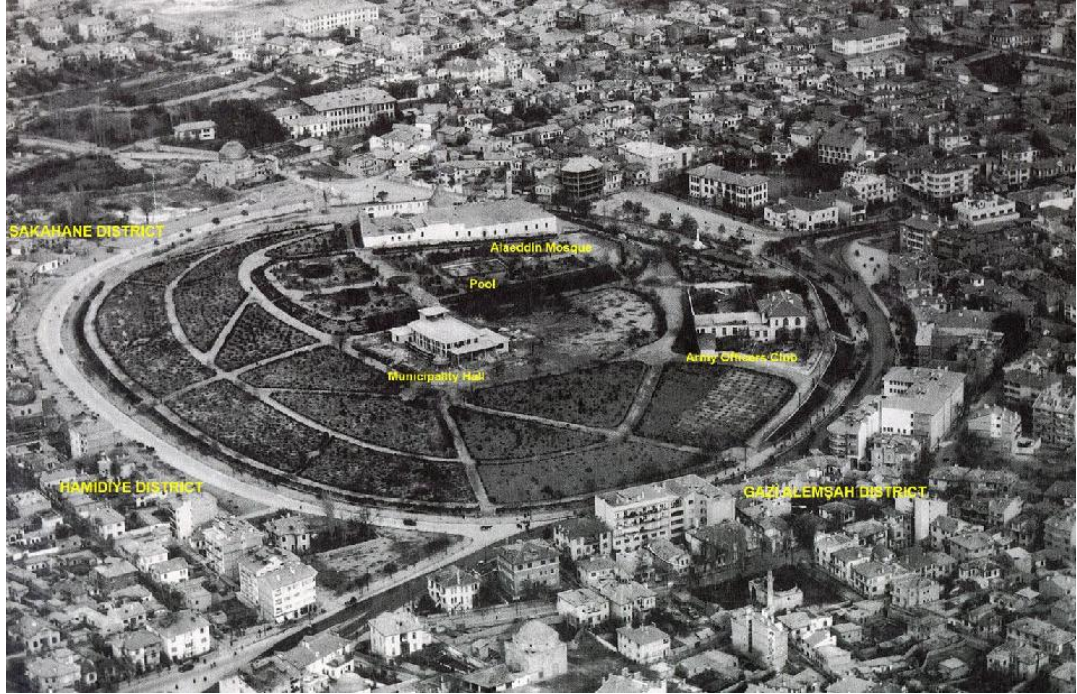


Fig. 2.23 Alaeddin Hill and its surroundings in 1957 (Başgelen, 1998)

In the early 1960's the new army officers club, courthouse and the new municipality building were constructed on and around Alaeddin Hill². With the emergence of multi-storey edifices in 1950's and these buildings in 1960's, the area around the Hill was getting crowded with increasing density of development. This process continued until 1967 when the fourth city development plan was put into application.

The fourth city development plan for Konya was prepared in 1965³. This plan was approved and put into application in 1967 and revised in 1979. With the latest update in 1999, it was proposed to be valid until 2020. 1967 dated city development plan of Konya was completely different in terms of designers' approaches to the

² The new army officers club was constructed instead of the old one in the early 1960's. The new municipality building, the Project of which had been a competition winner, began to be constructed in early 1960's on the east of Alaeddin Hill (Konya Belediye., 1957, p.58-62). The information about the construction dates of these buildings were obtained from the photographs, which depict the status of Alaeddin Hill and its surroundings in 1960's.

³ The fourth plan was the winner of the competition to obtain an appropriate development plan for Konya in 1965. It was prepared by Yavuz Taşcı and Haluk Berksan (Konya, 1983, p.5199).

development problems of the city. Unlike the previous plans, which comprised development proposals around the existing city centers, 1967 plan comprised a new city development area, which would extend towards north and northwest (Füruzan, 2001, p.386, Konya, 1983, p.5199). Therefore the classical layout of Konya city would be protected from traffic overload and uncontrolled development. In this plan, Alaeddin Hill and its close surroundings were also considered by the designer, who preferred to use the Hill as a green zone extending to northwest with low or no motor vehicle traffic (Fig. 2.24). This green zone comprised the arrangement a fairground, which would be established on Sakahane District and Dede Bahçesi. The arrangement of fairground and constructions of its facilities ended in 1970. Therefore one of the districts surrounding the Hill was converted into an area with public functions. On the other hand, 1967 dated city development plan had some limits for the multi-storey development in the districts surrounding the Hill. Except the districts on the northwest of the hill, which were converted into fairground, the limits for the buildings heights in the districts surrounding the Hill were determined as four or two storey, depending on the locations of building lots⁴. Therefore the development of multi-storey buildings were taken under control with the plan decisions, but it was also provoked within these limitations.

Towards the 1970's the development of multi-storey buildings around the Hill brought about the appearance of commercial spaces, especially on the ground floors of the buildings, which were located on the street ring surrounding the Hill. In 1974 the first department store of Konya was opened in one of these buildings in Gazi Alemşah District (Alp, 1974, p.1). These developments would lead to the construction of four storey buildings with commercial functions and transformation of existing residences into office blocks and shops, in the following decades.

At the beginning of the 1980's the proposals of 1967 dated city development plan had been put into application. The city had already developed around Alaeddin Hill, Mevlana Complex and the commercial zone in between, towards all directions. On the other hand, the new settlement zone, which was proposed in the city development plan, was becoming reality (Fig. 2.23). Also an alternative commercial zone was beginning to form on the main street passing through this zone. The Bus

⁴ The copy of 1967 dated city development plan was obtained from the archives of Greater Municipality of Konya, Department of Public Works.

terminal, which is an important element for the access to the city via land transport, was also constructed on this proposed settlement zone⁵. On the north end of the city there were industrial zones, which have been fully occupied by different types of production workshops in 1970's⁶. Alaeddin Hill was roughly located at the middle of the existing urban fabric and it constituted a green zone, which extended to the northwest, with the fairground. The old commercial zone lying between Mevlana complex and the Hill, was extended towards west, throughout the street on the south of Alaeddin Hill.

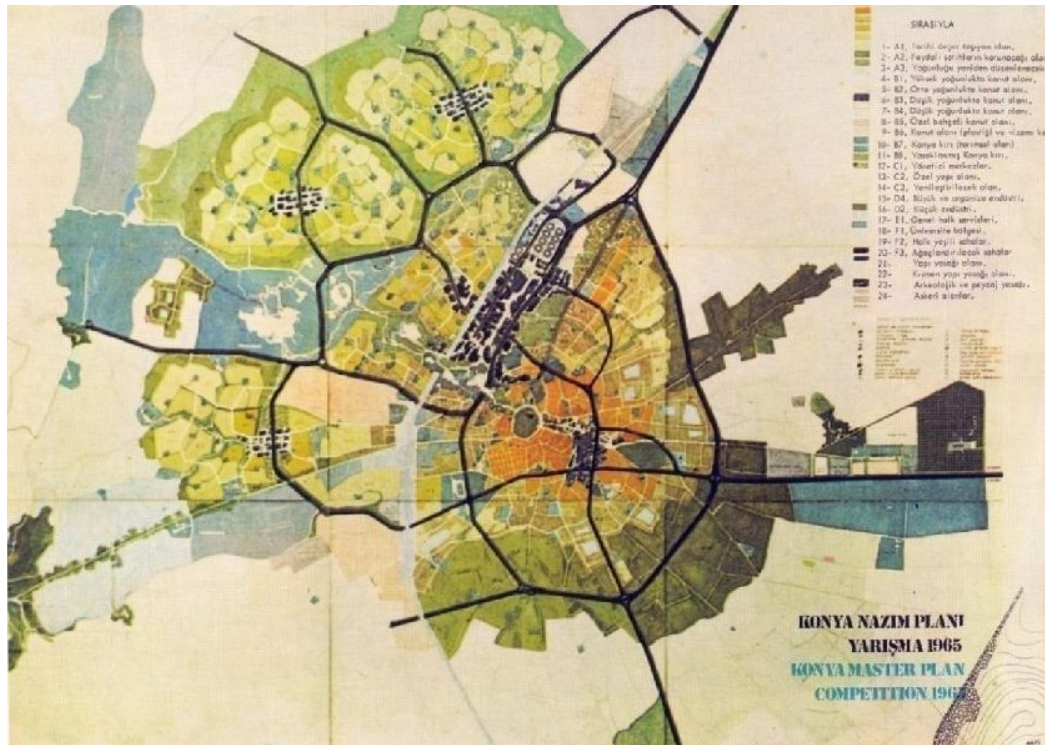


Fig. 2.24. Competition version of the fourth city development plan for Konya (courtesy of Y. Taşçı)

In 1982, Selçuk University was established (Konya, 1983, p.5144). This institution opened up new frontiers for the developing city, with its different education and research facilities like medical science, law and branches of engineering. At the end of 1980's this significant institution began to move its facilities to the new campus

⁵ The construction of Bus Terminal was completed in 1970 (Konya, 1983, p.5197).

⁶ The construction of workshops in industrial zone was completed in 1973 (Konya, 1983, p.5197).

area on the north of the city beyond the industrial zone, and provoked the formation of an area for further development towards north.

In the 1990's Konya became a bigger and a more crowded city. In 1987, the administrative status of the Municipality of Konya was converted to Greater Municipality, probably as a solution for the administrative problems of the developing city. In this context, the central administrative district of Konya province was divided into three administrative districts as Karatay, Selçuklu and Meram (Konya 1990, 1991, p.48). The population in the area, which the Greater Municipality is responsible for, reached up to 509.208 in 1990 (Konya 1990, 1991, p.48). The population would further increase in the following years and will exceed 2.000.000 towards 2009. The development of the city would continue, especially towards north, along the motorways to Ankara and Istanbul, with the emergence of new industrial, commercial and housing zones⁷. Although these developments had been proposed in the last update to the 1999 dated city development plan, it is possible to think that, the establishment of the new campus of Selçuk University and the emergence of new industrial and commercial zones has accelerated the development of the housing zones also towards this direction⁸.

From 1980's to present only few physical changes occurred on Alaeddin Hill and the surrounding area. The building lots around the Hill maintained their general outlines. The trees planted on the Hill grew up, turning the hill into a public green area with almost no vista to the surrounding urban fabric, which were now consisting of four storey high edifices. The Republican square, which had begun to transform into the crossroads of the street ring surrounding the Hill and the boulevard extending to Mevlana complex in 1950's, was embellished with small plants and bushes; as it was no more being used as a square for ceremonies (Fig. 2.25). In 1991, the Metropolitan Municipality of Konya laid rails around Alaeddin Hill as a section of the public railway system, which would be put into service in the same year (Alkan & Çiftçi, 1994, p.151). This action, which was in opposition to the major principle of 1967 dated city development plan, caused several problems in this area, including those related to the motor vehicle traffic. The latest significant development took place on the north and northwest of Alaeddin Hill in 2008. The municipality decided

⁷ See Fig. 2.26.

⁸ The digital copy of this last update to the city development plan of Konya was obtained from the Greater Municipality of Konya, Department of Public Works.

to open a broad square on the northwest of the Hill. In this context, the facilities on the fairground and the courthouse, which had been constructed on the north of Alaeddin Hill in early 1960's, were demolished⁹. Therefore the physical status of Alaeddin Hill and was subjected to another process of changes in the final decades of the studied process.



Fig. 2.25 View from Alaeddin Hill and its close surroundings (Alp, 1986)

⁹ When this study was being prepared the re-arrangement and demolition processes of the fairground were in progress. This area was visited by the author in March 2008.

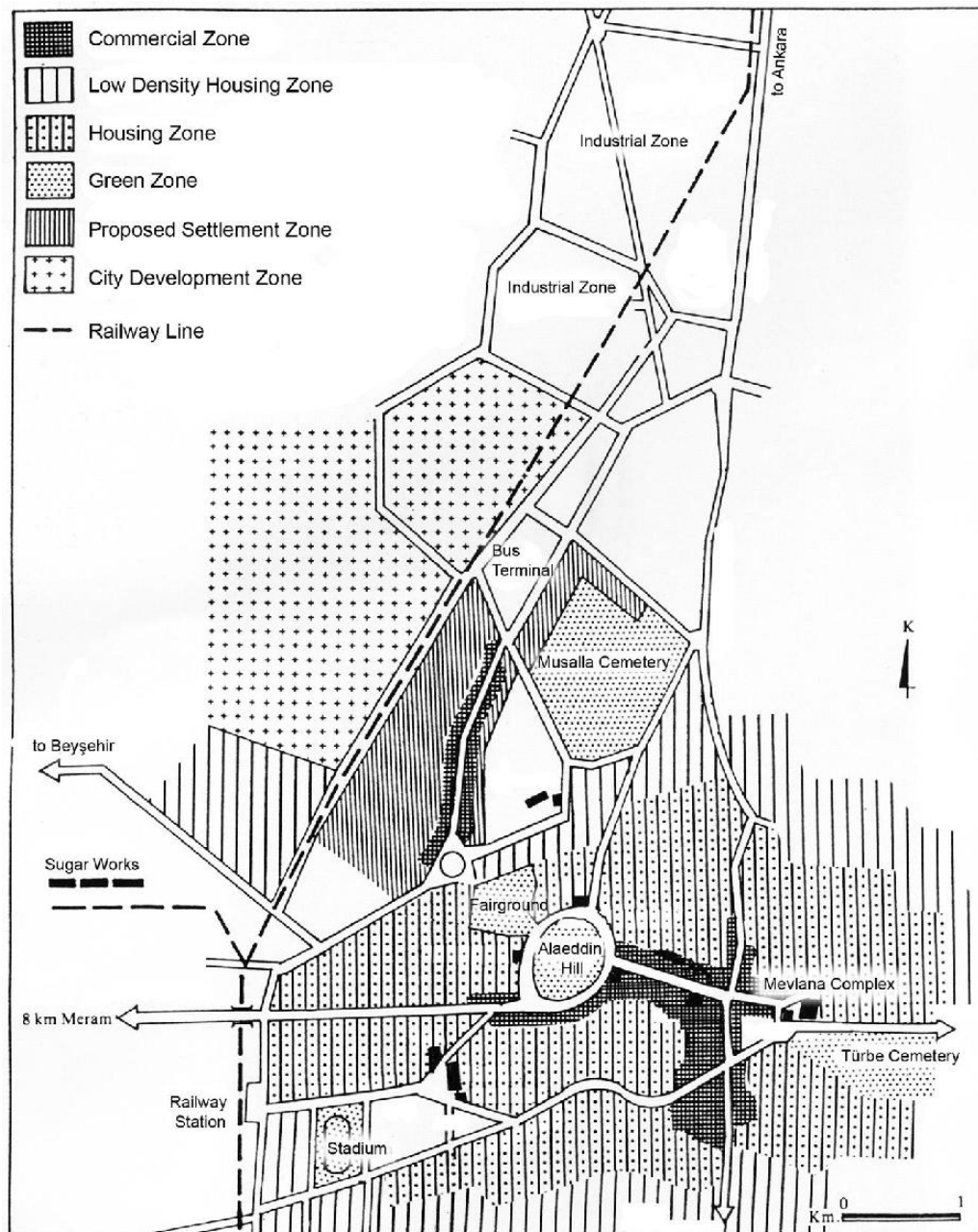


Fig. 2.26 The city plan of Konya depicting the city layout at the beginning of 1980's
(Konya, 1983, p.5196)

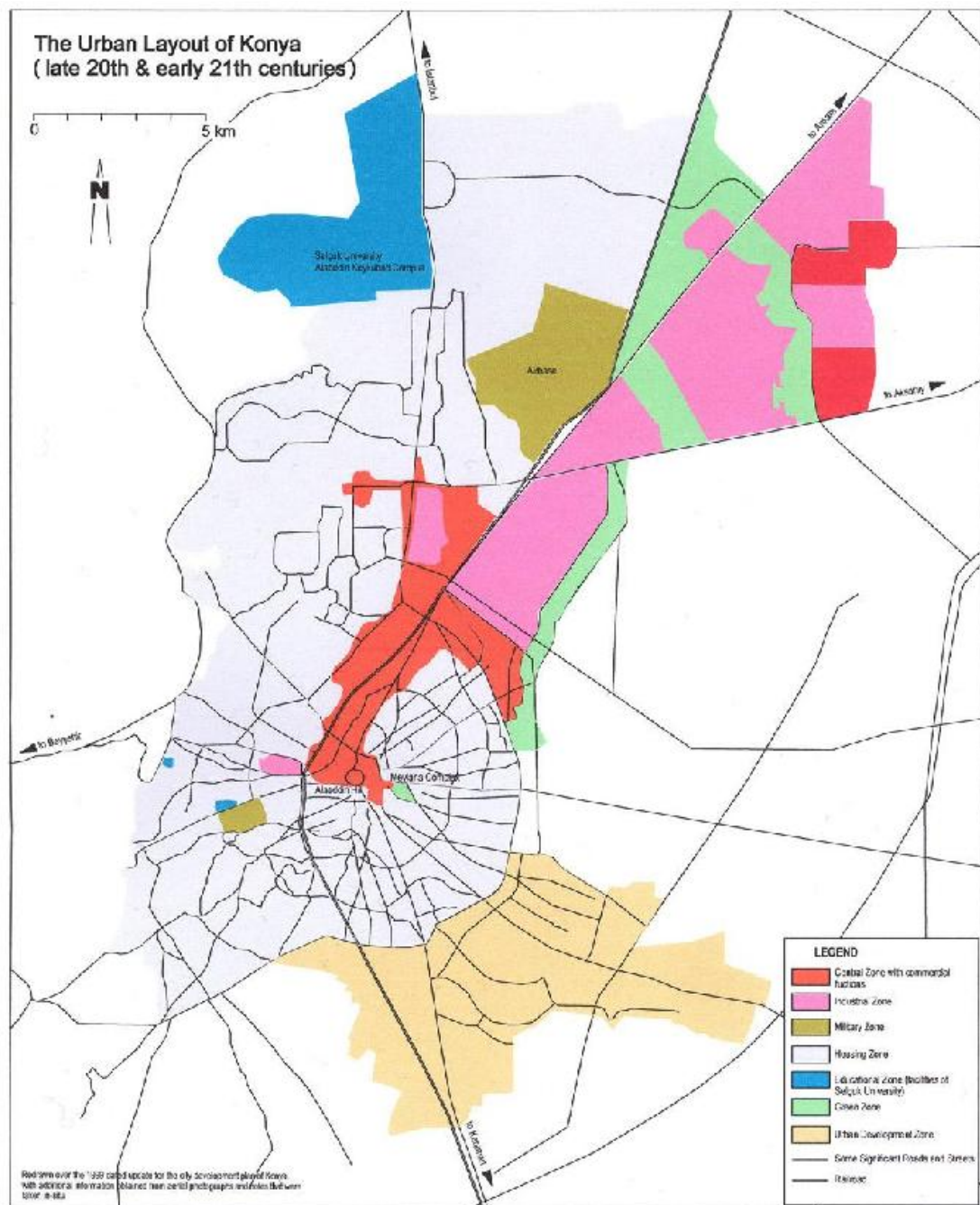


Fig. 2.27 The present urban layout of Konya

2.6.1. Present Situation of the Studied Area

At present, Alaeddin Hill exists at the center of the city layout, in the central zone with commercial functions (Fig. 2.27). In the context of its administrative status, the studied area was located on the meeting point of the borders of the three administrative districts that was mentioned above (Fig. 2.28). Basically most of the studied area is in the boundaries of Selçuklu administrative district¹⁰.

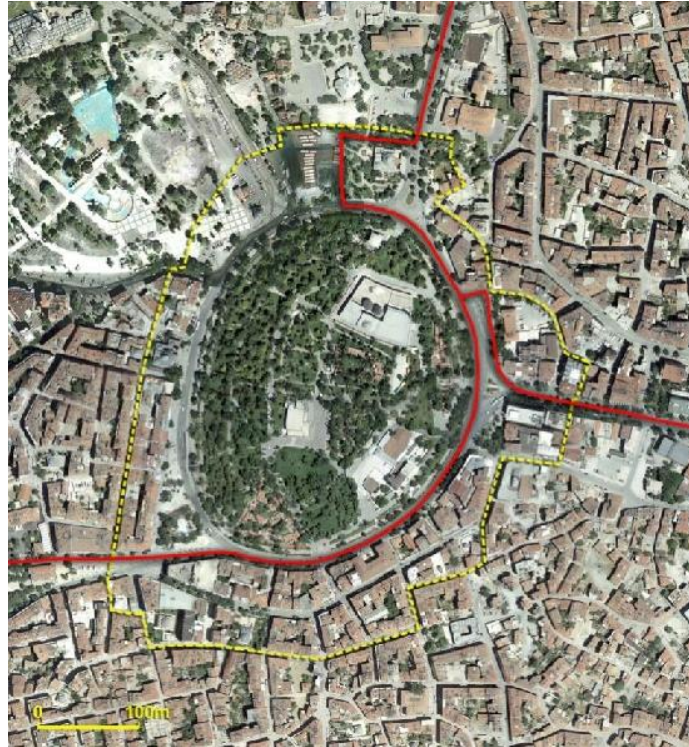


Fig. 2.28 The borders of the studied area and the administrative status as of 2009
(Satellite image from Greater Municipality of Konya, edited by the author)

The valid city development plan for Konya is the 1999 dated final update to the 1966 city development plan. Although it comprises development proposals for the city, this final update brings no new proposals to the area¹¹. On the other hand, most of the studied area is in the context of the conservation development plan, which went

¹⁰ The Hill itself and the lands extending towards northeast and northwest are in the borders of Selçuklu administrative district. The lands on the south and southeast of the hill are in the borders of Karatay administrative district. The remaining lands on the South and southwest of the hill are in the borders of Meram administrative district (Konya 1990, 1991, p.49-50).

The borders of these administrative districts are shown with red lines in Figure 2.28.

¹¹ For detailed information see chapter 3.5.2.1.

into effect in 2000. The hill and its close surroundings are registered as two different degrees of archaeological site and these are legally under protection against uncontrolled developments¹².

As briefly mentioned above, Alaeddin Hill and its close surroundings is the historical core of Konya, which had been a significant location for its development through the different periods of history. However, this area is currently only a small section of present day Konya at the middle of the contemporary layout of the city, which had become a metropolis. And today's Alaeddin Hill, has some different features that it was mentioned to have in the past. Although there are a few edifices and some ruins on it reminding of its past, the Hill itself rather looks and functions as a recreation area or a park with its walkways and tall trees. The blocks surrounding the Hill are mostly occupied by multi-storey buildings on the west, south and east. The area on the northwest was being used as a fairground. This area was being completely re-arranged by the municipality when this thesis was in progress. The area on the north of the Hill is almost unoccupied except a few significant monuments. The building block on the north of the Hill was belonged to the complex of the justice hall, which was torn down in 2009, and it is currently being used as a parking area.



Fig. 2.29. The ruins of inner citadel walls as of 2007 (photo by the author)

¹² See Chapter 2.6.1.1 and 3.7.1 for detailed information.

2.6.1.1. Archaeological and Architectural Heritage

Despite its deceptive appearance in its current status, Alaeddin Hill has a rich archaeological potential. This significant feature of the Hill was revealed in 1941 with the help of the excavations that was conducted by *Türk Tarih Kurumu*. As a result of these excavations it was found out that Alaeddin Hill consisted of different dated strata that contain archaeological evidence. On the other hand, there are also some archaeological remains around the Hill. The most visible examples of the archaeological heritage in the studied area are the ruins.



Fig. 2.30. The ruins of Kılıçarslan kiosk as of 2007 (photo by the author)

The first example of these is the ruins of the inner citadel walls, which are hardly visible on the northwestern skirts of Alaeddin Hill, amongst the higher plants (Fig. 2.29). These are the only currently visible sections of this huge structure, which had been surrounding the Hill. The second example is the ruins of *Kılıçarslan kiosk*, which was taken under protection with the construction of a reinforced concrete shelter in the years of 1961-1962 (Fig. 2.30). This is the ruin of a kiosk, which had been a section of the totally perished Seljuk palace on Alaeddin Hill. It is located on the northern skirts of the Hill. The third example is the ruins of Kemaliye Madrasah which is located on the north-northwest of Alaeddin Hill, near Karatay Madrasah. It consists of the remaining aiwan of the madrasah. This ruin was restored for the function of a sales office for Selçuk University products in 1990's. The studied area also comprises some buried ruins. These are belonging to some specific edifices on

known or probable locations both on and around Alaeddin Hill. As it is not possible to know about all the edifices which had been constructed in different periods on and around the Hill since the beginning of the settlement, only the examples, which were mentioned in the sources, are shown on the analysis (Fig. 2.32).

In general the architectural heritage in the studied area is not very perceivable amongst the multi-storey development. On the other hand, the three significant monuments from Anatolian Seljuk period draw attention of the visitors at first sight. The first one is Alaeddin Mosque and ruins of Kılıçarslan kiosk on the northern part of the Hill. The second and the third are İnceminare and Karatay madrasahs, on the west and north of the Hill respectively. Another significant edifice is Gazi Mustafa Kemal Primary School from the early Republican period, and it is located on the east of the Hill. The area also contains significant edifices from Karamanid, Ottoman periods. However, these are in smaller scale when compared to the Seljuk period examples and generally located far away from the Hill except Akcami. The three Karamanid period examples are located on the south of the Hill, on Mimar Sinan Street¹³. These are Nasuh Bey Mosque, Dursun Fakih Mosque and Kadı Mürsel Masjid. The fourth one, Akcami is located on the northwest of the Hill. The Karamanid period monuments in the studied area were subjected to repairs and alterations in Ottoman and Republican periods, therefore they have lost their architectural features of their time. The Ottoman period edifices in the area are mostly consisted of residences, which were constructed in the 19th or early 20th century. These residences have a total number of fifteen and scattered around the Hill on different locations and they comprise some elaborately decorated examples, which had been constructed with the efforts of the wealthy minorities of Konya in the past. Two significant examples of these residences exist on the south of Alaeddin Hill on Mimar Sinan Street. There are two similar examples near İnceminare Madrasah and two others on the northeast of the Hill near Karatay Madrasah. The other Ottoman period edifices are consisted of a church, a school and a water tank. The church and the school are located on the southeast of the Hill across the road, and the water tank is located on the eastern skirts of Alaeddin Hill. The Early Republican Period monuments, which were constructed between 1927 and 1938, are located on the northeast and east of Alaeddin Hill. On the east of the Hill there are Gazi Mustafa Kemal Primary School, regional headquarters of *Teke* and Hayat

¹³ Previously it was called İstasyon Caddesi (Railway Station Street).

Apartments¹⁴. Another significant edifice from this period is Konya *Darülmuallimat*, which was constructed in 1920's¹⁵. There are also two small commemorative structures amongst the edifices of this period. These are *Tayyare Şehitleri Abidesi* on the eastern skirts of the Hill and the fountain on the east of Gazi Mustafa Kemal Primary School. Alongside these edifices the studied area also comprises some modern monuments. The first one is the multifunctional building called *Belediye Gazinosu*, which was constructed on the crown of Alaeddin Hill in 1957. The second one is the shelter for the ruins of Kılıçarslan Kiosk, which is mentioned above. And the third one is the *Ordu Evi*, which was constructed on the southeastern skirts of Alaeddin Hill in 1964. These are significant edifices as they have the distinctive architectural features of their time, like their form, construction technique and material (Fig. 2.31).



Fig. 2.31 A view from Army officers club (Özkaşıkçı, 1993, p.30)

Except two early republican buildings and the modern monuments most of the mentioned edifices are registered as cultural heritage. Alaeddin hill, the road ring surrounding it and some sections of the building blocks next to the Hill are inside the boundaries of the area which was registered as the 1st degree archaeological conservation site by *Konya Kültür ve Tabiat Varlıklarını Koruma Kurulu* in 1993. The nearest building blocks on the west, south and southeast of Alaeddin Hill are also

¹⁴ See glossary in appendix for Tekel.

¹⁵ Outside of the borders of studied area.

registered in the same year as the archaeological conservation site of third degree. There is a valid conservation development plan, which was approved and put into application in 2000¹⁶. However, this plan only partially contains the studied area, as shown in Figure 2.32.

2.6.1.2. Building Categories and Current Functions

In the studied area there are different types of edifices with commercial, accommodation, residential, educational, religious, cultural, military functions. The buildings with commercial function are the most common type amongst all the edifices in the studied area (Fig. 2.33, Fig. 2.34). These are either built for commercial purposes or apartments, which were converted for commercial functions. Apart from these there are some apartments, which still contain residences alongside the floors with commercial functions. The commercial buildings are mostly located on the building blocks that are close to Alaeddin Hill. In the studied area, the apartments that contained floors for residential function and the residences are located on the building lots, which are far away from the Hill. The buildings with accommodation function are located on the east and northeast of the Hill. There are three hotels and a teachers' hostel on the east of the area. Also there is one hotel on the northeast of the Hill. On the south of the Hill on a distant location there are two small student hostels. Except Alaeddin Mosque on Alaeddin Hill, the buildings with religious function are mostly located on the south of the studied area. Alongside the four masjids and mosques there is also a church on this location. These are Abdülmümin Masjid, Nasuhbey Mosque, Dursun Fakih Mosque, Kadi Mürsel Mosque and French Catholic Church. There are no other religious buildings inside the specified borders of the studied area except the one called "Akcamı" on the north of the Hill. On the other hand there are two masjids on the west of the Hill far away, but these are on the outside of these borders¹⁷. There are three buildings with cultural functions in the studied area. These are İnceminare and Karatay Madrasahs, which are being used as museums, and Municipality Hall, which is serving for meetings and wedding ceremonies. There are several buildings with education function in the studied area. These are mostly consisted of private

¹⁶ This plan was originally prepared by M. Tuncer in 1997 and it was revised by the Municipality of Konya. The plan was approved by KKTVKK in 2000. KKTVKK (Konya Council for the Conservation of Cultural and Natural Heritage) decision no: 3896, date: 31.08.2000.

¹⁷ Beyhekim and Zevle Sultan Masjids.

establishments, which prepare students for various exams. These are scattered on different sections of the studied area as shown in the analysis (Fig.). Amongst the buildings with education function there are four schools. The most important of them are Gazi Mustafa Kemal Primary School and Konya Teachers Training College for Ladies, which are located on the east and on the north of Alaeddin Hill respectively. The remaining two are the public training center and a private school which are located on the southeast and on the west of Alaeddin Hill. There are only two military edifices in the area and both of them are for the accommodation of military personnel. These are the officers club and the military students' hostel, which are located on the south of Alaeddin Hill.

When the functions and the historical and architectural attributes of the edifices in the area are taken into consideration, some interesting features are seen. The religious buildings seem to maintain their functions, which they are built for. In other words, all the religious buildings in the area are registered cultural heritage and they maintain their original functions. On the other hand, Karatay and İnceminare Madrasahs, which were the educational buildings of Seljuk Era are being used as museum, which can be thought as a cultural function. Similar to the religious buildings, the early Republican and Ottoman period schools are still being used as the schools. The unfaithful buildings of this discussion are the historical residences, which are being used for commercial purposes. Some of these were under restoration when this dissertation was being prepared, and the result was unclear in terms of their new function. One of these edifices, the one on the northeast of Alaeddin Hill is being used as the administrative office of *Konya Kültür ve Tabiat Varlıklarını Koruma Kurulu*.

2.6.1.3. Access

Amongst the road network of the city, with a road ring around it, Alaeddin Hill is like a big roundabout, where streets from different directions meet. In this context the area is accessed from a few directions following these streets (Fig 2.35). The primary accesses to the area are from Mevlana Boulevard on the east and *Ankara* street on the north. These two are the broadest streets which are connecting to the road ring around the Hill, and on both streets there is two-way motor vehicle traffic. The secondary accesses to the area are on the northwest and on the southwest.

The accesses on the northwest are available for pedestrian only. On one of them that is called Müneccimbaşı Street, there is one-way traffic, from the road ring around the Hill to northwest. The other street is closed to motor vehicle traffic, but contains the lines of public railway system, which forms an inner ring around Alaeddin Hill, alongside the road ring that was mentioned above. The access from the southwest is provided via *İstasyon Caddesi* with both pedestrian and motor vehicle traffic, and Zafer Street which was very recently adopted only for pedestrian use. There are also smaller streets on the south of the Hill, however these are mostly pedestrian accesses to the area, and the motor vehicle traffic on them seems to be low. There are also roads on the Hill to enable motor vehicle access to the recreation facilities and other edifices on the Hill. There are parking areas both on and around the Hill. The parking areas on Alaeddin Hill are for the use of the *Ordu Evi* and *Belediye Gazinosu*. The parking area, which had been converted from the lot where the courthouse existed, is being used as storage for the buses of the public transportation system. Apart from these it is seen that the courtyard of Gazi Mustafa Kemal Primary School is being used as a parking lot.

2.6.1.4. Building Heights

Throughout the development process which seem to have started in 1950's several multi storey buildings were constructed on different sections of the studied area. According to the analysis, which was made to determine the distribution of the building heights in the area, the buildings that were constructed in the mentioned process seem to be mostly four or five storey high (Fig. 2.36). There are also some higher buildings in the studied area up to seven storeys, but these are rare due to the general four storey limit, which had been set in the latest city development plan. The building heights around the significant architectural heritage are not more than three storeys. However, there are exceptions like the new buildings around Nasuh Bey Mosque. In general, although the limits are set for the multi storey development in the studied area, the buildings of the recent period are too high to allow the perception of the architectural heritage amongst the contemporary urban fabric.

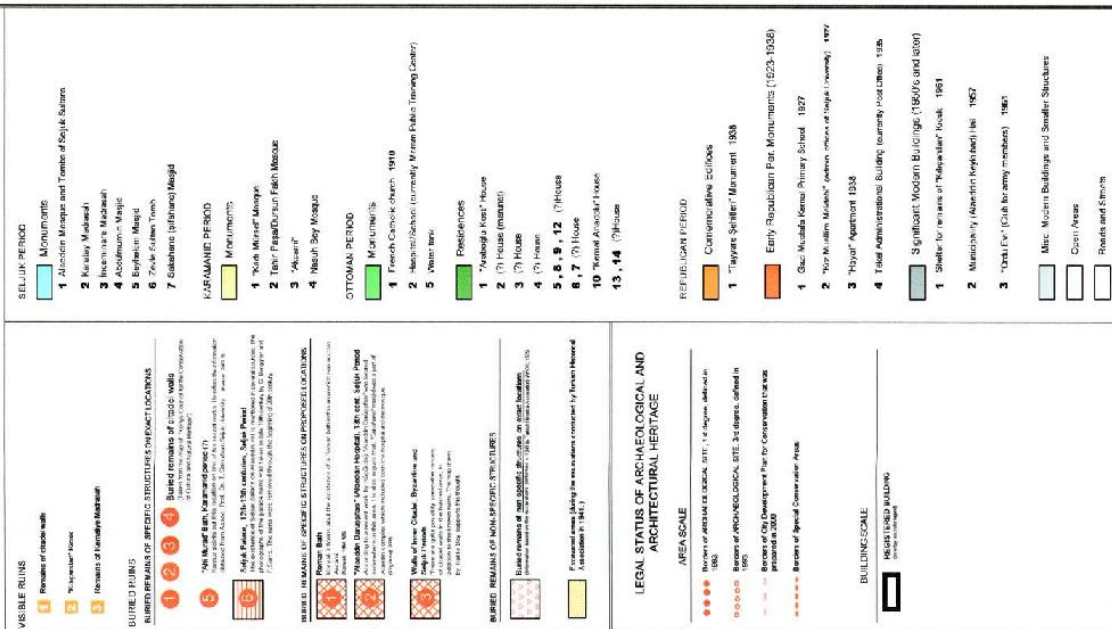


























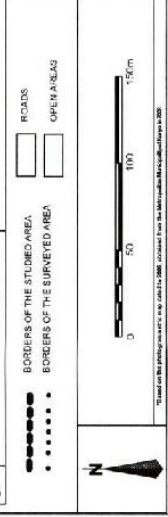


Fig. 2.32 Analysis of the Current Status of Archaeological and Architectural Heritage



LEGEND

	BUILDINGS CONSTRUCTED IN MODERN TECHNIQUE	BUILDINGS CONSTRUCTED IN TRADITIONAL TECHNIQUE
COMMERCIAL BUILDINGS	  Small roads connect our students and staff to the city. Banks, hotels, etc. Multi-storied commercial buildings	
BUILDINGS FOR ACCOMMODATION	   Hotel Student Hostel Teachers' Hostel	
RESIDENTIAL BUILDINGS	  Apartment Multi-storied residential buildings have lower air-conditioned units. (Mostly ground floor)	 Traditional House
RELIGIOUS BUILDINGS	 Services for religious buildings	 Mosque  Tomb  Church
GOVERNMENTAL BUILDINGS	  Government offices Multi-storied governmental buildings with air-conditioned units	 "Nalaganyas" (in ruins)
CULTURAL BUILDINGS	 Multi-Functional Hall	
EDUCATIONAL BUILDINGS	  Private establishments preparing students for various exams School	 Madrasah  School
MILITARY BUILDINGS	  Officers Club Student Hostel	 Church (Walls in ruins)
COMM. EDIFICES	 Monuments	
OTHER	 Small structures for bus stops, inter-city stations, street vendors, buffets or other types of small huts.	 Water mark



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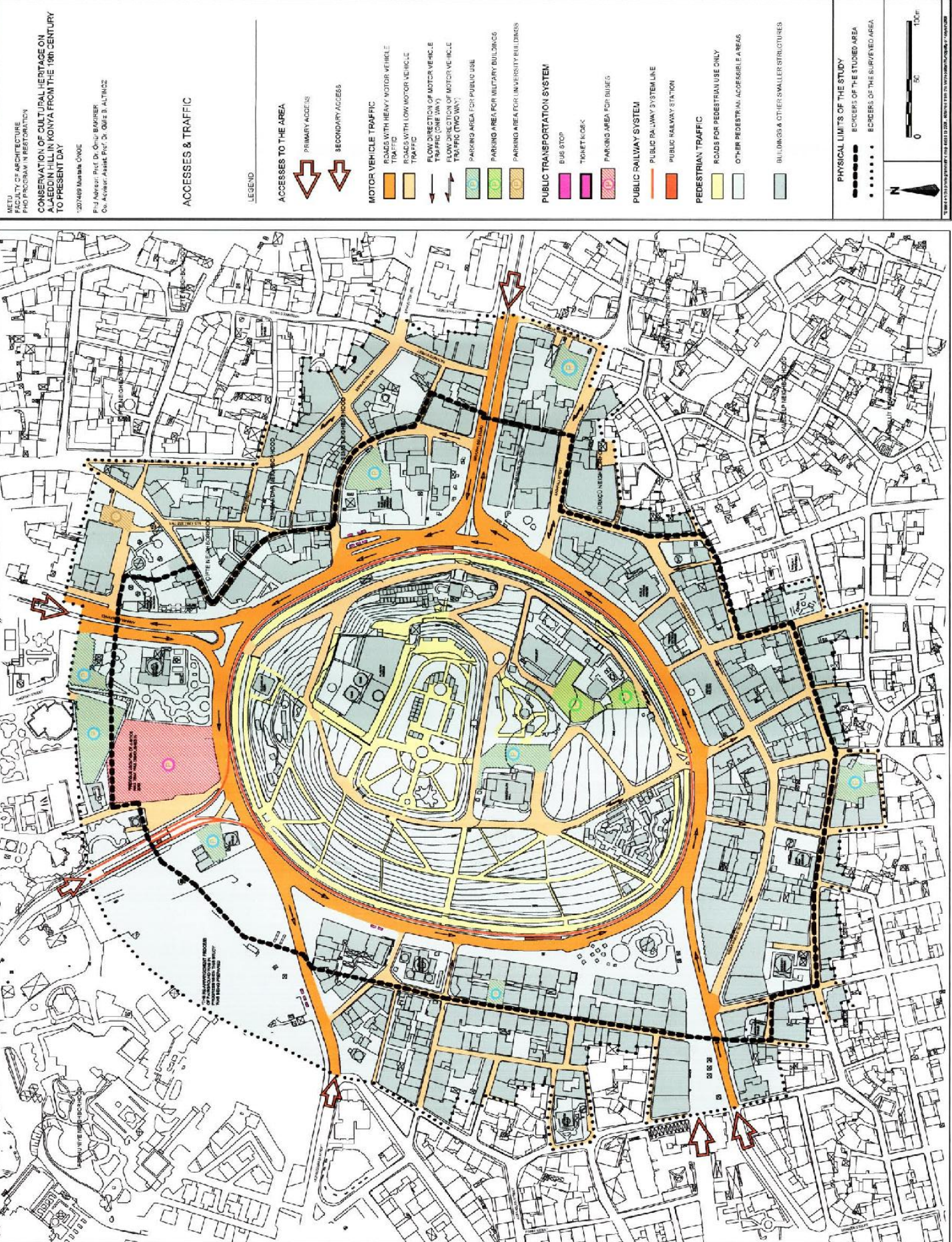


Fig. 2.35 Analysis of the Accesses and Traffic

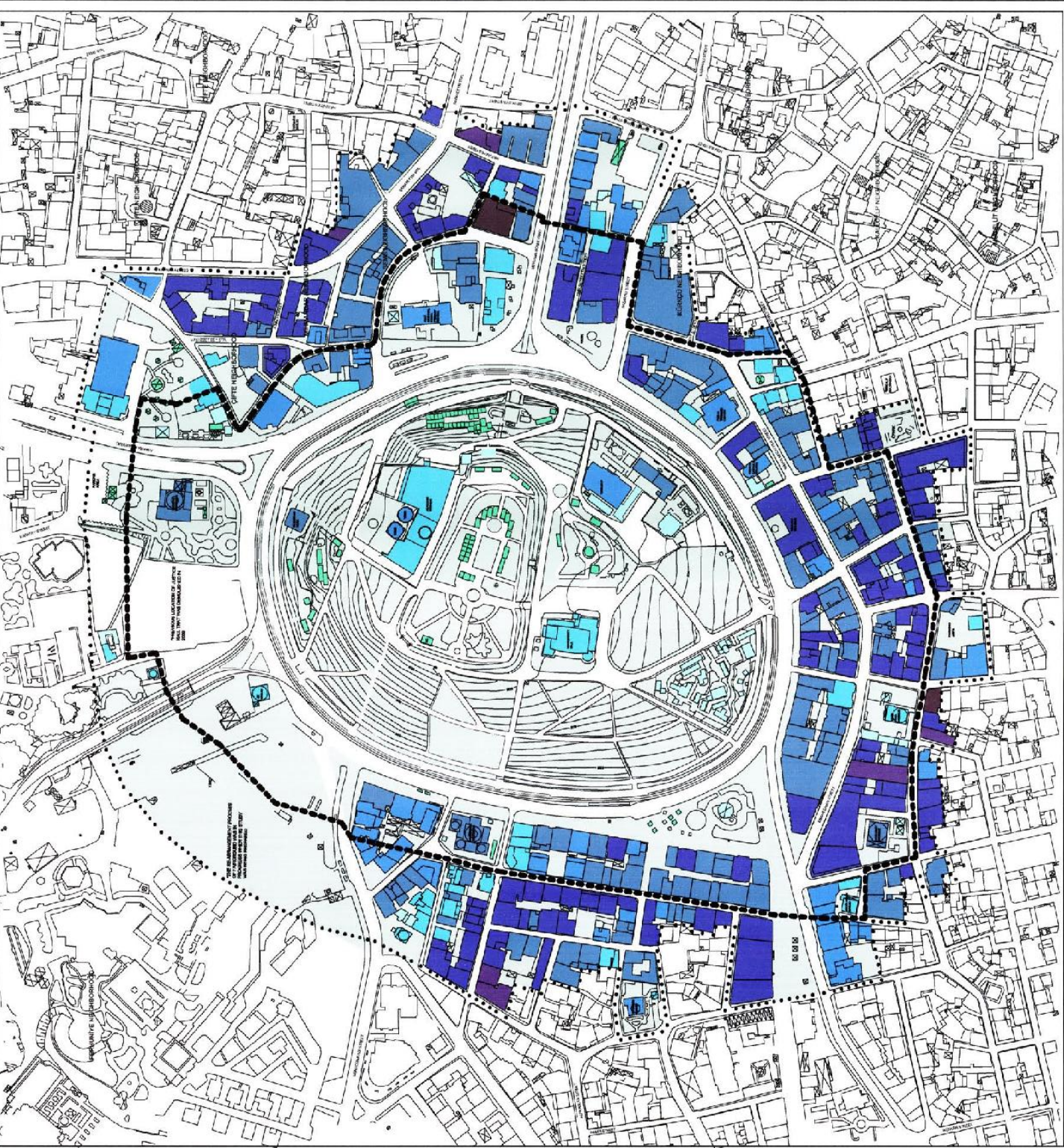
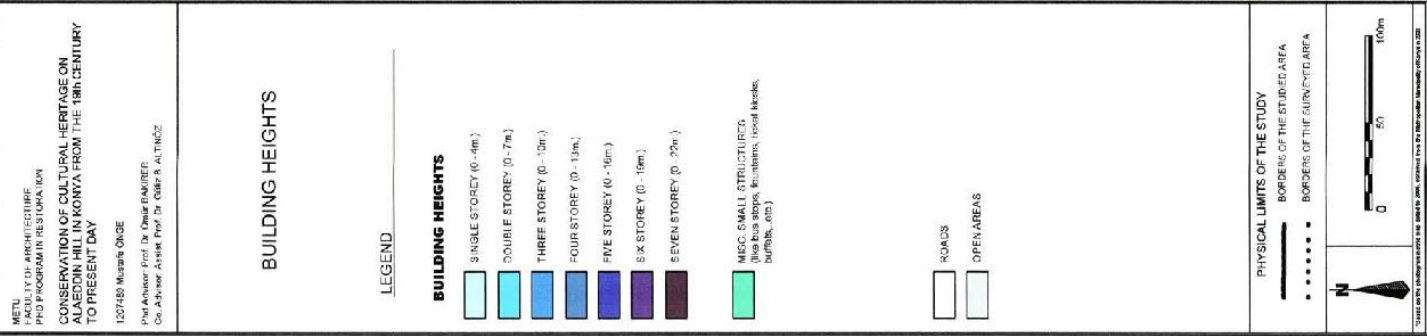


Fig. 2.36 Analysis of Building Heights

2.7. Evaluation of the City Development Process of Konya

In the context of the discussion presented above, the city development of Konya and the status of Alaeddin Hill through this development process can be summarized as follows:

The settlement, which would become Konya city, had been established on the location, where Alaeddin Hill exists (Fig. 2.37). The city must have developed on all directions around this location, which must have comprised significant public edifices, from the beginning of the settlement to the end of the 11th century. The outlines of settlement layouts from the beginning of the settlement to the beginning of the Seljuk period, in the 11th century, are unknown. Further research and excavations are needed to figure out the city layout for this period. However it is possible to think that Alaeddin Hill had been the city center in those times, depending on the archaeological and architectural evidence from Roman and Byzantine periods.

Some significant changes in the city layout of Konya seem to take place between the 11th and the 13th centuries, in the city layout of Konya. The most significant change was the rebuilding of the city walls, which would become a significant reference for city development in the following centuries. The Seljuk period Konya developed beyond these walls towards east and south. In this period, Alaeddin Hill maintained its status as the city center and this center comprised the edifices or the urban spaces with administrative, religious, military and commercial functions. Also a commercial zone seems to be flourished on the east of Alaeddin Hill in the Seljuk period.

In the early 14th century another focal point for Konya emerged. This focal point was located on the outside of the city walls on the east and it comprised the tombs of Mevlana Celaleddin Rumî and Bahaeddin Veled, with the districts around them. Especially in the 16th century, with the efforts of Ottoman Sultans, which had shown interest in this part of the city, this focal point gained popularity and developed into a second city center with religious function¹.

¹ According to Faroqhi (1984, p.268), *Türbe-i Celâliye* quarter of Konya, which lay adjacent to the tombs of Mevlana Celaleddin Rûmî and Bahaeddin Veled, were exerted from the

In the 17th and 18th centuries the old city center comprising Alaeddin Hill lost its importance. This was due to the loss of the military, administrative and religious functions that it had. The loss of these functions very probably brought the decrease of human traffic to this old city center and this eventually caused the loss of the commercial activity. Therefore the old city center also lost its commercial function. The new administrative center was formed in this commercial zone, which seemingly comprised all the commercial activity of the city. In the 17th century, the commercial zone had extended towards south, north and east to Mevlana Complex. In the 18th century the physical status of the city began to change and deserted areas emerged amongst the urban fabric of the old city within the borders of the city walls, which were in ruins.

The 19th century was an economically and politically tranquil period for Konya, and the city was generally in poor condition. This situation changed with the construction of railway lines and the railway station towards the end of the century. A new sub center was formed with the construction of railway station and other transportation or accommodation related edifices, on a few kilometers southwest of the city. This sub center was connected to the administrative and religious centers of the city with a street, which would become the major transportation axis in the following years. The economical tranquility came to an end after the railway lines and the physical status of the city changed positively in the early years of the 20th century. In the 19th century the old city center comprising Alaeddin Hill was in a ruinous situation. The changes after the railway line affected some of the districts surrounding it. However the hill itself remained in deserted situation.

In the 20th century, Konya developed rapidly and enlarged far beyond its usual outlines of the past. This development on all directions was directed towards north with the city development plan after 1967, and new housing, commercial and industrial zones were formed on the north of the old city. This development process towards north continued with the establishment of university campus and new housing zones towards the 21st century. Starting from the early years of 20th century, Alaeddin Hill was subjected to the interventions of the local authorities for

payment of *avarız-ı divaniye*. This situation also must have played an important role in the development of this second city center alongside the construction of new public edifices.

transforming it into a green zone. As a result of these efforts the hill was completely converted into a park with a few edifices on it. On the other hand, the districts surrounding the Hill were subjected to some changes in urban scale with rearrangements and multi-storey development. In the 20th century, especially after the foundation of Turkish Republic, the Hill with its close surroundings gained importance with the construction of buildings with administrative and cultural functions. With the developing commercial activities on the ground floors of the multi-storey buildings around the Hill, this area was revitalized as a sub-center. However, at the beginning of the 21st century these significant buildings were either demolished or adopted due to the increasing demand for commercial functions like many other buildings, including the residents. And apparently another process of change began in the status of Alaeddin Hill and its close surroundings.

Considering the development process of Konya in general, it is possible to think that, the city had born in and developed around a single center with various functions. This center comprising Alaeddin Hill, was replaced by sub centers in the continuing process of development due to the distribution of its functions to different locations. This happened after the emergence of Mevlana Complex, on the east of the old one, as the new city center with religious function. New sub centers were added to this multi centered development in the following years, like the railway station. And finally the contemporary layout of Konya city emerged as a result of accelerated and mostly planned development around these centers. Alaeddin Hill, the birthplace of the city, had a new and different status in this integrity, and this status was defined by the policies of the local authorities and planners.

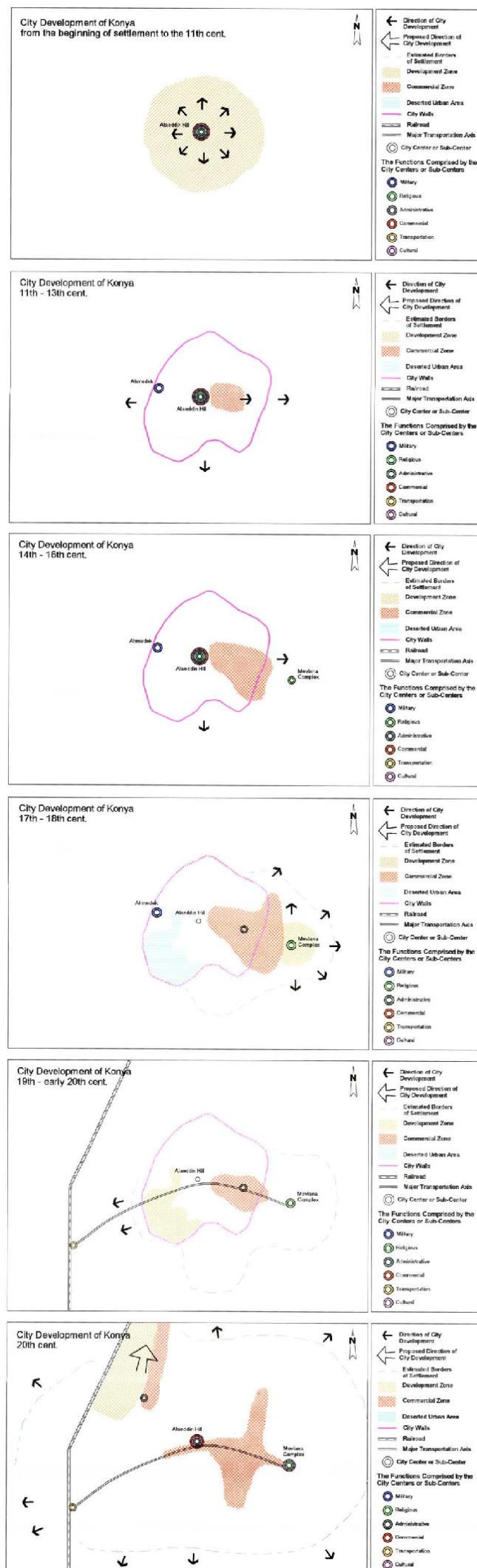


Fig. 2.37 City development of Konya with respect to different periods

CHAPTER 3

HISTORY OF CULTURAL HERITAGE CONSERVATION ON ALAEDDIN HILL AND SURROUNDING AREA

The history of cultural heritage conservation in the studied area basically consists of the issues on the physical changes and attitudes to the area in the context of the status of existing heritage. It is possible to discuss these heritage conservation related processes with respect to seven periods.

3.1. 1867 Fire, Changes in the City Form and Emergence of Interest in Cultural Heritage (1867-1897)

This first period comprises the developments which concern the cultural heritage in and around the studied area, between the years of 1867 and 1897. The 1867 fire, which marked the beginning of this period, became the reason of first significant change in the urban fabric of Konya. The rearrangement of the fire devastated section of the commercial area and the formation of immigrant districts due to the political conditions of the time led to the creation of grid-iron settlement patterns in the urban fabric. In these re-arranged areas, the original block outlines, which had possible the traces of Seljuk, Karamanid and Ottoman periods were lost. This period appeared to be a period of changes in the city form and these changes would be followed by the changes in the cityscape with the help of the changing economical conditions after the construction of railway lines in 1897. Although the mentioned process affected the city in general, it also affected the studied area, especially the western section that partially comprised *Hamidiye* district.

3.1.1. Legal Arrangements and Institutional Developments in the Ottoman Empire Concerning Heritage Conservation

In the 19th century, the Ottoman started a restructuring process which would comprise rearrangements in many institutions of the Empire. This process included

the making of the legal arrangements and the establishment of related institutions, in the context of the *tanzimat* movement, which had begun with the announcement of the Act for Administrative Reforms in 1838 (Ortaylı, 2007, p.529). Some of these legal arrangements were directly or indirectly related to the conservation of the cultural heritage. The legal arrangements and institutional developments can be categorized in the context of this study, into two groups as the legal arrangements and institutions affecting the development of cities, and legal arrangements and institutions relating the conservation of the cultural heritage.

Probably the most significant legal arrangement of the first group was 1863 dated *Ebniye ve Turuk Nizamnamesi*. In general, this regulation brought some written rules for the arrangement of new built environments. It also contained articles about the building forms in relation to the fire safety and miscellaneous topics like the numbering of streets. Fire safety was especially important for those days when large sections of cities were devastated by quickly spreading fires due to the use of flammable building materials, narrow streets and adjacent building layouts. This regulation also contained an article defining the new settlement layouts for the fire devastated areas. Refer to 12th article of the regulation, it is stated that the new building parcels on such areas would be “rectangular -if possible- or in regular geometry”¹. This simply defined a grid-iron patterned settlement plan layout for fire devastated areas. *Ebniye ve Turuk Nizamnamesi* was declared off after the announcement of 1882 dated *Ebniye Kanunu*, which was the improved version of it. *Ebniye Kanunu* contained similar issues but it seemed to have more detailed definitions for more precise application processes. The interesting feature of the 1882 dated *Ebniye Kanunu* is the building prohibitions which are partially related to the cultural heritage. In the fifth article of the first section it is stated that “construction of buildings on the courtyards of the shrines, public open areas and docks were prohibited”². This article is significant in terms of protecting architectural heritage and historic cityscapes from uncontrolled development. *Ebniye Kanunu* was valid till the announcement of its newer version in 1891. It is interesting that, in the 1882 *Ebniye Kanunu* that the settlement design on fire devastated areas and new development areas were considered indifferent in terms of design principles. This

¹ Author’s translation of the 12th article of the regulation in Ergin, 1995, p.1673.

² Author’s translation of the fifth article of the first section of *Ebniye Kanunu* in Ergin, 1995, p.1716. Also see Alsaç, 1992, p.20.

explains the reason of the similarity between the new settlements in fire devastated areas and the new settlements for immigrants, in terms of parcel articulation and form, which was briefly defined above.

1863 dated *Ebniye ve Turuk Nizamnamesi* was put into application in Konya after the fire in the commercial area in 1867. This fire is considered by the researchers as the biggest fire of Konya during the 19th century. It had started around *Kapı Mosque* in the marketplace and spread out to several shops, devastating 872 shops, 3 houses and 2 mosques (Muşmal, 2008, p.107). After the fire, a committee was assembled to rebuild the fire devastated area according to the 1863 dated Building and Street Regulation (Muşmal, 2008, p.108). The rebuilding process took two years and the new shopping district was settled in iron grid plan form with rectangular parcels and blocks. This was a discernible development in the physical status of the city for those years³.

The second group of legal arrangements and institutional developments in the Ottoman Empire comprise the regulations for the preservation of cultural heritage and establishment of related organizations. 1858 dated *Ceza Kanunu* was probably the first legal arrangement comprising articles, which relate the status of the cultural heritage. According to article 133 of this law “the ones who have damaged or destroyed the structures, which were erected for public welfare, or the works of art and buildings that were accepted as the beauties of the settlements” would be punished. Apparently, this article concerns the buildings related to pious foundations like mosques, masjids and tombs or monuments, which have aesthetical value (Madran, 2002, p.15). The article 254 of the third section of the same law has importance also in the context of heritage conservation. According to this article, the ones who did not repair the demolished or damaged buildings in their ownership would be punished (Madran, 2002, p.15). Although *Ceza Kanunu* is not a law for heritage conservation, it has importance in terms of maintenance and continuity of architectural heritage.

The need for the legal arrangements for the conservation of cultural heritage arose due to the need of Ottoman Government to gain control on the continuing

³ Huart describes the new shopping district as a well kept place unlike the rest of the city (Huart, 1978, p.102).

destruction of cultural heritage or its transportation to foreign countries⁴. The first significant development concerning this issue is the establishment of the first museum of Ottoman Empire about 1846. Its founder, Fethi Ahmed Pasha, had established this first museum in the Church of Hagia Eirene, which was being used as military depot (Eyice, 1985, p.1597). From 1869 to 1881 the museum was directed by officials of foreign origin and these officials were supported by Ottoman statesmen, who are interested in heritage and museum issues⁵. This first museum helped the development of heritage consciousness, which would lead to the preparation of the first legal arrangements about heritage conservation.

As the extensions of the developments mentioned above, at the end of the 19th century, small branches of Ottoman museum organization were formed in the provinces with the efforts of governmental officials. These were simple storage facilities, where the statues, inscription panels and some other decorated stones were collected in disorder. From the beginning of the 20th century these were converted into museums with regular exhibitions. The first museum in Konya was established in a similar process in 1880's. Archaeological remains including

⁴ The reason for Ottoman Empire's losing its cultural heritage had its roots in its education system. Till the years of reformation, curriculums of Ottoman schools did not contain cultural issues like history lessons. This situation prevented the formation of heritage idea and heritage consciousness in Ottoman Society.

⁵ In 1869, the collection was named *Müze-i Humayûn*, which meant Imperial Museum and Edward Goold was appointed director to this museum by Safvet Pasha who was the minister of education from 1868 to 1871. Safvet Pasha had orders sent to provincial authorities, and requested them to pick archaeologically significant objects, pack them properly and send them to Imperial Museum in İstanbul (Eyice, 1985, p.1598). In 1873, Philipp A. Dethier was appointed as the director of the museum by A. Vefik Pasha, who was the minister of education. Dethier had several published works on art and archeology, and he had serious efforts on bringing back the archaeological heritage, which had been taken to Greece by H. Schliemann in 1873. He was not succeeded in doing it; however his efforts very probably helped the preparation of *Asâr-ı Atika Nizamnamesi*, which had seriously limited the amount of archaeological findings to be taken out of Ottoman lands (Eyice, 1985, p.1602). In 1880 the museum moved to *Çinili Köşk*, a new location, which was adopted for museum function. Just a year later, upon the death of Dethier, Osman Hamdi Bey was assigned as director of the museum, as the first director of Ottoman origin (Eyice, 1985, p.1603). This was accepted by many scholars as the beginning of a new age for Turkish museums (Madran, 2002, p.41, Eyice, 1985, p.1603). Beyond his primary occupation, Osman Hamdi Bey spent efforts on many subjects relating art and archaeology. Different versions of *Asâr-ı Atika Nizamnamesi* dated to 1884 and 1906 were very probably prepared with his efforts (Madran, 2002, p.41, 42). He also suggested the formation of a new organization which would deal with the research and documentation of cultural heritage. This new organization called *Muhafaza-i Asâr-ı Atika Encümen-i Daimisi* was formed with the approval of the ministry of education in 1917 (Madran, 2002, p.75). This commission maintained its function during the early years of Turkish Republic.

decorated stones or inscription panels were collected in the unused and partially demolished Süleymaniye bedestan, probably due to the orders of Safvet Pasha (Huart, 1978, p.121) (Fig. 3.1). Also some of the stones that had archaeological significance were sent to *Müze-i Hümayûn* in İstanbul by Abdurrahman Pasha, who was the governor of Konya, and other significant officials⁶. Conversion of this first museum, which only had storage function, into an official institution would become reality towards the beginning of 1900's.



Fig. 3.1. Süleymaniye Bedestan (Geçmişte Konya, 1998, p.59)

The first legal arrangement directly related to heritage conservation was 1869 dated *Asâr-ı Atika Nizamnamesi*. It was re-issued three times in 1874, 1884 and 1906 with updates. The first version of this regulation mainly concerned the archaeological excavations and consisted of seven articles. The first four articles are about the necessity of permission for the ones who would like to make archaeological excavations, the limitations for the sales of archaeological findings and ownership issues. In the fifth article it is stated that the permissions for archeological excavations are valid for the unexcavated objects. This article also prohibits

⁶ This transportation process must have continued in the following years. Huart, who visited Konya in 1891, stated that he had seen a sarcophagus, which was packed for transport, on the courtyard of Tahir Pasha's house (Huart, 1978, p.123).

damaging the cultural heritage above the ground level during the excavation processes (Madran, 2002, p.21). The second issue was the enhanced version of the preceding regulation with some new definitions. In the first article of it, the word *asâr-ı atika* is defined as “all types of objects with artistic decoration, from the old times”⁷. Madran (2002, p.24) points out that this defines only the age of the objects, no other values, and therefore it does not correspond to the present day definition of cultural heritage. What is understood from the term ‘old times’ refer to the pre Turkish or pre Islamic cultures, but no conservation proposals were made for Ottoman cultural heritage (Madran, 2002, p.24). The last issue was consisted of six sections, containing information on the land which contains *asâr-ı atika* and the way such objects could be used, unmovable *asâr-ı atika*, movable *asâr-ı atika*, excavations and sales, exportation, importation and transportation of *asâr-ı atika* respectively. This regulation also has a very detailed definition of *asâr-ı atika*, when compared to the previous ones. In the article five of the second section the definition is given as follows: “All artifacts and works of art belonging to old societies who lived on the land within the Turkish state borders are accepted as *asâr-ı atika*”. And it is followed by some examples including all types of sacred buildings, houses, castles, city walls, wells, cisterns, roads, statues etc., in order to clarify this definition. This regulation was also used in republican period and remained as the only legislation of heritage conservation till 1973 (Madran, 2002, p.43).

3.1.2. Physical Structure of Studied Area at the Second Half of the 19th Century, and Attitudes towards Cultural Heritage

In the second half of the 19th century, the studied area was located, roughly, on the east of the city layout of its time. Till the 18th century the area including Alaeddin Hill was known as a district called *İçkale Mahallesi*⁸. However the name of this area for the examined time period is unknown, probably as this location was no more being a significant settlement. The districts surrounding Alaeddin Hill are, *Safahane* district on the north, *Çiftemerdiven* and *Mihmandar* districts on the northeast, *Kürkçü* district on the east, *Gazialeşah* district on the south *Beyhekim* and later *Hamidiye* districts on the west, and *Zevle Sultan* district on the northwest. Amongst these districts, *Çiftemerdiven*, *Kürkçü* and *Gazialeşah* are mentioned in the sources as the

⁷ Author's translation from Madran, 2002, p.24

⁸ See Glossary.

locations mostly inhabited by Armenian and *Rum* minorities respectively. Going into further detail, a brief definition of the physical status is helpful to understand the studied area and discuss the changes on the cityscape and the status of the monuments in the examined period. From the center to the perimeter, rotating clockwise, Alaeddin Hill, the edifices and other components of the existing fabric on and around the hill, can be briefly described as follows:

Alaeddin Hill, the focus and the higher section of the studied area, was unoccupied at the top. This section of the Hill was open for public use and it was being used for various occasions⁹. This unoccupied area was limited on the south by a single structure called *Eflatun* Masjid. This masjid, which had been converted from a Byzantine church, was located at the highest point of the Hill and it had walls surrounding its courtyard, which contained graves¹⁰. Through the skirts of the Hill there were monuments and houses which can be seen partially in the old photographs of 1890's. On the north of the Hill, there was Alaeddin Mosque with the tombs of Seljuk sultans in its courtyard. There were the ruins of Seljuk palace settlement adjacent to the mosque on the north. Another ruin, *Kılıçarslan* Kiosk was to the north of Alaeddin Mosque, next to the palace ruins. It was a two storey high building located on one of the towers of the citadel walls and it was mostly intact in the 19th century except its superstructure. There were possibly the ruins of *Sungur Bath* on the north of the Hill, close to Alaeddin Mosque and *Kılıçarslan* Kiosk¹¹. Towards the southern skirts of the Hill there were two adjacent churches with service buildings, which were used by *Rums* and Armenians. And there was a cemetery for Christians on the southwest of these churches. There was probably another, smaller church, perhaps a chapel, at the middle of this cemetery¹². Also

⁹ There are several examples for early 20th century use of this area in the sources. For example; in 22 March 1918, people of Konya celebrated "Nevruz" (Spring Festival) on this area (Karaman, 2008, p.132). Quite probably, in the second half of the 19th century this area was also used for similar activities.

¹⁰ This information was obtained from a cost estimation record dated to 1713 (Atçeken, 1998, p.27). Konyalı confirms the existence of courtyard walls and graves depending on the memoirs of elderly people (Konyalı, 1964, p.353).

¹¹ This was possibly a monument of Seljuk or Karamanid period. Konyalı did not give information about the exact location for the ruins of this bath; however he had stated that the ruins of the bath were located on the north of the hill. Evliya Çelebi very briefly mentions this bath as one of the baths in the inner citadel, without giving any other information (Evliya Çelebi, 1970, p.217).

¹² The research of this study achieved no results for finding a visual document for describing this building. The information about its existence is derived from the map of Konya dated to

single or double storey houses with courtyards existed on the northern, eastern and southern skirts of Alaeddin Hill. On the other hand, the settlement layout on the western part is not known for that period due to the lack of visual or written evidence. Probably these parts were covered with building ruins and unoccupied like the top of the hill. The edifices mentioned above and the hill was surrounded by the citadel walls, which consisted of two layers and a ditch on the exterior¹³. The walls were in ruinous state and the ditch was partially or thoroughly filled with earth and debris, depending on the location. On the north and on the west the ditch was visible and a street was running alongside. However on the east and south the ditch was completely filled and replaced by the street, and on the northeast it was lost in a building block. The most visible remains of the first and second layers of the citadel walls existed near Kılıçarslan kiosk at that time¹⁴ (Fig. 3.2).

Outside the borders defined by the citadel walls the settlement was in a different character. Significant monuments around the hill were drawing attention with their masses and minarets amongst the smaller, single or double storey residences mostly with flat roofs. On the north, across Alaeddin Mosque and the ruins of the Seljuk palace, there were two significant Seljuk monuments, *Karatay* Madrasah and *Kemaliye* Madrasah facing each other. Both of these were accessed from the street extending to north. On the east, there were *Kazanlı* Madrasah and its services, *Ataiyye* Madrasah; *Muhaddis* Madrasah, and *Nalıncı* Tomb and Madrasah. Between Nalıncı Tomb and Kazanlı Madrasah there was another building with an unknown function. It is a single storey square planned structure, which is large enough to be a public building. On the southeast of the Hill, there was *Kadı Mürsel* Mosque. The ruins of Gazi Alemşah Complex and its remaining masjid, which had given its name to its district, were on the south of the Hill, on the next block where Kadı Mürsel Mosque existed. On the south-southwest of the Hill there were three important monuments, *Dursun Fakih* Mosque, *Nasuh Bey* Mosque and *Abdülmümin* Masjid. Another important Seljuk monument, *Inceminare* Madrasah and Masjid was on the west of the Hill. *Beyhekim* Masjid and *Zevle Sultan* Masjid were also on the west of

1918 (Fig.) and cadastral records dated to 1926 and 1927. It could also be an edifice which was constructed in the examined period.

¹³ The information about the location and form of the citadel walls were obtained from a map drawn by an official called "Hakkı Bey" from the Municipality of Konya. It was dated to 1895 or earlier (Sarre, 1967, p.4, 95).

¹⁴ These were photographed by F. Sarre in 1895 (See Fig. 3.2).

the Hill, far away from the citadel walls¹⁵. On the northwest of the Hill, there was a small Ottoman period mosque *Akcami* and there were *Şifahane* Masjid and very probably the ruins of *Alaeddin Darüşşifası* existed on the north-northwest of the hill, behind *Akcami*¹⁶.

The changes in the physical structure of the studied area began towards the end of the period with a few significant developments, the most important of which was the railroad construction (Fig. 3.6). The public buildings constructed by Christian minorities or missionary organizations were the significant events in building scale. These were constructed in the context of the increasing rights and freedom atmosphere for minorities, which had developed after Vienna Protocol. In 1854 the school building called *Rum Mektebi* was constructed. It was located on the southeastern skirts of the Hill, close to the churches and directed by the representative of the metropolitan bishop in İstanbul (Ceran, 2004, p.154). Although the certain date of construction is unknown, the first example of Maronite houses, which would change the cityscape around Alaeddin Hill in the following years, was constructed also in the studied area. This residence was known as *Araboğlu Kosti* house and its owner was known as a famous lawyer (Odabaşı, 1998, p.30). Probably because of its well known owner or because of its architectural features, it was accepted as a landmark in the following years¹⁷. In 1892 a school of foreign origin, which is mentioned in the sources as *Fransız mektebi* was constructed on the southern skirts of Alaeddin Hill¹⁸. It consisted of a primary school and a high school (Konya ve Rehberi, 1921, p.66).

The formation of Hamidiye district in 1891 is another significant development of this period, which was briefly mentioned in chapter 2 of this study in the context of the developments in urban scale. Alongside the other immigrant districts of the period, the formation of this district resulted in permanent changes in the historical urban fabric of Konya with its outlines in iron-grid pattern. The outlines of Hamidiye district

¹⁵ Outside the borders of studied area.

¹⁶ Atçeken (1998, p.324) found out in his study, which was based on the evidence derived from the court registers, that *Alaeddin Darüşşifası* had ended its function sometime between the years of 1868-1869. The hospital must have been damaged beyond repair due to this date and in ruins afterwards.

¹⁷ The junction of the public transportation system was named after it.

¹⁸ It was officially recorded in the Registry of the directorate of Public Education in Konya Province as, *Pergan Fransız Mektebi*. It was founded by the Catholic French community, *Pères Augustins de l'Assomption* (Ceran, 2004, p.154).

would remain unchanged in the following years and become a section of present urban fabric despite the changes in size and function of the edifices in it.

3.1.2.1. The Attitudes towards Existing Cultural Heritage

Throughout the examined time period, the building ruins and other archaeologically significant stone objects, which had been found on different occasions, were basically having a few different consequences, depending on their features and the people who had found them. The first and the most common way was their use as building stone in new edifices. Throughout the different periods of history the builders of civilizations preferred to use re-used stone for financial reasons and ease of transportation. The process was also the same for Konya. Byzantine monuments like Amphilochious Church was constructed out of re-used stone from Roman or Ancient Greek monuments, Seljuk Monuments like city walls were constructed out of re-used stone from Byzantine, Roman or Greek Monuments. And finally Ottoman builders were using the stones remaining from their ancestors. The destruction of the city walls of Konya was a well known example for this way of behavior. The stones extracted from the city walls were used for the re-building of fire devastated marketplace with two mosques after 1867, and the construction of Governmental Palace in 1887 (Muşmal, 2008, p.109, Önder, 1967, p.158). In the same process, *Zindankale*, which had been a significant element of the city walls, was demolished in 1897 and its ruins were used for the construction of new buildings¹⁹. The fate of *Zindankale* is a simple and significant example, which can be accepted as an evidence of a continuing behavior of taking stones from ruined monuments or ruining monuments for their stones. Another option for such ruins and findings that had archaeological value was being collected in storage space or being sent to *Müze-i Hümayun* in İstanbul. This was possible after the establishment of the Imperial Museum in İstanbul, and probably became easier to apply after the connection of railway lines, which was an important asset for transportation of heavy objects. It is interesting that, there also are some evidences proving the objects,

¹⁹ According to the letters of Ahmet Tevhid Bey this monument was being demolished in 1897 (Ünver: 1967: 204). It was a significant monument, which was located on the western section of the city walls as a part of the old defense system of the city. In *Konya Şehrinin Harita-i Umumiyesi* that was drawn in 1918, the place of the monument was marked as quarry.

which had such archaeological significance, were treated in both ways simultaneously for the examined period, in Konya²⁰.

In this context, the ruins in the studied area were also subjected to these types of attitudes, which were described above. The ruins of citadel walls, Seljuk Palace, Gazi Alemşah Complex, Alaeddin Hospital and ruins of some other monuments must have been destroyed in the context of the provision of re-used building material. Through the end of 19th century, the citadel walls were completely in ruins and the material obtained from these ruin were probably used in the construction processes of different edifices²¹. The destruction of ruins must have gained speed after the railway line to provide material for the increasing number of construction activities. In 1895 the northern sections of the walls around Kılıçarslan Kiosk were still rising a few meters above the ground level while the rest were consisted of hardly visible wall fragments on the ground and some sections of it were completely lost (Fig. 3.2). The locations of the inner citadel walls were documented on a map by a local officer named Hakkı Bey, in 1892 (Fig. 3.3). In this document, the courses of the walls were shown mostly in dotted lines, which quite probably indicated to the wall ruins or used as an expression of uncertainty²².

Whilst the ruins were mostly being destroyed for material provision, the monuments were being repaired for the continuity of their functions whenever the funds were available. The repairs were being done not only with the funds of the foundations but also with the financial support of Ottoman statesmen. The repair of İnceminare Madrasah is the first example, which is worth mentioning in this context. The madrasah was repaired in 1876, with the efforts of Tahir Pasha, who was a significant figure in Konya (Erdemir, 2007, p.76). Unfortunately the details of this

²⁰ Huart, who visited Konya in 1891, explained this situation in his writings. He stated that he had seen a sarcophagus, which was properly packed for transport in the residence of Tahir Pasha, and shortly after in the same day, he had seen two inscription panels, which were about to be cut for being used as building stone, in the courtyard of another residence. (Huart, 1978, p.123-124).

²¹ According to J.R. S. Sterret, who visited Konya in 1884, the stones of all the old edifices on Alaeddin Hill were dismantled for being used as building material (Eyice, 1971, p.283, referring off print from Sterret, J.R. S., (1885), "Preliminary Report of an Archaeological Journey Made in Asia-Minor during the Summer of 1884", *American School of Classical Studies At Athens*, Boston, p.15)

²² When the locations of the known ruins were considered, Hakkı Bey's expressions about the locations of the inner citadel walls seem to be accurate. Probably the dotted lines in his map indicate to the ruins.

repair could not survive. Dursun Fakih Mosque was another example, which was repaired in the examined period. The repair took place in 1888 and it was conducted by Tahir Pasha, who also had efforts for the repair of İnceminare Madrasah (Önder, 1971, p.221). This repair process should have comprised a grand scale renewal of the building. Thereafter the monument was called *Tahir Pasha* or *Mecidiyeler* Mosque, referring the name of the donor of its repair.

Kemaliye Madrasah was also repaired in the examined period. The repairs were conducted by Postnişin Abdülvahid Çelebi, who was the directing the madrasah, possibly in 1880's. During this repair the demolished student cells were re-built in mud-brick (Önder, 1952, p.30, Konyalı, 1964, p.876). In a similar process some sections of Karatay Madrasah were rebuilt in mud-brick possibly during the studied period²³.



Fig. 3.2. Kılıçarslan Kiosk and the ruins of inner citadel walls (Sarre, 1967, p.49)

²³ No further information like the date of the repairs or donor was achieved. This information is achieved from the writings of Mimar Kemaleddin Bey (Mimar Kemaleddin , 1917, p.30).

Another significant repair was that of Alaeddin Mosque. It was probably the most complicated repair process in the examined period. In 1889 Alaeddin Mosque, which had been repaired several times during the Ottoman period, was subjected to another grand scale repair, which had been conducted by Sururi Pasha the governor of Konya. The comparison of photographic evidence showing the mosque before and after the repair shows that; 1889 dated repair had completely changed the overall view of the mosque (Fig. 3.8). During the repair process the east facade of the mosque was completely renewed. The articulation of the windows had been changed and a new and different entrance porch had been constructed. This repair also included some renewals on the interior of the mosque. The richly decorated tile mihrab of the mosque was partially changed with a marble construction mihrab (Önge, 1969, p.8). Also during this repair process a tomb on the northeast of the courtyard was re-built in the style of the period (Abicel, 1987, p.29). This was not the first repair of Alaeddin Mosque and it would not be the last. On the other hand, this repair is a significant intervention, as the present view of the mosque was formed as the result of it.

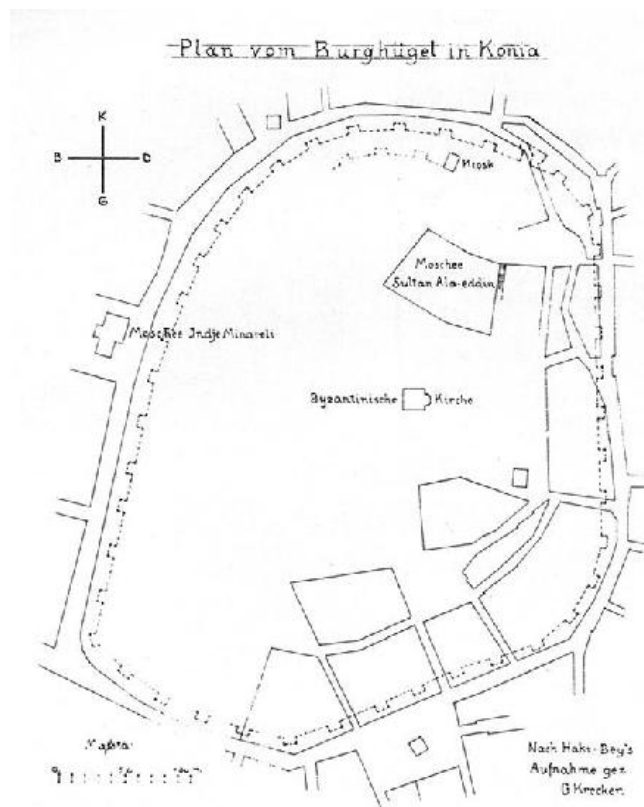


Fig. 3.3 Hakkı Bey's Map (Sarre, 1967, p.4)

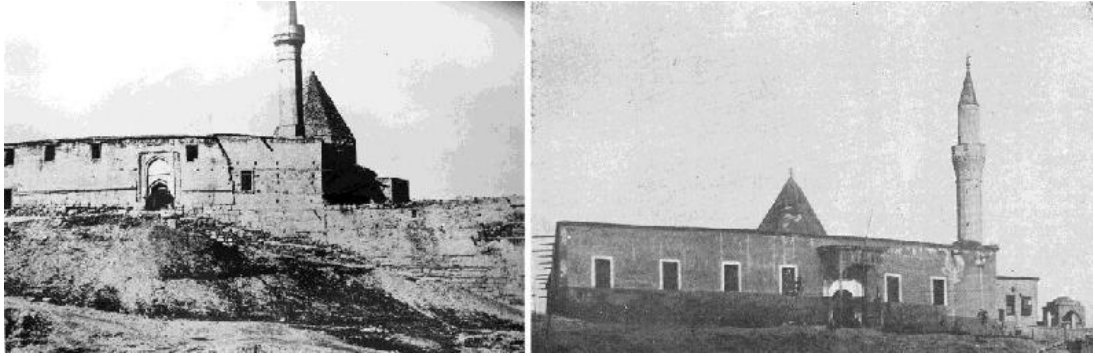


Fig. 3.4 Views of Alaeddin Mosque before and after 1889 dated repair (Sarre photo from Koyunoğlu Museum Archives, Konya ve Rehberi, 1921)



Fig. 3.5. A view from Eflatun Masjid after the addition of clock tower compartment (Koyunoğlu Museum Photo archives)

The repair processes of the monuments for the continuity of their functions were not common for all monuments in the studied area. Some of them were used as storage spaces or used for different functions with small conversions in the examined period. These were not maintaining their original function for various possible reasons. Eflatun Masjid and Nasuh Bey Mosque are worth mentioning in this context. The first example, Eflatun Masjid was converted into a clock tower with the efforts of Ahmet Tevfik Pasha, who was the governor of Konya, in 1872. This alteration was done with the addition of a timber frame construction compartment containing the clock mechanism on top of the monument (Fig. 3.5). In this context, the masjid, which was no longer used for its original function, gained a new function which was maintained until the First World War²⁴.

Nasuh Bey Mosque was being used for storage purposes in the examined period (Konyalı, 1964, p.465). The mosque was being used as a library in the Ottoman period and known as *Musa Bey* library (Önder, 1971, p.217). However it is unclear; when and how it was converted to a storage space. On the other hand, this change of function must have occurred sometime before 1897²⁵. The storage function was given to this monument probably due to its partially demolished status²⁶. In this context Nasuh Bey Mosque was in a similar status to that of partially demolished Süleymaniye Bedestan, which was not maintaining its function but being used for the storage of decorated stones remaining from the demolished monuments.

²⁴ During those years Eflatun Masjid which was on top of Alaeddin Hill, was probably not very popular, as the city had mostly developed around Alaeddin Hill as explained above (Eyice, 1971, p.281).

²⁵ Ahmet Tevhid Bey, who visited Konya in 1897, noted that the monument had been a library but it was being used as the fuel storage that belonged to the municipality (Ünver, 1967, p.209).

²⁶ In the examined period the late comer's porch was in ruins, but the main space of the mosque was intact. The mosque remained in such a situation till 1950's (Önder, 1971, p.217).

3.2. Development after the Railway Line (1897 – 1925)

The construction of railway lines in central Anatolia was an important event for Konya as well as the other Anatolian cities. Because of its economical results and its effects on the cityscape of Konya, the connection of railway can be considered as a breaking point in the development process of the city. With the introduction of this important feature of accessibility, Konya gained importance not only as a commercial location but also as a place of interest. This place attracted the burglars and smugglers, who are interested in valuable archeological architectural objects, as well as the Ottoman intellectuals and travelers¹. Therefore monitoring the status of archaeological and architectural heritage and their conservation became a more serious problem for the newly developing Ottoman museum organization. The first precautions were taken and the first efforts for conservation took place for the cultural heritage in Konya, in this period. In this context, Alaeddin Hill was a significant location with its architectural and archaeological riches. The process of efforts, aiming the conservation of architectural and archaeological heritage continued until the end of Ottoman Empire until 1918. This would be followed by a period of war against the invaders and a new nation would be born from the ashes of the Empire. After the establishment of the Turkish Republic, the government had to be busy with social issues like Greek Turkish population exchange. The process of exchange was completed in 1925. For the studied area this was a significant event as it resulted in the disappearance of an important feature of identity. In this context, Gazialemşah district would no more be the district, where the Rum minorities mostly lived in. In the following years, Alaeddin Hill and its surroundings would be subjected to some physical changes, and the results of the population exchange process would make these easier.

3.2.1. Legal Arrangements and Institutional Developments Concerning Heritage Conservation

It seems possible to consider the developments of this period in legal and organizational basis until 1918, as the continuation of the process in the past.

¹ Mimar Kemaleddin Bey, Ahmed Tevhid Bey and Guillaume Berggren are the significant people who visited Konya in 1897, right after the construction of railway line.

Probably the first and the most significant development of this period concerning heritage conservation is the foundation of the first official museum of Konya.

After the establishment of *Müze-i Hümayûn*, expeditions were organized to find and examine the cultural heritage in provinces. One of these expeditions was made by Halil Ethem Bey, who was the co-director of *Müze-i Hümayûn* to Konya². During his visits he had seen the poor situation of the historical buildings in Konya and he gave a statement to the governorship. Upon receiving his statement, a commission was assembled to deal with the problems concerning cultural heritage³. One of the significant works of this commission was the renewal of the doors and the window shutters of some significant monuments⁴.

In May 13 1889, *Müze-i Hümayûn Nizamnamesi* was put into application by the Ottoman government (Muşmal, 2009, p.84). The 14th article of this regulation enabled the foundation of museums in provinces to set the local authorities into action for heritage conservation. In this context, the first official Ottoman Museum outside İstanbul was established in Konya⁵. The opening of the first official museum of Konya is a very significant local development in the context of the efforts for heritage conservation. This museum was constructed with the efforts of Ferit Pasha and opened in 1899. In the administrative context, this museum was a branch of *Müze-i Hümayûn* in İstanbul. It was located in near *Mekteb-i Sultanî* on the northern part of the city (Fig. 3.7). After the completion of the building housing it, the objects, which were kept in Süleymaniye Bedestan, were carried to this museum to be displayed in order. Especially the efforts of Ferit Pasha are worth considering in this process. As the governor of Konya province, he sent a circular order to all the sub provinces and requested the transfer of all the *asâr-ı atika*, which are available for transport, to the museum; and requested the protection of the immovable *asâr-ı*

² Muşmal, 2009, p.95. Muşmal refers the documents in Prime Ministry Ottoman Archives, DH. MKT, Nr. 2031/85; Nr. 2034/5.

³ This commission would be consisted of five members. It would be responsible for the transportation of archaeological findings outside of Konya to the city. As the museum was not constructed yet, these objects would be stored in *Konya İdadisi*. This commission would also manage the determination, examination and repairs of Islamic period edifices (Muşmal, 2009, p.96).

⁴ Muşmal, 2009, p.96. Muşmal refers to archive documents in Prime Ministry Ottoman Archives, MF. MKT 420/43, lef 1,2,3,4.

⁵ According to Muşmal (2009, p.92), this museum in Konya, is the first official Ottoman Museum outside İstanbul, considering its opening date.

atika, where they existed⁶. The first official museum of Konya maintained its function till 1925 (Önder, 1982, p.1).



Fig. 3.7 Müze-i Hümayûn in Mekteb-i Sultanî (Konya ve Rehberi, 1921)

The establishment of first non-governmental organizations, which are related to heritage conservation, in Ottoman Empire also took place in this period. The first known example of such organizations was *İstanbul Muhipleri Cemiyeti*, which had more than 180 members with its administrative staff containing significant figures like Halil Ethem Bey, and architect Vedat Bey⁷. However, it is not known if similar organizations were founded in Konya in those years or not.

In 1912 Ottoman government published *Muhâfaza-i Abidât Hakkında Nizamname*. This regulation consists of eight articles. In the first article the monuments were mentioned. According to this article, the castles, city walls and all kinds of architectural spaces from all periods were accepted as *asâr-ı atika*, refer to the fifth article of 1906 dated *Asâr-ı Atika Nizamnamesi*. The second article prohibits the

⁶ See: Muşmal, 2009, p.87. Ferit Pasha supported the development process of the museum also in the following years. According to Muşmal (2009, p.88), Ferit Pasha rewarded some people, who had donated pieces of archaeological significance to the museum of Konya.

⁷ Alsaç, 1992, p.43. *İstanbul Muhipleri Cemiyeti* was founded in 1911. The aim of this society was to publicize the aesthetical beauties of İstanbul, provide information about its monuments and making attempts for the conservation of these monuments (Madran, 2002, p.163).

demolition and destruction of the monuments by any reasons. However, the third, fourth and the fifth articles define the legal process of total or partial demolition of a monument in case of a need for it. According to these two articles when such a demolition is needed to be done, the documentation of the monument was made by a committee including the officials of the municipality, directorate of public works and local museum, leaded by the director of education. The monument can be demolished after the approval of the *Müze-i Humayun* in İstanbul. According to the fifth article the monuments which have the danger of collapse can be demolished under the supervision of local authorities without any documentation processes (Ergin, 1995, p.1784-1785). With such content, the Regulation for Conservation of the Monuments seems to be permission for demolition rather than a regulation for conservation.

The preparation of this regulation seems to be related to the attitudes towards the cultural heritage in different provinces of Ottoman Empire including Konya. In the first decade of the 20th century, the attitudes of the local authorities of Konya to the architectural and archaeological heritage were in a destructive manner⁸. These attitudes were documented in the reports of officials from Imperial museum and General Directorate of Pious Foundations, who had visited Konya between the years of 1908 and 1910, and presented to the Ottoman Government⁹. In its general context, this regulation appears to be prepared to reconcile different elements of the government, which are Pious Foundations, Imperial museum and the local authorities.

In March 1917, the Ministry of Internal Affairs sent an official note to all provinces¹⁰. The content of the note is very significant in order to understand the developments after the Regulation for Conservation of Monuments. Briefly, the text is a call for all local authorities to stop the destruction of monuments. It is stated in the text that

⁸ The further information about these attitudes will be given in Chapter 3.2.2.1.

⁹ In the years of 1908 and 1910, Halil Ethem Bey, who was the director of Imperial Museum in İstanbul, visited Konya (Muşmal, 2009, p.96,98). Especially after his second visit he sent a telegram to the Ottoman Government and informed them about the poor situation of historical buildings. In 1909 Mimar Kemaleddin Bey from the General Directorate of pious foundations visited Konya (Tekeli & İlkin, 1997, p.235). Shortly after this visit in 1911 Kemaleddin Bey published his proposals and ideas about the conservation of Alaeddin Hill as a newspaper article (Mimar Kemaleddin, 1911, p.333-335).

¹⁰ Full title of the note is: *Âsâr-ı Atîka ve Millîyenin Muhafazasına İ'tina Edilmesine Dair Dâhiliye Nezâreti Tezkiresi* (Ergin, 1995, p.4093).

“especially in the recent times, the national work of art (monuments) were damaged and destroyed beyond imagination for the reason of so called city development by the approvals of governors, municipal councils, governors of provincial districts, and even the officials in charges of sub districts”. The text continues with the following determination: “...demolition of sacred buildings in bad conditions, like tombs, mosques and madrasahs taking no care for their historical or architectural importance, and the officials’ of acting in conservation issues in an arbitrary way had become customary”¹¹. The damage and destruction of archaeological sites and their content is also mentioned and it is stated that “...the regulations of Old Works of Art and Conservation of Monuments were not followed and despite the repeating notifications, the number of destructive actions were increasing day by day...”. These expressions seem to show that, either the 4th and 5th articles of the 1912 dated Regulation for Conservation of the Monuments were falsely interpreted or the regulation itself is totally ignored by the local authorities. Just a year after the publication of this note, the First World War would end, and the Ottoman government would not have the political or financial power to keep the destruction of its heritage under control.

After the establishment of Turkish Republic in 1923, new institutions were founded and new legal arrangements were made for answering the needs on every aspect of life. Naturally, the conservation of cultural heritage was not an aim of priority, as there were more serious problems to deal with. On the other hand, as it is explained below, it does not seem possible to say that; the heritage conservation issues had been totally neglected.

The issues related to culture were discussed on the education section of the government programs of Turkish Republic since the years of National Struggle. In this context, the protection of cultural heritage was mentioned for the first time in the program of *Muvakkat İcra Encümeni*, which was the Council of Ministers in the Turkish government of National Assembly, in 03 May 1920. According to Rıza Nur, who was the minister of education, “Protection and registration of the old works of art” is one of the objectives of education¹². It is interesting that, the issue of the conservation of cultural heritage was mentioned in the program of a government,

¹¹ Author’s translation of the official note from Ergin, 1995, p.4093.

¹² Author’s translation of Rıza Nur’s speech from Kantarcıoğlu, 1998, p.30.

which had just got into a fierce battle for the independence of its nation. In 10th of May, *Türk Asâr-ı Atıkası Müdürlüğü*, was established¹³. In 1921 the name of this unit was changed into *Hars Müdürlüğü* (Madran, 2002, p.96). This unit was reorganized by being separated into two units in 1922, as *Asar-ı Atika ve Müzeler Müdürlüğü* and *Kütüphaneler ve Güzel Sanatlar Müdürlüğü* (Madran, 2002, p.97)¹⁴.

The issues relating heritage conservation were mentioned for the second time in the education section of the governmental program, which was dated 14.08.1923. The education section of this program consisted of twelve articles, eleven of which are related to education facilities and their organization. In the tenth article it was stated that; the basics of education would depend on the national culture. In this context *Hars Müdüriyeti*, which had been established in 1921, would be developed, museums would be established on suitable locations to collect national heritage and provide information about them (Kantarcioglu, 1998, p.32-33). Refer to the written records; the members of Turkish National Assembly looked on this program with favor, with appreciations on the mentioned issues on conservation¹⁵. Apparently the primary objective in education issues, which was mentioned in the programs of the Turkish government, is the provision and organization of education facilities of different grades. Culture related topics are discussed in the context of these education issues, as the extensions of the public education process. On the other hand, in the following years, some serious heritage conservation problems will appear in relation to the applications of the education and development policies.

According to Madran (2002), the repair processes lost their speed and effectiveness in the last years of Ottoman Empire due to the exhausting and continuous warfare. Also in the early years of Turkish Republic the number of repair processes is far from being satisfactory. The repairs were mostly being undertaken by *Şer'iye ve Evkaf Vekâleti*, which was later restructured and transformed into *Evkaf Umum Müdürlüğü* in 1924 (Madran, 2002, p.99). *Şer'iye ve Evkaf Vekâleti* very probably started the repair process of the monuments in 1922. Refer to the 1 March 1923

¹³ *Türk Asar-ı Atıkası Müdürlüğü* was intended to be the first museum organization founded by the Government of National Assembly.

¹⁴ The reorganization of *Hars Müdürlüğü* might have taken place in 1923; as such reorganization was predicted in the governmental program dated to 1923.

¹⁵ This is, apparently, the last governmental program mentioning the issues of conservation with direct expressions till 1969. These would not be directly mentioned in the programs of the governments till 7.11.1969 (Kantarcioglu, 1998, p.31, 53-57).

dated statement of K. Atatürk in Turkish National Assembly, 126 mosques, 31 madrasahs and schools, 22 waterworks, 26 baths and 174 estates were repaired by *Şer'iye ve Evkaf Vekâleti* between the years of 1922 – 1923 (Atatürk'ün..., 1981, p.308-309).

In the context of the new legal arrangements of the young Turkish Republic concerning heritage conservation, there are two laws, which are especially worth mentioning. These laws are not directly related to heritage conservation; however the results of their application processes affected the presence of some types of monuments like madrasahs and mosques. The first one is the law, which was known as *Tevhid-i Tedrisat Kanunu* Law no: 430. Until the approval of this law in March 3 1924, the public education processes were being maintained as a dual system that included modern and traditional institutions since the administrative reforms of Ottoman Empire (Eroğlu, 1990, p.263). With the system defined in the law, all the institutions of education were appertained to the Ministry of Education. This new order also brought the abolishment of the traditional institutions having a religious system of education, like *mahalle mektebi* and madrasahs, as more modern versions of these schools were offered (Eroğlu, 1990, p.264). *Tevhid-i Tedrisat Kanunu* also contained provisions for the madrasahs. With this law, the ownership of all the madrasahs and their lots were transferred to special provincial administrations. In addition, the Ministry of Education requested the ruined mosques, their lots and the madrasahs on the courtyards of the mosques to be sold. This would be done after the approval of a commission consisting of the superintendent of education, the superintendent of pious foundations, engineers and leaded by the governor. Upon the appeal of *Evkaf Umum Müdürlüğü* on this issue, the request was revised and only the unusable buildings, which have no historical value, were decided to be sold. In this context the ownership of buildings which did not have any historical significance would be transferred to the Ministry of Education or Special Provincial Administrations (Madran, 2002, p.100).

The second law is the one known as *Tekke ve Zaviyelerle Türbelerin Seddine ve Türbedarlıklar ile bir Takım Ünvanların Men ve İlgasına Dair Kanun*. The aim of the Turkish Republic was to protect the state from the dangers that can be produced by the dervish lodges and religious orders, as these were mixed in politics and deviated from their aims (Eroğlu, 1990, p.283).

During the years of the War of Independence and afterwards, the religious orders, were influential on the people of Anatolia in both positive and negative ways. According to Öztürk (1995), the Turkish Government had no disagreements with the dervish lodges until the emergence of the incident, which was known as “Şeyh Sait” rebellion, in 1925. Before this incident, some of the dervish lodges in different parts of Anatolia were helping the War of Independence, and after the establishment of the Republic in 1923, these were being protected by “Diyanet İşleri”, the state institution, which was busy with religious works in general (Öztürk, 1995, p.406). After “Şeyh Sait” rebellion, “Şark İstiklal Mahkemesi”, the governmental institution which was assigned to judge the rebels, took the decision of closing the dervish lodges that were located in its area of responsibility¹⁶. And “Ankara İstiklal Mahkemesi” focused the government’s attention to the necessity of closing all dervish lodges. Upon these developments, “İcra Vekilleri Heyeti” (Cabinet Council) approved the closing of all dervish lodges in September 2 1925, with an enactment, which consisted of six articles. According to the first article of this enactment, the mosques and masjids, which had the additional function of a dervish lodge, would maintain their original functions. According to the fourth article, the buildings housing the lodges would be converted into schools if possible. If not, these would be sold by the General Directorate of Pious foundations and new schools would be constructed with the income (Öztürk, 1995, p.406). Following this enactment 773 dervish lodges and 905 tombs were closed and 9362 goods from these edifices were sent to museums (Öztürk, 1995, p.409). After these applications, *Tekke ve Zaviyelerle Türbelerin Seddine ve Türbedarlıklar ile bir Takım Ünvanların Men ve İlgasına Dair Kanun* Law no: 677, was accepted by the National Assembly in 30 November 1925. This law was derived from the September 2, 1925 dated enactment except the additions on the issues of criminal sanctions (Öztürk, 1995, p.409).

In the context of the law about the closing of dervish lodges, the lodge of Mevlevi Dervishes was also closed. The building complex including the tomb of *Mevlâna Celaleddin Rumî* was turned into museum and the objects in the museum of Konya

¹⁶ Sheikh Sait was from the religious order of *Nakşibendi*. The rebellion, which was known after his name, began in 13 February 1925 in Ergani. This can be accepted as a very dangerous incident and it could be considered as an attempt of counter revolution against the Republican government. According to Eroğlu (1990), the rebellion had its roots out of Anatolia. It was organized by the group of the supporters of the caliphate called *Müdafaa i Hukuk-i Hilafet-i Kübra* and the British Government (p.244-245). Sheikh Sait and his followers were being used for this purpose.

were transferred to this new museum of Konya. It was opened in 1927 (Önder, 1971, p.387).

Another significant event of the studied period is the preparation of the first city development plan for Konya. This plan was prepared by a planner of western origin, named Scarpa in 1923, probably upon the request of Mayor Muhlis Koner¹⁷. According to Sural (1975), this plan was consisted of 53 plates, and it was drawn on tracing paper. It was used for the planning of the western sections of the city, which were accessed from Railway Station Street¹⁸. Unfortunately this plan has not survived to our times. And it is not known whether it contained any suggestions for the re-arrangement for Alaeddin Hill¹⁹.

3.2.2. Physical Structure of the Studied Area between 1897-1925, and Attitudes towards Cultural Heritage

Considering the city in general, the studied area was located between the districts of administrative, commercial and religious significance on the east and, the new development areas, which emerged, due to railway and migrations, on the west. The location of the studied area was defined in the previous chapter for this period. Therefore further information will not be given in order to avoid unnecessary detail.

At the beginning of this period, the crown of Alaeddin Hill was unoccupied. This section of Alaeddin Hill was being used as a public open space on different occasions in this period²⁰. It was an important location for public activities or the

¹⁷ The first name of this planner is unknown. According to Sural (1975, p.3), he is an Italian architect. On the other hand, according to Bengisu (2006) he is a Hungarian engineer. Scarpa was probably a famous name in 1920's Turkey. He was known to have prepared city development plans for different settlements in Anatolia. In this context he prepared a development plan for Antalya in 1924 and Ödemiş in 1928 (Bengisu, 2006, p.182-183).

¹⁸ Uzlu (1935, p.35) gives the date of this plan as 1924. According to him it has false measures and it did not worth the money that it was paid for. The planner called Scarpa here, should not be confused with the famous Italian architect Carlo Scarpa.

¹⁹ However, considering the efforts of the Municipality in early 1920's to convert the Hill into a green zone, it is possible to think that this plan might have some suggestions for this purpose. Önder mentioned the actions of the Municipality of Konya for removing the ruins on Alaeddin Hill in his book where he was discussing the destruction of Eflatun Masjid (Önder, 1971, p.491).

²⁰ During the days of invasion the people of Konya organized five meetings to protest the invasion of the Ottoman lands. The first meeting was arranged in September 12, 1919. These meetings were dated to 11 January 1920 and 22 March 1920 (Avanas, 1998, p.41-42)

activities which were exposed to the public²¹. The ruins of inner citadel walls and some other ruins should be almost perished. And probably it was no more possible to trace the course of the citadel walls. However, the ditch of the citadel walls partially existed on the north and west of the Hill.

Apparently the urban fabric comprising Alaeddin Hill and its surroundings were not subjected to significant alterations from the 18th century until the end of 19th century, due to various reasons, which resulted in a tranquil period in the context of city development. The significant differences in cityscape took place after the connection of railway lines in 1897. Amongst these changes the construction of new edifices in the studied area is especially worth mentioning. Of course, it is not possible to monitor all the edifices constructed on the examined period due to the limited sources. Therefore the discussion below is on some significant edifices only and it depends on the information derived from the written and visual sources.

In the examined period, the governors of Konya concentrated their efforts on the solutions for common problems of the city. These efforts resulted in the construction of new edifices for the public works. One of the problems was the provision of water, which was desperately needed during the hot summers of Konya. In 1904, a water tank was constructed with the efforts of Ferit Pasha, the governor, on the southeast of Alaeddin Mosque. It was a masonry construction structure, which was able to hold 500 cubic meters of water (Doğan, 2002, p.95). It was entirely buried into the hill, except its entrance on the east, which was embellished with a portal that has an inscription panel at the top (Fig. 3.6). The water was brought to a tank located on the railway station from the source, then transferred into the tank on Alaeddin Hill. It was an important system feeding fifty fountains in the city (Doğan, 2002, p.95). After the connection of railway line, the need for a public transportation system arose for an easier access to the Railway Station. The solution for this came in 1906 with an equestrian public railcar. In those years, similar transportation systems were being used in cities like İstanbul, İzmir and Selanik (Thessaloniki). In this context,

²¹ During their presence in Konya, Italian invasion forces showed off with parades and band concerts on the crossroads near Alaeddin Hill and other visible sections of the city. One of the significant places for their activities was Alaeddin Hill. They were using the hill as a ground for military training (Önder, 1953, p. 48, Gülcan, 1994, p.16). The rebels which had been sentenced to death after Delibaş Rebellion were gibbeted on Alaeddin Hill, like a few other popular and well known locations in Konya like the Governmental Square (Önder, 1953, p.249).

equestrian railcar system was imported to Konya from Selanik, where this system had been replaced with electric railcars (Odabaşı: 1998: 147). The lines of the railcar were crossing the city from the east to the west, connecting all the significant locations on its route. The route of the equestrian railcar was as follows: It began at *Türbeönü*, the district next to Mevlana's Tomb, passed through the market, governmental palace and reached close to the house of Yusuf Şar and turned south followed the route of Railway Station Street. It was running along this street passing in front of the school for Rum's, Kadı Mürsel Mosque, French Catholic church (after 1910), Dr. Date's Hospital (after 1911), Maronite residences, Dursun Fakih Mosque and followed this street through the immigrant districts and Railway station²². The railcar line was probably a significant element providing life and activity to the south of the studied area in those years. It was operated until more modern vehicles on the streets of Konya appeared, in the early thirties (Odabaşı, 1998, p.148). At the beginning of 20th century the need for the electrification of the city arose as another problem to be solved. It was especially needed for street illumination. The first electric company was established in 1917. The power source consisted of a generator connected to a steam engine (Kişmir, 1962, p.2). This system was located in a very simple single storey building on the east of Alaeddin Hill, close to *Rum* and Armenian churches. It was called *Elektrik Fabrikası* probably due to its long chimney and it was operated for only a couple of hours in a day, from the nightfall to 12:00pm (Kişmir, 1962, p.2).

Another significant development is the opening of the street which was known as *Muammeriye* or *Muammer Bey* Street in 1917²³. It was opened as a section of *İstasyon Caddesi* connecting Governmental Square to Alaeddin Hill in a more direct manner. In this context, it passed through a big lot of a building block on the east of the Hill, as an extension of the existing street on the east-west direction (see Fig

²² This is the well known route of the railcar, the information of which is derived from the Map of Konya dated to 1917 or 1918. This route, probably, has been altered in 1917 when Muammeriyye street was opened. Therefore it is possible to think that the mentioned route could have been slightly different than what is mentioned above between 1906 and 1917 (See Fig).

²³ Muammer Bey street was opened with the efforts of Muammer Bey, who was the governor of Konya between the years of 1916 – 1918 (Avanas, 1998, p.49).

3.11). In this context a square planned single storey building, which had been probably a public building, was condemned and torn down²⁴.

Probably the most important examples for the buildings of the minorities are the edifices constructed by the members of the Maronite community in Konya. These were mainly located around Alaeddin Hill and especially on Railway Station Street. The buildings constructed by Maronites were quite different in terms of architectural form and material. These were two storey masonry constructions which had beautiful facades and tile covered hipped roofs. On some examples there are decorated open projections or balconies on their street facades. These were quite different from the usual mud-brick construction, single or double storey, flat roofed residences, which had given form to the urban fabric of Konya for hundreds of years (Fig. 3.8).

In these years the construction of maronite houses were completed one after another. Arap Yusufoglu Yorgaki House, which is also on Railway Station Street, close to Araboglu Kosti House (Avanas, 1998, p.31). It has similar architectural features to that of Araboglu Kosti House (Fig 3.8). There is another Maronite house which was located on the south-southwest of the Hill, on Railway Station Street. Its donor and date of construction are unknown. However considering its architectural characteristics it is possible to think that it was also constructed in the discussed period. The third example of the Maronite residences in the studied area is the house of Yusuf Şar. It was constructed in 1912, on the southwest corner of the building block, located on the east of Alaeddin Hill, facing Railway Station Street. The donor, Yusuf Şar was a rich and powerful cereal merchant of 1910's²⁵. This house was one of the few buildings that he had constructed in those years (Odabaşı, 1998, p.28, 33). After the opening of Muammeriyye Street in 1917, its location became more important (see Fig. 3.11). There were some other Maronite edifices on the section of the Railway Station Street, which was extending through west-southwest, but these will not be mentioned here as their locations are outside the specified borders of studied area.

²⁴ The research which was performed for his study could not find any results for understanding the function of this building.

²⁵ Güzel, M., "Konya Belediyesi bir Zamanlar Kiracıydı", obtained from <http://www.memleket.com.tr/news_print.php?id=36035> in 21.08.2010.

The studied area was also subjected to some developments in urban scale, which had partially changed the form of the examined townscape. In this context, the first development is the opening of *İstasyon Caddesi*, which was mentioned above.



Fig. 3.8 A view from *İstasyon Caddesi* with Araboğlu Kosti house on the left, “Arab Yusufoglu Yorgaki” House and Dr. Date’s Hospital on the background, possibly in late 1910’s (C. Sağlık photo archive).

Construction of the edifices which belonged to the minorities or the missionary organizations gained speed in 1900’s, after the connection of the railway line. In 1910, the French Catholic Church was constructed next to the French school, on the southern section of its block, facing Railway Station Street. It was constructed in gothic style and had the most distinctive look amongst all edifices around with its pitched slope roof and pointed towers. Another school for the Rum minority was constructed on the southern section of Alaeddin Hill, on the southwest of Rum and Armenian churches possibly in 1910. This school had two buildings; one of them was a theatre hall, while the other contained other spaces like classes and administrative offices²⁶. In 1911, the hospital building called *Amerikan Hastanesi* was constructed on the southern skirts of the Hill, on Railway Station Street, across

²⁶ Bela Horvath, the Hungarian scholar who had visited Konya in 1913, had been to this theatre hall and described its use in details (Horvath, 1997, p.13,14).

the Ruins of Gazi Alemşah Complex. It was a private establishment, which was managed by an American missionary known as Dr. Date²⁷.



Fig. 3.9. A view from the street surrounding Alaeddin Hill on the west, probably taken in early 1930's (Koyunoğlu Museum Photo Archive).

Beginning from 1921, the municipality had efforts to flatten Alaeddin Hill for landscaping applications, and destroy the ruins, which they possibly accepted as something to be cleaned up. In the context of the re-arrangement process of Alaeddin Hill, beginning from the years of 1923-1924, the municipality started planting trees on its western sections and began to open walkways on and around it (Doğan, 2008, no page). What is understood from the photographs of the area is that; during this process, the ditches of the citadel walls were completely filled in and became indiscernible (Fig.3.9).

3.2.2.1. The Attitudes towards Existing Cultural Heritage

At the beginning of the 20th century almost nothing left from the citadel walls, except the tower that Kılıçarslan Kiosk was located on. Similar to the citadel walls, the ruins

²⁷ Dr. Date came to Konya in 1911 (Baybal, 2005, p.20). Therefore his hospital must have been constructed in 1911 or 1912.

of Seljuk palace existed till the end of the 19th century, in a status that was containing some valuable information, which was sufficient enough to understand the form and details of the monument. However, in the early years of the 20th century the ruins of this monument also seemed to be lost, probably due to the well known reason, building material provision. The other ruins on and around Alaeddin Hill must have been subjected to a similar attitude. According to Konyalı, the ruins of *Sungur Bath*, which had been somewhere on the north of the Hill, were being used as quarry at the beginning of the 20th century (Konyalı, 1964, p.1065).

In the context of the attitudes towards the ruins, the destruction process of Kılıçarslan Kiosk was especially worth mentioning. Although the exact reason for its destruction was not specified in the written sources, this monument, which was in ruinous situation, fell victim to an extraction process for the detachment of the lion statues on its front façade facing north. There were two of them on the cut stone masonry lower section of the kiosk, and the one on the east had been taken out before 1890's²⁸ (Fig 3.6). This attempt was probably directed to the second one on the west. According to Erdoğan (1937), an engineer named *Rizo* convinced the local authorities to take out this lion statue, and put it to the entrance of the army barracks as a symbol of heroism. During the extraction process cracks began to appear and upon the emerging danger of collapse, the locals warned the governor to stop the process²⁹. Although the governor was warned to do so he did not stop the process and told that the kiosk was worthless and a better kiosk could be constructed with a cost of 200 gold coins³⁰. Just three months after the extraction process in 6th April 1907, the upper section of the kiosk collapsed (Erdoğan, 1937, no page, Konyalı, 1964, p.183). It is interesting that this incident took place just nine years after the establishment of the committee for the conservation of cultural and architectural heritage and just eight years after the opening of the museum. It is possible to think

²⁸ C. Huart, who visited Konya in 1891, placed a drawing of Kılıçarslan Kiosk in his book. In this drawing one of the lion statues were shown as missing. Also some later photographs show that some cut stone pieces were taken out from the bottom sections of the monument and cracks had begun to appear (Sarre, 1967, 49). On the other hand, Ahmet Tevhid Bey, who visited Konya in 1897 mentions that near *güherçile* factory, he had seen four lion statues, one of which had been probably brought from the kiosk (Ünver, 1967, p.206).

²⁹ The upper section of the kiosk might have partially collapsed during or before this process. There is a photograph of the kiosk showing half of its upper section had collapsed while the mentioned lion statue was still existing (Sarre, 1967, p.15).

³⁰ According to Uzluk the destruction process took place during the governorship of Cevat Bey. Endnote 6 by Ş. Uzluk . See Sarre, 1967, p.95.

that the attitudes of governorship to the cultural heritage must have changed with the change of governor through the time and the mentioned committee must have been dissolved by somehow. The reaction of museum officials to this incident is unknown.

The destructive actions of local authorities continued in the following years. According to Muşmal (2009, p.115), the Municipality of Konya took decisions for partially converting the hill into a recreation area and selling the rest as the building lots. Shortly after this decision the municipality started excavations on Alaeddin Hill. Apparently this was not an excavation for the purposes of archaeological research but it was done to dig out stones for producing building material. According to Muşmal (2009, p.115) these stone pieces were broken into pieces by the municipality by using gunpowder and used as paving stone. During this process some of the significant monuments on Alaeddin Hill like Kılıçarslan Kiosk, were damaged. The Directorate of Pious foundations in Konya informed the government about these actions of the municipality. And upon taking opinion of the Imperial Museum officials, the Ministry of Internal Affairs sent an order to the province and wanted this illegal process to be stopped immediately³¹.

The destruction process of Alaeddin Hill must have stopped after the governmental order but the desire of the local authorities to turn the Hill into a green zone did not have an end. In the years of 1917 – 1918 the first studies for planting trees on Alaeddin Hill begun during the governorship of Muammer Bey (Kişmir, 1961, p.2).

Throughout the years of National Struggle Alaeddin Hill and its close surroundings had been the scene of several socio political events which might have also affected the archaeological remains on it. The Italian invasion and the combat during *Delibaş* rebellion must have had destructive effects on the archaeological heritage on it.

The destruction process of the ruins in the studied area re-started in 1920's, with the re-arrangement process of Alaeddin Hill. The ruins of Armenian Church, Amphilochious Church, the last remains of Seljuk Palace and possibly some other

³¹ Muşmal, 2009, p.116. Muşmal refers to an archive document from *Başbakanlık Osmanlı Arşivleri* DH.İD, Nr.129-1, lef 14, 15, 16, 17, 18.

ruins were destroyed during this process³². The Rum Church, which was mentioned above had possibly been demolished as an extension of this re-arrangement.

The attitudes towards the monuments apparently had some significant differences than that of the ruins. A significant problem for the conservation of monuments, through the end of this period is the destructive activities of burglars, which were apparently being organized by the collectors of western origin³³. Their activities were especially directed to the decorated parts, like tiled mihrabs and engraved wooden shutters. Shortly after the publishing of 24 April 1906 dated *Âsâr- Atika Nizamnamesi*, *Müze-i Hümayûn* came into action to deal with this problem. The museum officials prepared debit notes on the photographs of the valuable sections of some monuments. And these were signed by the people who were in charge of these monuments. Therefore the safeties of the valuable sections of monuments were being provided. For example, a debit note was written on the photograph of the pulpit in Alaeddin Mosque in 9 May 1906, stating that the officials of the mosque were responsible for its safety³⁴. Except the pulpit in Alaeddin Mosque, some sections of the tiles of İnceminare Madrasah, the dome of Karatay Madrasah, Kılıçarslan Kiosk and the door of Beyhekim Masjid were amongst the sections of the buildings, which were tried to be protected with such debit notes. However just a year after the preparation of the debit note for its pulpit, Alaeddin Mosque was robbed. The pulpit was not stolen, but the burglars took the valuable Kor'an and candle holders of the mosque³⁵. This incident must have shown that, more efficient solutions were needed to protect the monuments with all their valuable belongings.

Although the monuments in the studied area were not being protected properly, their maintenance and repairs were being done whenever the funds were available. There are several repair records for the monuments in and around the studied area for the examined period. The financial sources of these repairs were generally

³² According to Uzluk, the ruins of Amphilochious church was destroyed by the Municipality of Konya in 1921 (Endnote 3 of Sarre, 1967, p.95). Uzluk (1951, p.2), points out the same act.

³³ In those years the ornamented tile mihrab of Beyhekim Mosque was stolen with the help of some people from Ottoman Armenians and taken to *Staadliche Museum* in Berlin (Önder, 1996, p.106).

³⁴ The copy of this note was provided to the author by Prof. Dr. H. Karpuz from Selçuk University.

³⁵ According to M. Önder, these were also taken to *Staadliche Museum* in Berlin (Önder, 1996, p.106).

provided by Ottoman government, as the financial sources of their foundations were insufficient³⁶. The monuments were repaired for the maintenance of their functions or their adaptation for other functions. And what is understood from the content of the repairs is that; the aim of priority was to keep the monuments in usable status with the lowest cost. Therefore the issues concerning the aesthetics, authenticity or other conservation related topics were not always taken into consideration. The reflections of such behavior can be seen in the mud-brick repaired sections of some masonry construction monuments like Kemaliye madrasah. Although there is no sufficient information about all repairs in different scales, in order to understand the issue of repairs better and prove the ideas written above, some significant examples are presented below. These examples are only significant repairs, the small repairs and renewals are not mentioned³⁷.

The first significant repair of İnceminare Madrasah in this period, took place in 1900. It was done with the efforts of Governor Ferit Pasha. This repair was one of the significant works of this hardworking official, who had also solved the water provision problem of the city. The cost estimation was prepared and an announcement for the adjudication of the repair was made. Unfortunately no contractors applied for the business and the repairs were made as a trust (Erdemir, 2007, p.77). Some sections of the madrasah including the student cells and the masjid were either repaired or rebuilt, and some structural consolidations were made during this process (Konyalı, 1964, p.812). Unfortunately just a year later, the madrasah was heavily damaged due to thunder strike (Konyalı, 1964, p.811). The minaret and masjid were suffered from the damage and the monument was not repaired afterwards (Fig. 3.10). In 1910, Arifî Pasha, who was the governor of Konya, attempted to start another repair process for the madrasah and requested permission and financial support from the government. The support was not

³⁶ Halil Ethem Bey, who visited Konya and prepared a report about the status of cultural heritage in 1910, stated that, several significant monuments used to have foundations with rich sources in the past, but these sources were transferred to the National Treasury. He added that the incomes of these foundations were insufficient for any kind of repairs (Muşmal, 2009, p.98).

³⁷ For example; there is information in a written source stating that, the roofing plaster on the dome of Karatay Madrasah should be repaired once in every couple of years (Erdemir, 2001, p.26). Considering the existence of buildings with domes covered with similar roofing plasters in and out of the studied area, it is possible to think that these buildings also needed such small repairs, and these must have been done. However the records of such small repairs were not achieved during the research process of this study.

provided and quite probably the repair process could not start (Erdemir, 2007, p.80). This was probably the last attempt for the repair of İnceminare Madrasah, which was no longer available for the function that it was designed for and used as a storage facility till the early 1930's. In 1916, when the Empire was busy with the several fronts of First World War, rebellions and emigration of Ottoman Armenians, İnceminare Madrasah faced to another dangerous situation. Two local Ottoman Armenians tried to blow up the building, which was being used for the storage of army equipment and ammunition. Luckily the ammunition dump was not ignited and the attackers were caught (Erdemir, 2007, p.80). Despite this dreadful experience the madrasah maintained its function in the following years.



Fig. 3.10 A photograph taken by G. Bell in 1907, showing the status of İnceminare Madrasah and Mosque after thunderstrike (Eravşar, 2004, p.126).

During the years of war, especially between the years of 1920 – 1922, Konya was a strategically important location behind the front lines. The city contained hospitals for the wounded soldiers, schools and training places for the army recruits, storage spaces and workshops for the repair and production of military equipment. Some of these functions were maintained in the existing buildings around Alaeddin Hill. For example; the wounded soldiers were mainly transferred to the hospitals in this area

One of them was Dr. Date's Hospital, the second was the hospital, which was converted from the School of Rums and the third one was a temporary facility on Alaeddin Hill that was called *Alaeddin Hariciye Hastanesi* (Avanas, 1998, 261).

During the years of Turkish War of Independence, many edifices in the studied area were given unusual functions in relation to the developments of the time. Eflatun Masjid, which had been converted into a clock tower in 1872, was subjected to another alteration. Probably in 1917 or 1918 the clock compartment on Eflatun Masjid was dismantled and the monument began to be used as a storage facility for the army equipment³⁸. During the days following the Moudros Treaty the Ottoman Army was being disbanded and some of the arms and equipment that belonged to the army were transported to Konya. These were being stored in madrasahs and mosques (Altay, 1970, p.179). These monuments maintained their functions during the years of Turkish War of Independence and even some of them maintained this function after the war. Inceminare Madrasah, Sırçalı Madrasah, Alaeddin Mosque and Eflatun Masjid are the well known examples for these edifices³⁹. In this context, Eflatun Masjid, fell victim to the chaos and disorder and became the first serious casualty of the years of war while it was maintaining the storage function. Following the peace treaty of Moudros, the Armenians in Konya stroke a committee (Es, 1974, p.2). This committee, which was provoked by the ecclesiastics, wanted the ownership Eflatun Masjid, for re-converting the edifice into a church. Therefore the governor directed the committee to General Fahrettin Altay, who was in commander of the army forces in Konya. He accepted this move as a threat for the security of the army and its equipment, as the members of the army were continuously being disturbed by some groups from the minorities in Konya (Altay, 1970, p.179). Instead of making a concession and taking security risks, he decided to destroy the building. According to Atçeken (2003, p.8) in the summer of 1919, at midnight, he sent in the army engineers to blow it up⁴⁰. The remains of the monument were destroyed in the

³⁸ According to Eyice (1971, p.285), the clock compartment was removed when Muammer Bey was the governor of Konya. The estimation for the year of the removal is based on this information.

³⁹ "Sırçalı" Madrasah is located outside the borders of the studied area. However the information about its use can be helpful for understanding the status and use of monuments, which were being used as storage spaces. According to Odabaşı, Sırçalı Madrasah was in ruinous situation and it was used for the storage of army equipment till 1940's (Odabaşı, 1998, p.49).

⁴⁰ Considering the conditions during the days of invasion, it is possible to think that the destruction of Eflatun Masjid might have taken place a little bit earlier. The Italian invasion

following years, during the re-arrangement process of Alaeddin Hill in early 1920's. Another example, İnceminare Madrasah, was already being used as armory before the Moudros treaty. In 1916 this monument also faced a danger of destruction, but maintained its function further on, including the years of Turkish War of Independence. Across the madrasah, the ditch of the inner citadel walls was being used as a proving ground for the rifles. The firearms, which had been tested here were being sorted and transported to the front (Kışmir ve Es, 1962, p.2). On the other hand, the residents of the surrounding districts were rather anxious about the storage of ammunition and explosives in İnceminare Madrasah. In March 1919, the residents of Safahane and Zevle Sultan Districts sent telegrams to the Governor of Konya and requested the transport of these dangerous materials out of the city (Avanas, 1998, p.57). Despite all the appeals, İnceminare Madrasah maintained its dangerous function till 1923.

The warfare conditions led to the damaging and destruction of some other edifices in the studied area. Alaeddin mosque and Rum Church on the south of Alaeddin Hill were subjected to the combat during Delibaş incident. The mosque should have been damaged due to the use of weaponry like the grenades. The written sources inform that at least one window of the mosque had been torn down during the combat⁴¹. Also the Rum Church must have been damaged in a similar context. However no further information was obtained about the degree of the damage that occurred on both of these edifices. According to Avanas (1998, p.31), one of the Marunet houses on *İstasyon Caddesi* was also destroyed during the years of War. This house had belonged to Arab Yusufoglu Yorgaki Efendi and

force had been in Konya between the dates of 26 April 1919 and March 1920 (see Chapter 3.2.1.1.). In this context, the destruction might have taken place in April 1919. Moreover, the destruction of this edifice by using explosives might have been accepted as an excuse for the occupation of Konya by the Italians.

⁴¹ According to Önder (1953) the west window of Alaeddin mosque was torn down to throw out grenades (p.203). Önder (1953) also stated that, Delibaş Mehmed intended to use heavy weapons against Haydar Bey and his attendants. In this context he had brought an old cannon from the armory in İnceminare Madrasah. However this attempt failed as the weapon was in a very bad condition to be operated (Önder, 1953, p.234). If the rebels had succeeded in using the cannon not only the situation of Haydar Bey and his attendants would be worse, but also Alaeddin Mosque would probably be severely damaged. Also during the combat between *Kuvva-i Milliye* battalions and the rebels, *Kuvva-i Milliye* battalions used heavy weapons against the rebels located in Konya. The artillery men used their cannon with extreme caution not to kill the civilians on and around Alaeddin Hill, shooting at carefully selected and mostly unoccupied locations on the outskirts of the city (Önder, 1953, p.239). This was another dangerous situation that the cultural heritage on and around Alaeddin Hill got through.

it was being used as *İngiliz Kontrol Zabıtlığı* since the Moudros treaty. In February 14 1920, it was burnt down entirely, with a so-called reason of fire due to a problem with the stove. The fire spread to Dr. Date's Hospital on the next lot. The fire was taken out before it caused more damage (Avanas, 1998, p.31).

Except the edifices mentioned above probably there were some other monuments in Konya, which were damaged or demolished due to the conditions of warfare and disorder during the last years of the Ottoman Empire. In the context of the studied area, the Armenian Church, which had been located next to the Church of Rums on the southern skirts of Alaeddin Hill, was probably demolished in such a process. In 1919, Ottoman government intended to repair the monument, writing an official note to the local authorities⁴². However, no repairs were done probably due to the state of war and the invasion, which was coming afterwards.

During the years of war, the historical monuments in Konya were also used for the accommodation of immigrants who were escaping from the terror created by the invasion forces. There were about 50.000 immigrants in Konya and these were being helped by the locals and the organizations, which were established to help them⁴³. As the immigrants were too crowded to be sheltered by the inhabitants, these people were trying to live in desperate conditions and using the mosques and the madrasahs for accommodation (Avanas, 1998, p.213). Unfortunately, there is no information about the names of the monuments that housed the immigrants. It is possible to presume that, Alaeddin Mosque might have been used to house the immigrants if its scale and capacity are considered.

3.2.2.2. Contributions of Mimar Kemalettin Bey

Mimar Kemalettin Bey lived between the years of 1870 – 1927. He was one of the most significant architects of his era, who served in different state institutions of Ottoman Empire, including *Evkâf-ı Hümayûn Nezareti*⁴⁴. He also gave lectures in state schools of engineering and architecture during his career, and wrote articles about different fields relating urbanism, architecture and heritage conservation. The

⁴² Archive document from: *Başbakanlık Cumhuriyet Arşivi*, tarih: 16/6/1919, fon kodu: 272..0.0.11, yer no: 13.48..12.

⁴³ See Avanas, 1998, p.215-227.

⁴⁴ See glossary in Appendix A.

repair of Masjid Al-Aqsa was one of the most significant works in his career as an architect. He passed away at the age of 57, during the construction of *Vakıf Oteli* in Ankara (Tekeli, 1997, p.233- 241).

Mimar Kemalettin Bey had written two articles about Alaeddin Hill and some of the monuments on and around it, and he had explained his ideas about heritage conservation based on the status of these monuments. These are very important in terms of the formation of the theoretical background for issues on heritage conservation and very valuable as being the first ideas for the conservation of the cultural heritage in the studied area.

As a practicing architect, Mimar Kemaleddin Bey mentioned the existence of a common conservation problem for Turkish heritage in different sections of his articles. According to him, the “artworks of our ancestors” were being destroyed with “disrespect, cruelty of ignorance and imitation of foreign architectural orders”⁴⁵. He thinks that; the formation of organizations is important in heritage conservation. An institutional body is needed as an achievement of priority, for the protection and repair of the monuments. And heritage conservation should not be the occupation of only a single expert but a committee of experts. According to Kemalettin Bey the major problem in restoration and conservation is the disappearance of traditional Turkish arts, which was especially important for the repairs of some special sections of the monuments like the ones that were covered with decorated tiles. For the restoration applications, he emphasized the significance of the original sections of the monuments and stated that during the repairs and consolidations the original sections of the monuments must not be altered or destroyed. He is also against the landscape applications over or around the areas that contain ruins (Tekeli, 1997, p.19-21). It is interesting that these were written in the time period between 1906 dated *Âsâr-ı Atika Nizamnamesi* and 1917 dated *Âsâr-ı Atika ve Milliye'nin Muhafaza Edilmesine Dair Dahiliye Nezareti Tezkeresi*, when the destruction of cultural heritage on Ottoman Lands were in progress.

He visited Konya twice, in 1899 and 1909. His writings about the monuments in Konya were based on the experiences of these visits and his personal experience

⁴⁵ Author's translation of Mimar Kemaleddin's expressions from Tekeli, 1997, p.19-21.

as an architect. In his first article, which was published in 1911, he explained the significance of Alaeddin Hill and proposed some interventions for its conservation⁴⁶. In the beginning of the article he briefly mentions the demolition process of Kılıçarslan Kiosk, which was explained above, demolition of the city walls and he badly criticizes the habit of taking stones from the monuments that were in ruinous condition. And about the conservation of Alaeddin Hill, he makes the suggestion of surrounding the hill with a stone masonry or mud-brick construction wall, the material of which should be brought from the quarries except the ruins of any kind. The extraction of stones from the Hill must be prohibited and this wall should exist till a proper excavation and examination is performed. In other words, he is proposing to gain control over the access to the Hill to prevent further deterioration before initiating a research process. He also criticizes the common habit of turning the archaeological areas into a green zone. He states that “turning such a historically important area into a park or a garden is a declaration of indignity to history. Such works of art were left as is in other historical places like Alexandria, Athens and Rome”⁴⁷. According to him, “these places are not promenades but places of study for education of history”. In other words he is discussing the importance of archaeological areas, in terms of their educational value, on the example of Alaeddin Hill.

His second article, which was published in 1917, he briefly describes Kılıçarslan Kiosk at the beginning, as a section of Seljuk palace on Alaeddin Hill and once again mentions its demolition process⁴⁸. However, this time he emphasizes the educational value of the monument stating that “depending on the researches on the details and decoration of this monument, the general outlines of Seljuk palace could be studied and the drawings depicting the original status of the palace could be prepared. Therefore some important documents could be found about the palaces of Turkish Sultans and their constructional features”⁴⁹. In those years, he was probably the first Turkish architect, who was suggesting the preparation of a restitution drawing for a monument and emphasizing its importance as a document that can be

⁴⁶ Tekeli, 1997, p.93, referring: Mimar Kemaleddin, (1911), “Bir Türk Akropolü”, *Türk Yurdu*, Cilt:1, Sayı:11, ss.333-335.

⁴⁷ Author’s translation of Mimar Kemaleddin’s expressions from Tekeli, 1997, p.94-95.

⁴⁸ Tekeli, 1997, p. 121 referring Mimar Kemaleddin, (1917), “Konya’da Alâeddin Sarayı Âsâr-ı Bakiyesi Karatay Medresesi”, *Yeni Mecmua*, Cilt:1, Sayı: 2, ss.29-31.

⁴⁹ Author’s translation.

used for understanding the form and structure of other monuments. He also mentions Karatay Madrasah, which was located across the kiosk. He badly criticizes some of the sections of the madrasah which were repaired in mud-brick and accepts them as a symbol of a poor social life. According to him, education is not possible in those mud brick construction spaces and those must be removed preserving the original status of the monument. He also adds that, whilst doing this, the foundations of the fallen sections of the superstructure of this monument should be examined and these foundations should never be dismantled by any means. In other words, he suggests a reconstruction process for the madrasah, and this would be based on the information derived from the evidence, which would be obtained after the removal of mud-brick additions.

Although Mimar Kemalettin Bey had presented significant proposals and useful advices for the conservation of cultural heritage, it is difficult to claim that the local administrators and the people who performed building activities had followed his advices. Since the beginning of the 20th century the authorities of the municipality of Konya were working hard to turn Alaeddin Hill into a green zone and the common habit of taking stones from the ruins of old monuments continued⁵⁰. The contributions of Mimar Kemaleddin Bey to the field of conservation and the conservation of cultural heritage in the studied area were discussed in this section, however, considering the developments of his time and afterwards; it is possible to think that his contribution on conservation issues remained only in theoretical basis.

⁵⁰ It is interesting that, the first studies for planting trees had begun in the years of 1917 – 1918 during the governorship of Muammer Bey (Kışmir, 1961,p.2), at the time when this article was published.

STATUS OF ARCHAEOLOGICAL & ARCHITECTURAL HERITAGE, INTERVENTIONS PART I

COMPONENTS OF EXISTING FABRIC

ENDICES

- [illegible]







DEMOLISHED EDIFICES between 1897-1918

- ✓ American Church was decided during the years of 1915-1916 in the process of forced immigration of Ottoman Armenians. The process and reason of this destructive act is unknown (for the document in Başbakanlık Arşivi, 13.03.1975, dosya no: 56.1070).

PUBLIC OPEN AREAS

- | | |
|---|---|
|  | Cemetery (Christian)
Information derived from "Korea's Christian Heritage: Map of Korea's Christian Heritage" by the National Christian Museum, Seoul, Korea, dated to 1917-1918. Also mentioned in 19th century court records. |
|  | Cemetery (Muslim)
According to Korea's 1968, 2224, there were burial places on the courtyard of the Moksu. |

PLUNG

- | | | | |
|---|---|---|---|
|  | Remains of Qazi Ameerah Complex |  | Remains of Ghazal Wall (refer to page 10 for map and drawing materials) |
|  | Remains of Salsab Palace |  | Destroyed Ruins of Ghazal Wall |
|  | REMOVED Ruins of Alaeddin Chaghatay (Alaeddin Hospital Complex) |  | |

BUILDING BLOCKS & PARCELS

- Borders of existing blocks
 — Borders of the building BLOCKS which were ARRANGED in this period
 — Peshed block borders

PUBLIC TRANSPORTATION SYSTEM

Public Railway Lines (Constructed in 1906 October: 1993-30')

INTERVENTIONS

INTERVENTIONS IN BUILDING SCALE

- Buildings REPAIRED** in the examined period
1.  The average mortgage was repaid in 2000.
2.  Loans of the building were returned and the business was added to the list of banks.
3.  The building was sold in 1997-2000.
- Buildings that was subjected to FUNCTIONAL ALTERATION** in the examined period
4.  The shop tower in Aquilone class 2 was increased during the 2000 and the very began to use the building as a storage facility.
- DAMAGED** buildings in the examined period

- 1 Invasive Mussels were early caught due to their density in IGL.
- 2 Kitzman Road was heavily damaged due to the constant process of 18 ton trucks in 1977.

Aladdin Mosque was built in 1977. Old Kona Kona stand and some other elements of the mosque were stolen (Jordan 1986: 103).

 Opening of "Muammeriyeh Caddesi"
(Muammer Bey Street) in 1917

		10 cm 0 1 2 3 4 5 6 7 8 9 10
--	---	---------------------------------

PLATE

[illegible]

7

Fig. 3.11 The physical status of studied area between the years of 1897 – 1918



Fig. 3.12 The physical status of studied area between the years of 1918 – 1926

3.3. Changes in the Historical Fabric (1926 – 1931)

The time period between the years of 1926-1931 is the smallest of all discussed periods in this study, but it is also the most important one in the context of the physical changes on and around Alaeddin Hill. This period begins with the gaining speed of re-arrangements on the physical status of Alaeddin Hill after the completion of Greek-Turkish Population exchange. And it ends with the intervention of K. Atatürk to stop the destruction of cultural heritage in the re-arrangement processes. The rearrangements on and around Alaeddin Hill in this period, changed the general appearance of this area, which was maintained with relatively smaller changes since the previous century. The currently existing street layout around Alaeddin Hill was mostly formed in this period.

3.3.1. Legal Arrangements and the Other Developments Relating Heritage Conservation

In the years between 1926 and 1931 no significant legal developments took place concerning the conservation of cultural heritage. The most significant development of this period is the establishments of non-governmental local organizations for the conservation of cultural heritage. In İstanbul there was already such an organization which had been active since 1911. According to Madran (2002, p.162) one of the earliest examples of such organizations is *İzmir Âsâr-ı Atika Muhipleri Cemiyeti*, which was founded in January 12 1927. According to Kişmir (1947), a similar organization was founded in Konya, slightly earlier, in 1926. Its name was *Konya ve Mintikası Âsâr-ı Atika Muhipleri Cemiyeti*. Although there is no information about the members and administrative staff of this society, it is known that it reacted against the demolition processes of some significant monuments in Konya during the late 1920's (Önder, 1993, p.170). This society had been the predecessor of some other local organizations, which would be established in the following years, in Konya.

In April 3 1930, *Belediye Kanunu* was accepted by the National Assembly and put into application by the government. This law was arranged considering the problems of the existing municipalities that were established in accordance with 1877 dated *Vilayât-ı Belediye Kanunu*, and its sanction were based on the organization of the municipalities in western countries (Ergin, 1934, p.118). On the other hand, this law

contains some clauses, which are enabling the municipalities to make interventions that can be related to the maintenance and conservation of cultural heritage. According to the second article, the buildings that were damaged beyond repair or the buildings that were partially or totally demolished and not able to be repaired by their owners, would be condemned by the municipality and new estates or institutions would be constructed on their lots. In the 159th article of this law the non-proprietary estates, the ownership of which would be transferred to the municipalities, were defined. This definition also includes the ownership, use and management of the deserted lots of demolished castles, towers and their ruins (Akçura, 1987, p.395-396).

In the context of Konya and Alaeddin Hill, this definition must have corresponded to the Hill itself, in terms of the content of both of the mentioned articles, the existence of the ruins of citadel walls and the other ruins were considered. The activities of the municipality on Alaeddin Hill in the following years for converting the hill into a recreational area possibly had a legal ground with the Law of Municipalities.

The municipality of Konya was also an active organization before the 1930 dated law of municipalities. Especially after the establishment of Turkish Republic, Municipality of Konya obtained financial power due to its increasing income¹. In these years, the municipality conducted several public works, including the construction of new water works, construction of recreation areas, paving of some of the existing streets and opening of new ones using the power of expropriation. One of the significant efforts of the Municipality of Konya, was for the provision of new and cheap building materials. In this context, a narrow-gauge railway line would be constructed between the quarries in Sille and the district around Zindankale. Doğan (no date) stated that, the Municipality was aiming to decrease the use of mud-brick by providing building stone with a more reasonable price. The project was not able to be finished due to the unsolved bureaucratic problems between the Ministry of Public Works and the Municipality of Konya about the construction of the railway junction, where the narrow-gauge line met the railway lines. Although this event looked as a small detail amongst the other events of this period, it must have been a

¹ Before 1923, the income of Municipality is about 40.000 – 45.000 Turkish liras (Belediye, 1937). In 1923 it was 75.000 liras. And in 1927 it reached up to 450.000 Turkish Liras (Doğan, no date).

great opportunity that passed up. Provision of cheap building stone could help the repair and conservation of historical monuments as well as the construction of new edifices. It could also be helpful for saving the ruins of historical monuments, which had been plundered for obtaining building stone, if it was constructed a little bit earlier.

3.3.2. Physical Structure of the Studied Area between 1925-1931, and Attitudes towards Cultural Heritage

At the beginning of the studied period Alaeddin Hill and the studied area seem to have the similar layout to that of the late 19th century, except some minor changes. The most significant difference which had emerged in the previous period is the existence of new buildings, the features of which were discussed in chapter 3.1.2.1. It is possible to say that these new buildings mostly existed on the south and southeast sections of Alaeddin Hill. These areas and the districts on the western part of the Hill seemed well developed, with the construction of new and smart buildings and connection to the other sections of the city via the lines of public transportation system. On the other hand the north and northwest sections of the studied area had a poor look, with the small mud brick edifices around the significant monuments. Probably due to its desolated look, the district on the northwest of Alaeddin Hill was called *Yıkık Mahalle*.

The cadastral records dated to 1926 and 1927 show that, in the studied area, there are different types of estates, which are recorded as properties of state institutions like municipality of Konya, Special Provincial Administration and State Treasury. These estates include houses, gardens, madrasahs and mosques, which seem to be unusual for the use of such state institutions. The mentioned estates probably changed hands due to the reasons of; the migrations due to warfare conditions, Greek – Turkish Population Exchange, *Tevhid-i Tedrisat Kanunu* and *Tekke ve Zaviyelerle Türbelerin Seddine ve Türbedarlıklar ile bir Takım Ünvanların Men ve İlgasına Dair Kanun*, which were briefly mentioned above. A major issue to remember is that; all of these processes and the laws had sanctions that are leading to the changes on the ownerships of the estates.

In this context, the first group of estates, the ownership of which had been transferred to the state institutions, must be the houses and public buildings of Armenian and Rum minorities, who had left the country during the war period and the population exchange that took place between 1923 and 1925. The cadastral records show that there were several National Treasury owned houses on the south and southeast of the studied area, which were possibly remained from these minorities². According to the cadastral records, the ownerships of the schools of Rums on the south and southeast of the Alaeddin Hill were also transferred to the National treasury³. The Christian cemetery with its church at the middle and the houses on the south of it were also amongst such estates. Also the ownership of the Rum Church, which existed next to the demolished Armenian Church, might have been transferred to Treasury, and the building should be demolished after the population exchange⁴. An interesting example of such estates is the French School, which was located next to the French Catholic Church. It was condemned in 1926 and demolished during the re arrangement process on the south of Alaeddin Hill⁵. Although it was not a property of the minorities living in Konya, it was targeting the minorities and probably after the closing of foreign schools by the decision of the government of National Assembly in 1921, the population exchange that started in 1923 and approval of *Tevhid-i Tedrisat Kanunu* in 1924, it must have lost its function completely⁶.

The second group of estates is the one, the ownership of which was transferred from the General Directorate of Pious Foundations to other state institutions due to the sanctions of the laws called *Tevhid-i Tedrisat Kanunu* and *Tekke ve Zaviyelerle Türbelerin Seddine ve Türbedarlıklar ile bir Takım Ünvanların Men ve İlgasına Dair*

² These locations were also described in the historical sources as the districts having Rum and Armenian inhabitants.

³ The school on the south of the Hill and the theatre hall near this school were bought from the National Treasury by the Municipality of Konya after the population exchange (Belediye, 1937).

⁴ It should be remembered that the Rum Church was intact in 1920, and it had been used by governmental forces during Delibaş incident (See Chapter 3.2.1.1.).

⁵ Archive document from *Başbakanlık Osmanlı Arşivleri*, Dosya no: 253, Gömlek no: 12, Fon Kodu: HR.İ.M..

⁶ According to Odabaşı (1998, p.50) the school was not functional at the beginning of 1930's but it was being used for the accommodation of the personnel who were responsible for the French Catholic Church. On the other hand in *Başbakanlık Osmanlı Arşivleri* there is a document about its condemnation. It must be considered that the school might not have been demolished right after its condemnation.

Kanun. These estates consisted of madrasahs, mosques and their lots, which originally belonged to the Ministry of Pious Foundations⁷. It is interesting that, some of these had no ownership records written on the cadastral drawings dated to 1926 and 1927, possibly due to the ongoing processes of changing hands, due to the laws that were mentioned above. The first example of this kind is *Ataiyye* madrasah on the east of the studied area. Although there are no ownership records on the cadastral drawings showing its lot, refer to the archive documents, the ownership of the madrasah was transferred to Special Provincial Administration from General Directorate of Pious Foundations after 1924, and it was sold to the owner of a local newspaper in Konya in 1926 for a quite low price (Küçükdağ and Arabacı, 2003, p.142). Another such example is Nalıncı Baba tomb. There is also no ownership information in cadastral records for this edifice and its lot. Very probably, it was also a previous property of the General Directorate of Pious Foundations. There are two other locations on the south and southwest of the studied area, and these were both were recorded as the properties of the Municipality of Konya. The first one is the previous location of Gazi Alemşah Complex, which contained the ruins of it. The other one is Nasuh Bey Mosque, which was being used as a storage space. The ownership issue of Nasuh Bey Mosque may not be related to the ownership changes due to the laws mentioned above, as it was being used as a storage space since the end of 19th century. On the other hand, the ownership of the lot containing the ruins of Gazi Alemşah complex is more likely to be transferred from General Directorate of Pious Foundations to Municipality of Konya, in the context of the mentioned laws and their sanctions.

The general processes, which were mentioned in the previous section, like the opening of new streets, re-arrangement of existing streets and arrangement of recreation areas, led to some tragic events in the context of heritage conservation. The re-arrangement of Muammer Bey street, which was on the east of the studied area, is a significant example. In 1927, for opening a broader street extending to east from Alaeddin Hill to the Governmental Square, the existing street, which had a slight curve, was straightened and enlarged by the Municipality. This was done by condemning some sections of the building lots on the south of Muammer Bey Street and using them for making a broader and straight street

⁷ See chapter 3.2.1.3. for the re-organization of the governmental institution relating foundations.

course. Two significant edifices were demolished during this process. The first one was *Muhaddiszade* Madrasah, which was a mud-brick construction edifice, built in 1830's (Küçükdağ and Arabacı, 1999, p.109). The other one was Nalıncı Baba Tomb, which was a significant monument from the Anatolian Seljuk era.

The re-arrangements on the east of the studied area comprised another action. It is the opening of *Cumhuriyet Meydanı*, an open space that is needed for ceremonies for the celebration of the anniversaries of the foundation of Turkish Republic, like many other cities of Turkey. This was done by condemning and demolishing the estates located on three building blocks on the east of Alaeddin Hill. Although the certain date of the demolitions for the opening of the Square is not known, it is possible to think that; it must have begun in 1926 or 1927, depending on the photographic evidences. Quite probably the demolition processes for the opening of the square and the re-arrangement of Muammer Bey Street took place in the same years in the neighboring locations. Therefore these must be considered together. It seems possible to say that; as the result of these re-arrangements, a broad and straight street extending to the governmental square was obtained, and this street ended in a new square next to Alaeddin Hill.

Following the re-arrangement of Muammer Bey Street and opening of *Cumhuriyet Meydanı*, the Municipality concentrated its efforts on the re-arrangement of Alaeddin Hill and the streets surrounding it. The re-arrangement process of the streets continued several years and possibly completed in the early 1930's.

The re-arrangement process of the streets surrounding Alaeddin Hill resulted in significant changes especially on the southern section of the studied area. A new street was opened in this part and it was mostly passing over the lands of National Treasury, obtained from the population exchange and condemnation processes described above⁸. It was a significant change as this street separated the southern section of Alaeddin Hill from the main part. With the arrangement of walkways around the Hill and the opening of this street, the street ring surrounding the hill was also constricted (See Fig. 3.17). In the future, the results of these arrangements

⁸ According to Odabaşı (1998, p.32), this new street was opened with the efforts and orders of General Fahrettin Altay.

would prevent the perception of the Hill as a whole, and lead to the conservation processes which would result in imperfect decisions.



Fig. 3.13 A view from Gazi Mustafa Kemal Primary School, right after its completion in 1927 (Y. Önge photo archive).

In the years of 1926-1927 some significant edifices were also constructed in the studied area. Gazi Mustafa Kemal Primary School can be mentioned as one of the examples for these edifices (Fig. 3.13). It was constructed between the years of 1926-1927, on the lot where Kazanlı Madrasah previously existed (Süral, 1975:2, p.3). The contractor of Gazi Mustafa Kemal Primary School was Lenc Construction Company from Germany, which was also responsible for the construction of İsmet Paşa Primary School in the same years, in Konya (Eroğlu, 2002, p.214). Another significant edifice is *Ordu Evi*, which was constructed in 1927, on the southeast of Alaeddin Hill, into the lot where Rum and Armenian Churches had existed before (Karpuz, 2001, p.5). It had a garden in its courtyard, which was open to the public, and a cinema (Kışmir, 2004, p.256) (Fig. 3.14). These edifices both had similar architectural features like wide eaves and openings with pointed arches on their facades, as these were the examples for the style, which is currently known as The First National Architecture Period. Apart from these edifices, a secondary water

supply was constructed on Alaeddin Hill in 1927. This was an all reinforced concrete edifice consisted of circular planned twin water tanks, which were capable of holding 250 cubic meters of water (Doğan, 2003, p.57).



Fig. 3.14 A view from the public garden of *Ordu Evi* with Gazi Mustafa Kemal Primary School on the background, in the early 1930's (Başgelen, 1998).

3.3.2.1. The Attitude towards Existing Cultural Heritage

In this period the architectural and archeological heritage were often understood as obstacles standing on the way of development or mess to be cleaned. As the republican municipality was making changes in the physical status of the city for producing a modern cityscape with broad streets and parks in order, the building lots housing some institutions of the past were being sold and the edifices on them were being demolished for the construction of new ones. In this context, the post-war developments in social and political areas and their reflections to the cityscape brought the destruction of some existing monuments and emergence of new ones.

As mentioned above, Nalinci Baba Tomb and Muhaddis Madrasah were demolished by the municipality during the enlargement of Muammer Bey Street. Some additional

information about the demolition process of Nalıncı Baba Tomb may be helpful in order to better understand the attitudes to cultural heritage in this period. According to Konyalı (1964, p.886), this edifice was the only existing section of a complex, which consisted of a madrasah and a tomb. It was a square planned building, which was covered with a dome at the top, and it was entered through a richly decorated stone portal on the northwest. The interior of the tomb was partially covered with tiles. The issue on the date of its destruction is unclear. According to Uzluğ (1951, p.2), it was torn down at the midnight and during this process the tile covered sections of the monument was also destroyed. Konyalı (1964, p.886), gives 1927 as the date of its destruction. According to Es (1974, p.2), Nalıncı Baba Tomb was demolished in 1926. He also stated that, Muammer Bey Street had already been enlarged, when this monument was about to be demolished. As this monument was a tomb, the officials of the municipality could not dare tearing it down. Therefore the building stood as the only obstacle that blocked the street. General F. Altay, who had seen this situation, assembled a group, which was consisting of the workers of the municipality and the soldiers that he was commanding, for demolition. From the evening to the dawn of that day, the group worked hard and torn the tomb down. According to Es (1974), Altay was a very influential person and no one could dare to impede him. It is interesting that, although the tile covered sections and the building itself was totally destroyed during the demolition process, the decorated door sills of the building were extracted and taken to the museum (Önder, 1993, p.171-172).

The demolition of Kazanlı Madrasah very probably took place as the results of the developments after *Tevhid-i Tedrisat Kanunu*. In the cadastral drawings dated to 1926 the locations of both Kazanlı madrasah and Gazi Mustafa Kemal Primary School are shown. This lot was recorded as the property of General Directorate of Pious Foundations in these drawings. Considering the date of the document and the legal processes mentioned above, it is possible to think that the ownership of madrasah and its lot was very possibly transferred to Ministry of Education in 1926⁹. The demolition of Madrasah must have begun in the same year and the school was constructed on its lot in 1927.

⁹ See Chapter 3.2.1.3., for the summary of the legal procedure.

The destruction and demolition of monuments continued in the following years. In 1929 İnceminare Madrasah was subjected to such an attitude. According to Önder (1993, p.169), in the June of 1929, this monument was attempted to be torn down by the orders of a general, who was living in a mansion on the backstreet of the madrasah. At that time İnceminare Madrasah was in a rather poor looking situation with the partially demolished superstructure of its masjid and damaged minaret, as it was neglected for a long time. The reason for this demolition attempt was that; the remains of the madrasah obstructed the view of Alaeddin Hill from the residence, where this general, whom Önder took pains not to mention his name, lived in. Shortly after the starting of demolition process, the madrasah was visited by R. M. Riefstahl from New York University Department of Fine Arts as a coincidence. Upon seeing the miserable status of the monument, Riefstahl took the photographs of it and informed Yusuf Akyurt, who the director of the Museum in Konya, about the demolition process. However, when Akyurt talked to the governor to stop the process, the governor told him not to get involve as this general was a very influential person (Önder, 1993, p.170). According to Bülbül (1998), the governor was also informed about this situation by other significant figures of Konya. In the following days the news about the demolition of İnceminare Madrasah was published on the local newspapers of Konya and İstanbul¹⁰. And the members of *Konya Âsâr-ı Atika Muhipleri Cemiyeti* sent telegrams to Prime Minister İsmet İnönü to take his attention on the demolition process. According to Es (1974, p.2), there were also some army officials amongst the people who spent efforts to stop the demolition. Due to all these reactions, the demolition process finally stopped. However, the student cells of the madrasah were torn down during the time elapsed (Önder, 1993, p.170) (Fig. 3.15). Although Önder did not mention his name, the general, who had given orders for the demolition of İnceminare Madrasah, is very possibly General Fahrettin Altay. On the other hand, Es (1974, p.2) purges him of this charge depending on an interesting evidence. According to him, General F. Altay lived in a mansion located in Gazi Alemşah District, not on the backstreet of the madrasah.

¹⁰ According to footnote 1 in, Önder, 1971, p.170, the news about this demolition attempt was published in 17.06.1929 dated issue of *Vakit* in İstanbul.



Fig. 3.15 A view from İnceminare Madrasah, showing the masjid and student cells on the north, after the demolition attempt in 1929 (Tarihi Abidelerimizi, 1933, np.).

Apart from the demolition and building processes mentioned above, some of the public edifices in the studied area maintained their existence with some new functions, which seem to be appropriate, when compared to the uses mentioned above. The School of Rums and the Theatre Hall on the southeast of Alaeddin Hill are amongst these edifices. After the population exchange the ownership of these two edifices were transferred to the National Treasury (Odabaşı, 1998, p.45). Then these were bought by the municipality¹¹. In 1925 the Theatre Hall was repaired and hired to a business executive. The building was seriously damaged due to fire in 1926 but continued to serve after repairs. The Theatre Hall on Alaeddin Hill was the second movie theater in Konya, after the cinema hall in *Sanayi Mektebi* (Aydın, 2008, p.65). On the other hand, the School of Rums was also repaired to become *Halk Evi* in 1932 (See Fig.3.17).

Dr. Date's Hospital, which maintained its function during the years of war as a significant hospital building in the studied area, was closed after the ending of the War of Independence. The ownership of the building was transferred to the government afterwards and quite probably in 1930 it was transformed into the army

¹¹ These are recorded in the cadastral drawings dated 1926 as the property of the municipality. Also see Belediye, 1937, no page.

headquarters (Odabaşı, 1998, p.136). The school of Rums on *İstasyon Caddesi* was amongst the edifices, which had changed hands after the Greek-Turkish Population Exchange. And it was converted into Army Hospital afterwards.

In this period, the municipality tended to transform the seemingly unoccupied areas, which contain ruins, into parks and gardens. There were a few examples for this behavior and the most significant one was the rearrangement of Alaeddin Hill which had began earlier, in 1920's. The block that contained the ruins of Gazi Alemşah Complex was subjected to a similar attitude, possibly in 1926 or 1927. According to Es (1974), this deserted place, which had been a "squalid junkyard", was flattened and "cleaned" by the municipality with the efforts of General Fahrettin Altay (p.5). And then this block was re-arranged and turned into a park named after him (Odabaşı, 1998, p.30-31) (Fig.3.16). In this context, the last traces of the historical complex, which had given its name to this district, were lost.



Fig. 3.16 A view from Fahrettin Paşa Park, probably taken in late 1920's. The edifice with towers on the background is French Catholic Church (Koyuoğlu Museum Archives).

After the demolition of Nalıncı Baba Tomb in 1927, its lot was mostly used for the construction of the enlarged section of Muammer Bey Street¹². However, the remaining section of its lot and two other lots were transformed into a park, in the following years. It was intended for the use of the municipality located in Yusuf Şar House nearby. It is unclear that the remaining section of the tomb's lot contained ruins or not, but also this event can be accepted as another example of turning the lots of demolished monuments into green areas. An important question to ask is; what was being done with the debris of the destroyed ruins, or, if these were being used as building material as it had been before or not. There are no records for the use of the stones, which were extracted from the ruins, as building material for the new edifices. However there are also no records proving that, such attitudes had never existed in this period. Not only the ruins, but also the demolished monuments like Kazanlı Madrasah and Nalıncı Baba Tomb might have provided rich sources for the provision of building stone for the new edifices like Gazi Mustafa Kemal Primary School.

3.3.2.2. Contributions of M. Kemal Atatürk and Ending of the Period of Demolitions

Atatürk arrived in Konya in February 18 1931, in the context of his ninth visit which he stayed for eleven days in the city (Önder, 1975, p.250). During his presence in Konya he visited the museum, which was opened in previous dervish lodge of *Mevlevî*, in February 21. According to Yardımçı (1984, p.74), during his visit, a group of young people presented him two albums containing information about the architectural heritage in and around Konya, to draw Atatürk's attention to the conservation problem of these edifices. Atatürk took a strong interest in these edifices and visited some of them with his attendants. Then he called the presidential secretaries Tevfik Bıyıklıoğlu and Afet İnan to Konya (Madran, 2002, p.106). And after taking their opinion, he prepared a telegram addressing the prime ministry. This telegram contained two articles, which were focused on two significant issues relating the conservation of cultural heritage. The first article is on the issue of the need for Turkish experts, who would work for the museums and in the excavation areas. In those years, the talented youngsters were being sent to foreign schools within a quota for the scholarships of the Turkish Government. In this

¹² Refer to the information obtained from the comparison of cadastral drawings and maps of the studied area.

context, Atatürk requested the prime minister to include the students of archaeology into this quota. The second article is on the repairs of the monuments in Konya. The names of some of the significant monuments were also given. These are: Karatay Madrasah, Alaeddin Mosque, Sahipata Madrasah, Mosque and Tomb, Sırçalı Masjid and İnceminare Madrasah. Atatürk wanted them “all to be repaired immediately under the supervision of experts”, as “further delay would result in the total destruction” of these edifices. Also he requested the evacuation of the monuments, which were being used by the army.

Considering the destructive actions, which were directed to the cultural heritage, in this period and before; this telegram appears to be a significant intervention to the ongoing processes of cultural heritage demolition, in the whole country. The content of the telegram shows that; the problem of the conservation of cultural heritage was accepted by Atatürk and his experts, as a problem of understanding, education and organization. Although there is no available information about the impressions of Atatürk during his visits to the historical monuments in Konya, the expressions of urgency in the text and the content of his requests can be helpful for giving an idea. For example, the use of historical monuments by the armed forces was determined as a problem in the text of the telegram. İnceminare Madrasah, Sırçalı Madrasah and Alaeddin Mosque are the monuments, which were being used by the army, as mentioned in the previous section. These monuments are also amongst the listed monuments in the text, as the works of art that needed urgent repair. Atatürk must have very probably seen the miserable conditions that these monuments were in, and got an idea about the effects of the destructive functions that were given to them, during his visits. Another interesting point is that; in both articles of the text, the importance of the expert supervision for the heritage conservation processes was emphasized (Madran, 2002, p.106). Despite its look like a local event, this intervention is just the beginning of a new development process, which would include the establishment of organizations relating cultural heritage conservation. This issue will be discussed in the next section of this study.

3.4. Preliminaries of Conservation Interventions (1931 – 1946)

The visit of K. Atatürk to Konya and his orders for the conservation of cultural heritage started a new age for heritage conservation. In the context of the developing process of organization to deal with the problems of cultural heritage Republican government established its own institutions in addition to the existing ones, which inherited from the Ottoman Empire. Amongst the listed buildings for the repair of priority there were the names of some monuments on and around Alaeddin Hill. Therefore first significant interventions to the archaeological and architectural heritage on and around Alaeddin Hill took place in this period. This period would end in 1946 with approval of the second the city development plan. And in the following years the planners attitudes would be affect the conservation processes of the cultural heritage.

3.4.1. Legal Arrangements and Development of Republican Institutions Concerning Heritage Conservation

Shortly after the telegram of K. Atatürk, with the April 1 1931 dated decision of the cabinet council, a commission was established. This commission consisted of the undersecretaries of the Ministry of Interior Affairs and Ministry of Education, the directors of Museums and General Directorate of Pious Foundations. It was headed by the undersecretary of Prime Ministry. The report, which had been prepared by this commission, was presented to the cabinet council in June 13 1931. According to Madran (2002, p.107), the report contains some significant determinations on the issue of the conservation of cultural heritage. Briefly, it was stated that; the repairs and maintenance of the monuments were left to several state institutions, which own them, as the results of different legal arrangements. Due to the insufficient allowances of these institutions, they were unable to perform repairs or they were unable to make scientific interventions even if they had sufficient allowance. On the other hand, this report also comprised proposals for the conservation of these monuments. According to this report, all the monuments should be registered and the conservation and repairs of the monuments should be managed by a central authority. In this context, *Anıtları Koruma Komisyonu* should be established in the Ministry of Culture and this commission should prepare a program for the repairs of the monuments (Anıtları..., 1935, p.9). The work program for the conservation of the

monuments was prepared by the Ministry of Culture and approved by the Council of Ministers in 1933. According to this program, Turkey was separated into four zones in the context of conservation organizations. The centers of these zones were Ankara, İstanbul, İzmir and Elaziz (Elazığ)¹. In every zone there would be an archaeologist, two architects, one draughtsman and one photographer, who would be employed in the museums of the mentioned centers. According to the second article of this program, a scientific and technical commission would be established from the staff of the directorates of Museums and Ministry of Education. The mentioned commission is the Commission for the Preservation of Monuments, which was mentioned above. This commission, which was assembled shortly after the announcement of the program, consisted of two architects, one archaeologist, one photographer and a registration official. As it is mentioned in the report of this commission, between the years of 1933 and 1935, architect Sedat Çetintaş prepared the survey drawings of some of the monuments; architect Macit Kural and archaeologist M. Miltner made investigations and prepared cost estimation reports for the monuments, which needed immediate repair (Anıtları..., 1935, p.12-13.). In order to make the registrations of the monuments, the Ministry of Education sent a circular order to the offices of the Directorate of Education in all provinces in 1931. The order was about the preparation of stock cards that would contain information about the local monuments. These cards would be prepared within five months and sent back to the ministry (Madran, 2002, p.117). Apparently this process was carried out with success. In 1935, there were about 3500 stock cards in the archive of the commission (Anıtları..., 1935, p.16). In 1933 a booklet was published by the Ministry of Education. It comprised a list of monuments, which need urgent repairs, and quite probably this list was prepared, by the help of the information obtained from these cards (Tarihi..., 1933, p.12-18). İnceminare Madrasah and Karatay Madrasah were on this list, with ten other monuments in and around Konya (Tarihi..., 1933, p.16).

In the context of these studies, the cost estimates of the monuments in Konya were prepared by architect Macit Kural from *Anıtları Koruma Komisyonu*. In the document giving information about the studies of commission between 1933 and 1935, he stated that the cost estimates of İnceminare Madrasah, Alaeddin Tomb and Karatay

¹ Konya was very probably in the zone of Ankara.

Madrasah were completed and the preparation of the cost estimates of Alaeddin Mosque, Alaeddin Kiosk and six other monuments were in progress (Anıtları..., 1935, p.26). Furthermore he had classified the monuments, which he had investigated, into three categories for the priority of repair, in relation to their plan features, structural order, architectural decoration and historical significance. According to this classification, İnceminare Madrasah, Alaeddin Tomb, Alaeddin Kiosk and Karatay Madrasah were amongst the monuments of the first category². In the second category there are Alaeddin Mosque and Sahip Ata Madrasah. The third category comprises Hasbey Darülhuffazı and Sadrettin Konevi Tomb and some ruins, which were defined as “the location of mosaics”³.

Apart from the studies of *Anıtları Koruma Komisyonu* in order to create an inventory of the monuments, there were also some local studies which were undertaken by the museums in provinces or *Halkevi* organizations. In this context Konya was the scene of some interesting developments that are worth mentioning. Through the end of 1930’s a significant study was undertaken by Yusuf Akyurt, who was the director of the museum in Konya. It was a six volume manuscript about the architectural heritage in Konya province. This study comprised photographs and drawings of the edifices as well as the written information about them⁴.

These positive developments in the context of the conservation of cultural heritage, must have affected the legal procedure concerning the development of the cities. In this context *Belediye Yapı ve Yollar Kanunu*, which was approved in 1933 by the National Assembly, is worth mentioning. According to the paragraph “G” of the fourth article, a distance of ten meters would be left open on all directions around the monuments, which would be preserved (Akozan, 1977, p.48). This law would be followed in the city development plans of the following years and its effects would be seen in the 1946 dated city development plan of Konya.

² The monument which was mentioned as *Alaeddin Kiosk* is Kılıçarslan Kiosk.

³ Sahip Ata Madrasah and the monuments and ruins of the third category are located out of the studied area.

⁴ The copies of Akyurt’s study are currently being kept in the archives of *Türk Tarih Kurumu*.

Halkevi organizations began to be established in the provinces in 1932⁵. At first step 14 People's Houses were established in different cities. Till the year of 1950, the number of these organizations reached up to 478 (Kunter, 1964, p.4-5). Konya Halkevi was amongst the first 14 organizations, and it was settled in the old Rum School on the south of Alaeddin Hill. Like other People's House organizations Konya Halkevi was performing activities as a branch of the governing party, *CHP*. It was also receiving financial support from the government and state organizations like the Municipality and Special Provincial Administration of Konya (Odabaşı, 1998, p.45). People's House organizations were consisted of an administrative staff, committees and branches, which were affiliated with the committees. On the other hand, although People's House seemed to be affiliated to the governing party, it was acting like an institution of education rather than a political organization. There were committees within this organization and these were performing activities on different issues like museum studies, folklore and history⁶. In 1937, Konya Halkevi comprised nine committees of activities on the issues of History and Literature, Art, Display, Sport, Social welfare, Courses that were open for public, Publications, Village welfare, Museum Studies and Exhibitions (Soyman, 1937, np). According to Soyman (1937), there was an architecture branch in the committee of Art, and this branch prepared some projects for the statues, which would be erected on the Republican Squares of different towns⁷. Museum Studies and Exhibitions Committee was a significant section of Konya Halkevi in terms of heritage conservation. According to Soyman (1937, np), The Museum branch of Museum Studies and Exhibitions Committee examined and draw the plans of the monuments in boroughs like Akşehir, Iğın, Karaman and Beyşehir. Moreover, the members of the branch contacted to the state institutions for the conservation of these monuments and published newspaper articles about them. Konya Halkevi also published its own journal, named *Konya* (Kunter, 1964, p.11). This journal comprised articles on the issues like history, the locations that had historical

⁵ Although the house refers to a function of accommodation; these organizations had functions that are related to education and cultural development, which would be carried out with the attendance and interest of the people as explained below.

⁶ The studies on these issues had been noted as the resolutions, in the party programs of *CHP*. See Arik, 1947, p.111-112.

⁷ Although there is no solid evidence, it seems possible to think that the plans of the 10th Anniversary of the Foundation of Turkish Republic Monument, which was erected to the Republican Square on the east of Alaeddin Hill in 1933, might have been drawn by the architecture branch of this Art Committee.

significance and folklore. In this context, Konya Halkevi also provided a suitable atmosphere for the development of local researchers (Odabaşı, 1998, p.45-46).

Another significant development, which could be accepted as a part of the process that had been started by Atatürk in 1931, is the establishment of *Türk Tarih Kurumu*. The association which would become *Türk Tarih Kurumu* was established as an independent society named *Türk Tarihi Tetkik Cemiyeti* in 12 April 1931, upon the directives of K. Atatürk (İnan, 1984, p.201). The efforts of the society were focused on the researches for the writing of a correct history for Turks and development of a national consciousness of identity. The society was re-named *Türk Tarih Kurumu* in 1935. According to the fourth article of the first regulation of the society, it would be authorized for making or supporting archaeological excavations (İnan, 1984, p.205). In this context, the first excavation of the Association was performed in Ahlatlıbel in 1933 (İnan, 1984, p.209). Between 1935 and 1950, 38 excavations were either conducted or supported by *Türk Tarih Kurumu*. The excavation of Alaeddin Hill was performed in 1941 and it is amongst the significant excavations of the Association (Arık, 1942, p.15).

The Directorate of Museums was established as a part of the Ministry of Culture in June 10 1935. At that time, its name was *Öntükler ve Müzeler Direktörlüğü*, and it changed into *Antikiteler ve Müzeler Müdürlüğü*, in 1941 (Madran, 2002, p.116). This unit had duties like: regulation of the studies of *Anıtları Koruma Komisyonu*, conduct of excavations with *Türk Tarih Kurumu* and managing the registration and repairs of the monuments (Madran, 2002, p.116). In July 18 1944, *Antikiteler ve Müzeler Müdürlüğü* was abolished and *Eski Eserler ve Müzeler Umum Müdürlüğü* was established⁸.

In 1939 Second World War began. Turkish Republic tried hard not to get involved into this war. On the other hand, the Turkish government had to take precautions to defend the country in case of an emerging need. In this context, the government prepared regulations to manage the use of all kinds of national sources for the defense of the country⁹. In 1940 and 1941 all the building activities in the city

⁸ According to Madran (2002), no new duties were defined with this new arrangement, but the list of permanent staff positions was expanded.

⁹ See Chapter 2 for detailed information.

probably came to a halt. This situation must have also affected the repair and maintenance processes of architectural heritage¹⁰.

In 1946 *Eski Eserler ve Müzeler Umum Müdürlüğü* published a document with the title *Türkiye Tarihi Anıtları*. This document comprised the sections explaining the reasons for the conservation of the monuments, the monument conservation processes in western countries and in Turkey. In this document, also the cost estimations for the repair and maintenance of the monuments were listed. Similar to that of the booklet, which had been published by *Anıtları Koruma Komisyonu* in 1935, the monuments were classified into three categories in relation to their artistic values, and the scale and urgency of the repairs that they needed (Türkiye Tarihi..., 1946, p.23.). There were the names of the monuments in Konya, in the lists of all three categories. The names of these monuments were given with the ownership information and the type of necessary intervention. According to the list A, there are ten monuments in Konya, which have great artistic value and need for urgent intervention. Karatay Madrasah and İnceminare Madrasah were in this list and they needed "consolidation". Alaeddin Mosque and tombs were also in this list and they needed "repair" (Türkiye Tarihi..., 1946, p.32).

In 1940's, a significant non-governmental organization was established in Konya. *Konya ve Mülhakatı Eski Eserleri Sevenler Derneği*, which was a continuation of *Konya ve Mıntıkası Âsâr-ı Atika Muhipleri Cemiyeti* under a similar name. The society was established in July 1944 with the efforts of Fuat Tuksal, who was the governor of Konya. Tuksal was also the chairman of the society on its first meeting and later he became the honorary member. Also, the director of the Museum in Konya Zeki Oral, was amongst the full members of the society (Konya Eski..., 1944, p.2). In December 1944, the society arranged a meeting and registered new members, most of which were wealthy merchants, and collected donations (Eski Eserleri..., 1944, p.2). The regulation of the society was published in December 28 1944 dated *Ekekon* newspaper. According to the second article of this regulation, the aim of the establishment of the society is "searching, protecting, all types of movable or immovable objects, which have artistic, historical and ethnographical value, acquainting the people with them, and providing interest to and information

¹⁰ During the research process of this study no restoration or repair records were accessed for the years of 1940 and 1941.

about them” (Konya ve.., 1944, p.3). In the following days, the society published a manifestation on one of the local newspapers of Konya. It consists of eight articles and seven of them were drawing attention on different values of the cultural heritage, like artistic value, historical value and economical value. The last article has a true nature of a warning to those, who might intend to damage the “old works of art”. According to this article, the deterioration of any small part of these works of art is like “tearing off a few pages from the books about the history of Seljuks, Karamanids or Ottomans” (Eski Eserleri.., 1945, p.4). In the following weeks the branches of the society were also established in the boroughs like Ilgın, Seydişehir and Akşehir. Until the May of 1946, the society conducted the repairs of eight monuments. These repairs were done refer to the list of the terms prepared by *Konya Bayındırlık Müdürlüğü* and in cooperation with *Vakıflar Umum Müdürlüğü* (Oral, 1946, s.2).

3.4.2. Physical Structure of the Studied Area between 1931-1946, and Attitudes towards Cultural Heritage

Following the developments of late 1920’s, also in 1930’s new developments took place on and around Alaeddin Hill in both building and area scales. The first commemorative edifices of Republican Period Konya were erected on the east of Alaeddin Hill in 1930’s¹¹. The first one, 10th Anniversary of the Foundation of Turkish Republic Monument was erected on the east of Republican square in 1933. It was a simple structure consisting of two columns on both sides and an arc at the top (Fig.3.18). Between its columns it was bearing an inscription panel, explaining the reason of its construction and commemorative value on one side and the greetings message of K. Atatürk on the other side¹². The second one is *Tayyare Şehitleri Abidesi* which was erected on the eastern section of Alaeddin Hill across the 10th

¹¹ There can be some exceptions to this information. For example the statue of K. Atatürk was erected on top of *Ziraat Abidesi*, which was originally constructed in 1912 near *Dar’ül Muallimin* on the Railway Station Street (Odabaşı, 1998, p.35-37). However, this edifice can only partially be accepted as an edifice of Republican Period.

¹² The content of the scripts on west and east sides are as follows: “Konya Halkı Onuncu Cumhuriyet Bayramını Candan Coşkunlukla Bu Alanda Kutladı, 29.10.1933”, “Türk Milleti, ebediyete akıp giden her on senede, büyük millet bayramını daha büyük saadetlerle, refah içinde kutlamayı gönülden dilerim. Atatürk”. On the left of the arch at the top of the west façade, there was a molding of six arrows, which was the symbol of the governing party CHP. This molding was also repeated on the east façade (for detailed information see Özkan, 1998, p.11-12).

Anniversary of the Foundation of Turkish Republic Monument in 1936 (Şehitler..., 1936, p.1). It was a simple structure like the previous one. It consisted of a single column resting on a gradually enlarging base (Fig.3.19).

In 1930's new buildings were erected on the lots around Alaeddin Hill. These were reinforced concrete construction buildings, which have typical outlines of Modern architecture. These edifices comprised residences and public buildings, and these were mostly constructed on the building lots that were located on the east of Alaeddin Hill. Probably the earliest example of these edifices is *İnhisarlar İdare Binası*, which was constructed in 1935¹³ (Fig.3.20). It was a three storey edifice with administrative offices and sales department. This building was constructed on the lot where Muhaddiszâde Madrasah previously existed before 1927¹⁴. Another building in this category, *Hayat Apartmanı*, was constructed in 1938 on the east of Alaeddin Hill. It was the first apartment block of Konya and it was four storeys high. *Hayat Apartmanı* was constructed on the lot where Ataiyye Madrasah previously existed¹⁵. One of the significant buildings, which can be mentioned in the context of this category, was *Yeni Sinema*. It was the first modern motion picture theatre, which was equipped with air-conditioner, in Konya¹⁶. It was constructed on the lot where Rehber-i Hürriyet building previously existed, near Gazi Mustafa Kemal Primary School (Fig.3.21). The construction of *Yeni Sinema* was completed in 1938, and it was opened in the same year (Aydın, 2008, p.68). This building was an important contribution to the social life of Konya. The famous movies of 1930's, movies about the news of war were shown here and it also housed professionals like Münir Nureddin Selçuk (Münir..., 1939, p.2). *Yeni Sinema* was demolished after 1970's¹⁷.

¹³ Construction of the building was completed in the summer of 1935 (İnhisarlar..., 1935, p.2).

¹⁴ See Chapter 3.2.2.

¹⁵ See Chapter 3.2.2.

¹⁶ In those years the only cinema hall of Konya was the one which had been converted from the theatre hall on Alaeddin Hill. It was an old building and it was hardly meeting the standards of comfort. The air-conditioning and the noise were the most common problems (Sinemalarımızın..., 1939, p.3).

¹⁷ The building must have been demolished sometime after 1977, when its business executive and owner Tefik Ceylanî passed away (Aydın, 2008, p.69).



Fig.3.18 10th Anniversary of the Foundation of Turkish Republic Monument
(Koyunoğlu Museum Archives)



Fig. 3.19 *Tayyare Şehitleri Abidesi* (Karpuz, 1998, p.41)

There were also two storey small residences amongst the new buildings, which were mentioned above. Their construction dates and owners are not specified in the sources of this study. However, depending on the photographical evidence by İ. Tongur, and their architectural features, it is possible to determine their construction dates as 1930's. There are three significant examples of these buildings. The first one was adjacent to Yeni Sinema on the west of it. The second was located on the south of İnceminare Madrasah across the street and the third one was on the southeast of Alaeddin Hill (Fig. 3.21, Fig.3.23).

Whilst new edifices were being constructed especially on the east of Alaeddin Hill in 1930's, the Municipality also had its efforts for converting the Hill into a green zone like it had been in the previous periods. The actions for the realization of this thought apparently comprised of unplanned activities until the end of 1930's¹⁸. As the result of the efforts of N. Ataker, who was the governor of Konya a landscaping plan was drawn for Alaeddin Hill in the August of 1939. According to Rıza Uluçam, who was the author of this plan, "this mound, which contained historical evidences both under and above the ground, should look like a valuable gem of a ring". His proposal for the realization of this thought was turning the Hill into a park embellished with the trees of Pine and Acacia (Gökkaya, 1939, p.1). Upon the completion of the project, the municipality started its application process by assembling a committee (Alaettin..., 1939, p.2). The landscaping applications that had been based on this project probably continued until 1946, when the city development plan of Konya came into effect.

¹⁸ For example, In the March of 1939 municipality of Konya organized a celebration ceremony for *Ağaç Bayramı* on Alaeddin Hill. The ceremony included planting trees on the Hill as a public activity (Ağaç..., 1939, p.2).



Fig. 3.20 The entrance façade of *İnhisarlar İdare Binası* (Tuğ, 1935, p.317)



Fig. 3.21 A view from Alaeddin Hill, showing Yeni Sinema and the adjacent residence on the left, 10th Anniversary of the Foundation of Turkish Republic Monument and *Tayyare Şehitleri Abidesi* at the middle, Yusuf Şar house (Municipality) on the right, Hayat Apartment and *İnhisarlar İdare Binası* on the background (Archives of Koyunoğlu Museum, Photo: A. Ektem)

3.4.2.1. The Attitudes towards Existing Cultural Heritage

At the beginning of 1930's the physical status of the architectural heritage on and around Alaeddin Hill was not good. Although the destructive attitudes towards monuments were seemingly stopped with the intervention of K. Atatürk, the necessary precautions for their conservation were still not taken. The repairs to keep these monuments intact would be available after 1935. According to architect M. Kural, who prepared the report for the repairs of the monuments, several significant monuments in Konya needed urgent repairs (Anıtları.., 1935, p.24). He also stated that there were cracks on the domes of İnceminare Madrasah, Karatay Madrasah and Alaeddin Tomb (Anıtları.., 1935, p.24). In this context, the repair process of Karatay Madrasah began in 1935 and continued until 1936¹⁹. The records of this repair process are not available. On the other hand, according to the expressions in the report of the Commission for the Preservation of the Monuments, it is possible to think that the repair process comprised the interventions to prevent further deterioration of the monuments and especially to keep its cracked superstructure intact²⁰. For the repair of İnceminare Madrasah in this period, no information was obtained in the context of the research process of this study. The repair process of Alaeddin Mosque and its tombs was a different problem. Although the cost estimate of the repair for the tomb in the courtyard of Alaeddin Mosque was prepared by M. Kural, the repairs might not be done, as Alaeddin Mosque was still being used as a storage space for army equipment in 1930's. According to Kural, the cracks on the superstructure of the tomb were extending to the foundation of the monument (Anıtları.., 1935, p.24). Kural did not mention the status of Alaeddin Mosque or a repair proposal, probably due to its occupation by the armed forces. However, architect A. Kırkağaçlıgil, who visited the mosque in 1937 stated that there were cracks on the walls of the mosque and a danger of collusion was imminent. Despite his report on the status of the mosque, the army equipment in the mosque was not moved and the repair was postponed to 1939 by the government under the pretext

¹⁹According to Önder (1971, p.166), the repairs of Karatay Madrasah were performed in 1935. On the other hand, Uğur & Koman (1940, p.48) mentioned the repair date as 1936. Considering the bureaucratic process at the beginning of the repairs, it is possible to think that the repair process must have started towards the end of 1935 and ended in 1936.

²⁰ According to the report by M. Kural, İnceminare Madrasah and Karatay Madrasah had similar problems and the focal points of the interventions should be their superstructures. He stated that the dome of Karatay madrasah should be consolidated to prevent further damage (Anıtları.., 1935, p.24).

of insufficient storage spaces in Konya for the use of the army²¹. Alaeddin Mosque was not available for the repairs until 1944, when Second World War came to an end²². In 1945, Alaeddin Mosque was repaired and with Karatay Madrasah, these two monuments were allocated to the Ministry of Education by Prime Ministry for being used as museums²³. However, this decision would only become reality for Karatay Madrasah.

Although some positive legal and organizational developments concerning cultural heritage took place in 1930's, there were still problems on the application processes of repairs. In October 2 1937, the public bidding for the contracts of the repairs of Karatay and İnceminare Madrasahs are announced in one of the local newspapers of Konya (Eski Eserlerin.., 1937, p.2). However no one applied for the public bidding. October 7, 12 and 18 dated newspapers announced that the negotiations would be open during one month (İnceminare Medresesinin,,, 1937, p.3). In those years payments were more or less available for the repairs of cultural heritage. However, finding contractors could be a serious problem²⁴. The developments in the economy of the republic would overcome these problems in the following years.

In this period some significant edifices in the studied area were either damaged or demolished. The first one was the hospital of Dr. Date, which was being used as army headquarters. This building, which had been constructed in 1911, was heavily damaged due to fire in 1935 and was not used afterwards (Kışmir & Es, 1961, p.2). The second one was Kemaliye Madrasah. According to Önder (1952, p.30), the ownership of this building was transferred to the Special Provincial Administration of Konya after *Tevhid-i Tedrisat Kanunu* and demolished in 1939. It's interesting that, Kemaliye Madrasah was demolished some thirteen years later than the change of

²¹ The documents including the report of A. Kırkağaçlıgil and the official correspondences about the cancellation of the repairs are obtained from *Başbakanlık Cumhuriyet Arşivleri*, file no: 030-0-010-000-000-192-317-9.

²² According to the statement of F. Kiper, who was the general director of Pious Foundations, Alaeddin Mosque was not available for repairs as of the year 1941 (Vakıflar.., 1941, p.1).

²³ This information is obtained from the archive documents in *Başbakanlık Cumhuriyet Arşivleri*, file no: 030-0-018-001-002-109-54-7. The 1945 dated repairs comprised the renewals on the southeastern section of the walls. The dome of the mosque was also covered with lead sheets.

²⁴ It was not surprising if the economical status in the early years of Turkish Republic is considered. According to Altıparmak (1998), Turkish government followed policies to improve entrepreneur class between the years of 1923 and 1932. However he also stated that these policies were not followed after 1932 as they had been ineffective.

its ownership²⁵. There is no available information to explain the process and reasons of its demolition. Although Önder stated that it was demolished completely the foundations of its walls and its tile decorated iwan remained. Depending on the photographic evidence it is possible to say that the foundations of its walls existed until early 1960's until the construction of the new street which is a section of Konya Ankara motorway. The third example is the Republican period water tank on Alaeddin Hill. This structure, which had been constructed in 1927 as a secondary water supply on the top eastern section of the Hill became unusable in 1944 (Doğan, 2003, p.63). The problems, which finally led to the demolition of this structure, had emerged shortly after its construction. The uneven ground that the water tanks were settled on had a tendency to slide and this movement caused cracks and water leaks. It would be completely demolished in 1954 (Doğan, 2003, p.63-64).

While new reinforced concrete buildings were being constructed, and studies were being made to preserve the significant historical monuments around Alaeddin Hill, the traditional houses, which had constituted the cityscape of Konya throughout the centuries, were facing the danger of destruction. Towards the end of 1930's, these buildings, which had been constructed in mud-brick and timber, were approaching to the end of their life span in a desperate status, which would end with a sudden collapse. In the August of 1939 partial collapses occurred on two traditional houses in Gazialemşah district²⁶. In the January of 1940 another house collapsed in Kürkçü district (Bir ev..., 1940, p.2). These incidents set the Municipality into action and it charged its expert committee with a duty for detecting the houses, which had the danger of collapse (Harap..., 1940, p.2). The expert committee detected 383 houses until the first week of May 1940. These houses were evacuated and left to destruction (Harap evlerin..., 1940, p.2). With this incident, the traditional mud-brick construction houses of Konya very probably lost its popularity and the demand for more modern edifices increased. In the following years, some restrictions for the use of mud brick would come to the scene in the context of the local authorities' campaign for reducing the emission of dust²⁷. Therefore not only the traditional

²⁵ Similar examples were demolished much earlier. The demolition of Ataiyye and Muhaddis Madrasahs are good examples for that. See Chapter 3.2.2.

²⁶ Bir evin..., 1939,p.2., Bir ev..., 1939, p.2.

²⁷ See Berk,1951, p.203,204.

houses in the historical city center would be lost, but also their traditional construction techniques would become history.

Another important subject, which concerns the attitudes to cultural heritage, is the attitudes to Alaeddin Hill. The earliest example of the suggestions to put Alaeddin Hill to good use came from an architect in 1933. Architect Şahabettin (Uzluk), proposed the re-design of Alaeddin Hill by changing its form by terracing its slopes and converting its plan form into a rectangle²⁸. According to him the main argument in this proposal was to perceive the Seljuk monuments around the Hill better. As it is mentioned above, there were the efforts of municipality to turn the Hill into a green zone also in this period. The interesting thing, which is worth mentioning in this context, is the attitude of the author of the landscaping project. As it is understood from the statement of R. Uluçam, he was aware of the archaeological and architectural heritage in this area. However he did not hesitate to suggest the plantation of trees on Alaeddin Hill (Gökkaya, 1939, p.1). Beyond his suggestions, which would be put into practice in the following years, there was also a utopian suggestion for making use of the Hill. The owner of this suggestion Z. Çalık, was the editorial writer of a local newspaper. He suggested burrowing a tunnel, which would pass through Alaeddin Hill in one of his articles (Çalık, 1939, p.2). According to him, this tunnel would help understanding the archaeological potential of the hill, ease the traffic flow and provide shelter in case of an air raid. There were no responses for this suggestion probably because of its ridiculous content or its high cost. However much these two suggestions were funny, they are interesting examples to explain the attitudes of some professionals and local press to the conservation problems of Alaeddin Hill in 1930's.

Early in the summer of 1941, the construction of a new *Halkevi* became a current issue in Konya. This would be much bigger than the previous one, which had been converted from a school that had belonged to Rums, in terms of its architectural program and it would be constructed on the southern section of Alaeddin Hill²⁹. The

²⁸ This proposal of him was published in *Mimar*, which was the popular Turkish architectural media of the time. See Mimar Şahabettin, 1933, p.363-364.

²⁹ The architectural project of the new *Halkevi* was published in *Arkitekt*, which was the popular architectural media of its time. According to Oran (1940, p.201), he was permitted to choose any area on Alaeddin Hill for the construction. On the other hand he stated that, he

authorities of the governing party and the municipality were overconfident about the construction of this building on Alaeddin Hill. According to an article in a local newspaper, the branch of the governing party in Konya was vested with authority to provide building material for the construction (Halkevi..., 1941, p.2). However the construction process would never start.

Shortly after the beginning of the preparation process for the construction of new *Halkevi*, the experts from *Türk Tarih Kurumu* began excavations on Alaeddin Hill to understand its archaeological potential. According to Akok (1975, p.217), the officials of the municipality, who had planned to construct new edifices on Alaeddin Hill, were accepting the hill as an ordinary geographical element and they did not accept the idea that the Hill was a historical settlement. And the aim of the excavations was to reveal the archaeological significance of the Hill. The excavation process started in the 9th of July and ended in the 22nd of September (Alaeddin..., 1941, p.2). The studies were made on four major locations (Fig.3.22). The first one was across İnceminare Madrasah and it consisted of a long trench towards the crown of the Hill. The second one was around Kılıçarslan kiosk to figure out its architectural features³⁰. The third and the fourth trenches were opened on and near the location that had been proposed for the construction of new *Halkevi*. These excavations proved that Alaeddin Hill was not an ordinary hill but a mound, which consisted of layers with archaeological evidence from different periods³¹. Upon these developments all the process for the construction of the new *Halkevi* came to a halt³².

took care not to compete against Alaeddin Mosque and therefore selected the southern skirts of the Hill.

³⁰ At the end of the excavations in this section the remains of the kiosk were consolidated (Akok, 1969, p.48).

³¹ According to Akok (1975, p.222), the oldest evidence was dated back to 2000 BC. He also stated that there were three strata, which contained the evidences of Phrygian Era.

³² The construction of new *Halkevi* would become reality in 1946 but on another location far away from Alaeddin Hill (Konya..., 1946, p.1).

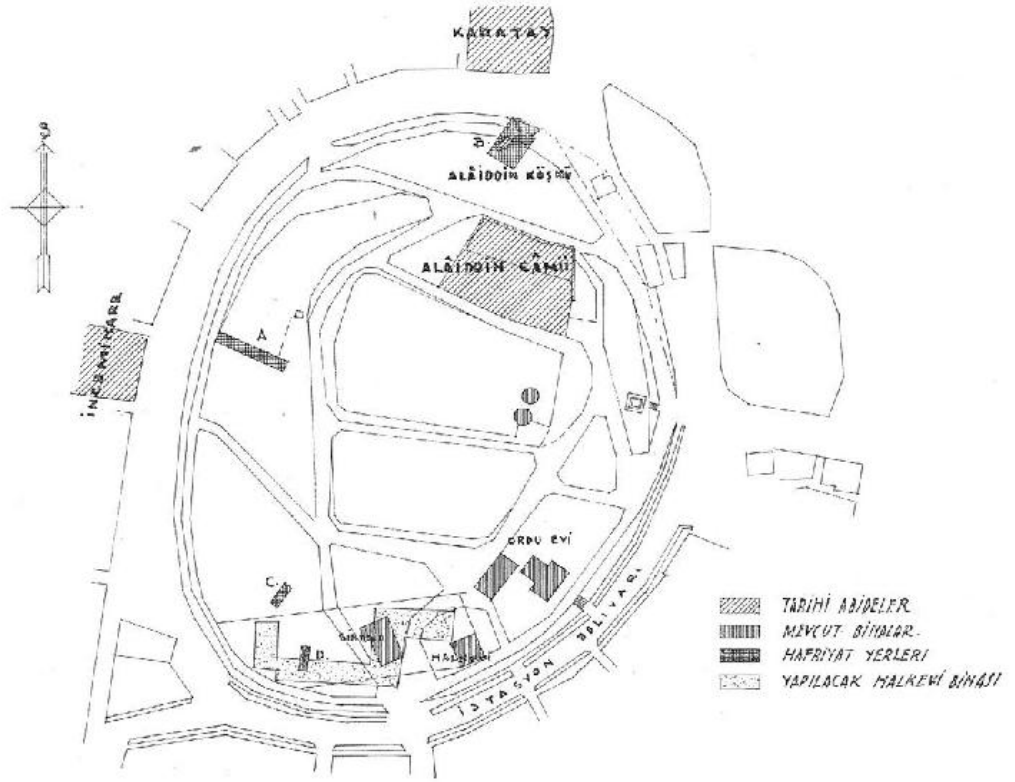


Fig.3.22 Map of the excavated locations on Alaeddin Hill (Akak, 1975).

The findings of the excavation on Alaeddin Hill were only announced to the public by the newspapers and some magazines. The records of the excavation were not published until 1975. Probably because of the limited publications on this newly discovered feature of Alaeddin Hill, or because of their insistent behavior for putting it to use, the attitudes of local authorities to the Hill did not change despite its proven archaeological significance. In 1944, upon the request of the governor of Konya, the project for a convention hall began to be prepared (Bir Salon..., 1944, p.2). The proposed location for this building was roughly the top of Alaeddin Hill. This thought would not become reality till mid 1950's, and when it became reality another problem would be added to the existing conservation problems of Alaeddin Hill.

3.5. Planned Development and Cultural Heritage (1946 – 1982)

This period which could be mentioned as the period of planned development began with the approval of 1946 dated city development plan. This city development plan would be followed by 1955 dated city development plan and its 1957 dated reissue. The appropriate development model for the city would be obtained with 1967 dated city development plan. This plan would remain valid with additions and alterations in the following years until present day. In the examined period the attitudes of the planners affected the conservation processes of the cultural heritage in the studied area. Especially 1946 and 1967 dated city development plans would be discussed in this context. Also in the studied period some very important events took place in terms of the legal aspects for heritage conservation. The establishment of *Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu* as a central authority for the conservation decisions in country scale is probably the most important of all. The examined period would end towards the beginning of 1980's, when a series of significant conservation decisions for the studied area were taken and put into application.

3.5.1. Legal Arrangements, Organizational Developments and Other Significant Events Relating Heritage Conservation

In 1951, a central authority which had been given the power to take decisions on the preservation of cultural heritage was formed with the approval of the code 5805 (Akozan, 1977, p.22). This authority was named *Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu* and it consisted of twenty-one members, which comprised the General Director of Pious Foundations, undersecretary of culture from the Ministry of Public Education, General Director of Old Works of Art and Museums, general director of planning and public works from the Ministry of Public Works and the general director of tourism from the Ministry of Tourism and Information. These people were the full members of the council and the other members were chosen by the General Directorate of Pious Foundations, Ministry of Public Works, Ministry of Public Education and the universities¹. This council was assigned with the duties of

¹ No certain numbers had been specified for the members of the council in 1951. However, this article was altered in 1973 and the number of the members were limited with twenty-one

determining the principles of conservation interventions and giving opinion on all issues relating the cultural heritage². Therefore the administrative staff and the academics were brought together as the members of a single and powerful committee as a significant innovation. According to Akozan (1977, p.23), from 1951 to the end of 1970's, *GEEAYK* was succeeded in making the inventory of cultural heritage, setting principles for their conservation, making proposals of legal arrangements, bringing the historical residences and sites into the agenda of conservation discussions and taking decisions over 8500 conservation related issues. Probably the most important contribution of *GEEAYK* to the development of the heritage conservation process of Turkey is its enlarging the scope of conservation activities. The first significant example of this contribution can be seen on 1957 dated *İmar Nizamnamesi*³. Refer to the 39th article, which concerns the building prohibitions around the monuments to be preserved; no new edifices could be constructed less than ten meters to the old works of art and this distance would be equal to the height of it. However, this distance could be altered with the approval of *GEEAYK* (Akozan, 1977, p.48). Also refer to the same article the decisions of *GEEAYK* would be essential for the planning of city development areas and streets, where the old works of art and archaeological areas existed. Therefore, with the approval of the Building Regulation, *GEEAYK* legally became the intervener to the public works and city development processes. However, the activities of the council were deprived of a more stable legal basis on heritage conservation and this problem would not be solved until the preparation of a code for heritage conservation. In 1973, *Eski Eserler Kanunu* code no: 1710 was accepted in the National Assembly. According to Madran (2000, p.233) this code comprised several innovative sanctions. The definitions of *sit* and *koruma alanı*, the description of the process for registration of an edifice or an area as cultural heritage and the obligation of taking opinions of *GEEAYK* during the city planning processes are just a few of these innovations (Madran, 2000, p.223). With the approval of this code *GEEAYK* would be further empowered and maintain its duty until 1983. During its lifetime, the council took significant decisions for the repairs, maintenance and preservation of the cultural heritage in Konya, as well as the other Anatolian cities.

(Akçura, 1987, p.142). For detailed information about the selection of members and the duties of this council see *Resmi Gazete* Num: 7853, 09.07.1951, p.1578.

² The duties and responsibilities of this council were stated in the first article of the code num. 5805.

³ See glossary in Appendix A.

1973 dated *Eski Eserler Kanunu* was a significant legal development in terms of heritage conservation. On the other hand, Madran (2000, p.234) states that it was not effectively used in the following years due to the false timing of its approval. According to him, there were no sufficient funds, theoretical background or organizational structure when this code became available. The developments in the following years seem to confirm Madran's thoughts. In January 1975, Ministry of Culture sent circular order no: 152 to all the provinces, sub provinces and cultural heritage related governmental organizations. This order consisted of a text and a list which contained the names of monuments and archaeological ruins for each province. With this order the officials were reminded the sanctions of 1973 dated code and their assistance was requested for the update of the cultural heritage inventory with information feedback. The text of this order also comprised a paragraph describing the penalties which would be given in case of giving damage to cultural heritage⁴. Circular order no:152 is a confirmation for the existence of some serious problems that remained unsolved. The first one is the absence of a systematic and complete inventory of the cultural heritage within the boundaries of the Turkish Republic. Likewise, the feedback information, which was requested in the circular order, only consisted of updates to the list that contained the names of monuments. The other problem was the insufficiency of organizational structure, which Madran (2000) had briefly pointed out. In the circular order the museum administrative officials were assigned to cross check the lists and provide feedback. On the other hand, for the places where no museums exist, this job would be done by the local committees called *Eski Eserleri Koruma Encümeni*⁵.

The circular order and its enclosed list were also sent to Konya like all the other provinces. The enclosed list for the city of Konya contained the names of 128 monuments and archaeological ruins⁶. Eight of these were located on and around Alaeddin Hill. The striking point is that, the mentioned list comprised no residences or conservation areas although there should be. Moreover, GEEAYK had been given the power of taking decisions in urban scale, but there were no evidences

⁴ Original copy of the archive document is obtained from the archives of *Vakıflar Genel Müdürlüğü*. No file name or number.

⁵ Taken from the 152 numbered circular order, p.2. Obtained from the archives of *Vakıflar Genel Müdürlüğü*. No file name or number existed.

⁶ Circular Order no:152, enclosed list of monuments, Konya section. The original document is obtained from the archives of *Vakıflar Genel Müdürlüğü*. No file name or number.

proving that this power had been used so far. Another significant point is that, the names of early republican monuments like Gazi Mustafa Kemal Primary School were not included in the list. These should be forgotten, neglected or not considered as *eski eser*. This order and its appendix is a significant document to understand the legal conservation status of the cultural heritage in Konya as of 1975.

In order to solve the problem cultural heritage inventory, which was mentioned above, the units called *Tespit ve Tescil Birimi* and *Koruma Planlaması Birimi* were founded in 1976, within the organization of *Eski Eserler ve Müzeler Genel Müdürlüğü* in the Ministry of Culture. According to Madran (2000, p.235), the year 1975 can be accepted as the starting point of the studies for the preparation of an inventory which has aims for a specific purpose and rules. These studies would have field of application in Konya in early 1980's like many other provinces.

The beginning of the examined period became the scene of an unfortunate incident, which was in relation to heritage conservation, amongst many other subjects concerning education. This incident is the abolishment of all People's Houses in the country in 1951. After the general elections in 1950, Democrat Party became the governing party of Turkish Republic. In 1951, National Assembly approved the code no: 5830, which was proposed by DP to nationalize the *Halkevi* organization⁷. Although this was a political move by DP to decrease the power and popularity of *CHP*, when the People's Houses were abolished, their museum and art committees also became history. Therefore a significant institution, which provided public interest and participation into the issues of history, art and conservation, was lost. And with the establishment of *GEEAYK* in the same year, all the conservation activities began to be managed or performed by the state institutions. As an antithesis, it is possible to think that the public participation and interest into heritage conservation might have been provided by the local societies. However, it is difficult to claim that, these local societies could commute a well organized and widespread organization which had its own estates and sufficient financial resources⁸.

⁷ For the text of the code see *Resmî Gazete*, 11 Ağustos 1951, p.1781 – 1782. Also see, *CHP...*, (2003), p.186.

⁸ See Chapter 3.4.1.

The activities of non-governmental organizations in the studied period are also worth mentioning. The first example on this issue is the establishment of *Türkiye Anıtlar Derneği* in 1946 (Karpuz et. al., 1998, p.3). This society was formed by H. Ali Yücel, Prof. Dr. Şemsettin Günaltay, Hamit Zübeyr Koşay, Fethi Aktan, Uluğ İğdemir, K. Hakkı Beşe and R. Oğuz Arık in Ankara. Although this was a non-governmental organization, all the founders of the society were high-rank governmental officials of the time. Konya branch of this organization was founded in 1952. The chairman was Şehabettin Uzluğ, who was an architect. Between the years of 1952 – 1960, this society financed or supported the repairs of approximately 50 monuments of different scales, cooperating with governmental organizations like the *Vakıflar Genel Müdürlüğü* (Karpuz et. al., 1998, p.5,7). However between the years of 1960 - 1980 only a few cultural activities were organized by the society. With its activities that were mentioned above, Konya Branch of this organization became the second heritage conservation related non-governmental local organization in Konya, alongside *Konya ve Mülhâkatı Eski Eserleri Sevenler Derneği*, which had been established in 1944⁹. Konya branch of *Türkiye Anıtlar Derneği* gained power with the attendance of academic members, after the establishment of Selçuk University, in 1980's.

Another significant issue that related the conservation of cultural heritage in the studied period is the preparation of city development plans for Konya. From 1946 to 1966 each city development plan comprised some proposals for the city. These proposals concerned both the new development areas and the existing urban fabric which comprised the sections with historical and cultural significance. The details about the planners approach to the cultural heritage will be discussed in the chapter 3.5.2.1 of this study.

3.5.2. Physical Structure of the Studied Area between 1946-1982, and Attitudes towards Cultural Heritage

Similar to the previous periods the actions of the local authorities to turn Alaeddin Hill into a green zone, also continued in this period. In early 1950's, the area at the crown of the Hill was converted into a park with small facilities of gastronomy and a

⁹ See Chapter 3.4.1.

pool. Also a small buried structure containing the lavatories was constructed on the northwest of this area. These arrangements were announced in the local press to increase the popularity of the Hill (Fig.3.24). After 1955 some significant spatial changes occurred on Alaeddin Hill. Old *Halkevi* building (previously the School of Rums) and the theatre hall nearby were demolished. The theatre Hall was already heavily damaged due to fire in 1955, but the *Halkevi* building was intact (Aydın, 2008, p.67). Their demolition was proposed in 1946 dated city development plan. However 1954 dated city development plan comprised no such proposals for these buildings¹⁰. The reason for their demolition is unclear¹¹. The building lots of these edifices were included into the green area of Alaeddin Hill. In 1957 *Belediye Gazinosu* was constructed on the south of the park that contained the facilities of gastronomy (Alkan & Çiftçi, 1994, p.148). In 1960's the old *Ordu Evi* on the southeast section of Alaeddin Hill was demolished and the new one was constructed in 1964. This building was bigger than the previous one with some additional facilities. During the construction stage or probably afterwards, its lot was enlarged towards north with the construction of additional spaces (Alkan, 1994, p.146).

Beyond the Hill itself, the area around Alaeddin Hill was also subjected to some significant spatial changes. One of the significant changes was the development of the multi storey edifices in the area, which began with the construction of the apartments on different locations. Although the first apartment had been constructed on the east of Alaeddin Hill in 1938, the multi storey development probably did not take place in the studied area until the end of 1940's. In 1952 *Kibrit* apartment was constructed. This four storey edifice was erected on the corner lot of the building block, which was located on the southwest of Alaeddin Hill. According to Bülbül, this was the second apartment building of Konya¹². Kibrit Apartment was followed by the others, and towards the end of 1950's, about 15 multi-storey edifices were constructed on the building blocks around Alaeddin Hill. These were mainly grouped in Gazialemşah and Hamidiye districts. These were not only consisting of the

¹⁰ See Chapter 3.5.2.1.

¹¹ According to G. Yıldırım, who was the son of its administrator, the demolition of the theatre hall was reasoning from the political conflicts (Aydın, H., 2008, p.67). Also there is an article in one of the February 24 dated local newspapers criticizing the Municipal Council's decision for the repairs of the theatre hall. According to the author, H. Tekmen, this building should be demolished in accordance to the city development plan and this application would beautify the city (Tekmen, 1952, p.2).

¹² Bülbül, N., 2009, np. Obtained from
<<http://www.merhabahaber.com/haber.php?id=12668>> in 15.02.2011.

residential buildings. A military edifice was constructed on the previous lot of Army Headquarters (Dr. Date's Hospital), which had been heavily damaged due to fire. On the northeast of the Hill, probably one of the first modern hotels of Konya was constructed on a building block where mostly the traditional residences existed. The completion of these both edifices took place in 1957. On the eastern section of the area, there were also some spatial changes. In 1953, 10th Anniversary of the Foundation of Turkish Republic Monument was removed¹³. According to Odabaşı (1998, p.28), this monument was disassembled and removed to a storage facility by the officials of the Municipality, after the change of administrative power in 1950. Municipality Building, which is also known as Yusuf Şar House, was very probably demolished in the same year¹⁴. An architectural competition was arranged for a new municipality building. The winning project would be constructed on its lot and the park nearby in 1960's¹⁵.

In 1960's the spatial changes took place on several locations, but mostly on the north of the studied area. On the south of the area, in early 1960's, Fahrettin Paşa Park was converted into a building block. The process of development continued rapidly on this part and before 1964, the building lots in this block were entirely occupied by apartments. Between the years of 1962 – 1963, Municipality of Konya opened a street on the north of Alaeddin Hill to connect Ankara motorway to the city center. In 1968, after the approval of 1966 dated city development plan, the municipality began the construction of the fairground on the northwest of the studied area. The construction process ended in 1970, and a district containing mostly single storey residences were replaced with a huge fairground with pavilions and some other amusement facilities.

¹³ Although its not clear the monument still seem to exist in the 1955 dated aerial photograph. On the other hand, Özkan (1998, p.11), stated that it was dismantled in 1953.

¹⁴ Although it is visible in the 1955 dated aerial photo it does not exist in the 1957 dated one.

¹⁵ The competition for the new municipality building of Konya was arranged in 1957. The Project proposal which was prepared by the architects, Doğan Tekeli, Sami Sisa and Metin Hepgüler took the first prize (Konya., 1957, p.58-62). The construction of this new edifice was completed in 1964.



Fig.3.24 Advertisement about the new arrangement on Alaeddin Hill from May 5, 1952 dated local newspaper *Yeni Konya* (p.4)

In early 1960's, two important public edifices were constructed in the studied area. One of them was the Municipality building which was mentioned above. The other one was the courthouse of Konya, also known as *Adliye Sarayı*, which was constructed on the north of the studied area, near Karatay Madrasah. With the New Army Officers Club these two edifices had the typical outlines of modern architecture with their prismatic forms. From the 1960's towards the 1970's multi storey commercial buildings began to appear in the studied area. Two significant examples of these were located on the southwest of Alaeddin Hill. In 1960's *Koyuncu* shopping and business center was constructed¹⁶. This four storey building was erected on the previous location of a two storey residence, which was owned by a local merchant. This was followed by the construction of the multi storey edifice, which would house *Gima* department store, in 1974 (Alp, 1974, p.1).

In general, it is possible to think that, in the period between 1946 and 1981, Alaeddin Hill and the surrounding area became a more crowded section of Konya with the construction of multi storey edifices with different functions. This transformation process brought spatial changes of different scales in this area due to a diversity of reasons.

¹⁶ Information obtained from the comparison of 1959 dated aerial photo and 1964 dated map of the area.

3.5.2.1. Planners Attitudes towards Existing Cultural Heritage

In the context of the attitudes to the cultural heritage in the examined period, it is possible to mention the planners' attitudes and the interventions to the cultural heritage. Although these attitudes were consisting of the proposals in the city plans, these had defined a way of action for the local authorities and provided reasons for the destruction or the demolition of cultural heritage in some cases. Moreover, it is possible to say that, these plans had played an important role in changing the urban fabric and the cityscape, when the studied area itself is considered as cultural heritage.

As it is mentioned before the first city development plan of Konya was prepared in 1924. The affects of the 1924 dated city development plan of Konya on the cultural heritage is not known, as the plan itself could not survive. On the other hand, the content and affects of 1946 dated, second city development plan, is very important as it comprised both area and building scale proposals for the studied area.

According to Asım Kömürcüoğlu, who was the author of this development plan, Alaeddin Hill was considered as the center of the planning process (Şehrimizin..., 1945, p.2). And the development of the city would take place around this center, towards all directions, in a concentric development concept¹⁷. For Alaeddin Hill his proposal comprised re-arrangement with two big terraces at the crown and landscape applications around them. He also proposed the demolition of all edifices on the Hill except Alaeddin Mosque. The road ring surrounding the Hill would be embellished with trees and some broad scale public buildings would be constructed on the blocks that were located around the Hill. Therefore the planner was proposing a crowded urban space that would have heavy pedestrian and motor vehicle traffic. According to the plan two new streets would be opened on the west and northwest of the Hill and these were arranged almost taking no care of the historical street layout. In the context of the conservation, the planners approach to the cultural heritage on and around Alaeddin Hill can hardly be called respectful

¹⁷ He also planned to link two historical city centers, Alaeddin Hill and Mevlana Complex with a straight boulevard. The copy of 1946 dated city development plan was obtained for this study from the archives of the Directorate of Public Works in Greater Municipality of Konya.

although he claimed so¹⁸. His proposal for turning the hill into a park could be helpful for the preservation of the archaeological heritage. However, as it is understood from the plan, he was proposing to demolish the remains of Kılıçarslan Kiosk while preserving Alaeddin Mosque. Also Halkevi Building (Old School of Rums), The Theatre Hall, Army Officers Club, Ottoman and Republican Period Water Tanks and Airman Martyrs Monument were to be demolished. Instead of the existing Army Officers Club, he was suggesting the construction of a new and bigger Officers Club, which would entirely occupy the building block in Hamidiye District, on the south of İnceminare Madrasah. On the building blocks surrounding the hill, he was proposing to demolish two residences on the southwest and on the east of the Hill. The first one would be sacrificed for enlarging the street and the other one, which was known as Yusuf Şar house and being used as the municipality building, would be demolished for the construction of a hotel on its lot. The French Catholic Church was amongst the buildings to be demolished. According to the plan a new building for the public library would be constructed on its lot. On the northwest of the Hill, Ak Cami would be torn down. Its lot and most of Sakahane district would be assigned for the construction of a grand scale public edifice. The edifices to be preserved were Alaeddin Mosque, İnceminare and Karatay Madrasahs, and Gazi Mustafa Kemal Primary School. The planner also suggested preserving Zevle Sultan Masjid and Hatuniye Mosque, which were located on the outside of the selected area for this study. The plan also comprised the traces of previous legal arrangements concerning the preservation of cultural heritage. In accordance with *Belediye Yapı ve Yollar Kanunu*, a ten meters unoccupied area was left by the planner around all the monuments to be preserved wherever necessary (See Fig.2.22, Fig. 3.25).

The planner's attitude in 1946 dated city development plan of Konya, can be thought as the reflection of the understanding of conservation in 1940's. The application of *Belediye Yapı ve Yollar Kanunu* for the edifices to be preserved, and the lack of the conservation proposals for residences or conservation proposals in area scale, seem to be the typical features for the conservation attitudes of the time. The planner, Asım Kömürcüoğlu, was a former architect who had worked in General Directorate of Pious Foundations during the repairs of some significant monuments.

¹⁸ In an interview for a local newspaper he claimed that the new city development plan had been prepared considering the conservation of the monuments and the works of art (Şehrimizin., 1945, p.2,3).

Moreover, he was a member of *Muhafaza-i Âsâr-ı Atika Encümeni* like Mimar Kemâleddin (Alsaç, 1992, p.94-95). Therefore, it seems impossible to claim that he knew nothing about conservation. On the other hand, it is difficult to understand how he intended to sacrifice the remains of Kılıçarslan Kiosk. Hence there was not an inventory of cultural heritage in Konya at that time; this connotes the existence of possible problems with the planner's site survey.

The final copies of Asım Kömürcüoğlu's plan were submitted to the Municipality of Konya in February 1946 (Belediye.., 1946, p.2). After its approval, the first expropriations were made by the municipality for the boulevards extending to Mevlana Complex (İmar Planı.., 1946, p.2). The applications of this plan relating Alaeddin Hill would begin in the spring of 1947 (Alaettin tepesi.., 1947, p.2). In the March of the same year the flattening of the Hill was completed and the landscaping applications began (Alattinin.., 1947, p.2). However, the planner's proposals for the demolition of the monuments and the ruins could not get beyond the planning stage. For the studied area, all the mentioned edifices remained intact until the preparation of the third city development plan in 1950's.

The third city development plan of Konya was prepared by Leyla and Ferzan Baydar in 1954. It was approved in December 1954 by the Ministry of Public Works and put into application¹⁹. Unlike 1946 dated city development plan, this plan comprised no proposals for Alaeddin Hill²⁰. On the other hand, this plan was also prepared in a concentric development concept and proposed a dense traffic around Alaeddin Hill. Therefore, opening of new streets around the Hill, was also proposed in this plan similar to the previous one. According to this plan the new streets would be opened on the northwest of the Hill and some of the existing streets around the Hill would be enlarged.

In the context of the planners' attitudes towards the architectural heritage, this plan appears to be prepared in a more cautious manner except some problems. The significant edifices were shown with a dense hatch pattern for the ease of their

¹⁹ Official information note obtained from the archives of *İller Bankası Genel Müdürlüğü*, file name : Konya, no file number.

²⁰ The copy of this plan was obtained from for this study from the archives of the Directorate of Public Works in Greater Municipality of Konya. Leyla Baydar, personal interview, May 2010.

identification. The borders of building blocks were shown with dashed lines. The long dashes indicate to altered block borders while the short dashes indicate to the block borders to be preserved. The new building block borders, which mostly indicate to new streets, were drawn with continuous lines. The demolition proposals in the plan seem to be for the purpose of enlarging the existing streets in general (Fig.3.26). In this context, the old school, which was being used as Army hospital in Gazialemşah district, Yusuf Şar house, which was being used by the municipality, the residence on the southwest of the Hill and Ak Cami were amongst the edifices to be torn down. In accordance to this plan also the remains Kemaliye Madrasah would be demolished and its parcel would be used as a parking lot. Similar to the 1946 dated plan most of the demolition proposals could not get beyond planning stage except the demolition proposals of Kemaliye Madrasah and Municipality Building. Municipality building was demolished in 1957 for the sake of constructing a bigger, modern building. And the ruins of Kemaliye Madrasah were destroyed during the opening of the street which would form a section of Ankara - Konya motorway in 1960's.

In 1960 this plan was revised and approved by the City Planning department of the Ministry of Public Works, and applied until 1966. The alterations in this plan apparently did not comprise any proposal for Alaeddin Hill. Although it is not clear, this alteration might have leaded to a significant change on the north of it. In early 1960's a new street, which was extending from Alaeddin Hill towards north was opened. This street was passing through the old urban fabric on the north of the Hill and connecting the road ring around it to Ankara Motorway. It was partially constructed on the ruined section of Kemaliye Madrasah, probably destroying its existing remains²¹.

²¹ This alteration was marked on the plan; however there are no notes that specify the date of alteration or decision. However, it is possible to think that this street was opened after 1962, depending on photographic evidence, which shows the location when the street was not opened yet, with the background showing the shelter of Kılıçarslan Kiosk that had been constructed in 1962.

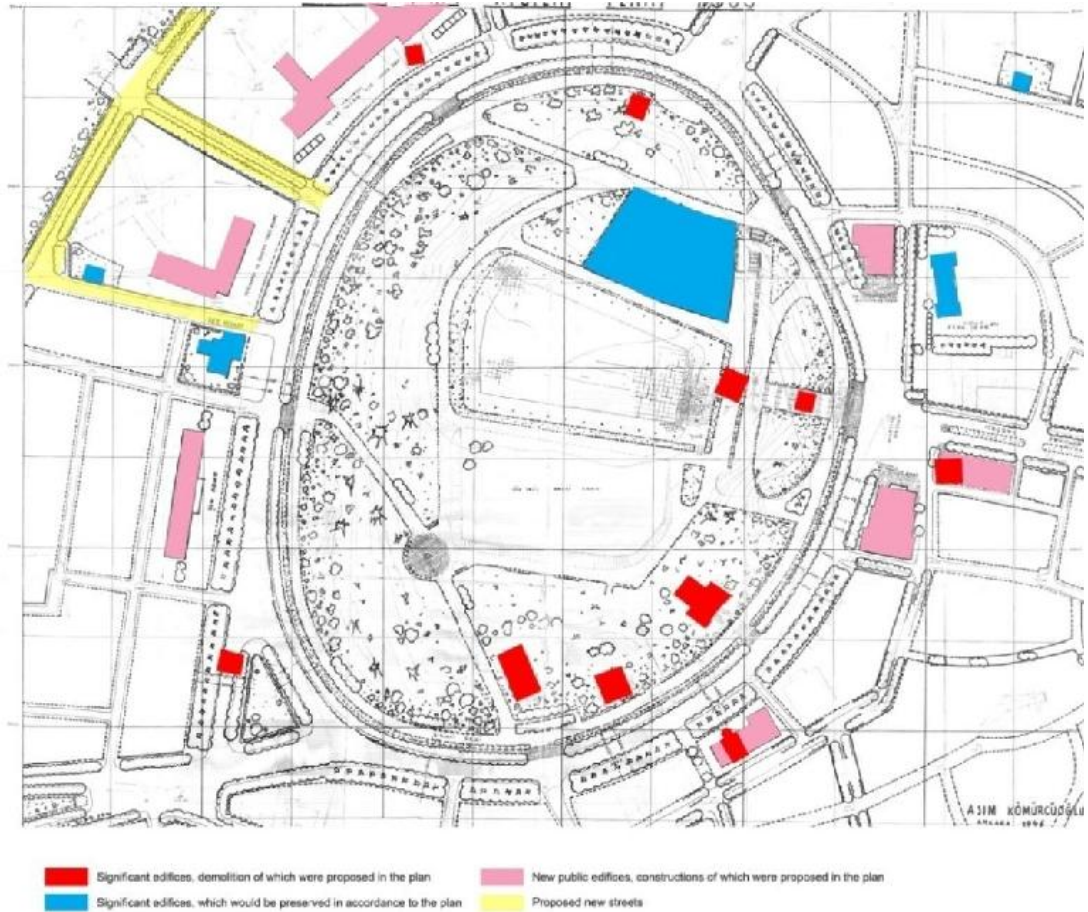


Fig. 3.25 Proposals in 1946 dated city development plan for the studied area
(redrawn over the copy of the plan by the author)

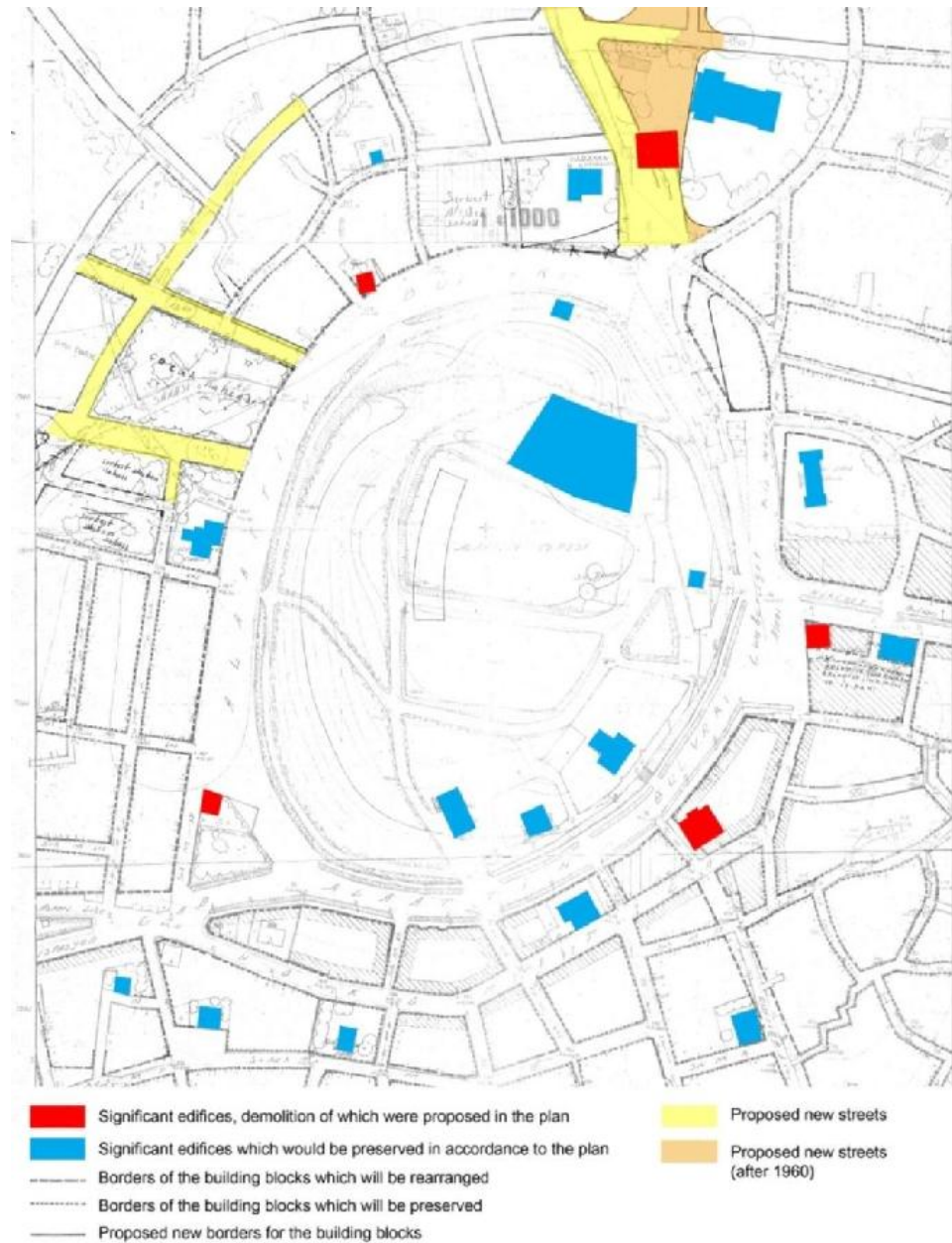


Fig. 3.26 Proposals in 1954 dated city development plan for the studied area
(redrawn over the copy of the plan by the author)

The obvious difference between the planner's attitudes in 1946 and 1954 dated city development plans to Alaeddin Hill and its surroundings is; the intensity of interventions. On the other hand, it may be useful to remember that, 1954 dated city development plan was prepared after the establishment of GEEAYK. Therefore, beyond its planners approach, the relatively cautious attitude in 1954 plan could be related to the presence of GEEAYK, although GEEAYK would be legally empowered to intervene the city development plans some three years later.

The fourth city development plan of Konya was approved by the Ministry of Public Works in 1966. It was prepared by Y. Taşcı and H. Berksan. This plan was the winner of the competition, which was organized by *İller Bankası Genel Müdürlüğü*, for a new city development plan of Konya in 1965²². This plan is still valid with updates which were made in different times²³.

Unlike the previous city development plans this one did not comprise a concentric development model for Konya. Instead, this design was based on the main idea of forming an alternative center for the city on the north of the existing settlement. This new center would be able to develop further without the problems of the old city center. More important of all, the old city centers, which contain the cultural heritage, would be saved from the dangers of uncontrolled development and heavy traffic²⁴. This is the most important and distinctive feature of this plan amongst the others, in terms of heritage conservation.

In the context of this plan, Alaeddin Hill and the surrounding area were considered by the planner to become a part of the city with limited motor vehicle traffic. Therefore, he designed walkways and areas with only pedestrian access, on and around the Hill. The Hill was embellished with a landscape containing small pools. Within the proposed landscaping elements, possible locations of the citadel walls and Eflatun Masjid, were marked on the plan as the result of the planner's research

²² The explanatory report of Y. Taşcı on his project, obtained from the archives of *İller Bankası Genel Müdürlüğü*, file name : Konya, no file number. Also see the interview with Yavuz Taşcı by Füzuran (Füzuran, 2001, p.385).

²³ Y. Taşcı claimed that in the end of 1980's and in 1990's he had signed eight agreements with the municipality of Konya. See the interview with Yavuz Taşcı by Füzuran (Füzuran, 2001, p.383).

²⁴ See the interview with Yavuz Taşcı by Füzuran (Füzuran, 2001, p.386).

on the vanished architectural heritage in this area²⁵. The traffic around Alaeddin Hill was also arranged considering the locations of the existing cultural heritage. In this context, the motor vehicle traffic was proposed to flow mainly on the southern section of the road ring that surrounded the Hill (Fig. 3.27). The northern and western sections, which were providing access to Karatay Madrasah, Alaeddin Mosque, remains of Kılıçarslan Kiosk and İnceminare Madrasah, were proposed for pedestrian use. There appears to be no demolition proposals for the monuments. This seems to be the result of the planner's cautious attitude. Before the preparation of the final drawings, he requested a list of monuments that were located in Konya, from the municipality. On the other hand, the planner's attitude to the traditional residences is slightly different. The traditional residence which existed in the triangular building block on the southwest of the Hill was not preserved in the plan. Moreover, a huge area extending from the road ring surrounding Alaeddin Hill towards northwest would be redesigned as a fairground. This area roughly comprised the location, which had been called *Yıkık Mahalle* in the previous years, and it consisted of almost entire Sakahane district, and partially Zevle Sultan district (Fig. 3.27). Nevertheless, the planner intended to take precautions to set limits for the development of multi storey buildings around Alaeddin Hill. In the building blocks around the Hill, the maximum height for the new edifices was limited to four storeys. Although this decision looks inappropriate as an attitude towards an urban area with historical significance, it seems to be proper intervention to take the development of multi-storey edifices under control. At this point it is useful to remember that the apartments in the area began to appear in 1950's²⁶. And when it was 1960's there were several four storey buildings in the area. Therefore, setting the limits seems to be the only thing that the planner could do.

1966 dated city development plan of Konya seems to be far beyond the city development plans of the period, in terms of the attitudes to cultural heritage²⁷. The planning attitude has some assets, which comprise proposals like, concerning the

²⁵ During the interview, which was made in the context of the research process of this dissertation, he claimed that he had visited the archives of Friedrich Sarre in German National Library in Berlin and marked these locations according to the documents he had obtained (Y. Taşçı, personal interview, February 3, 2008).

²⁶ See Chapter 2.

²⁷ According to Akçura & Çapar, the city plans of the period 1946 – 1968, comprised destructive proposals for the cities like opening of new streets in historical urban fabric. These plans also do not comprise broad scale decisions for the conservation of the cities (Akçura & Çapar, 1973, p.9).

city as a whole in the context of the conservation of cultural heritage and designing pedestrian areas around historical monuments. On the other hand, designing of the fairground can be considered as a reflection of the heritage conservation understanding of the time. In early 1960's, the conservation of traditional residences or urban fabric that contained such residences was still not a common practice. In 1967, Taşcı prepared another proposal for Alaeddin Hill, apart from the city development plan. He suggested rearranging the Hill as an archaeological park, in which the visitors would be able to see the ruins from all the periods of history²⁸. Although this proposal was appropriated by some of the significant archaeologists of the time, it was refused by GEEAYK and could not get beyond planning scale²⁹.

Y. Taşcı's proposals for the new development plan of Konya were mostly put into practice and drawn the outlines of present time Konya. However, his proposals concerning Alaeddin Hill and the surrounding area could partially become reality. The northern and western sections of the road ring around Alaeddin Hill were not converted for pedestrian use and the motor vehicle traffic continued to flow around the Hill without any limitations. The locations of inner citadel walls and Eflatun Masjid were taken into consideration by no means, during the landscaping applications in the following years. On the other hand, the construction of fairground, which was also Y. Taşcı's design, began just two years after the approval of city development plan and completed in 1970 (Odabaşı, 1998, p.48). Therefore, two historical districts of the city were vanished from the urban fabric. The height limitation for the new buildings around the Hill succeeded in to stop multi-storey development beyond four storeys. The problems with the building intensity seemed to be taken under control, however, towards 1990's Alaeddin Hill and surrounding area would be subjected to other problems with the construction of public railway system.

²⁸Y. Taşcı, personal interview, February 3, 2008.

²⁹ According to Taşcı, this proposal was liked and supported by H. Karamağaralı, O. Arık and M. Kafaoğlu. See the interview with Yavuz Taşcı by Füzuan (Füzuan, 2001, p.403).

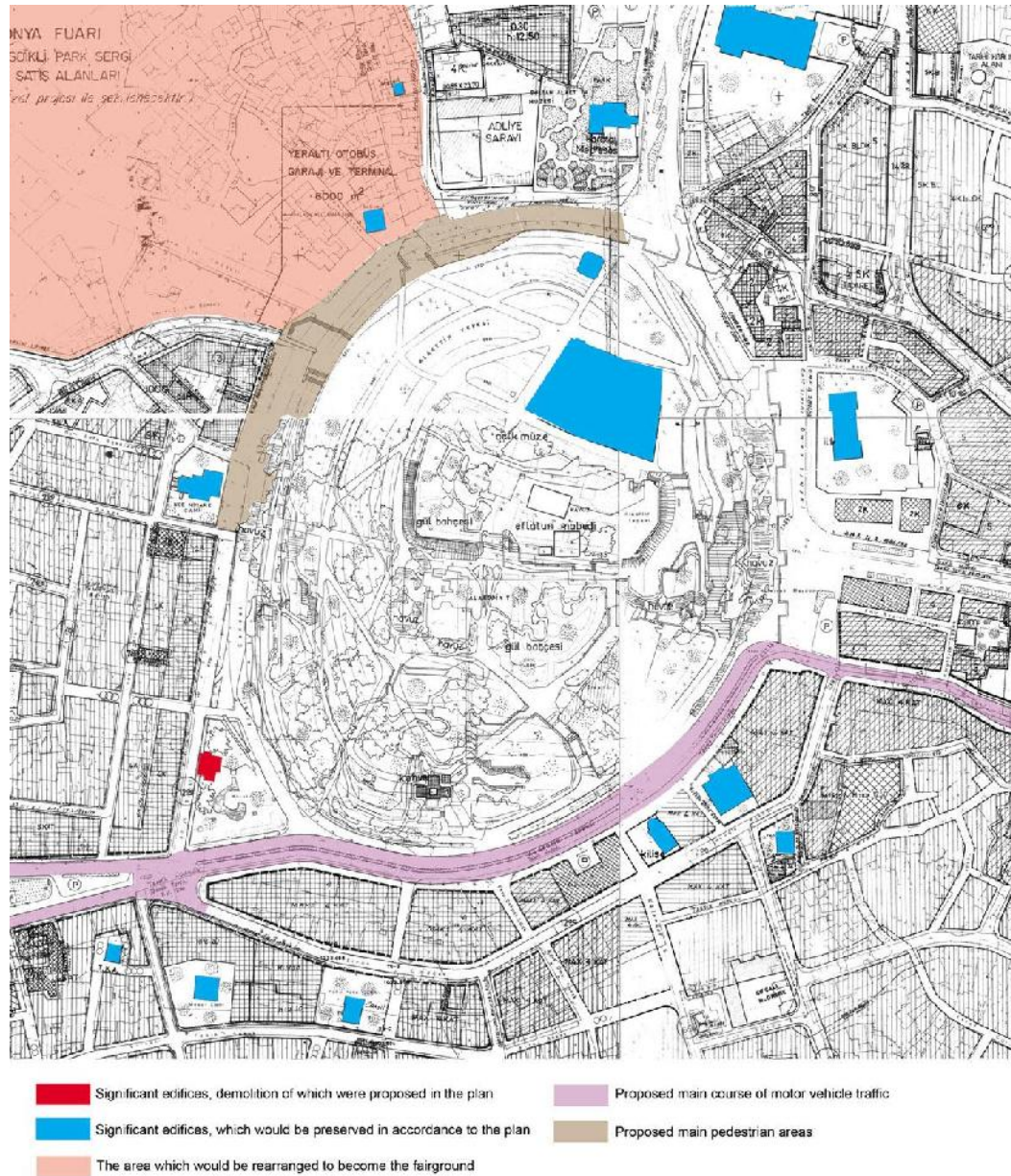


Fig. 3.27 Proposals in 1966 dated city development plan for the studied area
(redrawn over the copy of the plan by the author)

3.5.2.2. Other Attitudes towards Existing Cultural Heritage

In this period, the actions for the conservation of the cultural heritage seem to be maintained under the increasing control of *GEEAYK*, after its establishment. This control period begins with the first decisions of *GEEAYK* in 1956 about Kılıçarslan Kiosk on Alaeddin Hill, and extends up to the decisions of registration, which are related to the cultural heritage in the studied area and Alaeddin Hill itself as an archaeological area, in 1981 and 1982.

Early in this period in 1950's, the Municipality of Konya constructed some edifices on Alaeddin Hill and gave long and short term damage to its archaeological potential. The construction of pool and the lavatories and the construction of the Municipality Hall are the significant destructive interventions of this kind. Although it did not raise an objection against the construction of pool and the buried lavatory, *GEEAYK* made an intervention to the construction process of the *Belediye Gazinosu*. According to Alkan & Çiftçi (1994, p.148), *GEEAYK* requested the architectural drawings of the *Belediye Gazinosu* by reminding them of their obligation to take permission for the constructions of edifices in archaeological areas. The local authorities sent the drawings of the Hall to the council stating that the project had been approved by the Ministry of Public Works in 1955. This date was simply a year before the legal authorization of *GEEAYK* for taking decisions in area scale. Probably for this reason, the council requested the construction to be done by using temporary building elements and within the limits of the proposed area. However, the result of the construction process came out as a heavy, reinforced concrete building with the foundations of mat footing (Alkan & Çiftçi, 1994, p.148). The existence of pool and the *Belediye Gazinosu* would lead to damage on Alaeddin Mosque in the following years. In this context, the pool was abolished in accordance to the 1976 dated decision of *GEEAYK*, but the Municipality Hall survived³⁰.

Although some damage occurred on the archaeological heritage of Alaeddin Hill, it was being preserved in the studied period. On the other hand, the archaeological heritage and the historical urban fabric were not so fortunate. The street network

³⁰ *GEEAYK* decision no: A163, date: 10.09.1976.

and the urban fabric, especially on the north and northwest of the Hill were subjected to changes with the help of city development plans³¹. The archaeological heritage around the Hill was being destroyed on different occasions. During the opening of the street, which was the section of Ankara motorway, the ruins of Kemaliye Madrasah were destroyed. In early 1960's, when Fahrettin Paşa Park was converted to a building block, this area, which contained the last possible remains of Gazialemşah complex, was lost forever.

As the archaeological heritage in the area was being damaged or lost, and the historical urban fabric was being altered, the significant monuments of the area were subjected to different attitudes. The studies relating the conservation of Karatay and İnceminare Madrasahs are good examples for these attitudes. The restoration process of Karatay and İnceminare Madrasahs began after the decision of Prime Ministry for the allocation of some monuments to the ministry of Public Education for being converted into museums, in 1945. The list of the monuments comprised Alaeddin Mosque and Karatay Madrasah. Probably in 1949 or 1950, İnceminare Madrasah was added to this list. Probably due to its dangerous situation Alaeddin Mosque was considered as a task of priority. Therefore the grand scale repair processes of İnceminare and Karatay Madrasahs could not begin until the early 1950's. The repair process of Karatay Madrasah began in 1952 (Önder, 1971, p.166., Karatay Medresesi., 1952, p.2). During this repair process the superstructure was covered with lead sheets and the top finishes of the walls were rearranged with cornices. In 1968, another repair process began and the demolished secondary spaces of the monument were reconstructed (Akok, 1970, p.8). The repair process of İnceminare Madrasah began in 1954 (Önder, 1984, p.20, Erdemir, 2007, p.86). It was converted to museum and opened in 1956 (Konyalı, 1964, p.817). İnceminare Madrasah was also repaired in 1959. However, the grand scale repairs took place in 1975 after the completion of its restoration project. During this process the totally demolished secondary spaces of the monument were reconstructed, mostly in accordance to the drawings for the restoration³². The present outlines of İnceminare Madrasah were mostly formed at the end of this repair process.

³¹ See Chapter 3.5.2.1.

³² Construction of some architectural elements was cancelled in accordance to the decisions of GEEAYK. GEEAYK decision no: 8555 date: 25.07.1975. Copy of original document obtained from the archives of Anıtlar ve Müzeler Genel Müdürlüğü.

The examined period comprises some preliminaries in the context of the documentation of cultural heritage in the studied area. The first complete survey drawings of some significant monuments in Konya were prepared in this period³³. Until the end of 1950's the governmental organizations, which were busy with the conservation of the monuments in Konya, were devoid of the survey drawings of these monuments. In 1959, a survey team which was led by Mahmut Akok, began preparing the first complete survey drawings of some monuments in and around Konya³⁴. Karatay Madrasah and İnceminare Madrasah were amongst these monuments. The architectural survey drawings of Karatay Madrasah and İnceminare were prepared between the years of 1960 – 1963 (Akok, 1977, p.44-45). These drawings provided the basis for the restoration projects of these monuments, which were prepared in 1974 (Akok, 1977, p.42). In 1965, the architectural survey drawings of Alaeddin Mosque were prepared by the Architectural Survey Bureau in *Vakıflar Genel Müdürlüğü* (Yurdakul, 1996, p.126). This document provided a valuable basis for the projects about the interventions of its problematic conservation process. In this context, it is possible to think that, the first restoration projects, which had been based on survey drawings and in situ research, were prepared in this period for the monuments around Alaeddin Hill. The restoration projects of İnceminare Madrasah and Karatay Madrasah are two significant examples for these projects. These were prepared by the team lead by M. Akok, and these were the results of the restoration understanding of the time. These projects were presented with elaborate drawings and they contained suggestions for the construction of some architectural elements, the existence and physical

³³ Preparing a survey drawing for a monument is may not be accepted as an intervention. However, the survey drawings are very significant documents, which depict the status of the monument as of the date of the survey. They also provide basis for the projects of the conservation interventions. The first architectural survey drawings of the Republican era was prepared by S. Çetintaş in 1930's. In this context, the first edifices that had been surveyed were located in Bursa and Edirne (Madran, 2002, p.119). The first documentation studies on the monuments in and around Konya were made by Yusuf Akyurt, who was the director of the Museum in Konya, in 1930's and 1940's (Madran, 2002, p.119, Information obtained from the copies of the mentioned study in the archives of *Türk Tarih Kurumu*). This study consisted of manuscripts which contain photographs of the monuments with plan drawings. The survey drawings that were prepared in this period are complete drawing sets with plans, sections and elevations.

³⁴ The survey team was led by M. Akok, consisted of Tevfik Kölük and Cengiz Erol. The employees of the Museum in Konya helped them in the surveying process (Akok, 1970, p.5). Akok had also documented the excavation process on Alaeddin Hill with his drawings in 1941.

specifications of which were subject of discussion (Fig. 3.28)³⁵. On the other hand, as their existence and constructional feasibility were criticized by GEEAYK, the proposals for the construction of these elements could hardly get beyond the planning stage³⁶.

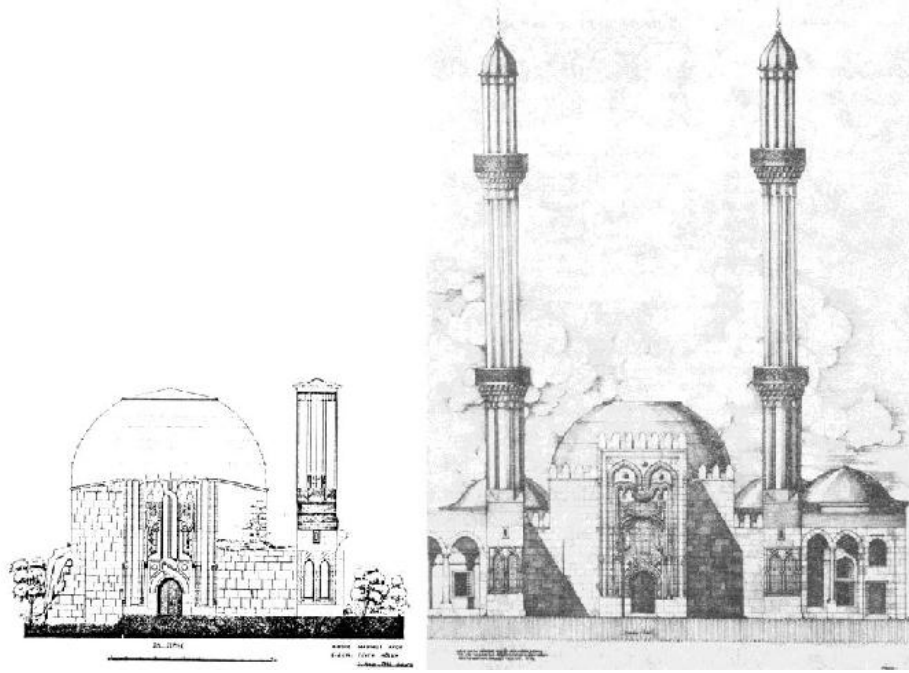


Fig. 3.28 Comparison of the 1961 dated survey and 1974 dated restoration drawings of İnceminare Madrasah entrance façade (Akok, 1977, p.69, Akok, 1970, p.19)

A significant intervention of this period is the construction of the shelter for the ruins of Kılıçarslan Kiosk in 1962. The first consolidation to the remains of this monument had been made by the officials of Turkish Historical Association, during the excavation and research process in 1941. However, a more effective solution was needed to preserve its remains. In November 1955, the *Eski Eserler ve Müzeler Genel Müdürlüğü* requested the permission of GEEAYK for the construction of a

³⁵ Present day restoration projects comprise the stages of architectural survey, comparative study, restitution and restoration. Restitution is the stage, which the original status of the cultural heritage is discussed with drawings. On the other hand, the restoration stage comprises all the proposals serving historical, aesthetical and functional purposes, as the final stage of the whole process. It is seen that the mentioned projects were devoid of the comparative study and restitution stages.

³⁶ For the restoration project of İnceminare Madrasah construction of some architectural elements like the crenellations were cancelled in accordance to the decisions of GEEAYK. GEEAYK decision no: 8555 date: 25.07.1975.

protective structure on top of the kiosk ruin³⁷. Upon the approval of *GEEAYK* in January 4, 1956, the studies for the construction of an appropriate protective structure began. The project was prepared by architect İhsan Kıyıcı from *Vakıflar Genel Müdürlüğü* and civil engineer Atilla Bilgütay who was an academic from Middle East Technical University³⁸. The construction of this protective structure was completed in 1962. It was a reinforced concrete structure, which consisted of a dome with parabolic section resting on two intersecting parabolic arches (Fig. 3.29). Besides its function it was a significant innovation that was brought out with the limited technological possibilities of its time³⁹.



Fig. 3.29 Shelter and remains of Kılıçarslan Kiosk in 1960's (Önder, 1971, p.201)

The contributions of *Konya ve Mülhakatı Eski Eserleri Sevenler Derneği*, which was a nongovernmental local organization, to the preservation of cultural heritage are worth mentioning. In this context, Nasuh Bey Mosque and Abdülmümin Masjid were repaired with the efforts of this organization in 1961⁴⁰. There is no sufficient information about the content of these both repairs in the official sources. On the

³⁷ *GEEAYK* decision no: 445, date: 04.01.1956.

³⁸ Akok, 1969, p.48., Prof. Dr. Cevat Erder, personal interview.

³⁹ When this structure was constructed there were no computers for the calculations, which enable the usage of complex geometries in reinforced concrete design. Also there were no concrete plants to obtain standard mixtures of concrete for desired purposes in Konya at that time.

⁴⁰ Information obtained from the inscriptions on the monuments and the registry records. Also see Önder, 1971, p. 135, 217.

other hand, from the comparison of the old and new photographs of the monuments, it is possible to have an idea⁴¹. The demolished late comers' porch of Nasuh Bey Mosque was very probably reconstructed during this process⁴². Also the superstructures of both monuments must have been covered with lead sheets. Beyond the activities of the Society for Old Works of Art, the actions of charitable people of Konya are worth mentioning. Dursun Fakih mosque was repaired twice in 1958 and 1975, with the efforts of such people in the examined period⁴³. Similar to the previous examples there is no sufficient information about these repairs in the official sources. However, depending on the old photographs of the monuments it is possible to think that the first repair process comprised covering of the superstructure with lead sheets⁴⁴.

3.5.2.3. A Different and Complicated Case: The Conservation of Alaeddin Mosque

The conservation of Alaeddin Mosque is worth mentioning as the most problematic process amongst the conservation and repair processes of all the other monuments in the studied area. It is possible to differentiate this case from the others with its seemingly never ending repair processes to solve the persistent problems. On the other hand, the conservation of Alaeddin Mosque is also different with the scale and type of interventions that were made. This case is complicated enough to become a subject for a PhD dissertation by itself, therefore, the discussion in this section is presented as a very brief summary of the whole process.

The repair process of this monument began, after the ending of its usage as storage for army equipment towards the end of Second World War period. After its allocation to the *Eski Eserler ve Müzeler Genel Müdürlüğü* in the Ministry of Education in 1945, probably the initial repairs of this process took place⁴⁵. The complete repairs of this

⁴¹ The photographs showing the status of both monuments in 1940's, were published in "Konya Tarihi" by İ.H. Konyalı. See Konyalı, p.281,465. For similar dated photograph of Nasuh Bey mosque also see, Diez et. al., 1950, p.130.

⁴² There is an inscription on the late comers' porch of the monuments about the date and donor of this repair. Nasuh Bey Mosque was visited by the author in 2008.

⁴³ Information obtained from the registry record of the monument.

⁴⁴ For the photographs showing the status of Dursun Fakih Mosque in 1940's see Diez et. al., 1950, p.133, 134.

⁴⁵ Abicel, 1988, p.29., Yurdakul, 1996, p.126., Karpuz, 1996, p.220. No information was obtained about the content of this repair during the research process of this study. According

monument became available after the provision of the allocation for the repairs of this monument in 1948⁴⁶. The repair process began in 1949 and ended in 1952⁴⁷. During this process the foundations of the mosque were reinforced, the dome of the western section was covered with lead sheets and a heavy concrete slab with a waterproof layer was constructed on its superstructure (Abicel, 1987, p.29). In 1951, the ownership status of Alaeddin Mosque was subjected to a change. Alaeddin Mosque had been allocated to the Ministry of Education to be converted to a museum, with Karatay Madrasah, by the prime Ministry in 1945⁴⁸. This decision was annulled in 1951 and the ownership of the mosque returned to the *Vakıflar Genel Müdürlüğü*, except its courtyard⁴⁹. In 1952, when Alaeddin Mosque was opened for worship, the mosque was owned by the *Vakıflar Genel Müdürlüğü*, the courtyard was belonged to *Eski Eserler ve Müzeler Genel Müdürlüğü*, and its employees were affiliated with *Diyanet İşleri Başkanlığı* (Abicel, 1987, p.29, Yurdakul, 1996, p.126). This complicated situation of ownership and user status would result in further damage to this monument in the following years. Two years later, lavatories were constructed on the northwest corner of courtyard, with the help of its employees and donations of a local organization, without the permission of the authorities. The leaks from the cesspool of these additions caused cracks and settlements on the northwest section of the courtyard walls. In 1959, the western section and northwest corner of the courtyard walls, which had the danger of collapse, were dismantled and reconstructed by *Vakıflar Genel Müdürlüğü*, after the removal of the lavatories (Abicel, 1987, p.29, Yurdakul, 1996, p.126) (Fig.3.30).

Two years later in 1961, this time, the eastern section of the courtyard walls suffered from cracks and the danger of collusion emerged. This section was also dismantled and reconstructed similar to the northwestern part in 1962 (Fig.3.32). However, the structural problems continued and new cracks appeared. In order to understand the

to the local press the repairs of Alaeddin Mosque were left half-done and a complete repair process was needed (Sine, 1949, p.3).

⁴⁶ According to the report of the Minister of Public Works, the Ministry allocated a payment of 43.275 Turkish liras for the repairs of Alaeddin Mosque. Archive document obtained from the *Başbakanlık Cumhuriyet Arşivleri*, document no: 030-0-001-000-000-74-467-12.

⁴⁷ The repairs were closely watched by the local press. The advertisements for the contract appeared in 21st of July and probably began in August (Eski., 1949, p.5).

⁴⁸ The list of monuments to be allocated to the Ministry of Education for becoming museums, archive document obtained from *Başbakanlık Cumhuriyet Arşivleri*, doc no: 030-0-018-001-002-109-54-7.

⁴⁹ Archive document obtained from *Başbakanlık Cumhuriyet Arşivleri*, doc no: 030-0-018-01-02-125-39-1.

reasons of the continuing problems and the structure of the ground, the earth was drilled on different sections around the mosque in 1964. And it is found that, the mosque was resting on a clay rich soft earth, which was sensitive and tend to slide with water leaks. The solution for this problem would require a difficult and problematic consolidation process in the following years⁵⁰.

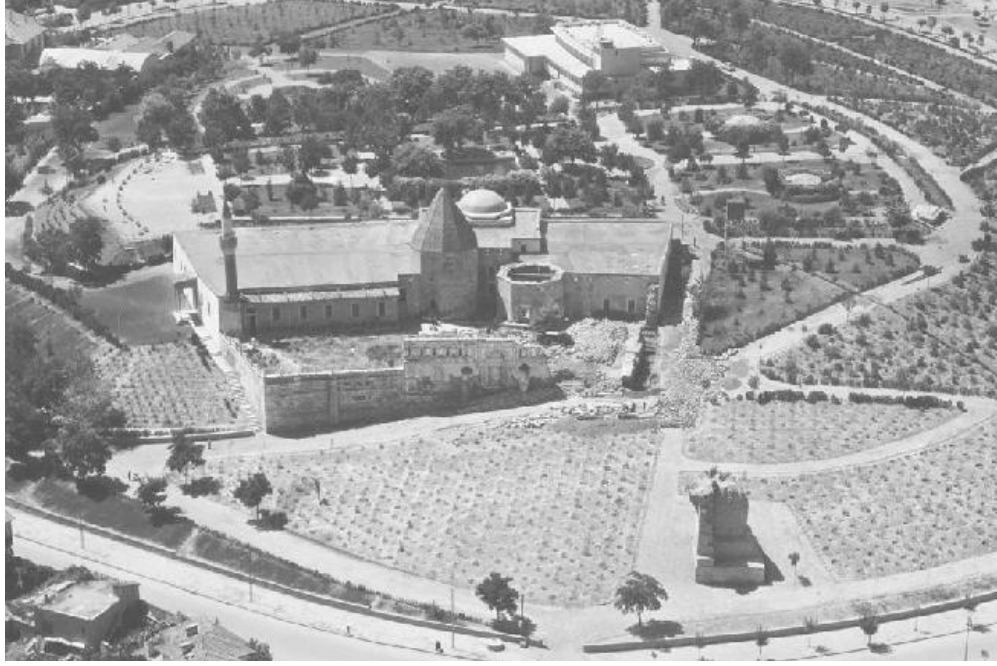


Fig. 3.30 Aerial view of Alaeddin Mosque during the repairs in 1959 (Y. Önge photo archive)

In 1966, the situation became more dangerous with the partial collapse of the roof⁵¹. Upon this incident, the mosque was propped up temporarily for repairs and the case was devolved to *GEEAYK* with all the reports and the documents on the situation of the mosque by the General Directorate of Pious Foundations, with the suggestion of dismantling and rebuilding the mosque on deep foundations. Upon examining the reports of the experts, *GEEAYK* took a decision not to take the responsibility of the

⁵⁰ According to the report of the engineer who had conducted the drilling, all the structural elements of the mosque should be interconnected and the existing foundations should rest on a deep foundation system.

⁵¹ According to Yurdakul (1996, p.127), this incident took place on the location, which had been repaired in 1950 by *Vakıflar Genel Müdürlüğü*, in 22.04.1966. On the other hand, Abicel (1987, p.29), claimed that the collapse of the roof was due to the structural problems reasoning from the water leaks from the water lines, which was connected to the water tank on Alaeddin Hill.

dismantling process and take counsel with other experts⁵². In the January of 1967, the reports of the consultants were discussed in the meeting of *GEEAYK* and a decision was taken in September to consolidate the monument and maintain its originality as much as possible⁵³.



Fig.3.31 Dismantling of the courtyard walls on the eastern section in 1962. The edifice with scaffolding on the background is the shelter for the remains of Kılıçarslan Kiosk (Y. Önge photo archive).

The studies for the consolidation of the monument in accordance to the decision of the council began in the spring of 1968. In this context all the structural elements of the mosque was interconnected with reinforced concrete and steel beams, the roof was renewed with a concrete slab with inverted beams and the sections that had the danger of collapse were dismantled and reconstructed. In 1969, the minaret of the mosque was dismantled and reconstructed on new and deeper foundations in

⁵² *GEEAYK* decision no: 3288, date: 05.11.1966, copy of original document obtained from the private archive of Yılmaz Önge.

⁵³ *GEEAYK* decision no: 3671, date: 23.09.1967, copy of original document obtained from the private archive of Yılmaz Önge.

1972⁵⁴. Moreover, the courtyard was excavated and the earth in it was removed to reduce the load on the courtyard walls. At the end of these interventions the mosque seemed to have a heavy but an entirely rigid structure. However, all of the problems were not solved yet. In 1975, the evidences of structural problems began to emerge on different sections of the mosque. According to the 10.09.1976 dated decision of *GEEAYK*, the water leak from the pool, which was constructed on the crown of Alaeddin Hill in 1950's, was the reason of the structural deformation on the mosque and the cancellation of its use was requested. On the other hand, the situation of the mosque became worse with appearing new cracks and partial collapses in 1977, because of the water leak from the frozen water lines on the southwest of it (Abicel, 1987, p.30). In the following years the mosque was propped up for repairs and water draining lines were constructed around it. During the construction of the draining system another source of water leak was found on the southeast of the mosque. This was the main exit of the water lines that were connected to the water tank on the Hill. Although the location of the water lines was changed by the Municipality, the problems persisted. In May 15, 1980 the mosque was closed for repairs. The investigation of the experts from *Vakıflar Genel Müdürlüğü* found out that the problem was reasoning from the faulty water tank and water lines on the Hill. Upon these findings, they requested the Municipality of Konya to cancel the use of the water tank and the water lines. The authorities of Municipality opposed this idea. According to them the problem was reasoning from the loose ground structure of Alaeddin Hill and the motor vehicle traffic around it (Abicel, 1987, p.31). After the Military Coupe D'état in 1980, the problem was discussed by a committee consisting of the experts from *Vakıflar Genel Müdürlüğü* and officials from the related governmental institutions in Konya. The committee found out that the water tank had been repaired but still leaking and had no agreements about the precautions to be taken (Abicel, 1987, p.31). In 1981, *Vakıflar Genel Müdürlüğü* needed the consultancy of the academics from Middle East Technical University and received a report from them in 1982. According to Abicel (1987, p.31), as *Vakıflar Genel*

⁵⁴ Yurdakul, 1996, p.128 Abicel (1987, p.29), claimed that the collapse of the roof was due to the structural problems reasoning from the water leaks from the water lines, which was connected to the water tank on Alaeddin Hill.

⁵⁴ *GEEAYK* decision no: 5281, date: 11.04.1970, copy of original document obtained from the private archive of Yılmaz Önge. Also see: Yurdakul, 1996, p.128., "Konya Alâaddin Camii'nin 1970 Yılı Onarımı Hakkında Rapor" (Report on The repairs of Alaeddin Mosque as of 1970) by Yılmaz Önge, 09.04.1970, original document obtained from the private archive of Yılmaz Önge.

Müdürlüğü were not sufficiently qualified and equipped to deal with the technical content of the job to be done, the administrative officials conveyed the case to the Prime Ministry. A work group was established by the Prime Ministry with the attendance of the Ministry of Finance, the Ministry of Culture and Tourism, *GEEAYK*, Middle East Technical University, *Vakıflar Genel Müdürlüğü*, *Devlet Su İşleri* and the Municipality of Konya. This workgroup which carried on their studies in the spring of 1982, decided on three important issues for the solution of the problem: The first one is the structural stabilization of Alaeddin Hill. The second and the third are the structural stabilization of Alaeddin Mosque and its restoration, respectively⁵⁵. The interventions to the mosque would be carried out in this order in the following years.

The interventions to the ground, which the mosque was settled on, began in 1986 with the trials of concrete injection and ended in 1991 (Durgunoğlu et. al, 1996, p.171). Therefore the first phase of the interventions was completed. During this stabilization process 1687 tons of concrete was injected into the ground, in and around Alaeddin Mosque (Durgunoğlu et. al, 1996, p.183). The restoration of Alaeddin Mosque was carried out by *Vakıflar Genel Müdürlüğü* after that date and completed in 1995 (Durgunoğlu, et. al, 1996, p.182).

Unlike the conservation processes of the other monuments in the studied area, the aim of priority was to keep the building standing. The interventions, which had been made for this purpose, not only limited to the monument itself but also they had to comprise its surroundings, for the elimination of destructive factors. Finally, the main goal was achieved at the end of a long struggle at the cost of the archaeological heritage, which had been lying under the mosque, and the restoration process was able to be finished afterwards. There are several questions which could be asked about the conservation process itself and its results, like what is left from the original mosque after all these renewals or if it had been possible to stop the movement of the ground without sacrificing the archaeological content of Alaeddin Hill. These questions and many others will not be discussed here, as these would be the discussions of another specific study on Alaeddin Mosque.

⁵⁵ In this context, the Municipality of Konya requested financial support for the cancellation of the use of water tank and water lines on Alaeddin Hill, and cancelled the use of these installations upon receiving the payment (Abicel, 2007, p.32).

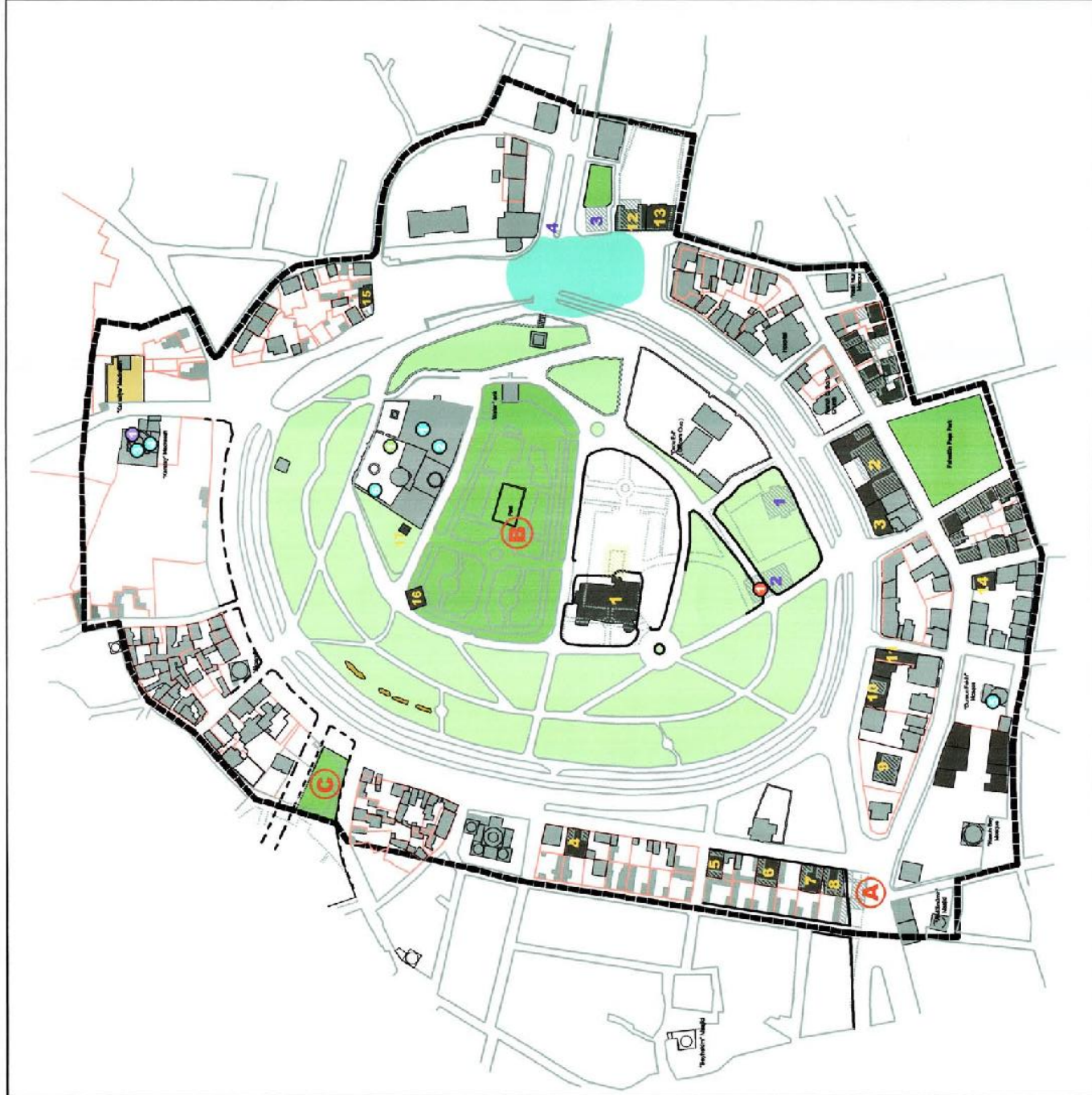
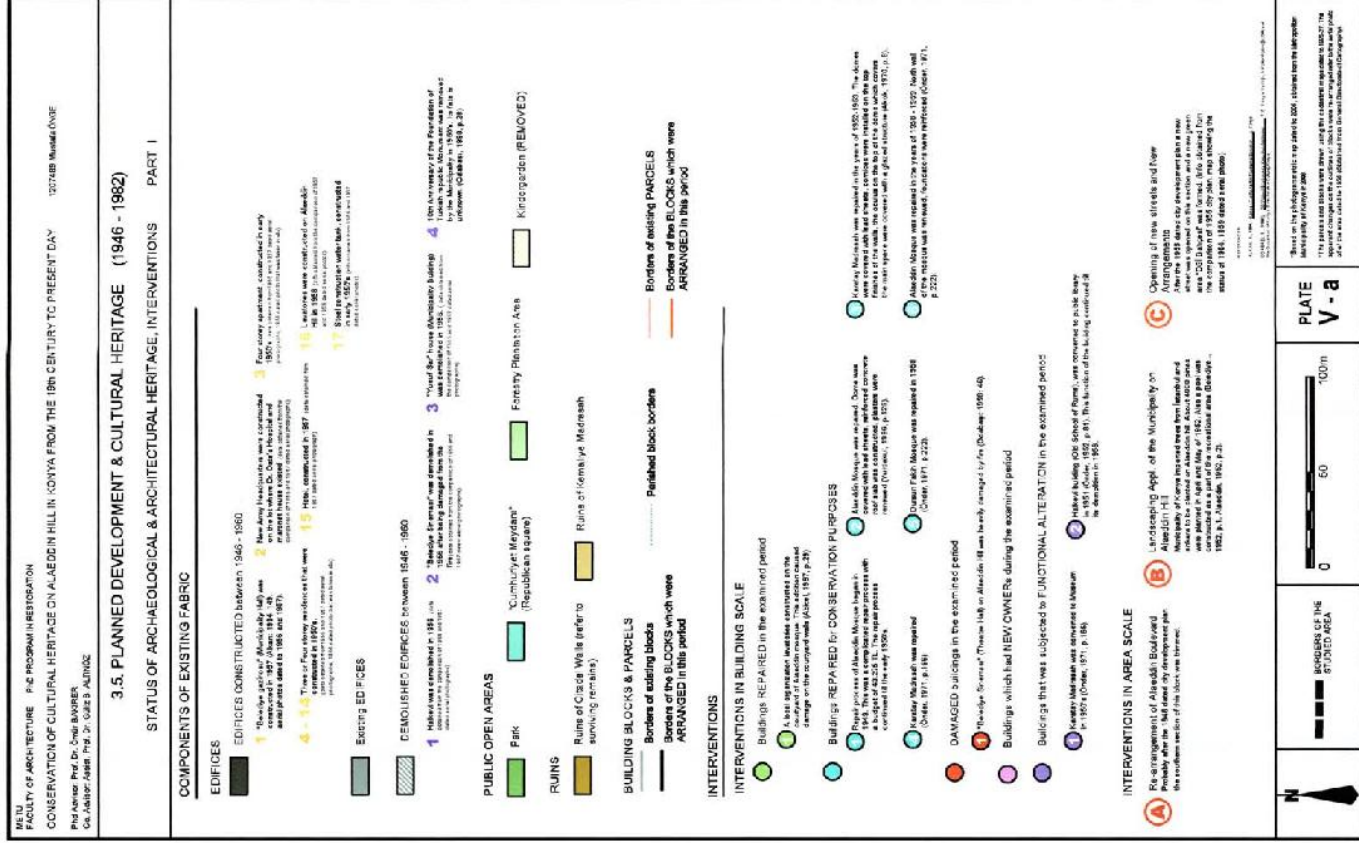


Fig. 3.32 The physical status of studied area between the years of 1946 – 1960



3.6. Conservation Decisions & Contentions of Conservation Institutions (1982 – 1996)

The years between 1981 – 1996 is the time period in which several grand scale conservation interventions were made to the studied area. Also in this period, some grand scale physical changes took place and during some of these changes the local authorities and conservation related organizations came up against each other. This period would end with the preparation of the first conservation development plan, which would be the first attempt for a holistic attitude to the conservation problems of Konya.

3.6.1. Legal Arrangements, Organizational Developments and Other Significant Events Relating Heritage Conservation

The most significant development in terms of legal arrangements is the approval of *Kültür ve Tabiat Varlıklarını Koruma Yasası* code no: 2863, in 1983. This code replaced the previous legal arrangements code 5805 and 1710. Although it had some problems in definitions and expressions with negative attitudes to the contemporary field of conservation problems in Turkey, it had brought two positive innovations within (Madran, 2000, p.236). The first, is the definition of *Koruma İmar Planı*, as a solution to the problems of conservation in planning scale. The other, is the formation of a dual structure for controlling the conservation related activities of all kind (Madran, 2000, p.236). In accordance to this code, a central council named *Taşınmaz Kültür Varlıklarını Koruma Yüksek Kurulu* and the regional councils would be established¹. Until the early 1990's, nine regional councils were established in the cities of Ankara, İstanbul, İzmir, Konya, Adana, Kayseri, Diyarbakır, Erzurum and Antalya (Alsaç, 1992, p.49-50). According to Alsaç (1992, p.49), the regional councils are responsible for determination of the cultural heritage, its specifications, and the conservation areas. Also these councils inspect the new developments in the areas where the cultural heritage exist. In 1987, the code no: 3386 was approved in the National Assembly. With this code the authorities of the central council was rearranged and it was transformed into an institution, the duty of which is to lay down principles only. The authority of taking decisions on the applications of

¹ After 1989, the term *taşınmaz* was not used (Alsaç, 1992, p.32).

conservation activities were entirely left to the regional councils (Madran, 2000, p.237).

In this context *Konya K lt r ve Tabiat Varlıklarını Koruma Kurulu*, was established in 1985. From that date onwards, this regional council of Konya took several significant decisions relating the cultural heritage in Konya.

After the establishment of Sel uk University in 1982 (Konya, 1983, p.5144), a need arose for the establishment of an institution which would work on the documentation and conservation of the works of art, in and around Konya, from the Seljuk period. Therefore in 1985 *Sel uklu Arařtırmaları Merkezi* was founded in the body of Sel uk University. From its establishment to present day, this institution arranged several congresses, conducted excavations and published documents on the Seljuk Period art and architecture².

3.6.2. Physical Structure of the Studied Area between 1982-1996, and Attitudes towards Cultural Heritage

At the beginning of this period, the multi storey development process in the area mostly reached up to the four storey limit, which had been specified in the latest city development plan. Throughout this period this process continued in 1980's and ended in 1990's.

One of the important reasons of the physical changes in the area is the construction of the Public Railway system in early 1990's. The construction process of this system affected Sakahane district, which was on the north of Alaeddin Hill. This district, which had been mostly destroyed during the construction of the fairground, was totally perished probably during the initial stages of the construction process.

Apart from the changes mentioned above there were significant changes on some of the building blocks. In these building blocks the previous ownership patterns were altered and new edifices were constructed with respect to new patterns. In this

² Also this institution has a rich archive of old photographs depicting Konya. These were collected with the efforts of Prof. Dr. Yılmaz  nge and Prof. Dr. Hařım Karpuz. Prof. Dr. H. Karpuz, personal interview, 13.04.2010.

context the building types were subjected to changes in these areas. The first one is the block which contained Gazi Mustafa Kemal Primary School. The building lots on the south of this block were subjected to changes in 1986³. These were the locations where the early republican edifices Yeni Sinema and the residence existed. In this context, it is possible to think that Yeni Sinema and the adjacent residence were demolished about 1986, with the other buildings in these lots. On the lots of these edifices two new buildings with commercial functions were constructed (Fig.). The other block is the one which was located on the northeast of Alaeddin Hill. This was the block comprising a hotel, which had been constructed in 1950's, on the southwestern corner lot. In those years and afterwards this block contained mostly two storey residences. This block was subjected to changes in the years of 1988 and 1993, with the construction of another hotel and a shopping center⁴. Another such example is the block on the north of İnceminare Madrasah. The multi storey edifices on this block were very probably constructed in early 1980's⁵. These new edifices also had partially or entirely commercial functions.

3.6.2.1. The Attitudes towards Existing Cultural Heritage

At the beginning of the examined period, the cultural heritage on and around Alaeddin Hill and the Hill itself were taken under protection with the decisions of *GEEAYK* and *TKTVKYK*. In this context, French Catholic Church was registered in 1980⁶. This was followed by the registrations of Ak Cami, Sakahane Masjid and Araboğlu Kosti House in 1981⁷. In 1982, the remains of Kılıçarslan Kiosk, İnceminare Madrasah, Karatay Madrasah, the remains of Kemaliye Madrasah, Abdülmümin Masjid, Nasuhbey Mosque, Alaeddin Mosque, Dursun Fakih Mosque, Gazi Mustafa Kemal Primary School, Fuat Anadolli House and Alaeddin Hill were registered⁸. Finally in 1985 the Army Hospital in Gazialemşah district was

³ The rearranged area was shown on the city development plan with date and the approval number of the Municipal Council as "14.02.1986 / 58".

⁴ The rearranged area was shown on the city development plan with date and the approval number of the Municipal Council as "28.03.1988 / 17" and "18.03.1993 / 7".

⁵ In 1971 dated aerial photo there are no multi storey edifices in this area. However, they are clearly seen in the aerial which shows the situation in early 1980's.

⁶ *GEEAYK* decision no: A-2163, date: 12.04.1980

⁷ *GEEAYK* decision no: A-2696, date: 17.01.1981

⁸ Kılıçarslan Kiosk, İnceminare Madrasah, Abdülmümin Masjid, Gazi Mustafa Kemal Primary School, Karatay Madrasah, Kemaliye Madrasah, Dursun Fakih Mosque, Nasuh Bey Mosque, Alaeddin Mosque and Alaeddin Hill were registered with *GEEAYK* decision no: A-3861, date:

registered⁹. These decisions, including a single decision in urban scale, were all taken by *GEEAYK* and the central council before the establishment of the regional council of Konya. Amongst these decisions, the registration of Alaeddin Hill is especially important.

With the 13.11.1982 dated decision of *GEEAYK*, Alaeddin Hill was finally able to be preserved in a legal context, against all the possible threats. However, it is difficult to understand why this decision was taken some nine years later than the legal empowerment of *GEEAYK* for taking decisions of registration in urban scale, with the code no: 1710. At the first look the area, which had been defined by *GEEAYK* seemed to be appropriate. It comprised the Hill and it was roughly limited with the road ring that surrounds it. On the other hand, this area was including present day Alaeddin Hill. Remembering that the southern section this road ring was opened in late 1920's, it is possible to think that the defined area comprised most of the Hill, not all. The insufficiency of this definition was understood better in the following years, when, the remains of inner citadel wall were found during the excavations for the construction of new buildings, in Gazialemşah district, on the outside of the defined borders, in 1987 and 1988. The borders, which define the conservation site of Alaeddin Hill, were finally altered in 1993. And a new decision for an additional conservation site was taken to protect the ruins of inner citadel walls. In this context, the north section of Gazialemşah district and eastern part of Hamidiye District were registered as archaeological conservation site of third degree¹⁰.

It is possible to think that, 1982 dated decision of *GEEAYK* was taken without sufficient research on documents and in situ¹¹. And it was not revised immediately after the emergence of the first evidence, which had revealed its errors. This decision is a significant example, which expresses the importance of the studies on the development and conservation of the historical urban fabric.

13.11.1982. Fuat Anadolli House was registered with *GEEAYK* decision no: A-32-87, date: 05.02.1982.

⁹ TKTVKYK decision no: 614, date: 24.01.1985

¹⁰ KKTVKK decision no: 1625, date: 14.04.1993

¹¹ A. Alkan, who had been a member of *KKTVKK*, had a similar comment on this issue. See Alkan, 1994, p.88.

Between the years of 1982 – 1993, *KKTVKK* also took some registration decisions, which are related to the monuments around Alaeddin Hill, in area scale. In 1988, a rectangular formed area with the remains of Kemaliye Madrasah at the middle was registered by *KKTVKK* as Kemaliye Madrasah special preservation area¹². In 1989, a similar area with İnceminare Madrasah at the middle was registered by *KKTVKK* as İnceminare Madrasah special preservation area¹³. Following these decisions, in 1990, the building lot of Gazi Mustafa Kemal Primary School was registered by *KKTVKK* as its special preservation area¹⁴. Also another decision was very probably taken to define a special preservation area for Karatay Madrasah. These decisions seem to be taken for keeping the developments, which were in the close surroundings of the significant monuments, under control¹⁵. Meanwhile, Konya was a rapidly developing city and some negative developments were very likely to take place around these monuments. The problems related to the violation of the building rules in these areas would keep the *KKTVKK* busy in early 2000's. On the other hand, it is also possible to relate these decisions to the 1982 dated, problematic decision for the definition of Alaeddin Hill conservation site. The special conservation areas, which were defined by *KKTVKK*, are almost next to the borders of Alaeddin Hill conservation site. And they seem to exist for removing the defects of the falsely estimated site borders in 1982 dated decision. The final decision concerning the special preservation areas in the studied area was taken in 1995. With this decision the special preservation areas of Karatay and Kemaliye Madrasahs were unified and the ruins of Kemaliye Madrasah, which had been presumably lying under Ankara motorway, were included into the extent of preservation areas some 30 years after their destruction.

The council also took a decision about the use of Alaeddin Hill in this period, which is significant in the context of this study. This decision and the related actions of the Municipality caused strife between the council and the Museum of Konya, in the context of the conservation of Alaeddin Hill. The 1992 dated decision of the council,

¹² *KKTVKK* decision no: 287, date: 30.09.1988

¹³ *KKTVKK* decision no: 589, date: 03.11.1989

¹⁴ *KKTVKK*, decision no: 890, date: 23.11.1990

¹⁵ For example, in 1984, an attempt for constructing shops on the adjacent lot of Karatay Madrasah was stopped by *ATKTVKK*. *ATKTVKK*, decision no: 219, date: 06.07.1984, copy of original document obtained from the archives of *Vakıflar Genel Müdürlüğü*. This decision was taken by the regional council of Ankara, as the regional council of Konya had not yet been established.

was approving the landscaping project, which had been prepared by the Municipality. This project contained proposals for the rearrangement of the section, which was located on the west of the Alaeddin Mosque and near the remains of Kılıçarslan Kiosk. In the context of this project, kiosks and pools would be constructed on the mentioned area. In the council decision the positive aspects of this project, like the use of timber and over and under tiles as the traditional building materials, were pointed out. On the other hand, the decision text contained some cautions about the application process. The depth of the pools and the foundations of the kiosks were restricted to 30cm and 50cm respectively¹⁶. Upon obtaining the written permission from the council, the Municipality immediately set to work. The rearrangement process took the attention of the officials from the Museum of Konya, who had noticed the heavy construction equipment on the Hill. During their visit for the inspection of the construction process, they had noticed that the leveling process and the excavations were going on. They had also detected the existence of a tombstone with inscriptions in Latin, as a clear evidence of an excavation process¹⁷. As it is understood from the official correspondences, the Directorate of the Museum of Konya informed the council, governorship and the Ministry of Culture on this situation. Shortly after getting this information the council sent its own officials to the construction site for inspection. As they visited the area, the rearrangement process was probably about to finish¹⁸. Their expressions in their report contradict to that of the museum officials'. According to the officials of the council, the rearrangements were made properly, with no excavations. They also stated that the heavy construction equipment had been used for leveling of the earth infill and transportation of material. In August 1993, the council met and took a decision to end the discussion on this issue. This was also an answer to the questions of the

¹⁶ KKTVKK decision no: 1321, date: 13.05.1992

¹⁷ "Müze Müdürlüğüne", 25.05.1993 dated inspection report of İ. Dinç, N. Tırpan, G. Karakap, N. Çay, who were the museum officials. Copy of original document obtained from the archives of *Eski Eserler ve Müzeler Genel Müdürlüğü* in Ministry of Culture and Tourism. The officials stated that they took the tombstone to the museum and documented the construction process with photographs.

The report had a wrong date or it was probably written some time after the inspection.

¹⁸ According to their report they visited the area in 12.10.1992. Untitled and unnumbered document, signed by H. Kulluk, M. Koyuncu and M. Uysal. Copy of original document obtained from the archives of *Eski Eserler ve Müzeler Genel Müdürlüğü* in Ministry of Culture and Tourism.

high council. According to this decision the applications of the project was done as it had been proposed and no excavations had been made¹⁹.

In this case, it is obviously seen that there were some problems with the 13.05.1992 dated decision of the council. Despite the previous decisions of *GEEAYK* for the abolition of the pools and the water tank, the council approved the existence of pools on Alaeddin Hill²⁰. It is difficult to understand how the limits for the depths of pools and foundations were specified. Is it possible to guarantee that nothing would be found 30 or 50cm below the earth in an archaeological area? So why did the council take such a risky decision? Also the museum officials stated that there had been no expert supervision during the application process of the rearrangement project²¹. The timing of this decision may help explaining its problems. This decision was taken very shortly after the tragic loss of the chairperson of the council²². When this decision was taken the council was also busy with the persistent problem of the railway construction around Alaeddin Hill²³. Therefore, it seems possible to think that the experts of the council had not been able to take reliable decisions for humane reasons.

The repairs of the significant monuments are also worth mentioning alongside the issues relating registration. According to Erdemir, (2001, p.26) Karatay Madrasah was repaired in 1988. There is no sufficient information about the extent of this repair in the scanned sources²⁴. In 1990, a reconstruction and repair process took place on İnceminare Madrasah. The skylight structure on top of the oculus of its dome was reconstructed during this process (Fig.3.34). In January 1991 the monument was re-opened. Between 1991 and 1993 Karatay Madrasah also became the subject of a similar repair process. During this process the skylight of the madrasah was reconstructed, its roof covering and window grills were

¹⁹ *KKTVKK* decision no: 1727, date: 02.08.1993

²⁰ For the abolition of water tank and the pool on Alaeddin Hill, see Chapter 3.5.2.3.

²¹ "Müze Müdürlüğüne" ,25.05.1993 dated inspection report of İ. Dinç, N. Tırpan, G. Karakap, N. Çay, who were the museum officials. Copy of original document obtained from the archives of *Eski Eserler ve Müzeler Genel Müdürlüğü* in Ministry of Culture and Tourism.

²² See Chapter 3.6.2.2.

²³ See Chapter 3.6.2.2.

²⁴ In 1987 the lavatories near the madrasah were renewed. *KKTVKK* decision no: 174, date: 01.05.1987. In 1988 landscaping applications were made. *KKTVKK* decision no: 177, date: 13.05.1988. No other repair records were found.

renewed²⁵. The repairs of Alaeddin Mosque were in progress in this period. As it was discussed in Chapter 3.5.2.3, this process will not be mentioned here in order to avoid repetition. In this period the conservation interventions also comprised the residences. In 1990, one of the significant historical residences in the studied area was expropriated (Ergün, 1993, p.9). This residence, which is known as Fuat Anadolu house, was restored for the use of *KKTVKK* in 1992 (Ergün, 1993, p.11).



Fig. 3.34 Inceminare Madrasah, reconstruction of skylight structure in the summer of 1990 (Y. Önge photo archive)

In this period, the studied area became the scene of one of the preliminaries for the conservation of historical monuments of Konya. The remaining aiwan of Kemaliye Madrasah was given a function. With the 1991 dated decision of *KKTVKK*, this aiwan was adopted for the use of Selçuk University as a sales office for university publications²⁶. Therefore the spatial value of a ruin was put into use in the context of its conservation. This is the second important decision for the conservation of Kemaliye Madrasah after the registration of its special preservation area in 1988.

²⁵ *KKTVKK* decision no: 1142 date: 03.10.1991, *KKTVKK* decision no: 1317 date: 13.05.1992, *KKTVKK* decision no: 1567 date: 13.01.1993

²⁶ *KKTVKK* decision no: 1017, date: 02.05.1991

3.6.2.2. Public Railway System and Alaeddin Hill

The construction of the public railway system is an important issue, which resulted in a conflict between the Municipality and the regional council of Konya, in 1990. The Municipality had this project prepared in 1987 and arranged a meeting with the members of *KKTVKK* in 1988. As a section of this system, the construction of railway lines around Alaeddin Hill was projected. According to Alkan & Çiftçi (1994, p. 150), this public railway system had an opposite attitude to that of the 1966 dated city development plan. In this context, all the lines and the significant crossroads were collected around Alaeddin Hill. Although the members of the council had positive opinions about the project in general, they raised an objection on the issue of collecting the lines around Alaeddin Hill (Alkan & Çiftçi, 1995, p.151). Hereupon, the Municipality did not send the drawings of the project to the council for investigation. In 1989, the studies for the railway system were temporarily stopped due to a change in the administration of the Municipality. During this interval an evaluation report was prepared by the academics from the Faculty of Architecture in Middle East Technical University, upon the request of the Municipality. According to Alkan & Çiftçi (1994, p.151), the Municipality started the construction process and the excavations around Alaeddin Hill, depending on this report in October 1990²⁷.

Upon this incident *Konya Vakıflar Bölge Müdürlüğü* informed the council about the excavations (Karpuz, 1996, p.222, Alkan & Çiftçi, 1994, p.151). The council met urgently, requested the submission of the projects from the Municipality for approval and called a halt to the ongoing construction process (Fig.3.35)²⁸. The officials of Municipality preferred to detain the council by claiming that the work in progress was

²⁷ The mentioned report is an evaluation report written by Prof. Dr. Rüştü Yüce, Prof. Dr. İlhan Tekeli, Instr. Özcan Altaban and Berker Ertuna. When the report was written, the drawings and other documents for the application of the project was already completed and the initial stages of the construction process were in progress (p.33). Therefore the mentioned report mainly included comments and advices of the authors. In this report, the choices for the main routes were criticized and the choice including Alaeddin Hill was recommended (p.17, 18). However, the sections around Alaeddin Hill were pointed out as the most problematic parts of the whole system, in terms of capacity and applicability (19, 23). An important point is that; this report is devoid of any comments on the relationship of public railway system and the historical built environment of Konya. Although Alaeddin Hill was registered as conservation site in 1982, the presence of a conservation site was not mentioned in any part of this report. See: Yüce et. al, 1989. This document is obtained from Middle East Technical University Department of City and Regional Planning, with the courtesy of Assoc. Prof. Dr. Ela Babalık Sutcliffe.

²⁸ *KKTVKK* decision no: 856, date: 19.10.1990

nothing more than pavement construction and delayed the submission of the project. During the passing time the infrastructure of the railway system around Alaeddin Hill was almost completed (Alkan & Çiftçi, 1994, p.151). In November 1990, the council took a decision for stopping the construction process of the railway lines around Alaeddin Hill, demolition of the constructed sections and opening a court case against the officials of the Municipality, who are responsible for this case²⁹.



Fig.3.35 The excavated sections on the south of Alaeddin Hill (Archives of *Anıtlar ve Müzeler Genel Müdürlüğü*)

In December 12, 1990, a panel discussion was arranged by Selçuk University on the issue of the affects of public railway system construction on Alaeddin Hill, with the attendance of the people from both sides of the conflict³⁰. The expressions of the academics and the members of the council were focused on the violation of archaeological conservation site and dangers of the railway construction around Alaeddin Hill, which does not have a stable structure, with additional traffic. They were also stating that the project could be brought to life without the construction of railway lines around Alaeddin Hill (Raylı..., 1990, p.9). The officials of the Municipality were against the idea of completing the project without the section around Alaeddin

²⁹ KKTVKK decision no: 886, date: 09.11.1990

³⁰ The news about the panel discussion appeared on the local newspapers. See Raylı..., 1990, p.1,9., Belediye..., 1990, p.1,2.

Hill and they stated that the project, which had been based on the studies of public transportation, would be disabled without this section (Raylı.., 1990, p.9). They were thinking that the construction process would not harm Alaeddin Hill or Alaeddin Mosque.

A week later, in December 19, 1990, the administrative officials of the municipality of Konya arranged a press conference (Raylı Sistem.., 1990, p.12). According to the mayor, the comments and critics of the academics from Selçuk University were improper. He stated that the alteration of the project would delay its completion and create serious financial problems as the Municipality borrowed funds from Germany for this project³¹.

In the first week of January 1991, the construction process of public railway system came to a halt. According to an article in one of the local newspapers, the construction process stopped as the result of the council decisions (Raylı Sistem.., 1991, p.1). This decision was applied to the whole system although it would only be valid for its section around Alaeddin Hill (Raylı Sistem.., 1991, p.7). On the other hand, the local newspapers comprised some other news, which can help explain the stopping of the construction process. In those days, the Minister of Culture visited Konya³². He attended the opening ceremony of İnceminare Madrasah, the restoration of which had been completed. The next day in a meeting he badly criticized the construction of railway lines around Alaeddin Hill and supported the decision of the council (Bakan'dan.., 1991, p.1, 2).

Despite the objection of the Minister of Culture, the Municipality did not intend to give in. After obtaining a report signed by the experts of Kandilli Observatory in Boğaziçi University, opened a court case against the council decision (Karpuz, 1996, p.223). The Municipality lost the case with the decision of the local courts in 25.09.1991 and appealed to a higher court. The result did not change with the 20.04.1992 dated decision of the Council of State (Karpuz, 1996, p.223). During these developments the Municipality put pressure on the members of KKTVKK, and

³¹ According to Mayor H. Ürün, the cost of alteration in the railway system project would cost 50 billion Turkish Liras. He stated that the Municipality had borrowed 38.000.000 DM for railway construction (Raylı Sistem.., 1990, p.12).

³² About the visit of the Minister of Culture N. Kemal Zeybek, see: İnce.., 1991, p.1,7., Bakan'dan.., 1991, p.1,2.

especially on the chairperson Prof. Dr. Yılmaz Önge³³. This was done by different channels, with the attempts to manipulation of state institutions and the local press by the Municipality (Karpuz, 1996, p.224, Alkan & Çiftçi, 1994, p.151). Even the court experts from the Council of State were tried to be put under pressure³⁴. These repeating harassment of the municipality resulted in a tragic loss on the side of the council. In March 28, 1992, the chairperson, Prof. Dr. Yılmaz Önge passed away due to heart attack (Bayram, 1993, p.358, Eyice, 1993, p.2). This was a significant loss for the council as well as the field of the history of art and conservation. As a chairperson he was responsible for writing responses to the criminations of the local press and contentions to the courts (Karpuz, 1996, p.224). Being aware of his importance in this case, the Municipality took action immediately after his loss to complete the public railway project and it came into service in 1992³⁵.

Upon the restarting construction process of railway around Alaeddin Hill despite the decisions of the courts, *KKTVKK* took its 07.08.1992 dated decision³⁶. In this context, *KKTVKK* appointed to the high council for enlarging the borders of the archaeological conservation site of Alaeddin Hill and reminded the Municipality of the court decisions. The borders of archaeological site were enlarged and a new archaeological site was defined on the south of the Hill with the approval of the high council in 1993³⁷.

The struggle maintained on the legal grounds. After the latest council decision, the council sued the Municipality in 24.08.1992. This was a long case and during this case, three reports were prepared by different court experts in 1995, 1997 and 2002, due to the appeals to the selection of the court experts. During this process the discussion seemed to digress from its main topics, which was the violation of archaeological site and disclaiming of court and council decisions. Therefore the

³³ Yılmaz Önge was a well known person, who spent efforts, as both an architect from *Vakıflar Genel Müdürlüğü* and an academic, for the documentation and restoration of architectural heritage in and around Konya. He also worked in public campaigns relating the conservation of cultural heritage like the one named *Çeşmeler Kurumasın*. This was a long term campaign to revitalize the historical fountains of Konya. See Özkan, 1991.

³⁴ Prof. Dr. H. Karpuz, personal interview, 13.04.2010.

³⁵ Assist. Prof. Dr. Ergül Önge, personal interview, 13.04.2010

³⁶ *KKTVKK*, decision no: 1396, date: 07.08.1992. For this decision the representative of Municipality had an opposing vote. In his written statement he accused the council of being obsessive and fanatic.

³⁷ *KKTVKK* decision no: 1625, date: 14.04.1993

case became a matter of finding out the possible damage that the railway system could give to the historical buildings, due to its vibration. In this context the last report by the experts of Kandilli Observatory in Boğaziçi University, was clearing the municipality of the charge. Therefore the decision of the court came out in favor of the Municipality despite the appeals of the council. The case was closed with this decision in 23.06.2003³⁸.

³⁸ The entire information about this process was obtained from the 23.06.2003 dated court decision. Copy of official document obtained from the archives of *Eski Eserler ve Müzeler Genel Müdürlüğü* in Ministry of Culture and Tourism.

3.7. Recent Developments (1996 – 2009)

This last period simply comprise the developments in the studied area from 1996 onwards. In this period the council seems to have discipline over the developments on and around Alaeddin Hill. Despite its defects and delayed existence, the preparation of a conservation development plan and the increasing role of the municipality in conservation related activities are the interesting developments of this period.

3.7.1. Legal Arrangements, Organizational Developments and Other Significant Events Concerning Heritage Conservation

The event that marks the beginning of this period is the preparation of the first *koruma imar planı* for Konya. This plan was prepared by M. Tuncer and K. Türkoğlu from UTTA Planning & Consultancy Ltd. in the years of 1996-1997. The studies for the preparation of *koruma imar planı* began in 1996 and the initial stages of the planning process were completed in the same year. After its approval by the Greater Municipality of Konya, this plan was also approved by KKTVKK in March 1997 and went into effect (Fig. 3.37). Basically this plan comprised some simple proposals for a very limited part of the city, which had historical value (Tuncer, 2006, p.108). The borders of the planned area were including the section between two important historical centers of the city, which were Alaeddin Hill and Mevlana Complex¹. This plan was an innovation in the context of conservation of the cultural heritage in Konya; however it was a delayed action. Considering the appearance of the legal procedure enabling the preparation of conservation related plans, this plan was about fourteen years late to make a significant effect on the historical fabric². To make things worse, the application process would be subjected to further delay. The plan was canceled with the decision of the courts of Konya in 1998, as a result of a court case, which had been opened on the decisions of the council relating the registration of an edifice called *Başaralı Han* (Tuncer, 2006, p.108). In the years of 1999 and 2000, the Greater Municipality of Konya had the revision of this plan

¹ Considering the development process of the city, which was mentioned in Chapter 2, it is possible to think that the planned area was roughly including the Ottoman Period commercial area, without Alaeddin Hill and Mevlana Complex.

² If this plan had been able to be prepared before 1990, development of the discussions on the public railway system would probably have a different process.

prepared and this plan was approved by *KKTVKK* in 2000³. This revision was accepted as a basis for further applications (Tuncer, 2006, p.116). According to Tuncer, this was mostly similar to the 1996 dated plan⁴.

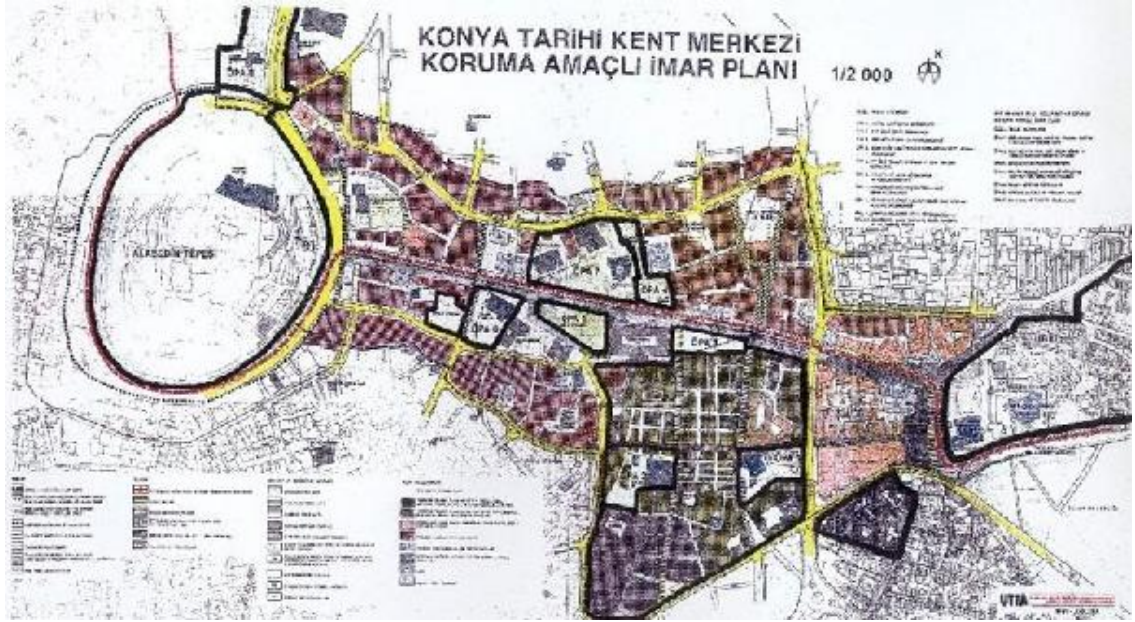


Fig.3.37 *Koruma imar planı* for Konya 1996-1997 (Archives of the Department of Public Works in the Greater Municipality of Konya)

This period became the scene of a significant innovation in terms of the localization of heritage conservation. The conservation related departments of the municipalities were begun to be founded in several provinces with the approval of a regulation in 2005⁵. These departments were known as *Koruma Uygulama Denetim Bürosu*, or more commonly with its abbreviated form *KUDEB*. As it is understood from the decisions of *KKTVKK* concerning the approval of repairs, the Municipality of Konya established its *KUDEB* in 2007. The first record referring the control function of *KUDEB* about the repairs of the monuments on and around Alaeddin Hill is about the consolidation of Kılıçarslan Kiosk⁶.

³ *KKTVKK* decision no: 3896, date: 31.08.2000.

⁴ Mehmet Tuncer, personal interview, 05.04.2009.

⁵ "Koruma, Uygulama ve Denetim Büroları, Proje Büroları ile Eğitim Birimlerinin Kuruluş, İzin, Çalışma Usul ve Esaslarına Dair Yönetmelik", obtained from <www.resmigazete.gov.tr/eskiler/2005/06/20050611-7.htm> in 28.02.2011.

⁶ *KKTVKK* decision no: 2388, date: 26.05.2008.

The establishment of *Tarihi Kentler Birliđi*, as a section of European Association of Historic Town and Regions, is another important event in the context of the conservation related developments of this period. The first meeting of European Association of Historic Towns and Cities had been made in October 7&8, 1999, in Strasbourg and Turkish Republic had been invited. The preliminary studies for the establishment of Turkish section were conducted by the Greater Municipality of Bursa, and *Tarihi Kentler Birliđi* was established in the July 22, 2000 dated meeting in Bursa with efforts of the Ministry of Interior Affairs, Ministry of Culture and the nongovernmental organizations ÇEKÜL and Turkish Chamber of Architects⁷. The first participations from Konya took place in the meeting of Nevşehir in April 28-29, 2001⁸. Greater Municipality of Konya became the member of this union in its May 5, 2001 dated assembly⁹. One of the latest meetings of the union was held in Konya in September 25-27, 2009¹⁰.

3.7.2. Physical Structure of the Studied Area between 1996 and 2009, and Attitudes towards Cultural Heritage

In this period no significant physical changes occurred in the studied area except the sections where the fairground and the courthouse existed. Starting from 2008, the fairground and its related facilities began to be torn down for a rearrangement. The construction processes of this rearrangement were still in progress when this study was being prepared. Upon the construction of a new courthouse on the east of the city, the old one was evacuated and demolished (Fig. 3.38). The demolition process of the courthouse very probably began in August 2008. With the demolition of the courthouse one of the significant public buildings, which increased the pedestrian and motor vehicle traffic, perished from the studied area. However, its lot was adopted for the use of the buses of public transportation system by the municipality, for maintenance and storage purposes¹¹.

⁷ Turkish Republic is the 12th member of the association. Information obtained from the official site of *Tarihi Kentler Birliđi*, accessed in 28.01.2011.

<<http://www.tarihiKentlerBirliđi.org/icerik/icerik.asp?ID=24>>

⁸ A. Kayhan who was the Governor of Konya and ÇEKÜL Konya Region representative H. Karpuz attended this meeting.

<<http://www.tarihiKentlerBirliđi.org/icerik/bildirgelerDetay.asp?newsID=9>>

⁹ Mustafa Taşkın from *Tarihi Kentler Birliđi*, personal interview, 28.02.2011.

¹⁰ <<http://www.tarihiKentlerBirliđi.org/icerik/bildirgeler.asp>>, accessed in 28.02.2001.

¹¹ Visited by the author in September 2009.



Fig.3.38 A view from the Courthouse before its demolition, July 2008 (Photo: Courtesy of H. Karpuz)

3.7.2.1. The Attitudes towards Existing Cultural Heritage

The preparation of 1996 dated conservation development plan seems to be the most important development of the period in terms of attitudes and interventions to the cultural heritage. Although the borders of this plan comprised a very limited area around Alaeddin Hill, it is the first holistic attitude to the historical city centers of Konya. Nevertheless, it is possible to think that the first steps were taken slightly before the preparation of this plan. For the archeological conservation site of third degree around Alaeddin Hill, *Geçiş Dönemi Yapılaşma Şartları* were specified by the council in 1996¹². According to these conditions the excavations in this area would be done under the supervision of the museum officials, and all types of physical interventions to the adjacent buildings of registered cultural heritage would be dependent on the council's permission, like the alterations of plan and the combination or division of building lots.

Although it is an innovation in terms of attitudes to cultural heritage the conservation development plan had no significant proposals for Alaeddin Hill and its close surroundings. An area around Karatay Madrasah was specified in the plan as an

¹² KKTVKK decision no: 2552, date: 24.05.1996.

area which would be planned in accordance to a specific project for its use¹³. The boulevard, which was extending from Alaeddin Hill towards Mevlana Complex would only be available for pedestrian traffic. On the other hand, the road ring around Alaeddin Hill was preserved (Tuncer, 2006, p.109). The disputatious element of this plan is the public railway system. According to the plan the public railway system would be further extended to Mevlana Complex towards east (Fig.3.37). As it is mentioned above this plan was revised in 2000. However, the sections of the plan, which were relating Alaeddin Hill, very probably were not subjected to any significant changes¹⁴.

It is possible to say that there were some problems with the section of this plan which, relate Alaeddin Hill and its surroundings. The building blocks on the south and on the west of the Hill were not included in the borders of the planned area. There were no proposals for these parts where some significant monuments, traditional residences and the buried remains of citadel walls existed. The road ring around Alaeddin Hill remained as it is, although the existence of motor vehicle traffic is known to have caused different problems.

In this period a significant number of the decisions, which had been taken by the council, are about the applications of the municipality in order to take permission for simple public works like; installations of transformer stations, cable boxes, gas pipes, information signs and construction or renewal of pavements. Some of the examples of these decisions and the related issues are as follows:

In 1995, the application of the Municipality of Karatay, which had been made for the installation of cable TV box within the boundaries of Karatay Madrasah Special preservation area, was approved by the council¹⁵. In 1996, a similar application for the installation of a transformer station within the boundaries of Gazi Mustafa Kemal Primary School was also approved¹⁶. On the other hand, in 1999, the application for the installation of road signs near Karatay and İnceminare Madrasahs was

¹³ These areas were shown with thick black lines in the plan. This area was specified as Urban Design Zone 9 in the project (Tuncer, 2006, p.85).

¹⁴ Mehmet Tuncer who was the author of the conservation development plan, personal interview, 05.04.2009.

¹⁵ KKTVKK decision no: 2410, date: 25.10.1995.

¹⁶ KKTVKK decision no: 2489, date: 06.03.1996.

refused¹⁷. In 2000 the request of permission for the construction of bus stops near Gazi Mustafa Kemal Primary School and İnceminare Madrasah, was accepted with some certain conditions¹⁸. The application of the Municipality for the realization of pavement and landscaping project near İnceminare Madrasah was refused as it would affect the visual perception of the monument, in 2000¹⁹. In less than a month, a bigger scale and probably a simply designed pavement renewal project, which included the same area, was found appropriate and approved²⁰. The council evaluated the application of a gas company for laying gas pipes in the boundaries of İnceminare special preservation area in 2004. The construction process was approved with the condition of taking supervision of the council officials and following some rules and limitations. It was also stated in the decision text that, the other similar projects which may require the permission of the council should be submitted immediately for inspection²¹.

In this period the council contended with the construction activities that were made without the permission of the council in the special preservation areas. In 2007, the council had been able to have such an addition, which was on one of the edifices in the special preservation area of İnceminare Madrasah, altered or demolished²². Similarly, the council had been able to demolish two sheds in the special preservation area of Karatay and Kemaliye Madrasahs, in 2007 and 2008 by using legal power²³. On the other hand, the council made decisions, which also prohibit the simple repairs on the edifices in such areas. For example, in 2007 the council took a decision for the façade colors of the unregistered edifices in the special preservation area of İnceminare Madrasah, to prevent the usage of inappropriate colors, which could produce visual disturbance around the monument²⁴.

¹⁷ KKTVKK decision no: 3661, date: 05.11.1999.

¹⁸ KKTVKK decision no: 3770, date: 14.04.2000.

¹⁹ KKTVKK decision no: 3803, date: 09.06.2000.

²⁰ KKTVKK decision no: 3818, date: 29.06.2000.

²¹ KKTVKK decision no: 82, date: 17.12.2004.

²² KKTVKK decision no: 1835, date: 06.08.2007.

²³ KKTVKK decision no: 1676, date: 25.05.2007, B.16.0.KVM.4.42.00.02/42.00/1395-1179 numbered 23.06.2008 dated official letter from the council to *Eski Eserler ve Müzeler Genel Müdürlüğü*.

²⁴ KKTVKK decision no: 1443, date: 12.02.2007. In this context the council sued the owners of the building on the west of the monument, as they used an inappropriate color on the main façade. KKTVKK decision no: 2092, date: 14.01.2008.

Considering these examples and many others it is possible to think that; the increasing density of pedestrian and motor vehicle traffic after the construction of public railway system, technological demands of the developing city, special preservation areas and the 1993 dated new archaeological conservation site borders which comprise the road ring around Alaeddin Hill, are the components of these issues, which kept the council busy. It is seen that the council acted cautiously and carefully in the decision making process. Probably as a result of this cautious attitude the council had difficulties in approving the permission request of *Konya Rölöve Müdürlüğü* for the construction of a temporary storage unit, which was needed for the repairs of İnceminare Madrasah.

Ministry of Culture proposed the repairs and restoration of three significant monuments in Konya for the agenda of the repairs, which would be donated by the ministry the between the years of 1998 – 2000. İnceminare Madrasah was one of these monuments, alongside Karatay and Sırçalı Madrasahs. In 12.04.1999, the Directorate of Architectural Survey, requested the permission of the council for the construction of two storage cabins, which would be used during the repairs of İnceminare Madrasah. These cabins would be placed temporarily on the lot of the madrasah and they would be used for storage of construction equipment and other necessary stuff. This request was discussed in the council in 06.05.1999 but not accepted²⁵. No reasons were specified in the decision text. Upon this decision the contractor wrote a petition to *Konya Rölöve Müdürlüğü*, requested them to retry taking permission and stated that the repair process could not start without those cabins²⁶. And *Konya Rölöve Müdürlüğü* conveyed this petition with their official note to the directorate of the council, to be submitted to the high council and *Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü*²⁷. Meanwhile in 21.05.1999, the restoration project of the madrasah was approved in *KKTVKK* with some alterations in the project²⁸. Therefore the situation became complicated. There was a project, which had been revised and approved by the council. However, there was no possibility to begin its application. The answer of *Kültür ve Tabiat Varlıklarını*

²⁵ *KKTVKK* decision no: 3491, date: 06.05.1999.

²⁶ 11.05.1999 dated petition of the commissioner of İker Construction Company to *Konya Rölöve Müdürlüğü*.

²⁷ 13.05.1999 dated report of *Konya Rölöve Müdürlüğü*, signed by the director S. Ergün and controller M. Arca.

²⁸ *KKTVKK* decision no: 3522, date: 21.05.1999.

Koruma Genel Müdürlüğü was delivered to both sides in June 1999. In this document, *KKTVKK* was advised to consider its 06.05.1999 dated decision once again²⁹. The council met towards the end of June, but the result did not change. This time the reason of disapproval was given. In the decision text it was stated that the cabins look likely be used for the accommodation of the workers and this would produce a risk of security for the madrasah, which was being used as museum³⁰. In order to find a solution to the problem, *Konya Rölöve Müdürlüğü* reapplied to *Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü*, in June 28, 1999³¹. The need for the cabins and the groundlessness of the council's fears were explained with reasons, in this official letter. The application process of the repair and restoration project of İnceminare Madrasah must have begun after these final correspondences³².

The proposed repairs of İnceminare Madrasah was able to become reality in the following years. This one was a grand scale repair, which was including the reconstruction of its masjid, which had been destroyed due to thunder strike in 1901. In this context, between the years of 1999 and 2002, the roof covering of the Madrasah was renewed and various parts of the madrasah were repaired or consolidated³³ (Fig. 3.39). This repair process ended with the reconstruction of the mihrab in the previously reconstructed masjid³⁴. Until 2008, only small interventions, like the installation of security system and lighting elements, seemed to take place³⁵. On the other hand, another grand scale repairs process begun with the approval of the council in 2008³⁶.

²⁹ B.16.0.KTV.0.11.00.02/732/07.00-223 numbered, 07.06.1999 dated official correspondence, from the *Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü*, to the directorate of *KKTVKK*.

³⁰ *KKTVKK* decision no: 3542, date: 22.06.1999.

³¹ B.16.0.AMG.4.42.0000.470/282 numbered and 28.06.1999 dated official correspondence, from *Konya Rölöve Müdürlüğü* to *Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü*.

³² No documents could be obtained about this process after that date. However, as the cabins were placed and the repair process took place it is possible to think that the approval of *KKTVKK* was taken.

³³ *KKTVKK* decision no: 3827, date: 07.07.2000, *KKTVKK* decision no: 4104, date: 04.05.2001, *KKTVKK* decision no: 4159, date: 25.06.2001.

³⁴ *KKTVKK* decision no: 4457, date: 01.04.2002.

³⁵ *KKTVKK* decision no: 600, date: 18.11.2005, *KKTVKK* decision no: 1481, date: 26.02.2007.

³⁶ *KKTVKK* decision no: 2503, date: 24.07.2008. No sufficient information was obtained about this latest repair process.



Fig. 3.39. İnceminare Madrasah, during the repairs in 2000 (M. Önge photo archive)

Karatay Madrasah was amongst the monuments, which underwent several repairs in this period. In the years of 1997 and 1998, small scale repairs and renewals, like the partial renewal of roof covering and electricity lines, were made³⁷. The grand scale repair process of the madrasah begun simultaneously with İnceminare Madrasah, as mentioned above. In 2000, the whole roof covering was renewed with the repairs of plasters and joints on both interior and exterior³⁸. In 2001 the landscaping applications were in progress near the Madrasah³⁹. And a demolished section of the Madrasah was reconstructed in 2003⁴⁰. In the years of 2005, 2006 and 2007, different sections of the madrasah were either renewed or consolidated⁴¹.

³⁷ KKTVKK decision no: 3073, date: 25.12.1997, KKTVKK decision no: 3250, date: 10.07.1998.

³⁸ KKTVKK decision no: 3828, date: 07.07.2000, KKTVKK decision no: 3878, date: 17.08.2000.

³⁹ KKTVKK decision no: 4325, date: 11.12.2001.

⁴⁰ KKTVKK decision no: 4918, date: 12.05.2003, KKTVKK decision no: 4861, date: 24.03.2003, KKTVKK decision no: 4882, date: 14.04.2003.

⁴¹ Restoration of the tiles, cleaning of the portal, renewal of the main gate and partial renewal of the roof covering took place in the years of 2005 and 2006. KKTVKK decision no: 652, date: 12.12.2005, KKTVKK decision no: 705, date: 02.01.2006, KKTVKK decision no: 1315, date: 20.11.2006. The exterior lighting fixtures were installed, wall tiles were repaired and the museum display projects were brought to life in 2007. KKTVKK decision no: 1474, date: 26.02.2007, KKTVKK decision no: 1806, date: 23.07.2007, KKTVKK decision no: 1921, date: 24.09.2007.

The consolidation and repair of its tiles is an important action amongst these repairs. In 2008 the madrasah underwent restoration with the approval of the council⁴².

Alaeddin Mosque is also worth mentioning in the context of the interventions to the monuments in the examined period. The conservation process relating this monument till 1995, was mentioned in Chapter 3.5.2.3 of this study. After the completion of the major works, only some small scale repairs and renewals seem to be done on this monument. These were consisting of simple renewals like plaster and paintwork. Although it is possible to say no serious structural problems occurred since the reinforcements in 1991, it is difficult to claim that the problems of the mosque were solved. According to the reports of the experts some minor cracks still tend to appear on the structural elements⁴³. There were also problems, which were related to the dampness. According to the experts from *Vakıflar Genel Müdürlüğü*, there were problems of dampness on the walls, due to the insufficiency of surface drainage⁴⁴. These problems led to further repairs. On the other hand, probably due to the persisting problems of dampness and drainage a new roof was constructed on top of the existing roof of the mosque in 2008⁴⁵. During these processes the mosque was also subjected to some populist attitudes of the local authorities. In 2006, the administrative officials from the Municipality of Selçuklu requested permission from the council for pitching a grand scale tent on the courtyard of the Mosque. This tent would be used for serving evening meal throughout Ramadan. The permission for such a risky attempt was, of course, not given⁴⁶.

⁴² *KKTVKK* decision no: 2634, date: 15.09.2008, *KKTVKK* decision no: 2387, date: 26.05.2008. No sufficient information was obtained about this latest repair process.

⁴³ 27.08.1996 dated technical report, signed by M. Karaduman, Y. Kaltakçı, A. Umucalılar and O. N. Dülgerler. Copy of this document is obtained from the archives of *Vakıflar Genel Müdürlüğü*. According to these experts these cracks are reasoning from the faulty application of the structural consolidation details.

⁴⁴ 14.04.1998 dated technical report, signed by Y. Kocadağıstan and İ. Genç. Copy of this document is obtained from the archives of *Vakıflar Genel Müdürlüğü*.

⁴⁵ Alaeddin Mosque was visited by the author in 18.07.2008.

⁴⁶ *KKTVKK* decision no: 1045, date: 27.06.2006. The representative of the Municipality protested the decision and blamed the council of not thinking public welfare.



Fig. 3.40 İnceminare Madrasah, before the latest repair period, in 2007 (M. Önge photo archive)

The conservation related developments, like the activities concerning the Union of Historic Cities and the establishment of *KUDEB*, directed the Municipality of Konya towards the issues, which are related to the conservation of cultural heritage. This combination of this inclination with the populist expressions of the municipality, which had caused a conflict between the Municipality and the council, resulted in the occurrence of interesting events and discussions. The discussions on the removal of the shelter, which had been built for protecting the remains of the Kılıçarslan Kiosk is a significant example.

The related process seemed to have begun in 2006, with the application of the Greater Municipality of Konya to the council for the consolidation of the remains of Kılıçarslan Kiosk. In the official letter it was also stated that the shelter of the kiosk was in a miserable condition and it was not providing sufficient protection⁴⁷. According to this letter, the studies of architectural survey and structural consolidation would be carried out with the help of the academics from Selçuk University. After arranging a meeting with the academic, who would conduct the

⁴⁷ 12.07.2006 dated, M.42.0.KBB.0.21-316 numbered official letter from Greater Municipality of Konya, Department of Cultural and Social Works to *KKTVKK*.

studies, the council gave the requested permission in 20.07.2006⁴⁸. In 11.04.2008, the documents containing information which had been obtained from these studies were submitted to the council. This was followed by the 20.05.2008 dated request for the permission of the council to start the consolidation process. The council made a positive decision for the proposed consolidation process; but the council laid down the preparation of the survey, restitution and restoration drawings as a condition for the demolition of the shelter⁴⁹. As it is understood from the later developments, the consolidations were not made and the requested drawings were not submitted for the approval of the council. Meanwhile, the press also seemed to be interested in the subject. In the articles, which appeared on 16.12.2007, 04.08.2008 and 16.02.2009 dated newspapers, the role of the council in this process was mentioned with negative comments. According to these articles, the council's proposal of repairing the shelter was a *funny* decision, the council was putting back the repair process of Kılıçarslan Kiosk, the original drawings had not yet been prepared due to disagreements between the academics of the project team (Livaneli, 2007, p.20, Hızlıca, 2009, p.20, Turan, 2008). In the same articles the comments of the administrative staff of the Municipality were also included. They were claiming that they had prepared a detailed study for the reconstruction of Kılıçarslan Kiosk. On the other hand, in the official letter from KKTVKK to the *Kültür Varlıkları ve Müzeler Genel Müdürlüğü*, it was simply pointed out that the drawings of survey, restitution and restoration were still missing as of 06.03.2009⁵⁰.

Apart from the ignorance of the journalists on the function of drawings in the conservation processes and other issues relating conservation, this case reminds of the attempts of the Municipality for putting pressure on council members on the issue of the construction of railway lines around Alaeddin Hill in 1990's⁵¹. Between the years of 2007 – 2009 the shelter of Kılıçarslan kiosk was worn out (Fig.). On the other hand it was not damaged beyond repair. It is interesting that, instead of being considered as a structure, which had some values and reflected the understanding

⁴⁸ KKTVKK decision no: 1098, date: 20.07.2006.

⁴⁹ KKTVKK decision no: 2388, date: 26.05.2008.

⁵⁰ 06.03.2009 dated, B.16.0.KVM.4.42.00.02/42.00/298-429 numbered official letter from the Directorate of the council to *Kültür Varlıkları ve Müzeler Genel Müdürlüğü*.

⁵¹ See Chapter 3.6.2.2.

of conservation of its time, it was accepted as an obstacle to be removed on the way of reconstruction⁵².



Fig.3.41 The shelter of Kılıçarslan Kiosk, view from Alaeddin Mosque as of September 2009 (M. Önge photo archive)

⁵² For the discussion on the values of this structure see: Önge, 2009, p.167-173.

CHAPTER 4

POSTSCRIPT

In terms of its discussions and methodology, this study comprises some significant features that are worth mentioning in this chapter. Therefore the evaluation is divided into three parts comprising the evaluation of the methodology, which was followed for this study, the final discussion on the actors of the mentioned processes of conservation and the comments on the present situation and the further studies relating this thesis.

4.1. The Evaluation of Methodology

The findings of this study were helpful in terms of finding out and using the typical sources of similar studies on different settlements. In the context of the research process of this study, the archives of state institutions were accessed and the people who took place in the conservation related activities were interviewed. However, the availability of the archives or the amount of useful information in them and the availability of the verbal sources are aleatory issues. The research process is a time consuming one and the access to the written or visual sources, which contain general information is an action of priority in order to construct the limits of study and understand the nature of the subject. The verbal sources can be an exception. The people who took place in the processes relating the conservation of cultural heritage or the ones who had only witnessed such processes, may not be available for interview all the time. Therefore, after getting an idea about the subject of the study in general, it is advisable to get information from the verbal sources, whenever they are available. It is important to obtain as much information as possible. But it must not be forgotten that, the main problem in this study and the similar studies is, beyond obtaining information, sorting them and keeping them in order. In this study, this was done with maps and chronologically ordered matrixes of events on different periods of the study. It could be possible to take this one step beyond with the use of geographical information systems. However, for this study,

learning and using the related software was not possible due to the limits of time, most of which was used for obtaining information¹.

In the context of the research process, it is also important to obtain information about the history of the city, where the studied area is located in. The existence of previously made studies about the historical development process of the city is an important asset. Beyond their usefulness for understanding the historical facts and their affects to the physical status of the city, these are especially important for understanding the events, which had affected the cultural heritage. For this dissertation, there were no holistic studies available for figuring out the city development from the beginning of the city to the present. The existing studies about the city development of Konya were generally focused on the Seljuk or the 17th or 18th century Ottoman period development of the city, as there were many available sources to be used for those topics. As a holistic study was needed for this thesis, the author had to construct the development process of the city and understand the role and position of Alaeddin Hill, depending on the sources about the different periods of history in different levels of detail. This was another time consuming process. However it was absolutely necessary to understand different aspects of Alaeddin Hill and the built environment in this area in terms of spatial layout, physical condition in different periods of time, and historical value. This study provided some benefits which are worth mentioning. The centers, sub centers, commercial areas of the city and the changes that affected them and the relations between them are figured out with respect to the different periods. It became possible to understand how the studied area had been affected from these processes that the city was subjected to. Then it became possible to understand how happened that the birthplace of the city became a deserted and neglected section of the city in the 19th century.

The preparation of the dissertation text is another issue, the importance of which is understood better in the whole preparation process of this thesis. Sorting the obtained information and feeding it into matrixes and maps were the significant steps for understanding the causal relationships of the events, and they worked fairly well. On the other hand, the preparation of the text was the final step, in which

¹ These matrixes are provided in the CD at the back cover of this thesis in MS Excel format.

the causal relationships were explained. Therefore, it is advisable for the authors of the similar studies to prepare the first drafts of the dissertation text immediately after the completion of the matrixes and the maps.

As stated in the first chapter of this thesis, the secondary aim of this study is to propose an exemplary methodology for the urban areas, which contain archaeological and architectural heritage together. The major outlines of this exemplary methodology, which is used and proposed for the similar studies in the context of this thesis, can be defined as follows:

- Obtaining information: This is the information obtaining process that would begin right after the subject selection, from the field survey, archives, libraries, from the interpretation of visual documents and interviews. All these information needs to be categorized into two interrelated groups. The first one is the information relating the history of the urban settlement and the selected area. The second is the information on the conservation processes. The information in the first group will be used for studying the historical development process of the selected area and the urban settlement that comprised it. And the information in the second group will be used for constructing the history of conservation for the selected area.
- Study on the development process of the urban settlement, which comprise the selected area: In the initial stages of this study it is important to figure out if there are any previously made studies, which sufficiently explain the historical development process of the selected historical urban settlement from the beginning of the settlement to the present time, or not. If there are no such studies, the preparation of such a study, which discusses the processes relating the development of the selected area and the city, will be necessary. This will be helpful for understanding the stratified structure of the historical urban settlement and provide basis for the evaluation of the conservation processes of the cultural heritage, which will come afterwards.
- Sorting of obtained information for the construction of the history of conservation: This process comprises the feeding of obtained information into event matrixes and maps respectively. The aim at feeding the obtained

information into the matrix first is; to figure out the breaking points and the periods, where different tendencies and attitudes in conservation related processes emerged, considering the distribution of the events of different types and scales. Then the number and the extent of the maps can be determined with respect to these periods.

- Writing the text for the history of conservation: Using the matrixes and the maps simultaneously the text can be written for each determined period. This text should be arranged in a simple order, from general to detail. Therefore, the conservation related developments in the country scale and the other historical events, which affected the cultural heritage, should be mentioned first. Then the physical changes that took place in the studied area should be described. And this should be followed by the section about the attitudes and interventions to the existing cultural heritage in the studied area.
- Evaluation: The status of the selected area should be discussed here in the context of conservation interventions and their results. The sufficiency of the conservation interventions and the attitudes of the local authorities are amongst the subjects that should be discussed. Discussion on the sufficiency of the conservation interventions is very important as this will be the starting point for the process of learning lessons from the past and applying these to the conservation interventions of the future. In general, the conservation discussions, which are limited with the boundaries of the selected area may, not seem to be meaningful by itself. However, when similar studies on similar subjects begin to appear, these will be the valuable parts of a big picture, which depict the history of conservation in Turkey.

4.2. The Actors

In order to obtain a holistic point of view to the subject, it can be helpful to discuss the whole studied period from the perspective of the actors of the discussed processes and their attitudes towards the studied area. The actors that played significant roles in the processes, which affected the studied area itself and the cultural heritage in it, from the second half of the 19th century to 2009 are mentioned below.

Local authorities and the residents constitute the first group of actors. The local authorities seem to have played the most important role in the processes that affected the studied area. The actions of the local authorities affected the area and its heritage content in terms of physical changes in all of the seven periods, which were mentioned in the previous chapter. Considering the actions of the local authorities in general it is difficult to think that they acted in a sensitive manner, in the context of their attitudes to the studied area. There are several examples of this insensitivity, some of which were presented in the previous chapter. Throughout these periods the activities or the contentions of the local authorities with the other actors seem to be highly related to the behaviors of the leading people or groups. In this context, it is difficult to say that the attitudes of local authorities towards the studied area maintained in accordance to a stable, unchanging policy. For example during the governorship of Ferit Pasha the first museum of Konya was founded and some valuable material was taken to this museum. However, in the following years the ruins and archaeological remains on Alaeddin Hill were seriously damaged due to excavations for obtaining building material, by the governorship and the municipality. This situation also existed after the institutionalization of conservation related bodies of state after the establishment of Turkish Republic. The struggle between *KKTVKK* and the Municipality in early 1990's is a good example for this. Probably relying on its political power, the local authority did not hesitate to defy a local branch of a state institution and even tried to fool it. On the other hand, in 2000's the municipality mostly seem to cooperate with *KKTVKK*.

Planners constitute the second group, who direct the local authorities for their actions. Until the development of the conservation related institutions and their gaining power with legal arrangements, they were the ones who had determined the faith of built environment. In this context it is possible to think that the processes of change in the physical status of the studied area had been affected from the decisions of the planners as well as the actions of the local authorities. Proposals for the opening of new streets and demolition of buildings, which were discussed in the third chapter, are such kind of effects. In the context of this study, the planners' attitudes to the studied area can hardly be considered as positive. Except the last one, all the city plans seems to be prepared without sufficient information on the cultural heritage and comprised proposals for physical change and destruction.

Nevertheless, this subject is an open question in the context of the development of conservation measures and their reflection to the city planning practice.

The third group consists of the conservation related state institutions and the local nongovernmental organizations. This group seemed have their efforts for the conservation of cultural heritage in accordance to the understandings and the legal procedures of the time. Both the state institutions and the nongovernmental organizations have the common practice of contending with the municipalities for their interventions to the historic built environment, in the context of public works. The conservation related state organizations seemed to have gained power after the establishment of *GEEAYK* in 1951. For Konya this power was able to be achieved some thirty years later with the establishment of *KKTVKK* in 1980's. there were three local nongovernmental organizations who played active role for the preservation of cultural heritage in Konya. The most important of them seems to be *Konya ve Mülhakatı Eski Eserleri Sevenler Derneği*, which had been able to raise funds for the repairs of several monuments in Konya including two mosques in the studied area. This society, which was established in 1944, was followed by the establishment of *Konya Anıtlar Derneği* in 1952. The efforts of the nongovernmental organizations seem to be quite rare after 1960's, for some unknown reason. This is possibly due to the political conditions of 1970's. Instead of the local nongovernmental organizations, the state organizations mostly seemed to take place in the contentions relating the cultural heritage in the studied area after this date. Only some little information was able to be found on the activities of non-governmental organizations after 1970's and these comprise some insignificant developments most of which were not related to the conservation of cultural heritage in the studied area.

The struggles between the local authorities and the conservation related institutions for the conservation of the cultural heritage in the studied area began after the establishment of the branch of *Müze-i Hümayûn* in Konya, in early 1900's and continued until the last period of this study, when these organizations gained power and cooperated with the local authorities. In this last period, the discussions between the conservation related organizations are also worth considering. The local authorities and the museum of Konya came up against each other on the issue of the excavations on Alaeddin Hill, probably at the beginning of 1900's. The

museum officials failed to stop the process which led to the destruction of Kılıçarslan Kiosk in 1907, however, they seem to have succeeded in stopping the use of Alaeddin Hill as a quarry by the municipality with the help of *Vakıflar Genel Müdürlüğü*, as it is explained in chapter 3.2.2.1. In the early years of the republic, the museum organization in Konya seemed to act passively on the conservation related issues. The administrative officials of the museum were reluctant to raise any objection against the destructive actions of local authorities because of fear from the influential people, who support the actions of the municipality². This situation continued until 1931, when K. Atatürk started the first significant process for the development of the studies on the history and conservation. From 1931 to 1940's no contentions seem to take place on the issues relating the conservation of the cultural heritage in the studied area. Even the big project for the construction of a new *Halkevi* on Alaeddin Hill was able to be cancelled. However, in 1950's the things took a new turn. In these years, when the state organizations began to gain power and authority with the establishment of *GEEAYK* and abolition of *Halkevi* organizations due to the changing of governing power, the Municipality Hall and its pool was constructed on Alaeddin Hill. *GEEAYK* was not able to stop this process although it attempted to do so. Also in 1950's the local authorities seem to eradicate some edifices, which they accept as the evidences or symbols of the previous government. The monument for the 10th Year of the Anniversary of the Establishment of Turkish Republic, the old school of Rums which had been used as *Halkevi*, and the Theatre Hall on Alaeddin Hill are the examples of these edifices in the studied area. As the People's Houses were abolished no one could raise an objection to those acts. On the other hand, probably as these edifices were not accepted by the local intellectuals as "the old works of art", also the local nongovernmental organizations raised no objection. Similarly, no one seemed to raise any objection to the construction of the new and bigger *Ordu Evi* on Alaeddin Hill, in 1964. This was probably not possible due to the political conditions after the coup d'état in 1960. After this date until the end of 1980's, the most significant subject of contention is the conservation of Alaeddin Mosque. Despite the reluctance of the Municipality for the abolition of the water tanks and the water lines on Alaeddin Hill, *Vakıflar Genel Müdürlüğü* and *GEEAYK* acted insistently for the conservation of the monument. After the ending of this process in 1990, a more

² See Chapter 3.3.2.1.

violent process began due to the public railway system construction around Alaeddin Hill. During this contention, Municipality's lawless, insensitive and stubborn attitude, which includes attempts for fooling *KKTVKK* and keeping its members under pressure, is a unique way of behavior amongst those of all the discussed periods. The last process of contention is related to the intervention which was proposed by the Municipality. This process comprised demolishing the shelter of Kılıçarslan Kiosk. Also in this process the press seems to be against the decisions of the council, but the situation does not seem to be as serious as the previous one. Considering the attitudes of the local authorities to the studied area and the fact of conservation in general, it is possible to think that the contentions of the local authorities and the conservation related organizations would be likely to take place in the future.

4.3. Comments on the Present Situation and the Further Studies

Throughout the mentioned periods the studied area reached from past to present with some losses in the context of the cultural heritage. With the opening of the streets and squares around it, the outlines of the urban fabric that comprised the hill was subjected to changes in different periods. The Hill was made smaller with the enlargement of the road on the north and west and with the opening of the new street on the south. The most evident example of these changes is the disappearance of the districts on the northwest of the Hill, during the processes of the fairground and public railway system constructions.

In this area, which had witnessed the birth and development of Konya, it is not possible to observe any edifices or ruins from the periods before the Seljuk Era. The last monuments from these periods on Alaeddin Hill and their ruins were all demolished due to tragic incidents during the years of First World War and the Turkish War of Independence. The re-used stone columns of Alaeddin Mosque are probably the only in situ evidences for the existence of such a settlement. Amongst the Seljuk Period monuments which had been constructed on and around Alaeddin Hill only three significant examples survived. The rest are consisting of remains, ruins and a badly repaired masjid. One of these monuments, Alaeddin Mosque, was transformed into some edifice, which is different from its Seljuk origin, due to several repair processes. The Karamanid period monuments which existed on the south of

the studied area were survived thanks to the Ottoman and Republican period repairs. However, the ruins of Gazialemşah complex, which the district comprising it had been called after, were destroyed in 1920's, and its lot later became an ordinary building block that comprised the apartments in 1960's. Only a few of the buildings, which were constructed in the last years of the Ottoman Empire and the early years of the Turkish Republic, exist in present. The residences, which had been constructed in those years, were mostly demolished except a few important examples during the rapidly developing building processes in the republican era. The mud brick construction traditional residences in the studied area were totally disappeared in a similar process, but also with the help of the policies of the local authorities and these buildings' poor and neglected status. The old school of Rums and the theatre hall, old *Ordu Evi*, Dr. Date's Hospital and Yusuf Şar House (old Municipality) were the significant monuments, which had been constructed in the mentioned period, and these were demolished due to different reasons. The first modern movie theatre of Konya and the adjacent residence are the significant examples for the Republican period architectural heritage that was lost.

Depending on the discussions on the studied processes in general, it is possible to think that, the importance of the studied area is understood by no means by the local authorities even after the development and institutionalization of the conservation related organizations. Despite its valuable content Alaeddin Hill and its close surroundings are considered by the municipality as any part of the city. Whilst the rearrangements are in progress, the status of the cultural heritage in the studied area or the significance of the area itself was not taken into consideration. The archaeological and architectural heritage in the studied area became unperceivable as the result of these attitudes. The local authorities, who permitted the development of the multi storey edifices in the studied area before the limits of 1966 city development plan and attempted to push the limits afterwards, mostly seem to have watched this deterioration process. In this context, the landscaping applications, which made the perception of the architectural and archaeological heritage in the studied area difficult or entirely blocked it, can also be considered as the problematic actions of the municipality on Alaeddin Hill.

The studied area was mostly taken under protection against further damage, with the area scale registration decision of *GEEAYK* and *KKTVKK*. However, the

landscaping applications, and the existence of the Municipality Hall and *Ordu Evi* are still negatively affecting Alaeddin Hill. Moreover, the motor vehicle traffic on the road ring, which surrounds the Hill, is still flowing. The proposals in the 1966 dated city development plan and the 1997 dated *koruma imar planı* for the restriction of motor vehicle traffic could not become reality. In this context, only one of the streets, which provide access to the studied area from the southwest, was able to be closed for motor vehicle traffic in early 2000's. Although the studied area was tried to be protected with the decisions of registration and the control of the council, there seems to be some missing parts in this conservation process. The 1997 dated conservation development plan comprised only a limited part of the studied area and it comprised new proposals for the area which had been registered as the archaeological conservation site of third degree. There are no new attitudes to the studied area in this plan, except the proposal of Karatay Madrasah and its surroundings as the area to be designed in the context of a special project, which would be prepared for it. Even, the problem of the motor vehicle traffic around the Hill was not taken into consideration. Therefore it becomes possible to think that a new and detailed project is needed for transferring the cultural heritage of Alaeddin Hill to the future generations. This project should include proposals on the issues of; revealing the archaeological potential of the Hill, taking the actual size of the Hill into consideration during the design process, producing solutions for the problems like traffic and misuse of archaeological area, displaying the historical and educational value of the Hill, putting the studied area into good use for tourism and ensuring the conservation of cultural heritage during the ongoing development process of Konya beyond the existing measures. This project also should have a multidisciplinary structure for the application of the proposals in both building and area scale. In the summer of 2010, when this dissertation was being written, the academics from Selçuk University started excavations around Kılıçarslan Kiosk, and revealed the ruins of walls and some other structures. Such an intervention can only be one of the stages of the project that is mentioned above. Because taking the necessary precautions for the conservation of revealed archaeological heritage will be more difficult than making excavations. This can only be brought to a successful conclusion with a holistic project, which will include Alaeddin Hill and its surroundings in terms of cultural heritage.

To sum up, this dissertation is prepared beginning with the proposal for the preparation of a study before the decision making process in the areas, which contain architectural and archaeological heritage in a stratified structure. In this context, the author attempted to provide an exemplary methodology, which can help the preparation of similar studies in the future. Considering the obtained information and the discussed processes for the conservation of mentioned heritage, it is possible to claim that; in the urban areas, where the built environment comprise archaeological and architectural heritage, the preparation of similar studies to this one will obviously be beneficial. These studies will increase the validity and affectivity of the conservation decisions, which would be taken by the related institutions in the future. Although this study has some defects in terms of scanned archives and a further developable methodology, it contains many helpful inputs to understand, discuss and learn lessons from the conservation problems of cultural heritage on Alaeddin Hill and surrounding area.

On the other hand it is not possible to claim that this thesis comprised the discussion which is only limited with the cultural heritage on and around Alaeddin Hill in Konya. As a matter of fact, the socio political developments of the studied periods and their effects had results, which can be described as common or similar, in the other cities of Anatolia. For example; the facts like the reluctant attitudes of the local authorities towards the conservation related issues, the changes of the urban fabric of the historical cities due to the fires, migrations and arrangement of new urban fabric with respect to the conditions of the time in late 19th century, are common for several other cities of Anatolia. Some of these, especially the ones relating the physical changes in the historical urban fabric, are studied by the scholars, who are interested in the issues of urban history. However, the history of the facts relating heritage conservation was not studied in a similar way to those of this thesis, considering the legal, organizational, social, political components of the subject. In this context, it is possible to say that, this thesis is a completely new attitude and a significant contribution to the studies on the fields of history and conservation, with its methodology and content. This contribution has the quality to enable its acceptance as a guide for the studies on the history of heritage conservation in the other historical cities of Anatolia or their parts, which contain the examples of archaeological and architectural heritage together.

Moreover, this thesis made the preparation of some other short term studies, which are on more specific subjects, possible, thanks to the huge amount of information obtained on various subjects during the research process. In this context the author proudly claims that, mainly on the conservation related topics, the studies on the issues of the development of local governmental or nongovernmental organizations and their activities, and the physical changes on the historical part of the city as a whole, are in progress. These are planned to be followed by another study, which discusses the attitudes of the planners to the historical part of the city. With these studies and the others, which will very possibly be added to the mentioned ones, the discussions that are made in this study are planned to develop.

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APPENDIX A

GLOSSARY

Adliye Sarayı: Palace of Justice

Ağaç Bayramı: Tree Festival

Alaeddin Darüşşifası: Alaeddin Hospital

Amerikan Hastanesi: American Hospital

Anıtları Koruma Komisyonu: The Commission for the Preservation of Monuments

Ankara Taşınmaz Kültür ve Tabiat Varlıklarını Koruma Kurulu: Ankara Regional Council for the Conservation of Unmovable Cultural and Natural Properties

Antikiteker ve Müzeler Müdürlüğü: Directorate of Antiquities and Museums

At Pazarı: Horse Market

ATKTVKK: Abbreviated form of *Ankara Taşınmaz Kültür ve Tabiat Varlıklarını Koruma Kurulu*

Asâr-ı Atika: Old Works of Art. It is very probably the oldest term, which corresponds to the cultural property in Turkish conservation terminology. This term refers to a value definition based on agedness and artistic content of the object or space.

Asâr-ı Atika Nizamnamesi: Regulation for the *Asâr-ı Atika*

Âsâr-ı Atîka ve Milliye'nin Muhafazasına İ'tina Edilmesine Dair Dâhiliye Nezâreti Tezkiresi: Ministry of Internal Affairs' Official Note about the Duty of Care for Old and National Works of Art

Asâr-ı Atîka ve Müzeler Müdürlüğü: Directorate of Museums and *Asâr-ı Atika*

Avarız-ı divaniye: The extraordinary tax of the state

Bab-ı Sultan: Sultan's Gate

Başbakanlık Cumhuriyet Arşivleri: Prime Ministry of Turkish Republic, Republican Archives

Başbakanlık Osmanlı Arşivleri: Prime Ministry of Turkish Republic Ottoman Archives

Belediye Gazinosu: Night club and/or outdoor café that is owned by the Municipality

Belediye Kanunu: The Code of Municipalities

Belediye Yapı ve Yollar Kanunu: The Law of Municipalities Buildings and Roads

Buğday Pazarı: Grain Market

Cami Pazarı: Marketplace near Mosque, possibly the Great Mosque.

Ceza Kanunu: Penal Code

Cumhuriyet Meydanı: Republican Square

Darülmuallimat (or Dar'ül Muallimat): Teachers training college for ladies

Dar-ül Muallimin: Teachers training college for men

Dar'üşşifa: Hospital

Devlet Su İşleri: State Public Water Works Association

Dil Tarih ve Coğrafya Fakültesi: Faculty of Geography, History and Letters. Currently a section of Ankara University. On its web page, the name of this institution is translated into English as Faculty of Languages, History and Geography¹.

Diyanet İşleri Başkanlığı: Department of Religious Affairs

DSİ: Abbreviated form of *Devlet Su İşleri*

Ebniye Kanunu: Building Code

Ebniye ve Turuk Nizamnamesi: Building and Street Regulation

Elektrik Fabrikası: Electricity factory, the local name for power plant

Eski Eser (-ler for plural): The Republican period term as that was used as a replacement for *Asâr-ı Atika*, with new words and no changes in the meaning.

Eski Eserler Kanunu: The Code for *Eski Eserler*

Eski Eserler ve Müzeler Genel Müdürlüğü: See *Eski Eserler ve Müzeler Umum Müdürlüğü*

Eski Eserler ve Müzeler Umum Müdürlüğü: General Directorate of *Eski Eserler* and Museums

Evkâf-ı Hümayûn Nezareti: The Imperial Ministry of Pious Foundations, the central institution of pious foundations

¹ <<http://www.dtcf.ankara.edu.tr>> accessed in 26.03.2011.

Evkaf Umum Müdürlüğü: General Directorate of Pious Foundations

Fransız mektebi: French school

Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu: High Council for the Preservation of Unmovable *Eski Eserler* and Monuments

GEEAYK: Abbreviated form of *Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu*

Geçiş Dönemi Yapılaşma Şartları: Transition Period Building Terms and Conditions

Güherçile: Potassium nitrate

Halk Evi (or *Halkevi*): People's House²

Harita Genel Komutanlığı: General Command of Cartography in Turkish Armed Forces

Hars Müdürlüğü : Directorate of Culture

Hassa Mimarları: The architects from Ottoman royal organization of building and construction works

Hükümet Meydanı: Governmental Square. The common name for the public square in front of the governor's office in Anatolian towns and cities of 19th century Ottoman and Republican periods.

Islahat Ferman-ı Humayunu: The imperial order of reformation

İçkale Mahallesi : Inner citadel district

İller Bankası Genel Müdürlüğü : The General Directorate of the Bank of Provinces

İmar Nizamnamesi: Building Regulation

İnhisarlar İdare Binası: Administrational building or regional headquarters of Turkish State Liquor and Tobacco Monopoly.

İngiliz Kontrol Zabitliği: British Army Liaison Office

İstanbul Muhipleri Cemiyeti: The Society of the Lovers of Istanbul

İstasyon Caddesi: The widely used name for the street leading to the railway station in the Anatolian towns or cities, where access by railroad is enabled.

İzmir Âsâr-ı Atika Muhipleri Cemiyeti: İzmir Society of the Lovers of *Âsâr-ı Atika*

Kavafiye Çarşısı: Shoe market

Konya Bayındırlık Müdürlüğü: Konya Provincial Directorate of Public Works

² See Karpas, 1963, p.55 for the corresponding term in English.

Konya İdadisi: High School of Konya

Konya K lt r ve Tabiat Varlıklarını Koruma Kurulu: Konya Regional Council for the Conservation of Cultural and Natural Properties

Konya Şehrinin Harita-i Umumiyesi: The General Map Konya

Konya Vakıflar Bölge M d rl ğ : Konya Regional Directorate of Pious Foundations

Konya ve Mıntıkası Âsâr-ı Atika Muhipleri Cemiyeti: Konya Regional Society of the Lovers of Asâr-ı Atika

Koruma alanı: Conservation area

Koruma İmar Planı: Conservation Development Plan

Koruma Planlaması Birimi: Conservation Planning

Koruma Uygulama Denetim B rosu: Preservation, Implementation and Control Bureau

KUDEB: Abbreviated form of *Koruma Uygulama Denetim B rosu*

Kuvva-i Milliye: National Forces. The name used for the national movement with the armed forces, which fought for the independence of Turkey during the National Struggle (1918-1922).

K lt r Bakanlığı Anıtlar ve M zeler Genel M d rl ğ : General Directorate of Monuments and Museums in Ministry of Culture of Turkish Republic

K lt r Varlıkları ve M zeler Genel M d rl ğ : General Directorate of Cultural Properties and Museums.

K lt r ve Tabiat Varlıklarını Koruma Genel M d rl ğ : General Directorate of the Preservation of Cultural and Natural Properties

K lt r ve Tabiat Varlıklarını Koruma Yasası: The Code for Preservation of Cultural and Natural Properties

K lt r ve Turizm Bakanlığı Tescil ve Eml k Dairesi: Department of Registration and Real Estate in the Ministry of Culture of Turkish Republic

K t phaneler ve G zel Sanatlar M d rl ğ : Directorate of Libraries and Fine Arts

KKTVKK : Abbreviated form of *Konya K lt r ve Tabiat Varlıklarını Koruma Kurulu*

mahalle mektebi: The primary schools providing education of religious origin in the districts of Ottoman towns or cities

Mekteb-i Sultan : Royal High School

Millî Kütüphane: Turkish National Library

Millî Müdafaa Mükellefiyeti Nizamnamesi: Regulation for the Responsibility of National Defense

Muhacir Pazarı: Immigrants' market

Muhâfaza-i Abidât Hakkında Nizamname: Regulation for the Conservation of Monuments

Muhafaza-i Asâr-ı Atika Encümen-i Daimisi: Permanent Commission for Conservation of the Old Works of Art

Müze-i Humayûn: Imperial Museum

Müze-i Hümayûn Nizamnamesi: The Regulation for Imperial Museum

Odun Pazarı: Firewood market

Ordu Evi: Army officers club, which has accommodation function for the army members and their families.

Öntükler ve Müzeler Direktörlüğü: See *Antikiteler ve Müzeler Müdürlüğü*

Resmi Gazete: Official register of Turkish Government

Rum (or *Rûm*): The term used by the Muslim Turks to define the Greek speaking Christian locals of Anatolia or the land itself. This term is very probably derived from 'Roman' or 'Rome', referring to the lands and the people of Eastern Rome (Cahen, 1968, p.144, Rice, 1961, p.25).

Rum Mektebi: The School for Rum minorities

Selçuklu Araştırmaları Merkezi: Center for Seljuk Studies, a section of Selçuk University in Konya.

Sit: Conservation site

Société du Chemin de Fer Ottoman d'Anatolie: Ottoman Anatolian Railroad Company

Şer'iye ve Evkaf Vekâleti: Ministry of Religious Affairs and Pious Foundations

Tanzimat: Reformation

Tapu ve Kadastro Bölge Müdürlüğü : Deed Office of the Region of Konya

Tarihi Kentler Birliği: Union of Historic Cities

Taşınmaz: Unmovable

Taşınmaz Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu: High Council for the Preservation of Unmovable Cultural and Natural Properties

Tayyare Şehitleri Abidesi: The monument that was erected for the memory of airmen martyrs

Tekel: Turkish State Liquor and Tobacco Monopoly, which is also known as *İnhisar*

Tekke ve Zaviyelerle Türbelerin Seddine ve Türbedarlıklar ile bir Takım Ünvanların Men ve İlgasına Dair Kanun: The Law about the Abolishment of Dervish Lodges, Tombs and Rescission of some Titles Related to the Personnel of the Tombs

Tespit ve Tescil Birimi: The Unit of Determination and Registration

Tevhid-i Tedrisat Kanunu: The Code for the Unification of Education

TKTVKYK: Abbreviated form of *Taşınmaz Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu*

Türk Asâr-ı Atıkası Müdürlüğü: The Directorate of Turkish *Asâr-ı Atika*

Türk Tarih Kurumu: Turkish Historical Association. In the web page of this institution its name is specified as ‘Turkish Historical Society’³. However, considering the issues of its status as a state institution and the meaning, the use of the term ‘association’ will be more appropriate.

Türkiye Anıtlar Derneği: Society for the Preservation of Monuments in Turkey

Türkiye Tarihi Anıtları: Historical Monuments of Turkey

Türk Tarihi Tetkik Cemiyeti: Society for the Research of Turkish History

Vakıflar Genel Müdürlüğü: See *Vakıflar Umum Müdürlüğü*

Vakıflar Umum Müdürlüğü: General Directorate of Pious Foundations

Vilayet-i Belediyye Kanunu (or *Vilâyât-ı Belediye Kanunu*): The Law of Provinces and Municipalities

Vilâyet Nizamnamesi: The Regulation of Provinces

Yıkık Mahalle: Ruinous district

Ziraat Abidesi: The monument of Agriculture

³ <<http://www.ttk.org.tr/index.php?Page=Anasayfa&Lisan=en>>, accessed in 16.04.2011.

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Önge, Mustafa
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EDUCATION

Degree	Institution	Year of Graduation
MS	METU Restoration in Architecture	2004
BArch	Gazi University Architecture	1999
High School	Meram Anadolu High School, Konya	1994

WORK EXPERIENCE

Year	Place	Enrollment
2007 - Present	Çankaya University Department of Interior Architecture	Research Assistant
2007	Hasan Yüksel İnşaat.	Advisor & Site manager
2002 - 2007	Çankaya University Department of Interior Architecture	Research Assistant
1999	VISTA Kentsel Tasarım ve Planlama	Architect
1998 - 1999	EFE İç Mimarlık Tasarım, Tepe Home, Bilkent Center	Architect
1997 - 1998	MGF Mimarlık	Intern Architect
1996	Tepe İnşaat	Intern Architect

FOREIGN LANGUAGES

Advanced English, basic German and Italian

COMPUTER LITERACY

CAD Software: *AutoCAD 2002* and later versions

Microsoft Office Applications: *Microsoft Word, Excel, PowerPoint*

Photo Editing and Graphic Software: *Adobe PhotoShop, Corel Draw, Corel Photo Paint*

PUBLICATIONS

Chapters in Book:

Önge, M., (2007), "Caravanserais as Symbols of Power in Seljuk Anatolia", *Power and Culture, Identity, Ideology, Representation* (ed. J. Osmand & A. Cimdina), Pisa: Pisa University Press, pp: 49-69.

Önge, M., (2007), "Zazadin Han (Sadeddin Köpek Kervansarayı)", *Anadolu Selçuklu Dönemi Kervansarayları* (ed. H. Acun), Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, ss: 195-209.

Conference Proceedings:

Önge, M., (2010), "Alâeddin Keykubad Dönemi İmar Faaliyetlerinden Konya Şehir Surları Hakkında Karşılaştırmalı ve Sayısal Değerlendirmeler", *II. Ulusal I. Alâeddin Keykubad ve Dönemi Sempozyumu Bildirileri, 06-07 Kasım 2008 Konya* (ed. Y. Küçükdağ, M. Çıpan), Konya: Konya Valiliği İl Kültür ve Turizm Müdürlüğü, ss: 289-301.

Other Publications:

Önge, M., (2010), "Alâeddin Tepesi - I: Yerleşimin Başlangıcından Selçuklu Döneminin Sonuna Kadar Konya Alâeddin Tepesi Hakkında Notlar", *İpek Yolu*, Yıl:23, Sayı: 266, Nisan 2010, Konya: Konya Ticaret Odası, ss: 56-60.

Önge, M., (2010), "Alâeddin Tepesi - II: Selçuklu Döneminin Sonundan 19. Yüzyıla Kadar Konya Alâeddin Tepesi Hakkında Notlar", *İpek Yolu*, Yıl:23, Sayı: 268, Haziran 2010, Konya: Konya Ticaret Odası, ss: 38-42.

Önge, M., (2009), "Cumhuriyet Döneminin Önemli Koruma Müdahalelerinden Konya Kılıçarslan Köşkü Onarımları ve Köşkün Koruyucu Örtüsü", *İpek Yolu Konya Kitabı XII* (ed. H. Karpuz, O. Eravşar), Aralık 2009, Konya: Konya Ticaret Odası, ss: 167-173.

Önge, M., (2004), "Aalto Kütüphaneleri Maket Yapım Atölyesi ve Düşündürdükleri", *TMMOB Mimarlar Odası Ankara Şubesi Bülteni*, Sayı: 23, Ankara, ss: 8-10.

Önge, M., (2003), "İki Olay, Bir Zavallı, Tek Gerçek", *TMMOB Mimarlar Odası Ankara Şubesi Bülteni*, Sayı: 8, Ankara, ss: 32-35.

MEMBERSHIP OF PROFESSIONAL BODIES

Chamber of Architects, Section of IUA in Turkey,
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HOBBIES

Architectural and Military Modeling, Gourmet, Archery, Tennis, Photography