

Reflections of 1904's Erzurum to current Erzurum

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Received: April 2015 • Final Acceptance: January 2016

Abstract

Human activities and natural influences contribute to the heritage of a city through their richness. The relationship of a city's historical processes and their contemporary reflections may only be assessed with the data and documents inherited from its past periods.

Erzurum City has a rich and bright historical past. Erzurum as one of the most crucial cities of the past has brought a glorious heritage from past to present. The oldest original map that serves as a source of information on the structure of the city is the one drawn by Fuat Bey in 1904 that is kept in Erzurum museum. The purpose of this study is to evaluate the relationship between the present status of Erzurum and its past through information obtained from the 1904 city plan of Erzurum.

The study was initiated with a survey of the literature on the history and urban culture of Erzurum City and the evaluation of data collected from the 1904 map. Afterwards, the data provided on Fuat Bey's Map is compared with today's data of Erzurum. The coordinates have been taken, and the buildings and structures mentioned on the map which have survived until today have been photographed. Furthermore, their present situations, their usage and their functions in urban structure of Erzurum have been revealed.

In the results section, all of the existing structures mentioned on the historical map have been processed on the map of the current city. Thus, the city's historical change, its protection and its destruction, additionally their impacts on the development of the city is shown.

Keywords

Erzurum, Historical city, The Fuat Bey's Map, Historical map, Urban plan.



doi: 10.5505/ituja.2016.41713

1. Introduction

Cities as centers of information and culture are living organisms that renovate themselves. They collect and take notes of experiences by cultural heritage throughout history (Karatepe 1999). The cultural heritage serves as a bridge that makes contact between today and past. The cities take shape thorough their cultural heritage. The cultural heritage could be easily destroyed if not well utilized. The cultural heritage which has survived until the present is a structural part of historical urban texture. All of cultural, economic and social factors generate historical urban texture (Kökten, 1996; Develioğlu, 1991; Turgut, 2010). Turkey with its rich history has hosted many civilizations all of which have affected the function and aesthetics of its cities. While some cities preserve their characteristic, others experience deeper changes through time. Erzurum bears the traces of civilizations which it has hosted. Many characteristics of its heritage have reached today, but some of these have been lost to time and modernization (Atabeyoğlu et al. 2009 and 2012).

Erzurum has hosted many civilizations; it has seen empires, states, and clans. The foundation of Erzurum dates back to 1400s B.C., and Hurrians, Urartu, Medes, Persians, Macedonians, Seleucids, Parthians, Romans, Byzantines, the Sassanid Empire, Armenians, Umayyads, Abbasids, Seljuks, the Saltukids, Anatolian Seljuks, the Ilhans Clan, the Sutays Clan, the Cobans Clan, Eratnians, Tamerlane, the Akkoyunlu, the Karakoyunlu, the Safavids and lastly the Ottomans have reigned (Yılmaz, 2011). In the 7th century, its population increased to 200 thousand, and became one of the biggest cities of the world. In addition, the city served as the capital of the Saltuklu (Anon., 2011).

Having hosted many civilizations, the city became a center in commercial and strategic sense. Therefore it has been very well constructed by attracting special interest and support of statesmen in each period. Due to its intense commercial activity in the past, the city attracted attention with a large number of its structural elements

such as accommodation and commercial buildings. The city also served as a military base, due to its strategic location and hosted military and defense plants. Throughout history many pilgrims'/travelers' paths passed directly or indirectly through Erzurum being both a major commercial and administrative center that connected West and East, Europe and Asia. Those pilgrims'/travelers expressed their views about the nature, important buildings and the city's structure from their trips to Erzurum.

In their travels between 13th and 19th centuries A.C. pilgrims including Marco Polo, Tavarni and Pushkin mentioned that Erzurum under the Ilkhanians' administration was a great and beautiful city with mostly gardened houses spread over a wide area with 3 rivers crossing it and lush creeks. According to the sayings of pilgrims'/travelers; the city was surrounded with double walls extending to more than 6 km in length and with a castle having 62 towers. There were 24 pieces of cannon balls around the castle. The houses constructed were adobe, wood and stone and the roofs were covered with grass. There were many caravanserais in the city. There are sixteen baths and about a hundred religious buildings in addition to many aqueducts and a vast number of fountains in the city. A crucially important trade route passes through Erzurum connecting Europe and East Asia. According to the famous Ottoman traveler Evliya Çelebi' notes in 1641-1642; the city was on a grassy and flowery plain, surrounded by hundreds of prosperous villages, the houses were covered by soil and were in the form of old Turkish houses, and the city had many palaces, mansions, mosques, inns, baths, fountains, schools, shops, the bazaar, jewelers, and silk manufacturers. However, many of the travelers that came to Erzurum after the Russian war mentioned that the city was heavily destroyed (Kılıç, 1998).

From the first day of its establishment till the 19th century, the city remained inside its three rows, and preserved the pattern of its old plan which was shaped like a flat circle. The center of this circle is still standing as a rectangular shaped citadel on a hill (Figure 1). According



Figure 1. Portrayal of Erzurum drawn by Josep Tournefort in 1716 (Tournefort, 2005; Kılıç 1998).

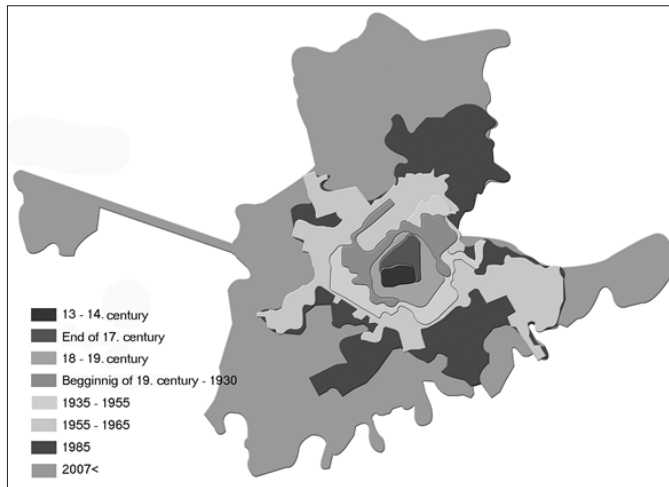


Figure 2. Physical development duration of Erzurum City Centre (Turgut et al. 2009).

to Beygu (1936) many of the walls were dismantled in 1853. There had been slight changes in the city's old cultural physiognomy due to partly applied zoning plan by Mr. Lambert in 1939 (Tanriverdi, 1973). The urban structure has developed around the same core. The growing urban structure area and population have used their historical heritage (Figure 2).

The people living in Erzurum until the Republican era, 1923 were staying at earth-roofed buildings which were made out of black stones, with carved corner stones, and double-deckers. The streets were very narrow and intricate having large courtyards (Tanriverdi, 1973).

The surviving historical elements, urban texture of Erzurum provide information about its glorious past. The city still hosts many historical elements such as baths, inns, mosques, civil architecture samples, fountains, and cupolas. Information on the urban tex-

ture can be derived from the ancient photographs taken, and from the travel books of that period. In addition, Fuat Bey's 1904 Erzurum city map's layout and texture has an utmost importance to evaluate, and compare the past and current texture and order of the city.

2. Material

The materials of this study are Erzurum city itself, and the map drawn at 1/25.000 scale, by a Caucasian origin Staff Captain Fuat Bey dated 1904 original of which is located at Erzurum Archaeological Museum. The map also has the characteristic of being the first city plan prepared for Erzurum (Figure 3).

In this study, the surviving buildings listed on the historical map were taken into consideration. Later, by labelling, and positioning these structures on present-day Erzurum city map, it is aimed at highlighting the historical city center's contribution to the development, and structure of today's city; also the importance, and impact of old historic infrastructure to the structure of the modern city. Furthermore, it is targeted to document the forgotten and disappearing culture and history in the structure of the modern city even by the population living in Erzurum. In addition to providing the data, and conditions of those years provided by the 1904 map, the main underlying idea of this study is the responsibility of transferring today's information to the future generations.

Located at an altitude of 1869 m., Erzurum city borders Kars and Ağrı in the East, Muş and Bingöl in the South, Erzincan and Bayburt in the West and Rize and Artvin in the North. The city is the fourth largest city in Turkey in terms of land area. The city has a population of 763.320 people. Population of the map area is 235.537 people (TSI, 2015). It has an important strategic position since it is a crucial transit route to Caucasian Republics, and to Iran. The city is rich on account of monuments from ancient civilizations (Yılmaz, 2011; EMM, 1996).

2.1. Fuat Bey's map

The Map is prepared in 1/25000 scale and shows the urban settlement

streams passing through the city are significant.

3. Urban features of Erzurum in 1904

Based on the information extracted from the 1904 map, the city basically puts forward a few of its features. The first feature is that the city was planned as a city of defense. Erzurum, throughout its history, has been an important city of military bases and troops and due to its strategic location has faced many wars. In order to be protected from the enemy, to defend the city, and to fight back, a large number of forts were built in the outskirts and high and thick outer walls surrounded the city. At the center of the city a citadel is located. As a military base, the city possesses many military barracks, and related warehouses, military schools and military hospitals.

This structure of the city has resulted in an intense construction of the city in castelwalls, and in a narrower space. In addition, this form of the city has revealed some of the gates of the castelwalls. In time, the outside castle walls were demolished, and used for the construction of the forts. Thus, only some gates of the castelwalls remain standing.

The second feature is the housing tissue of the city. Erzurum was an attractive city for settlements. The information gathered through the chronicles, the travelogues, and the remaining civil architecture also supports this; furthermore, it is also known that there were palaces, kiosks, and single, and double-storey houses which were inhabited by the public. However, most of these structures have been destroyed during wars which caused significant reduction in the number of people residing in the city. Based on the map, the population of the city was around 45 thousands in the early 1900s.

The third important feature of the city is its commercial structure. Due to its location on major trade routes, the city had very dense commercial activity. Therefore, there were many inns in order to meet the demands of the merchants, in addition to many trade buildings in the city. 2735 shops, stores and cafes, 35 inns, 4 hotels, and 17 baths are recorded on Fuat Bey's map.

The fourth feature of the city is that it is a governmental city. Throughout history, the city had been valued as one of the most important cities of the empires, and often acted as headquarters. Many institutions and consulates were located in the city. Therefore the city always had very active relations with neighboring cities and foreign countries; thus, mostly states or empires emphasized its urban structure, and its evaluation based on maps and travel-book were done by the state managements.

Despite its strategic and commercial features and its administrative roles throughout history, Erzurum has experienced a lot of great trials and hardships as well. As a result, the city is a developing and attractive one on the one hand, but facing destruction and deterioration as a result of its experiences on the other hand. Thus, the city failed to show a steady growth, and could not bear its past glory until today in the same way. Erzurum, being located on the Silk Road, was affected by all the changes associated with these trade routes.

The Silk Road was affected negatively after the discovery of the Cape of Good Hope and the opening of the Suez Canal in 1869, and after those two developments, the trade route rotated towards sea routes. The rail lines built in the neighboring countries and within the country resulted in more negative effects on the Silk Road as some part of the trade rotated towards the railways route. All these factors reduced the importance of the Silk Road and also weakened the commercial importance of Erzurum. The city has also been in the wars due to its strategic location throughout its history. Before the 17th century, Persian-Ottoman and after the 18th century the Ottoman-Russian wars thoroughly weakened the city. In addition to the human impact, the natural disasters have also affected the city. Many earthquakes devastated the city, and it experienced great destructions. Particularly, one of the most devastating earthquakes was in 1859. According to the letter of governor Arif Pasha, 867 shops, 26 mosques, 60 schools and madrasas, and 62 inns and baths were completely destroyed (Zeynal, 2011).

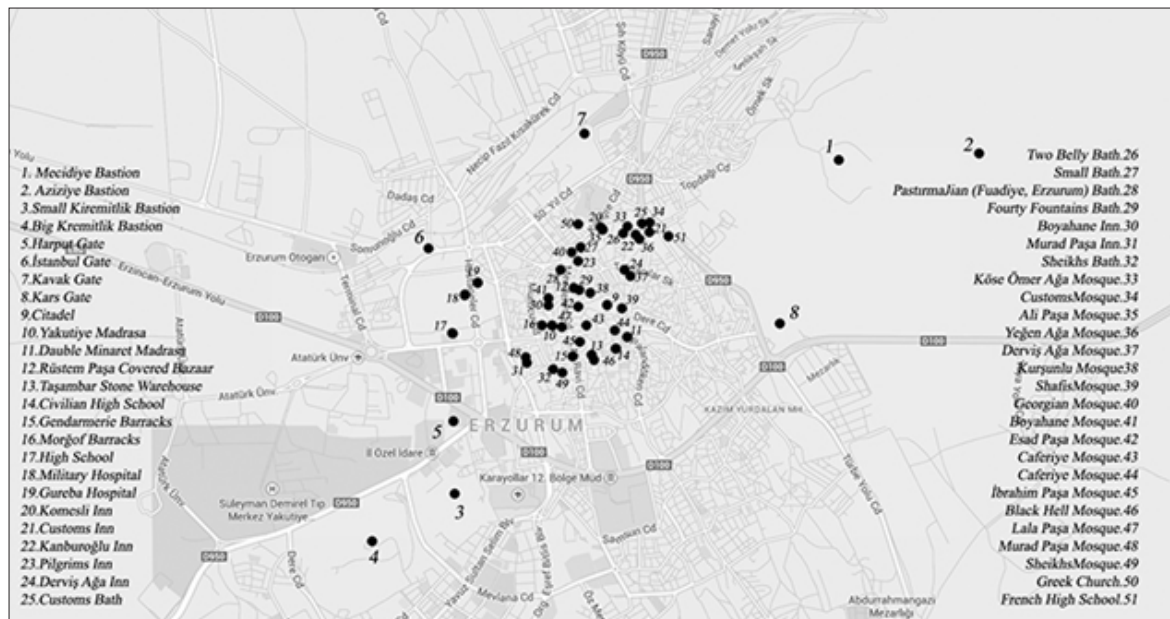


Figure 4. Locations of the buildings, stated in the 1904's map, in today's Erzurum.

3.1. According to the information given in the Erzurum map of 1904

The state-owned spaces/buildings can be listed as; Government House, 4 Military Barracks, 11 Police Stations, 1 School of Civil Management, 1 Military High school, 1 Military Warehouse, 1 Armory, 1 Flag Tower, 1 Military Hospital, 1 Hospital for Homeless, and Poor, 3 Additional Armories; common spaces/buildings can be listed as; 65 Mosques and Temples, 15 Tombs and 15 Tekkes, 5 Churches and Monasteries; additionally 1 Murahhashane, 1 Seneseryan School, 1 Jesuit School, 1 High school for Female Students and Primary School, 2 Primary Schools for Male Students, 1 Industrial School, 130 Madrasahs and Library, 42 Elementary School, additionally 2735 Stores, Shops and Coffeehouse, 35 Inns, 4 Hotels, 17 Baths, 53 Bakeries, 30 Mills with 125 Fountains, 6 Public Gardens, 1 Grand National Garden.

Based on this information, it is understood that in the early 1900s Erzurum was quite advanced, and had great opportunities in trade, and education; furthermore the city was very rich in terms of social structure and opportunity.

4. Erzurum in 1904 and in today

In 1904, Erzurum had a complex urban texture as well as the contemporary one. The city is dominated by an irregular structure. The main rea-

sons of this irregularity are particularly the concentration of the settlements around the castle, the general Turkish type neighboring settlement around mosques, and fountains; and attractiveness of settling around the streams. Depending on these factors neighborhoods are often developed independently, and then combined in time. The military institutions are also maintaining important focus in settlements.

The layout of Erzurum in 1904 is very similar to today's Erzurum. Armenian and Muslim cemeteries are available in the city, and in different places. Urban functions are ungrouped in the city. Military structures, organizational structures, commercial, residential and other urban elements are distributed as mixed. There are 4 gates, 4 ways to enter the city (Figure 4) (Table 1). All connections to surrounding cities and villages are provided through those roads. The city is built along narrow and sometimes dead-end streets which is a feature of traditional Turkish urban structure.

4.1. The gates

When the outer castle was first built, the citadel had 3 gates for all entrances and exits. These were Tebrizkapi, Erzincankapi and Guncukapi (1869-1870); and Yenikapi was added in 1737 as the fourth one. The land fort surrounding the city had 4 stone arched gates (1865-1877), named as Karskapi, Harputkapi,

Table 1. *Coordinate data of historical buildings located and evaluated in the 1904's map.*

Name of the structure/monument	Latitude	Longitude
Inner Citadel	39 ° 54'27.82 "N	41 ° 16'36.67 "E
Twin Minaret Weapons Warehouse	39 ° 54'20.35 "N	41 ° 16'42.19 "E
Ulu-Great Mosque (Mosque Kebir)	39 ° 54'21.86 "N	41 ° 16'39.78 "E
Tashambar-Stone Warehouse (Military Store Warehouse)	39 ° 54'16.24 "N	41 ° 16'31.52 "E
Morgof Barracks	39 ° 54'23.19 "N	41 ° 16'16.95 "E
Gendarmerie Barracks	39 ° 54'16.45 "N	41 ° 16'25.94 "E
Civilian Highschool	39 ° 54'17.43 "N	41 ° 16'39.19 "E
Military Hospital	39 ° 54'30.25 "N	41 ° 15'52.33 "E
Gureba Hospital (Hospital for poors)	39 ° 54'33.56 "N	41 ° 15'56.21 "E
Lalapasha Mosque	39 ° 54'22.65 "N	41 ° 16'23.57 "E
Caferiye Mosque	39 ° 54'23.12 "N	41 ° 16'31.13 "E
Murad Pasha Mosque	39 ° 54'15.64 "N	41 ° 16'12.52 "E
Leaded Mosque	39 ° 54'30.61 "N	41 ° 16'31.87 "E
Esad Pasha Mosque	39 ° 54'27.43 "N	41 ° 16'28.11 "E
Civilian School	39 ° 54'21.31 "N	41 ° 15'48.47 "E
Ibrahim Pasha Mosque	39 ° 54'17.81 "N	41 ° 16'27.74 "E
Sheikhs Mosque	39 ° 54'11.76 "N	41 ° 16'23.62 "E
Black Hell Mosque	39 ° 54'14.83 "N	41 ° 16'32.84 "E
French High School	39 ° 54'44.52 "N	41 ° 16'56.15 "E
Customs Mosque	39 ° 54'47.14 "N	41 ° 16'50.46 "E
Komesli Inn	39 ° 54'47.17 "N	41 ° 16'36.06 "E
Rum Church	39 ° 54'47.37 "N	41 ° 16'28.27 "E
Georgian Mosque	39 ° 54'40.20 "N	41 ° 16'26.28 "E
Dyehouse Mosque	39 ° 54'28.67 "N	41 ° 16'20.17 "E
Shafi Mosque	39 ° 54'27.05 "N	41 ° 16'42.07 "E
Niece Aga Mosque	39 ° 54'43.43 "N	41 ° 16'47.51 "E
Pastirmajian, Fuadiye, Erzurum Bath	39 ° 54'36.98 "N	41 ° 16'23.66 "E
Sheikhs Bath	39 ° 54'12.59 "N	41 ° 16'21.47 "E
Small Bath	39 ° 54'41.32 "N	41 ° 16'29.87 "E
Customs Bath	39 ° 54'46.55 "N	41 ° 16'49.60 "E
Murad Pasha Bath	39 ° 54'14.09 "N	41 ° 16'13.25 "E
Dyehouse Bath	39 ° 54'28.30 "N	41 ° 16'20.64 "E
Forty Fountains Bath	39 ° 54'31.94 "N	41 ° 16'29.65 "E
Dervish Aga Mosque and Inn	39 ° 54'36.30 "N	41 ° 16'43.94 "E
Pilgrims Inn	39 ° 54'39.37 "N	41 ° 16'29.01 "E
Kanburoglu Inn	39 ° 54'45.80 "N	41 ° 16'47.07 "E
Customs Inn	39 ° 54'46.46 "N	41 ° 16'50.32 "E
Ali Pasha Mosque	39 ° 54'4 5.90 "N	41 ° 16'35.99 "E
Kars Gate	39 ° 54'22.62 "N	41 ° 17'32.55 "E
Harput Gate	39 ° 54'0.30 "N	41 ° 15'50.02 "E
Istanbul Gate	39 ° 54'40.81 "N	41 ° 15'43.98 "E
Poplar Gate	39 ° 55'8.53 "N	41 ° 16'33.82 "E

Istanbulkapi, and Kavakkapi (Yılmaz, 2011; Anon., 2016a; Yurttaş 1998; Solmaz, 1999) (Figure 5).

Out of 10 gates constructed on the 2 rows of castelwalls surrounding Erzurum, and allowing city entry and exit; Kavak (Poplar), Istanbul, Harput, Kars, Gürcü (Georgian), Erzincan, Tebriz (Tabriz), Yeni (New), Gez, Ugrun Gates; only Kavak, Istanbul, Harput and Kars Gates have survived. According to Konyalı (1960); The Rum Gate

is also stated in addition to the citadel gates called Gürcü Gate, Erzincan Gate and Yeni Gate. However, there is no information available concerning Rum Gate.

Among all the Gates, Istanbul Gate is currently located in a park on an avenue with the same name. One of the major and heavily used transportation routes of the city is utilized in a recreational area. The gate added value to the city as a defining element, even the



Figure 5. *Kavak Gate.*

region began to be called by the same name. Additionally it has caused the formation of an important recreational area and has contributed to the green tissue of the city. Harput Gate was discovered incidentally during the excavation for an institutional building, uncovered, and protected despite it does not have any functional task. The best preserved gate, Kars Gate currently located in a military area can be seen from outside and is still well maintained. Kavak Gate, located at the border of the two districts connects two neighborhoods providing both vehicle, and pedestrian access. The upper part of the gate is also in a military zone, and it is not possible to climb on its soil covered top. It has managed to stand intact as some part of it is located in a military region and the remaining part is still actively used. Three out of four gates have active usage in the urban layout. Therefore they have become highly effective and functional in the urban culture and urban structure. The Gates are important cultural and visual elements in the city.

4.2. The bastions

According to Cam (1993); a bastion means a fortified place or building made for the temporarily quartering of the soldiers and to make war in order to protect a place of strategic military importance (Yılmaz, 2011).

The stone materials are generally used in the bastions that are fortification buildings. Bricks are only used in vaults. Depending on the number of construction workers, it took approximately five years to construct them. Erzurum bastions were built by Turkish officers and engineers. During the Sultan Abdulaziz era, a commission under the management of Fosfor Mustafa



Sıtkı Pasha was formed, and those bastions were built (1869-1871) according to the projects prepared by the commission. The Aziziye Bastions where the bloodiest battles happened during Ottoman-Russian War and 93 War have special importance in the history of Turkey. 21 bastions were built to defend the city against possible attacks that might come from Iran and Russia and were placed in Gürcüboğazı Passage in the north, in Ogee/Deveboynu Passage in the East and in the Palandoken Passage in the South of the city. The first bastion of Erzurum, Hasani Basri Toprak (Soil) Bastion, was built in 1821 and the others were built afterwards. The bastions differ from other structures with their architectural designs, were embedded in the ground up half their heights, and supplemented by 10 meters of soil stack support from the side of possible enemy attack in order to be protected from the long-range artilleries. Therefore bastions are in compliance with the terrain almost invisible from long distances. As their military functionalities and purposes are priorly important, the main architectural principle of bastions is to be resistant. Within the bastions; the following defense purposed buildings, barracks, military headquarter buildings, arsenals, training places, guardhouse, squadron or battalion buildings, soldiers' and officers' sleeping areas, artillery rooms, ambush rooms; and additionally baths, laundry, kitchen, bakery, and necessary units for everyday life like food stores are placed (Anon., 2014a).

Cities, towns, and important settlements were maintained, and defended by donjons, citadels, castles fortified by ditches until the invention of highly destructive power cannons. The bas-



Figure 6. Castel of Erzurum.

tions of Erzurum are both adjacent and individually constructed. The city is surrounded by adjacent type fortifications (Konyalı, 1960).

The following bastions are stated on the map;

- Aziziye Bastion
- Mecidiye Bastion
- Big Kiremitlik Bastion
- Small Kiremitlik Bastion
- Ahali (The Public) Bastion

Aziziye and Mecidiye bastions were located in a military zone until recently, thus they were preserved well-maintained and kept in good shape until today. The area was declared as a national park recently, providing open green space to urban fabric, recreational facilities and the opportunity to contribute to the city in terms of tourism value. The Big and Small Kiremitlik Bastions areas have stayed in the city, contributing as recreational area, sports complex, and add extra value to the silhouette of Erzurum.

4.3. The citadel

It is estimated that the Castle has been built by the Eastern Roman (Byzantine) Emperor Theodosius II between the years 415-422. The Castle was renovated many times. According to the travel book of Evliya Celebi, there is a water-filled ditch around the castle having 80 steps width and 20 cubits depth. It is also told in the same book that there are gates around the castle and bridges passing over the ditches to reach the gates (Konyalı, 1960) (Figure 6).

The area surrounding the outer citadel was surrounded by walls of 38 meters height with 110 donjons. There were 15 meter deep ditches outside of the exterior walls. There was a distance of 52 meters between interior and exte-



rior walls. The exterior castelwalls were removed, and the stones were used to build bastions after 1865. Soiled castelwalls were constructed around the city between 1830-1840. The walls, referred to as soiled bastions, had entry gates with stone arches at all four directions. Deep ditches filled with water were dug on their outer parts (Yılmaz, 2011). Evliya Celebi, on his travel book, indicates that there were 1.700 earth-roofed homes within the borders of Inner Citadel walls (Anon., 2014b).

Today as not having an active use, the castle is open to visitors and tourists. As the castle remained on the city's major transportation routes and the city center, it is both an archaeological site due to excavations carried out and has been transformed into an open-air museum; the castle, the mosque, and the clock tower stand intact, and particularly the clock tower has become one of the most important symbols of the city.

4.4. The buildings

4.4.1. The Turkish baths (Hammams)

The baths in Erzurum have always been ongoing commercial organizations since centuries. They are mostly baths serving foundations, and they were aimed to meet the financial expenses of the same foundation's mosques, and madrasahs (Zeynal, 2011). Erzurum has 14 baths from the Ottomans which were built in between 16th and 18th century (Yılmaz, 2011) (Figure 7).

There are many baths in Erzurum just like in any other Turkish city. Their numbers increased after the acceptance of Islam. During the wars and invasions, like the other buildings the baths were also so much destroyed that, no solid bath remains.

The baths mentioned on the map are



Figure 7. *Two Belly Bath and Customs Bath.*

as follows;

- Küçük (Small) Bath (16th century)
 - Kırk Çeşme (Fourty Fountains) Bath (16th century)
 - Pastırmacı (Pastirmajian) Bath (17th century)
 - Caferiye Bath (17th century)
 - Şeyhler (Sheikhs) Bath (1737-1766)
 - İki Göbek (Two Belly) Bath (The first half of the 18th century)
 - Gümrük (Customs) Bath (The first quarter of the 18th century)
 - Murat Paşa (Pasha) Bath (The second half of the 18th century)
 - Ayaz Paşa (Pasha) Bath
 - Mektebi İdadi (Secondary School) Bath
- (Köşklü and Çınar, 2010; Özkan,

2015; Özkan, 2010; Ünal, 1974; Çınar, 2010; Çınar, 2011).

4.4.2. The inns

The term “caravansary” is also used for the Inns in some sources. Inns or caravansaries are the buildings where the merchants, travelers and passengers stayed, met their needs and rested their animals. The Inns had important presence due to Erzurum’s location on major trade routes. According to Konyalı (1960), in Evliya Celebi’s travel book there were up to 70 inns in Erzurum. Based on Zeynal (2011); some of them were destroyed in the 1859 earthquake.

The names of only 37 inns are known, out of those 70 inns only 8 of them have reached today. The ones that



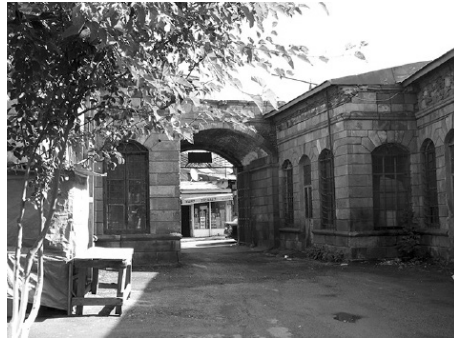
a



b



c



d

Figure 8. *ab) Pilgrims Inn. cd) Kanburoglu Inn.*

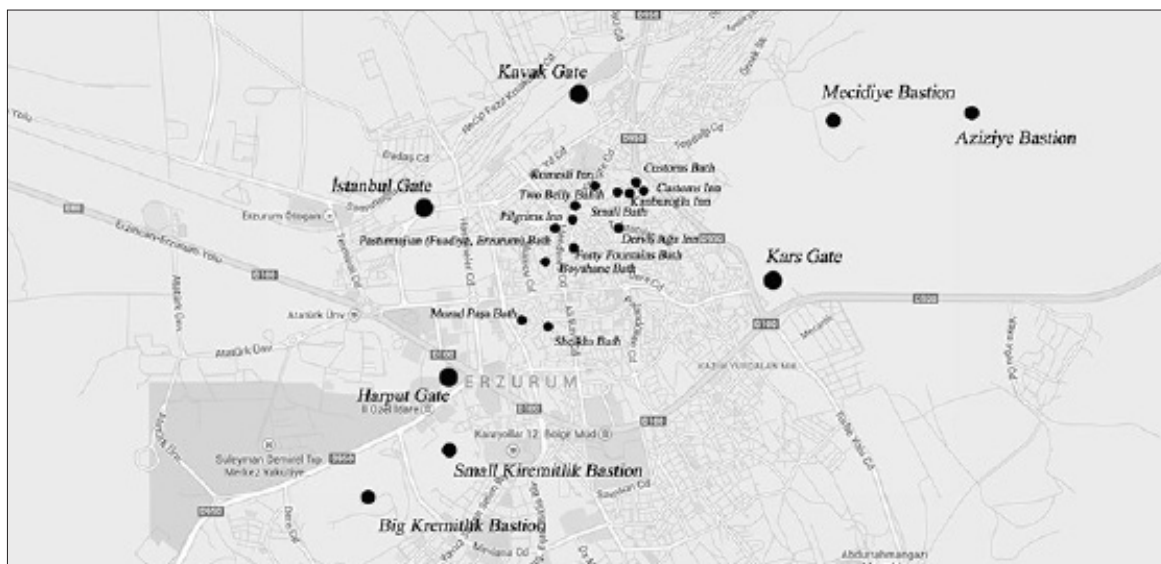


Figure 9. Locations of the inns and hammams, stated in the 1904's map, in today's Erzurum.

were mentioned on the map are;

- Dervish Ağa Inn
 - Gümrük (Customs) Inn (1720-1726)
 - Hacılar (Pilgrims) Inn (18th century)
 - Kanburoğlu Inn
 - Cennetziade Inn (18th century)
 - Komesli Inn (18th century)
 - Hapan Inn (19th century)
 - Kadioğlu Inn
- (Köşklü, 2010; Ünal, 1974).

The inns were spread out in different areas within the city, and served the city, and the citizens under various functions. Even though they were often used or seen in everyday life, inns stayed unknown by Erzurum's people; the reason for this being their hidden and suppressed locations in the current urban structure. Currently they are evaluated for trade purposes or as warehouses, but their historical structures do contribute to tourism, and strengthen the historical image of the city (Figure 8).

4.4.3. The military structures

Erzurum has always been a military base due to its strategic location in every period of history. As the city is an important gateway to Anatolia, many buildings have been built for defensive purposes. There are also many barracks and armories.

- Firdevsoglu Barracks (1869-1873)
- Süvari (Cavalry) Barracks
- Morgof Barracks (1877-1897)
- Gendarmerie Barracks
- Çifte Minare (Double Minaret) Es-

liha to (Shooting) Hatch (14th century)

- Erzak-1 Askeriye (Military Grocery) Hatch (19th century)
- (Şehidoğlu, 1992; Yurttaş, 2000)

Firdevsoglu Barracks are used by units of the municipality as an annex. Complying with the 'using to protect' principle; the function fulfillment, and protection of the building for today, and for the future are both achieved. Morgof Barrack not existing today is known as recently having collapsed. In the past they were located in the city center, which is now the town square: the busiest part of the city, which is considered, and used as strolling and resting area. Çifte Minare is used as an exhibition area with cafés and touristic places. Military Grocery Hatch, although located at a busy city axis in the city center, is still used as a military hatch just like in the past (Figure 9 and 10).

4.4.4. The schools

Evliya Celebi, in his travel book, stated about Erzurum madrasahs and schools that; "Erzurum has madrasahs, Dar-ul Kurra, Dar-ul Hadith, and 110 elementary schools for general educational purposes "Unfortunately none of them survived until today (Konyalı, 1960). Additionally, Erzurum had 3 madrasahs built during Ilkhanians and Seljuks's periods (Yakutiye, Çifte Minare, and Hatuniye); and 20 more built in Ottoman period. 3 of 20 Ottoman



Figure 10. *ab) Double Minaret Esliha to (Shooting) Hatch cd) Firdevsoglu Barracks.*

period's madrasahs survived until today (Şeyler "Sheikhs", Pervizoglu, and Kurşunlu "Leaded" Madrasah) (Yılmaz, 2011).

The schools and madrasahs stated on the map are;

- Yakutiye Madrasa (1310)
- Çifte Minare Madrasa (14th century)
- Military High School
- Civilian High School
- French High School

Yakutiye Madrasah located at the city center and in the area regarded as city square, is used as a museum. Its garden functionally contributes to the city's urban structure as a busy square which is a strolling and recreational area.

The French High School, providing

Turkish, Armenian and French education, had also the best orchestra of the city (Anon., 2014c). Except for its outer walls, the 3 storey high school building is completely destroyed, and has no touristic or functional purpose (Figure 11).

4.4.5. The tombs

There are 21 tombs in Erzurum and its surrounding areas. 5 tombs having rectangular plans are of the periods of Saltuklu, Seljuk, Ilkhanid and Ottoman; 3 baldachin planned tombs of the Ottoman period; 1 polygonal body tomb of Akkoyunlu and Karakoyunlu period, 6 decagonal body, and 2 cylindrical body tombs of the Ilkhanid period; 2 octagonal body, and 2 square body tombs are of the periods of Sal-



Figure 11. *French High School.*



Figure 12. Three Tombs.

tukids and Ilkhanids (Yılmaz, 2011). Referred in the map as follows;

- Üç Kümbetler (Three Tombs) (12-14th century)
(Anon., 2016b)

Three Tombs as a touristic place located in one of the city's older neighborhoods, also contributes to the landscape of the urban green space, and provides a significant contribution to the historical texture and image of the city (Figure 12).

4.4.6. The mansions

Erzurum once had Beylerbeyi Palace, Hamdi Pasha Mansion, and Shatir's Chalet. As time passed by, all those buildings were destroyed, and disappeared. Only Yusuf Ziya Pasha Mansion still survives.

Known as Köşk (The Mansion), it was built in between 1795-1798 by Yusuf Ziya Pasha, the Erzurum Governor. Today it is one of the most important recreational areas in the city center, and is used with a family cafe concept.



With some additions, changes, and remodeling; The Mansion and its garden are open to public service.

4.4.7. The hospitals

There were two major hospitals in the city according to the information stated on the historical map. They were serving both the people living in the city, and the people living in surrounding villages and cities.

- Military Hospital
- Gureba Hospital

Erzurum still maintains its character as a health center from the past legacy of its history, still maintains its heritage, image and responsibility. This shows how its past affected Erzurum's development or how significantly the city has been affected by its historical achievements and experiences in its future (Figure 13).

4.4.8. The mosques

Despite the fact that there were so many, and dense wars causing huge

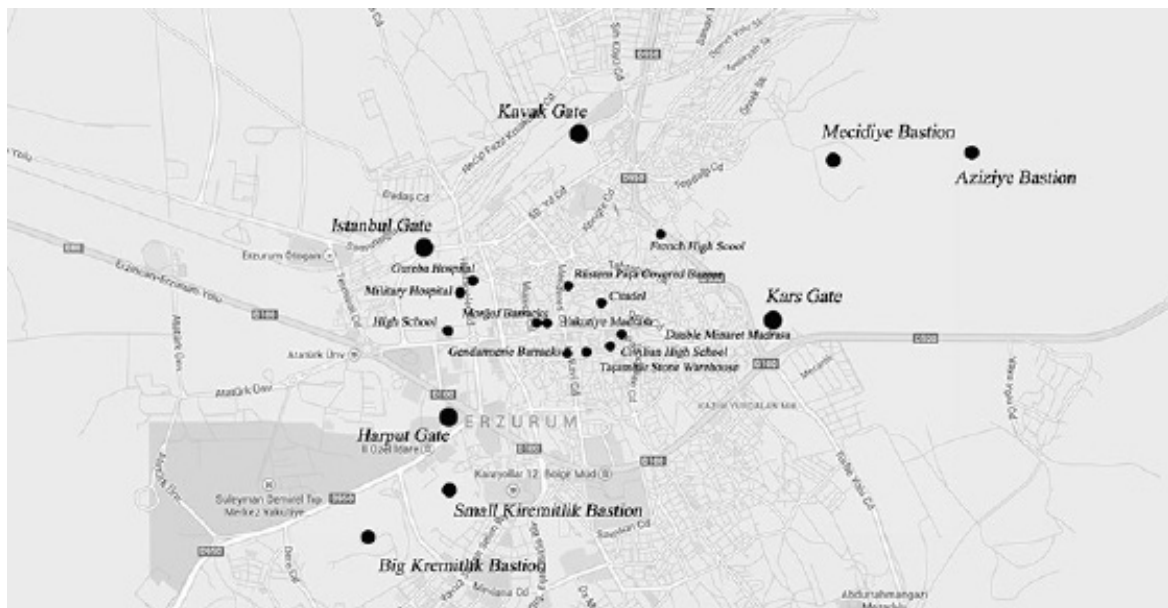


Figure 13. Current locations of the hospitals, military buildings and schools stated on the 1904's map.

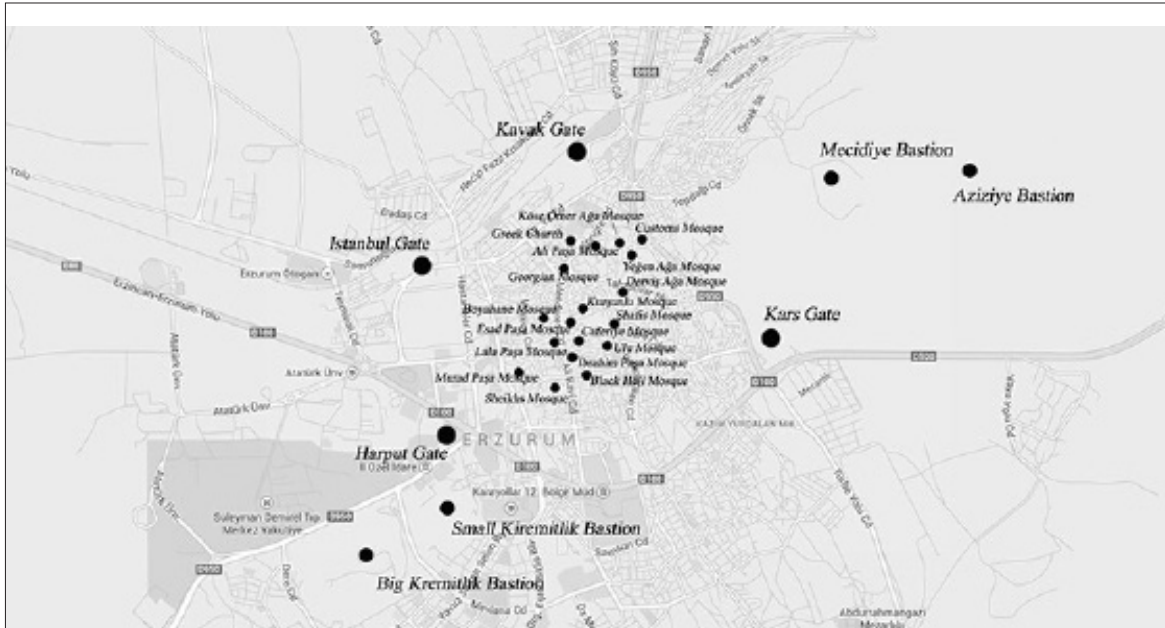


Figure 14. Locations of the mosques in today's Erzurum stated on the 1904's map.

destruction, and damages on many important assets of Erzurum, there are still a significant number of qualified buildings surviving, and those maintain the nature of Erzurum as a historical city. In general during that same process mosques, churches, and different places of worship also suffered major destruction during the wars but very important assets have reached today.

Historically, and touristically the most important ones are the Great Mosque and the Lalapasha Mosque. They are located in the historical city core with other mosques which strengthen the city's historic fabric, and are important city elements to meet, to gather and also important as recreational areas. Very few number of the churches have remained, and are mainly under protection, and some have been repaired.

There are 29 wood supported, 14 sin-

gle-domed, 1 center planned mosques from the Ottoman period, and 1 multi wood supported mosque from Saltukular period (Figure 14 and 15) (Yılmaz, 2011).

- Ulu (Great) (Atabey) Mosque (1179)
- Lalapaşa Mosque (1562)
- Boyahane (Dyeing) Mosque (1566)
- Murat Pasha Mosque (1573)
- Gürcü (Georgian) Mosque (1608)
- Caferiye Mosque (1645)
- Kurşunlu (Leaded) Mosque (1700)
- Dervişağa Mosque (1718)
- Gümrük (Customs) Mosque (1718)
- Şeyhler (Sheikhs) Mosque (1737-1766)
- İbrahim Pasha Mosque (1748)
- Esat Pasha Mosque (1853)
- Ali Pasha Mosque
- Kara Cehennem (Black Hell) Mosque
- Şafiler (Shafis) Mosque
- Yeğen Ağa Mosque

(Anon., 2016c, d, e; Özkan, 2010)

There is 1 Armenian Church at the



Figure 15. Alipasa Mosque and Dervişağa Mosque.

city center of Erzurum dating back to the 18th or 19th century (Yilmaz, 2011).

On the map it is stated as:

- Big Armenian Church

4.4.9. The mills

There is more than 1.000 mills in villages and towns of Erzurum. Mills were production centers, creating employment and added value. In those mills wheat, barley, rye flour was made into flour providing the need of people living in the city.

Erzurum mills are referred to as Kirk Değirmen "Forty-Mills". Forty-Mills were fed by the water sources starting from the south east of Palandoken, so called the Bosphorus in the past. The Mills, starting from the Bosphorus extends to the pavilion, following Dere (the Creek) Neighborhood, throughout the Çaykara Street, extends to Slaughterhouses passing under the Kuşkay Building and ends with the last mill at the Slaughterhouse (Zeynal, 2011).

There are two mills mentioned on the map. One of these mills is named as "the Mill", the other one as "the Military Mill". These two mills are considered to be included among the Forty-Mills even though they are outside the Forty Mill's route.

5. Conclusion

During all its historical process Erzurum has acquired various achievements, and experienced effects from all civilizations, through the contributions of both the natural and human factors. Even though most of these contributions have been lost, part of them remains as an important heritage of the city today.

The information obtained from the historical records also reveals all the experience of cities, their development and phases of change. All this information, and records related to the phases of Erzurum can be obtained from the documents and maps.

In the light of all the information and evaluations, it can be seen that Erzurum periodically hosted large populations, but always was and is a city of trade, military and government. These features of the city had

impacts on its form, architecture, and its development. Therefore, there are a large number of commercial buildings due to high trade activities, historical walls surrounding the city, and many barracks due to military requirements, state buildings, consulates due to its governmental role, and owing to its being a well constructed and developed city many great mosques, churches, public and private schools, hospitals and mills.

Fuat Bey's 1904 map reveals the reality that the city had lost the historical glorious look of its buildings having existed in that period or the related map does not show all past existed city structures and construction components. Nevertheless, there are many buildings that have been constructed before 1904 those are not shown on the map. Similarly, many structures and elements located on the map are not any more existent in today's Erzurum. It is seen that today's Erzurum as it was in 1904, has its focus at the same historical city center as its urban core around which all urban functions, commercial and recreational requirements are focused, and within the historical settlement. As time passes by, the city expanded, and became quite large, and created satellite settlements as well. The biggest difference is, now there are no more castelwalls surrounding the city, all creeks passing through the city have dried out or their beds have been changed, therefore all the water mills have disappeared, or have been destroyed in time. Also the cemeteries that have been indicated on the map and located in the city do no longer exist in Erzurum.

According to these evaluations, Erzurum is a city that continues its development on its historical settlement by considering the historical heritage of the city. All architectural and urban elements that were destroyed or have disappeared are preserved in their forms as they have been found; historic elements, used or disposed, have maintained their places in the contemporary city.

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