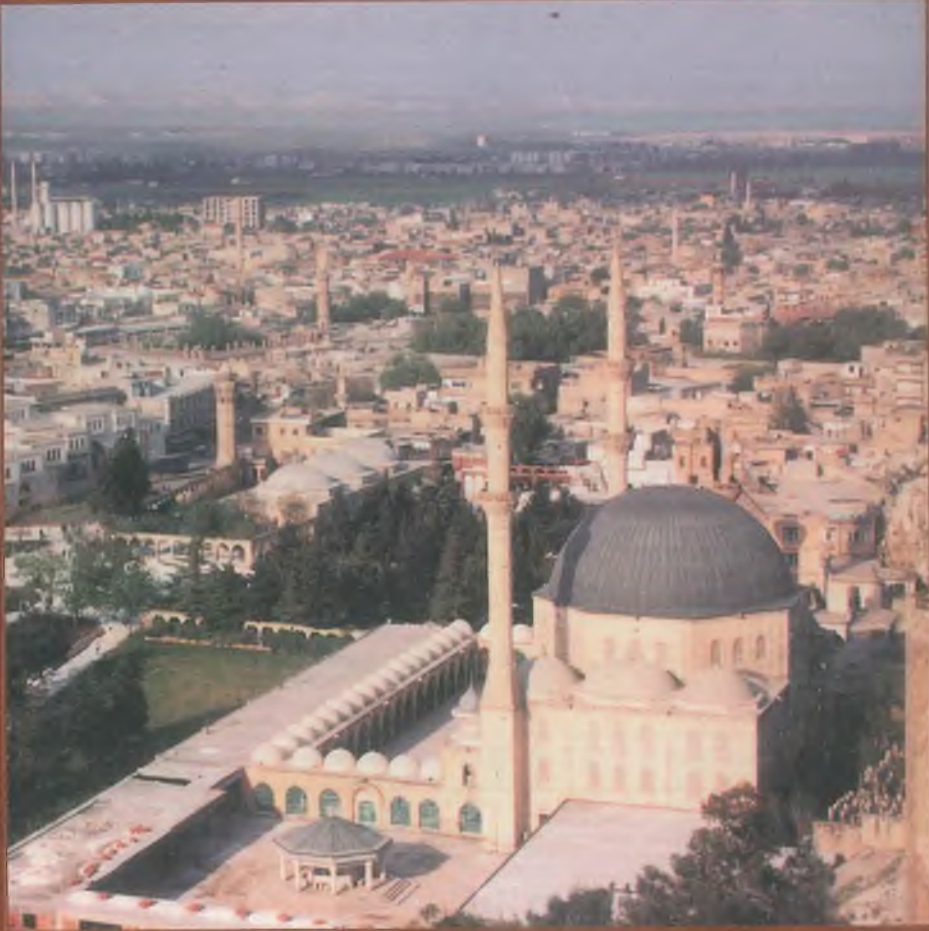


ŞANLIURFA



REPUBLIC OF TURKEY
MINISTRY OF CULTURE



REPUBLIC OF TURKEY MINISTRY OF CULTURE
Office of Publications, 1997 / Ankara

ISBN 975- 17-1740-x

Şanlıurfa / Coordinator and editor Seyfi Başkan. – Ankara : Ministry of Culture, 1997.

191 p. : photo. ; 30 cm. – (Ministry of Culture publications ; 1903. Promotional series ; 73)

ISBN 975-17-1740-x

I. Başkan, Seyfi. II. Series:
956.674

REPUBLIC OF TURKEY MINISTRY OF CULTURE PUBLICATIONS / 1903
Promotional Series / 73

■

First Printing, 1,000 Copies

SULRAY KUTÜPHANESİ

2173

ŞANLIURFA

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Production

Preprinting and Printing

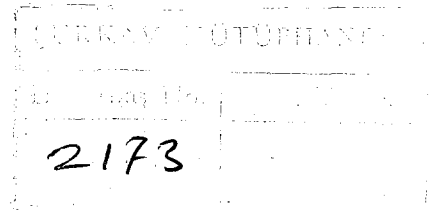
Semih Ofset Matbaacılık Yay. ve Amb. San Tic. Ltd. Şti.
90 (312) 341 4075 ■ 341 9898

Color Separation

Bizim Repro ■ 90 (312) 231 2672

Ankara / 1997

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Preface

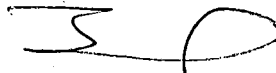
In my view this monograph on Şanlıurfa, together with the other province monographs put out by the Ministry, constitute one of the most most important publishing events of recent years in the public sector.

Comprising an inventory of our country from Trabzon to Bursa and Edirne to Urfa, this series documents the historical geography of Anatolia. Examining the political, social, cultural and economic aspects of the cities they treat, these works will beyond question become part of the historical record for our day and the future.

From this standpoint the present book on Şanlıurfa is, I feel, a major contribution to the repertory of modern Turkish culture. A book which deals with Şanlıurfa deals with one of the oldest cities in Anatolia, in terms of cultural history and as a zone of human settlement, and thus addresses itself not only to such matters as Turkish history, geography and economy, but also to longings of a universal nature which transcend language and religion.

Tracing its past back to the times of dark mythology, this most ancient of Anatolian cities has played a role in Turkish history ever since the 11th century, a fact which the scholars have admirably pointed up in this volume. During this near millennium, the most important role ever played by the city was, I believe, that which it assumed in the War of Independence. Indeed, the title of Şanlı – Glorious – was bestowed on it for this reason, the first time a city has ever been so honored.

I would like to extend my thanks to all the scholars, artists and others whose efforts have made this important work possible.



M. İstemihan Talay
Minister of Culture





A City Steeped in History

In our great urban centers, Şanlıurfa is most widely known for its kebabs, in specialty restaurants where the service is quick, almost rushed. But this is a narrow view of the city, which even those who have seen photos of the ibises and Lake Balikli cannot be said to appreciate. For that, one must walk through the covered bazaar and inhale the fragrance of red pepper, frankincense and leather.

Şanlıurfa, a city in Southeastern Anatolia which stands apart from its neighboring provinces, brings together a whole range of riches, from mythology and the history of religion to architecture and stunning folklore. This is because down the ages it has stood at the most interesting crossroads in the East. Sometimes known as the Kingdom of Osroene, but more often as Edessa, it has, together with Harran, been a lively gathering place. The nexus of trade routes leading north from the fertile, sacred lands of Syria, Lebanon and Palestine, it has always been a prize for the taker, and thus known many changes of rule.

The soil of the region is fertile, and watered well enough to suit the needs of early man, so that the most ancient agricultural villages rose up here. Agriculture in turn made settlement easier and caused the city to grow, which means that the Şanlıurfa Museum is full of artifacts from prehistory and succeeding ages. Hand axes, cylindrical seals of Babylon, pottery, tablets, idols, perfume bottles, oil lamps, pins of bone and gold – these are among the finds which tell the region's story. And excavations continue, promising to shed even greater light on the Bronze and Chalcolithic Ages. Such digs have been carried out since the late 19th century, chiefly

Over:
Harran

led by American, German and Turkish archaeologists. The artifacts which fill the city's museum show that this is an archaeological paradise, that history has flowed on here without interruption.

What strikes one most about the history of Şanlıurfa is that, being in the borderlands of powerful Eastern empires, it has partly been able to retain independence, but more often come under a variety of rules. This has been the background which, along with the region's trials, has shaped its cultural heritage. Though it was only for brief periods, the Akkadians, Hurrians and Mitanni all held sway in Şanlıurfa and the country surrounding Harran. Setting out for the Taurus on their military campaigns, the Assyrians too left cultural imprints in their wake as they passed through Şanlıurfa. In like fashion, the city lay athwart the Hittites' road to Egypt; and the first treaty in history was made at Kadesh south of Şanlıurfa. When there was no powerful state in Anatolia, the city changed hands between the Babylonians and Chaldeans, or between the Persians and Syrians. All these relationships added to cultural variety, and made themselves felt in a number of institutions, from economy to faith.

Harran, known for its beehive-domed houses, became famous thanks to the god Sin, guardian of the city. For this well-loved moon god a great temple was erected which received offerings as visitors journeyed from far and wide to this city, the name of which was once Karrai. On one occasion the Medes set fire to this temple, but always the kings rebuilt it, desiring to propitiate the people of Harran.

Şanlıurfa was especially important in the campaign of Alexander the Great, as the region made the acquaintance of Macedonian culture at the Battle of Issos (Dörtöyl) in 332 B.C. and took the name of Osroene, henceforth to perforce wear the mantle of Hellenic culture. Harran was renamed Mygdonia, and a new synthesis arose with the Greek culture, Şanlıurfa being given the name of the Macedonian capital, Edessa (meaning place of abundant waters). Meanwhile Birecik was called Macedonopolis and Suruc Anthemusia. The name "Lake Seluk" which occurs in the historical record indicates that Lake Balik was called Lake Seleucus.

With Greek culture living alongside Aramaean in the region, the city increasingly appealed to both these worlds. And in the early history of Christianity no city compares with Şanlıurfa, which, although for a time it took the name Hellenopolis, was known in Aramaic as Urhay. This is the name that stuck, and which (albeit slightly changed) has come down to our day. The ethnically Aramaean Syriacs made Edessa their capital in 132 B.C. and founded a kingdom. During the 376 years of this reign the New Testament was translated from Greek into Syriac, and thus was rapidly disseminated among the Christians of the East. Still more important was an event which marked a turning point in Christian history, that happened in this city and became a symbolic source for Byzantine art.

The Edessan king Abgar Ukkama V was afflicted with leprosy. Profoundly devoted to Jesus, he sent him an invitation to come to Şanlıurfa. His messenger Hannan was at the same time an artist, and when he met with Jesus he not only told him of the invitation but also attempted to draw his picture. The result was, however, less than successful, and Jesus gave him a handkerchief with which he had dried his face, and upon which the image of that face had suddenly appeared. Hannan took

it back to Edessa, and by the grace of this Sacred Hankerchief (Hagian Mandylion) Abgar was restored to health. The cloth was stretched on a wooden frame and placed in a niche of the outer gate. Henceforward the hankerchief would protect the city. Though he besieged Şanlıurfa in 544, the Sassanid king Anushirvan was unable to take it, and even during the Abbasid era the handkerchief remained there. In 943, however, it was carried to Byzantium. The story was told by Byzantine artists to their students all over the world, and in this way the name of Şanlıurfa was commemorated.

After 376 years of Syriac rule came the Roman era, considered one of colonialism. It was a time of oppression and massacres, which only came to an end in 628 when Heraclius claimed the city for the Byzantine Empire. Yet the subsequent history of Şanlıurfa did little to change its destiny, as the great empires which were to arise in the East frequently knocked at its gates. Much of the population fled the turmoil and confusion, while those who stayed behind fell victim to flood, famine and epidemic disease.

With the rise of Islam as a major power in the Middle East the region came under Hamdanid, Numeyrid and Mervanid sway, and was brought under control by the generals of Melihshah. The Emir Bozan captured Şanlıurfa in 1087 and Harran in 1093; but the Crusades once again turned the situation in the Christians' favor, as the Armenian Toros took the city in 1095 with Crusader aid. Here the Crusader Counts were to rule for 48 years. In rapid succession after 1144 came the Zengid and Eyyubid eras, the Mongol invasion (1251), pressure from Tamerlane (1394), and attacks by the Mamelukes (1429). Other powers to assert themselves in the region, and impose their might on the city, were the White Sheep Turks, The Dulkadirli Emirate and the Saffevids. Suleyman the Magnificent stopped here on his campaign to the East, and the city became the capital of the province of Rakka established in 1594. Owing allegiance for four years to Mehmet Ali Pasha of Kavala, Şanlıurfa in 1918 became an independent sanjak. Subjected to British and French occupation following the Armistice of Mudros, Şanlıurfa once again joined Ottoman Turkey.

The historical adventure which we have attempted briefly to recapitulate has left Şanlıurfa and its environs with an amazing number of cultural artifacts.

The Ulu (Great) Mosque in Harran was first built in the time of the Ommiades, so that researchers were astonished when they found in its courtyard a basalt stele inscribed with Babylonian cuneiform writing. Making the transition from an agricultural village society to Islamic city, Şanlıurfa ultimately became one of the great medieval centers. Indeed, the fabric of its streets and houses give it an atmosphere much more intriguing than that of other Anatolian cities. The desire to master the technology of stone architecture has been so overpowering in both builders and carvers that, with no recourse to wood in the facades, a satisfying richness has been achieved. The light calcareous stone named for this city has been deemed the most suitable material for the purpose. Quarries in the region show that this type of stone has been in use since antiquity. Boulders removed from the quarries during every period have been brought in as hewn blocks. Soft at first, they gradually harden of themselves until they take their place in the stone facades of these buildings. The mode of working is quite deceptive, as the carvers are able to produce all motifs

known since the Middle Ages, and it is thus impossible to say whether a sumptuous home with its aiwan dates from the Zengid era or the 1950s. Wood is used for the interiors, the doors to rooms and cabinets, and the ceilings, being like a particular cross-section of Anatolian home architecture.

In a climate where seven months of the year are hot, each house must have a hayat (patio) with its pool, and also an aiwan. They are ideal for the night of turns, the night of henna, and all sorts of other gatherings.

Şanlıurfa has justly been called "the city of prophets," and many believe that it was the birthplace of Abraham, who designed the Caaba in Mecca. The lake which miraculously appeared where he was cast into the flames by Nimrod bears both his name and his daughter's. Halil ır Rahman and Ayn Zeliha, where firewood turned to fish, attract thousands of visitors each year. Job, too, whom God tested with so much suffering, lived here in Şanlıurfa; and the region is further enhanced by sacred sites devoted to the Prophet Shuayb and Elias.

Because Jesus sent to it his image on a handkerchief this is called the Blessed City, and indeed it has played a role in the great religions as important as that it knew in the polytheistic cults, as the historical panorama unfolding while it changed from Edessa to Şanlıurfa have made it an open-air museum, graced by more than 100 landmark sites. Most of these are tumuli, but there are also urban and natural sites with permanent features which, precious as they are, cannot be transferred to museums.

To see the ibises one should travel to Birecik after February, for here these exotic birds, harbingers of spring who can live only in Africa, have established their breeding ground. GAP is expected to bring an increase in population, along with cultural change. In short, the real Şanlıurfa cannot be found in the kebab and çiğ köfte shops of the big cities. But if visitors will sit in a stone courtyard of an evening, as the aroma of frankincense and spices wafts about them and the strains of the hoyrat and mani sound in their ears, they may come to feel as much at home as a native.

Prof. Dr. Selçuk MÜLAYİM

Facing:

Overall view of
Urfa

■
View from the
citadel











A History of Şanlıurfa

The province of Urfa is located between the 36th and the 38th parallels north and the 38th and the 40th meridians east. It is circumscribed by the Euphrates river on the west, north and south, and by a tributary of the Euphrates, namely the Habur River, on the east. Urfa borders Mardin on the east, Gaziantep on the west, Adıyaman on the northwest and Diyarbakır on the north. The 223-km.-long Syrian border which was drawn by the Ankara Agreement signed in 1921, lies on the southern frontier of the province.

The region in which Urfa is located has always been a juncture of East and West. The trade routes which joined the ancient civilizations of the Aegean Basin and Mesopotamia and Iran crossed through this region and contributed to the founding of cities which prospered and reached a high level of civilization since the late 2nd millenium B.C.

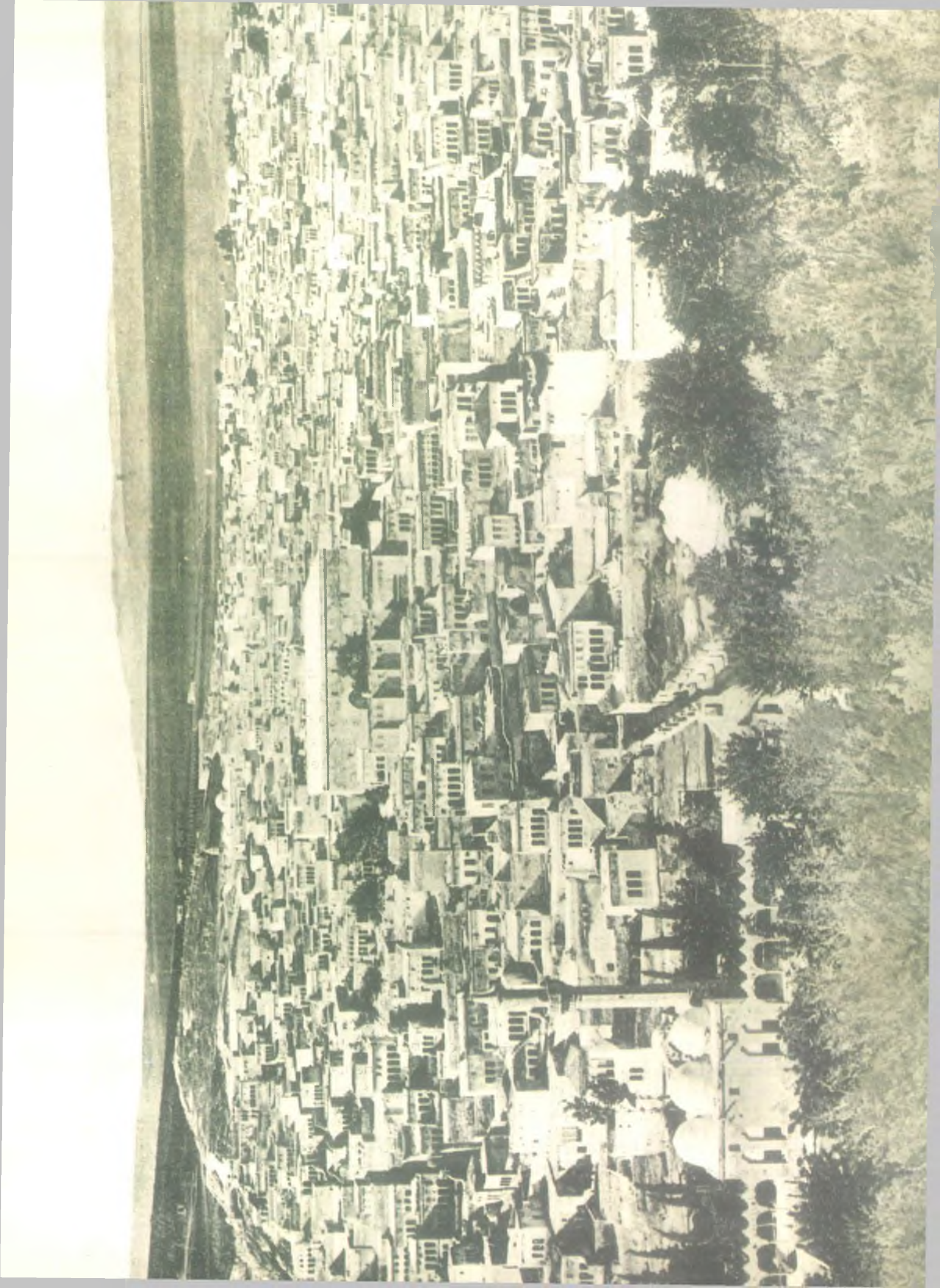
I) THE URFA REGION IN PREHISTORY

The Urfa region has been settled ever since the dawn of human kind in the Paleolithic Era (600000 B.C.- 8000 B.C.). The first excavations which unearthed artifacts from this era were carried out by Gautier, a French archaeologist, who discovered an early paleolithic stone-axe in the southwestern part of the province in 1894. Later, William Rice unearthed various artifacts belonging to this same period in excavations near the Urfa-Siverek highway in 1947. A Turkish archaeologist, *Kılıç Köktan*, similarly unearthed many Paleolithic artifacts in 1946.

Thse early excavations were followed by many others which also unearthed artifacts from the Neolithic (8000-5000 B.C.) and the Chalcolithic Ages (5000-3000 B.C.) and the Bronze Age (3000-1200 B.C.), and so determined the existence of literally

Left:

Entrance to the
Rizvaniye Mosque



hundreds of ancient settlements in the region. Some new Neolithic settlements are being discovered even today and excavations are currently being carried out on a number of them.

II) URFA IN THE BRONZE AGE

A- Ebla, Akkad, Sumerian, Babylonian, Hittite, Huri-Mittani, Aramaic and Assyrian Periods

The earliest documents which have been unearthed indicate that parts of the Urfa Region were ruled by the Ebla Kingdom starting in the 25th century B.C. Documents unearthed at *Tell el-Marduk*, which was the site of the capital of the Ebla Kingdom, indicate that what is Harran today, was ruled by a queen named *Zugalum*. However, there are very few documents belonging to this period and therefore we know, at this time, next to nothing about the Ebla Kingdom.

Documents unearthed indicate that the Urfa region became dominated by the Akkad Kingdom during the reign of King Sargon the First (2340-2284 B.C.), who conducted a campaign to the west towards the Amanos and the Taurus Mountains and captured most of what is today northern Syria and parts of Southeast Anatolia which, at that time, were called "*The Lands of Iarmutu*". It is believed that Urfa remained a part of this kingdom during the reign of Sargon's grandson Naram-Sin, who reigned between 2260 and 2220 B.C. and who, according to tablets unearthed, defended Subartu (i.e., the Upper Mesopotamia) against enemies. Subartu, in the Akkad language meant "the land between the rivers" and refers to the area in northern Syria which lies between the Euphrates and the Tigris rivers, which area includes Urfa.

The Akkad period was followed by the Sumerian domination which started during the reign of the Third Ur Lineage (2060-1960 B.C.) when large parts of the Southeast and East Anatolian region became parts of the Sumerian Kingdom. The people of these regions were much influenced by the Sumerian civilization and largely adopted their alphabet and language.

The Sumerian domination was replaced by the Babylonian rule when the world-renowned Babylonian king Hamurabi (1792-1750 B.C.) captured the environs of Mari (or Tell Hariri), Assyria as well as all of Subartu and Ellam and lands adjoining them. These feats of Hamurabi earned him the title of "King of the Sumerians and the Akkad", "The Ruler of Four Seasons" and "the Universal Emperor".

15th century B.C. Hittite clay tablets unearthed in excavations in central Anatolia refer to the region extending from Lake Urfa to Urmiye as "The Land of the Hurris". During the Assyrian era the same region was called "Hanigalbat" and later "The Land of the Hatti (or Hattel)".

Between 1500 and 1450 B.C. the Hurris split into two and founded two separate confederations, namely the Hurri and the Mittani. The latter, whose capital Waşşuganni is believed to have been located in what is today Ceylanpınar, thrived at the expense of the former and by the 16th century B.C. annexed all the territories of the Hurri Confederation. Meanwhile cities such as Kargamish, Harran, Urfa, Aleppo and Antakya (Antioch) also became a part of the Mittanni Confederation.

The Mittani, who tried to expand southwards, clashed several times with the Egyptians on their southern frontier, but all these military engagements ended in defeat. The Mittani also warred with the Hittites on three different occasions. In the

Left:

Looking north from the Urfa Citadel (late 19th c., C. Kırkcıoğlu archives)



end the Hittites won the power struggle and eventually obtained dominion over the Mittani territories. We learn from the Hittite clay tablets that in one of these wars, the Hittite Emperor Šuppiluliyuma sent an army to capture the Mittani capital Waššuganni. This army, which was composed of two allied forces (one led by Šuppiluliyuma's son and King of Kargamish Biyasilli and the other by a Mittani prince who had allied himself with the Hittites), captured Harran on their march to Waššuganni.

In 1281 B.C. the Assyrian King Adad-Nirari (1307-1275 B.C.) started preparations for a campaign against the Mittanni. Their King Shattuara I, who received intelligence to this effect, wanted to act first and marched on the Assyrians, but he was defeated and captured in this battle, which occurred in 1280 B.C. The Assyrians allowed him to reclaim his kingdom on condition that he accept Assyrian dominance and pay Assyria taxes and tribute. Assyrian King Adad-Nirari I was not quite satisfied with this result and wanted to annex the Hanigalbat region to his kingdom. Meanwhile, Mittani King Vasashatta, who had replaced King Shattuara I, requested help from the Hittites, but the Hittite King Hattushili III refused support. The Mittanni King Wasashatta, who was thus left alone to face the superior armies of Assyria, lost a decisive battle at Irridu, a site located between Kargamish and Harran. The Assyrian army captured his capital and dragged off King Wasashatta and his whole family in chains to Assyria, where they spent the rest of their lives as slaves. Thus the Mittani Kingdom disappeared in 1275 B.C. and Urfa as well as the larger part of the Hanigalbat region was annexed to the Assyrian Kingdom. The rest of the Hanigalbat region was captured by the Assyrian King Salmanassar I in 1270 B.C.

The Hurris were reputed to be superb horsemen and had a civilization based on agriculture and animal husbandry. They had conical domiciles the likes of which are still being constructed in Urfa in our day and time.

The Hittite empire crumbled in the 13th century B.C., whereupon the Assyrians started expanding westwards. However, their westward expansion was checked, this time by the Aramaeans.

Starting in the first millennium B.C., Anatolia experienced a heavy wave of Aramaic migration. The nomadic Aramaean tribes (Ahlamu Aramiye) who came from the south and constituted the third large Semitic migration into Anatolia, established various small states in Upper Mesopotamia. One of these was the Bit-Adini Kingdom which included what is today the Urfa province.

The Assyrians conducted several campaigns into this region in order to destroy the Aramaean kingdoms, but failed to do so. The kingdoms survived, though they had to pay tribute to the Assyrians. King Adad-Nirari II (911-891 B.C.) in his campaign to Upper Mesopotamia in 894 B.C., passed by Harran and made the people of this town start paying an annual tribute to him. King Salmanassar III (858-824 B.C.) made three separate campaigns to the north by which he put an end to the Bit-Adini kingdom and annexed its territories, including what is today the Urfa province, to the Assyrian Empire. During the final years of his reign, however, people in this area occasionally rose up against the Assyrian rule, including the people of Huzirina, or Sultantepe as it is called today.

Meanwhile in the 9th century B.C. the Urartu kingdom, whose core was by the shores of Lake Van in East Anatolia, expanded rapidly to the Caucasus in the north, into Iran in the east, to the environs of Urfa-Halfeti in the south and to Malatya on the borders of Central Anatolia in the west, and thus became a major competitor of

Left:

Traditional women's costumes of Şanlıurfa, and young girls.





the Assyrians. During the reigns of king Šarduri I (840-830. B.C.) and Išpuni (830-810 B.C.), the Urartu even obtained sovereignty over most of Upper Mesopotamia. The Assyrian king Salmanassar I conducted no less than seven campaigns against the Urartu in order to check their southward expansion. The Assyrian King Asur-Nirari V (753-746) signed a military pact with the King of the Arpad, Matti'el, who was of Aramaean origin. The Moon God Sin's name appears as a witness on clay tablets on which this pact was recorded.

In the mid-8th century B.C., however, the Urartu were defeated by the Assyrians. The Assyrian king Tiglatpileser III (745-727), who signed a pact with four kingdoms and city-states, namely Bit-Agusi, Melida (Malatya), Gurgum (Marash) and the Kummuhu (Commagene in Adiyaman), marched against the Urartu and defeated its army on the battlefields near Arpad (Tel Rifad), which was located in the north of Halfeti, west of Urfa.

In the wake of this battle, all of northern Syria as well as Urfa and Halfeti and the other small kingdoms in the environs came under Assyrian sovereignty and started to pay the Assyrians taxes and annual tributes. In this period, Harran and its environs were administered by an Assyrian governor whose title was Bel-Pihati, who in turn, was subject to a grand Assyrian Vizier whose seat was Till Barsip (Tell Ahmar). Meanwhile Duru, a city located some 21 kms. east of Urfa, became an Uraši, i.e., a separate and smallish Assyrian administrative unit of minimal local autonomy.

There was an ancient temple made of cedar-wood and erected in the name of the Moon God Sin, who had an important place in the Assyrian Pantheon. The Assyrian king Assurnaddon (680-669 B.C.) stopped by at his temple at the start of his campaign to Egypt and prayed for his help. When this campaign ended in victory, Assurnaddon ordered a restoration of the ancient temple. This temple was completely rebuilt during the reign of his son Asurbanipal (668-626 B.C.). He declared to the world that he had appointed his younger brother Asur-Etilshame-Irsitim-Ballitsu as the head priest of the temple of the Moon God Sin in the following words, recorded on a baked-clay tablet:

"I, Emperor of Assyria Asurbanipal, have appointed my younger brother Asur-Etilshame-Irsitim Ballitsu as the priest of Urigallu in the presence of the Moon God Sin, whose seat is in Harran, and blessed him."

B- The New-Babylonian (Kendani), Mede-Persian, Macedonian and Seleucid Periods.

When Assyrian power started to wane after Asurbanipal's death, peoples who lived under the Assyrian yoke, in particular the Scythians, Babylonians, Medes and Persians, rose up in arms against their oppressors.

In 614 B.C., the King of the Medes Keyaxares (635-584 B.C.), who joined forces with Babylonian ruler Nabopolassar, attacked, captured and sacked the old capital of the Assyrians, Kalhu. Two months later, these two kings, whose forces were joined by some nomadic Scythians, attacked the Assyrian capital Nineveh. Following a three-months' siege, they captured the city and killed the last Assyrian King, Sin-Shar-Ishkun (623-612 B.C.). The Assyrian territories were partitioned between the Medes and the Keldanis. The remnants of the decimated Assyrian army who managed to escape the siege and the slaughter regrouped eventually: A few years after the fall of Nineveh, they established a new state with its capital in Harran, where the last

Over:
Traditional
Structures of
Harran

Assyrian prince Assuruballit ascended the throne. But the Assyrian Empire was not to be resurrected and the new Kingdom in Harran proved to be short-lived. Within two years after its founding, the Babylonian king Nebuchadnezzar (605-612 B.C.), who allied himself with the Medes, attacked this embryonic state and wiped it out. Meanwhile the Assyrian temple of the Moon God Sin was razed by the Medes, who had their own pantheon.

By the time Nebuchadnezzar ascended the throne, the Keldani influence had encompassed Sinear and Elam's Susa district as well as northern Syria. At that time, Nineveh was in the hands of the Medes and Harran was being ruled by Umman-Manda—a small kingdom subject to the Medes.

Documents unearthed indicate that the Mede king Keyaksares had gained enough power to bargain with the Lydian Kingdom in western Anatolia for a partitioning of the Anatolian peninsula. The Medes, who had thus secured their western borders, turned on their weak neighbour in the east, the Urartu, and wiped them off the scene. However, the Medes could not establish a long-lasting civilization, if for no other reason than because their finance system was based mainly on pillage and tributes obtained from peoples and tribes who had been defeated.

Meanwhile Harran and its environs were under Keldani domination. The last Keldani king, Nabona'id (559-530 B.C.), joined forces with the Persians and within three years defeated the Medes. Meanwhile, Nabona'id, who was said to be the son of a priestess of the Moon-God Sin, started to restore the temple in 550 B.C. The restoration of the temple, which had been in ruins for the preceding 54 years, was completed by 545 B.C.

Persian incursions to the west started in 540 B.C.: Within a year, the Persian King Cyrus captured Babylonia and put an end to the Neo-Babylonian Kingdom (the Keldani).

In this new era, Urfa and Harran were attached to the Satrap of Babylonia and Syria, namely Gobryas. Soon, the Aramaic language and alphabet, which had been used in Urfa and Harran, were adopted by the Persians as the official language of the Empire, which by that time controlled all of the Mideast and East and Central Anatolia. During the reign of the Persian King Darius I (522-486 B.C.), Urfa and its environs became a part of the Babylonian Satrapy. (Satrapy: The administrative unit of the ancient Persian Empire. Satrap: The head of this administrative unit.)

The Persians stimulated agriculture in Mesopotamia by granting title over these fertile lands to successful commanders and to the local nobility who supported them in wars. Thus they ensured their continued support. These semi-feudal lords, who served the Persians as commanders during wars, became the new administrators of the region. For more than a century and a half, the Persian system worked well; but by the mid-4th century B.C. the central administration in Persia started having difficulties in obtaining taxes and tributes from the rich sea-faring merchant-towns on the coastlines, and this drove the empire to financial crises and to weakness.

At around that time Alexander the Great appeared on the scene of history. His campaign into Anatolia led to major battles between his forces and the Persian army. Alexander the Great defeated the Persians in 334 B.C. and then again in 332 B.C. near Isos, which is located in what is today the Hatay province of Turkey. In the wake of this latter battle, Southeast Anatolia, including Urfa, came under the domination of Alexander the Great.



Under Macedonian rule, Mesopotamia as well as Urfa were introduced to the Hellenic culture. A great many merchant-traders immigrated to Southeast Anatolia from Macedonia and the Hellenic peninsula. They renamed the ancient Gods and Goddesses of Harran and called Harran "Mygdonia". Urfa was called Osrhoene.

Thus Southeast Anatolia became a melting pot of cultures, where the ancient Aramaean culture intermingled with the Persian and Hellenistic. Six centuries later, as Christianity spread in this region, Harran remained for a long time a center where ancient pagan traditions and the Hellenistic pantheon remained alive, so much so that the Church Fathers dubbed this town "The Pagan City" or called it Hellenopolis. Meanwhile the Aramaeans, who adopted the Hellenistic culture, later became instrumental in transmitting it to the Arabs.

Alexander the Great, who proceeded on his trek across Persia into the Indus valley, died at an early age on June the 13th, 323 B.C., whereupon the generals whom he had left behind as the governors of the newly captured territories started to fight each other for dominance over these vast tracts of land. At the end of these wars, which lasted for more than a decade and a half, one of his generals, Seleucus I Nicator, who had obtained control of Upper Mesopotamia and Eastern Anatolia, established a new state over the remnants of the old Persian provinces and declared himself the king of this newly-founded kingdom. Seleucus I Nicator, whose Kingdom also included Harran and Urfa, first made his capital in a city which he himself established on the banks of the Tigris river and which he called *Seleucia*. But later, realizing that he would be better off if his capital were on the sea coast, he moved the seat of his throne to *Antiokheia (Antioch)* —a city which was located at the spot where the Orontes (Asi) river flowed into the Mediterranean— today's *Antakya*.

Urfa, which had been called Urbay by the Aramaeans, was rebuilt during the reign of Seleucus I Nicator in 302 B.C. and was then called *Edessa*, which was the name of the Macedonian capital in that period. Edessa meant "land full of green pastures and abundant water", which indicates that deforestation, erosion and overgrazing in this region have caused drastic ecological and climatic changes in the ensuing twenty-three centuries.

Apart from Edessa many other new towns were established during this period: *Karrai* (Harran), *Makedonopolis* (Birecik), *Nikephorion* (Rakka) and *Anthemusia* (Suruç) were the major ones.

By the time Antioch's Teos I ascended the throne of the Seleucid Kingdom, the provinces in the east had seceded and had formed the Parth and *Baktriyen* Kingdoms.

During the series of battles dubbed "the Third Syrian War", the Egyptian pharaoh Ptolemaios Evergetes defeated the Seleucid army, crossed the Euphrates and after capturing Mesopotamia advanced further north. The Egyptians also captured Urfa and its environs at that time (245 B.C.). Although the Seleucid King Kallinikos managed to regain the area between Antioch and Urfa with the support of the Pontus King, the Seleucid domination over the Mediterranean coastline of Anatolia and Syria can be said to have ended following the Third Syrian war.

C- The Osrhoene Kingdom and the Roman Period

Within a century after the Third Syrian War, the Syriac people, who were of Aramaean origin and who were living in the Urfa region, took advantage of the

Left:
Lake Halil-ür
Rahman and its
mosque

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waning of the power of the Seleucid Kingdom and under the leadership of Aryu (the Lion), they established their own kingdom, Osrhoene, in 132 B.C. Thus a separate Kingdom was founded in Urfa for the first time in history. The capital of the Osrhoene Kingdom was Urfa, which was called Edessa in those times. The Greek historians referred to the Osrhoene kings as Phylarch or Toparch : Both words meant "City Kings".

In 53 B.C. the Roman general Crassus, leading an army of 50,000, conducted a campaign against Syria. After he captured a few cities on the way, he hurried to cross the Euphrates River as if he were imitating Alexander the Great and with hopes of receiving laurels and accolades and even perhaps the title of "Emperor"; but as he drove his forces over *Rakkan* towards *Harran*, Parthian cavalry besieged his forces in a pincers movement. In the ensuing battle, the Roman army was defeated and decimated; Crassus himself was taken captive and only a few of the Roman soldiers managed to escape the battlefield and cross the Euphrates to the west.

The Osrhoene King *Abgar V* who reigned twice, first between 4 B.C. and 7 A.D. and then again for a period of 37 years between 13 A.D. and 50 A.D., has an important place in Early Christian History:

Before the arrival of Christianity, the Mesopotamian people including those who lived in Urfa and the Syriacs, had regressed to paganism. They were worshipping the ancient gods and goddesses of moon, sun and planets, and the Moon God Sin was being worshipped in Urfa and its environs. Artifacts, statuettes and inscriptions indicating that pagan beliefs and worship were wide-spread have been unearthed in sites at Sogmatar, a town located about 40 miles south-southwest of Urfa. The name of Abgar V is associated with a legend in this regard: According to this legend Abgar V was the first Christian King and adopted Christianity shortly after Jesus had been crucified. The legend, as it is still retold through an oral tradition in the region, is as follows:

The King of Edessa, Abgar V, was stricken with leprosy and was suffering greatly. He had heard that a man named Jesus was able to cure the sick, but he could not travel to Jerusalem because he was very ill; so instead he sent an emissary named Hannan with a letter saying he, the King of Edessa Abgar V, believed in him and wanted to learn about his teachings. Hannan, who also happened to be a talented painter, tried to draw a picture of Jesus' face after he handed him Abgar's letter but just could not manage it. Jesus, who sensed this, washed his face and wiped it on a clean handkerchief a disciple had handed him. Lo and behold, a likeness of Jesus' face appeared on the handkerchief. Jesus then penned a letter in reply to Abgar and Hannan returned to Edessa bearing both the letter and the handkerchief.

According to this legend, here is what Jesus wrote as a reply to Abgar:

"Blessed are you Abgar and blessed is Edessa! Blessed are you, who believed in me even without having seen me, because you shall be granted health as long as you live! As for your invitation: Know that I must complete the work for which I was sent and then return to the Father. However, I shall send to you, to Edessa, one of my disciples, Adday, who is also known by the name Thomas, so that you may have eternal life and peace. Amen, in the name of the Father and the Holy Spirit!"

The text of this letter has been carved on rocks at the entrance of an ancient cave near Urfa and can still be seen today.

According to the legend, the King of Edessa Abgar V who indeed recovered and led a healthy life thereafter, had this handkerchief (*Hagion Mandylion*) stretched out and placed in a special niche carved in a wall by the main gate to the city. This handkerchief later played an important role both in Christian art during the Middle Ages and in Byzantine-Moslem relations. Meanwhile it became a tradition to make copies of the Hagion Mandylion and present them to visitors to Urfa.

* * *

By the second century A.D., Roman domination of Southeast Anatolia had begun: the King of Edessa Abgar VII (109-116 B.C.) is recorded as having met the Roman Emperor Trajan, who was returning from a campaign far outside Edessa's city-gates, and as paying tribute to the Emperor by presenting him valuable gifts (114 B.C.).

The Roman domination of the area did not however occur without pain and bloodshed. The people of Urfa, who took part in a rebellion which spread like wild-fire throughout Mesopotamia, raided Roman garrisons in the area and massacred the Roman soldiers. Urfa and its people paid heavily for this rebellion: The city was soon besieged by a Roman army, captured and subjugated after the Romans shed a great deal of blood and caused much destruction (116 B.C.). This event marked the end of King Abgar VII's reign. Urfa thus became a Roman dominion for a while and a personal protectorate of the Emperor Trajan, who died a year later in 117 B.C.

In 163 B.C. the Roman Empire and the Kingdom of Parth clashed over disagreements about who should dominate the Armenian Kingdom. The Roman campaign into the depths of Anatolia ended with the capture of Mesopotamia and the Osroene Kingdom. After defeating *Parthian* armies in several battles which took place in Southeast Anatolia, the Romans besieged Urfa, which had become a protectorate of the Parths. The people of Urfa correctly guessed which way the wind was blowing and so they attacked and killed off the soldiers of the Parth garrison in the city and handed the city over to the Romans, thus avoiding a repeat of the massacres of 116 B.C. King Wael bar Shru (163-165 B.C.) was on the throne as these events took place.

However, just 2 years later King Wael bar Shru bet on the wrong horse and attracted the wrath of the Roman Empire, which responded by sending General *Avidius Cassius* to Urfa. In 165 B.C., Cassius' army besieged and captured the city and Cassius presided over an extensive massacre. Peace was made shortly after, when King *Ma'nu VII*, who pledged allegiance to Rome and who was granted the title of "Philoromaioi" by Rome, ascended the throne. Thus in 166 B.C. started an unbroken period of Roman dominance in Edessa, which ended in 244 A.D. when the Osroene Kingdom based in Urfa disappeared altogether.

In November, 201 A.D., a massive flood (the first ever in the recorded history of Urfa) killed more than 2,000 people and destroyed the royal palace as well as the church of the Christians. King Abgar VIII (Son of King Ma'nu) constructed two new palaces after this deluge —a summer-palace, and another one for the winter months.

In 213 A.D., the Roman Emperor Antoninus Caracalla conducted a campaign in Mesopotamia. On his way back from this campaign, he took King Abgar Severus and his sons captive and brought them to Rome where he had them killed. Caracalla

Repairer of Kilims
in the Spahi
Market



turned the Osrhoene kingdom into a mere Roman colony in January, 214 A.D. Three years later, on April 8, 217 A.D., the Emperor Caracalla was assassinated by his own officers on the road between Harran and Urfa while he was returning from a visit to the Temple of the Moon God Sin in Harran. Caracalla was a cruel man and a pagan and he had become infamous for his hatred of the Christians.

Between 216 and 242 A.D., *Ma'nu IX* enjoyed the title of "The King of Urfa". However, he was king in name only: He had no real power and by the time he bore this hollow title, the Osrhoene Kingdom had become a mere colony of the Roman Empire. The columns with Corinthian capitals which are still standing in the Urfa citadel are believed to have been erected during his "reign".

In the beginning of the 240's (A.D.), the Sassanid kings *Erdeshir* and *Shahpur I* started to challenge Roman dominance in Urfa, whereupon the Roman Emperor *Gordianus III* appointed *Abgar Ferhad XI* as the king of Urfa in 242. *Gordianus III* was assassinated shortly thereafter. *Phillippus Arabs*, who replaced him, made a treaty with the Sassanids in which he agreed to leave Mesopotamia to them (244 A.D.). This spelled the formal end of the Osrhoene Kingdom. The last Osrhoene king, *Abgar Ferdhad XI*, left Urfa for Rome in 244 A.D. and never returned, although Southeast Anatolia including Harran and Urfa were again brought under Roman domination three years later. *Abgar Ferhad XI*, the last King of Urfa (or Edessa), and his family spent the rest of their lives in Rome, where they were buried.

Of the 31 Osrhoene kings, eleven were named *Abgar*; nine were called *Ma'nu* and four *Bakru*. Other common Osrhoene royal names were *Aryu*, *Abdo*, *Fradašt*, *Pakor*, *Yalud*, *Wael* and *Parthamaspat*.

This Syriac kingdom, which lasted for 376 years, had a rich cultural and literary tradition: One of the earliest translations of the Bible from Greek to a foreign language was its translation into the Syriac language known as *Peshitta*.

The culture of its capital *Edessa (Urfa)* was a blending of the Greek, Persian and Aramaean-Syriac cultures. Many artifacts and works of art from this period have survived: Over twenty colored floor-mosaics unearthed in Urfa, the Syriac inscriptions written in *Estrangela* (a dialect spoken by Syriac people in the east of Urfa) and numerous graves carved in rocks, all belong to this period.

Early Christians in *Edessa* suffered from Roman persecution much the same as their brethren in the west had. For instance, the early Christian sages *Sharbil* and *Barsimya* were martyred in 250 B.C. by Romans, and their graves are in Urfa. Three other early Christian sages, *Habbib*, *Shmona* and *Gurya*, were similarly martyred in 310 A.D. on orders of the Roman Emperor *Constantine*.

In 395 A.D. the Roman Empire split in two. The Osrhoene Province became a part of the Eastern Roman Empire, i.e., *Byzantium*.

III) THE URFA REGION IN THE MIDDLE AGES

A- The Byzantine Period and The Sassanid Kingdom

The final years of the 5th Century in Urfa were colorfully chronicled by a Syriac priest, *Mar Yeshua*. According to him, in the final decade of the 5th century, the people of Urfa became too worldly: They started wearing loose, thin clothes and spending the summer nights drinking, singing and watching sexy dancers, among whom one named *Trimerius* was the favorite. *Mar Yeshua*, who records that two columns supporting the ceiling of the summer-bath collapsed during one of these festivities,

killing two people and wounding many others, comments that this must have been a sign from God Almighty to warn the people that they had forgotten their religious duties and were becoming immersed in worldly pleasures.

Mar Yeshua's anxieties turned out to be prophetic: In May 499 clouds of locusts descended on Urfa. They did not cause extensive damage to the crops, for which the people must have been thankful; but unbeknownst to them, the locusts laid hundreds of millions of eggs before flying away. In September 499 an earthquake hit Urfa and caused a wide crack in the walls of the fortress. Then disaster struck the next year in March. The larvae of the locusts appeared in their billions and literally wiped out the whole crop and the vegetation, and turned the area into a veritable desert. Within a month of this disaster prices went sky-high. By June, malnutrition and starvation started to take their toll on humans. Some people simply packed up and left, creating a wave of refugees. Some peasant families thought they might survive in the cities and so flocked into Urfa and Harran, but food stocks had dwindled in the cities too. By fall, malnutrition was decimating the population of the Osroene Province and people were dying on the streets from starvation and disease.

Governor Demosthenes informed the Emperor of the situation and requested help. The Byzantine Emperor did send substantial amounts of money in aid, but food and bread remained scarce because crops had simply failed in the region and it was very difficult and costly to transport food from other regions such as Cilicia and Cappadocia: Transportation networks and vehicles necessary for such an operation simply did not exist. Thus the money sent by the emperor did little good, other than raising prices further, and starvation continued.

In January 501 A.D., temperatures plummeted and the ground was frozen solid. This worsened the plight of the people in the region and the population was decimated: Within 5 months about 2,000 people died of starvation in Urfa alone. With the ground frozen solid, the dead could not even be buried. During this disaster, which lasted for a year, over 10% of the population of the province died of starvation and disease. By summer, 501, things started to return to normal thanks to a bountiful grape harvest.

The Sassanid King *Kubad I* (488-531), who marched on Upper Mesopotamia, laid siege to Diyarbakır in 502. Meanwhile he had an ally, the Arab King Numan El-Esed, march on Harran, and also unleashed another Sassanid force on *Viranshehir*. The soldiers of the latter force were mostly killed off or captured by the local population. But Numan Ibn-ül Esed captured Harran and sacked and pillaged the smaller towns and villages in the region (502 A.D.). However, Urfa defended itself successfully behind its high walls.

The Sassanid King *Shahpur I*, after he occupied Armenia in 253 A.D., tried to conquer Mesopotamia; but many of the major cities in the region, including Urfa, resisted his forces. Urfa was besieged by his army starting in early 260 A.D. Meanwhile a new emperor had ascended the throne in Rome: the Emperor *Vallerianus*, who set out on a campaign against Shahpur I, crossed the Euphrates to the east in an effort to raise the siege on Urfa. But the Sassanid forces conducted a surprise attack on the Roman camp, decimated the Roman legions and captured Emperor Valerianus, who spent the rest of his life in abject captivity. Meanwhile Urfa continued to resist the Sassanid siege successfully.

Within a century the Sassanid threat waned and in 359 the Roman Emperor

Constantine formally annexed Urfa and its environs for the Roman Empire: The territory was called the province of Osrhoene.

Meanwhile Roman persecution of Christians continued: In September 373, the Emperor Valens (364-378) marched on Urfa with his legions and exiled the Christian Syriac population of the town.

The Sassanid King Kubad I twice besieged Urfa the very next year —on the 17th and 24th of September— but he too could not capture the city.

In 506 a Byzantine army on its way to make peace with the Sassanids arrived in Urfa. It included many Goths, who plundered the city, pillaged, raped and killed. The Byzantine commander dared not punish them, however; instead, he simply withdrew the contingent from the city.

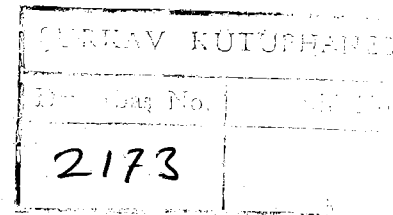
History records three major floods in Urfa between 201 and 413 A.D. In 525 A.D. a fourth devastating flood destroyed most of the city and killed, according to the Syriac priest and chronicler Mar Yeshua, nearly 30,000 people, which was half the population of Urfa. The figure quoted by *Mar Yeshua* might be exaggerated, but there is no doubt that the flood of April 525 was the most devastating ever. Mar Yeshua recounts that the wall of water hit the town early in the evening when most people were sitting down for an evening meal. Following the flood, the Byzantine Emperor *Justinian* sent engineers and funds to have the Dayşan (Skirtos) River diverted, and had a small dam built to regulate the flow. He also had the city walls reinforced.

The Sassanids and the Romans, who competed for the domination of Southeast Anatolia, signed a peace agreement in September 532; but peace held only for eight years. The Sassanid king *Hüsrev Anushirevan I* (531-578), violated the treaty and marched on the area in May 540. He captured, sacked and pillaged *Humus, Aleppo, Antioch* and many other towns in the area and also besieged Urfa on his way back, but failed to overcome its defenses. Anuşirevan I tried his luck again in 544, and again failed. Chroniclers of the period credit the failure of this second siege to the effect of the *Hagion Mandylion*, i.e. the legendary handkerchief on which Jesus had wiped his face: According to their accounts, there were many Christians in the Sassanid army, and when they learnt that the holy relic, the *Mandylion*, graced a niche by the main gate, they simply refused to attack Urfa, fearing divine retribution.

What Anuşirevan could not manage in 540 was achieved in 603 by the Sassanid King *Hüsrev Perviz II* (591-628), who captured Urfa. By 616, Urfa and its environs came under Sassanid control completely.

For a while, they ended Byzantine rule in Urfa. However, this was not a change for the better: The Persian administrators of Urfa increased taxes across the board, extorted money and expropriated much of the wealth of the Christian churches. A historian of the period writes that *Cyrus*, a man who had been appointed governor, appealed to the Sassanid King to reduce the tax load on the people, to which the King cynically replied by suggesting that *Cyrus* would do better for himself if he were to partake in the pillage of the accumulated wealth of the city he governed.

The Byzantines recaptured Urfa and reestablished their dominion in the region when they defeated the Sassanid army in a major battle in 628 during the reign of the Emperor *Herakleios*, who appointed *Ionnas Cateas* as the new governor of the province.



B- The Islamic Conquest; The Ommiad and Abbasid Periods

The Arabs categorized Upper Mesopotamia in three parts which they named, *Diyar-ı Rabbia*, *Diyar-ı Mudar* and *Diyar-ı Bekr*, respectively. Harran was the center of *Diyar-ı Mudar*, which was also called *El Cezire* and which included the cities of *Urfa*, *Rakka* and *Suruc*. *Meyafarikin* (or *Silvan* as it is called nowadays) was the center of *Diyar-ı Bekr*, which included *Amid* (*Diyarbakır*), *Mardin* and *Erzen*. Nusaybin was the center of *Diyar-ı Rabbia*, which included *Sincar*, *Ras'el Ayn* (or *Ceylanpınar*) *Beled*, *Dara*, *Habur*, *Cizre* and *Azremte*.

Islamic armies appeared in the region during the Caliph Omar's period: In 639, Omar sent an army headed by *Iyadh-bin-Ganem* to capture El-Cezire. Iyadh first marched on Rakka, the people of which agreed to pay tribute and taxes and so were spared. Iyadh's army then marched on to Harran, the administrators of which told Iyadh that they would be willing to settle on similar terms and pay taxes at the same rate as would Urfa, whereupon Iyadh marched on Urfa and asked the city to surrender. A few wanted to resist but decided that Iyadh's army was too strong and so, after some deliberations, the administrators of Urfa decided to sue for peace and reach a settlement. Iyadh-bin-Ganem then wrote a letter to the governor of Urfa, who agreed to pay annual taxes. Harran accepted the same terms, as it had said it would, and Iyadh similarly subjugated the other towns in the region.

The Byzantine Emperor Herakleios dismissed Ionnes Cateas, the governor of Urfa who made this settlement with Iyadh, and replaced him with General Ptolemaios.

In 661, following the martyrdom of the fourth Caliph Hz. Ali in 661, the Ommiad

Below:

Celebrating the second Meşrutiyet (constitution) before the Ottoman-era Government Palace in Urfa (C. Kürkcüoğlu archives)



State was established under the leadership of *Muaviye*, wherupon El-Cezire came under Ommiad domination.

In November 667 a midnight flood devastated Urfa once again. This fifth flood killed thousands and also destroyed part of the renowned city walls.

On April 3, 679, a strong earthquake hit the region: Hundreds lost their lives in Urfa. Suruc was utterly demolished in this earthquake, which also caused substantial damage to the ancient Christian church in Urfa: Another earthquake which occurred in 718 completely destroyed this historic church.

The Ommiad Caliph Mervan II (744-750) transported the capital of the Ommiad Empire from Damascus to Harran, where he had a sumptuous palace built at the cost of 10 million dirhems of gold. He also had the Grand Mosque (*Cami-i Firdevs*) renovated. The remains of it are still partly standing. The Caliph Mervan II also had many canals built, which made irrigation available to farmers and boosted agricultural production. Commerce, too, fared well during his rule, which is considered a golden age for Harran.

Meanwhile a new state arose in the east— the Abbasid, who took the larger part of Iran and Mesopotamia under their control by the mid-8th century. The Ommiads and the Abbasids were destined to battle it out: Caliph Mervan II marched east at the head of an army and met the Abbasid army on the banks of the Zap River in 750. Mervan II lost the battle, in the wake of which El-Cezire became part of the Abbasid Empire. The Abbasid commander *Abdulah bin Ali*, who captured Harran, the seat of the defeated Ommiad Empire, that same year, appointed Musa bin Ka'b as the governor of El Cezire.

History records that the Abbasids were cruel to the vanquished Ommiads and massacred not only their notables and administrators but also frequently massacred

Below:
Mustafa Kemal
Pasha Avenue
and the
Government
Building in 1927
(C. Kürkçüoğlu



common people who had been ruled by the Ommiads. Within a year of the battle by the banks of the River Zap the Arabs in northern Syria and in El-Cezire, who contributed to the defeat of the Ommiads by having remained neutral and passive in face of the Abbasid challenge to Ommiad sovereignty, rebelled against their new rulers. The Arab tribes of *Kays* and *Kalb* joined the rebellion, which, however, was bloodily suppressed by the Abbasid commander Abdullah bin Ali in July 751. At the time, the Supreme Governor of the region, which encompassed El-cezire, Eastern Anatolia and Azerbaijan, was *Ebu Cafer el-Mansur*, the brother of the Abbasid Caliph *Ebu'l Abbas el-Seffah*.

In 812, Urfa, Harran and Suruc were sacked and partially destroyed by the Abbasid forces, who tried to suppress another rebellion which had been led by Amr and Nasr bin Shebes. However, this rebellion proved long-lasting. Things were not going well at that time for the Abbasid Caliph, who could spare no time to take charge of the situation personally. In the end, an Abbasid commander named *Abdullah* managed to capture Nasr bin Shebes, who was brought to Baghdad and executed in March 825.

A seventh large flood devastated Urfa in 835: The flood waters, which demolished the western walls, rushed into the streets of Urfa where about 3,000 inhabitants were drowned. The flood waters were so powerful that after flowing through the streets of the city they also washed away the eastern walls, which had briefly functioned as a dam and thus contributed to the high death toll.

The commander of the Byzantine army group in the east, general *Ionnes Kurkuas*, marched on Urfa and laid siege to the city in order to carry off the holy handkerchief, *Hagion Mandylion*, the story of which we have told. The siege was brief: The Hagion Mandylion was handed over to General Kurkuas who took it to Byzantium; in return, Kurkuas released 200 Moslem prisoners whom he had captured. The sides also promised not to attack each other's territories in the future. This part of the agreement was violated 6 years later, when the leader of the Aleppo branch of the *Hamdanis*, *Seyfüdevle Ali*, supported by the people of Urfa, attacked the neighbouring Byzantine territory in 949. The Byzantines retaliated by sending an army commanded by general Leon, which army besieged and captured Urfa, where they massacred many Moslems and took hundreds of others captive.

C- The Hamdani, Nümeyroğulları and Mervani Periods

Harran was ruled by a Hamdani dynasty from Mosul beginning in 937 A.D. During the third quarter of the 10th century, however, wars erupted for supremacy over the region. These wars ended with Hamdani rule in Harran: The *Sahib* (ruler, Lord) of Aleppo, *Sa'düdevle*, wielded sovereignty over Harran as well as over the rest of Diyar-ı Mudar until his death in 991, whereupon governors who had sworn allegiance to him, including the governor of Harran Vessab bin Sabık el -Numeyri, declared their independence.

Vessab bin Sabık died in 1019 and was replaced by his son *Shebib*. Meanwhile Urfa and its environs were under the control of *Utayr* of the Nümeyroğulları, who had appointed *Ahmed bin Muhammed* as his regent in Urfa. A while later, Utayr, who feared that Ahmed bin Muhammed might accumulate power and challenge him, had him killed. The people of Urfa, who had affection for the deceased regent, appealed to the *Mervani* ruler of Diyarbakır, *Nasruddevle Ahmed*, and expressed their desire to become a subject of his rather than of Utayr, whereupon Nasruddevle

Ahmed sent *Zengi* (a commander of Turkic origin) to capture Urfa, which he did. Meanwhile *Utayr* sought audience with *Nasruddevle* and managed to obtain control of half of Urfa. A while later *Zengi* and the son of Ahmed bin Mohammed, the deceased regent whom *Utayr* had had killed, plotted *Utayr*'s death. The plot was successfully executed and *Utayr*, who had lived by the dagger, died by the dagger. A while later, *Zengi*, too, met a violent death: He was killed in a battle between the *Numeyroğulları* and the *Mervani* in February 1027, following which the *Mervani* Lord *Nasruddevle Ahmed* obtained uncontested sovereignty over Urfa.

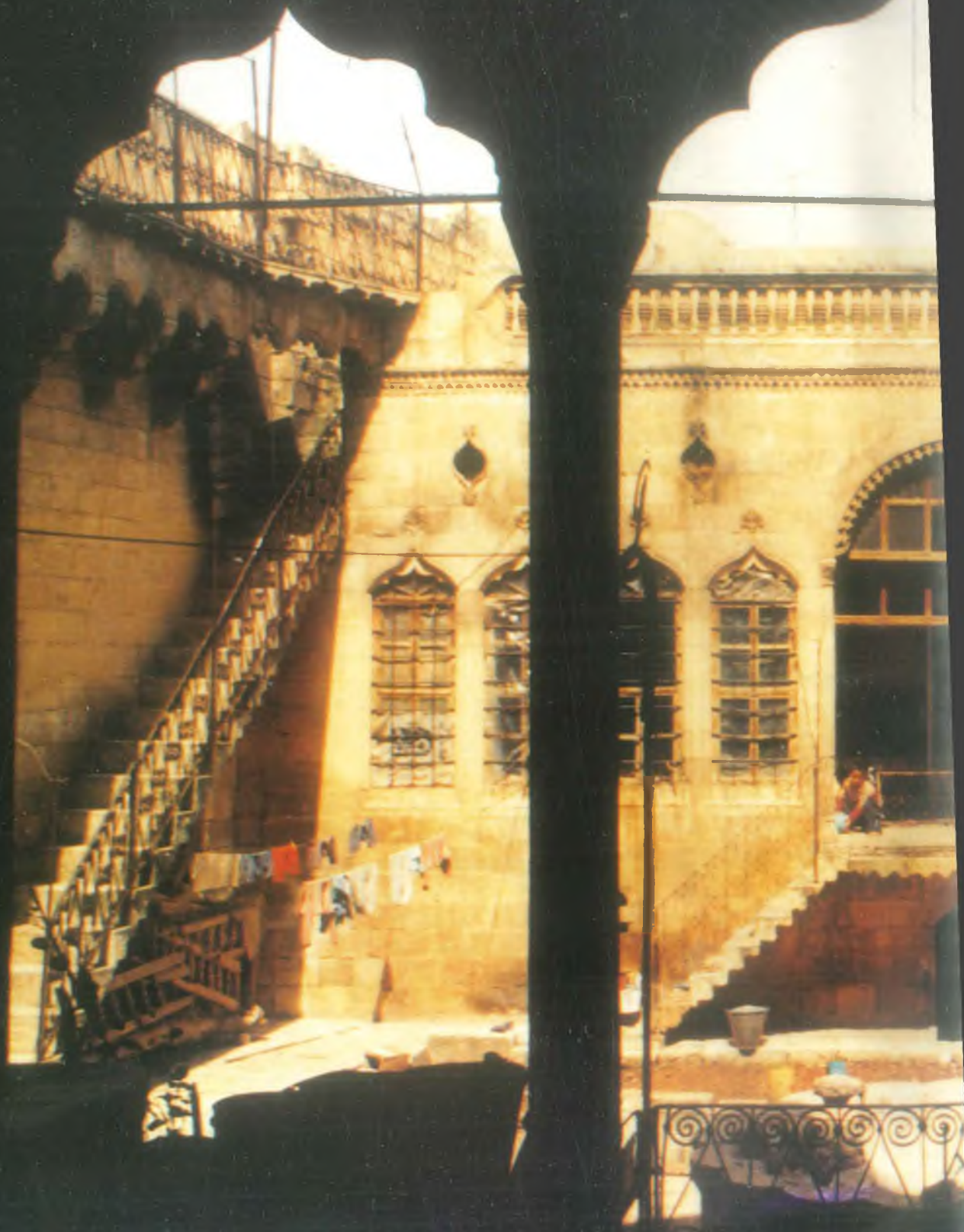
However *Nasruddevle*, who resided in *Diyarbakır*, could not rule Urfa directly. Therefore he sent two regents to the city, *Utayr*'s son and the son of a *Numeyroğulları* noble *Sıbluddevle*; and he had them share sovereignty over the city. Evidently *Nasruddevle* was trying to practice an 11th-century-Arab-version of the British maxim "divide and rule", but this only brought turmoil to the city: Soon, following his father's footsteps faithfully, *Utayr*'s son had *Şıbluddevle*'s son assassinated. But such behaviour did not serve him well: Soon enough he himself was assassinated, whereupon *Nasruddevle* appointed *Selman*, a man of Turkic ethnic origin, as the new regent in Urfa. But *Selman* discovered that as a regent his powers were extremely limited, and soon he became so suffocated with the pressure which was being applied to him by the politically powerful widow of *Utayr* that he sent an envoy to the Byzantine General *Georgios Maniakes*, informing him that he was ready to hand over the city to the Byzantines, if they would grant him lordship over a suitable territory and pay him a suitable sum. The Byzantines accepted this offer and *Selman* willy-nilly handed over the city to them in a bloodless coup (1031). Thus started the second Byzantine period in Urfa.

D- The Second Byzantine Period in Urfa

Within three decades after the beginning of the Byzantine period, cavalry units of the Great Seljuk Empire started to appear in the environs of Urfa. A Seljuk commander, *Salār-ı Horasan*, attacked *Siverek* and other towns near Urfa and pillaged them in 1065 and 1066. He attacked the area for a second time in 1066, set up his headquarters in *Kısaş*, and engaged a Byzantine army which he defeated and forced to withdraw.

Another Seljuk commander, *Hacip Gümüştekin*, besieged the *Nasibin* Fortress located near Urfa in 1066-1067, but could not capture it. However he defeated a Byzantine regiment and captured its commander, *Aruandanos*. He dragged this Byzantine commander to Urfa, displayed him to the Byzantine defenders of the city, and offered to set him free in return for a ransom of 20,000 Byzantine Dinars. The Byzantines accepted the deal and got their commander back, and *Gümüştekin* got his dinars.

During his campaign in Syria, the Seljuk Sultan *Alp Arslan* (1063-1072) passed through the province of Urfa. He laid siege to Urfa for 50 days but failed to capture the city, whereupon he lifted the siege and marched to *Birecik*, where he rested his men before advancing south into Syria. Meanwhile, the Byzantine emperor, who wanted to put an end to the growing threat of the Great Seljuks, put together a large army and started to march toward Eastern Anatolia in early summer of 1071. When Sultan *Alparslan* heard of this move of the Emperor *Diogenes*, he turned back from Syria and met the Byzantine force in a fateful battle at *Manzikert*, where he defeated the Byzantine army and captured the Emperor himself (August 26, 1071).





Alparslan proved magnanimous in victory: He treated the captured emperor like a guest and later released him— gestures which were uncommon at a time when cruelty and bloodshed were the order of the day.

The victory at Manzikert opened the doors of Anatolia to the Seljuk Turks. Sultan Alparslan was succeeded by his son Melikshah (1072-1092), who stopped over in Harran on his campaign to Aleppo. Meanwhile he sent an army group commanded by *Emir Bozan* to Urfa. Emir Bozan, who captured Urfa in April 1087 after a three-months' siege, was later appointed governor of Harran in 1093.

E- The Periods of the Great Seljuks and the

Syrian-Palestinian Seljuks

A period of relative stability was ushered in with the capture of the region by the Seljuks. The Emir Bozan, upon capturing Urfa, appointed an officer under his command, namely *Salar Huluk*, as governor of Urfa, and continued his military career until Melikshah died on November 19, 1092. He was leading his group and had laid siege to *Iznik* (Nicaea, a town in the north-western corner of Anatolia) when he was informed of Melikshah's demise, whereupon he lifted the siege and returned to Urfa.

A struggle for power ensued following Melikshah's death. At first, the Emir Bozan and the Emir of Aleppo, *Aksungur*, supported the Sultan of the Syrian-Palestinian Seljuks, Melik Tutuş; but they later changed sides and supported Melikshah's son Berkyaruk. Melik Tutuş never forgave this change of allegiance, which he interpreted as treason. When he emerged victorious from a final battle against their united forces during which his soldiers captured both Aksungur and Emir Bozan, Melik Tutuş did not hesitate to order their execution (1094).

Melik Tutuş then sent two of his commanders to Harran and Urfa. The two commanders sent emissaries to the administrators of these two cities, saying that there was no need for further bloodshed and that it was all over since both Emir Bozan and Aksungur had been killed. The officers to whom Emir Bozan had entrusted the defense of Urfa and Harran did not want to believe this; but when they were treated to a gory sight of the severed heads of Emir Bozan and Aksungur, they surrendered.

Melik Tutuş appointed Thoros, a man of Armenian origin, as his regent in Urfa. When Melik Tutuş died a year later in 1095, Thoros declared independence and became the new ruler of the city.

F- Thoros and the Period of the Crusader-Counts

When Thoros seized power in Urfa, the commanders of the Turkic contingents at the fortress wrote letters to the Turkish Emirs in the region, informing them of the event and requesting their interference.

Artukoğlu Sökmen and the Emir of Samsat, Balduk, joined forces and besieged Urfa for 65 days, but could not capture the town.

Meanwhile the Crusaders appeared in Anatolia. An army of crusaders which had entered Anatolia in April 1097 marched on to reach Antioch in October 1097. A 700-strong crusader regiment separated from the main army near Marash and started to march eastwards under the command of *Baudouin de Boulogne*, the younger brother of a major commander of the crusaders, *Godefroi de Bouillon*. Baudouin captured a number of towns and fortresses to the west of the Euphrates and appointed Armenian regents to rule them. Meanwhile the main body of the Crusader Army had

captured Jerusalem and declared Godefroi de Bouillion the Lord of this newly established Kingdom. The crusaders also captured *Antioch* and *Tripoli* and established feudal Lordships based on these towns.

The King of Jerusalem, de Bouillion's younger brother *Baudouin*, had meanwhile captured *Tell-Beşir* in Southeast Anatolia. There, a 12- man delegation from Urfa headed by an Orthodox priest visited him and requested, on behalf of *Thoros*, that his crusaders help them against the Turks (January 1098). Baudouin abided by this request and arrived in Urfa at the head of 200 knights. They were met with cheers.

Baudouin and Thoros soon joined forces to attack Samsat, a fortress held by the Seljuks. But they could not capture this fortress and had to withdraw. Following the Samsat defeat, the bloody cauldron of political intrigue started to boil again: Some who hated Thoros and wanted him killed approached Baudouin and offered him the Lordship of Urfa if he would support them or at least remain neutral.

On March 8, 1098, the insurgents besieged Thoros and a few of his men who remained loyal to him in the inner citadel. They promised that they would not harm him if he surrendered. Thoros realized that he had no chance to win if he were to fight; so he decided to surrender. But when he opened the gates, on March the 9th (the next day), the insurgents rushed in with clubs and swords, cornered him on top of the ramparts and threw him down to the people who were crying for blood. The crowd below dragged the body of Thoros through the streets; severed his head, rammed a spear through the neck of the severed head and then had a procession through the streets of Urfa, until they got tired of the gory spectacle. Then they tossed his head in front of the Armenian Halaskar Church. Just a day later, on March 10, 1098, Baudouin became the ruler of Urfa and was declared a Count.

About two months later, the Seljuk governor of Mosul, *Kürboğa*, besieged Urfa. But he failed to capture it, whereupon he lifted the siege and proceeded to march on Antioch.

In late September 1100, a delegation which arrived from Jerusalem informed Count Baudouin that his brother had died and that he was being invited to ascend the throne of the Crusaders' Kingdom based in Jerusalem. Baudouin, after collecting a substantial quantity of gold and silver, left Urfa for Jerusalem on October 2, 1100. His cousin Baudouin du Bourg replaced him as Count.

In May 1104 a joint army led by the Emir of Samsat, *Balduq*, the ruler of Mosul, *Chökürmüş*, and the Artuklu king Sökmen (1091-1104) met an army of crusaders which had besieged Harran, and defeated it. A number of Counts including Count *Boudouin* of Urfa were captured in this battle, in the wake of which Chökürmüş took control of Harran. He also laid siege to Urfa, but Urfa did not fall, whereupon he returned to Mosul taking Count Baudouin with him. Control over Urfa was then transferred to the Count of Antioch, *Bohemund*, who appointed his cousin Tankred as his regent. Thus for the next four years Urfa became attached to the Count in Antioch, until Count Baudouin as well as Joscelin de Courtenay, a renowned knight and a cousin of Baudouin, were released in September 1108 in return for the payment of 20,000 dinars in ransom. Baudouin returned to Urfa and resumed his lordship over the city on September 18, 1108.

Meanwhile, a second Seljuk state appeared on the scene as the Anatolian Seljuks established a viable state in Central Anatolia. The Anatolian Seljuk Sultan *Kilich Arslan*



I (1092-1107) besieged Urfa in September 1106 but failed, whereupon he marched on Harran and took control of that town.

Urfa was besieged three times more, in 1110, 1111 and 1112, by *Emir Mevdud* of Mosul, but did not fall. Meanwhile the second Count of Urfa, *Baudouin du Borg*, a few years following his return to Urfa from captivity in Mosul became the new King of Jerusalem. His cousin on his mother's side, *Galeran du Puiset*, was appointed as his regent in Urfa. *Galeran*, who entered the territory of Mardin *Artuklu Sultan Ilgazi I* (1108-1122) and plundered the area in 1119, returned to Urfa with a load of booty. *Ilgazi I* marched on Urfa to punish this act of aggression and laid siege to the city in June of the same year. *Galeran*, however, made peace with Sultan *Ilgazi* and released the prisoners he had taken. In September of that same year the new King of Jerusalem and the former Count of Urfa, *Baudouin du Bourg*, appointed *Joscelin de Courtenay*, with whom he had shared days of captivity in Mosul, as the third Count of Urfa. *Joscelin I* ruled Urfa for 12 years until he died in 1131. He was replaced by Count *Joscelin II*, who proved to be an unjust and cruel ruler: He is held responsible for plundering and looting the villiages and towns in the environs of Urfa, and massacred hundreds of people.

The rule of the crusader counts in Urfa came to an end in 1144. The Ruler of Mosul, *Imadüddin Zengi*, appeared with his army before the walls of Urfa on November 28, 1144. Following a siege which lasted almost a month, he captured Urfa on December 24, 1144, thus ending a 48-year-long rule of the city by crusader counts, the last of whom, in particular, had looted and plundered both Urfa and in its environs. 1144 marked the begining of an unbroken period of Moslem rule in Urfa which has lasted to the present.

G- The Zengis of Mosul and the Eyyubid Period

Imammeddin Zengi, who had captured Urfa on December 24, 1144, entered Harran without a fight in January 1145. In June of the same year he visited Urfa, where he befriended the religious leaders and the sages of the three major religious groups in the city. *Imammeddin Zengi* was killed at the Caber Fortress in 1146, whereupon his kingdom was divided between his two sons: *Seyfeddin Gazi* took the east with its capital at Mosul and *Nureddin* took the western half with its capital in Aleppo.

Aided by the Armenian population of the city, the former Count of Urfa, *Joscelin II*, repossessed Urfa for a brief period in October 1146, shortly after the demise of *Imammeddin Zengi* and the split of his Kingdom into two. *Nureddin*, *Zengi's* son, immediately marched on Urfa when this news arrived and besieged the city. *Joscelin II*, who realized that the city was destined to fall, tried to break out of Urfa. He himself succeeded in this, but those who had plotted with him and who tried to follow him in his escape were mostly massacred in a bloody battle in which over ten thousand people were killed and 16,000 others were captured. *Joscelin II* managed to escape to Samsat. Five years later, in 1151, he tried his luck once again: But he was beaten again and, this time, he was captured. *Nureddin Zengi* took him to Aleppo and he spent the rest of his life in a dungeon in that city.

Nureddin Zengi died on May 15, 1174. His nephew *Seyfeddin Gazi*, who ascended the throne upon *Nureddin's* demise, obtained control of all of Southeast Anatolia, including Urfa, Rakka, Harran and Suruc. Upon *Seyfeddin Gazi's* death in June 1180, his brother *Izeddin Mesud* assumed the throne.

Left:

View northwest
from the citadel



Meanwhile, *Selahaddin Eyyubi*, a former commander who had served Nureddin Zengi and who, following Nureddin's death in 1174, had established an independent kingdom based in Egypt, expanded his territories to the north and by 1180 started to exert his authority in the El-Cezire region.

The governor of Harran, *Muzaffer Gökbörü*, who had been serving the Zengid Dynasty, sent envoys to Selahaddin Eyyubi as the latter was on his way to besiege Beirut, and informed Selahaddin Eyyubi that if he crossed the Euphrates he would support him. Selahaddin Eyyubi, upon receiving this message, marched north: Muzaffer Gökbörü joined him on the way and the combined army marched on the Birecik Fortress, which surrendered with alacrity.

Selahaddin Eyyubi then marched on Urfa and besieged the city in September 1182. Urfa resisted at first, but the governor of the town, *Fahreddin Mes'ud ez-Zaferani*, who observed that a great deal of blood was being shed for no good reason, offered to surrender the city and enter the service of Selahaddin Eyyubi, who accepted the offer. He entered the town without further bloodshed and appointed Muzaffereddin Gökbörü as his regent both in Urfa and Harran. Thus the Eyyubid period began in El-Cezire.

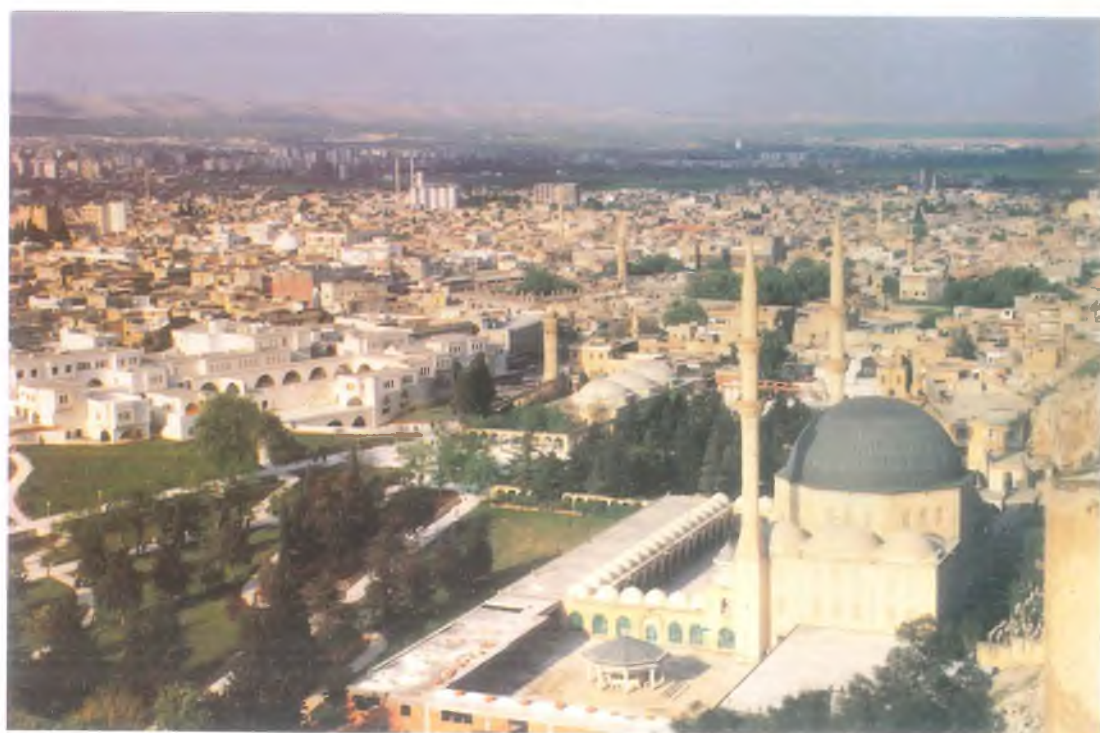
Later Selahaddin Eyyubi appointed Melik el-Mansur as governor of the Urfa Region. Following El-Mansur's death in 1218, his son Melik el-Eşref *Sereffüddin Musa* became the governor of Urfa, Harran and Hilat.

By the 1230's the Anatolian Seljuks and the Eyyubid Empire started to compete and clash for the domination of the *El-cezire* region. The Eyyubid Sultan *El-Kamil Nasireddin I* (1218-1238), who obtained control of Urfa, Harran, Siverek and their environs, appointed his son Melik Adil as the ruler of this region (1232). The Anatolian Seljuk Sultan *Alaeddin Keykubat* considered this Eyyubid expansion as a threat to his kingdom and so marched east on Malatya, where he established his headquarters. He stayed in Malatya and sent a commander of his, *Kemalleddin Kamyar*, with a major part of his army against Urfa. While a part of this army besieged Urfa, another part advanced and captured *Siverek*, *Harran* and *Rakka*. Urfa resisted the Anatolian Seljuk siege heroically; but in the end fell. *Kemalleddin Kamyar*, whose ire had been aroused by the resistance, massacred a part of the people of Urfa and took thousands of others captive (1235). The Eyyubid Sultan *el-kamil Nasreddin* responded immediately and conducted a campaign into Southeastern Anatolia. Within four months, the Eyyubid armies recaptured all the towns which had fallen to the Anatolian Seljuks, and also captured many of the governors and regents whom the latter had appointed as administrators of these towns. The Eyyubids, who tortured these men to death, also destroyed the citadel of Urfa.

The ebb and flow of conquerers did not end there: Just two years following these bloody events, the "*Harezmi*'s (a large tribe which had been under Anatolian Seljuk domination but which later separated) pillaged and looted the towns and villages in the Urfa region, before the Anatolian Seljuk army units defeated and destroyed them in 1240. Then came the cruelest and most blood-thirsty of all the conquerors: The Mongol horsemen raided, pillaged, looted and sacked the environs of Suruc, Harran and Urfa in 1251. Hülagu Khan, the king of these Mongol hordes, captured Harran, Urfa, Suruç and Birecik on his campaign against Syria. Suruc tried to resist him, but failed. Hülagu had the whole civilian population of Suruc massacred as punishment.

Left:

The Mevlid-i Halil Mosque and the Hasan Padishah Mosque in the background



Front by order of Enver Pasha were defeated by the Russians, Czarist Russian armies occupied a large chunk of Eastern Anatolia, including Kars, Erzurum, Van, Muş, Bitlis and Erzincan. Hundreds of thousands of people fled the ensuing massacres and cruelty perpetrated by Czarist troops and by Daşnak members (Armenian nationalists). Tens of thousands of these refugees arrived in Urfa in 1916. When food demanded by these refugees was coupled with an agricultural output which had plummeted because of shortage of manpower caused by the conscription of able-bodied men for the war, malnutrition and related diseases took a toll of lives and created much suffering in Urfa in 1916 and 1917.

J- The Period of the Turkish War of Independence

The imperialist European powers of the time, who had trouble in agreeing on how to divide up the territories of the ailing Ottoman Empire before the First World War broke out, drew up secret treaties during the World War, partitioning among themselves the Ottoman territories in the Middle East as well as Anatolia. When the War ended with the defeat of the Axis Powers, the victorious Allies imposed a debilitating armistice on the Ottomans: The 7th article of the Mudros Armistice signed on October 30, 1918, stipulated that the Allies had the right to land troops and occupy any strategic location they saw fit. The Ottoman navy was moth-balled and the Ottoman army was reduced to a kernel which could only act as a police force, per stipulations of the said Armistice. Soon the Allies, who started to take advantage of the 7th Article of the Mudros Armistice, proceeded to occupy various towns in Anatolia, including Antalya, Adana, Mersin and their hinterlands.

On March 24, 1919, a 650-strong British infantry regiment marched into Urfa. Major Beddy, the commander of the unit, expropriated some of the more sumptuous homes and buildings for use by his officers and troops. The Armenian population of Urfa received this occupation force with cheers.

Nusret Bey, *Mutasarrıf* (Ottoman administrator) of Urfa, did not toady to this occupation force, whereupon he was called back to Istanbul by the Sultan's government. He complied. Upon his return to Istanbul, which was also under Allied occupation, he was taken into custody and then tried on trumped-up charges of having been involved in the deaths of Armenians during "their forced emigration" out of the Eastern provinces during the War and executed (or rather martyred) in 1920.

British-made propaganda aimed at inciting divisions between various groups in the region and at creating the socio-political preconditions for the establishment of a British colony in the area. For this purpose they sent agents who used a mixture of bribery and threats to assure the collaboration of the *aşiret* leaders in the region, but largely failed in this effort.

On September 15, 1919, the British and the French signed an agreement delineating the particulars of their partitioning of this part of Anatolia, the so-called "*Syrian Accord*", which stipulated that Urfa, Antep and Marash would be a part of the French colony based in Syria and that the oil-rich Mosul region would be a part of the British dominion of Iraq. Shortly thereafter the British occupation force started to pull out. Meanwhile, a dozen people including some reputable proprietors secretly founded a resistance organization called *Urfa Müdafa-i Hukuk Cemiyeti* (The Association for the Protection of Legal Rights). They were led by the commander of the gendarmarie garrison in Urfa, major Ali Rıza.

Left:

Below: View from the citadel

Above: Silk Route Boulevard

Soon after the British troops vacated Urfa, a 500-strong French unit which marched into the town on October 30, 1919, occupied the post office building, slapped censorship on communications and dismissed the commander of the gendarmarie garrison, Major Ali Rıza. The French occupation force, which thus imposed a virtual martial law of dubious legality in Urfa and which proceeded to interfere in the civilian administration of the city, was cheered by the Armenian population who had also welcomed the British occupation force.

The French also tried to find collaborators among the *Aşiret* leaders in the area and were somewhat more successful in this quest than the British: *Arab Salih el-Abdullah*, *Abdülğani Ganime* (leader of a Syriac *aşiret*) and leader of the *Milli aşiret Mahmud Bey* agreed to collaborate with the French.

The occupation of the Southeastern Provinces was met with reaction throughout Anatolia and was strongly protested by the Anatolian press organs located in towns which were not under Allied occupation and by the Chairman of the *Heyet-i Temsiliye*, Mustafa Kemal Pasha, who was seeking to unify the spontaneous resistance organizations which had mushroomed all over the country, so that he might create a unified basis for a national struggle for independence. Meanwhile, in spite of the censorship the French had imposed, telegrammes were sent from the Urfa Post Office on the First, Seventh and Twelfth of November 1919, protesting the occupation and the oppression it had brought.

The resistance movement in the region gained strength within a few months: Late in the evening of February 8, 1920, a substantial force composed of the *Kuvayi Milliye* units composed of men from the *aşirets* of Siverek entered Urfa and took de-facto control of a half of the city. This force was 850-strong and was soon to be joined by a 650-man unit from the *Aneze Aşireti*. On the 14th of February, a 600-strong *Kuvayi Milliye* unit from Samsat and a 1,000-man force from Adıyaman received orders to set out for Urfa. Meanwhile, voluntary Armenian militia of twelve hundred men had been organized to give support to the French occupying force which was 500-strong. Some of the Syriacs also supported the French.

Gunshots started to ring out through the city on February 9, 1920, when the French guards of the Urfa prison inadvertently started to fire on a group of Armenian prisoners who had been released by the French administration, which planned to arm them against the Turkish resistance forces. The sound of gunshots immediately spread throughout the city, and clashes occurred that day between the Turkish resistance fighters on the one hand and the French and their collaborators on the other.

The Commander of the Gendarmarie regiment, *Ali Saip*, called for a unilateral cease-fire and sent an envoy to the French commander with a message informing him that it would be better for all concerned and prevent further bloodshed if he would vacate Urfa. The French refused. A similar message was sent to the French commander Huger on the 13th of February, demanding him to pull out. Huger, however, retorted that he could not withdraw unless he received orders to do so from his superiors.

On the 16th and 17th of February, the *Kuvayi Milliye* prepared for an attack on the strategic *Kulaflı Hill* which was under the control of the French troops. On the 28th of February, the *Kuvayi Milliye* attacked another strategic location (the *Karalök Vineyards*) and captured it. Between the start of the clashes on February 9 and February 28, over 100 *Kuvayi Milliye* and resistance fighters were killed in action.

The French troops were now in a bind and had very serious logistical problems. On April 8, 1920, the French, who sent a message to *Mutasarrıf* Ali Rıza, informed him that they wanted to discuss the terms of a cease-fire agreement, and that they would be ready to withdraw under certain conditions. The commanders of the resistance forces replied that the French soldiers would be allowed to withdraw peacefully, but if and only if they would surrender their arms and agree to be accompanied to a site far outside the city limits by a delegation composed of the local shopkeepers of Urfa.

Two days later, on April 10, 1920, the French occupation force, which had been besieged and could not receive supplies, agreed to a cease-fire and the sides reached consensus about the conditions of the withdrawal, which did not include a surrender of arms. The French garrison withdrew from Urfa on the 11th of April 1920, thus ending the French occupation which had lasted for five months and ten days.

The French occupation force which had withdrawn from Urfa clashed with the *Kuvayı Milliye* units at the *Şebeke Pass* on the route to *Suruc*. 250 French soldiers lost their lives in this clash and 67 others were wounded. The casualties of the *Kuvayı Milliye* were 25 dead and 168 wounded.

The 11th of April is celebrated as the anniversary of the liberation of Urfa from occupation.

At the plenary session of the Grand National Assembly held on the 20th of April, 1924, a resolution was passed whereby Urfa would thenceforth be called *ŞANLIURFA* —“Şanlı”, meaning “Honorable and Renowned”— renowned, for its heroic struggle for freedom.

Selahaddin E. Güler



**Above and
Below:**
The Rizvaniye
Mosque and Lake
Balıklı

Works of Architecture in Şanlıurfa

The Architectural History of Şanlıurfa

In the light of archaeological evidence unearthed by Gautier in 1894, by Kılıç Kökten in 1946 and 1952, and by William Brice in 1947, the history of the Şanlıurfa region goes back to Paleolithic times (500,000 – 8000 B.C.)

Prehistoric research carried out in 1963 by a team under Prof. Dr. Halet Çambel of Istanbul University and Prof. Dr. R. Braidwood of Chicago University reveal that Şanlıurfa is the oldest region for agricultural villages.

In the Neolithic Age (7250 – 5500 B.C.) nomadic Paleolithic hunters and gatherers conquered nature to a certain extent by domesticating and breeding some of the plants and animals around them, establishing the first farming and pastoral villages to take up a settled way of life. It was at this time, in the Neolithic Age, that architecture first made its appearance, its materials rubblestone, adobe-filled wood, and plastered branches.

Near the village of Argaç (Kantara) in the Ovacık Nahiye of Şanlıurfa's Hilvan County (İlçe) there is a field known as Nevala Çori containing the Gürcü Tepe Tumulus and Göbek Tepe. Here excavations carried out under Museum Director Adnan Mısır with Prof. Dr. Harald Hauptmann as scientific advisor brought to light architectural remains which have been identified as coming from various Neolithic houses.

In addition, excavations made in 1983 under the direction of A. Cihat Kürkçüoğlu in a field between the tumuli of Küçük and Büyük Şaşkan in Şaşkan





Village (county of Bozova) unearthed settlements dating from the Late Neolithic Age. The architectural remains found in this dig were at a depth of 1-2 meters and very widely scattered.

Apart from these discoveries from the Neolithic Age, when architectural history began, Şanlıurfa boasts many other sites – at Harran, Lidar, Hasek, Kurban Höyük and the Çavi Field, Bent Bahçesi, Hacı Nebi, Tilbes Höyük (Tumulus) and Kazen Höyük – which taken together have yielded remains from the Chalcolithic, Bronze and Iron Ages, which added to the relics of Hellenistic, Roman, Byzantine, Emevid, Fatimid, Anatolian Seljuk, Eyyubid, Mameluke and Ottoman times prove that Şanlıurfa has a rich architectural heritage.

B – Architectural Materials

The treeless character of the region has meant that stone is the most frequently-encountered building material, basalt in Diyarbakır but yellow ochre limestone in Urfa. The latter stone is easy to mine, and hardens some time after removal from the quarry, so that it has been used as a construction material in Urfa during every period of history, and indeed is still used today.

The numerous ancient quarries scattered through the mountainous region southwest of Şanlıurfa proper are evidence that these mountains were the source of limestone for the city. Sometimes the mountain is pierced clean through, or the quarry may be 50-75 meters long and 25-30 meters wide, the latter type being found in profusion at Kanlı Mağara Deresi, Kasarcı Deresi and Ehber Deresi. Kanlı Mağara (Bloody Cave) is legendary in the region, while other quarry-caves, too numerous to list, have for centuries been frequented by the local people as picnicking spots. Exploration has turned up deep ruts made in the rock by the carts that were used to transport the stone.

Parallel to this extensive use of stone, wood is not employed in the walls and ceilings except for one or two houses built using a technique (Bağdadi) in which laths are closely set between posts and then plastered over. However, richly embellished wood is used for the interior decoration of rooms, as well as in making shutters and doors.

C – A Wealth of Ground Plans

The architectural monuments in Şanlıurfa present a myriad of ground plans. The architects of the region have been influenced by buildings dating from many periods, some thousands of years ago, and hence have employed a variety of plans. Having known the rule of many nations, from pre-Christian times to the Ottoman Empire, Urfa boasts ground plans influenced by all of them, not by way of copying but as a set of endless variations and the richness that implies, which can be observed in every branch of architecture.

D – Masters of their Trade

The masters who worked in the construction of architectural monuments in Şanlıurfa can be divided into three groups: Quarriers, hewers, and masons. The first

Over:

Lake Balıklı and Dergâh Park as seen from the Şanlıurfa Citadel

group toiled in the mountain quarries harvesting the stone, while the hewers worked in a corner of the construction site shaping the stone brought in from the quarry. The masons, on the other hand, were like architects, actually helping to design the building. Even today the quarriers, hewers and masons of Urfa are sought out when historical landmarks are restored in other parts of Turkey.

E – Embellishment

Apart from houses, embellishment has not been a key feature of buildings in Urfa. In contrast to the rich stone carving of the Urfa Houses, there is a curious absence of faience in the mosques, caravanserais, baths, madrasas and other monumental structures, and very little stone embellishment. The faience panels of the Dabbakhane Mosque's minaret are the only example of faience ornamentation to be found in Urfa; and apart from the Yusuf Paşa, Hizanoğlu and Nimetullah Mosques there are none having decorative stone-work associated with the mihrab. Of special interest in Urfa is the Nimetullah Mosque, thanks to the stalactite decoration of its entrance, an Ottoman portal in the classic style; while rare examples of stone carving in Urfa's monumental edifices are offered by the geometrical frieze on the walls of entrance aiwan in the Gümrük Han (Caravanserai), embellishments in the aiwan and rooms of the Nakibzade Hacı İbrahim Efendi Madrasa, and the geometric dovetails of the western and southern courtyard doors in the Dabbakhane Mosque. As for woodcarving, the only instances are the pulpit doors in Karameydan's Hüseyin Pasha and Yusuf Pasha mosques, the harim doorway in the Rızvaniye Mosque, and the library doorway of the Nakibzade Hacı İbrahim Efendi Madrasa.

In contrast to its paucity in monumental landmarks, woodwork embellishment displays an astonishing richness in Urfa's houses. From the standpoint of refined woodcarving and abundance of motifs, an entire study could be devoted to the interior doors, windows and wall panelling of these houses, the honeycombed niches, mirrors and trousseau chests. The Şanlıurfa Museum houses a fine collection of these wooden doors and window frames.

II – The Prime Examples of Şanlıurfa Architecture

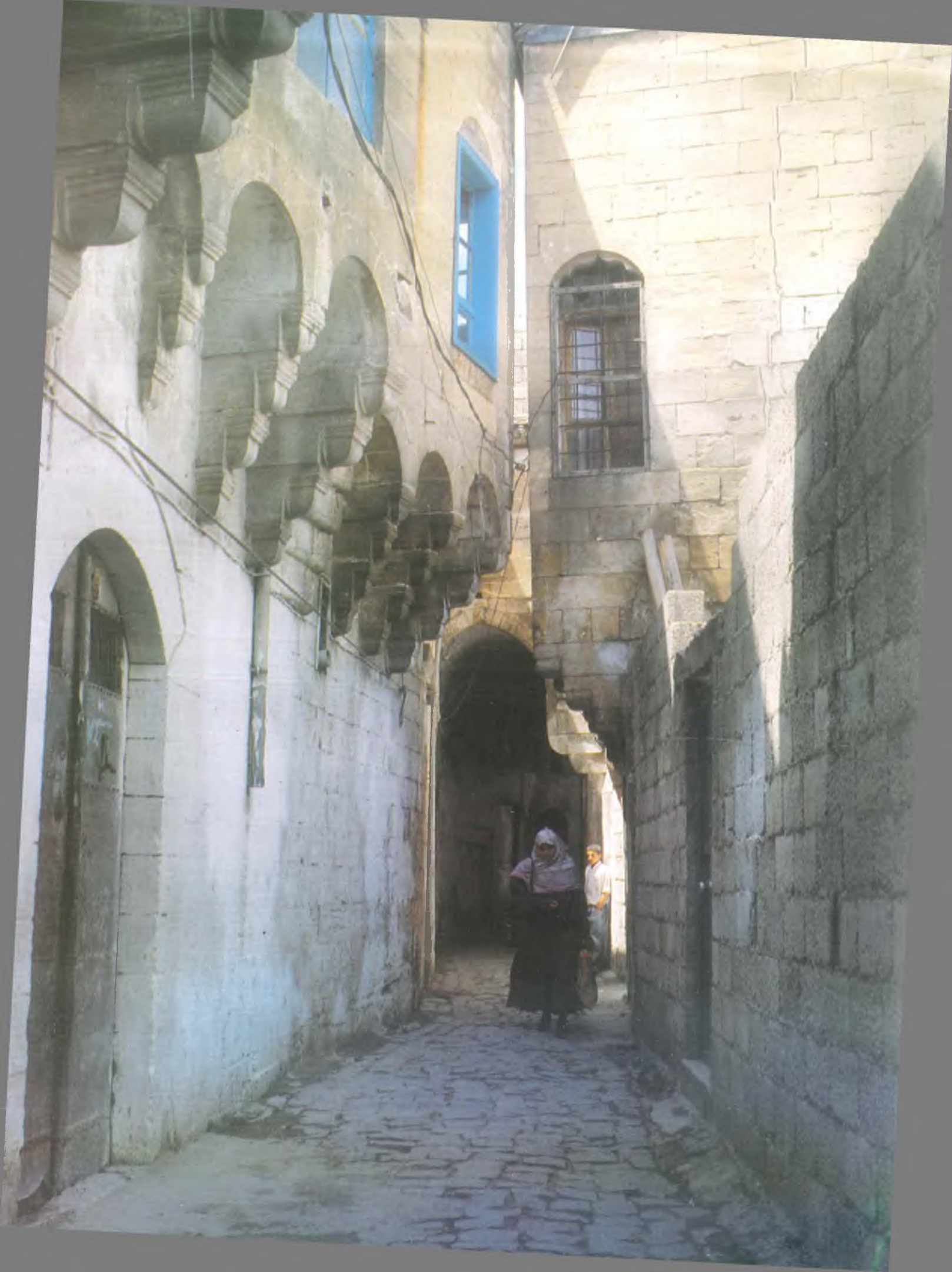
1 – Religious Architecture

A – Mosques

In a province which has known the rule of many Islamic states since the seventh century there are 39 historical mosques, with the Ulu and Pazar mosques probably dating from the Zengid era (12th c.), the Halil-ür Rahman Mosque from the Eyyubid era (1211), and the Hasan Padişah Mosque from the White Sheep Turk era (15th c.). Converted from churches are the Selahattin Eyyubi Mosque, the Circis Peygamber Mosque, and the Firfirli Mosque, while the remaining 32 historical mosques all date from Ottoman times.

Mention of Şanlıurfa Mosques in the Historical Record

In the Aleppo Vilayet Almanac of 1867 mention is made of 24 mosques and 2 masjids in the sanjak of Urfa, with subsequent recording of 31 mosques and 31



maşjids (1887 almanac), 77 mosques and maşjids (1893), and 58 mosques (1894).

Evliya Çelebi, visiting Urfa in 1650, wrote the following: "Urfa has 22 mosques. In İçkale stands the Minaresiz (Minaretless) Mosque, once a temple. Near Paşa Sarayı is the Kızıl (Red) Mosque with its large congregation, a building said to be an ancient church dating from the time of Nimrod. With the conquest of Harun ar-Rashid the church was converted to a mosque, and the minarets still have organ slots. The Ak (White) Mosque is also a former temple. The İbrahim Halil Mosque was first built by the Caliph Memun. The Pazar Mosque has a very large congregation, while the Sultan Hasan, Aheyveyn and Dabbakhane Mosques are also famous. The İbrahim Halil Stream visits the last-mentioned six mosques, supplying their pools and ablutive fountains, and the jets from which water spouts profusely. Other mosques are the Beykapısı, Hakim Dede, Karameydan and Uğurlu Meydan Mosques, of which the last was also once a temple. There are 67 neighborhood maşjids."

Most of the mosques mentioned above by Evliya Çelebi are still standing, although that which he places in İçkale (the citadel) has been completely destroyed and a major portion of the Ahaveyn Mosque has been torn down and made into a house. It is not known whether the last-mentioned Uğurlu Meydan Mosque still survives under a different name, or whether it too is an old mosque which has been torn down.

Şanlıurfa mosques which today are gone, but for which the pious charters are still extant, can be listed as follows: the Siverek Ali Mosque, the Hacı Korkmaz Mosque, the Çine Mosque, the Tarihli Mescid-i Şerifi, the Şah Hüseyin Mosque, the Mahkeme Mescid-i Şerif (the charter states that it is in the Mahkeme District, today's Yıldız Square), the Hacı Mihman Mosque, the Meşerkiye Mosque, the Hacı Sadıka Mescid-i Şerifi (it is highly probable that this maşjid, which according to its charter was built in H. 1338, is the Hacı Abdülvahit Hoca Tekke which stands on Kubbe Mescit Street – today's 12 September Avenue – and was torn down in 1980 to be rebuilt in concrete), the Gelen Maşjid (H. 1153 – A.D. 1740), the Musa Efendi Mosque (which its charter indicates is outside the city fortifications), and the Kutbiye Mosque (which the 1780 Charter of Ömer Pasha indicates is in Yengi Çarşı).

In a petition dated the tenth lunar month (Şevval) of the year H. 1124 (A.D. 1712) one Ahmet states that for 200 years his family has administered the Meşkeriye Mosque in Urfa, and that as trustee he himself receives a salary of four akçes. Standing near Türk Meydanı, this mosque was demolished in 1950 to make way for a new one called the Çarkoğlu.

The past two decades have seen several old mosques in Şanlıurfa torn down and replaced by those in concrete. These include the Sultan Bey, Kardeşler, Kamberiye, Damat Süleyman Paşa, Abdülvahit Hoca and Kutbeddin Mosques. The inscriptions of the first two having been preserved, that of the Sultan Bey states that it was built in H. 995 (A.D. 1586) during the reign of Sultan Murat III by an emir named Ahmet Bey. The Kardeşler Mosque was in the Cobblers' Market, and its inscription tells that it was built in H. 1032 as the İhlasiye Mosque by Molla (Mullah) Musa.

Molla Musa lies in the Bediüzzaman Cemetery's Tıfındır Hill sector, under a

Left:

A street in
Şanlıurfa

pink gravestone bearing the epitaph "Hacı (pilgrim) Molla Musa, Patron of the İhlasiye Mosque."

In recent years the domed and vaulted roofs of the Arabi and Eyyub Peygamber Mosques have been torn out and replaced by flat concrete, while the Kutbeddin Mosque and Kıbrıs Tekkesi Masjid were both razed and rebuilt along lines close to the original.

In H. 1279 (A.D. 1862) a complex was erected in the Akarbaşı area by the poet-mystic Sakıp Efendi. That along with a madrasa, tekke, library and school it included a mosque known as the Sakıbiye Mosque can be inferred from the Sakıp Efendi Charter dated H. 1286 (A.D. 1869). The entire complex was torn down 40 or 50 years ago.

Another mosque said to have been demolished 40 or 50 years ago, named the Bilal-i Habeşi Mosque, stood on the site of today's Urfa Pasajı, a shopping arcade. Nothing is known of its groundplan.

The Ulu Mosque

The Ulu Mosque is one of the oldest in the Urfa capital, having according to some records been an ancient synagogue which in the early 5th century became a Christian church, known as the Red Church due to its many marble columns of that color. Still standing are the courtyard walls, some columns and capitals, and the octagonal bell tower currently used as a minaret.

As the mosque lacks an initial inscription, its patron and date of construction are unknown. The inscriptions which do exist refer only to restorations, but since it has a ground plan similar to that of the Ulu Mosque in Aleppo, which was restored and given its present form by Nureddin Zengi, it is thought that the Urfa Ulu Mosque may have been built in the Zengid era between 1170 and 1175.

The Ulu (Great) Mosque in Urfa has a rectangular ground plan covered by three rows of pier-borne groin vaults parallel to the kibleh wall. The mihrab, slightly east of the central axis, is covered by a squinch-fit dome the fore part of which rests on pointed arches. From the exterior, this dome is the only structure seen to rise higher than the roof, which is flat and earthen. The late-comers' area, the first to have been devised in Anatolia, opens onto the courtyard via fourteen pointed arches resting on pillars and incorporating groin vaults.

The Old Ömeriye Mosque

Standing in the region of the cauldron-makers' market, this mosque now has inscriptions bearing only on restoration, so that the original date of its construction is not known. The repair-work inscription on the east wall of the late-comers' area is dated H. 701 (A.D. 1301) and indicates that the Ömeriye Mosque is one of Urfa's oldest.

The space consists of a breadth-wise rectangular ground plan surmounted by a dome in the middle and by one groin vault on each side. The dome and vaults rest on semipillars flush with the walls and at the corners. This ground plan influenced

that of the Harrankapı Hacı Lütfullah Mosque built at a later date.

On either side of the mihrab is a pulpit in the form of a balcony with two full pillars in front and two semipillars in the rear. Covered by stone semidomes, and with iron network railings, these are mature, elegant examples of the balcony-type pulpits often encountered in Şanlıurfa mosques.

The Halil-ür Rahman Mosque

This mosque, at the southwest corner of Lake Halil-ür Rahman, is part of a complex which also includes a madrasa, a cemetery, and the spot where the Prophet Abraham fell when he was cast into the flames.

Adjacent to the southeast corner of the mosque is a square ashlar minaret whose western face bears an inscription declaring that the edifice was erected in 1211 at the command of the Eyyubid Melik Eşref Muzefferüddin Musa.

Known also among the folk as the Döşeme or Makam Mosque, the Halil-ür Rahman Mosque was according to some historical sources built on the site of the Byzantine Church of the Virgin Mary. Evliya Çelebi, too, says that it is among the city's oldest mosques, and that it was built on the site where Abraham fell in the time of the Caliph Memun.

Nearly square in shape, the mosque has a nave and two aisles parallel to the mihrab. The aisles before the mihrab and to the north are covered by three groin vaults each, while the nave has a dome in the middle and a groin vault on each side.

The Nimetullah or Ak (White) Mosque

This mosque was built in the early 1500s by Nimetullah Bey and restored in 1722 by Hacı Nimetullah bin Asker, of the same line. Its ground plan is just like that of the Üç Şerefeli (Three Balçony) Mosque in Edirne. Above the central space rises a dome set on the north and south walls, and on piers to the east and west, with expansion achieved thanks to two small domes on each side.

This ground plan was employed in the Çakeri Mosque, built later, except that in the latter the two domes are absent from the western side.

The mihrab niche has a stalactite intrados, and is surrounded by a geometrical composition of interleaving octagons, around which in turn runs a stalactite frieze. The interleaving of octagons is also seen on the mihrabs of the Hizanoğlu and Yusuf Pasha Mosques. The Nimetullah Mosque entrance is graced by stalactites in the Classical Ottoman portal style encountered nowhere else in Urfa. The late-comers' area with its five sections is covered at the center by a dome and elsewhere by groin vaults. The cylindrical minaret at the northwest corner, with its single balcony, is taller than any in Urfa except for a few of recent construction.

The Kadioğlu Mosque

According to its charter this mosque, in the Kadioğlu District, was built in 1694 by Kadızade Hüseyin Pasha. Of the eight-piered Ottoman type, the Kadioğlu Mosque has an octagonal drum resting on four free pillars, from which rises a central dome

expanded toward the sides with units covered by groin vaults. This ground plan must have been taken from Diyarbakır's Şeyh Safa Mosque, constructed in the 15th century.

The late-comers' area in front, with five sections resting on three piers, is covered by groin vaults. On the entrance front to the north of the courtyard is a semidomed outer portal above which rises a cylindrical minaret with a single balcony, built in 1844 by Bahri Pasha. Because the minaret rising from above the portal does not touch the ground, the Kadioğlu Mosque is known popularly as the "Bottomless Minaret Mosque." Adjacent to the courtyard portal to the east is the Emencekzade Fountain, dating from 1725.

The Hasan Padishah Mosque

Of the mosque type having multiple domes of the same size, the Hasan Padishah Mosque was built in the latter 15th century, adjacent to and west of the Toktemur Masjid, by the White Sheep Sultan Uzun Hasan.

The mosque has a rectangular ground plan covered by three large squinch-fit domes ranged along the kibleh wall. In the central section the dome rests on four freestanding piers, while on both the east and west there are two wall piers, the support coming on the north and south from the walls alone.

The late-comers' section has eight sections covered with groin vaults resting on frontal pillars, with the easternmost section meeting the front of the Toktemur Masjid. The single-balconied polygonal minaret at the north of the courtyard was built in 1859 by Halil Bey.

The Rizvaniye Mosque

Situated along the north shore of Lake Halil-ür Rahman, this mosque was built in 1716 by Rizvan Ahmet Pasha, then the Ottoman governor of Rakka. The courtyard is lined on three sides by rooms pertaining to a madrasa.

The Rizvaniye Mosque has a rectangular ground plan, with three domes ranged along the mihrab wall. The late-comers' area is of three sections covered by three domes, those on the east and west being extended by semidomes. The wooden door of the mosque, dating from the time of original construction, is decorated richly with floral motifs.

B – Mosques Converted From Basilicas

The Selahaddin Eyubi Mosque

This mosque, on Vali Fuat Avenue, was erected on the site of the renowned St. John the Baptist Church, built around 457 by Bishop Nonan and also used as a Hall of Justice. It had 32 red marble columns. Restored and converted to the Selahaddin Eyyubi Mosque, the present-day structure is thought to have been put up in the latter half of the 18th century.

The edifice has a basilical ground plan with an east-west apse plus a nave and two aisles perpendicular to it. As in the normal Hellenistic basilicas, the nave and

aisles are separated by columns. Entirely covered lengthwise by single barrel vaults, they have flat earthen roofs. The nave is wider and somewhat higher than the aisles.

The outer narthex at the western end, the entrance, is of seven sections with vaults that on the sides rest upon piers and in the middle upon two round columns. Mirroring this, the inner narthex has vaults borne up by six round columns, and a door on either side opening onto gardens. Above each narthex is a gynaeceum, which was for the use of women only.

The building has few embellishments: intertwined serpents in relief on the large-window chamfers of the aisles, birds and crucifix-bearing angels on the capitals of the semicolumns to either side of the central apse, and stone carving on the central arch of the entrance façade. Intertwined relief serpents similar to those on these can be found on the jamb of the inner door in the Rizvaniye Mosque, dated 1716.

The Circis Peygamber Mosque

Situated near the new wholesalers' market, this mosque stands on the site of the Martyr Sergius Church built in the 5th century by Bishop Hiba, the name later being changed to St. Sergius-St. Simeon. Standing outside the city walls, this church was subject to attack by would-be conquerors, being twice demolished by the Persians, in 503 and 580, and damaged when Urfa was besieged in the 8th century by the Abbasid Caliph El Mansur and in the 11th century by the Seljuks. This church should not be confused with that of the same name, the St. Sergius Church on the site where the Nimetullah Mosque now stands. The second St. Sergius was built later along the lines of the St. Thomas Church on the site of the Rizvaniye Mosque.

When the Church of St. Sergius-St. Simeon was torn down, it was replaced by one called the Mar George which is now used as a mosque. A Syriac inscription discovered in the Circis Peygamber Mosque in 1971 by Prof. J. B. Segal and brought to the Urfa Museum states that in 1557 the Jacobite Patriarch Mar Ignatius came to Urfa and in the Mar George Church revived the practice of baptism.

Of the piers in the eastern part of the mosque, that to the south bears an inscription in Syriac, that to the north one in Arabic. They were written at the same time with practically identical meanings, that in Syriac reading "This church of the martyr Mar George was built in 1844 during the time of Patriarch Mar Ignatius of Antioch," while the one in Arabic on the north pier states that the edifice was built in 1260 (1844) during the reign of Sultan Abdülmejid. Thus both inscriptions reveal that the presentday mosque was built as a church in 1844 to replace the Church of Mar George dating from 1557.

A marble inscription beside the entrance states that this church was converted to a mosque in 1385 (1965) by Çarhoğlu Muhammed. The ground plan of the church was preserved intact, with only the addition of a three-section late-comers' area and a minaret on the north face.

The plan is basilical, with a nave and two aisles perpendicular to the apse. The nave is separated from the aisles by two rows of octagonal pillars, three in each row, and all three sections are covered by four groin vaults oriented east-west. On the



west are an inner and outer narthex, each covered by three groin vaults. The inner narthex is adjacent to the mosque and surmounted by a gynaeceum.

C – Tombs

The Tomb of Şeyh Mes'ud

Oldest of the tombs in Şanlıurfa, this structure in fact has the form of a Seljuk-style closed madrasa with four aiwans. In the lower part of that on the east is a room containing Şeyh Mes'ud's grave, while in the aiwan itself is his sarcophagus.

Roughly 100 meters west of the structure is a cistern beside which is a rock, and on it an inscription declaring that the cistern was built in 579 (1183) by Said oğlu Nişaburlu Mes'ud (Mes'ud of Nişabur, son of Said). Architectural considerations would indicate that the cistern and madrasa were built at the same time.

Çift Kubbe (Twin Domes)

This pair of tombs in the Tepe (Hill) Cemetery east of the Şanlıurfa Citadel are popularly known as "Çift Kubbe" (Twin Domes). It is not known for whom they were built. In the style of single-domed open kümbets supported by six legs, the tombs have served as model for several others found in Urfa.

The Tomb of Seyyid Maksud

This tomb, in the cemetery at the gateway to Harran, is of ashlar with an octagonal ground plan and single dome. According to the inscription it was built in 1504 to house the remains of Seyyid Maksud, who had just died.

2 – Socially Functional Architecture

A – Madrasas

Şanlıurfa Madrasas in the Historical Record

In his book of travels Evliya Çelebi mentions the Kızıl (Red) Mosque, Firuz Beg and Sultan Hasan Madrasas in Urfa. Two of these, the Kızıl Mosque Madrasa (Ulu Mosque Madrasa) and the Sultan Hasan Madrasa (Hasan Padishah Mosque Madrasa) are gone, while the site of the Firuz Beg Madrasa is unknown, the structure being mentioned in no other source.

The 1867 Aleppo Vilayet almanac states that in the city of Urfa there is one madrasa, while in the 1883 almanac this has increased to 14. The 1887 almanac makes it 18 madrasas with a total of 500 students. The 1903 Ministry of Education Almanac mentions Urfa madrasas with the names Rızvaniye, Rahimiye, Sakıbiye, İbrahimiye, Rızaiye and Süleymaniye. Of these we learn from the El Hac Ali İbni Mehmet Charter of H. 1130 (A.D. 1718) that the Rahimiye Madrasa is near the Tahtamor (Toktemur) Mosque, and from the Ümmü Gülsüm Hatun Charter of 1193 (1779) that the Rızaiye Madrasa was built by Ümmü Gülsüm Hatun (a woman) as an adjunct to the Kutbeddin Mosque.

In addition, although sites are not specified, one learns from the 1139 (1726)

Left:

Above-Below:

The cave where the Prophet Abraham was born, and its entrance

charter of Eş Şeyh E Hac Ibrahim Efendi Ibni Kasım Efendi, patron of the Ibrahimiyiye Madrasa, that there is in Urfa a Sultan Burhan Madrasa, and from the 1169 (1756) El Hac Haydar Ağa Ibni Mehmet Ağa Carter that there is a Hamis Efendi Madrasa.

The 1286 (1869) charter of the poet and mystic Sakıb Efendi indicates that in the Akarbaşı district he sponsored a complex which included a madrasa.

From the “Şanlıurfa Poems” of the poet and scholar Bedri Alpay it can be gleaned that Urfa had a Haydariye Madrasa among whose alumni was the poet Kiratoğlu Muhammed Emin (born 1884), and an Ihlasıye Madrasa which turned out such 19th-century poets as Fûruği, Muhibbi (b. 1884), İsmet, Taki (1884-1900) and Sıdkı. The Ihlasıye Madrasa was built together with a mosque in 1032 (1623) by Hacı Molla Musa in the cobblers’ market, and both structures have been torn down in recent years. In that same book of verse Bedri Alpay records that the Muftı Abdüllatif Efendi taught Koranic exegesis at the Hasan Padishah Madrasa (no longer extant), that the poets Mevlana Halid and Ahmet Fehim were educated there, and that the poets Muhammed Hıfzı and Kürkçüzade Hilmi were alumni of the Kutbeddin Madrasa, as was he himself, Bedri Alpay.

The Şabaniye Madrasa, which produced the late-period Islamic savant Abas Vasıf Efendi, stood on the site of the present-day Mithat Pasha Elementary School south of the Şaban Hamam (Turkish bath).

Most of the madrasas in Şanlıurfa were built either close to mosques or actually in their courtyards. Examples of the latter type are the Ulu Mosque, Hasan Padishah, Halil-ür Rahman, Ak Mosque, Rızvaniye Dabbakhane and Kutbeddin Madrasas. The first two and the last have entirely vanished, although the others are still standing.

The Eyyübi Madrasa-Nakibzade Hacı Ibrahim Efendi Madrasa

Of the Eyyubi Madrasa adjacent to and east of the Ulu Mosque only the 1191 inscription survives. The single-aiwan madrasa which was built on the site of the old one in 1781 had for patron Nakibzade Hacı Ibrahim Efendi.

East of the aiwan is a vaulted, and west a large domed room. West of the latter is another room which would seem to have been the library.

On the south wall of the madrasa is a fountain built in 1781 by Firuz Bey.

The Rızvaniye Madrasa

An inscription on the north side of the courtyard, on the face of the domed class-room masjid, tells that this madrasa, together with the Rızvaniye Mosque whose courtyard it rings, was built in 1139 (1726) by Rızvan Ahmet Pasha.

The vaulted rooms, on the eastern, western and northern sides of the courtyard, have arcaded fronts. In the northwest corner is the kitchen, while the northeast corner has the baths and toilets.

The Halil-ür Rahman Madrasa

This madrasa, known also as the Makam-ı Cedid-ül Enbiya, consists of rooms on

the western shore of Lake Halil-ür Rahman, reached by stairs and having arcaded fronts; a large aiwan abutting on the mosque down below to the south; and opposite this, at the northwest corner of the lake, a domed, barrel-vaulted large room containing water.

The inscriptions date from episodes of restoration and thus do not shed light on when the madrasa was originally built. An inscription opposite the stairs on the outer wall of a room facing north is dated 1189 (1775).

3 – Commercial Buildings

A – Khans

Leaving aside certain small khans of little architectural distinction, there are 11 large Ottoman-era khans in the Şanlıurfa capital: the Gümrük, the Hacı Kamil, the Barutçu, the Mencek, the Şaban, the Kumluhayat, the Fesadı, the Samsat Kapisıs, the Millet, the Bican and the Topçu Khans. Of these the Gümrük, Hacı Kamil, Mencek, Barutçu and Fesadı Khans are two-storeyed, all the rest being single-storeyed.

Khans which stood until 30 years ago but which now are gone, part of a lost cultural heritage, are the Çifte, Aslanlı, Boyahane, Ali Bargut, Zencirli (Küsto's), Cesur and Hacı Ali Ağa Khans.

B – Caravanserais

Şanlıurfa has long straddled a major trade route, and within the province there are three caravanserais – the Han-el Ba'rür, the Çar Melik and the Titriş, the first dating from the Seljuk era, the others from Ottoman times.

C – Çarşıs (Market areas)

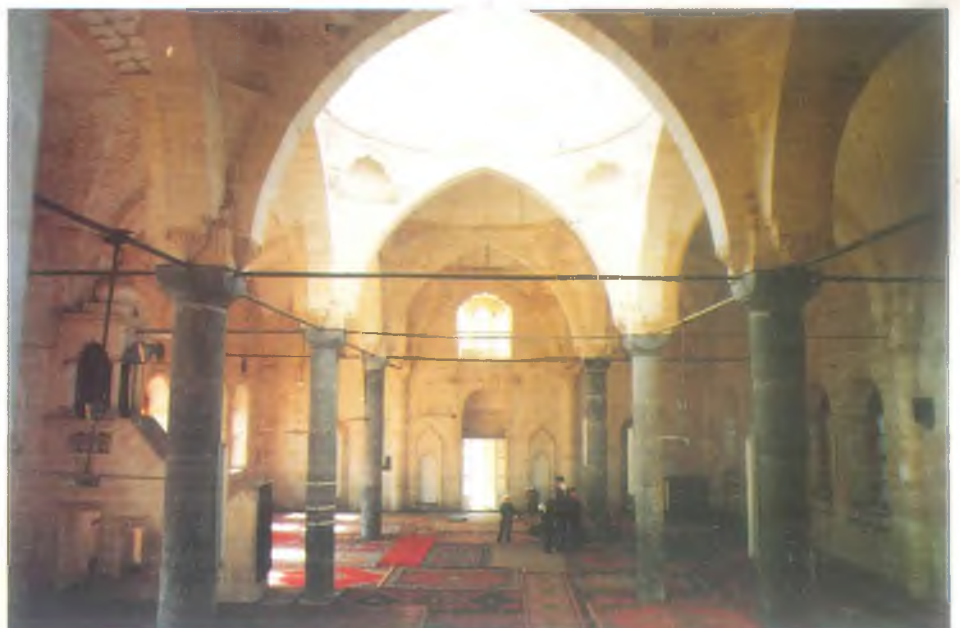
The Turkish word *çarşı* comes from two words in Persian, *cihar* (four) and *suk* (street), so that it signifies a street surrounded by a market area, with shops to right and left.

Although they no longer exist, the oldest known *çarşıs* in Şanlıurfa have left their names in various charters: the Tüccar (Merchants') Bazaar, the Uncu (Flour-Sellers') Bazaar, the Bit Pazarı (Flea Market), the Tarakçı (Comb-Sellers') Bazaar, the Terziler (Tailors') Çarşı erected by Sakıp Efendi, and the Kazazlar (Silk Thread Makers') Çarşı.

In his Book of Travels, Evliya Çelebi says of Urfa "...the *çarşı* comprises four hundred shops, with all sorts of precious goods for sale. The Saddlers' Market is on a bank of the River Ibrahim Halil, and thus like a Baghdad Cellar the main street, with its stream of cold water, is flourishing and lovely on both sides, delighting the passers-through in season with its blooming flowers of every description. This is where those of knowledge and wisdom gather to refresh themselves."

Speaking of Urfa's *bedestens* (bazaars) Evliya Çelebi writes the following: "...There are two bazaars. One is of stonework in the old style, domed and extending lengthwise. It has three iron doors, and houses all manner of precious stones."

The Aleppo Vilayet Almanacs of 1867 and 1883 mention a bazaar in the Urfa



Above:
Interior of the Ulu
Mosque

Middle:
interior of the
Selâhaddin Eyubbi
Mosque

Below:
Interior of the Firfırlı
Mosque

capital, which must be today's Kazaz (Silk Thread Makers') Bazaar.

The old commercial center left from Ottoman times and consisting of trade buildings and çarşıs is concentrated around the Gümrük Han. Important sites of trade in this area which still have a historical character are the Kazaz (Silk Thread Makers') Bazaar, the Sipahi (Spahi) Bazaar, the Koltukçu (Armchair) Bazaar, Pamukçu (Cotton) Bazaar, Oturakçı (Seats and Chairs) Bazaar, Kınacı (Henna) Bazaar, Sarraç (Saddlery) Bazaar, Attar (Perfumers) Bazaar, Tenekeci (Tinsmiths) Bazaar, Kürkçü (Furriers) Bazaar, Eskici (Secondhand Goods) Bazaar, Keçeci (Felt-makers) Bazaar, Kokacı (Pail-makers) Bazaar, Kasap (Butchers) Bazaar, Boyahane (Dyers) Çarşı, Kavafhane (Cordwainers) Çarşı, Hanönü Çarşı and Hüseyiniye Çarşı. Eight of these are covered and one subterranean. In terms of covered bazaars Şanlıurfa is among the leading Anatolian provinces, outstripped only by Istanbul.

4 – Hydraulic Architecture

A – Hamams (Turkish Baths)

The Şanlıurfa capital has seven Ottoman hamams still operating. These are the Veli Bey, Sultan, Vezir, Cincıklı, Eski Arasa, Serçe and Saban Hamams, all having the traditional Ottoman hamam ground plan with a frigidarium, tepidarium and caldarium. The ground plans of the Sultan and Vezir Hamams are identical, while the others have schematic features in common, although the tepidariums of the Cincıklı and Veli Bey Hamams are divided in three while those of the Şaban and Eski Arasa are at the sides and the caldarium of the Serçe consists of five aiwans.

B – Fountains

The Hekim Dede Fountain

This fountain stands against the wall of the Hekim Dede Mosque at its northwest corner. With a square ground plan and barrel vault, it is the only Şanlıurfa fountain to have two façades. A rather worn inscription on the south face, written in Ta'liq characters, yields the date H. 1120 (A.D. 1708). Both faces are decorated with fluted corner columns having stalactite capitals.

The Emencekzade Fountain

This fountain, abutting on the eastern side of the Kadioğlu Mosque's courtyard portal, has an inscription revealing that it was built in H. 1138 (A.D. 1723) by a philanthropist known as Emencekzade. The fountain also receives water that reaches the city along an aqueduct over the Karakoyun Stream, and distributes it to the surrounding mosques, Turkish baths, and homes.

C – The Karakoyun Stream: Bridges and Aqueducts

Known historically as the river Daishan, the Karakoyun thrice overflowed its banks in early times – in December of 201 A.D., May of 413, and April of 525 – to cause extensive damage in Şanlıurfa, the most harm being inflicted by the floodwaters on the royal palace in the Balıkgöl area, in the final instance. Their route had been the Aleppo Gardens, and when the disaster was over the Byzantine Emperor





Justinian had a dike, named for himself, built along the bank of the Daishan which sloped toward these gardens. Still in place, the dike gives the riverbed its present-day course and has spared Şanlıurfa any further flooding. Starting from the Bey Gate and working upward, the Karakoyun Stream is crossed by the Hacı Kamil Bridge, the Eski (Old) Bridge (Samsat Bridge), the Justinian Aqueduct, the Ali Saib Bey Bridge, and the Hizmalı Bridge, in that order.

5 – Military Architecture

A – The Urfa Citadel (Inner Citadel)

The inner citadel rises in the southwest sector of the city on Mt. Damlacık south of Lakes Halil-ür Rahman and Ayn-l Zeliha. On the east, west and south it is ringed by a deep moat hewn from the rock, while the north is a steep rock precipice.

The citadel is thought to have been rebuilt upon Seleucid remains in 814 (during Abbasid times), when all the city's fortifications were remade. That the southern moat was built incorporating tombs-in-the-rock from the 3rd century can be inferred from the damaged rock tombs still remaining.

The two Corinthian columns on the citadel are 14 meters apart, each being 17.24 meters high with a diameter of 4.60 meters. 3 meters up the eastern column on the side facing the city is an Estrangela Syriac inscription which reads: "I am the military co(mmander) AFTUHA, son of BARSH(AMASH) (Son of the Sun). I made this column and the statue upon it for Queen SHALMETH, daughter of prime minister MA'NU, wife of (King MA'NU), lady and (my benefactress)." The Edessan king referred to is Ma'nu IX (240-242), the date of whose reign indicates that these columns were erected as monuments well before 814, when the actual fortifications and citadel were constructed.

The citadel incorporates numerous structures dating from the Seleucid, Byzantine and Ottoman eras. Having been repaired at various times, in the Seljuk, Eyyubid, Mameluke, White Sheep Turk, and Ottoman periods, its northern, southern and eastern walls bear a total of five inscriptions. Three of these are too badly worn and broken to be deciphered, while the other two, dating from White Sheep Turk and Ottoman times, can be read.

B – Outer Fortifications

Starting in the early 20th century, the walls ringing the city have been damaged and demolished, although parts have survived, such as the Harran Gate and the Bey Gate's Mahmutoğlu Tower, along with fragments of the walls and turrets.

Inspection of various historical records indicates that there were eight gates in the fortifications: the Sakibin, Su (Water) and Batı (Western) Gates on the west; the Samsat and Saray (Palace) Gates on the northwest; the Beg (Emir) and Su (Water) Gates on the east; and the Harran Gate on the south.

The Harran Gate

This gate, situated south of the city and providing access to Harran, is the only

one to have survived to our day. The inscription on its north face declares that it was built by Shahabeddin Fatph Shah Gazi, son of the Eyyubid sultan el Melik el Adil Ebubekir.

The Bey Gate

Although the Bey Gate on the eastern walls is today destroyed, a part of it known as the Mahmutoğlu Tower still stands, comprising a cylindrical turret on the south, north of which is a second, pentagonal, turret. The section including the northerly turret was the haremlik, for women, while that including the southerly turret was the selamlık, for men, the two sections being connected by a barrel-vaulted tunnel.

On the eastern face of the cylindrical turret is an inscription which says that the structure was built by Count Joycelin between February 19, 1122 and February 18, 1123.

Civilian Architecture

A – Palaces

Şanlıurfa Palaces in the Historical Record

Historians record that in the vicinity of Lakes Ayn-i Zeliha and Halil-ür Rahman there were palaces belonging to the Osrhoene Kingdom (the Abgars), but that they were severely damaged during the floods of A.D. 201, 413 and 525. No remains have survived, but the Winter Palace was at Beth Tabara (near the present-day citadel) while the Summer Palace was on the shores of Lake Balykgöl.

Evliya Çelebi supplies important information as to the names of Urfa's palaces, writing that "there are spacious palaces with vineyards, gardens, streams and hamams (Turkish baths). Most famous are the Tayyar Mehmet Pasha Palace, the palace of his son Ahmet Pasha (renowned for his munificence), the Pasha Palace, the Molla (Mullah) Palace, the Gezerpasha Palace, the Celali Kadı (Cadi) Palace, the Saroğlu Mustafa Pasha Palace, the Arap Ali Pasha Palace...." None have survived.

In the charter of the governor of Rakka, Yusuf Pasha, dated 1122 (1710) it states that north of the Yusuf Pasha Mosque he built a palace named the Valiler Sarayı – the Palace of Governors. In the view of the present author it was this palace which gave the Sarayönü district its name, and must be the Eski Saray – Old Palace – which stood until 40 or 50 years ago. Recognizable in early photographs, this palace was used in Ottoman times as a Government headquarters, extended from today's Harran University Medico-Social Center toward Köprübaşı, and opened out on Saray Kapısı (Palace Gate) and the Hacı Kamil Bridge.

Another edifice which may be classed in this group is the ashlar building erected by Governor Atif Ulusoğlu in 1937-39 as a Government Headquarters, and which with an added third floor was later used as a high school. At present it is the Atatürk Junior High School.



Above:

Şanlıurfa minarets

Middle:

The Ulu Mosque
minaret and foun-
tain of ablutions

Below:

The Halil-ür
Rahman Mosque



Above:
The Yusuf Pasha
Mosque and the
city

Middle:
Western face of
the Fırfırlı Mosque

Below:
Interior of the
Nimetullah
Mosque

B – Pavilions and Mansions

The notables of Urfa, and its wealthy citizens, have built pavilions and mansions at various points around the city, each like a small palace with a choice view. From the 1194 (1780) charter of the Ömer Pasha Foundation we can infer that there was in Urfa a mansion named for Bişar Pasha.

Examples of this genre of architecture in Urfa are the ashlar Kürkçüzade Mahmut Nedim Efendi Konak (Mansion), the Osman Efendi Mansion, the Ömer Edip Efendi and Şair (Poet) Sakıp Efendi Mansion, the Hacı Kamilzade Yusuf Ziya Efendi Köşk (Pavilion), and the Aynalı (Mirror) Pavilion of Halil Bey, one of the Sakıp line. In addition, an important structure because it was the first example of the modern architectural use of ashlar was the Governor's Manison, recently torn down and replaced by the Cebeci Trade Building.

C – Traditional Şanlıurfa Houses

1 – The Divisions and General Features of Urfa Homes

The Streets

The narrow, high-walled streets paved with basalt have a look distinctive to the region, with second-storey rooms that project overhead, floral-motified wrought iron latticework on the windows, barrel-vaulted sections known as kabaltıs covering 5 to 10 meters of the street length, blind alleys called tetirbes, and of course the squares.

Two of the most beautiful streets, exhibiting all the above-mentioned features, are Zicirli Sokak (Street) east of the Vezir Hamam in the Yusuf Pasha District, and Yorgancı Sokak northeast of Yıldız Square. Longest of the kabaltıs is the famous one named for Hacı Abo, over a street of the same name that climbs from the Sultan Hamam up to Kale Boyu. Chief among the dead-end streets are the Horoz Tetirbe, Reci Tetirbe, Bekmez Tetirbe and Molla Ali Tetirbe, the last being Urfa's longest dead-end street but now torn down. Important confluences of streets are squares such as the Su Meydanı (Water Square), Bidik Meydanı, Karpuz (Watermelon) Meydanı, Hokka (Inkstand) Meydanı, Pıçakçı Meydanı, Ellisekiz (Fifty-eight) Meydanı, and Türk Meydanı.

Street Doors

The quite magnificently designed street doors can be divided into two groups by materials – wood and zinc-covered wood – and by shapes as single, double and nested, the last being a small door set within a larger one. The doors sport star-and-crescent motifs done in hobnails, and various styles of artistically handcrafted knocker. A door is secured with a bolt set in one of the walls behind it.

The pediments of these street doors are embellished with rich stone carving. Usually the pediment consists of a horizontal stalactite frieze the width of the door, an inscription centered below this, and octagonal rosettes on either side having geometrical motifs.

The Selamlık and Haremlık (Men's and Women's Quarters)

Urfa houses are generally divided into the haremlık or women's quarters, and the selamlık or men's quarters. Sometimes, as with the Hacı Hafızlar house (now a State Gallery of Art) or the Karaçizmeliler house at No. 4 Köleler Street near the Kıbrıs (Cyprus) Tekke, these two quarters are divided by a wall and entered from the street via separate doorways. In other cases, as with the Şahap Bakır House at No. 11 Şahap Street in the Kelleci Çayı area, or No. 5 Alpan Street in the Pınarbaşı District, the house has a single front door and men's quarters consisting of a room or two and a small courtyard (with stable), from which a second doorway leads to the women's quarters.

In some homes, for example the Hacı İmam Demirkol house, the wall between the selamlık and haremlık is fitted with a cylindrical cabinet, open on one side and revolving on a vertical shaft, so that food may be taken from the women's side, orders be placed with male servants, or goods and objects passed back and forth, without the men and women glimpsing one another.

Male visitors are first welcomed in the selamlık, which includes a small courtyard, one or two rooms, an aiwan, a toilet, and a large stable for the guests to lodge their animals. In case the next-door haremlık courtyard and its women might be seen the selamlık usually has no second storey, or if there is one it belongs to the haremlık and is entered from the women's side.

The haremlık, where the household lives, constitutes the major portion of the house and has a much more intricate floor plan than the selamlık. On the north side of the haremlık courtyard there is generally an aiwan facing south, and on either side of it a room called the "winter sitting," while on the south there is a symmetrically situated "summer sitting" with an aiwan facing north. These aiwans and rooms at either end of the courtyard are sometimes one or two meters above the ground, with ladders and cellars under them. On the other sides are the kitchen, hamam (bath), woodshed and other units.

The Hayat

In the middle of the stone-paved hayat (patio) is the marble pool mandatory for Urfa houses, a well, a trough, and a "flower zone" with one or more trees: fig, mulberry, pomegranate, orange, oleander and vines make up the repertory. This is also where bread crumbs are scattered, since to throw these in the garbage is a sin. Rectangular niches high up in the walls of the rooms around the courtyard are home to birds which feed on these bread crumbs.

The well in a hayat sometimes is used by two households, being between the walls of their homes. As in the Hacı İmam Demirkol House on Haciban Street, there can be elaborate stone carving associated with a well. When the rock substrate in which they are sunk is not even, many wells have sides cunningly put together of ashlar with foot- and hand-holds allowing one to climb down in and back up. In places which are too high up to allow the digging of a well, cisterns are built in the courtyard for the collection of water during the winter.

Surrounding the Hayat

The faces of the aiwans and rooms that surround the courtyard exhibit rich stone carving, embellishments generally being hexagonal or octagonal rosettes with floral and geometrical motifs. Other decorative elements that surround the courtyard are semicircular rain-shelters above the doorways, embellished with palmette motifs, and a stalactite frieze high up that rings the entire courtyard and provides a play of sun and shadow.

No windows look out on the street from the lower floor of the haremlik, all windows of the house opening onto the courtyard and aiwans. In Urfa houses the windows which see the street are on the second floor, in volumes which project from the main rooms supported on brackets and are called *çardak* (arbour) or *köşk* (kiosk, pavilion). These windows are the sole avenue of communication between the house and the world outside.

The side of the second-storey rooms facing the courtyard are fronted by an open passageway set on columns, which run along one whole side of the courtyard and in some homes look like an arcade. Examples are the *Kürkçüzade Halil Hafız House* at No. 84 12 Eylül Avenue, the *Hacı İmam Demirkol House* at No. 5 Hacıban Street, and the *Abdulkadir Hakkari House* at No. 12 Yorgancı Street. As in the *Hacıbanlar* and *Akyüzler* houses, on the side walls of the aiwans and rooms facing across the courtyard there are stone brackets upon which rests a passageway about one meter in width. Between the ornate brackets there are small rectangular holes for the birds, thus animating the side walls architecturally.

Aiwans

Şanlıurfa is hot for fully seven months of the year, making the aiwan a cool retreat for the household, an essential part of the home. Indeed, a stress is laid on making the aiwan pleasant, in terms of spaciousness and stone carving, which even the rooms do not enjoy. In some homes there is a chimney-like ventilation canal in the rear wall of the summer aiwan – the latter has stone forms on either side - ending on the roof in a niched “wind-stone” somewhat reminiscent of a mihrab. It is pointed north or northwest, and channels a cooling breeze to the aiwan below. In the summer months these wind-stones do double duty as a mihrab for evening prayers.

As in the aiwan of the *Mahmutoğlu Mustafa Ağa haremlik* in the turrets of the Bey gate (*Bey kapısı*), in the aiwan there is very occasionally a fountain for ablutions which keeps alive the region's Artuklu tradition.

In some homes the northern summer aiwan and the two rooms which flank it are on the roof rather than the lower floor. Examples are the *Nebo Hacı İmam Efendi House*, the *Osman Çiftbudak House*, the *Parmaksız Şemsi House* on a street across from the old wholesalers' market, and the *Çubukçular House* at No. 5 Alpan Street.

In addition to the usual aiwans on the south and north of the courtyard, there is sometimes a third, as in the *Hacı Hafızlar House*, either on the east or the west. In a number of houses – one may cite that named for *Hacı Abo* – the aiwans are of a

nonumentality that calls to mind Seljuk madrasas, and the keystones of the aiwan arches may be decorated with floral motifs in the network style.

Rooms

The rooms which open out on the hayat are entered via a unit which is a door's width and extends along the length of the narrow side of the room. This is the gedemec where shoes are removed. Here there are niches holding various articles including water pitchers. Directly opposite the door is a niche known as the göz göz, divided up by carved wooden shelves and small wooden arches and holding small glass items on the order of cups. Beneath this göz göz is a unit divided by a column into two arched sections and named the testilik, implying that it is for pitchers. The floor of the room proper is some 20 cm. higher than that of the gedemec, the two zones generally being separated by a wooden balustrade. The ceilings are high in the rooms, to offer a spacious feeling, and generally groin vaulted. Some houses have pergolas with coffered ceilings that boast a mirror in the center. The side of the room facing the courtyard or aiwan will have three or four windows with depressed arches (in the ratio of 1:2). Guarded from the outside by iron bars, these windows have richly embellished wooden shutters that open inward. Above each window is a second smaller one near the ceiling.

The doors and windows, with lindenwood embellishments of the interlocking künde-kari type, exhibit a wealth of motifs warranting a separate study. Large niches in the room walls hold mattresses, chests, full length mirrors and the like, while there are also cabinets for the display of precious glass ware. Both types of element are bordered by casings which boast rich wood carving, as the decoration is topped off by calligraphic panels hung on the walls and bearing the signature of the local master Behçet Arabi.

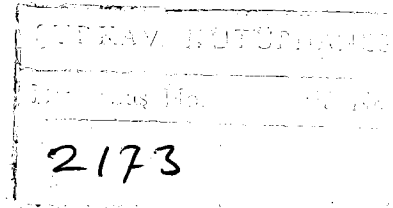
The seating in the rooms, depending on what the family can afford, is on carpets, kilims, felt mats, and cushions spread on very low oriental couches known as sedirs, while against the walls all around are placed another type of cushion.

The Zerzembe, Tandırlık and Hamam

The zerzembe in Urfa houses is a larder in the basement, below ground level and situated under the aiwans and rooms, thus ensuring a coolness which preserves winter provisions. These units are roofed with groin vaults and in the floor have depressions which hold large earthenware jars containing oil, cheese, molasses and other victuals.

In Urfa houses the kitchens known as tandırlık are generally quite large, holding seven or eight fireplaces, for the people of Urfa are thought to descend from the Prophet Abraham and love to display hospitality. The fireplaces can accommodate large cauldrons, while the kitchens are supplied with shelves to hold pots and vessels, and on the side facing the hayat there are small windows above the doors and main windows supplementing the function of the chimneys (called pherik) in drawing off the smoke.

Due to the stress laid on cleanliness in Muslim societies, Urfa homes are provid-





ed with hamams (Turkish baths); sometimes with as many as three or four kurnas (marble basins), a domed ceiling, a frigidarium and caldarium, and a boiler room.

After mentioning Urfa's public hamams in his book of travels, Evliya Çelebi speaks of 75 palace hamams, which are nothing less than the hamams of the city's fine homes, each indeed as beautiful as a palace. However, very few of these hamams have survived to our day. One is in the Şahap Bakır house (Kelleci Çayı area) and there is another in the Sakıp Efendi Konak (Mansion) in the Aleppo Garden.

Roofs

In Urfa homes the roofs are generally earthen, though sometimes of ashlar, and held up by groin vaults or by poles.

Rooms in the pergolas are usually coffered with zinc or red tile roofing. There are also homes, such as the Halil Hafız House on 12 Eylül Avenue or the Ağanlar House in the Cobblers' Market, where some ceilings are embellished in colored paint applied to plaster.

The edges of the roofs have a balustrade of stone cut either in zig-zags or with swelling round cross-sections. Chimney-tops, the mihrab-like wind-stones, and water spouts are other architectural elements found on these roofs.

7 – Monumental Architecture

The Citadel Columns

Most ancient of all the monuments in Şanlıurfa are two Corinthian columns on the citadel. Facing the city, the north side of the eastern column bears an inscription declaring that the column was erected by Eftuha, "Son of the Sun," for Queen Shalmet, the daughter of King Mano who reigned from A.D. 240-242.

At that time the citadel had not yet been built, and it may be speculated that a pair of columns on a bare height were meant to symbolize the catapult with which the Prophet Abraham was cast into the flames. This, at least, is how the populace at large views the columns even today.

The Mustafa Kemal Pasha Fountain

When the remnants of the Urfa Battalion came back from Gallipoli, where they had fought so heroically during that famous World War I battle, they had lavish praise for their commander Mustafa Kemal, and Nusret Bey, then governor of the sanjak, was moved to commemorate their devotion with a monument. He had an avenue built to link the northern sector of the city with the Hacı Kamil Bridge over the Karakoyun Stream, calling it Mustafa Kemal Pasha Avenue, with flowers in the middle, and across from the Governor's Mansion (now the Cebeci Trade Building) set this imposing fountain.

In 1972, by order of Governor Turgut Sayın, the fountain was moved to its present site at the junction of the Diyarbakır, Mardin, and Gaziantep highways.

Constructed of white ashlar and divided into two levels by elegant columns at

**Left:
Above and
Below**
The Şanlıurfa
Citadel

its four corners, the monument has a basin below, with taps on all four sides, upon which are written the directions the four roads lead in: Caucasia, India, Ankara, and Mustafa Kemal Pasha Avenue (Cadde).

The date on the monument, 1333 (1917) shows it was the first in Turkey to bear the name of this great leader, and Urfa has the honor of first naming an avenue for him.

Memorial to Those Fallen in the Great War

Rising in the heart of town at an intersection before the Hükümet Konağı (Government Building), this memorial in the shape of a tombstone commemorates the hundreds of Urfa natives who fought and died in, or returned from, various fronts during the First World War. It was erected in 1917 by Nusret Bey, and on the north face bears the inscription: "History is not this mute stone, it is the diadem of holy war."

A.Cihat Kürkçüoğlu

The Touristic Appeal of Şanlıurfa

Şanlıurfa lies in what archaeologists call the Fertile Crescent. North of Mesopotamia, it constitutes a bridge joining Anatolia, Mesopotamia and Asia. For thousands of years trade and cultural exchange between Mesopotamia and Anatolia were effected across Şanlıurfa, creating a rich cultural heritage in the province.

Şanlıurfa has much to offer the tourist, sites relating to faith, archaeology and history, and thermal baths, the last-named category having come into its own in recent years. In addition there is the Gümrük (Customs) Khan and numerous Ottoman khans which have retained their authenticity to the present day, as well as many covered bazaars where crafts are practiced which greatly appeal to the tourist, from the making of silk thread to coppersmithing, jewelry and the making of felt.

I – Tourism Relating to Faith

One aspect of Şanlıurfa's rich cultural heritage is the highly important history of religions. The region was home to Septimism, an ancient Mesopotamian faith which held the sun and planets to be sacred, and is also renowned world-wide



as the City of Prophets, for indeed many of them have lived here.

The Prophet Abraham and Urfa

It is believed that Abraham, the father of prophets, was born in Şanlıurfa, whose citadel and Lake Balik were the scene of his struggle with Nimrod and casting into the flames. Abraham is recognized as a prophet by the Jews, Christians and Muslims, so that as his birthplace Şanlıurfa is considered holy by adherents to all three faiths. Indeed, the cave where he was born is visited each year by thousands of tourists Turkish and foreign, as are Lakes Halil-ür Rahman and Aynzeliha and the sacred sites in their vicinity.

It was Abraham who built Kaaba, and because Şanlıurfa is his birthplace it is visited in season by pilgrims from far-flung parts of the earth – Europe, Central Asia, Iran and Turkey itself – on their way to and from the Holy Land. All these visits have in the past meant crowding, but thanks to the initiative of Turkish President Süleyman and Minister of State Necmettin Cevheri, and the laudable efforts of then-governor T. Ziyaeddin Akbulut and Deputy Governor Hasan Duruer, the area around Lake Balik was redesigned in 1992-97. In a project drawn up by the architect Merih Karaaslan, the area was provided with lawns, a 200-vehicle parking facility, a four-star hotel, a shopping center, baths, toilets, a laundry facility, and places for the performing of ablutions. In the name of authenticity Urfa's traditional architecture was respected, the local Urfa stone was used as a building material, and historical buildings and shopping areas were restored.

The Cave of Abraham's Birth and the Mevlid-i Halil Mosque

The cave where the Prophet Abraham was born lies in the courtyard of the Mevlid-i Halil Mosque, 100 meters east of Lakes Halil-ür Rahman and Aynzeliha. Abraham remained in this cave until his seventh year, and many believe that the medicinal waters found within it can help cure a range of ailments.

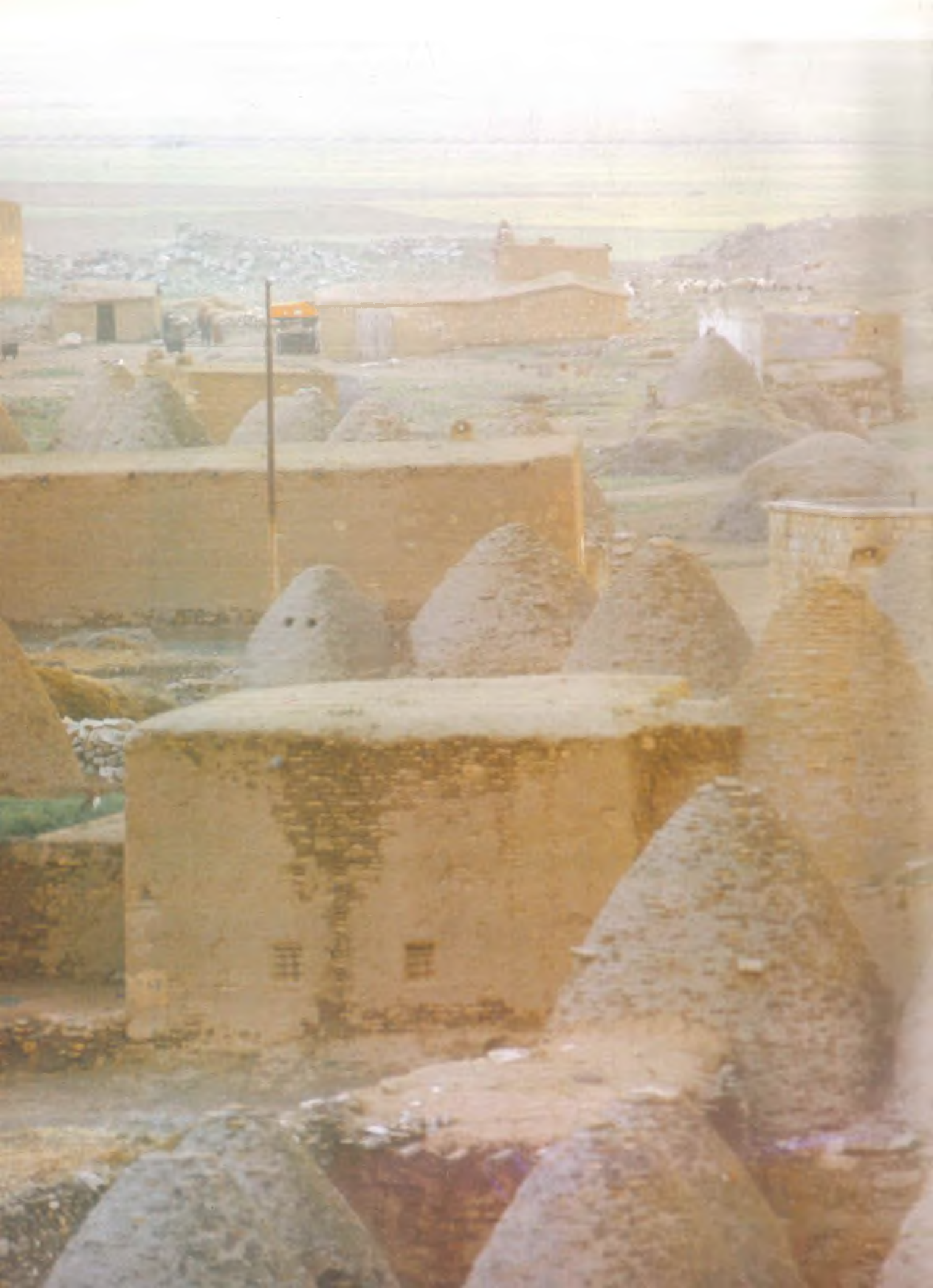
In memory of Abraham, a small mosque was built next to the cave in Ottoman times and named the Mevlid-i Halil. When due to its size this mosque began to prove incapable of absorbing the crowds of visitors, a large one with twin minarets, named the Yeni Dergah Mosque, was erected beside it in 1986.

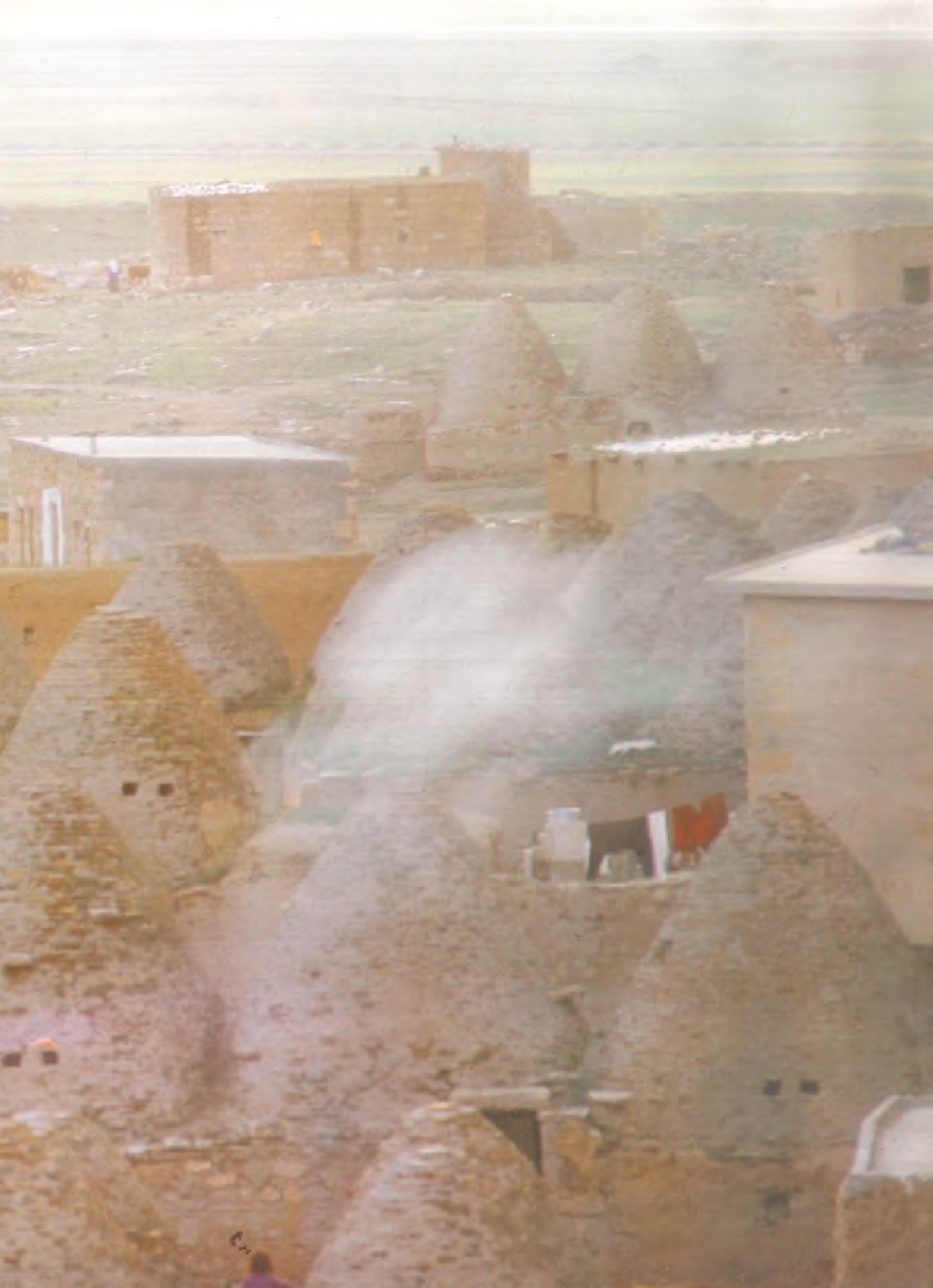
Lakes Aynzeliha and Halil-ür Rahman

Lying southwest of the city center, these two lakes are known as the spot where Abraham fell when he was cast into the flames, and thanks to their sacred fish and the historical monuments in their vicinity attract more tourists than any other place in Urfa.

Lake Halil-ür Rahman is graced by a special beauty due to the Rizvaniye Mosque on its northern shore, and the Halil-ür Rahman Mosque and Madrasa at its southwestern corner.

left:
Daytime Hayat in
Şanlıurfa
(Hidroğulları
House)





When the Prophet Abraham opposed the cruel ruler Nimrod, and defended the idea of a single God in an attempt to woo the people from their idols, Nimrod cast him into the flames from the hill on which the citadel now stands. But God commanded the fire to be cool and healthful (The Holy Koran, Enbiya, Verse 69), upon which the fire turned to water and the firewood to fish, and Abraham fell unscathed into a rose garden. According to legend, Nimrod's daughter Zeliha believed in Abraham's way, and therefore threw herself into the flames; the place she fell became Lake Aynzeliha. Visitors hold the fish in both lakes to be sacred, and will neither inflict harm on nor eat them.

The Prophet Job and Urfa

Wishing to test Job, who lived in Urfa, God first took his goods and children, and then brought a severe disease upon him. Lying in a cave as he attempted to recover, Job was afflicted with worms in his entire body. Yet despite his great suffering, he did not rebel against the Lord, continuing with all the forms of worship while he demonstrated patience and thankfulness. In return God gave back to him both health and his goods, and to our day the name of Job is synonymous with patience.

The Place of the Prophet Job, and the Well

The cave in which the Prophet Job lay ill, and the well whose sacred water washed and restored him, are today in Urfa's Eyyub Peygamber (the Prophet Job) district.

When Bishop Nona discovered, in 460 A.D., that the Well of Job helped cure leprosy a hospital for lepers was built there. Washing with water from the well restores their health.

The sacred handkerchief which on wiping received the imprint of Jesus' face was sent to Urfa, where at one point a thief stole it and cast it in the Well of Job. When the Islamic general Imaduddin Zengi captured Urfa in 1145, the head of the Syriac church there, Basil Bar Shumana, recounted the incident to him as follows: "A visitor to Urfa stole Jesus' handkerchief and put it in his pocket. Spending the night at the Kosmas Monastery, the visitors noticed that the handkerchief gave off light and radiance. Afraid of burning, the thief threw the handkerchief into the Well of Job, from which then shone a light like the sun's, making the whole well visible, inside and out. The handkerchief was thereby found and placed back where it belonged in the monastery."

The grave of Job lies in the village of Eyyub Nebi, 20 km. from the Viranşehir county seat in Urfa Province. It is a veritable Prophets' Village, hosting the tombs of Job, his wife Rahime, and the Prophet Elyasa.

The Prophet Shuayb and Urfa

It is believed that the Prophet Shuayb lived in the city of Şuayb, 75 km. east of Urfa, and among the various historical remains visitors frequent a cave home as his specific place.

The Prophet Elyasa and Urfa

The Prophet Elyasa wished to visit the Prophet Job, and after long years of searching did not realize that he was finally approaching the village in which Job lived. The devil appeared to him, saying that it was still far off. Elyasa was old with wandering, and prayed for God to take his soul. Thus he died one mile short of the goal, and was buried on the spot. His grave is in the same village.

The Prophet Jesus and Urfa

The kingdom of Osrhoene, which was local and flourished between 132 B.C. and 250 A.D., is considered important in terms of Christian history. In 13-50 A.D., during his second reign, the Osrhoene king Abgar Ukkama V, wrote to Jesus that he and his subjects were converting to Christianity, and invited Jesus up to Urfa to preach his word. In answer, Jesus sent the miraculous handkerchief that upon wiping had taken the imprint of his face, together with blessings upon Urfa. To this day Christians speak of Urfa as the Blessed City and continue to visit it in large numbers.

II – Şanlıurfa's Archaeological and Historical Tourism

A City of Museums

This historical city has seen the blending of rich cultures ever since the dawn of archaeology in the Neolithic Age, and the marks of all of them can be seen in its monuments today. Most significant in terms of the world's cultural heritage are the many architectural landmarks left in Urfa by the Ottomans, who were the last to put their stamp on the city.

Urfa has preserved its Ottoman character right up to the present day, and with its hundreds of old houses, each as beautiful as a palace, leaves the visitor full of wonder and admiration.

With its ancient khans, hamams (Turkish baths), mosques, fountains, bridges, covered bazaars, and traditional handicrafts, Şanlıurfa is one of the very few Anatolian cities to preserve an authentic character even today.

World-Famous Ruins in the Şanlıurfa Vicinity

In and around Urfa there are numerous historical ruins. Chief among the attractions are Harran, the Bazda Caves, the Han el-Barür Caravanserai, the ruins

of the city of Şuayb, the ruins of Sogmatar, and the village of Eyyub Nebi, all of which can be taken in during a single day's tour.

Harran

Harran is situated 44 km. southeast of Şanlıurfa, in the middle of a broad plain which bears the same name. Indeed, the name Harran comes down to us unchanged after four thousand years, and the city was once home the Septimites, ancient Mesopotamian idolaters who worshipped the sun and planets.

The world-famous university at Harran, which dates back to antiquity, has educated a number of luminaries, including Sabit bin Kurra (born 821), one of the greatest mathematicians and physicians of his time, who translated the Greek philosophers into Arabic; Battani, who correctly calculated the distance from the Earth to the moon; Cabir bin Hayyan, discoverer of the atom; and the theologian Ibn-i Teymiyye.

Harran's place in the universal heritage is also assured by the tomb of Sheik Yahya Hayat el-Harrani, a renowned Islamic scholar who lived in the 12th century; the citadel and city walls; the tumulus; Anatolia's first mosque, the Cami el-Firdevs or Ulu Mosque; and the distinctive Harran houses with their conical domes.

Sights Worth Seeing in Harran

The Harran Houses

The number one tourist attraction in Harran are the curious houses in the shape of a cone, and these are what first come to mind when the name of Harran is mentioned. The architectural fabric made up by these homes is unique in the world. The houses have been built by the villagers using bricks collected from the Harran ruins, and have the shape of a conical hat resting on a square. Inside, two cones will be joined by an archway, and the result is a very livable spaciousness. Perfectly suited to the climate of the region, the houses provide cool shelter in the torrid Harran summer.

The folk claim that in these houses hens lay more eggs, horses and other animals are more docile, onions sprout more quickly, and food stays fresh longer.

The City Walls of Harran

The city walls of Harran, which make a full circuit of some four kilometers, are still visible today. There are 187 turrets, and all told six gates: The Aleppo Gate on the west; the Anatolia Gate on the north; the Lion, Musul and Baghdad Gates on the east; and the Rakka Gate on the south. Of these all have crumbled except the Aleppo Gate, which is still standing.

The Harran Fortress

This fortress was built abutting on the walls southeast of the city. Three storeys tall, and used at various times as the sovereign's palace, the fortress today stands partially in ruins. The original date of construction is not known, but the fortress was restored in 1059 by the Muslim Fatimids.

Harran's Ulu (Great) Mosque

This mosque, which stands just northeast of the Harran Tumulus, was built in 744-50 by the Ommiad ruler Mervan II. In some documents it is called the Camiel Firdevs (The Mosque of Heaven) or the Cuma (Friday) Mosque. It is the oldest and largest mosque in Anatolia, and has the richest stone-work ornamentation.

Divided into four parts by three rows of columns parallel to the mihrab, the Ulu Mosque had no dome but, as archaeological evidence confirms, was roofed entirely in wood which caved in due to a fire.

Still standing are the inscription wall, the kibleh wall, the mihrab, the central arch giving access to the interior from the north, and the square minaret. Among the remains are highly ornate stone capitals and arch-stones.

The Tomb and Mosque of Sheik Hayat-el Harrani

Sheik Hayat-el Harrani was an Islamic scholar and sage who lived in the 12th century. He died in Harran in 1185 A.D., and in 1195 a tomb was erected for him in the cemetery northwest of the city walls. The tomb attracts many visitors, and is said also to house the mortal remains of Azer (Tarah), father of the Prophet Abraham. Abutting on it to the south is a mosque.

The Harran Tumulus

The tumulus is located in the heart of the city of Harran, and saw its first dig with a joint Turco-British team of archaeologists in 1951. That proved to be the only archaeological activity at the tumulus until 1983, when a new excavation was begun by a team under Dr. Nurettin Yardimci, which turned up finds ranging from the second millennium B.C. to the 13th century A.D. By far the most important were the ceramic coneiform fragments dating from the time of the Babylonian king Nabonid, in which both he and the Temple of Sin at Harran are mentioned. The excavations continue to this day, and the finds unearthed are on display in the Urfa Museum.

The Bazda Caves

These large caves lie 18 km. northeast of Harran on a road named for the Han-el Barür Caravanserai, and have gradually come into being over the centuries as stone was quarried for construction in the cities of Harran and Şuayb. The largest of the caves in places has two levels, and is made up of long galleries and tunnels.



Above:
The Arabizade
Reşid House



Below:
The Isa Beden
House

The Han-el Barür Caravansereai

This Seljuk caravanserai stands in the village of Göktaş, 20 km. east of the Harran ruins. The road is paved, so the caravanserai can be reached by car or bus.

The building occupies a space measuring 65x66 meters, and on its northern portal bears an inscription declaring that it was erected in 1128-29 by El Hac Hüsameddin Ali Bey Imad Bin Isa.

The Ruins of Şuayb

The ruins of this city lie 45 km. from Harran and 25 km. from the Han-el Barür Caravanserai. The road is paved and accessible to cars and buses.

Here one finds buildings constructed, of ashlar, upon hundreds of rock tombs. Remains of some walls and foundations have survived to our day. The city is quite extensive, and surrounded by walls the traces of which are still visible in places.

A cave home among the ruins of Şuayb attracts many visitors as the place of the Prophet Shuayb.

The Ruins of Sogmatar

These ruins lie 60 km. from Harran and 15 km. from the city of Şuayb. The road is paved and accessible to cars and buses. There is a tumulus at Sogmatar and upon it the remains of walls and turrets dating from the second century A.D., while within the village are the remains of a temple.

Sogmatar was a center for Septimism, which derived from the Cult of Sin (the moon god) in Harran, and also for the cult of Marillaha, lord of the gods. The city's most important remain is that of an open-air temple where the sacred planets were worshipped and sacrifices performed. In another temple, this one a cave hollowed out of the rock (the Pognon Cave), the walls bear Syriac writing and reliefs depicting human figures who represent the planets.

There are in Sogmatar many rock caves dating from the Roman era, and in the northwestern sector of the village three tombs perched on hilltops.

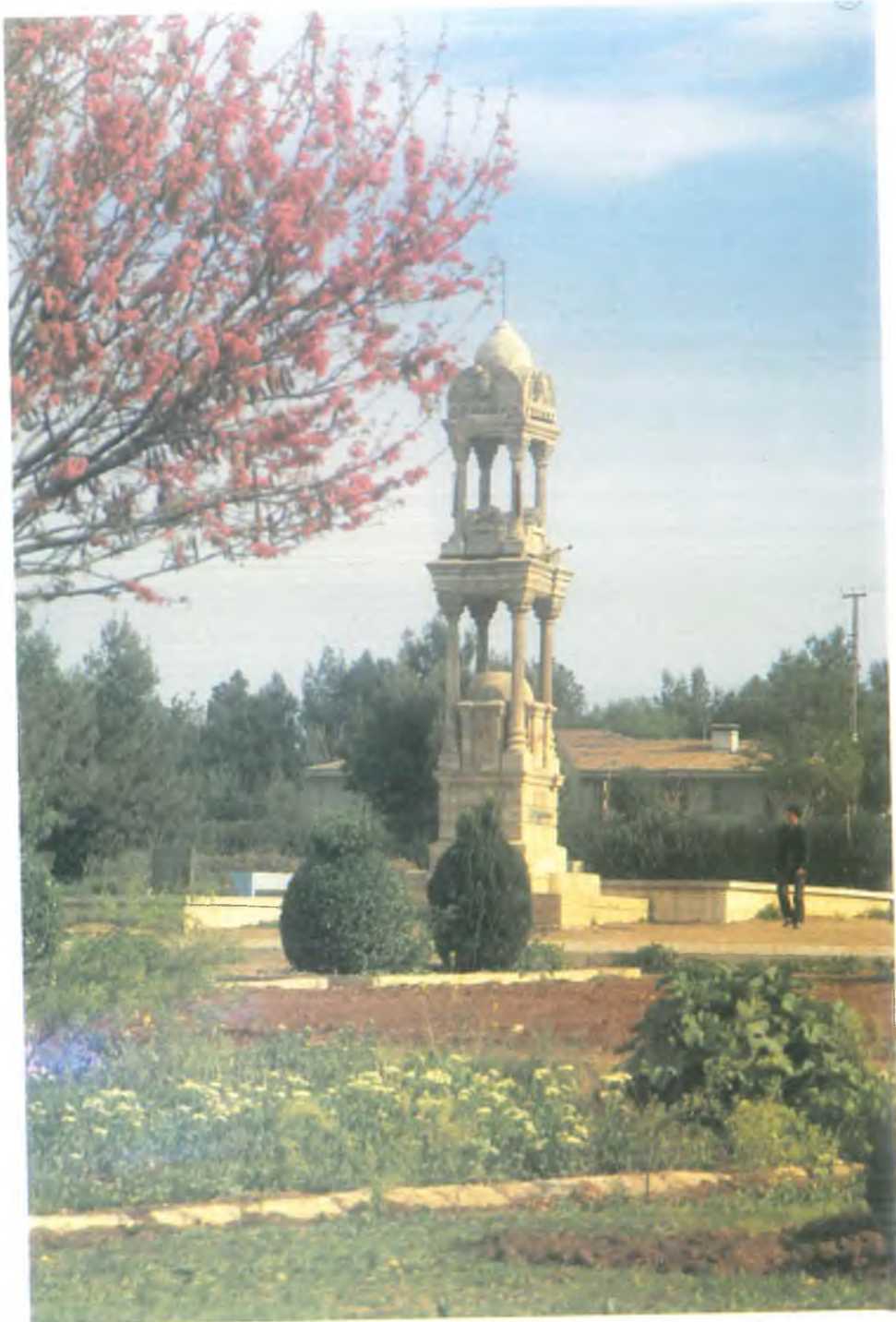
The Tombs of Eyyub Nebi Village

Leaving Sogmatar one takes the Urfa-Mardin road and turns north 5 km. before reaching Viranşehir, reaching the village of Eyyub Nabi 15 km. further on via an asphalt road. The village contains three tombs, one belonging to the Prophet Job (Eyyub), another to his wife Rahime, and the third to the Prophet Elyasa. The tombs had fallen into disrepair and ruin, but in 1992 were completely restored by the governorship of Şanlıurfa.

The water of the Karaali Hot Spring can attain a temperature of up to 49 degrees Centigrade (120 degrees Fahrenheit) and is certified to ameliorate various diseases.

The Governorship of Şanlıurfa plans to built a largescale hot springs treatment center here in the coming years, thus adding a thermal dimension to the province's tourism.

A.Cihat Kürkçüoğlu



Left:
The Mustafa
Kemal Pasha
Memorial
Fountain



The Knockers of Şanlıurfa

The fabric of traditional houses in Turkey is fast vanishing, and these houses are not being adequately documented. As a consequence, sufficient attention is not bestowed on details such as knockers.

There are a great variety of knockers in Turkey, a large number of them having designs stemming from the west. Examples may be seen all over the country, from Izmir to Siirt. In the Tokat-Sivas-Tunceli and Urfa-Mardin regions one also finds knockers of traditional Turkish design.

Knockers do not bear dates, so it is not known how old they are. The earliest in Turkey are the dragon-head knockers on the doors of the 13th-century Ulu Mosque in Cizre. The knockers on the 15th-century tomb of Hacı Bayram Veli, the Mehmet Pasha Mosque in Amasya, the tomb of Cem Sultan in Bursa, and the 16th-century Muradiye Mosque in Manisa are circular rings ending in a dragon's head. For each, the date of the knocker is taken as that of the building, and knockers in the form of rings are seen on buildings depicted in miniatures of the 15th and 16th centuries.

Six types of knocker have been noted in Urfa:

1 – Animal-shaped

2 – L-shaped

3 – Hand-shaped

4 – Leaf-shaped

5 – Oval Culminating in a Palmette

6 – Rings

1 – Animal-shaped Knockers

These are 1-2 cm. thick, 3-4 cm. wide, 20-30 cm. long and made of beaten iron. Attached by their tail to the door, they have a head and beak or nose at the bottom to actually knock with. There is also a tailless type. When there is a tail it always curls upward, and in some examples there are two curls, one within the other. The tail is thick at the base, narrowing as it goes along. Since the tail curls at the top there is an extension to attach it by, in such a way that the knocker as a whole will swing. When there is no tail the knocker is topped by a ring which attaches to the door. The body is long and slender, thinning at the sides where it meets the head and tail.

The head of such a knocker looks like an anvil. Thicker than the body, the head is rectangularly prismatic, with a slightly upturned nose or beak narrowing toward the tip. Here, too, there may be variations, with a curve upward or inward, as with the tails, or a downward curve.

The head is thicker than the body, but usually a metal projection is added on underneath for knocking purposes, so that metal hits metal.

Generally knockers are plain, although in some there is embellishment in the form of a single dot, or a dotted line.

These knocker animals are abstract, and one wonders what beast or beasts their makers were intending to represent. No definite answer is possible. The projection under the tail, for attachment, and that under the head, for striking, look something like legs, which would suggest a quadruped such as the dog or wolf; but then a curving nose, however abstract, would be out of place. Perhaps what we have is some kind of bird? But in all of Urfa only one knocker could be found that was clearly a bird. This one had a bird's head and wings, the head like that of a pigeon; and indeed a great many Urfa houses had accommodation for pigeons.

Then there is a knocker in Mardin with the same kind of body, but a crest and tail which mark it as a rooster. All other examples, even when the beak is like that of a rooster or simply a bird, have a body and tail suggesting a quadruped.

Knockers in the form of abstract animals are a feature of the Urfa-Mardin region, not found much in the rest of Anatolia unless one counts certain late examples such as abstract dragons and eagles.

The abstract shaping of figures calls to mind the treatment of animal forms in Central Asia, the most beautiful examples being among the finds from the 3rd-to-1st-

century-B.C. Pazark Kurgans and the Ordos region. More than one style is in evidence, as figures made during the same period are so strongly abstract as, at first glance, to defy identification of what animal is being represented, while further gazing merely allows interpretation. Yet alongside abstract figures which can be labelled as predators, but nothing more specific, one finds those which are completely realistic.

There are no clear resemblances between these Central Asian examples and the knockers of Urfa, but that on the door of the Ulu Mosque in Cizre (early 13th c.) is among the most important representatives in Anatolia of that Central Asian style. The oldest known knocker in Turkey, it shows that those found on Urfa houses go back at least to the 13th century. And despite the lack of obvious resemblances, one may take the abstractly shaped Urfa knockers as an extension, in Turkey, of that earlier Central Asian treatment of animal figures.

2 – L-Shaped Knockers

In size and the fact that they are of beaten iron, these resemble the knockers of the first group. To produce a sound when knocking, the lower end is bent inward 1-3 cm. There are two approaches to the upper end, which attaches to the door. In one the very end is a ring, the nail passing through it and being driven into the door as a U. In the second approach there is a 1-2 cm. projection under the top end, and this sits in, and is riveted to, a depression which is nailed to the door. The body of the knocker may sometimes have a composition carved on it, and there is a variety of these. Although length, thickness and embellishment vary, the L-shaped knocker is widely seen throughout Turkey.

3 – Hand-shaped Knockers

This is one of the types most commonly used in Anatolia. The knockers are cast, generally of bronze but occasionally of iron. There is a range of categories – with or without a bracelet, with or without rings, etc. Although originally they come from the west, most examples have been cast in Turkey.

4 – Leaf-shaped Knockers

Generally made by casting, these knockers are of recent date, and have an outline similar to that of an oak or plane tree leaf.

5 – Oval Culminating in a Palmette

Attached at the top to a recessed piece nailed to the door, these knockers are roughly oval with a sharp lower end finishing off in a small palmette, and are quite common in Turkey. In some the two upper ends have dragon heads.

6 - Rings

As with types 4 and 5, these rings are intended less to knock on the door than to pull it closed, but over time a projection was added to the under side of the lower





end, and a large nail driven in the door where the ring touched, so that the rings also serve as knockers. In Urfa they are of beaten iron and exceedingly simple. These rings are found in nearly all Turkish cities.

A knocker consists of two main parts, one the knocker itself, which may take various forms, and the other a large-headed nail on the door for it to strike, plus an iron nail at the top to attach it. Each of the nails goes through a metal plate which makes for securer attachment and looks attractive. The nails are usually of beaten iron, with a large head and a two-piece length. They are driven clear through and clinched on the opposite side, one upwards and the other downwards.

The metal plate takes different shapes. In Urfa, especially with the animal knockers, it is about the same length and width as the latter, or else there are two separate plates, one above and one below.

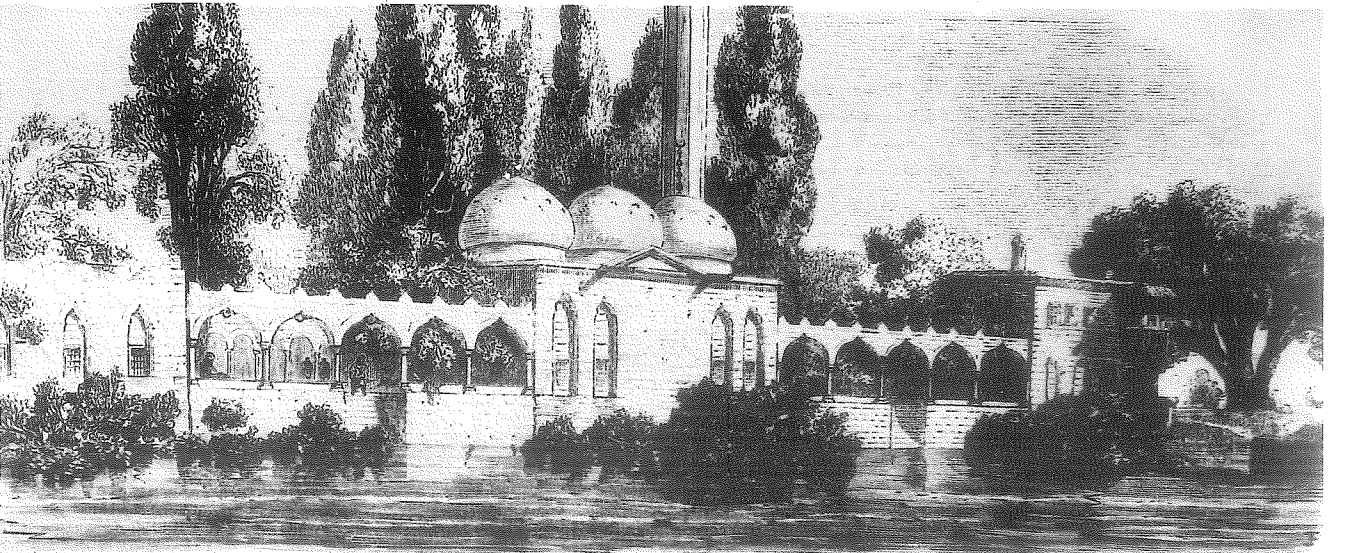
Doç.Dr. Halit Çal

Over:

View of the city
from the Şanlıurfa
Citadel

Below:

The Rizvaniye
Mosque in the
early 19th century
(Photo from the
C.Kürkçüoğlu
archives)



The Şanlıurfa Clock Tower

1. The first Ottoman clock towers were built in the late 16th century, but it was in the 18th and 19th centuries that a tradition developed, starting in the western part of the empire and working eastward, until finally the towers could be seen even deep in Anatolia. The greatest impetus given to this activity was the firman issued to vilayet governors by Abdülhamit on the 25th anniversary of his accession to the throne, instructing them to build such towers.

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Clock towers have many functions, for apart from telling time some have fountains at their base, or rooms for those who calculate the time for prayers. The tower may serve as a fire lookout, or to orient the traveller in the fog; and some have vanes, barometers, or other instruments to read the weather.

These towers also played a role in separating religious from lay affairs, for thanks to them the working day came to be based on solar rather than Islamic canonical time. They fall under three main headings: those in public squares, those on slopes and hilltops, and those rising from a building.

The Urfa Clock Tower belongs to the last group, as it surmounts the Ulu Mosque which was itself built upon an old church prior to 1191. The clock tower rises from atop the 30-35-meter-high octagonal bell tower in the northwest cor-

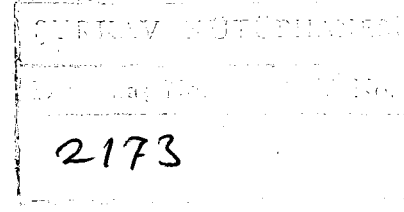
Below:
Harran



ner of the courtyard, which is left from a church dating to the time of the Crusades. It is not known when or by whom the clock tower was added on. In the Urfa almanac (salname) of 1927 no clock is to be seen on the tower in any of the pictures showing the Ulu Mosque or the Ana Mektebi (school). By 1945, however, there is a picture of Urfa which does indeed show a clock on the tower.

This small rectangular tower has broad eaves and a pointed cupola, with round-faced clocks on each of its four sides. One may only hope that they may someday run again, so that future generations may enjoy them to the full.

Prof. Dr. Hakkı Acun



Over:

The Ulu Mosque
minaret and clock
tower

Handicrafts in Şanlıurfa

The traditional handicrafts of Şanlıurfa are practiced in the Gümrük Trade Building (Han) and in the historical hans and çarşıs, those typically eastern clusters of shops, around it. A significant number of these arts continue to survive, although some have been abandoned due to mass production or the waning of demand.

1. TANNING

With the breeding of cattle highly developed in Şanlıurfa the art of tanning has very ancient roots, but in our time it has succumbed entirely to leather produced by factories.

The tanning of hides is distinct from the tanning of leather, and requires different skills. The hide tannery would be situated below that for leather, and the 1883 Aleppo Vilayet Almanac mentions both types of installation.

THE TANNING OF HIDES

This was carried out at the Aşağı Dabbakhane (Lower Tannery) west of the present-day Et ve Balık Kurumu (Meat and Fish Corporation), and the tannery has been preserved.

The processing of the skins of large cattle such as oxen, bovines and camels is known as Gön Dabbaklığı (Hide Tanning) and its practitioners as gönücü. The key word here has the meaning "thick hide" or "thick leather," and its uses being to make boots and saddles.

LEATHER TANNING

This was carried out in the Yukarı Dabbakhane (Upper Tannery) east of the Çakeri Mosque, a site which today is occupied by squatters' homes.

The processing of the skins of smaller livestock such as sheep and goats is called Deri Dabbaklığı (Leather Tanning), and its practitioners as Dabbak. This leather is thinner than the hides described above, and used as lining for boots and shoes.

The chief categories of leather are as follows:

- 1 – Meşin : Made from sheepskin and used to line boots.
- 2 – Sahtiyan : Made from goatskin
- 3 – Fine Lining : Meşin or sahtiyan with defects in the surface

2. COMB-MAKING

Comb-making, a traditional Şanlıurfa craft, was until 50 or 60 years ago carried out in some 20 shops in the çarşı between the Old Arasa Hamam and the Abdülvahit Tekke. With the advent of mass-produced plastic combs it has all but died out, there being now but a single comb-maker, 65-year-old Şih Müslüm Özbal, who plies his trade in a shop at 11 Nisan Street next to the Fesadı Han.

Three or four decades ago the most famous comb-makers were Tarakçı Bakır, Tarakçı Mehmet and Tarakçı İmam (tarak=comb). Şih Müslüm Özbal says that the use of traditional combs prevents hair loss, dandruff and lice.

In Şanlıurfa combs are made from various fine woods including that of the pear and annep tree, as well as from camel-leg bone. This last material resembles ivory, and this plus its durability make it the favorite. Mascara applicators are also made from camel-bone, and comb makers once used the

Below: Wood-carving in Şanlıurfa dwellings



material to fashion a device used by barbers for circumcision, and to make pistol handles. The bone also is employed by chaplet-makers for their beads.

3. WOOD-CARVING

A survey of Şanlıurfa's houses, and the Province Museum, gives a range of doors, windows, cabinet doors, chests, mirror frames and the like which prove how ancient and splendid is the art of wood-carving in this province. The craft is divided into two categories, fine and rough. The rough work is done in a çarşı called the Neccar Pazarı, where the items turned out are of the ruder sort. The finer art was done in shops between the Halkevi (People's Lodge – now a post office) and the Yusuf Pasha Mosque, in the Karameydan area. Here were fashioned the intricately carved doors, window frames, trousseau chests and mirror frames mentioned above; but in time the shops closed down, so that doors and windows today are barren of all carving or embellishment, turned out by carpenters scattered about the city.

Doors and window frames are stressed because they have pride of place in Urfa's wood-working. Wood wears out quickly, especially when it is opened and closed several times a day, or even slammed, and exposed to water during mopping, so there are not many truly old examples of these doors and windows still surviving. The oldest that do are the door of the Rizvaniye Mosque, dating (like the building) from 1716-21, and the door of the Hacı İbrahim Efendi Madrasa Library, dating from 1781 when the madrasa was built to replace the Eyyübi Madrasa.

Inscriptions on the doors and windows of Urfa houses reveal that they were fashioned in 1835, 1854, 1859, 1869 and 1875 by local artisans named Neccar Mehmet, Yeşilneccarzade Bekir, El Hac Hüseyin and Ahmet Hamdi; but doors and window frames without inscriptions may well have been made at other times, by other craftsmen, who probably numbered more than four.

In addition to doors and windows, fine examples of Urfa wood carving can be seen in the panelling of rooms, in ceilings, in niches for glassware, in wooden chests and in mirror frames.

Two main styles are observed in the woodwork of Urfa:

1 – Works which cannot be assigned to Urfa's local artists, bearing the hallmarks of 18th-century Turkish Embellishment.

Examples in the Rizvaniye Mosque are the main door and the lower section of the muezzin's mahfil (loge), while in the Nakipzade Hacı İbrahim Efendi Madrasa one may point to the library door.



2 – Works fashioned by Urfa artists, having local characteristics.

Here examples should be sought in the houses: doors and windows, wall panelling, wooden chests, and mirror frames.

In the woodcarving of Urfa artisans, more than 50 decorative compositions present themselves. Those most frequently encountered in household wood carving are palmettes joined to branches sprouting from a vase; compositions arising from the intersection of circles and semi-circles; various rosettes formed by rings intersecting about a circular axis; multi-sectioned palmettes joined to branches turning wheel-of-fortune-like about a floral rosette; and various borders incorporating rumis (a common type of floral motif) and palmettes. The embellishment of doors and window frames is marked by symmetry, with motifs conforming to the places where they are carved. Ufra wood work exhibits the masterful application of many techniques: carving, dovetailing, latticework, muşarabiye, and inlay.

Floral and geometric motifs predominate on doors, but in addition one must note the inscriptions written skilfully in Arabic characters, admirable examples of the calligrapher's art.

4. SADDLERY

Saddlers (saraç) use thick and normal leather to make such hunting articles as harnessing, cinches, holsters, cartridge belts and bags. The horse, and horsemanship, have occupied a vital place in Turkish life, so that saddlery was always a very important craft, especially considering that Arabian horses were long bred in Urfa.

Evliya Çelebi speaks of a saddlery, but precisely where it was is not known. In our day the craft is pursued in the Saraç Pazarı near the Hüseyiniye Çarşısı, but whereas there were once 15-20 saddler's shops there, today the number has dwindled to three or four. The main reason for this decline is that horses are no longer an essential part of life.

The earliest saddlers known to us by name are Hacı Mahmut Sedef, Sadık Basmacı, Ahmet Zilfo, Toşo Usta, Abdülkadir Nahya, Ahmet Sedef, and Hacı Mehmet Nimetoğlu. In our time the most famous are İmam Bakır Nahya and Ali Kaşıkçıoğlu.

The four types of leather used in saddlery used to be obtained from the Urfa tannery, but since that has closed down they now come from other provinces of Turkey. Ox leather is used for the cruder work and steer leather for the finer. In addition to leather, the saddler also has recourse to such metal items as buckles, buttons, snaps, bits, stirrups, chains, and tongs.

Upper left:

The Kinacı (Henna merchants)
Bazaar

Lower left: The
Spahi Bazaar

Right: The Kazaz
(Silk spinners)
Bazaar

Cinches, saddles and stirrup straps are made from ordinary leather and a type called *sabunlu kösele*, literally meaning soaped leather. The latter is more sturdy, and hence generally preferred. Reins and similar harnessing are made from *yağlı kösele*, literally oiled leather. Glossy leather is used for pistol holsters and rifle sheaths.

5. SILK SPINNING

The hand-spinning of silk is done in the *Kazaz Pazarı*, a *bedesten* where once upon a time there were 30-40 shops, but where now only a couple of artisans ply the ancient trade.

A century ago, or 150 years, silk was an important sector in the commercial life of Urfa, and old-timers attest that the mulberry trees found in the gardens once hosted silkworms. Today the sector has been totally abandoned, so that the silk for spinning must be imported to the province from Diyarbakır and Bursa.

Silk thread comes in many colors, and is classified as fine or coarse.

At present the hand spinning of silk is perpetuated in Urfa by Abdurrahman İpek, now 80 years old, and one or two younger artisans.

6. PACK SADDLES

In Urfa the pack saddles carried by horses and donkeys have the name *palan*, while those once used on camels were called *havut*. With the gradual disappearance of camels, however, the making of this latter variety has become a thing of the past.

Up until 30 or 40 years ago horses, donkeys and camels played a major role in Urfa as beasts of burden. Crops would be hauled by camel caravan from the fields to town, the wheat first mown by hand and then tied in bundles and carried on the pack saddle to the threshing floor.

Stone cut from quarries that were near the city would be hauled to town donkey-back; and sand dumped by trucks at various points around the city would be carried by these animals to construction sites. Within the city "donkey porters" would bear all sorts of loads. The pack-saddle makers would also make hair-cloth saddle bags called *sirga* and hanging over the *palan* on either side.

In our day motorized vehicles carry the loads, quarries are now accessible by road, and tractors haul the stone into town, so that horses, donkeys and camels are no longer in demand. Consequently very few pack saddles

are still made, four or five shops representing the entire craft. In a çarşı east of the Mevlevi lodge there were once 25 or 30 pack saddler's shops, but 30 or 40 years ago the artisans all moved to a different part of town, the Furriers' Market. And now it is down to those four or five shops just mentioned.

7. FURS

The working of animal pelts into garments is one of the oldest arts known to man. The Turkish word for fur is kürk, and in Urfa it means very specifically a loose robe made from the soft fleeced skin of lambs which have died before birth, or at five months at the oldest, collarless and lined on the outside with black cloth known as Şakaf. This robe, made nowhere in Anatolia besides Urfa, is worn chiefly in winter by the elderly and middle-aged, and a great many tradesmen whose shops are not sheltered by glass keep warm through bundling up in them. 5-10% of the lamb pelts used in making these kürk robes come from Urfa, while the other 90% come from Tokat, Afyon and Isparta.

In terms of quality there are three grades of kürk: fine, medium and crude. The first is made from the pelt of lambs that die before birth, the second from those which die at 1-2 months, and the last from 4-5-month-old lambs. The older the lamb, the less fine is its pelt.

The price of a fine kürk currently varies between 15 and 20 million TL, while the crude shepherd's variety goes for about 5 million.

Three types of fleece are used in making these robes: black, white and piebald. With every color, the curly-fleeced variety is more in demand, but most highly prized of all is the black pelt. In short supply, it is used only for the collars, cuffs and hems of white and piebald robes. The robe-makers have an agreement, strictly adhered to, not to produce all-black robes. In Anatolia only Tokat supplies black pelts, but they are also imported from Afghanistan.

Pelts are also distinguished as curly, wavy, and straight, the last two being white.

Since the 1970s Şanlıurfa has also been home to the making of fleeced vests, which are made from curly pelts fine enough to be worn under a jacket. They are sought after especially by those with stomach and kidney ailments, or with back pain.

8. FELT-MAKING

This venerable, ancestral craft is pursued in Şanlıurfa's ancient Keçeci Pazarı (Felt-Makers' Market) and in the hans around it.





The oldest felt-makers, now deceased, whose names have come down to us are Fakçı Mustafa, Deveci Abo, Deveci İsa and İsa Karcı, while the elderly ones still active are Horasanlı Hacı, Hayati Usta and Hacı Osman.

The Making of Felt

Felt-makers say that the best results are obtained, not with the wool of lambs who live in well-watered areas, but of those who come from the desert, especially 3-4-month lambs from the Plain of Harran.

The wool that comes to the shop is separated as to color: black for designs, white for the upper and lower layers, and impure colors for the hidden middle layer. These are fluffed by the hallaç (wool-teaser) using an annep-wood knob against a string tightened on a bow fashioned from the wood of a mulberry branch. The designs are cut and laid on a piece of "American cloth" on the floor along with the fitle pieces, the gaps being filled with fluffed up colored wool known as boya. Over all this is spread the upper layer on fluffed wool, in a thickness equal to that of the sepki. Next come the useless impure colors, and on the very top goes what will be the underside of the felt. Sometimes the first layer to be spread is thick enough to obviate the need for a second and third, thus producing higher quality felt.

Once spread, the wool is wet by hand with water and then wrapped in its cloth around a wooden pole. This roll is then tied firmly at both ends with rope. Now from two to five persons, depending on the size of the roll, kick it forward and back for half an hour, after which it is opened up again. The fringes are at this point very ragged and must be evened up. Then water is sprinkled on the felt again, and once more it is wrapped around the pole. Now comes another session of being rolled back and forth with kicks, this time lasting an hour. Throughout all phases of the work, the craftsmen sing each other various Şanlıurfa folk songs. Any native of the city who has been to the Felt-makers' Market can faintly hear these tunes the rest of his life.

The second round of kicking yields felt that is tightly packed and "raw." It must now be "cooked," and to that end is taken to the Felt-makers' Hamam (bath), folded so that it can be held against someone's chest. In the hamam it is beaten with that chest against a bench, and absorbs sweat, heat and water until the originally separate bits of wool form a single mass. This last phase takes five hours and is the most taxing part of the job.

The Felt-makers' Hamam abuts on the Sultan Hamam to its east, and is covered by a barrel vault running north-south. With a frigidarium and caldarium, it has stone benches all along both sides. Since Evliya Çelebi mentions it in his book of travels, the hamam must have existed in the 17th century.

Over:

Remains of the
city of Şuayb

Once the felt leaves the hamam its edges are made even, after which it

is once more wrapped around the pole for one last session of kicking, this one lasting 15-20 minutes. It is then left in the sun or shade to dry.

The advent of factory-made cloths and spreads has brought the ancient art of felt-making to the brink of extinction. It could be revived by concentrating on colorful, portable items aimed at the tourist, such as cushions, wall hangings, prayer rugs, saddle bags, boots, and the like.

Felt Articles Made in Şanlıurfa

Shepherd's Felt: These are worn by shepherds, generally from white or purple wool without designs, although some have them on the breast. Made of a single piece, the shepherd's felt provides shelter from the sun, or warmth in the winter time. There are two types, one stitched and the other not. The latter require more skill to make, and are thus more highly prized.

Winter Felt: Made of plain, unadorned white wool, these articles have a zig-zag edge, and after completion are dyed orange or pink. In winter they are spread over the cushions offered to guests, and are sized accordingly.

Home Felt: Used as a daytime spread in homes, these items may be purple, black or white. Sporting designs, they are two cm. thick.

Sedir (Sofa) Felt: Like home felt, but of dimensions suitable for spreading on a sedir or oriental sofa.

Horse Felt: Thrown over the back of a horse, this serves as a saddle, or sometimes as a blanket on which to place one. Two centimeters thick, it has colored zig-zag or star-and-crescent designs.

Foam Mattress Felt: Developed since the advent of rubber mattresses, this plain felt is one cm. thick and covered by a sheet. It is healthful in preventing direct contact of the body with rubber.

9. WEAVING (ÇÜLHACILIK)

Çülhacılık is the weaving of wool yarn, cotton thread and floss into such head coverings as the yaşmah and puşu, or a woman's full-length garment (the ehram), on shuttleless looms operated by one foot (the çakarlı) or by 2-4 feet (the çekmeli). Shuttle looms are used to make the aba (a full-length garment for men or women) and a type of kilim.

Until 30 or 40 years ago there were nearly 100 shuttleless looms in the Kamberiye district, but the number has now dwindled to five or six. For a century one house in the Hekim Dede District contained about ten looms, but with the waning of demand the building was turned into a residence.



Above:
Felt-makers

Below:
Handcrafted items
from Şanlıurfa



Visiting Urfa in 1650, Evliya Çelebi remarked that a sturdy cloth was wove there, more beautiful and pristine than the material from Musul. It must have been what the Urfans call "kahke bezi."

That the Aleppo vilayet Almanac of 1883 mentions 221 looms in Urfa indicates how importat the sector was in this province.

Articles Woven on Shuttleless Looms

A – Yaşmah

This is generally worn as a head covering by women, but can also be seen on village men. It is woven of cotton plus yellow and green floss.

B – Puşu

This is a head covering for men, woven on a single-foot loom with dark red or brown silk interspersed with silver thread. It is sometimes wrapped around the waist over the wearer's shirt.

The weaving of Puşus has disappeared entirely, and floss is no longer used. The design is woven in, so that there is no need for the embellisher – for in the past they came off the loom a plain white and were spruced up with designs wood-block printed on. The puşu would then be dunked in water for an hour to achieve a clear outline.

C – Ehram

The ehram is worn by women and covers them from head to toe, the hand being used to pull it across the face so that only the eyes show. Worn in the past by elderly women, the ehram has been abandoned and is no longer manufactured.

The garment is woven on looms operated by 2-4 feet, out of 100 percent natural pure white wool. Strips of 80-100 cm. width are sewn together to give a total width of 180 cm. and a length of 225-230 cm. The hem is achieved by weaving and knotting together the warp ends, or by using a special hemming thread. Various motifs were woven in, for example the "almond" and the "mulberry." One, the "butterfly" or "moth," is a derivative of a motif found in the ehrams of Erzurum.

D – Fita

This is a cloth worn by girls of 12-15 to conceal their face and body. Unlike the ehram, here the warp and weft are of cotton, usually two colors to give a pattern of squares. Because girls do not wear it now, the fita is no longer made.

10. THE ABA

The aba is a long, loose robe worn over the clothing and woven on a hand-shuttle loom. In outline it resembles the kürk described earlier. Abas for men are different from those for women, but both have ceased to be worn and are no longer woven.

11. COPPERSMITHING

Since man discovered and learned to shape copper in the Chalcolithic Age (5000-3000 B.C.) there has been an art of coppersmithing, one which has very ancient roots in Urfa. The earliest examples are those from the archaeological digs around the city in such tumuli as Hasek Höyük, Kurban Höyük and Lidar Höyük, which have yielded numerous Chalcolithic copper vessels as well as arrowheads, spearheads and pins. Joint Turkish-British excavations during the 1950s in Harran unearthed an inner citadel room whose roof happened to collapse, laying bare 199 exquisite metal pieces from the 11th and 12th centuries (the Seljuk era), proving that the art of coppersmithing was highly advanced in this region.

These artifacts, preserved in the Ankara Museum of Ethnography, consist of mortars, large round trays, kettles and various copper vessels, all bearing designs. A very small number of them have been reclaimed in recent years for the Urfa Museum, where they are now on display.

With such ancient roots, the art of coppersmithing persisted in Urfa up until the 1960s, practiced by numerous craftsmen in the Kazancı Market and Hüseniye Çarşısı. But then came a turning point, as aluminum, plastic and later steel kitchenware came to dominate the market; and the 100 shops with their 300 artisans who perpetuated coppersmithing in the 1950s have now dwindled to 10 shops and some 30 artisans.

Şanlıurfa's copperware is famous for the technique of beating, in which all agree that the Urfa craftsmen excel. In recent years an embossing technique has appeared, practiced by the younger artisans, aimed at the tourist trade, and depicting emblems and historical sites on trays and cezves.

Copperware Articles

Rectangular or disk-shaped sheets of brass or copper from 0.70 to 1.5 mm. thick and of various lateral dimensions are worked into a great range of kitchen utensils, for Şanlıurfa has a rich cuisine and sometimes banquets are laid on for as many as 500 people.

Each dish to be cooked has its own type of kettle, pot or pan, and there are even metal sheets for frying, or broad lengers for making pilaff. There are

special vessels for cooking bulgur, köfte and dough – and indeed one for boiling laundry.

12. THE GOLDSMITHS

Goldsmithing is the most ancient art in Şanlıurfa. Until fifty years ago it was practiced in the Old Goldsmiths' Market next to the Aslanlı Han, but now is done in shops around the Yıldız Square and in çarşıs near the bedesten. The most highly renowned masters of the previous generation trained more than 30 goldsmiths who are active today. The oldest goldsmiths of Urfa are said to come from Aleppo, and indeed women's jewelry fashioned in the one city greatly resembles that of the other. 21 carat gold is the metal of choice in the Şanlıurfa capital, with silver almost totally eschewed.

Goldsmiths primarily make women's jewelry, which in Şanlıurfa divides into three main groups: that of the central county; that of Siverek, Suruç, Bozova and Hilvan; and that of Harran.

Jewelry in the Province Capital

Low-Slung Necklaces (Gerdanlık)

There is a great variety of these necklaces, including filigree, "matted", pearl plus filigree, "pill", diamond (not an indigenous variety but widely worn), star triangle, "grape", leaf (not indigenous), coin, pearl-and-coin, gold hamay (slung under the arm), bundle, Istanbul, five-in-one, and "eleven."

Throat Necklaces

In addition to the French knot, grape, pearl, agate, pyramid, and stone varieties, the "kelep" (another sort of pearl necklace) is greatly in vogue. The genuine Bahrain pearl is highly sought-after in Urfa, but no longer available. Sold only at auction, it is known popularly as "the old pearl."

Bracelets

Wooden, "Ahitma" (of which there are four types), cartridge, pearl-and-filigree, cone, "pill", star, stone, "Shebek", double flint, snake, inlaid, pistachio, and "urubiye".

Of these the cartridge bracelet, though very popular in Urfa, originated in Van, while the snake and inlaid varieties, also prized by Urfans, come from Istanbul.

Rings

Rings are made to match bracelets and low-slung necklaces, the main varieties being filigree, "pill", grape, stone, pearl-and-filigree, etc.

Earrings

These, too, must match bracelets and low-slung necklaces, so that the chief varieties are pearl, grape (gold or pearl clusters), filigree rose, filigree bird, "pill", star, leaf, stone, or pearl-and-star.

Pins and Brooches

Here the main types are the filigree Urfa butterfly, the daisy, the pearl pin, and the star pin.

Belts

French knot, coin, filigree.

Jewelry of Siverek, Suruç, Bozova and Hilvan

The jewelry of these regions is silver or imitation gold, and compared to that of the capital is worn on different parts of the person. The chief varieties are:

Tepelik: Attached to the fez, it has filigree embroidery above and silver coins around.

Üçkor: Attached to the lower part of the fez, above the forehead. In the center is a blue stone, with three rows of chain on the sides.

Levzik: Attached below the center of the üçkor, it dangles toward the forehead.

Reshme: Attached to both sides of the fez, it hangs toward the cheeks from the temples.

Collar or Choker: Worn around the throat.

Earrings: The crescent moon and fringed types are commonly seen.

The French Knot: With a bow in the center, this has broad chains on the sides, and is also popular in the Urfa province capital.

Hamayli: Containing small pieces of paper that bear prayers or verses from the Koran, they may be in the shape of a filigree cylinder or with very thin lids. Hung around the neck, they depend from the armpit toward the waist.

Hizma: A gold or silver stud worn on the side of the nose.

Bangles: Worn like bracelets around the ankles, they feature silver balls all around.

Hair Koru: Hanging down behind from the top of the head, this black silk piece has the appearance of hair.

Mashallah: Worn on the forehead, it bears the legend "Mashallah" intended to ward off the evil eye, and has the form of a fringed plate of metal.

Jewelry of Harran

In the Harran region jewelry for the head is eschewed in favor of earrings, nose-pins (hizma), bracelets, belts and the like. The women of Harran prefer tattoos on the face and hands rather than jewelry, and there is a wealth of motifs used in making them.

The jewelry which is worn is of types like the following:

Hizem: A nose-stud like the hizma, but dangling.

Hinnegiy: A gold or silver piece made of gold, silver, beads or cloves and worn about the neck.

Lebe: Attached to a ribbon or string, it hangs to the waist and is made of gold and silver coins or of beads.

Bracelets, Rings, Bangles and the **Dille** (fixed to a child's lock of hair).

In the Harran area jewelry is not worn on the head or forehead, but there are nose-rings, earrings, bracelets and belts. The women of the region prefer tattoos to jewelry, wearing them on the hands and face in a rich variety of designs.

13. STONE-WORKING

Because there is no wood available in and around Şanlıurfa, stone has been the principal architectural material. Soft when it leaves the quarry but hardening with time, the limestone known locally as havara has been readily used throughout the ages in Şanlıurfa buildings.

Stone Embellishment in Şanlıurfa Architecture

Because the Urfa stone works so easily, there is a rich tradition of stone embellishment.

This tradition goes all the way back to the Neolithic Age, and the human and animal statues found in excavations at Nevala Çori and Göbekli Tepe, dating from 7000-8000 B.C., are the oldest examples of figurative plastic art in Anatolia.

There are human and animal figures on architectural fragments, reliefs which were unearthed during excavations at Sultantepe and Harran, or sometimes found by villagers and brought to the Urfa Museum, and which

date back as early as Babylonian, Assyrian and Hittite times.

The two columns on the Şanlıurfa Citadel, dating from the Roman period (240-242 A.D.) and boasting acanthus embellishments and quasi-eaglehead capitals, give some idea of the decorative approach of their time, as do the column capitals belonging to the Byzantine St. Stephen's Church in the courtyard of the Ulu Mosque.

The motifs used in Urfa's stone embellishment can be grouped under various main headings from the Islamic repertory, such as floral, geometric, combined floral-geometric, figurative and calligraphic. But within each group there is a vast range of designs, so vast that one may safely say there is almost no Islamic decorative motif absent from Urfa's stone embellishment.

There is also a wealth of techniques, with all varieties represented: inlay, relief, networking, scoring and negative (concave) carving.

The earliest examples of Islamic stone-carving in Şanlıurfa are found in Harran and date from the Ommiad and Abbasid eras of the 8th century. Truly glorious are the embellishments in Harran's Ulu Mosque, built by the Ommiad ruler Mervan II who made the city his capital in 744-750, during a period whose style is reflected in the mosque as a whole. Stone columns from the Ommiad part of the edifice, wrought with vines and grape clusters, are on display in the Urfa Museum.

The arches and capitals of Harran, a virtual museum of stone embellishment, have intricately worked arabesque compositions and borders based on the rumi motif, and with their total faithfulness to the Seljuk tradition offer a repertory so vast as to merit a separate study.

Houses constitute an important branch of architecture in Şanlıurfa, and here there is a greater wealth of stone embellishment than in the monuments. Many mosques, hans, hamams (Turkish baths) and the like have no embellishment whatsoever, but a house without some decoration is almost unheard-of. The adornment which is found associated with monumental architecture is usually geometric, while that in houses is generally floral and of a local character. Note, however, that there is great variety in the geometric designs seen on the rosettes which typically adorn the walls of houses.

The most common sites for stone embellishments in the houses of Şanlıurfa are the pediments of front doors, the side of rooms facing the courtyard, the keystones of aiwan arches and of vaults, and finally windows. Networking is seen especially on windows and aiwan arch keystones.

The premier examples of stone embellishment in Urfa's monumental architecture are the geometric dovetail borders around the mihrabs of three mosques: the Nimetulla, the Yusuf Pasha and the Hizanoğlu.

Although stone embellishment is an indispensable element of Urfa's architecture, the advent of reinforced concrete means it has been abandoned today. However, fifty buildings restored in 1990-96 by the Governorship of the province proved that there are still local artisans who can produce fine work.

A. Cihat Kürkcüoğlu



Left:
Silver bracelets



Above: Spahi
Market

Middle: Saraç
(Saddlers') Market

Below:
Coppersmiths of
the Hüseyinîye
Çarşı



Southeastern Anatolian Project (SAP)

The GAP project was set up in the South-Eastern Anatolia region between the Tigris and Euphrates rivers. The region has a mild climate and during the June-August period the average rainfall is 10 mm. In other words, the weather conditions are not good for agriculture.

The GAP project involves the cities of Adıyaman, Diyarbakır, Gaziantep, Mardin, Siirt and Şanlıurfa. The land area of the GAP project is 14,000 square kilometers. When the project is completed, the irrigated land area will increase to two million acres.

The GAP project has 13 sub-projects. The cost of the project is currently \$32 billion at 1986 prices. The foreign currency requirement of the project is 4.7 billion dollars.

In the early years, the GAP project was called "Lower Euphrates Planning". Later, this project included the "Tigris River Planning" project, then it was renamed the GAP project. The GAP project will improve the economic and social life of the area and develop large numbers of other sectors.



8. NEW PRODUCT DETERMINATION IN THE GAP PROJECT

The areas in the GAP region are classified in the second class category. Irrigation and the use of fertilizers will increase agricultural production from 10 to 15 times in the region. When the GAP project is completed, agricultural production yield in the areas will amount to 22.9 percent of Turkey's total agricultural production in 1985. The estimated value of this production in the area will be TL 130 billion. In other words, cereal production per capita will increase by TL 29,946 (approximately 40 dollars).

When the GAP project is finished, Turkey's cotton production will increase by 118 percent and sugar beet production will rise by 73 percent.

With the completion of this project, the value of agricultural production will also increase by 10 to 15 times. Turkey will then have the potential necessary to export agricultural products to the Middle Eastern Countries. Average income increase per hectare in the region with the GAP project will be TL 388.379 per hectare (518 dollars).

The highest income increase can be seen in the Adiyaman-Kahta project and the lowest income increase in the Adiyaman-Göksu-Araban project. Total income increase in the region will be TL 271 billion in the agricultural sector per year (not including electricity income) after completion of the GAP project.

C. GAP AND REGIONAL DEVELOPMENT

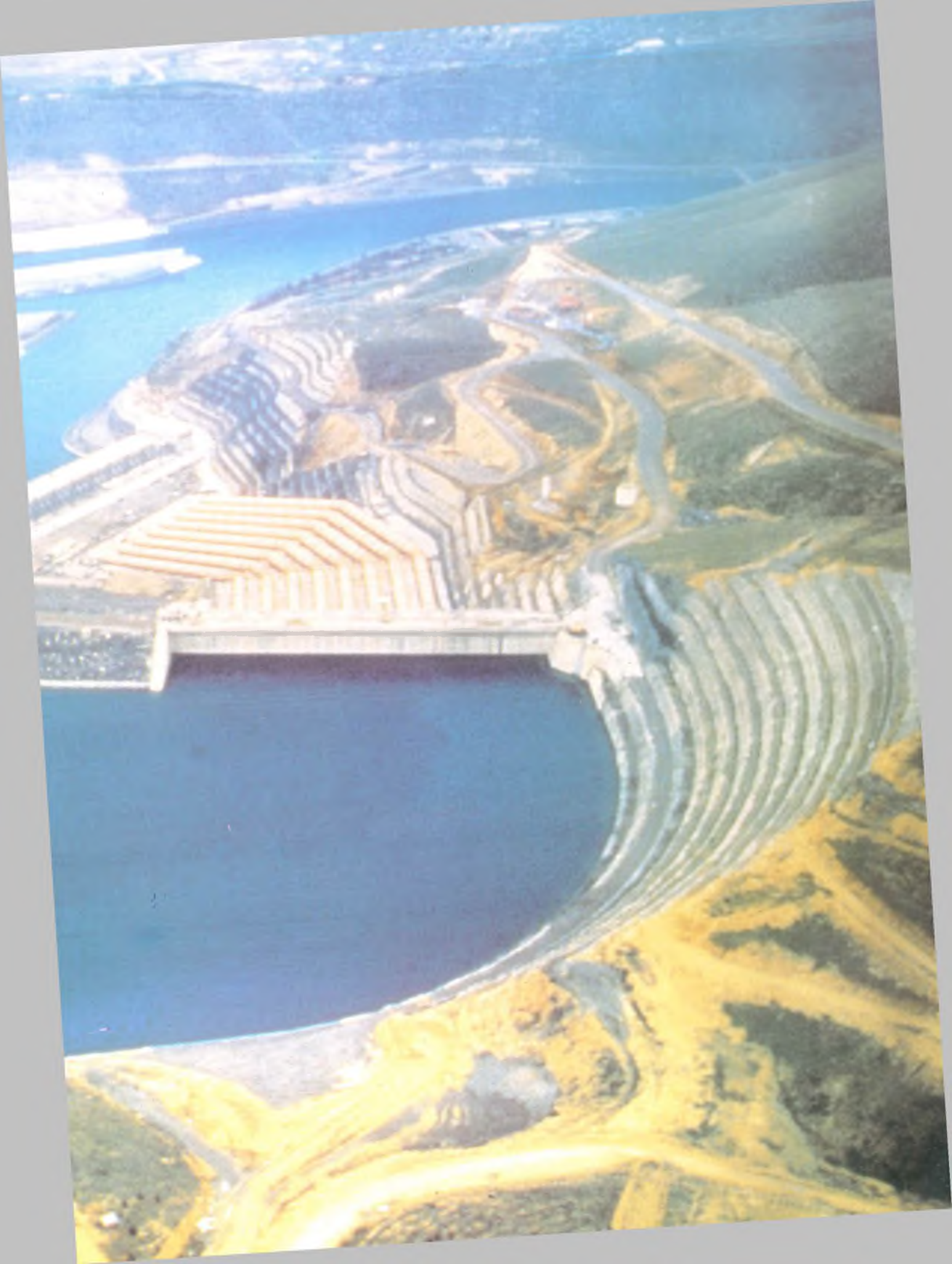
Turkey uses only a small part of her current agricultural potential. The GAP project has been organized to accelerate economic development and increase agricultural revenues; consequently, it will contribute to the development of Turkey and the region. The GAP project is the second biggest project in the Europe after the Masejorya project in Italy. Economic development, however, should not be separated from the human factor: this project will help to satisfy economic and sociocultural needs, transportation and other requirements of the people in the region. For a regional development in GAP areas the following aims should be realized:

Two basic tools should be used for these aims:

1. Improvement of natural resources of the region.
2. Balanced and coordinated growth of the economic sectors.

Left:
Coppersmith





The GAP project will change the current structure of the region and increase agricultural production by 10 to 15 times. It should be assessed by considering the region and its cities, because the project is related to all the natural resources and economic sectors of the region. The GAP project may be assessed under two main headings as follows:

1. Irrigation requirement of the region.

There are very big differences between Turkey's average annual rainfall and the summer rains in the region. These conditions cause drought and have a negative effect on the region's agricultural production. These conditions also restrict the use of modern agricultural methods. Irrigation provided by the GAP project will ease these problems; thus, employment will increase through positive regional development.

2. Improvement of the agricultural structure.

Plans and programs should be prepared in order to secure maximum utilization of the irrigation projects in the region. The agricultural structure should be improved in order to aid agricultural production and development. Small pieces of land should be integrated in the irrigated areas.

3. Education of agricultural producers.

Agricultural producers should be taught to apply modern agricultural methods effectively. Under these conditions, maximum utilization can be realized from these irrigation projects, because efficient farmers would mean high agricultural productivity.

4. Agricultural arrangements.

Investment services for cultivated areas should be made alongside development of irrigation projects in the region, because high productivity from irrigation projects will result from planning suitably cultivated areas. Agricultural supplies should also be provided in time. A rational agricultural policy is necessary for greater productivity.

Agricultural mechanization is as necessary as irrigation. There were 24,310 tractors in the region in 1984, but 33,300 tractors are necessary for irrigated areas alone. At the same time, other equipment and services should also be provided.

5. Planning economic activity.

The economic life of the areas should be carefully planned beforehand, thereby guaranteeing efficiency. The use of cultivated areas for non-agricultural purposes should be discouraged and avoided, and all the industrial facilities in the region should be set up in the uncultivated areas.

6. Population increase.

The population in the region will increase parallel to its development of the GAP region.

7. Second product determination.

Agricultural products which provide maximum "value added" for the economy should be encouraged. Therefore suitable products should be determined as well as equally suitable second products to be used in conjunction with the first products. The size of agricultural facilities should be determined taking into consideration regional conditions.

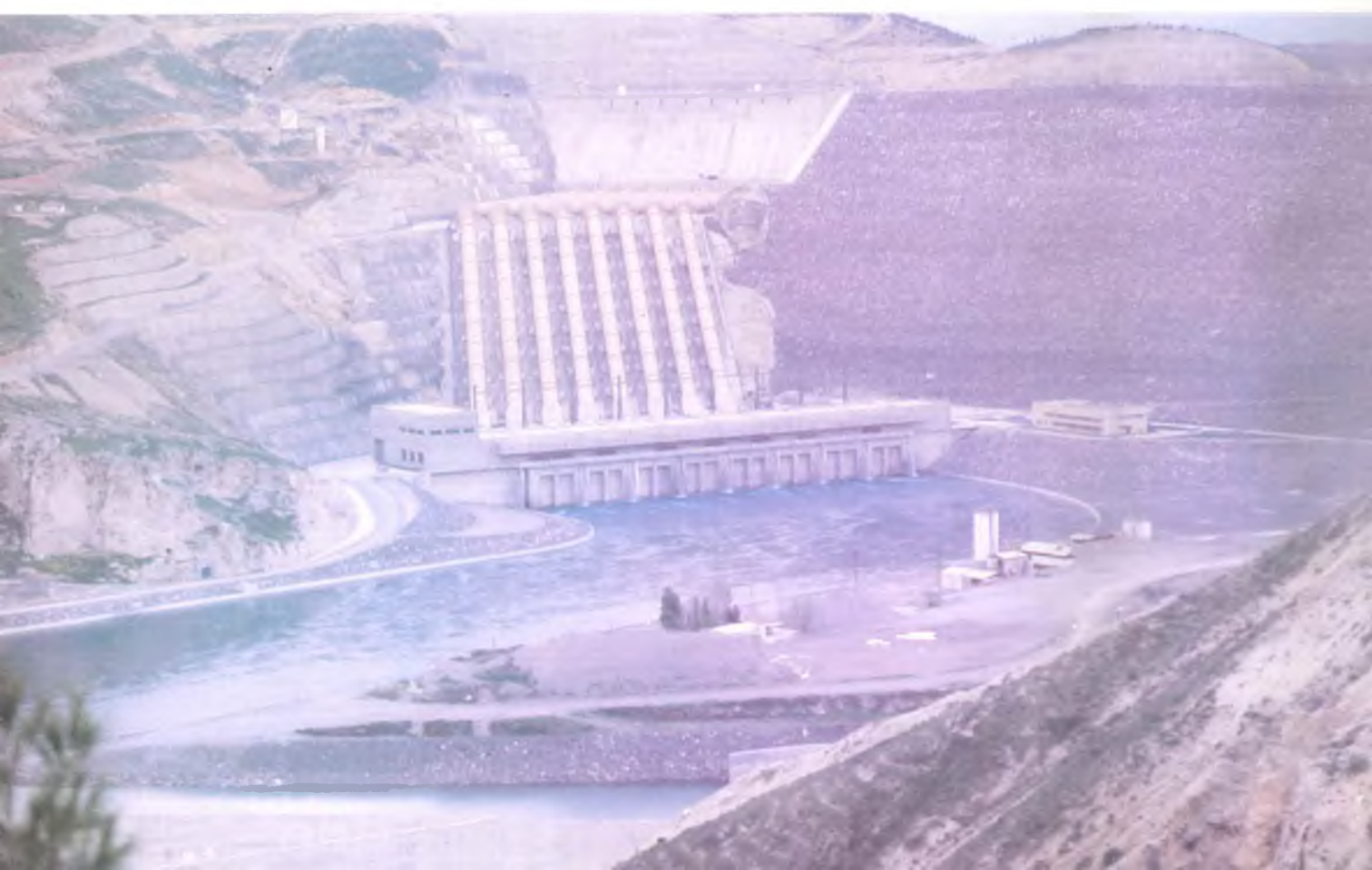
8. Transportation and coordination.

Transportation investments should be completed in order to effectively market agricultural products. Instead of highway transportation, railway transportation should be chosen for the region because of low cost.

An effective coordination system should be established in the region in order to achieve the planned targets of the GAP. A control mechanism is also necessary to check activities. Productivity in agriculture should be increased and an effective marketing organization should be set up, with agricultural products being processed according to market conditions. The contribution of the project towards other economic sectors should reach a maximum level.

During the "utilization period" of development, a region has to pass through five main effects:

1. Alongside natural capacities, the region experiences an inducement effect for new potential effects.
2. Availability of an appropriate climate for settlement, sufficient land and water sources, and the topographical characteristics of land, shape urbanization both qualitatively and quantitatively. In short, one observes a spread effect.
3. High quality infrastructural facilities create external economies for con-



sumers and producers and thereby ensure the protection of the quality of rivers, lakes, sea, aquatic resources, flora and fauna.

4. Simultaneously with economic development of the region, the quality of life of the inhabitants of the region rises.

5. Regional development affects the country-wide allocation of resources. Natural structure and the industrial structure built on it exhibit integration effect with the new derivative industries. Thus, a heavy industry region starts to be characterized as a regional gravity centre. Regional structure in the first place influences itself and, through side effects, the economic structure of the country as a whole, and thus exhibits a structural transformation effect.

In contrast, the situation in South East Anatolian Project (SAP) region is as follows:

1. Existing natural capacity does not create inducement effect for new potential effect but, on the contrary, has the impact of contracting existing capacity. The fact that renewal investments have not been effected is the basic reason for this contraction effect.

2. The spread of urbanization and housing the population in SAP region has exhibited an irregular characteristic at the expense of destroying the land. Spread effect in SAP region has thus emerged as destructive effect.

3. Destructive effects have inevitably led to a negativity expressed in economic theory as "external diseconomies".

4. The fact that the economy has not taken off and that development has not created at least a production culture effect on the inhabitants of the region has adversely influenced the quality of life of the inhabitants of the region.

5. Those derivative industries that are likely to locate in the region during the utilization period have established very limited capacities.

The sequence of events in the SAP region should emerge in a series of the following impacts, each having an average time period of 20 years.

1st Impact Cycle:

Once the region has reached a certain level of saturation after basic investments, agglomeration economies exert spread effects and influence other regions and sub-regions in a positive direction, and thus surround them. It is in this way that the spread effect creates a horizontal development effect.

Left:
The Atatürk Dam

Below:
Women of Harran



During this spread period it is the regions with better inter-regional infrastructural facilities that make more use of this spread process.

2nd Impact Cycle:

Once the infrastructural and superstructural activities have spread over the entire region at a sufficient level, socio-economic development further accelerates. In this period, regional development has further spread and concentrated both horizontally and vertically. Economic development has thus entered a period of self-sustained and integrated growth.

3rd Impact Cycle:

During the third period, differentiation in infrastructural facilities of regions decreases and thereby homogeneity increases. Structural problems of development process lose their priority and importance, and conjunctural problems start to occupy center stage. It is no longer the structural policies, but conjunctural ones, that are important.

The SAP region, owing to its strong linkage effects in industrialization, will play a key role within the country. Prof. Hallis Chenery, who demonstrated this effect in a study he carried out in 1958, defines forward linkage effect as the inducement effect on aggregate demand of demand for the production of an industry. Backward linkage effect is the ratio of inputs that an industry receives from others to its total output. This forward and backward linkage effect, alongside its characteristic of being a key industry in a developing country such as Turkey, exerts vital impact. Forward and backward linkages also create a social linkage effect. This social linkage is observed as an impact of increase in well-being, brought about by a rise in purchasing power of the inhabitants of the region in connection with increase in production and productivity in a key industry, to further increase the capacity in other branches of the industry in the long-run and to increase the demand in the short-run.

Key industries are also called leading sectors or industries as they lead, through three basic linkage effects in question, to growth in connected industries. These dynamic leading industries, which are also innovative, create, together with connected industries, an industrial conglomeration, which is called "**industrial complex intensifying impact**". Due to this industrial complex, the region also exerts a growth and development pole effect all over the country.

J. FRIEDMAN and W. ALONSO, both regarded as authorities in regional development, agree that the fundamental objective of societies in transition to

industrialization is the economic and social integration over space. The Zonguldak region economy, limited in scope and not yet fully formed in its internal economic structure, has not exhibited, as a result of existing socio-economic activities, the characteristics of an external economy that could create impacts on such economic units as consumers, producers and government.

Given this situation, how can one classify the SAP region according to international classification categories?

The SAP region, located in the Southeast Anatolian part of Turkey, in the early 1960s turned into an "**Indifference Region**" that, in regard to development, strikes a balance between what it gains and loses in terms of out-migration resource flows. Following 1970, it started to become an "**Out-migration centre**" whose factors of production and sources of raw materials flow into the development region, which is a strong gravity centre. Likewise, the fact that the position of East Anatolia worsens in the value-added ranking of provinces throughout Turkey, leading to a diminution of its share in manufacturing industry, and that it turns out to be region producing only raw materials and contributing to national income solely with its agricultural output, is yet another finding supporting this assessment.

Regional growth models, restricted in comprehensiveness and inspired by the Keynesian and Harrod-Domar models based on a production function under which unidirectional causality relationships among a limited number of variables are dealt with, have now become outdated. In particular, the assumption underlying this model that a healthy urbanization, high quality of living and a gravity centre with leading effect throughout the country can grow of themselves on the production structure, is an analysis no longer held to be valid.

The fact that polarized development theory and its application model restrict their perspective to sectoral polarization, treat spatial dimension as large and ignore urbanization and manpower development has made the acceptance of this theory, too, increasingly unacceptable.

The urbanization-based regional development model, unquestionably accepted and implemented recently, focuses on super-structural activities of socio-economic development and natural, material, personnel and institutional infrastructure separately. The dynamic development regions model ensures that the region is re-transformed from an outmigration region to an attraction region with gravitational power in line with the inventory, analysis and application plan it has made. In ensuring this, development effect does not remain restricted and, at the same time, a human structure amalgamated with pro-

duction culture is created. In the sub-section, a network of relations is obtained which includes the integration-spread and concentration of economic activity, industrialization and urbanization and the diffusion of knowledge-information and innovations.

This analysis, implementing the above-listed sub-distinctions, is transformed into an "Integrated Regional Development" Project (approach). To put it in a nutshell, what is obtained is an integrated regional development strategy. This strategy is aimed at the following three short- and long-term goals:

1. Regional socio-economic development
2. Stabilizing structuration in regional economy
3. Inter-regional balance

CONCLUDING REMARKS

The South Anatolian Project (SAP) is the largest of regional development projects currently being implemented in the world. A new dam reservoir of 500 km² surface area shall significantly contribute to the solution of the unemployment problem, one of the major social problems of Turkey. Therefore, the efforts, which will create 3 million jobs upon the completion of the project, may not be regarded merely as an electrification and irrigation project.

Considering that the SAP region is the most backward region of Turkey, this project presents the characteristics of a project which can eliminate inter-regional inequalities and bring about social harmony. However, as our field work has shown, the local population has an extremely backward consciousness in terms of social adjustment. Given this fact, the region's master plan must be considered within the framework of a 'Maginot Line' defence lest the SAP amount to nothing more than an economic project generating mechanical results.

The implementation of this project and integration of man with physical development appears to be the greatest responsibility.

VII. CONCLUSION:

For Turkey, the removal of agricultural bottlenecks is a strategic policy, especially in rural areas. A prime goal is the attainment of a proper balance between the setting up of industrialisation and the expansion of agriculture.

Agricultural progress must have a vital role in the development process in order to reduce rural underdevelopment.

Agricultural production is accepted as an essential strategy to prevent rural poverty and provide food. The capital accumulated in Turkey's agricultural sector should also provide industry with raw materials and help develop the rest of the economy with subsequent saving and tax revenue.

With the present concern over absolute poverty and unemployment, Turkey's rural development strategies take on new importance and agricultural development is now crucial for the prevention of poverty in the rural areas especially in the Southeast and Eastern part of Turkey. For this purpose, Turkey has created the most important agricultural development project, named "GAP" (Southeastern Anatolian Project), which includes 13 subprojects (this is perhaps unnecessarily repetitive). The realization of the "GAP" project will add 3 million tons of wheat to Turkey's annual wheat production, and the "Harran Valley" will become Turkey's vegetable and grain-storehouse. This example shows how important the GAP project is for Turkey's agricultural sector as well as her development. Turkey's 5th Five-Year Development Plan relies heavily on rural development. At present the country's agricultural share in the GAP is low, but as is usual Turkey believes that structural transformation depends on agricultural progress.

Given Turkey's abundant agricultural resources, the new economic policy being implemented since 1980 encourages joint venture investments which may benefit from the country's geographically advantageous location and comparative advantages in general. The aim of the Turkish Government is to achieve the highest possible levels of production in foodstuffs and fiber and adequate growth and investment performance with increased exports. Since most of the land is already cultivated, these objectives can only be achieved through intensification of land use and increased yields. Although forecasts for the world economy for the post-2000 period do not predict a shortage of energy and raw materials, rapid population growth throughout the world, and the exhaustion of further productivity growth potential in the developed countries, mean that there will be a shortage of cereals. Therefore, it is apparent that developing countries with abundant land like Turkey will be in a more advantageous position in the next century, which is why it is necessary to give priority to the development of agriculture.

SUPPLEMENT I

OUTLOOK TO THE SOCIAL AND ECONOMIC STRUCTURE OF THE PROVINCES IN THE SOUTH-EAST ANATOLIA PROJECT REGION

A. SOCIAL STRUCTURE:

Urban and rural population statistics are given below, according to four censuses taken after 1970 of the provinces of Adiyaman, Diyarbakir, Gaziantep, Mardin, Siirt and Şanlıurfa, located within the region of the South-East Anatolia project (SAP), which is a corner-stone for the development of Turkey and will provide the required accumulation of capital for this development:

As can be seen in the tables above, growth in the urban population in six provinces in the region of GAP is more than twice that in rural areas. According to 1985 census results, the total population of these six provinces accounts for 8.64 percent of Turkey's population. The most rapid population growth by provinces has occurred in Şanlıurfa, which has registered a growth rate of 7.677 percent, and the lowest has occurred in Gaziantep, where a growth rate of 3.302 percent has been registered.

The total number of villages in the region is 4,110. Of them, 2,230 (54.3%) are structured around villages. The dispersion characteristic of these villages is 2.7.

B. ECONOMIC STRUCTURE:

There is an agriculture-oriented economic structure in the six provinces of the S.A.P. region. It is necessary to change the (dehydrated) dry agricultural method, still being carried out, in order to further develop the region.

At this point, we shall now examine property distribution and the "added value" created in the manufacturing industry in the provinces in question.

53 percent of the families currently residing in the S.A.P. region own only 8 percent of the cultivated land. The size of land plots owned by these families is between 0-25,000 square meters.

A second slice of the region's cultivated land, also equivalent to 8%, is owned by 16 percent of the families and the size of the plots owned by them is 50,000 sq. m. 17% of all families possess plots of 100,000 sq. m. or more, and the land they own corresponds to 70% of all the cultivated land existing



in the region. 31 percent of all cultivated land in the region is owned by only two families.

When farming structure is examined in the provinces of the S.A.P. region, conventional animal husbandry and vegetable production are seen to be prominent. Nine percent of the region's farmers grow vegetable crops. 91 percent claim to grow vegetables and keep livestock. According to 1980 data, the number of farms concerned only with growing vegetable products is 18,032.

The value created in the manufacturing industry of the provinces in the S.A.P. region was 67,232 million TL in 1982. The value is 0.009 percent of the half-yearly added value created in the Turkish manufacturing industry. This data shows very clearly the role of the region in industrial development.

In order to have a clearer idea of the level of development of the region, it may be useful to make an inventory based on an analysis of the region's existing structure from the point of view of:

As we have already noted, the South-Eastern Anatolia Project is not an independent one, but is composed of 13 projects to be established in the region for irrigation and energy production purposes.

The projects are summarized as follows:

1. LOWER EUPHRATES PROJECT:

a. The Atatürk Dam and Hydroelectric Power Plant (named after the Great Founder of the Republic of Turkey, Atatürk) will be the largest of those already constructed or to be constructed in the country.

The Ataturk dam is of the rock-fill type and is 179,000 meters high with a total capacity of water collection of 48.5 billion cubic meters. Its volume of filling water collection capacity in the main section is 84.5 million cubic meters. The concrete used for its construction amounts to 2,665,000 cubic meters.

The total functioning power of eight units, each 300 mw, is 2400 mw.

A total 843,000 hectares of land will be irrigated after realization of the Ataturk Dam Project. 8.9 billion kwh of electricity will be produced before the expansion of irrigation facility, and after expansion, 8.1 billion kwh annually.

The collection of water in the Ataturk Dam and Hydroelectric Power Plant will start by November, 1988, and the first unit will go into operation by May, 1990.

Left:
Bald ibises,
Birecik

b. The Şanlıurfa Tunnel

The Şanlıurfa Tunnel, the longest of its type in the world, which will carry water from the Ataturk Dam to irrigation fields, comprises two tunnels each 26.4 kilometers long and 7.60 m. in diameter. With a total length of 52.8 kms. the two tunnels will carry 328 cubic meters of water per second.

c. Şanlıurfa Hydro-Electric Power Plant

In order to accelerate the construction of the Şanlıurfa Hydro-Electric Power Plant (which will produce 124 million kwh of energy annually with a power of 50 mw, and which is located on the Main Water Channel at the exit point of the Şanlıurfa Tunnel), it was included in the First Section Construction of the Şanlıurfa Irrigation Project at the end of 1985.

d. Şanlıurfa - Harran Plain Irrigation

It is one of the two sub-units making up the Şanlıurfa Tunnel Irrigation Project. The Construction includes the water channel, main channel, auxiliary channels and discharge channel, covering an area of 43,000 hectares.

e. Mardin-Ceylanpınar Plains Irrigation

This project is the second sub-unit of the Şanlıurfa Tunnel Irrigation Project and will serve an area of 329,000 hectares.

f. Siverek-Hilvan Pumping Irrigation

This unit's irrigation area, with water to be pumped from the Ataturk Dam, will be 160,000 ha. The preliminary work is to be completed in November, 1988.

g. Bozova Pumping Irrigation

The total irrigation area of this unit with water to be pumped from the Ataturk Dam, will be 55,300 ha, and the preliminary work is under way.

For the realization of the whole of the Lower Euphrates Project, 2,962,000,000,000 TL at 1985 prices will be invested, and when completed, its contribution will be 673 billion TL per annum.

2. KARAKAYA PROJECT

This project involves construction of the Karakaya Dam and Hydroelectric Power Plant. The concrete arc type body construction of the complex was

begun in 1976 and requires a volume of 2 million cubic meters of concrete. Its total water collection capacity is 9.6 million cubic meters. The six units of the plant of 300 mw each, thus totalling 1800 mw, will provide 7,354,000,000 kwh of energy per annum.

3. BORDER EUPHRATES PROJECT

This comprises two units:

- a. Birecik Dam Hydroelectric Power Plant (Hepp)
- b. Karkamış Dam and H.E.P.P.

Total investment cost of the Border Euphrates Project will be 340 billion TL at 1986 prices and the annual contribution will be 137 billion TL.

4. SURUC-BAZIKI PROJECT

There is a total of 146,000 hectares of land on the Suruc and Baziki Plains to be irrigated by the Ataturk Dam.

5. ADIYAMAN-KAHTA PROJECT

The project involves the construction of five hydroelectric power plants and four dams and is at the master plan stage. In addition, approximately 30,000 hectares of the total planned area will be irrigated by the Ataturk Dam. Its annual energy production will be 509 million kwh and 77,709 hectares of land will be irrigated.

6. ADIYAMAN-GÖKSU-ARABAN PROJECT

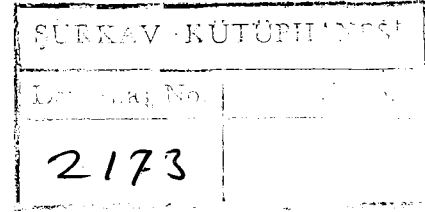
It will be possible to irrigate a total of 71,600 hectares of land with the completion of this project.

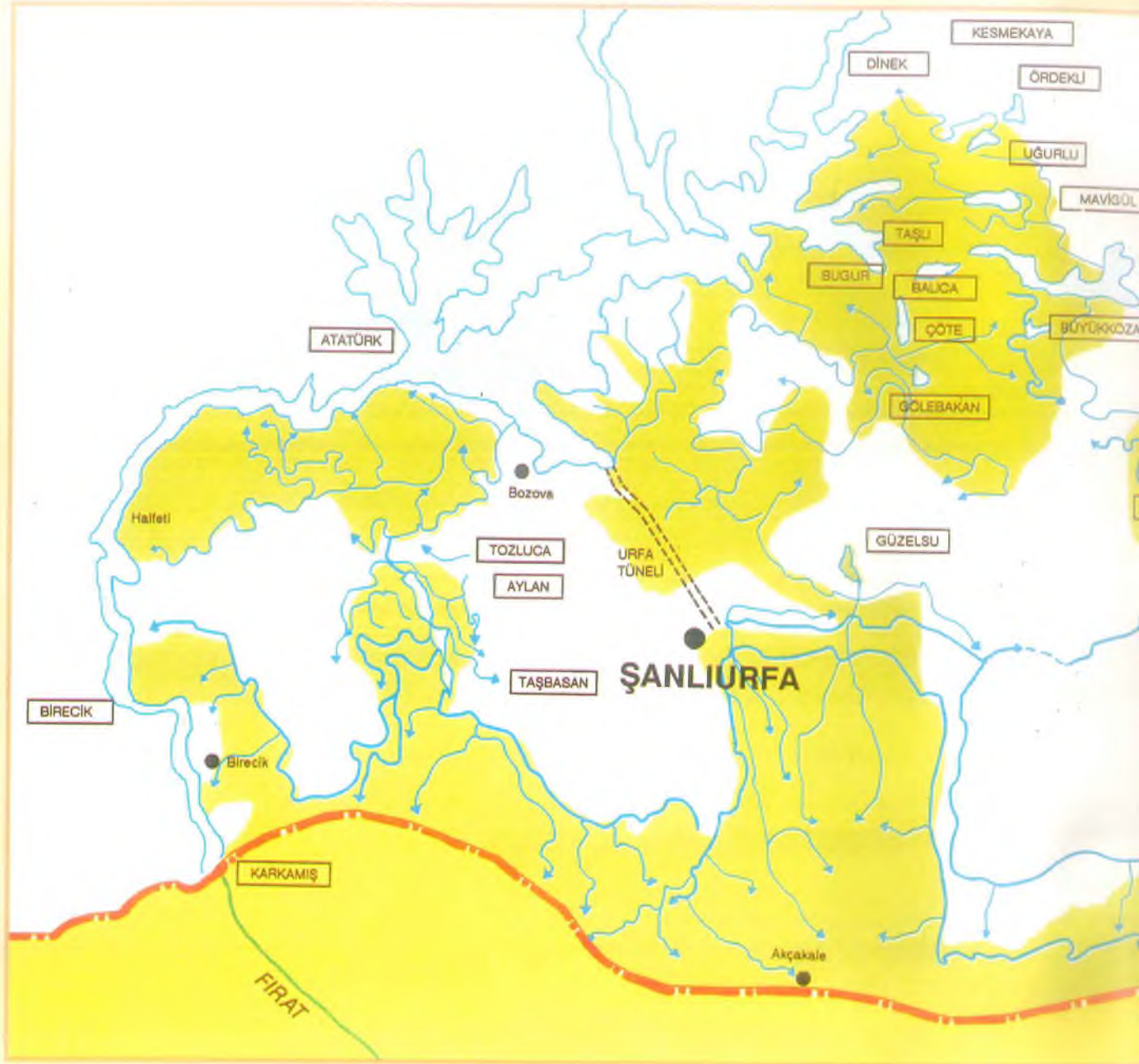
7. GAZİANTEP PROJECT

A total of 89,000 hectares of land will be irrigated with this project, covering the Hancagiz Dam which was bid in 1985 and foresees the irrigation of 7,300 hectares of land.

8. KRALKIZI-TIGRIS PROJECT

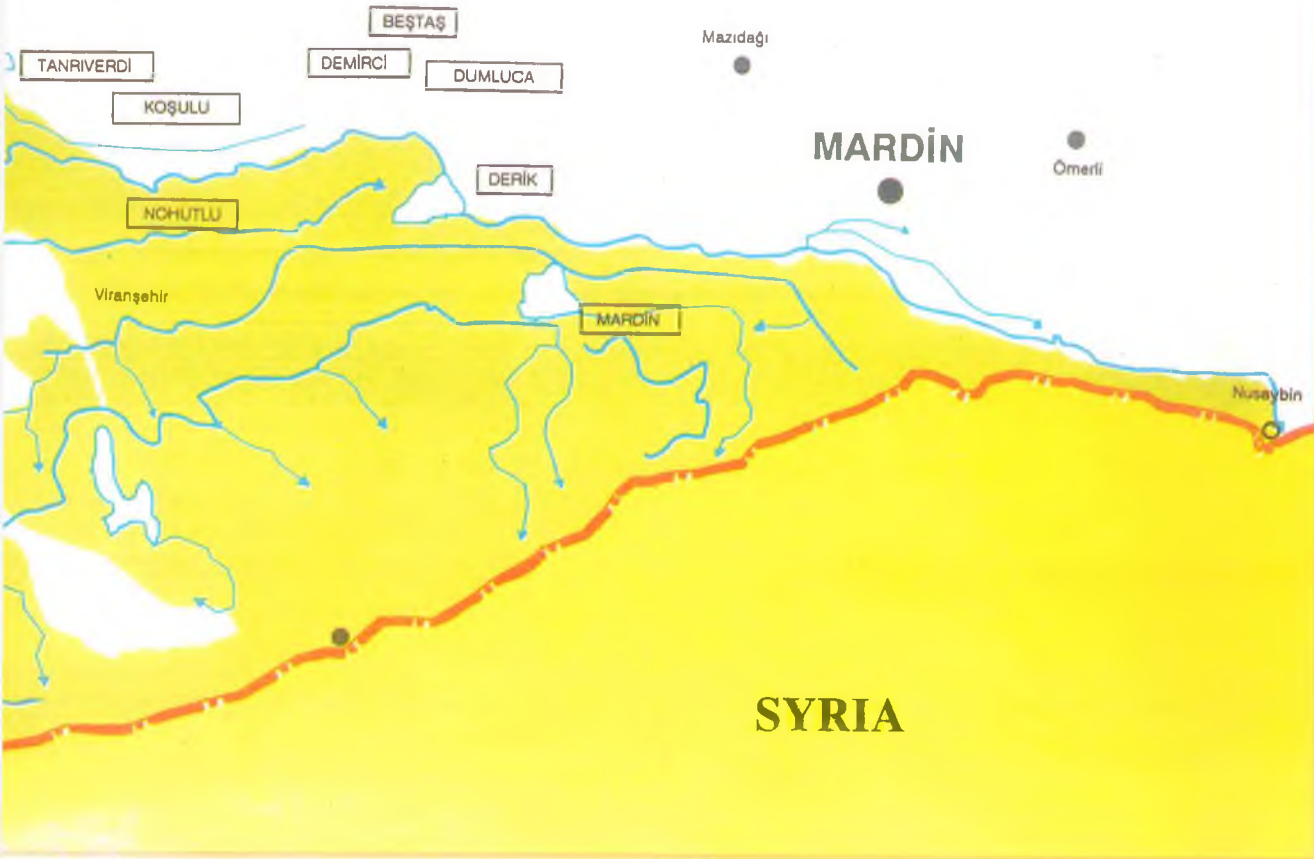
The project envisages the irrigation of 126,000 hectares of land with the establishment of the Tigris Dam and H.E.P.P., and the Kralkızı Dam and H.E.P.P. Also the Tigris Dam and H.E.P.P. will produce 298 million kwh of energy yearly and the latter, 146 million kwh of energy.





●
DİYARBAKIR

GAP IRRIGATION ZONES



SUPPLEMENT II:

1. GENERAL OUTLOOK

6.03% of the total population of Turkey live in Eastern Anatolia. There are 17 provinces within the region. Field surveys have been carried out in 9 provinces of this region. The total population of these provinces is 4,048 million. The population living in urban areas is 1,586 million, while the number of those living in rural areas is 2,462 million.

The most significant characteristic of the region is low levels of urbanization-industrialization and predominance of agriculture as the basic economic activity. 86% of the total economically active population work in agriculture. Because of the fact that agriculture is the dominant economic activity, it is agriculture that determines the infrastructural pattern of the region.

One of the striking aspects of landownership in Eastern Anatolia is concentration. There are 1,134 landholdings larger than 1,000 decares in this region which covers 25% (19,000 km²) of the total area of the region. In terms of numbers, this amounts to % 3.1 of the total in Turkey. 831 of such landholdings are concentrated in Şanlıurfa and Diyarbakır. The ratio of landless producers to those having land is 17% in Turkey. By comparison, the same figure is as follows for different provinces in Eastern Anatolia:

- between 11% and 30% : Kars, Artvin, Mardin
- between 31% and 49% : Tunceli, Bingöl, Muş, Elazığ, Van, Hakkari
- between 50% and 86% : Şanlıurfa, Diyarbakır, Kahramanmaraş, Siirt, Ağrı, Bitlis

6.7% of the total urban population in Turkey live in the 17 provinces of Eastern Anatolia while the remaining 93.9% live in the other 50 provinces. Villages in this region usually have a self-sufficient, autarchic structure with respect to products they grow. It is because of this that only the towns constitute a market.

The distance of the region to great consumption and industrial centres also closely influences the composition of agricultural production. Low levels of agricultural inputs used in production encourage, in one sense, villagers to become increasingly engaged in animal-husbandry.

13% of total cereal production in Turkey, 6% of industrial plants and 6.9% of fruits are cultivated in this region. In the same way, 15% of animals and animal products are procured from the region. In this respect, the region has a somewhat self-sufficient structure with regard to cereals while marketing ani-

mal products outside the region. The predominance of animal-husbandary within the economy of the region results in the nomadic and semi-nomadic structure prevailing in Eastern Anatolia (See Table 1).

The impact of the distance between Eastern Anatolia and great consumption and industrial centres on input intensity and composition of production is further augmented with the impact of regional production functions manifesting themselves in the lack of external utilization and natural-conditions.

The fact that Eastern Anatolia is a very hilly area further decreases the size of cultivable lands relative to its total area. Hilly areas can only be utilized as pasture lands. Rainfall is 73.3 in ten provinces of the region. (The remaining 50 provinces are taken as 100). The climate is therefore very arid. Due to natural conditions of the region the number of days during which one can work outdoors is very low. Within such an economic structure this gives rise to seasonal unemployment.

Transportation possibilities in the region, too, are very limited: If 50 provinces are taken as 100, provincial and village roads per 100 km² within the 17 provinces of the region are 31, the number of trucks, buses and cars 23 (See Table 2). Moreover, transit roads within the region cannot be used during some five months of the year. Therefore, not only is the region not connected to the rest of Turkey but also it is segregated within itself into small isolated markets. The prices of products other than cereals bought by the Wheat Products Office and sugar beets bought by the Turkish Sugar Company exhibit extreme fluctuations from one season to another and from years of abundance to those of scarcity.

Among the other functions influencing agricultural production are the low levels of education of the population and inadequacy of sanitary conditions. If the literacy ratio is assumed to be 100 for 50 provinces, the same figure is 54, i.e. approximately half as much, for Eastern Anatolia. 3.1% of villages without a school are concentrated in this region. Furthermore, frequent agricultural diseases and severe erosion are the clear examples of external loss in agriculture.

The Harran Valley
under irrigation



Mechanized
farming in Harran



	50 Provinces	17 Provinces
Provincial and village roads (100 km ² /km)	100	31
Literacy ratio	100	54
Energy consumption	100	13
Bus, truck, car	100	23
Hospital beds	100	27.8
Pharmacist	100	16.1
Medical doctor	100	19.2
Dentist	100	17
Nurse	100	19.2
Midwife	100	25.9
Health officer	100	59.2

Source: State Institute of Statistics - 1980 Population Census Social and Economic Characteristics of Population by Provinces.

Insufficiency of basic services and investments in the region affects industrial production and industrial structure adversely. It is essentially for this reason that limited industrial development in the region moves away from a structure where the products of the region can compete with rival products in markets outside the region. Due to this reason, the dominant industries in the region are site-specific ones and extraction industry.

Large cities of the region are Malatya, Şanlıurfa and Diyarbakır, each having a population between 600 to 780 thousand, and Elazığ, Kahramanmaraş and Kars each having a population between 440 to 740 thousand (See Table 3).

URBANIZATION-INDUSTRIALIZATION STRUCTURE

Indicators	17 Provinces	50 Provinces	Maximum of 17 Provinces	Minimum of 50 Provinces
Total population (%)	83.5	16.5	-	-
Urban population (%)	88	12	32 (Diyarbakır, Sanlıurfa, Elazığ)	14.8 (Artvin, Hakkari, Tunceli)
Urban population (Index)	100	39	-	-
Active agricultural population (%)	76	86	92	78
Number of worksites subject to Labour Law (%)	94	6	-	-
Average index by provinces	100	10.6	-	-

Source: State Institute of Statistics-1980 Population Census Social and Economic Characteristics of Population by Provinces.

The fact that the region is deprived of basic investment and basic services of the kind that would create externalities to industrial firms and thereby encourage the establishment, or increase the profitability, of such firms considerably lowers the production functions in the region relative to other regions that can make use of such externalities on an extensive scale. This phenomenon gives rise to lower factor productivity at the same factor quantities and thus decreases competition possibilities of the region with other regions with regard to the same products.

Furthermore, the distance between the region and large consumption centres multiplies transportation-marketing costs and thereby lowers the possibilities of competition outside the region of industrial products, while regional production functions, further aggravate this adverse impact.

One should finally add to all this the impacts of social organization and existing landownership pattern in the region. In a social structure where social organization is based upon the tribal system in agriculture and where landownership pattern is determined, to a large extent, by landlordism, the possibilities whereby agriculture could be the source of primitive accumulation necessary to finance industrialization are very limited; nor is it possible under these circumstances for industrialist entrepreneurs to emerge. Conditions necessary for industrialization in the region do not exist, nor are they likely to emerge in the near future, because the private sector and entrepreneurs, if public investments are left aside, prefer those areas where profitability is higher. One should however not lose sight of the fact that the South East Anatolian Project (SAP) is likely to exert positive impacts on the region as a whole.

The ratio of those employed in manufacturing, extraction and construction industries to the economically active population in 9 provinces of the region is less than 1/20 of those employed in the 50 developed provinces of Turkey. This figure is 106,128 in total for 9 provinces and 2,101,457 for 50 provinces.

Furthermore, it is difficult to accept the active population as an index of industrialization, because, excepting those industries, such as mining and petroleum, which inevitably employ capital-intensive production techniques, employing labour-intensive production techniques is more profitable in unindustrialized regions because of the low wage levels there.

Due to the fact that these 17 provinces are not in an "advantageous" position either with respect to their proximity to large consumption centres or in terms of regional production functions, the ratio of site-specific industries to those that are not site-specific is relatively high. Construction and extraction industries are site-specific ones but manufacturing industry is not, in the sense that such activities are not tied to specific locations, but tend to locate where the profitability is the highest. Construction and extraction industries, on the contrary, are site-specific ones realizing production only where there are natural resources.

As a result of the "disadvantageous" position of the region, industries that are not site-specific, e.g. the manufacturing industry, are relatively less developed whereas the manufacturing industry is the most dynamic section of the industry and this further inhibits the development of an already disadvantaged region.

Alongside the low levels of value added in the agricultural sector, agricultural value added per capita in Eastern Anatolia is below the average of the remaining 50 provinces (See Table 4). If the value added per capita in 50 provinces is assumed to be 100, the average agricultural index in manufacturing industry in the 9 provinces included in the study and its rank in the list by provinces (See Table 4).

VALUE ADDED CREATED IN MANUFACTURING INDUSTRY
(At current prices)

Provinces	1975		1982	
	Share %	Rank	Share %	Rank
1. Adıyaman	0.10	58	0.08	57
2. Ağrı	0.04	64	0.08	57
3. Bitlis	0.07	61	0.09	55
4. Diyarbakır	0.36	38	0.14	47
5. Hakkari	0.01	67	0.0	67
6. Kahramanmaraş	0.3	44	0.17	46
7. Mardin	0.14	51	0.04	60
8. Şanlıurfa	0.20	58	0.12	52
9. Van	0.09	58	0.08	56

Source: Assessment through statistics of the Institutions affiliated to Istanbul Chamber of Industry 100, Istanbul 1985.



Average value added per capita is not a sufficient index of the low income levels of the economically active population in the region, because income distribution is highly distorted owing essentially to the adverse impact of the land-ownership pattern on the functional distribution of income to the four factors of production, that is rent, interest, profit and wage. The fact that nonagricultural productive activities in the region have not sufficiently developed plus the distance of the region from large production centres of Turkey increases the transfer costs of labour. Therefore, the possibilities are extremely limited for unskilled labour to find a job outside of agriculture. As a result, the labour supply in agriculture is inelastic.

II. SCOPE OF SURVEY

A survey entitled "Mother-Child Health and Family Planning Analysis" has been planned in the 17 provinces of the Eastern and South Eastern regions of Turkey in accordance with the TUR/84/PO1 project signed between Turkey and UNEPA. The survey has been conducted as a field survey in 9 provinces.

Analysis of the existing situation in 9 provinces of the region (Adıyaman, Ağrı, Bitlis, Diyarbakır, Hakkari, Kahramanmaraş, Mardin, Şanlıurfa and Van) aims to discover and assess such issues as the propensity of married women living in the above-mentioned provinces and whose ages are between 15 and 49 to use family planning methods; the extent to which the Ministry of Health has managed to offer such services to the areas; the degree to which those living in these areas are familiar with modern contraception methods and the efficiency with which they implement such methods; those socio-economic, cultural and traditional values that have an impact on services offered by the Ministry of Health; primitive child delivery methods adopted by those living in this region and factors influencing this; and which residents are familiar with the basic information required for child care.

In the field survey entitled "Mother-Child Health and Family Planning: An Analysis of the Existing Situation", the basic objective is to acquire information on women living in the city centres, districts and villages of Adıyaman, Ağrı, Bitlis, Diyarbakır, Kahramanmaraş, Mardin, Şanlıurfa and Van provinces and whose ages are between 15-49, i.e. the fertility interval.

The field survey has been conducted in relation to a sample population, considering the socio-economic structure of the region and population density, and through a face-to-face interview method.

Total sample size was initially N=2282. However, because of a number of difficulties encountered during the field survey, the sample size has dropped to N=2070. Siirt province has not been included in this total and has been omitted from the survey because of the lack of qualified personnel to be employed as interviewers for the field survey.

Breakdown of the survey carried out by 9 provinces is as follows:

	Village	City	Total
1. Adıyaman	197	54	251
2. Ağrı	122	45	167
3. Bitlis	75	40	115
4. Diyarbakır	263	168	431
5. Hakkari	50	20	70
6. Kahramanmaraş	198	152	350
7. Mardin	178	84	262
8. Şanlıurfa	140	70	210
9. Van	144	70	214
TOTAL	1367	703	2070

The survey in question has been carried out employing different methods. In urban areas, stratified sampling has been used by making use of numeration charts prepared by the State Institute of Statistics.

In rural areas, the survey has been conducted through random sampling on the basis of the lists prepared by the village headmen in relation to those living in villages.

Considering the peculiar aspects of the survey, midwives employed by Health Center and other institutions affiliated with the Ministry of Health and Social Welfare have worked in the field survey as interviewers. This has subse-

quently paved the way for those who know quite well the trends of those living in the region in relation to childcare to group the statements made by interviewees.

FINDINGS

- 61% of women between 15 and 46 years of age in the region are younger than 30 years. This ratio is 57% in Turkey as a whole.

- 72% of women living in the region are illiterate. This figure is 55% for Turkey.

- Average age for the first marriage of women is 16.

- Average number of stillbirths per woman is 1.64. In other words, almost as many as two children out of all births are stillborn.

- Average number of abortions during fertility period is 1.63. Expressed more clearly, this means that women abort nearly 4 fetuses during their fertility period.

- Average number of live births in the region is 5.57.

- Ideal number of children, according to the women living in South East Anatolian Project area, is 4.

- Women between 15 and 46 years of age are most familiar with pills as a means of family planning. 60% of women, it is found, are familiar with birth control pills. However, only 30 percent of those who are familiar with pills use them as a means of contraception.

- 80% of all births are carried out at home. In almost half of them it is the woman on her own who realizes the birth, and in the remaining half she receives the assistance of midwives who do not have a diploma.

- 71% of women have not received any assistance or advice from medical officers during their last pregnancy period (July 1985).

- The ratio of women who knew how to look after their children in the event of diarrhea, the most frequently experienced child disease, is only 6 in one thousand.

- The percentage of women who had any information on diarrhea salt, dis-





tributed by the Ministry of Health in situ and free of charge, is only 43, while those who have actually used it are only 5 percent. In short, only one out of four mothers use diarrhea salt, one of the most effective means against diarrhea.

- 85% of mothers do not have any information about vaccinations their children should have.

- When the findings are segregated by literate and illiterate mothers, the picture entirely changes. Age of first marriage is 18.4 for literate women and 15 for illiterate women. Average number of children is 4 for literate women but rises to 6 in the case of illiterate women.

Prof. Dr. Kenan Mortan

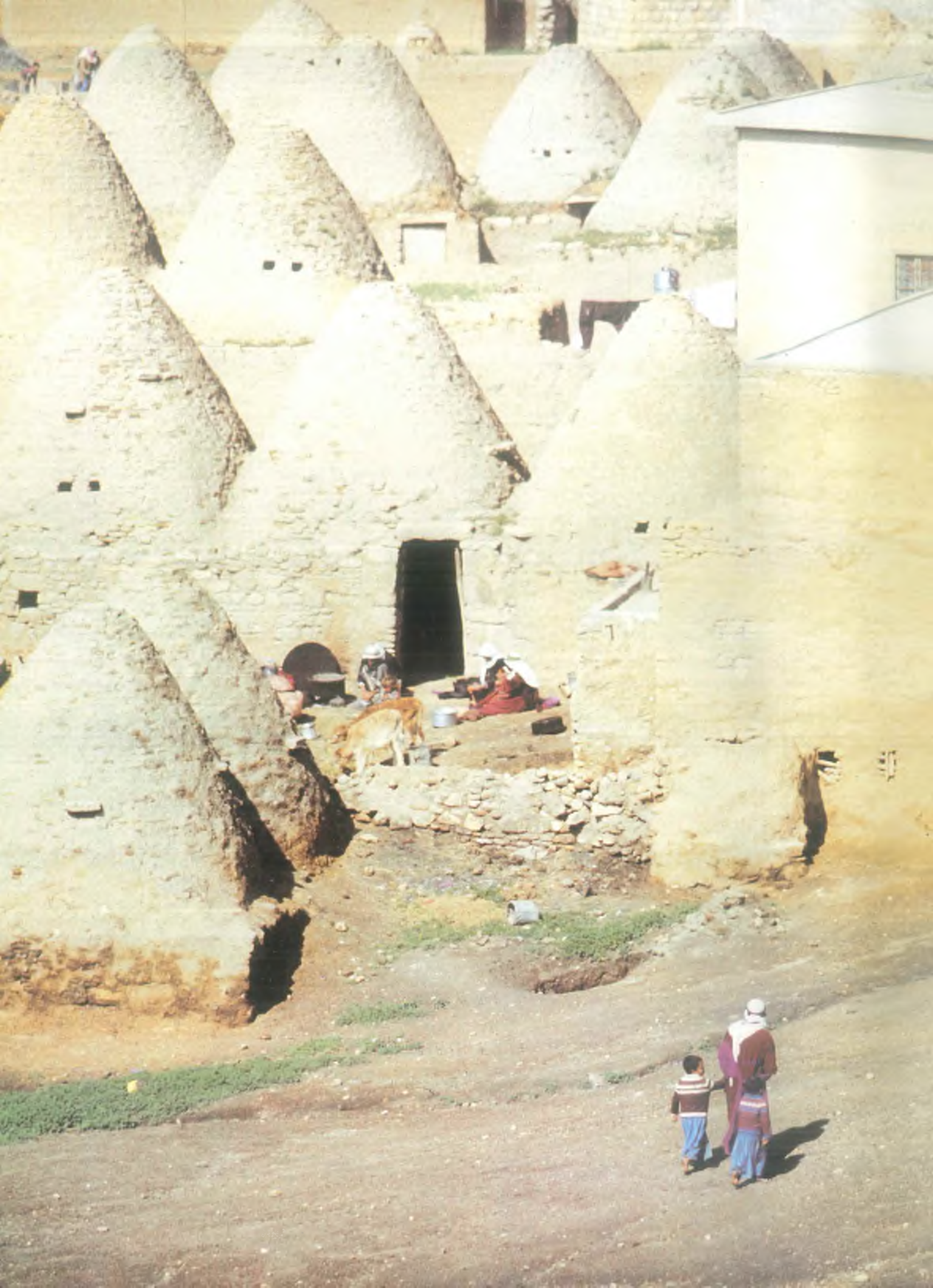
Left:
A view of the
citadel



★ Map taken from the book Her Yönüyle Şanlıurfa (1988)



- Urfa-Harran sulaması 148.000 ha. (inşaatına başlanılan)
UrfaHarran irrigation 148.000 ha (under construction)
- İstisat ve master planı yapılan projeler
(Siverek-Hilvan-Bozova-Suruc-Baziki)
Projects for which surveying and master plan are completed
- Planlama ve kesin projesi yapılan Mardin-Ceylanpınar projesi
The Mardin- Ceylanpınar project, planned and drawn up



Şanlıurfa's Economy After GAP*

The area of Şanlıurfa province is 18,584 square kilometers, and it accounts for some 25% of the GAP territories, more than any other province.

Şanlıurfa is surrounded by Mardin and Diyarbakir on the east, Gaziantep on the west, Adiyaman on the north, and Syria on the south.

It has an inland climate, with hot, dry summers and cold, wet winters. The average annual rainfall is 463.1 mm., while the average humidity is 49%.

Situated at an altitude of 547 meters above sea level, the province has an average highest temperature of 46.5 degrees Centigrade, with an annual average low of -12.4 degrees Centigrade.

According to government figures for the statistical year 1994, arable land makes up 51% of Şanlıurfa's total area. Meadow and pastureland account for 14% of the total, while 1.3% is forested. 19% of the territory is unfit for agriculture. In the GAP region as a whole, 43% of the land is arable, 10.8% is meadow and pastureland, 9.7% is forested, and 21.4% is unfit for agriculture.

795,034 in 1985, the population of Şanlıurfa increased an average 4.6% annually to reach 1,001,455 in 1990. This was higher than the figure for Turkey as a whole (2.1%), as it was for the GAP region as a whole (3.6%).

Şanlıurfa comprises 11 ilçe (county) seats, 772 villages, and 1,646 smaller settlements. 551,124 of the province's inhabitants live in the capital or in county seats, while the remaining 450,331 live in smaller townships (bucak) and in villages. In

Left:
Harran

1985 50% of the population lived in cities, while by 1990 this figure had risen to 55%, which is the figure for the GAP region as a whole. Turkey-wide, the percentage is 59.

Thus in 1985-90 the urban population in Şanlıurfa province grew an average 6.3% annually, the increase being 5.7% in the GAP region and 4.3% in the whole of Turkey.

During the same period the annual rise in rural population was 2.6% in Şanlıurfa, 1.1% in the GAP region, and 0.5% in Turkey as a whole.

The population density in the province is 54 per square kilometer, compared to 68 in the GAP region and 73 in Turkey.

There are 148,521 households in Şanlıurfa, the average household size being 6.74 persons, compared to 6.79 in the region and 5 in Turkey. The number of live births per married woman in the province is 4.74, while in the region it is 4.82. The total fertility rate is 4.36 in Şanlıurfa and 4.37 in the GAP region as a whole.

The rate of infant mortality in the province is 51 per thousand, compared to a GAP region rate of 66 per thousand.

In a breakdown by age groups, one notes that based on 1990 figures 47.9% of the province's population was 0-14 years old, 49.7% 15-64 years old, and 2.5% 65 or older. In the GAP region these figures are 47.1%, 50.1% and 2.6% respectively. Like the other provinces in the region, Şanlıurfa has a young population.

While the rate of internal migration was falling in Turkey from 1980 to 1985, it rose in the GAP region, being directed primarily towards Gaziantep and Diyarbakir. However, a comparison of the figures for 1975-80 and 1980-85 reveals that Mardin and Şanlıurfa had a greater increase in this respect than the other provinces. As for out migration, Şanlıurfa, Mardin and Adiyaman had the highest rates for 1975-80, and Siirt, Adiyaman and Mardin the highest rates for 1980-85.

A study carried out by the GAP Administration in 1994 showed that in GAP cities the migration figures were roughly equal for provincial capitals and county seats. The county average ranges from 41.6% to 47.8%, the provincial from 37.2% to 42%. Gaziantep heads the list for influx to capitals, followed in order by Adiyaman, Şanlıurfa, Diyarbakir and Mardin. When non-GAP provinces are taken into consideration, the Adana-Mersin region receives migration from the GAP provinces of Şanlıurfa, Mardin and Diyarbakir, with Gaziantep and Adiyaman lagging far behind.

The developmental ranking among 858 counties in a 1996 government study put Şanlıurfa counties in the following positions:

Province Capital	105
Birecik	458
Ceylanpınar	489

Bozova	596
Siverek	640
Viranşehir	669
Suruç	694
Hilvan	723
Akçakale	761
Halfeti	801
Harran	830

Şanlıurfa province has 11 county seats and 19 municipalities, of which 17 have a development plan and 2 are as yet without. 18 of the municipalities have been mapped, leaving only the municipality of Mezra without a map.

In 1985-90 4 municipalities were supplied with a system for drinking water, while the figure for 1990-95 was 6. The 1995 Investment Program includes drinking water projects for three municipalities: Yukarıgöklü, Şanlıurfa and Birecik.

According to the 1990 census there are 772 villages in the province, with a total population of 450,331.

Whereas in 1985 only 24.9% of Şanlıurfa's villages had telephones, by 1994 the figure had risen to 94.6%. In 1985 51.3% had electricity, compared to 99.8% in 1995.

1994 data indicates that of the province's 2,574 rural units, 1,384 (53.7%) have adequate drinking water. 411 of the units (16%) lack drinking water, while in 779 of them (30%) drinking water facilities are inadequate. In GAP overall, 50.9% of the rural units have drinking water, while 33.4% are without.

Altogether the province has 7,496 kilometers of village road, of which 371 km. (4.9%) are asphalt, 3,763 km. (50.2%) are gravel, 2,642 km. (35.2%) are smoothed dirt, and 720 km. (9.6%) are unimproved. In GAP as a whole these figures are 4.4%, 52.6%, 28.9% and 13.8% respectively.

In the Şanlıurfa Organized Industrial Zone, comprising 150 hectares, all plots have already been purchased by industrialists, necessitating application for the establishment of a second OIZ.

According to the 1995 Investment Program the 3 KSS's with their 705 workplaces currently in the province will be augmented by an additional KSS having 500 workplaces.

The economic life of Şanlıurfa will be divided into two periods, pre- and post-GAP. This vast project will not only affect state infrastructure, but will also play a determining role in many indicators of economic activity, such as migration, population profile, the literacy rate, and sectoral preferences.

ŞANLIURFA'S ECONOMY

STRONG POINTS

Educational Facilities.....	3
Unqualified Labor Supply.....	4
Wage Levels	4
Organization of Labor Market.....	3
Recent Growth	4
Regional Will to Develop	4
Machinery Maintenance.....	1

STRONG POINTS

Local Production.....	2
Support Services	2
Industrial Culture	1
Production Climate	2
Rent Cost for Dwellings	3
Leisure Time Opportunities	2
Climate.....	3
Natural Setting	3
Communications Infrastructure	4
Organized Area.....	3
Indirect Labor Costs.....	3
Cooperation Among Local Entities	3

WEAK POINTS

Cost of Credit	1
Institutional Tax Burden.....	1
Absence of Risk Capital.....	1
Qualified Labor Supply	2
Transportation Infrastructure	2
Energy Costs	1
Educational Facilities	1

WEAK POINTS

Organized Area.....	3
Indirect Labor Costs.....	3
Stable Policies	1
Bureaucracy	1
Legal Framework for Development.....	1
Regional Incentives.....	1
Regional Development Agency.....	1
Demand.....	2
Advertising and Promotion	2

GRADE: (4) Excellent (3) Good (2) Mediocre (1) Poor

OPPORTUNITIES

- Increase in investment trend
- Increased interest of foreign investors
- External advantages of GAP region
- Organized Investment Zone nearing completion
- Reasonable rise in wages
- Adverse trends in labor market not expected
- Improvent in machinery maintenance
- Level of production rising
- Enhancement of work culture
- Greater reisure time opportunities

THREATS

- + ▪ Failure to create special funding for region..... -
- + ▪ Cost of credit will not decrease in short term -
- + ▪ No probability of averting bureaucracy..... -
- + ▪ Instability of economic policy to persist -
- + ▪ Absence of administrators..... -
- + ▪ Degradation of soil in GAP region -
- + ▪ Transportation projects to be thwarted for lack of financing -
- + ▪ Capital will flow to non-productive activities -
- +
- +



Above:
Construction of
Urfa Tunnel



Below:
Irrigation canals
in Harran

SECTOR PROFILE TO GENERATE COMPETITIVENESS FOR ŞANLIURFA

1st-Priority Group (5 Sectors)

- 1 – Plant and animal products
- 2 – Soil and water resources
- 3 – Tourism
- 4 – Textiles and clothing
- 5 – Fish and other aquatic products

2nd-Priority Group

- 1 – Food
- 2 – Fired clay
- 3 – Cement
- 4 – Fertilizer
- 5 – Rubber
- 6 – Plastics
- 7 – Chemicals
- 8 – Printing and Packaging
- 9 – Petroleum products

3rd-Priority Group

- 1 – Leather products
- 2 – Forestry
- 3 – Petrochemicals
- 4 – Alcoholic beverages
- 5 – Paper
- 6 – Paper
- 7 – Tobacco products
- 8 – Mining
- 9 – Timber

ANALYSIS OF CRITERIA FOR ŞANLIURFA'S COMPETITIVENESS

1. Availability of Sub-Sector Inputs

CRITERION	CURRENT STATUS
1.1. Availability of labor	Adequate
1.2. Availability of capital	Adequate
1.3. Availability of energy	Adequate
1.4. Availability of raw materials	Adequate
1.5. Nationwide availability of technology	Adequate
1.6. Transportation infrastructure	Adequate
1.7. Communications Infrastructure	Adequate
1.8. Availability of managers	Partially adequate

2. Adequacy of Sub-Sector Structure

CRITERION	CURRENT STATUS
2.1. Distribution network	Adequate
2.2. Desire for cooperation	Adequate
2.3. Corporate scale of production	Inadequate
2.4. Number of enterprises per sector	Inadequate
2.5. Supply of median inputs	Adequate
2.6. Supply of service and maintenance	Adequate
2.7. Number of buyers	Adequate

3. LEVEL OF SUB-SECTOR DEVELOPMENT

CRITERION	CURRENT STATUS
3.1. Adherence to quality and standards	Adequate
3.2. Information and access to technology	Adequate
3.3. Presence and variety of financing mechanisms	Inadequate
3.4. Environmental awareness and waste management	Adequate
3.5. Management skills	Inadequate
3.6. Capacity for product diversification	Inadequate
3.7. Flexibility vis-à-vis sectoral crises	Inadequate

4. SOCIO-ECONOMIC IMPACT OF GAP

CRITERION

CURRENT STATUS

4.1. Creation of employment	Adequate
4.2. Procurement of natural resources	Adequate
4.3. Creation of externality	Adequate
4.4. Contribution to regional development	Adequate
4.5. Positive impact of production and entrepreneurship	Adequate

CONCLUSION

Of 27 criteria for competitiveness, 21 are assessed as adequate in Şanlıurfa and only 6 as inadequate, with an overall appraisal of the "Preparatory Phase Situation" as "suitable and promising."

ŞANLIURFA PROVINCE ADVANTAGES AND DRAWBACKS

	LITTLE ←————→ GREAT				
	1	2	3	4	5
GEOGRAPHY				★ —→	
NATURAL RESOURCES			★ —→		
LABOR COSTS			←—★		
TRADITIONAL MODE OF PRODUCTION	←—★				
INDUSTRIAL EXPERIENCE		★ —→			
TECHNOLOGICAL INFRASTRUCTURE		★ —→			
INFRASTRUCTURE (Transport, Commun)			★ —→		
SUPPLY OF CAPITAL			★ —→		

Prof. Dr. Kenan Mortan

* Abridged by the author from a study conducted by the Turkish Association of Chambers and Stock Exchanges.

Folk Music in Şanlıurfa

Music is the art of using elements of sound and rhythm to render human thoughts and feelings concrete, and communicating them to others. It is an art both pleasant, beautiful and divine, sometimes called a universal language. And indeed, it is the language of the human spirit. Dede Efendi, of revered memory, says of music that it is "a holy science purifying the morals of humankind."

But in Şanlıurfa, where sound rises wave on wave to the sky, from evening until dawn and from dawn till the morn, and then with new colors into the day, some new definition of music is required. Music is an integral part of life in this province, and it would not be misleading to say that Şanlıurfa is the cradle of Anatolian folk music. The wealth of scales, modes and styles in the province's music, the variegation of delivery and performance, have bestowed a special character on the folk music of the entire land.

The basis of eastern music is the makam or mode, and Turkish music has more than 500 of them. Each new piece is created out of one of these patterns. Even before the Ottoman era, when Istanbul was not yet the capital, makam-based music was being made in the mansions of Anatolia's emirates.

And among those makams are some which, although unknown at present to the great Turkish composers, still live on in Şanlıurfa. The folk music of the province is so rich in makams and progressions that it has even influenced the music of the Arabs, not only in places like Kerkük, Musul and Erbil which have known the Turkish presence, but also in such a great capital of Arab culture as Baghdad, where the most popular and widely heard of all makams is that named for Urfa. Designated in the Arab world as the Makam Urfa, it is known to everyone in Anatolia as the Urfa Divan Makam. It is only natural that the Baghdad residents who came from Şanlıurfa, enough of them to establish an entire district and build a mosque, should also have influenced the city's music.

Şanlıurfa's folk music has three distinctive features. Firstly, in considering the *uzunhava*, that long, plaintive song which is one of the two essential forms of Turkish folk music, one sees that one variant, known as the *hoyrat*, is in Anatolia found only in the provinces of Şanlıurfa and Elazığ. Marked by the use of homophones, melodically rich, spirited and flowing in style, the *hoyrat* has a special place in Turkish music. Because they are so difficult to perform, they have changed less over the ages than any other type of folk melody, and in them we come closest to the ancient originals.

Secondly, there are *uzunhavas* sung in the *divan* manner, thus linking them to a tradition of formal poetry. The songs are generally gazels, consisting of couplets with some lines rhyming, set to rich, elaborate melodies delivered freely, and in terms of order, progression and performance are utterly different from the gazels of Istanbul.

Third is the rendering of these melodies, for in Şanlıurfa the voice delivering a folk song is high-pitched, brilliant and full. It is a characteristic of the region. There is a descent, a mastery of the tune that evinces itself now in a lively glottal attack, and now in nasal projection that, cascade-like, comes intricately down the scale.

Meanwhile in a few *türküs* of ascending character, and in all gazels, the voices become richer and more beautiful as the song progresses, rising stage by stage until the delivery reaches a culminating beauty. Here the voice exhibits every possible virtuosity, bringing the listener to a climax of excitement.

Şanlıurfa's folk music has also influenced that of neighboring provinces, where the Şanlıurfa tunes and style are adopted and imitated.

Şanlıurfa's folk melodies with words have a range of sound, and a richness of tone, which have led to an abandonment, even forgetting, of such shrill

and primitive instruments as the mey, sipsi and düdük, the preference being for the full-bodied sound of more highly developed instruments: the bağlama, ud, cümbüş, kanun and violin, all stringed and most played with a plectrum. The ancient drum and zurna still are universally popular.

Young people today have by and large turned to the bağlama, while the tar as well, its sound and attack reminiscent of the cümbüş, is coming into its own.

There is also great rhythmic variety in Şanlıurfa's folk music, with widely known measures of 2, 3, 4, 6 and 12 beats supplemented by uniquely Turkish measures having beats of 5, 7, 8, 9, 10, 11 and so forth.

The basic source of this rich melodic repertory in Şanlıurfa, and of the spell-binding delivery, is the tradition of musical gatherings. Before there was radio or television, groups would gather in a different house each night, and after discussions of art and literature would come the music, each group having its instrumentalists and fine singers who performed systematically. There was competition among these groups, who in the spring would camp out for several days on the mountainsides, and this led to a tradition of singing in concert as well as the creation of new pieces. For each travelling group was known for the number of artists in its midst, and their level of proficiency.

Whether in a home or on the hillsides, these musical gatherings are known as ahenk, a Turkish word for harmony which beautifully connotes togetherness and unity. The sound of the word itself is musical, and indeed resonant sonority weaves its web in and around Şanlıurfa. Its warp is the türkû, its weft the hoyrat, that cry of the heart with its poignant play on words. Like the ancient Turkish tuyuğ and rubai, it is a quatrain, conveying thought and emotion in a manner that is pithy and artistic. And as it has done in verse for hundreds of years, so with the spirit of music, borne on out of the depths of time, it has intuited and grasped by instinct, finding its own answers and new forms, which as a legacy and heritage it has shared with its brothers in Harput and Kerkük.

Every türkû has its beat, and every gazel its mode or makam. The makam is a pattern out of which is built a great, broad, elaborate structure, while the beat is smaller, simpler, a part of the pattern. The makam is beautiful, the beat catchy.

In addition to the folk tunes with words there are in Şanlıurfa splendid melodies without, especially the dances. The dörtlü, in fact, is less like a dance than a form of worship. As the zurna winds its path through the rast mode,

and the drum pounds out its three-beat semai, a whole world of meaning unfolds. The handkerchiefs seem like moths attracted to a flame, and the bending of knees a loving submission to God. And then comes the Şirvani, a makam found only in folk tunes, as the dancers hold tight to each other, a figure in which the human body beautifully communicates the idea of togetherness and solidarity. The dörtlük is, indeed, a language unto itself.

There is also a broad range of subject matter in Şanlıurfa's türküs. Although the people of the province feel love towards God, mankind, nature, homeland, nation, and what not else, they sing of more than love. Anything that concerns humankind is to be found in their songs; for the greatest of their love goes to man.

Mehmet A. Özbek

ŞANLIURFA

scale/ölçek 1:500 000

ADİYAMAN

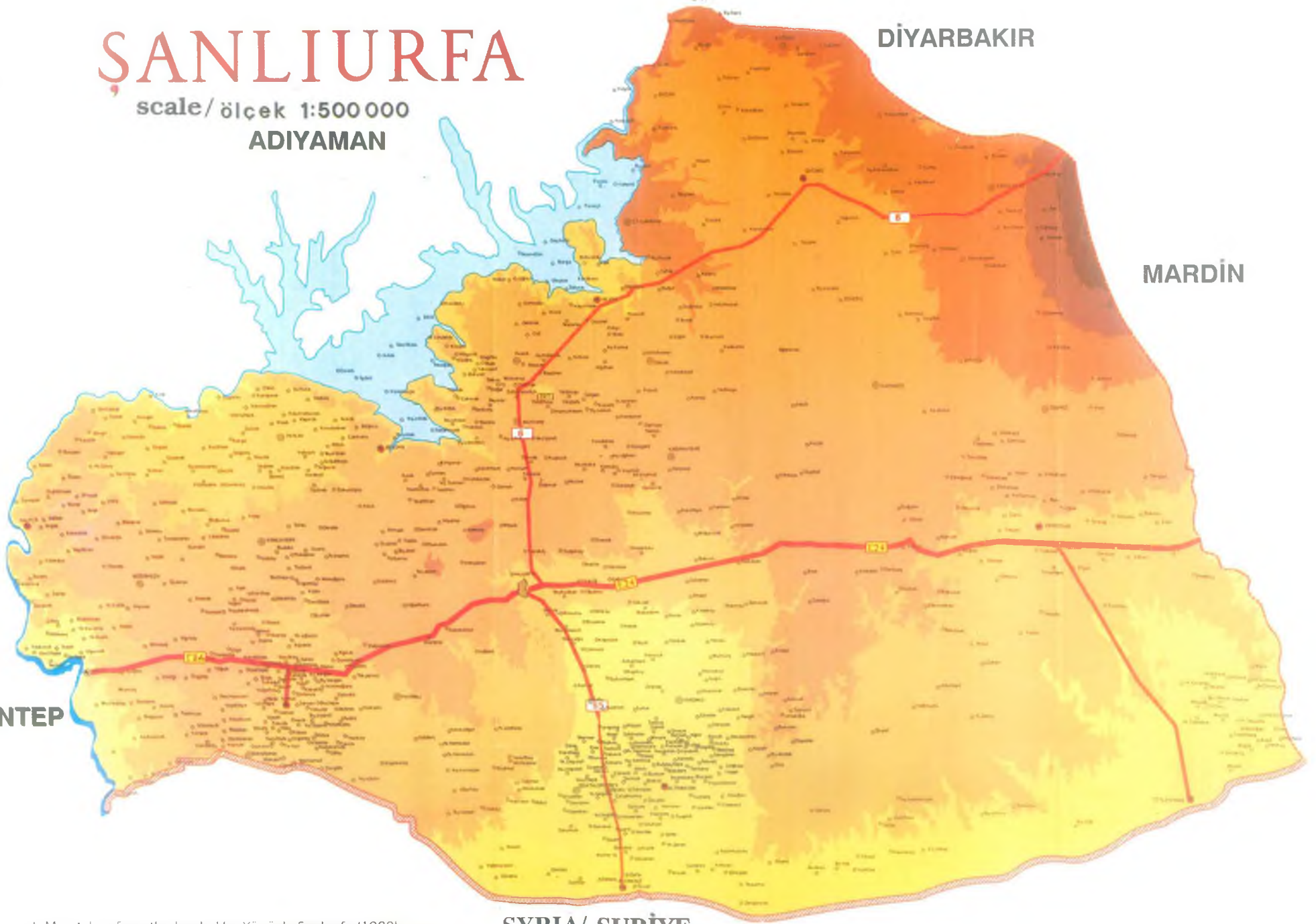
DİYARBAKIR

MARDİN

G. ANTEP

SYRIA/ SURİYE

★ Map taken from the book Her Yönüyle Şanlıurfa (1988)



Şanlıurfa's Cuisine

For centuries the people of Urfa have known how to nourish themselves with a wide range of the most delectable food, food which is not only tasty but highly nutritious. The tradition of not only cooking well but also sharing one's meal belongs to all Anatolia, but in Urfa they say it goes back to the Prophet Abraham, who never sat down to a meal without a guest.

Today as well, the Urfans love to play the host and offer a wide selection of dishes. Knowing the pleasures of eating in company, these people set out food whenever they come together, especially *çiğ köfte*, ground meat which instead of being cooked is kneaded thoroughly with a number of hot spices.

In Urfa meals are taken seated on a cloth on the floor. The adults begin with praise of God, and are followed by the younger folk. Gluttony is frowned upon, and during the meal there is neither talk nor the clinking of spoons. When dishes are out of reach of a guest they are offered insistently, as the host remains standing to serve, and only sits down at the guest's urging. Male guests sit in one circle and female guests in another, giving everyone plenty of room. At the end of the meal another prayer is spoken before rising.



Şanlıurfa's famous
çig köfte, its
ingredients and
making

FEASTS IN URFA FOLKLORE

1- FOOD ON THE NIGHT OF TURNS

When friends of varying age and occupation come together on fall and winter nights to gather once a week in the house of a different person, it is called "the night of turns." And whosever turn it is to be host will do their utmost to welcome all the guests in style. The evening passes with music and conversation, and the main dish is *çiğ köfte*. Indeed a meal without this mainstay of Urfa cuisine would be unthinkable.

Çiğ Köfte

The chief ingredient of *çiğ köfte* is flaked red pepper, very arduous to prepare. Almost every family in Urfa sorts through 200-400 kilograms of red peppers, drying and beating them in special ways to obtain this seasoning. It is used not only in *çiğ köfte*, but also liberally in *lahmacun* and other foods.

The Birth of Çiğ Köfte

In the days of Abraham an Urfan hunter shot a gazelle and brought it home for his wife to cook, but she told him they were out of firewood. It had been gathered and used up all around them, down to the last stick, for Nimrod had so ordered, seeking fuel with which to burn Abraham. So the hunter asked his wife to do something. She took some lean meat from the gazelle's leg and began to mash it between two rocks. She then kneaded up the mashed meat with bulgur, pepper and salt, adding a little spring onion and parsley.

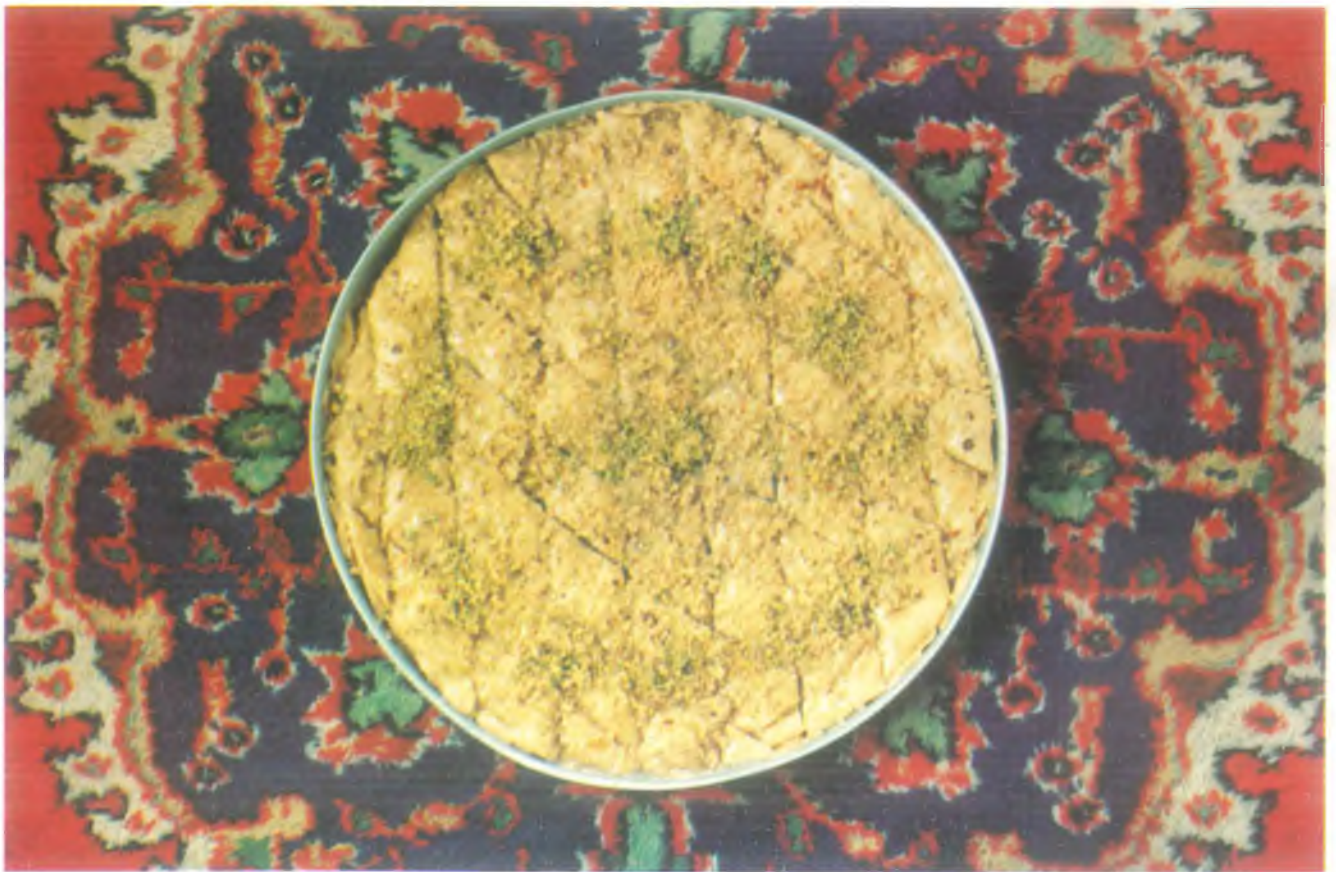
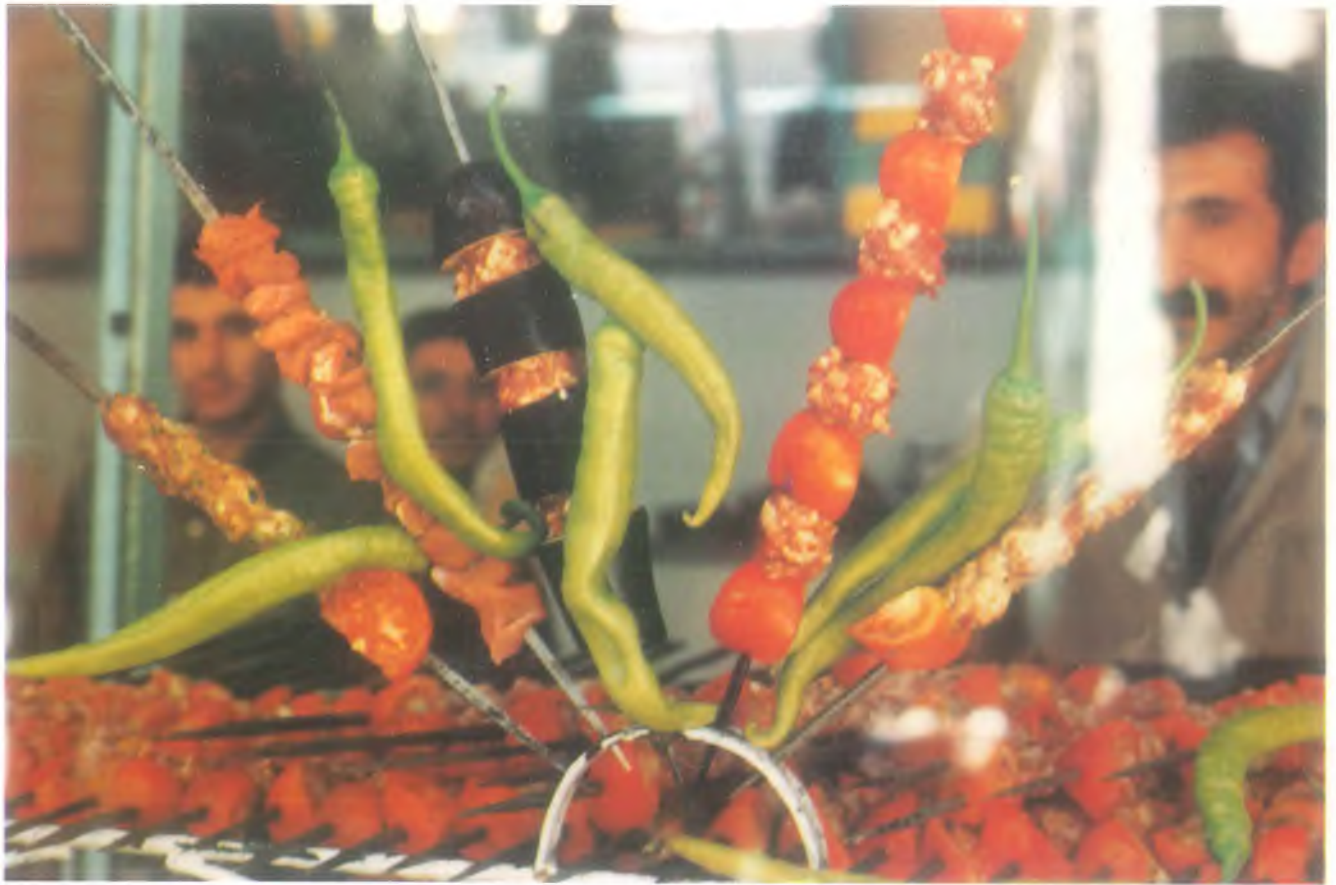
And so that delectable Urfa *çiğ köfte* came into being, a souvenir of the day Abraham was cast into the flames.

The Making of Çiğ Köfte

Ingredients: 2 cups bulgur, 250 gr. ground lean red meat, 6 tablespoons flaky red pepper, 1 teaspoon salt, cinnamon, 1 onion, 8-10 spring onions, pepper, 1 bunch parsley, 1 teaspoon tomato sauce.

Place the bulgur in the specially shaped *köfte* basin and add the salt, red pepper, cinnamon, pepper, tomato sauce and meat. Peel and wash the onion before adding it to the mix. Wash and finely chop the spring onions and parsley. Add a very small amount of water to the basin mixture and knead the latter gently to soften the bulgur. Add the chopped parsley and spring onion and squeeze off the mixture by hand into individual balls. Serve with romaine, cucumber, mint, purslane and radish.

On a night of turns a number of desserts may be offered, examples being *şıllık*, *daş* bread, *katmer*, *kadayif*, *baklava*, *künçülü akıt*, and *şire*. *Şıllık* is one of



the tastiest purely Urfan desserts, and requires a good deal of skill to make.

Recipe for Şıllık

Ingredients: 2 cups flour, 300 gr. walnuts, 600 gr. sugar, 3 tablespoons margarine.

In a deep pot blend flour and 4 cups water by hand to get a smooth batter. Light a flame under a sheet of metal, which is greased to prevent sticking. Pour a ladleful of batter onto this griddle and spread it very thin with a slender rolling pin or wooden spoon. When one side is cooked, flip and cook the other. Repeat until all the batter is gone. Melt a spoonful of margarine in a pot and pour the sugar over it. Add three cups of water and boil to obtain a syrup. Remove from flame. Crush the walnuts and place them in a bowl. Divide the griddle-cooked yufkas (crepes) into two piles on a tray, with walnuts sprinkled on top, and pour the hot syrup over them. After a wait of five or ten minutes cut into wedges and serve hot.

2 - The Garb Dish (Aspap Yemeği)

This dish is served to wedding guests when the bridegroom has been clothed. Always with pilaff, it may consist of doğrama, keme boranısı, beans, or ribs, depending on the season.

3 – Süpha (The Wedding Feast)

Süpha is the generic name for wedding feasts. Prepared for at least 300-400 people, the süpha aims not only to entertain relatives, but also to feed the needy. The dishes served are lamb, ribs, üzlemeli pilaff, and for dessert zerde, a rice pudding colored with saffron. Feasting starts in the morning and goes on until late afternoon. For a time the front door is left open so that anyone who wishes may join in, and some of the food is distributed to neighbors.

4 – The Feast of Condolence

After a death there is a three-day wake, and a feast of condolence is offered to the bereaved family by friends and relatives. Various types of kabob are offered, along with lahmacun and kadayif, and some of the food is given to the poor.

5 – The Hajj Feast

The pilgrim returned from a hajj offers a three-day feast to all visitors, generally üzlemeli pilaff and zerde. The same meal is offered as a circumcision feast.

Above

Left:

Plain, chunk, egg-plant and "Frenkî" kabob

Below:

Şıllık, a dessert

6 – Sahaniye (Pot Luck)

Sahaniye, like the night of turns, is a tradition among friends. People give each other the word, and on the appointed night each person brings whatever was cooked that night in his or her home. It is pot luck, the object being to strengthen the ties of friendship and have a good time.

Semra Algin



Left:
Borani
Below:
Mosluka



ISBN 975-17-1740-X



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