

TOPOGRAPHY AS A PERFORMATIVE ENTITY:
TRANSFORMATION OF KARAKUSUNLAR, ANKARA

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TRANSFORMATION OF KARAKUSUNLAR, ANKARA**

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ABSTRACT

TOPOGRAPHY AS A PERFORMATIVE ENTITY: TRANSFORMATION OF KARAKUSUNLAR, ANKARA

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This study is focused on topography and its changing role in determining urban environments. An increasing ignorance towards topography in urbanization practices has recently been observed in the Turkish context, and this trend can also be seen in Ankara's urbanization process. The current state of the city, in terms of its built environment, represents a disconnection from its original topography and the related waterscape. In this context, the primary objective of this study is to investigate the urbanization process within the framework of physical and cultural aspects of *topography* as a performative entity.

Topography's capacity to define a place and its transformation is examined through the selected area of Karakusunlar (Ankara) and its surroundings. The research on the Karakusunlar area, which represents the distinctive landform character of Ankara, analyzes and discusses the district's geographical, spatial, and cultural transformation and urbanization from the 1930s onwards. It is crucial to investigate the history of the site and related experiences to comprehend *topography's* physical and cultural transformation. In this respect, the traces left in *topography* and memory are significant layers regarding how *topography* was used during different periods.

The overall approach and methodology are informed by the digital modeling studies of the land in different time frames, the field study that subjects oral history of the site, mind mapping the field study regarding toponyms and places, the further mapping process, and the transformation of *topography* as a performative entity. In this context, the investigation of Karakusunlar is based on findings from literature, historical maps, aerial images, prepared digital models, the field study that includes semi-structured in-depth interviews, and the toponyms gathered from the archival material and the interviews. The interviews of the field study are conducted in Spring 2023 and 2024, with individuals who have lived in the area between the 1950s and 1990s, and the mind maps are produced by the author. While the comprehensive digital modeling work orients the discussion on the physical *topography*, the field study focuses on the place-related aspects of landform elements, waterscape, and toponyms, as well as the interventions made to these elements, the transformation of *topography* in the Karakusunlar area.

Keywords: Topography, Historical Geography, Toponymy, Karakusunlar, Ankara

ÖZ

EDİMSSEL BİR VARLIK OLARAK TOPOĞRAFYA: KARAKUSUNLAR’IN DÖNÜŞÜMÜ, ANKARA

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Çalışma, topoğrafyanın kentsel çevredeki belirleyici rolünün değişen konumuna odaklanmaktadır. Son dönemlerde, Ankara’nın kentleşme sürecinde de gözlenen, kentleşme pratiğinde topoğrafyaya karşı ilgisizlik veya kayıtsızlık önemli bir sorun olarak Türkiye bağlamında ortaya çıkmaktadır. Özgün yer formu ve ilişkili su peyzajındaki dereler bütününe oluşturduğu kentin fiziksel topoğrafyası ile yapı çevre arasındaki ilişkinin koptuğu gözlenmektedir. Bu bakımdan çalışmanın ana amaçlarından birisi kentleşme sürecini fiziksel ve kültürel yönleri ile değerlendirilen edimsel bir varlık olarak *topoğrafya* kapsamında araştırmaktır.

Topoğrafya’nın mekân tanımlama yetisi ve bunun dönüşümü, Ankara’da belirlenmiş çalışma alanı olan Karakusunlar ve çevresi üzerinden incelenmiştir. Ankara’nın belirgin yer formu karakterini temsil edebilmesi açısından alanda yürütülen çalışma, alanın 1930’lu yıllardan itibaren coğrafi, mekânsal ve kültürel yönlerden dönüşümünü ve kentleşmesini ayrıntılı olarak analiz etmekte ve tartışmaktadır. *Topoğrafya*’nın fiziksel ve kültürel dönüşümünü anlamak için alanın tarihi ve ilişkili deneyimlerin araştırılması gerekir. Bu kapsamda *topoğrafya*’daki ve bellekteki izler fiziksel ve kültürel açıdan *topoğrafya*’nın ve yerin farklı dönemlerde nasıl

kullanıldığını ve deneyimleyen kişilere ne ifade ettiğini anlamak açısından önem taşır.

Genel yaklaşım ve metodoloji, alanın farklı zamanlardaki durumunun dijital olarak modellendiği, sözlü tarihinin bir saha çalışması aracılığı ile araştırıldığı, toponimler ve yerler üzerinden sorgulanan görüşmelerin zihin haritalarının hazırlandığı, ilişkili haritalama süreçlerinin yürütüldüğü ve edimsel bir varlık olarak *topoğrafya*’nın dönüşümünün incelendiği aşamalardan oluşur. Bu bağlamda araştırma yazınsal kaynaklar, haritalar, hava fotoğrafları, hazırlanmış dijital modeller, yarı yapılandırılmış derinlemesine görüşmeler, zihin haritaları ve arşiv materyalleri ile görüşmelerden çıkan toponimler üzerinden yürütülmüştür. Görüşmeler 2023 ve 2024 seneleri arasında alanda 1950’li ve 1990’lı senelerde yaşamış kişiler ile gerçekleştirilmiş, ilişkili zihin haritaları yazar tarafından oluşturulmuştur. Kapsamlı bir biçimde yürütülen dijital modelleme çalışması alanın fiziksel dönüşümü üzerindeki tartışmayı yönlendirirken, saha çalışması alandaki yer formu öğeleri, su peyzajı ve toponimlerin yer ifade etme halinin yanı sıra tüm bu öğelere yapılan müdahaleler doğrultusunda Karakusunlar’ı içeren alanın *topoğrafya*’sındaki dönüşüme odaklanır.

Anahtar Kelimeler: Topoğrafya, Tarihi Coğrafya, Toponimi, Karakusunlar, Ankara



To Cüneyt

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TABLE OF CONTENTS

ABSTRACT	v
ÖZ.....	vii
ACKNOWLEDGMENTS.....	x
TABLE OF CONTENTS	xii
LIST OF TABLES	xv
LIST OF FIGURES.....	xvi
LIST OF ABBREVIATIONS	xix
PREFACE.....	xx
1 INTRODUCTION.....	1
1.1 Problem Definition, Aims, and Scope	1
1.2 Hypotheses	10
1.3 Methodology: Unfolding the Topographical Trajectory	14
1.4 Outline of the Dissertation.....	23
2 SITUATING TOPOGRAPHY IN THE CONCEPTUAL DOMAIN	27
2.1 Etymological Research.....	28
2.2 Topographical Dimensions.....	38
2.2.1 Topography as Origin.....	38
2.2.2 Topography as Materiality	41
2.2.3 Topography as Place.....	48
2.2.4 Topography as Temporality and History.....	57
2.2.5 Topography of the Memory.....	64
2.3 Synthesis: Topography as an Encompassing Whole	68

3	EXPLORING GEOMORPHOLOGIC and HISTORIC CONTEXT of KARAKUSUNLAR	72
3.1	Geomorphologic Structure.....	74
3.1.1	Situating Karakusunlar in Geomorphologic Context.....	78
3.2	Historical Geography: Karakusunlar and Surroundings in 1942 Map....	91
3.3	Toponyms in 1942 Map: The Villages and their Surroundings.....	93
3.3.1	Ecological Connotations in Toponyms	96
3.3.2	Cultural Connotations in Toponyms	105
3.4	Historical Sites around the Village Network	107
3.4.1	Southern Axis to Konya (Mogan-Eymir Basin)	110
3.4.2	Southwestern Axis to Eskişehir (Between Hacılar and Meşe Mountains)	114
4	EXPLORING KARAKUSUNLAR: MAPPING TOPOGRAPHICAL TRANSFORMATION.....	127
4.1	From Rural to Urban: Physical Transformation	127
4.1.1	In Ottoman Period.....	130
4.1.2	In Republican Period.....	132
4.1.3	Modeling the <i>Topography</i> : Physical Transformation along the Valley, the Stream, and the Road.....	151
4.2	Flattening the Land, Erasing the Name: Lived Transformation	181
4.2.1	Introducing Karakusunlar as a <i>Topos</i>	181
4.2.2	The Physical Topography of Karakusunlar: Landform and Waterscape	185
4.2.3	Around Karakusunlar: Yalıncağ and Balgat	200
4.2.4	Narrating METU in Karakusunlar	205

4.3	Transformation in Karakusunlar.....	207
5	CONCLUSION	213
5.1	Findings of the Study.....	216
5.2	Assessment of the Research	222
5.2.1	Limitations of the Study	224
5.2.2	About The Other <i>Topographies</i>	225
	REFERENCES	227
	APPENDICES.....	243
A.	Maps, aerial images, and modeling work of Karakusunlar and its surroundings.	243
B.	Approval of Ethics Committee	265
C.	Field Study: Semi-Structured In-Depth Interviews.....	266
D.	Mental Mapping	279
E.	Table For Transformation.....	289
	CURRICULUM VITAE	291

LIST OF TABLES

TABLES

Table 4.1 Different variations of the name Karakusunlar in the literature.	129
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LIST OF FIGURES

FIGURES

Figure 1.1 Above, an image from the opening of the Malazgirt Boulevard. Below, 1071 Malazgirt Boulevard.	9
Figure 1.2 Conceptual framework of physical and cultural components of the topography.	16
Figure 2.1. The View of Ankara, anonymous, 1700-1799.	44
Figure 2.2. Examples from territorial maps of Val de Durance,	46
Figure 2.3. Vectorial relationships within the diagrammatic sections of Lausanne.	61
Figure 2.4. Conceptual diagram: properties and dimensions of topography as researched in the theoretical discussions.	69
Figure 3.1. Mapping physical topography, the 3D model of Ankara.	76
Figure 3.2 The shapes of the land south of Karakosun (Chaput, 1931).	80
Figure 3.3. Sketch of the structure of the Angora region	80
Figure 3.4 Classification of the geomorphological outlines of the Ankara Area.	82
Figure 3.5 Mapping geomorphological outlines of the Ankara Area.	82
Figure 3.6 Valley floors and related stream routes in the selected area.	84
Figure 3.7 Lower plateaus and related stream routes in the selected area.	86
Figure 3.8 Valleys, ridges, and related stream routes in the selected area.	87
Figure 3.9. Lexical-semantic categorization of the toponyms in the study.	95
Figure 3.10. Map of Ankara County in the early 20 th century.	97
Figure 3.11. 1942 Ankara Map, villages, waterscape, and toponyms.	101
Figure 3.12 Central routes in Ankara in Roman and Ottoman periods.	110
Figure 3.13 Mogan-Eymir Basin as the southeastern part of Ankara	113
Figure 3.14 Meşe and Hacılar Mountains as the southwestern parts Ankara.	115
Figure 3.15. Toponyms in the southern slopes of Ankara.	116
Figure 3.16. Typological relationships between physical <i>topography</i> and villages.	117

Figure 3.17. Typological relationships between physical <i>topography</i> and villages.	118
Figure 3.18. Typological relationships between physical <i>topography</i> and villages.	119
Figure 3.19. Section 1-1, from Dikmen, Çankaya and Kalaba parts.	121
Figure 3.20. Section 2-2, from Mogan, Yalıncağ and Etlik parts.	123
Figure 3.21. Section 3-3, from Dodurga, Alacaatlı, Kutugün and Karyağdı Mountain.	125
Figure 4.1 Excerpted from 1839 Von Vincke Map.	131
Figure 4.2 Excerpted from 1892 Kiepert Map.	132
Figure 4.3 Jansen's Master Plan for Ankara.	134
Figure 4.4 Karakusunlar in newspapers and magazines.	137
Figure 4.5 Ankara's central farmlands in 1928.	138
Figure 4.6 A house in Balgat Village.	140
Figure 4.7 1957 Yücel Uybadin Plan: Ankara, before and after the 1950s.	142
Figure 4.8 Karakusunlar, 1/5000 plan.	148
Figure 4.9 Near Konya Road, a lot in the Kızılırmak Neighborhood.	153
Figure 4.10 İşçi Blokları, excerpted from the 1970 (above), 1994 (middle), and 2019 (below) Maps.	154
Figure 4.11 Construction of ODTÜ Villaları.	155
Figure 4.12 Sections of Çiğdem(litepe) between 1957-2019.	157
Figure 4.13 Sections of Çiğdem(litepe) between 2001-2019.	158
Figure 4.14 North-South sections in 2001-2019.	159
Figure 4.15 North-South sections in 2001-2019.	160
Figure 4.16 Karakusunlar, physical topography and built pattern in 1957, east-west sections.	161
Figure 4.17 Karakusunlar, physical topography and built pattern in 1957, north- south sections.	163
Figure 4.18 Karakusunlar, physical topography and built pattern in 1970, east-west sections.	165

Figure 4.19 Karakusunlar, physical topography and built pattern in 1970, north-south sections.....	167
Figure 4.20 Karakusunlar, physical topography and built pattern in 1994, east-west sections.	169
Figure 4.21 Karakusunlar, physical topography and built pattern in 1994, north-south sections.....	171
Figure 4.22 Karakusunlar, physical topography and built pattern in 2001, east-west sections.	173
Figure 4.23 Karakusunlar, physical topography and built pattern in 2001, north-south sections.....	175
Figure 4.24 Karakusunlar, physical topography and built pattern in the SYM5 model (2019), east-west sections.....	177
Figure 4.25 Karakusunlar, physical topography and built pattern in the SYM5 model (2019), north-south sections.	179
Figure 4.26. Places mentioned in the interviews in Karakusunlar Village.	184
Figure 4.27. Çiğdemlitepe and Ankara Science High School at the back.....	186
Figure 4.28. Above, are the findings from the field study about the waterscape of Karakusunlar(blue) and flattened landform (red). Below, Esentepe Family Pool in Karakusunlar.....	193
Figure 4.29. A photograph from the construction of five-story and multiple-story İşçi Blokları.	198
Figure 4.30. The narratives from the field study about the waterscape and landform of Karakusunlar.	200
Figure 4.31. Yalıncağ Village in the 1940s.	201
Figure 4.32. Roman and Ottoman Road system in Karakusunlar area.	203
Figure 4.33. Dede Fountain in Balgat.	203
Figure 5.1. The modeling work that shows Malazgirt Boulevard.	219

LIST OF ABBREVIATIONS

ABBREVIATIONS

AFF: Atatürk Forest Farm

BCE: Before Common Era

METU: Middle East Technical University

MTA: Maden Tetkik ve Arama



PREFACE

The main idea of this study was planted long before the start of the dissertation when I first moved to the city of Ankara and observed the urban environment built in a genuine topography related to its landform. Up to this period of my life in Ankara, I lived in a city in Aegean land, considered a relatively flatland or lowland enclosed by several peaks. This particular change made me question the effects of topography from settlements to cities and how it initiated the built environment. In my Ph.D. period, the *topography* of Ankara, considering its geography and urbanization history, has mainly shaped my thesis interests. To this extent, I feel obliged to expand my personal motivation to illustrate the background of this research.

I have lived in Ankara since 2009, when I graduated high school and enrolled in METU. I have lived in 100. Yıl (or İşçi Blokları Neighborhood) since 2012, when I was an undergraduate architecture student. Most of the time, my school and my job were in this neighborhood. I did lots and lots of casual walks or idea walks in this land, apart from the times I was in a hurry to catch up with my schedule. I have been involved in the physical topography continuously, spent time in different parts of the curvatures, and questioned whether I was energetic enough to climb up the hill or not. Somehow, the topography was always there, eventually leading me to think deeply about this subject matter.

In my first years at METU, I was familiar with the name Karakusunlar and Yalıncak. Karakusunlar's name was on the bus stops I took to go to the city center. I vividly remember the first time that I saw the valley. It remained behind the ODTÜ Villaları housing site, where Karakusunlar/Şirindere parts cannot be seen. By the time the bus turned to the valley, it was covered with a completely different housing tissue. It was unexpectedly different from the neighborhood that I have seen so far. At that time, I could see other stories and ways of life in this area. Afterward, I remember the heating center in İşçi Blokları, which was an interesting building, maybe a landmark in my neighborhood considering its differentiating roof structure. I lived near

Vişnelik¹, I passed Çukurambar and Çiğdem very many times, and I started to question the origin of these names later.

In my first years at METU, I considered Yalıncak as a village that still exists on the campus, which was obviously not true. Sometimes, I ran to the METU forest, where I later noticed it was close to the surroundings of the remaining village. I spent lots of time around the remaining part of Yalıncaközü near Çarşı (in METU), even though we did not call it that way. Looking at these memories, I noticed that I was lucky to experience certain parts of Karakusunlar in the early 2010s.

I lived in 5-story blocks in İşçi Blokları (Namely, Beş Katlılar), multiple-story blocks in İşçi Blokları (Namely, Çok Katlılar), a housing site around the marketplace (Pazar Yeri), and currently, in an apartment that sees the Karakusunlar Cemetery. All the places I studied in this dissertation are familiar, combined with my academic research. I witnessed the construction of Malazgirt Boulevard, which evoked severe reactions from the METU students. In line with the construction of the Boulevard, I remember one specific incident, a large portion of soil in front of Naz Gıda collapsed, and a car also fell into the pit. A couple years later, the footing of the Malazgirt Boulevard near Karakusunlar (Namely, Sultan Alparslan Köprüsü) turned into a place where rainwater is puddled. In particular, flash floods (or cloud bursts) from the mid-2010s and onwards, the underpass can be a dangerous place where large amounts of water risk the passage of cars. During my PhD research, it was not surprising to notice that this place was the bed of the Kuyucaközü.

Most of these places, especially the ones in İşçi Blokları, have transformed in the last 15 years, as far as I have witnessed and researched. It is meaningful for me to study this compelling site, which is subjected to my field study, and to inquire into the story of Karakusunlar's topography. At this point, I think it was also turned into

¹ Although the official name is METU Alumni Center (ODTÜ Mezunlar Derneği), the preferred name in the daily conversations is always Vişnelik.

meaningful research for those who lived in or nearby. Finally, I honestly can tell that I am more than pleased to do something related to the topography of Ankara as an intricate entity. I feel lucky to have researched the Karakusunlar area, which has been annexed to METU, my neighborhood, for over a decade, where I genuinely feel a sense of belonging.



CHAPTER 1

INTRODUCTION

1.1 Problem Definition, Aims, and Scope

The dissertation focuses on *topography*, with a central claim that “topography is the place itself”. This statement originated in the very meaning of the word. Initially, *topography* is derived from *topos*-, meaning “place”, and *-graphein* or *-graphia*, meaning “writing” or “written description”.² In other words, the **topography is the place**, and the study inquires about the place-related state(s) of topography and their transformation processes. The overall research is formed around this place-bound definition and particularized regarding **physical structure** and **culture**. In this respect, topography is not only a physical agent but also expresses a sense of **identity** and **locality**. Thus, the domain of topography has been researched in geographical, historical, and cultural scopes within a temporal framework within this dissertation.

As a fundamental part of nature, topography interacts with different architectural, urban, geographical, philosophical, or political discourses. Intertwined in physical and cultural environments, *topography* is a comprehensive framework. Accordingly, *landform* represents the physical-characteristics, as it is the detailed description of the land as a geographical whole.³ The physical structure of the land is a fundamental

² “Topography”, in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p.3354.

³ Since this *landform* definition solely focuses on the physical ground, it tends to overlook the intangible qualities. In this way, *topography* is used as a comprehensive set of terminology, including the physical, cultural, place-related, and experiential qualities. In this respect, *topography* is a whole and the triggering point of this Ph.D. study.

base and a constraint that forms the historical processes and human existence.⁴ In this dissertation, understanding the land is essential to understanding the basics of topography and landing at the site of Karakusunlar and its surroundings.

Topography is a notion that relates to the act of projecting. This projection can be on the drawing plane, representing the places onto a two-dimensional surface, or on the actual surface marked by humans. Each relationship in the environment leaves a trace within the physical or cultural topography. Each built element, a building, a path, a field, or a name is a trace, forming **a performative relationship with the topography**. The traces within the ground might differ in scope and intensity, which gained severity in time. In this context, **performativity occurs in different human actions** on many levels. This thesis aims to conceptualize and construct the **topography as a performative entity** in multi-dimensional terms. First, the performativity of the *topography* is related to geographical domains such as the Earth and water. Considering it as a three-dimensional contour of the land, *topography* asserts a physical setting for the environment, habitation, and connection in a place of limited technology. The spatial layout and built elements have evolved to fit into this setting. Furthermore, the performative nature of *topography* can be defined by the different acts. It predominantly forms or impacts different processes, forces, movements, and experiences in a land. It simply is *topos*, open to **activities** and **experiences** that impact people related to its performative nature. Since **the experience is a performative notion**, places, experiences, and toponyms within *topography* are significant mediums expressing its performativity. Culture and experientiality are two critical inputs **that alter the landform to topography**. Conversely, this experiential side of the performative character constructs a cultural *topography* that can be read in different places.

Eventually, some relationships corresponding to the **ignorant interventions** within the topographical ground have moved on a considerably larger scale, transforming

⁴ Braudel, Fernand. *Memory and the Mediterranean*, Alfred A. Knopf: New York, 2001.

the landform(s). These interventions are considered in line with massive forces imposed on the ground, which approaches physical *topography* as an entity that can be easily managed. The main problem of the study begins to this extent. The comprehensive transformation of the landforms is discussed in accordance with the comprehensive topography, consisting of its physical and conceptual components that make us regard topography as a place. **In this respect, the question is: How can we reframe the *topography* as a performative entity?** To outline the topographical scope clearly, different structural and cultural layers are conceptualized, investigated, modeled, and discussed thoroughly within the research. Against this background, one of the significant contributions of the research is the construction of a theoretical and methodological framework of topography, which is aimed in the very first stages of the study.

In this domain, *topography* is approached as a **multi-layered entity** that includes many tangible and intangible layers where the effects of time and culture can be read, traced, mapped, and constructed. As well as being a physical entity, it is also a **culturally constructed phenomenon** formed by different webs of relationships over a long period. It can be a critical part of the culture. In this respect, *topography* is seen in geographical and cultural scopes. Furthermore, the adopted place-bound perspective brings different types of performativity to this research. To frame the descriptions of a place, topography needs to be seen, perceived, and experienced. So, topography is the *topos* as it is experienced and recorded, which opens further discussions.

Contrary to homogenous flatness, natural topography is heterogeneous. It is the top and crust of the soil, in which the irregularity (or the curvature) is the one that defines specificity. In this regard, curvature forms the places that the people within the environment have experienced. Topography constructs the place itself and resonates within the experiencer's mind. The experience of the place in the topography is also a performative activity resulting from human geography. The core term *topos* also

critically interacts with **the toponyms**.⁵ The written descriptions of the land and toponymy express the essence of geography, history, and culture. The narratives of the living are coded in toponyms. Toponyms are essential signifiers between humans and the environment to understand the character and experience of the place.

We can see the very persistence of topography throughout history in basic examples. Some primordial settlements sitting on the landform, thus on nature, are handled in modest and reconciliatory terms. **A similar persistence of the physical topography is also seen in rural settlements.** In this respect, topography is a resistance that speaks for itself. However, it has transformed into an entity that can be manipulated for anthropogenic purposes. In a sense, topography has been flattened because we can do it. Consequently, there is a tendency in the mainstream building approach, which perceives the ground as an obstacle that urgently needs to be flattened out so as to accommodate more. Thus, one of the primary needs now is to challenge this physical and perceived relation between landform and architecture. Indeed, *flattening*⁶ appears to be a significant problem affecting urbanization in many parts of the world. Within the context of Ankara, we can see evidence of this problematic attitude towards the urban environment in the manner of the city's rapid expansion, something increasingly visible in the recently developed parts of the last couple of decades.

Related to the earlier started performativity, *flattening* can be considered as human activity on earth and its responses in extensive geographical and cultural contexts. "Flattening" in contemporary living is a significant concept. The specific use of the word "flattening" is seen in the terminology used by well-known Neo-Marxist

⁵ In Greek, Toponymy is derived from "Topos-", meaning place, and "-onoma" meaning names. It is the field of study which subjects place names.

"Toponymy", in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p.3354.

⁶ Higman, Barry, W. *Flatness*. Reaktion Books, London UK, 2017.

philosopher Henri Lefebvre in the 1970s.⁷ He used flattening in several contexts, mainly related to standardization, homogenization, and commodification in modern urbanization. First, homogenization of space results from the loss of distinctive or authentic qualities as a result of capitalist urbanization.⁸ Derived from the literal *flattening* of geometric space, the term "flattening" has a parallel meaning with reductionism similar to the reduction of volume to the surface in spatial terms.⁹ The space, which is seen as "full" or complete in nature, and history, is progressively reduced to the "abstract" space, which loses its "meaningful" qualities.¹⁰ The erasure of intricate identity or meaningful experiences in lived space can be a result of different transformation processes, such as urban renewal or gentrification.¹¹

As broadened by Higman, *flattening* represents a form of the problematic relationship between the landform and the built form set on it – at the physical and conceptual levels.¹² Firstly, we see *flattening* within the basic act of leveling. Although every possession of the land and the involvement of humans result in a leveling, *flattening* refers to a problem much larger in scale and scope. Physical ***flattening of the topography*** is used for *flattening* the landform for anthropogenic purposes, as discussed in agricultural, urban, and infrastructural domains in Higman. The results of **physical *flattening*** relate to the environment in rural, urban, and

⁷ Lefebvre, Henri. *Production of Space*, Basil Blackwell, 1991 (First published in 1974).

⁸ *Ibid.*

⁹ "Contradictory space" in Lefebvre (1991, p.313).

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² Accelerated by technological advancements and the boom in mass production, historian Barry W. Higman defines 'Flattening' as '[h]uman action directed at changing face of the Earth and imposing a spatial order, on a grand scale, always displays certain hubris when placed in geographical or cosmological contexts' (Higman, 2017, p.107). Higman mentioned that 'Flat', as an adjective, meaning 'being flat or level', originated in the 15th century. Similarly, one of the related keywords to flat is plat, which means dullness in French in the 17th century. Similar connotations are also observed in English, German, Spanish, or Indonesian. The physical level of flatness is associated with the 'horizontality' conception seen in the 'dimensionality' discussion of Yi-Fu Tuan in 1970s (Tuan, 1974) In this sense, the word has literal and figurative meanings of having no slope or having no variations. The topography is flattened when represented in a particularly abstract form, for example, with the abstraction of contour lines; it is not 'reasonable' to represent the landform in its all complex irregularities. (Higman, 2017, p.22)

socio-cultural domains. According to Higman, the social and cultural consequences of physical *flattening* are explained in the displacement of indigenous communities and traditional ways of living.¹³ These cultural consequences of flattening can also be furthered in socio-spatial extents, such as flattening places and toponyms because of the urban leveling. The ruptures and loss of connections can also result from this process. The physical *flattening* ends up with cultural consequences.

The second type of *flattening* can be seen on a **perceptual level**. With the technology that enables the cutting and filling of tons of soil, bulldozing the extensive plots to accommodate the growing need (or urge) of building, and “improving” the urban environment by trimming all topographical “irregularities” and channeling streams. In other words, the *topography* has started to be perceived as flat because the builder has the capacity to make it flat. Perceptual flatness is also supported by the current map technology that we use in our daily lives. The interface of navigation programs presents the environment without any attention to the physical *topography* itself. Lack of visibility of *topographic* elements within the virtual environment can also result in perceptual flatness.¹⁴

In line with performative movements and *flattening* problem, the study explored and questioned the transformation of a particular topography in the former Karakusunlar Village in Ankara, which has a diversity of forms in its original state and involves today a complex set of relationships as an intricate urban entity. The site of inquiry includes the former Karakusunlar Village and its surroundings, which is the area between the current Eskişehir Road (Dumlupınar Boulevard), Konya Road (Mevlana Boulevard), and Middle East Technical University (METU) campus. It is listed in various village records from the Ottoman period, with the related neighbors of Yalıncağ and Balgat Villages. Considering that the southwestern corridor of Ankara

¹³ Higman (2017, p.124)

¹⁴ Higman do not present such binary classification, however, indications in the book are discussed and furthered in this paragraph. The book mainly focuses on the physical flatness usually in historical scope.

consists of a series of valleys and related streams, mainly along the north-south direction¹⁵, the site presents a typical landform layout.

Yücel-Uybadin Plan in 1957 is one of the critical plans that initially shaped Eskişehir Road (Dumlupınar Boulevard) and Konya Road (Mevlana Boulevard). As a result of the construction of these roads, there is acceleration and a different pattern of leveling. In the 1960s, the campuses of the General Directorate of Mineral Research and Exploration,¹⁶ ŞAP Institute, Ankara Science High School and Middle East Technical University were built. After the 1960s, Karakusunlar Village also started to expand. In this regard, Karakusunlar is an example of a central village quickly resolved by urban growth after the 1970s. It is essential to highlight that the village is a historical and cultural entity besides its spatial presence. This domain's interlinking paths and relationships have evolved based on geography and culture. Flattening patterns in the physical environment and cultural ground are inquired about and mapped in this process.

Besides the topographical scope of the study, repetitive rural, squatter, and urban relationships have been significant within the history of Karakusunlar. The transformation of the central villages of Ankara is a typical scenario, and it took place parallel with the expeditious growth of the city center. In this scenario, *gecekondu* is one of the typical schemes that initially started in the 1940s in Ankara. As a prevailing phenomenon, *gecekondu* is a squatter settlement in this context. In some of the central villages of Ankara, such as Karakusunlar, Balgat, and Dikmen, *gecekondu* are integrated into the village fabric due to the city's expansion. In the Karakusunlar case, *gecekondu* emerged in different scenarios: (1) The village land

¹⁵ Altaban, Özcan. “Kent Formunu Belirleyen Faktörler: Kent Fiziki Coğrafyasından Gelen Etkiler”, in *Ankara: 1985'ten 2015'e* (Eds. Tekeli, İlhan, Altaban, Özcan, et al.), Ankara Büyükşehir Belediyesi Ego Genel Müdürlüğü: Ankara, 1986, p. 7-15.

¹⁶ MTA: Maden Tetkik Arama Enstitüsü

was given or sold to the people of Karakusunlar for building a house. *Muhtar(s)*¹⁷ made the Karakusunlar land available for the people who immigrated from other cities or those from Karakusunlar whose family is usually expanded by getting married after the 1970s. (2) The land that belonged to the dwellers transformed into a housing site. Although the people who live in Karakusunlar area mainly call all the buildings *gecekondur*, as A.O.D. mentioned in the field study¹⁸, some of these can be considered formal settlements because the inhabitants possess the land and the building itself in the 1980s. (3) The plots that were invaded by others and used for their own housing. In this domain, the protection of the land turned into a problem for the people in the Karakusunlar area.¹⁹

Transformation of *gecekondur* areas has been enacted through Improvement Plans²⁰ in the 1980s and 1990s in Ankara. This process mainly aims to control slums and informal developments in the city. While squatter improvement was an acknowledged and legitimate act, the rural entities in these parts have been ignored. Within Karakusunlar, the informal *gecekondur* areas and formal housing sites were integrated into the rural Karakusunlar Village in the 1960s. While the urban transformation was planned and implemented via the improvement plan for *gecekondur* sites in the 1990s, the village(s) were neither transformed nor improved.

¹⁷ The chief of the village or the neighborhood. In Turkey, *muhtars* are officially elected people to serve in a certain period of time. The role of *muhtars* in the urban transformation process is discussed extensively in Aykaç (2020a, 2020b).

¹⁸ The interview with A.O.D. on 09.04.2023, referring to the 1970s and onwards.

¹⁹ The various schemes of *gecekondur* patterns are expanded in the field study in Karakusunlar.

²⁰ İslah İmar Planı in Turkish.



Figure 1.1 Above, an image from the opening of the Malazgirt Boulevard. Below, 1071 Malazgirt Boulevard.

The image above is taken by Cihanger in December 2013²¹. The image below is taken by the author on July 31st, 2024.

As a result of the improvement plan, the surroundings of Karakusunlar have been remodeled as a residential neighborhood comprising apartment blocks. Within this process, one of the most dramatic and recent interferences to the site is the construction of 1071 Malazgirt Boulevard (Figure 1.1.). Opened in 2014, this arterial road cuts the various parts of topography for nearly 3,5 kilometers, connecting Eskişehir Road (Dumlupınar Boulevard) to Konya Road (Mevlana

²¹ Cihanger, Duygu. “Bir Yol Hikâyesi: Kamusal Alan Planlamasında Kentsel Tasarım ve Yerel Yönetimin Araç ve Amaçlarını Tartışmak”, in *1. Uluslararası Kentsel Planlama-Mimarlık-Tasarım Kongresi (1st International Urban Planning-Architecture-Design Conference)*, 2014.

Boulevard). The plan of the Karakusunlar area locates the central village at the side of a 50-meter-wide arterial road, crossing the rural cemetery and collector road crossing the village. Although the name Karakusunlar and some rural footprints are seen in the drawings and maps, the planning approach puts the former village in a far-fetched and leftover position. This process initiated the physical and cultural flattening schemes of the last decades.

The study claims *topography* as a performative entity, which is a physical and cultural whole. Performativity aligns with the places, experiences, and the history(ies) projected onto the land. In this concurrence, *topography* turns into a comprehensive and multi-dimensional entity, referring to the physical and cultural ground. Thus, the flattening of the *topography* as a performative entity refers to the actual cuts or fills in the land, which relates to the removal of the traces in the land. The problem definition of the research starts in the most severe interventions imposed on the *topography*, claiming the removal of the cultural traces by the removal of extensive amounts of the earth. In this respect, Karakusunlar area has become a fitting context, where the valley, the stream, and the slopes offer an intricate relationship with the urbanization process.

1.2 Hypotheses

a. *Topography* is the place itself.

The dissertation mainly delves into *topography's* conception, construction, and transformation in theoretical and practical concerns. In this domain, *topography* is approached from a spatial and temporal point, in which the living environment is critically shaped in line with the geographical context. The web of relationships, patterns, experiences, and history has created a living environment. In this domain, we can see the basic fact that *topography* creates place(s), which we can see from the environment. The absolute relationship between *topography* and people can be read from these places and names, flattening over time (in the last century). In other

words, the relationships, places, and ecologies (the valley and the stream) in this *topography* have been transforming. The diversity (of places) in this *topography* has also been transforming and *flattening* in the rapid and tremendous urbanization patterns. From this point of view, the thesis aims to map the diversity of places within the *topography*. Further conceptions of place, related to experience, and performativity have been investigated throughout the Karakusunlar area.

b. The history of the *land* is the history of the *topography*.

As it is investigated through the *flattening* process, the history of the physical and cultural land speaks for the transformation process of *topography*. The mentioned history consists of different frames and durations. Firstly, **geographical history** forms the structure of the physical *topography*, which is discussed in the geological and geomorphological scopes oriented towards the site and the settlement typologies of village formations in wider Karakusunlar area concerning the landform itself. Secondly, cultural products and uses of this *topography* in various archaeological periods²² **create another form of lived experientiality that** remolds the cultural land. Different historical relationships from various civilizations create spatializations such as **residues, fields, or routes**. In this respect, the study traces these erased or continued histories. The concept of cultural *topography* is cultivated in its history and archeology. In this process, **toponyms** are also investigated within the site as a part of the culture and history. Lastly, **experiential history (of topography as a place)** is the third type of history investigated in the memories of the local people in the Karakusunlar area. Initially, *topography* is the *topos*-, which is the place itself. Thus, the primary matter of concern is the capacity of *topography* to be a place. Considering the experiential dimension of the place, *topographical* image, and its transformation within the minds of people living in the Karakusunlar area become significant. Furthermore, the transformation within the rural and urban

²² There was different historical evidence around the site from the prehistoric ages and Phrygian, Roman, Galatian, and Ottoman periods.

domain is traced based on the *topography* through the landform elements (including ground and stream), toponyms, and the movement of the soil within the spatial extent.

In the end, the histories form the layers of *topography*, and *topography* forms the layers of histories. All the inputs and layers shaped each other in a reciprocal relationship. Although the prominent time frame in the dissertation focuses on the urbanization of the Karakusunlar area, the other historical evidence accommodates the construction of comprehensive topography.

c. The originaive role of *topography* can be read from land in Ankara.

The thesis focuses on the originaive role of *topography* within the scope of built environment. As a performative entity, *topography* has a particular determinant character within human living and environment. From the ancient times, it critically affected the formation and organization of communities. The water is the most primitive need of the human, and it is controlled by *topography*. The fertile land is also shaped between valleys, hills, and slopes. As an agency that governs access to natural resources, *topography* has influenced the patterns of settlements.

The study offers a more profound understanding of the logic of *topographical* character. Reflecting a primordial way of building, the villages are significant entities to approach the *topographical* logic from a relatively more contemporary perspective. Besides their relationship to the water and arable land, questioning the geographical influences is essential to understanding topography's originaive role. In this respect, the relationship between patterns of village settlements and natural landform characteristics, such as basins, valleys, slopes, or streams, is investigated. The initial purpose is understanding the genuine relationship between humans, settlement, and land. By analyzing allocation, spatial layout, and the names, geographical, historical, and cultural factors that form the environment are explored.

d. Memories/Experiences create *topography*, and *topography* creates memories/experiences.

Providing a fundamental ground for habitation, *topography* is the entity that shapes human experience and memories in individual and collective terms. Looking into a particular *topography*, the unique relationship between humans and geography is questioned throughout the field study. Consequently, *topography* has been kneaded to become place(s) because of this relationship. Certain experiences and meanings create *topography* and related places attached to the natural layout, including hills, slopes, and streams. In this respect, *topography* is both a physical agent that directly impacts the environment and a cultural ground that displays an identity and sense of belonging.

As it originally meant the written descriptions of a place or land, ***topography*** inherently refers to a representative entity which relates to the performativity by means of belonging and naming as we can see in the toponyms. The descriptions are linked to the maps and mapping approaches in conventional terms. The very definition is open to further elaborations, to a degree in which the representations of an existing topography and its conceptual layers are explored. Attached to the existing geographical base, the *topography's* history, memory, and places are investigated based on spatial concerns, including toponyms. In this respect, the cartographic representation of the Karakusunlar area is the initiation of the *topographical* inquiry.

Along with the main hypothesis, research questions of the thesis are formulated as follows:

- **What is topography in physical, conceptual, and cultural terms?**
 - How is topography formed and changed in short and long durations?
 - How is topography experienced? How does topography perform?
- **What is topography in Karakusunlar area?**
 - Does physical topography (including landform and riverscape) have a guiding influence within the Karakusunlar area?

- Does physical topography have a cultural influence regarding places and toponyms?
- How has the physical and cultural topography been transformed and flattened in the Karakusunlar area?

1.3 Methodology: Unfolding the Topographical Trajectory

A **mixed-methods research design** was adopted to unfold the topographical trajectory within the overall scope of this dissertation. **Physical and cultural structures within topography** were expanded in terms of their **history, geomorphology, memory, urbanization, and transformation**. Setting the groundwork of the study, which aims to understand the topographical transformation process, it is critical to unfold the physical structure of the landform at the beginning. In this regard, historical maps, plans, municipal base maps (basemaps), aerial photographs, orthophotographs, surface models are used to model the three-dimensional landform and riverscape in the last century. This process was helpful in understanding and discussing the topographical transformation to planimetric and volumetric extents. The site's history is investigated starting from Ottoman records²³, village records of the Turkish Republic, newspapers, archeological, architectural, and urban literature (Figure.1.2).

Focusing on the topographic places, toponyms, urbanization process, and related flattening patterns, the models were prepared based on 1934, 1942, 1957, 1967, 1976, 1981, 1994 maps, 2001 Basemap²⁴, and contemporary surface models²⁵ of the

²³ Ottoman Cadastral Record Books (*Tahrir Defterleri*) (1831, number 1737) published in Greater Municipality of Ankara. *Osmanlı Nüfus Defterlerinde Ankara*, Volume 1, 2014, Greater Municipality of Ankara Press.

²⁴ 2001 Basemaps of Ankara are one of the most current maps of overall the city produced on 1/5.000 scale. After the preparation of these, the basemaps are prepared for smaller portions of land because of the larger boundaries of the city.

²⁵ Surface models are produced by and provided from General Directorate of Mapping. SYM-5 surface model used in the study was produced in 2019, based on the aerial images taken in 2019.

Karakusunlar area. Drawing and modeling the maps are essential processes of this study, which aims to learn from the topography, water, and environment for the experience of the researcher. In other words, the researcher's perception, abstraction, and digital construction of the site is another type of experience of the Karakusunlar independent from the first-hand experience and perception of Karakusunlar. Digital site construction in 3D medium provides a geographical base where traces of history, *toponyms*, places, and experiences are applied. The findings are first presented in the geomorphologic and historical filters, discussing the *topographic* setting of Karakusunlar on a larger scale within the southwestern corridor of Ankara. In the sequel, flattening schemes are investigated in the specific Karakusunlar area, using the landform elements (terrain and water elements), geomorphic components, and cultural inputs, where evidence of history (including archeology), *toponyms* and memories are accumulated.

The historical maps provided the primary set of *toponyms* to understand the characteristics of *topography* and attached places. This set is furthered using the *toponyms* from the interviews. Subjecting to the experience of older Karakusunlar, field study is an integral part of this *topographic* inquiry. An oral history study was conducted, and semi-structured in-depth interviews were performed. This study was approved by METU Applied Ethics Research Center, with 0061-ODTUIAEK-2023 protocol number on January 27th, 2023 (Appendix B).

During the interviews, the primary focus was on exploring the experience of the geographical structure, the history of the topography, the places in its history, and the significance of the topography as a place for the participants. The oral history study is valuable for doctoral research, as it provided additional insights into the limited available information regarding the Karakusunlar area and revealed the memories associated with the topography in the participants' minds.

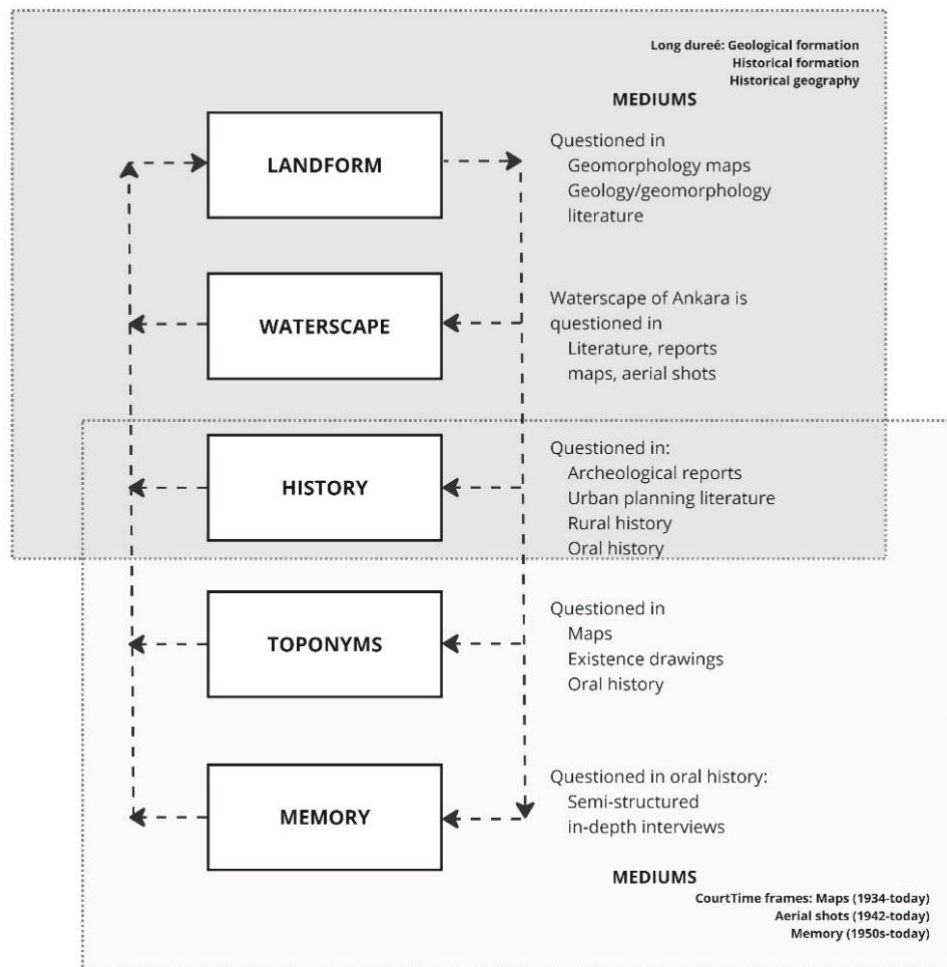


Figure 1.2 Conceptual framework of physical and cultural components of the topography.

Prepared by the author.

The **oral history study** employed a semi-structured, in-depth interview approach, using snowball sampling. This sampling method relied on the interviewees/narrators

to suggest other individuals interested and willing to participate in the research.²⁶ Some participants lived in Karakusunlar,²⁷ and some still live in this neighborhood.

During the interviews, the primary focus was on exploring the geographical structure, the history of the topography, the places in its history, and the significance of the topography as a place for the participants. The oral history study is valuable for doctoral research, as it provided additional insights into the limited available information regarding the Karakusunlar area and revealed the memories associated with the topography in the participants' minds.

Within this process, eleven interviews were conducted with fifteen individuals during March and April of 2023 and March 2024. Among the participants, four were women, and eleven were men. The interviews predominantly took place at the participants' usual workplaces, such as stores or offices. Specifically, two interviews were conducted at the ÇİĞDEMİM Foundation in the Çiğdem Neighborhood, two at the participants' houses, and one at a restaurant. Some participants were contacted through the ÇİĞDEMİM Foundation, while others were approached through shop owners known in the neighborhood.

The participants in the study encompassed a range of socioeconomic backgrounds. Most of them belonged to the middle or lower middle class based on income or education. Their educational backgrounds varied from illiteracy to undergraduate education. In addition to shop owners, other professions represented in the interviews included officers, an engineer, a professor in METU, a taxi driver, and a vocal artist.

The semi-structured interviews focused on the participants' experiences of the site. All of them had lived in Karakusunlar, Şirindere, Yalıncak, or the immediate surrounding areas during specific periods. The questions asked during the interviews

²⁶ Harlow, Rhonda, and Bailey, Lucy, E. "The Need for Action: Oral histories of the 2018 Oklahoma teacher walkout", *Oral History and Qualitative Methodologies: Educational Research for Social Justice* (Eds. Thalia M. Mulvihill, Raji Swaminathan), 2022, p.75.

²⁷ Karakusunlar and its surroundings include the center of the village, Şirindere, Çiğdemlitepe, Yalıncak or Balgat areas.

were not posed in a fixed order. Each interview session required approximately half a day. In some interviews, relevant maps or current Google Earth images were shown to participants as needed. This visual and cartographic presentation proved helpful in creating a sense of belonging, ownership, or familiarity with the mentioned places and facilitated discussions about the connections between old and new. Additionally, some participants preferred to interpret their memories or experiences based on their own photographs, which were obtained from them with their consent. All interviewees willingly participated in the study and shared all relevant information.²⁸

All interviews were recorded after obtaining oral consent from the participants, deciphered and transcribed by myself. The outputs of the interviews were processed and mapped by the researcher again onto the relevant time frame using Miro. The resulting mapping works are presented in Appendix D.²⁹ The overall process within the field was another type of experience indeed.

During the interviews, various topics were discussed, including known or experienced places, the mental images of these places, names/toponyms, geographical layers, and transformations in the topography.³⁰ It is crucial to analyze and discuss the spatial relationships within the memories of the interviewees to address the overarching agenda of the Ph.D. study.

One of the oldest participants, A.T. from Yalıncağ³¹ has firsthand experience of Yalıncağ and Karakusunlar dating back to the 1950s during his childhood. The insights provided by individuals who lived in earlier periods contribute to the

²⁸ Participants who shared their photograph collection also signed a separate consent form. Approval forms were also collected for each interview. Table C.1. and Table C.2., which present the interview questions and the participants' general attributes, can be found in Appendix C.

²⁹ During the interviews, the participants are shown maps and current satellite images and are told they can mark the relevant spots. However, most participants preferred to explain it orally and let the researcher make the marking. This is why the mapping in Appendix D is prepared by the author based on the interviews, which was another type of experience.

³⁰ For example, disappearing streams are parts subjected to flattening or infill.

³¹ A.T. born in 1947, and he was 76 years old during the date of interview. See Appendix C, Table C.3. for the summary of the interviews.

research by shedding light on the rural identity and compiling toponyms from the maps. Other participants lived in the 1960s, 1970s, 1980s, and early 1990s. During this period, the rural area of Karakusunlar witnessed the emergence of "gecekondu areas" in the 1970s and 1980s, alongside the initiation of mass housing examples. The Improvement Plan of Karakusunlar, approved in the 1990s, brought about a transformation process for the "gecekondu areas." These periods are explored and elaborated upon in the interviews.

The main components of the study are geographical and spatial layers in existing maps, historical layers from the literature search, and experienced layers in oral history narratives related to geography, places, and toponyms. The toponyms in the study are compiled from the historical maps that depict Karakusunlar and its surroundings. These are on 1/15.000, 1/19.500, 1/25.000, and 1/40.000 scales.³² In addition to these already-known toponyms, names derived from the narratives are also included in the study. Table C.2 and Table C.3 in Appendix C present both groups of toponyms.

As a method, oral history is essential for this site, which has transformed from rural to urban within the last decades. As Selvi Ünlü mentioned, oral history is a significant method that enables us to understand the transformation of sociocultural

³² The maps used in this stage are:

1929 *Ankara Gazi Merkez Çiftlikleri Haritası (Ankara Gazi Central Farms Map)*, scale: 1/40.000. Produced by General Directorate of Mapping. Obtained from VEKAM Archive (Inventory no: H186), 1929.

1934 *Ankara Merkez İdari Haritası (Central Ankara Administrative Map)*. Produced by the General Directorate of Mapping. Obtained from VEKAM archive (Inventory no: H151), 1934.

1934 *Ankara Dikmen Haritası (Ankara Dikmen Map)*, Scale: 1/25.000. Produced by the General Directorate of Mapping. Obtained from VEKAM Archive (Inventory no: H043), 1934.

1957 *Ankara Haritası (1957 Ankara Map)*, Scale: 1/25.000. Produced by the General Directorate of Mapping, 1957.

1967 *Ankara Haritası (Turistik plan) (Ankara Map -Touristic Plan-)*, Scale 1/15.000. Produced by the General Directorate of Mapping. Obtained from SALT Archive (Code: APLHUM047), 1967.

1976 *Ankara Haritası (Turistik plan) (Ankara Map -Touristic Plan-)*, Scale: 1/19.500. Produced by the General Directorate of Mapping. Obtained from VEKAM Archive (Inventory no: H009), 1976.

1994 *Ankara Haritası (1994 Ankara Map)*, Scale: 1/25.000. Produced by the General Directorate of Mapping, 1994.

relationships, both of which may create and form the place.³³ This study aims to explore the capacity of topography to become a meaningful place through examining the relationship between local people and the landform.

Additionally, the research explores the village's history, the transformation process, and the resulting traces on the topography itself. In this regard, the oral history process, which captures the "voice of space"³⁴ has contributed to the overall Ph.D. study by narrating and mapping the perceptions of topography and place held by the individuals involved. It sheds light on the image of the topography as constructed in the minds.

Content analysis is a helpful technique that includes outputs of the transcripts of semi-structured oral history interviews. Klaus Krippendorff's book is a fundamental source about the general outlines and details of content analysis.³⁵ The author centrally defines each kind of text reading as a qualitative method.³⁶ In the context of content analysis applied to transcripts of open-ended interviews or focus group studies, Krippendorff views the researcher as a "coder" who identifies and processes common themes or points of overlap across different interviews.³⁷ Within the analytical process, reading texts with a purpose and carrying out the research based on **research questions** provide a foundation for efficiency, helps to find an empirical ground, and supports the formation of hypotheses.³⁸ By utilizing content analysis, researchers can systematically analyze and interpret the rich qualitative data derived from oral history interviews, extracting meaningful insights and patterns from the participants' narratives.

³³ Selvi Ünlü, Tülin. "Urban memory and planning: investigating the use of oral history", *European Planning Studies*, 27.4, 2019, p.802-817.

³⁴ *Ibid.*

³⁵ Krippendorff, Klaus H. *Content Analysis: An introduction to its methodology*, Sage Publications, Second edition, 2004.

³⁶ *Ibid.*, p.16

³⁷ *Ibid.*, p.27

³⁸ *Ibid.*, p.31-2

Ethnographic Content Analysis (ECA) is indeed a relevant method for studying qualitative data, including narratives. As David Altheide has extensively discussed, the primary objective of ECA is to document and comprehend the communication of meaning while verifying theoretical relationships.³⁹ In a technique that includes a partial pre-defined categorization and enables research conducted on textual material, collected data can be used to verify or explore the purpose of the study. In this regard, ECA is used to illustrate the topography as a performative entity and its transformation in the narratives.

The Ph.D. study focuses on transforming and flattening topography within the built environment. The evolving topography plays a crucial role in the analytical process of the textual material obtained from the structured interviews. The questions posed during the interviews are organized into three main themes: the places within the site, the geographical representation of the place on maps, and the examination of topography and its potential as a meaningful place. In line with these themes, the interviews seek to address the following questions by analyzing the transcripts:

1. What are the characteristics of the topography in Karakusunlar and its surroundings? How can this topography, including waterscape, be defined and described? What is the meaning of topography in people's lives?
2. Where are the main routes of the streams located? How do they contribute to the local community? What meanings are attached to the streams in different age groups and memories?
3. How has the topography of Karakusunlar and its surroundings changed over time?
4. How has the urbanization process unfolded in the area?
5. How the following concerns have changed within the overall transformation process in the 1960s, 1970s, 1980s, and 1990s;
 - a. Geographical place, housing environment, and other places
 - b. Toponyms
6. Which places and names frequently recur in the interviews? Which toponyms on the maps are known to the participants? What continuities and ruptures can be observed in these examples?

³⁹ Altheide, David. "Ethnographic Content Analysis", *Qualitative Sociology* 10(1), 1987, s.65-77.

The interviews conducted in this study focus on various aspects of Karakusunlar, including its general character, topography (landform and streams), places within Karakusunlar and its surroundings, and the historical transformation of these elements. Spatial narratives shared by the participants often revolve around places they interact with in their daily lives, places they have personal connections to, places with unique characteristics or names, stories that took place in specific locations, and prominent landmarks depicted on the maps.⁴⁰ Accordingly, the spatial narratives are mapped on respective base maps and presented in Appendix D.

It is worth noting that participants who shared memories from their childhood provided more detailed accounts, while those who revisited experiences from their adulthood tended to give more concise and straightforward answers to the questions. Childhood memories were particularly vibrant, as they often included associations between play activities and the topography, reflecting a different mindset and perception of the environment. On the other hand, participants who recalled their adulthood period demonstrated competence in identifying and discussing the names depicted on the maps.

The field study enabled the investigation of the experiential and place-bound layers of *topography* onto the superposition of geographical/geomorphological, and historical components formed the dissertation's methodology. The transformation of the Karakusunlar is inquired, narrated and discussed using the mentioned layers. In this respect, this dissertation constructed its own methodology in line with the initial **place-bound** and **performative** topography, produced genuine knowledge of

⁴⁰ During the research process, a specific map from 1957, 1967, 1976, or 1994 is chosen as the base for each interview, depending on the time frame the participant remembers. However, it is essential to note that the 1967 and 1976 Ankara Maps are categorized as "Touristic Maps." As a result, these maps prioritize the representation of recreational facilities such as pools, cinemas, and public utilities while downplaying the inclusion of geographical data such as topography, waterscape, and relevant place names.

Karakusunlar's physical and cultural *topography*, and contributed to the field of architecture and urban discussions in Ankara.

In the research process, my stay as a visiting Ph.D. student at the Laboratory of Urbanism (LAB-U) in École Polytechnique Fédérale de Lausanne (EPFL) in 2023 for a month was beneficial for certain ways. In this process, the perspectives of Prof. Paola Viganò and Prof. Elena Cogato-Lanza contributed to certain parts of the research process. At the same time LAB-U was a group of peers who provided a fruitful exchange of ideas. A valuable set of literary sources is also reached by the university that shapes the theoretical and methodological framework. The discussions on *topography* and its investigation throughout a historical and time-bound structure are associated with the territory-oriented research agenda of the circle in LAB-U. In other words, the territorial understanding, which regards interrelatedness on a broader scope, is aligned with the dissertation's perspective towards the relational stance of *topography* with history and geography. Additionally, the territorial mapping methods of the LAB-U guided the modeling processes critically.

1.4 Outline of the Dissertation

This study is a *topographical* inquiry that delves into architectural, rural, and urban scopes. It starts with a claim of topography's determining and performative role, which has been transformed and gradually overlooked over the years. In this claim, physical *topography*'s conclusive role is claimed to form the cultural dimension. The intricate relationship between physical and cultural layers of *topography* is explored. Within this process, the objective and lived transformation of the topographical whole is the primary matter of concern of the thesis research. In this process, the fundamental meanings, scope, characteristics, and dimensions of the conception of *topography* are first construed in “**Chapter 2: Situating Topography**”. *Topography*

and a relevant set of physical and cultural terms⁴¹, are used in this etymological construct. This set of terms helps to define the basic meanings or inferences behind *topography*. Accordingly, the related notions constructed upon the topography and their varying theoretical position are discussed. Although *topography* has been emphasized in different contexts, such as anthropology, philosophy, sociology, or politics, the initial understanding of the concept is mainly framed in architecture and design discourses. In this process, the dimensions of topography are given as follows: its capacity to be the origin of architecture, its materiality, its relevance to the place, its temporality, its historicity, the mapping concerns within the topography, and the experientiality with the memory of this subject matter.

Chapter 3 investigates the historical geography of Karakusunlar based on its rural history and relationships. In this part, the village is approached regarding its relation to a broader context to understand the engaging relationships, rural patterns, and connections within the interplay between landforms, waterscapes, and toponyms. Within the southwestern slopes of Ankara,⁴² the 1942 Ankara Map is used to understand the historical geography of the project area. Although this map has a regional scale, the primary objective of this chapter is to understand the repetitive patterns in rural networks concerning landforms and riverscapes. Formed by various terraces, valleys, ridges, and streams, the landform of Ankara had a determining character within the town's identity for a long while. This broader scope provides a comprehensive understanding of geographic space and thresholds. The altitude, orientation, location, and connections to a water element are investigated to identify the common relationships. **Toponyms** are one of the main mediums used to read ecological or sociocultural relationships because of their capacity to represent the place. Accordingly, a comprehensive **modeling** and **mapping** study that explores the villages of Ankara mainly focuses on their geographical layout, the relation of place

⁴¹ Topography, land, landform, site, ground, terrain, territory, and region are used in this set.

⁴² This chapter covers a 3 to 5 kilometers area, including Çubuk/Ankara Stream Basin, Lake Mogan at the south, Elmadağ skirts at the east and Meşe Mountain at the west.

names, and historic connections concerning the physical and cultural aspects of the sites. In addition to the historical geography discussions, geomorphology is one of the components of the physical site which is primarily discussed in this chapter. It is also essential to read the transformation process based on this physical layout, as well as the cultural characteristics of the site. After introducing the geography and geomorphology of central Ankara, the geomorphic structure of the Karakusunlar area is investigated. The geologic layout of the site is also interpreted. In the following process, Oğuz Erol's "Geomorphological Outlines of the Ankara Area"⁴³, including the classifications and the map, is taken as a central framework. The site's urbanization patterns, and immediate surroundings are analyzed and discussed in terms of geomorphic elements and riverscape.

Chapter 4 aims to situate Karakusunlar Village in a historical frame and map its transformation parallel to the urbanization of Ankara. The discussion in this chapter unfolds in two levels. In the first level, this area's objective transformation (or urbanization) is presented and discussed concerning the rural imagery and urban planning periods of Ankara. Rural imagery is investigated in the literature of books, rural records, newspapers, and magazines. Furthermore, the main urban planning periods of Ankara⁴⁴ are discussed concerning the main geomorphic elements and their central relation to the Ankara and Karakusunlar area. In other words, the attitude towards physical *topography* is investigated within the city's urban history. In the second level, the lived transformation of the Karakusunlar area is aimed to be unfolded. Within this framework, the meaning of *topography* is investigated in a field study among the people who lived in rural and **rurban**⁴⁵ Karakusunlar, squatter Şirindere (extended from the village), squatter Çiğdemlitepe and current Çiğdem

⁴³ Erol, Oğuz. *Ankara şehri çevresinin Jeomorfolojik ana birimleri (Geomorphological outlines of the Ankara Area)*, Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Yayınları, No. 240, Coğrafya Araştırmaları Enstitüsü Yayınları, No. 16, 1973.

⁴⁴ Jansen Plan, Yücel Uybadin Master Plan, 1990 Master Plan, Improvement Plans in 1990s, 2023 Master Plan

⁴⁵ **Rurban** refers to rural state of the village on the edge of urbanization.

Neighborhood. The continuities, ruptures, and socio-spatial uses are mainly questioned. In this process, the memory of topography as a place is inquired, mapped, and discussed. Eventually, this chapter claims that topography can also be a construct imbued with experiences and meaning.

Although Karakusunlar is the site of investigation throughout the study, the boundaries of the site change from the scope of chapters. In order to understand the broader network of relationships, the scope of historical and geographical inquiries is designated in more detailed terms in Chapter 3, subjecting to the geomorphology and historical geography of the more comprehensive site. In Chapter 4, a more specific scope is designated to understand the transformation of the village in line with its *topography*. This part focuses on Karakusunlar which is formed along the valley's axis while interrelated villages or neighborhoods are also included as necessary.

CHAPTER 2

SITUATING TOPOGRAPHY IN THE CONCEPTUAL DOMAIN

This chapter explores the theories describing, defining, and conceptualizing *topography*⁴⁶ in architectural and urban design fields. While the dictionary meanings are principally expanded, the comprehensive definition of the critical terms - *topography, toponymy, land, landform, earth, ground, site, and terrain*- sets a new and all-embracing conception, which opens pertaining discussions in theory. This set of terms helped define the basic meanings or inferences behind *topography* at the beginning of the study. This set assists in elaborating on selecting architectural and design theories and providing the initials.

Since the sum of these key terms refers to the *topography's* physical and conceptual components, various dimensions have been investigated since the research's beginning. Some of these dimensions relate to the physical attributes, such as geography and geomorphology,⁴⁷ and cultural features, such as the *toponyms*⁴⁸ of the places in Karakusunlar and its surroundings.

Although the general usage of *topography* is seen in sources of various disciplines such as arts, philosophy, or social sciences, the findings from architecture and design

⁴⁶ The duality of the two essential concepts was questioned in this process which are *topography* and *landform*. *Landform* has many physical connotations regarding the detailed description of the land. However, *topography's* relation to the abstract dimensions of the place is an essential matter of concern. In this respect, focusing mainly on *topography* rather than *landform* in this chapter is more meaningful.

⁴⁷ Chapter 3 subjects the geographic, geologic, and geomorphologic concepts related to the Karakusunlar.

⁴⁸ Chapter 3 subjects the toponyms of the Karakusunlar and its broader surroundings in terms of their relation to landform, riverscape, natural, cultural, and historical components based on 1942 Ankara Map and the model produced from it.

theories are the focus of this research. Conceptualization of the meanings, extents, measures, and inferences are combined, developed, revisited, and presented.

2.1 Etymological Research

Starting from the beginning of this research, *topography* is handled by itself and its interrelated terms. Within the architecture and design fields, these notions might have direct connotations for *topography* or help expand the word's breadth and construct a specific vocabulary. Eventually, all these forms an interlinking meaning of the *topography*, which is the basis of this study. To investigate these words, which relate to *topography* and *landform* characteristics, provides meaningful outcomes from architecture and design theories.

Principally, *topography* is regarded as a part of the critical indices of site-specific characteristics of a built environment, which also affects the identity of the place and settlement characteristics. In etymological terms, the word *topography* has a Greek origin, consisting of two Greek words, *topos*, which means place, and *-graphia*, which means writing. In the Oxford English Dictionary, ***topography*** is explained as follows;

1. The science or practice of describing a particular place, city, town, manor, parish or tract of land; the accurate and detailed delineation and **description of any locality**.
 - b) A detailed description or **delineation of the features** of a locality.
 - c) Localization, local distribution; the study of this.
2. The features of a region or locality collectively.

...⁴⁹

⁴⁹ “Topography”, in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p.3354.

Regarding the physical context, *topography* relates to the surface-related characteristics, landforms, three-dimensional shape, or physical features of any place, or objects of natural or human origin.⁵⁰ These features, indeed, connote the characteristics of the *land/earth*, instead of other geographical formations, such as streams, rivers, and such. Additionally, “-graphein” suffix adds a narrative function to the term, which is usually associated with cartographic representation. In this respect, *the topographer* is the one who knows the cartographic techniques. The knowledge of the site attributes a role of *topographer* in design concerns, using the contextual indices of the site. However, the role of topography is not limited to these; it is the multi-layered structure consisting of a set of components so that history,⁵¹ experience,⁵² accumulation of diverse forces, events,⁵³ literature,⁵⁴ and even the memory⁵⁵ are embedded within.

Topography has been claimed to be a physical and cultural entity since the very beginning of this study. In this context, the detailed descriptions of *topos*- are captured within this notion. Topography relates to *toponymy* in many aspects, including etymologically. Relating to the descriptions of the topography, *toponymy* is a significant field of research within the scope of this inquiry. Derived from *topos*-, meaning place, and *-onoma*, meaning name. The dictionary meaning of *toponymy* is explained as follows:

⁵⁰ “Topography”, in Monkhouse. F.J. and Small, R.J. *A Dictionary of the Natural Environment*. Edward Arnold, London, 1978.

⁵¹ Gregotti, Vittorio. “Territory and Architecture” in *Theorizing a New Agenda for Architecture: An Anthology of Architectural Theory 1965-1995* (Ed. Kate Nesbitt), Princeton Architectural Press, 1996, p.338-344.

⁵² Şenel, S. Ashhan. *Unfixing Place: A Study of İstanbul through Topographical Practice*, (Doctoral dissertation, University College London), 2008.

Şenel, Aslihan. “Travelling through Guidebooks”, in *Writing Place*, 2, nai010publishers, p.110-128.

⁵³ Hu, Bing. *Operative Topography: An Agent for Place-making in the Age of Globalization* (Doctoral dissertation, University of Florida), 2005.

⁵⁴ Miller, Joseph Hillis. *Topographies*, Stanford University Press, 1995.

⁵⁵ Halbwachs, Maurice. “The Legendary Topography of the Gospels” in *On Collective Memory* (Edited and translated by Lewis A. Coser), The University of Chicago Press: Chicago, London, 1992.

1. The place-names of a country or a district as a subject of study....⁵⁶

Starting with the earlier use of *topography* in related works is essential. As one of the fundamental sources of cartography, Claudius Ptolemy's "Geography" is an insightful book from the 2nd century BCE and was rediscovered in the early fifteenth century. Olwig underlines Ptolemy's work that gathers the astronomical and astrological insight of Alexandria Library besides its authenticity. In this way, it critically affected the perception of geography in the Renaissance.⁵⁷ Ptolemy mainly subjects a threefold classification, including *geography*, *topography*, and *choreography*.⁵⁸ The first represents holistic properties of earth's surface and the representation of it by a map (*diagraphos*),⁵⁹ which regards the global.⁶⁰ *chorography* is the experimentation of the earth regarding place-related characteristics. It is derived from the word *choros* in Greek, meaning place,⁶¹ and it mainly deals with "nature rather than with the size of the lands"⁶². In this way, *chorography* refers to the smaller regions than geography. More specifically, *topography* is the last term, which is "the order of discrete units one to the other, series or group of units."⁶³ In this arrangement, *chorography* is the one which has the connotations of a bodily experience. In contrast, *topography* is the description of the more specific units.

⁵⁶ "Toponymy", in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p.3354.

⁵⁷ Olwig, Kenneth. "Landscape as a Contested Topos of Place, Community, and Self", in *Textures of Place: Exploring Humanist Geographies* (Eds. Paul C. Adams, Steven D. Hoelscher, Karen E. Till), Minneapolis: University of Minnesota Press, 2001, p.95.

⁵⁸ Ptolemy, Claudius. *The geography*. Translated by Edward Luther Stevenson, Dover Publication, 1991.

⁵⁹ Cited in Lukermann, Fred. "The Concept of Location in Classical Geography," in *Introduction to Geography: Selected Readings* (Eds. Lawrence M. Sommers and Fred E. Dohrs), Thomas Y. Crowell Company: New York, 1967, p.208.

⁶⁰ Olwig, (2001, p.96-7)

⁶¹ *Ibid.*

⁶² Lukermann (1967, p.194)

⁶³ *Ibid.*, p.196

From a landscape-oriented point of view, Kenneth Olwig discussed the very definition of place based on the fundamental threefold classification of Ptolemy.⁶⁴ Correspondingly, Olwig interpreted a contested and tensive concept of the place of a locale, which is interconnected with history, meaning, community and the individual within the landscape itself. To this extent, the physical characteristic of the land is considered in the definition of *topography*. At the same time, he asserts a historically defined, collectively formed **place conception** which also includes the qualities of mathematical space. In this respect, the **place of humanist geography** which is focused on the interactions between human and its environment, regarding attachments, meanings and processes of place,⁶⁵ is both objective and subjective, geographical, topographical, and chorographical, while covering the historical aspects, meaning, experiences, and aspirations of people.⁶⁶

Although the ideas of Ptolemy are interpreted widely in the Renaissance period, the very approach to the places has genuine differentiation. In the given definitions, Ptolemy was interested in the general and detailed descriptions of the earth, places, nature, and experimentation. However, the objective geometries/forms and representation of these in the mapping process are in the consequent period. As a comprehensive keyword, *land* is significant in its relation to the *topography*, landform, and landscapes. In the dictionary, **land** is explained as follows:

1. The solid portion of earth's surface, as opposed to *sea, water*.
 - b. Nautical phrases, *+to take land*: to come to land; to land, to go ashore. *Land to*: just within sight of land, when at sea.
 - c. *How the land lies*.
 - d. *A tract of land*.

⁶⁴ Olwig, Kenneth. "Landscape as a Contested Topos of Place, Community, and Self", in *Textures of Place: Exploring Humanist Geographies* (Eds. Paul C. Adams, Steven D. Hoelscher, Karen E. Till), Minneapolis: University of Minnesota Press, 2001, p.93-117.

⁶⁵ Adams, Paul C., Hoelscher, Steven, and Till, Karen E. "Place in Context: Rethinking Humanist Geographies" in *Textures of Place: Exploring Humanist Geographies* (Eds. Paul C. Adams, Steven D. Hoelscher, Karen E. Till), Minneapolis: University of Minnesota Press, 2001, p.xiii-xxxiii.

⁶⁶ Olwig, 2001, p.98

2. Ground or soil, especially as having a particular use of particular properties. Often defining word, as *arable land*, *corn-land*, *plough-land*, *slubble-land*.

3. A part of the earth's surface marked off by natural or political boundaries or considered as an integral section of the globe: a country, a territory. Also put for the people of a country...⁶⁷

Land can be considered as the earth's or soil's physical extent, originating from the landform. Formulating the shape of the land, a valley, a plateau, or a flatland or compositions of each define the site's physics or material aspects. Land can stand for the particularities of the site, attributing a particular character or function. Although its relevance to landscape characteristics has slightly immaterial connotations, the land focuses on formal aspects. In this way, it is considered to bring *topography* forward to answer the cultural components of the overall study.

Ground is an inclusive term in many fields, including architecture. From the beginning of architectural literature, it has been a keyword. Some significant meanings are the earth's surface and bottom, the base or foundation, the fundamentals/essentials of anything, etc. Some of the definitions of *ground* are as follows:

1. The bottom; the lowest part, and the downward limit of anything.
 - a. Of the sea, a well, ditch, etc., and of hell; rarely of heaven.
 - b. Of the other things, esp. a vessel or a wound.
 - c. **Of the heart.**
2. The solid bottom or earth underlying the sea (+or other water). Now only *Naut.*, esp. in reference to surroundings, or in phrase *To break ground*: to have the anchor clear in the bottom.
...
- II. Base, foundation.
4. The solid base or foundation on which an edifice or other structure is raised. In early use *pl.* in the same sense (cf. *foundations*). *Obs.*

⁶⁷ "Land", in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p. 1564-5.

- ...
7. The fundamental constituent or the essential part of anything.
- III. The Surface of the earth, or a part of it.
8. The earth regarded as the surface upon which man and his surroundings naturally rest or move; freq. in prepositional phases, as *along, on, to the ground* (+formerly also without the article), *above* or *under ground*.
- ...
10. With *a* and *pl.* + *a*. A region, land, country.
- +b. A piece or parcel of land. *Obs.*
- c. An enclosed portion of the land of considerable extent surrounding or attached to a dwelling-house or other building, serving chiefly for ornament or recreation. + Formerly in more general sense = lands, fields. ...^{68 69}

While referring to the totality of the underlying layer in the environment, *ground* has differing characteristics than plain soil or the mere shape. As a “fundamental” entity of the site, a geometric plane, any kind of an idea or discussion, ground is a starting point for many of the concerns, including the architectural project itself. It can be natural, or it can be constructed. Noticing that *ground* has fewer limits than the site or land, *ground-ing* gives special power to a being. In this respect, an architectural project approaches the ground beyond limitation. A ground floor plan of a project is represented beyond its outer limits, and there is no specified boundary in this drawing. Having both formal and conceptual connotations, *ground* is one of the most comprehensive words in this inquiry, *ground* enters the radar of the *topography* as a significant input.

Encapsulating the particular dimensions of *topography*, *site* is a critical keyword to include in this lexical search and the domain of the theoretical construct. As a broad

⁶⁸ “Ground”, in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically, Volume II: A-O, Supplement and Bibliography, Oxford: Clarendon Press, 1971.

⁶⁹ The usage of *ground* as a verb could also epistemological and immaterial means.

word, site also includes the properties of the *ground* or physical shape of *topography*.

In the Oxford English Dictionary, *site* is defined as follows:

1. The place or position occupied by some specified thing. Freq. implying original or fixed position.
 - b. With *a* and pl. A place or a position.
 - c. Without article or other qualification: Place, position, situation.
 - d. Attitude, position, or posture (of the body, etc.)
2. The situation or position of a place, town, building, etc. esp. with reference to the surrounding district or locality. Occas. without article.
3. The ground or area upon which a building, town, etc. has been built, or which is set apart for some purpose. Also, in mod. use, a plot, or number of plots, of land intended or suitable for building purposes...⁷⁰

Regarding the conception of the critical terms, Dripps⁷¹ brings out the difference between *site* and *ground* based on exactness and temporality.⁷² Having a level of certainty considering its boundaries, center, and relatively constrained connections to the outer world; a site can also be defined as a property (commodity) that can have the qualities of an institution. As a result, Dripps stresses the reductionist meaning of site based on the interactions with humans and nature. On the other hand, *ground* is usually regarded as a larger cultural construct with more comprehensive, fluctuating, and temporal dimensions. In this context, *site* might refer to a specific scope that is situated, bounded, or institutionalized parts.

Relating to *topography*, *ground*, and *land*, it is necessary to look for *earth*. The word refers to architectural literature in certain ways, aside from its relevance to the set of terms. Some of the definitions of *earth* are as follows:

⁷⁰ "Site", in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p. 2840-1.

⁷¹ Dripps, Robin. "Groundwork" in *Site Matters* (Eds. C. Burns, and A.Kahn), Routledge: New York & London, 2005, p.59-95.

⁷² *Ibid.*, p.61-2.

- I. The ground.
 - 1. Considered as a mere surface.
 - 2. Considered as a solid stratum
 - 3. Considered as a places of burial; *esp.* in phrase *To bring (a person) to (the earth)*.
 - ...
 - 5. The soil as suited for cultivation; sometimes with a defining word denoting the nature or quality of the soil.
- II. The world on which we dwell.
 - 7. The dry land, as opposed to the sea.
 - 8. The world as including land and sea; as distinguished from the (material) heaven.
 - ...
- III. A country, land; portion of the earth's surface.
- IV. As a substance or material.
 - 12. The material of which the surface of the ground is composed, soil, mould, dust, clay.⁷³

Following its dictionary meaning, *earth* represents the primary physical components and the more intricate connotations, such as the ground we dwell on or the spiritual references to the places of certain beliefs. To a certain extent, it has primordial roots that bring life into existence, as in “mother earth”. In this way, *earth* is considered regarding its originative domain in such a perspective. Besides these, *Earthwork* is commonly used in literature, to refer the modifications *topography*. Although these alterations can result in social and cultural circumstances, as we see in Semper's *earthwork*⁷⁴, it is also used for the contemporary and specific practical ways of accommodation in the land⁷⁵, such as leveling.

⁷³ “Earth”, in *The Compact Edition of the Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume I: A-O. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p. 825-6.

⁷⁴ Semper, Gottfried. *The four elements of architecture and other writings* (Translated by Harry F. Mallgrave and Wolfgang Herrmann), Cambridge: Cambridge University Press, 1989 (Originally published in German, in 1851).

⁷⁵ Leatherbarrow, David. *Topographical Stories: Studies in Landscape and Architecture*, University of Pennsylvania Press, Philadelphia, 2004b, p.13.

Terrain is a keyword related to this set of terms, and expanding its meaning is essential. It originated from *terra-* in Latin, means earth.⁷⁶ The similar word of *terrace (mound)*⁷⁷ is also one of Gottfried Semper's four elements of architecture⁷⁸, which defines the essence of the building. The definitions of *terrain* related to design fields are as follows:

...

1. b. Standing-ground, position.
2. A tract of country considered with regard to its natural features, configuration, etc.; in military use esp. as affecting its tactical advantages, fitness for maneuvering, etc.; also, an extent of ground, region, district, territory.
3. *Geol.* (Usually spelt terrane.) A name for a connected series, group, or system of rocks or formations; a stratigraphical subdivision.

B. *adj.* Of the earth, terrene, terrestrial. a. *Terrain tide*, a (supposed) rise and fall in the earth's crust, caused by the attraction of the sun or moon...⁷⁹

According to Leatherbarrow, *terrain* concerns physical elements' materiality, color, thickness, temperature, luminosity, and texture apart from its solely geometric connotations.⁸⁰ Belonging to the earth, *terrain* might meet the curvatures of the *ground*. Depending on its lexical subset, *terrain* might have a broad extent related to a region or district.

⁷⁶ "Terra", in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p. 3266.

⁷⁷ Semper associated the concept of *mound* with terracing, by giving examples of canals, dams, Assyrian ziggurats, and Greek Stylobate.

⁷⁸ Semper (1989)

⁷⁹ "Terrain", in *The Compact Edition of Oxford English Dictionary*. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p. 3267.

⁸⁰ Leatherbarrow (2004b, p.9)

Additionally, an underlying implication of possession is inherent in *territory*. In the dictionary, *territory* is defined as follows:

1. a. The land or district lying round a city or town and under its jurisdiction. Chiefly as rendering of L. *territōrium*. *Obs.*
b. The land or country belonging to or under the domination of a ruler or state. Often applied to contextually to the land or country itself of a state, as *French territory* (=France, the land of France).
...
2. A tract of land, or district of undefined boundaries; a region.
3. a. *Fig.* The domain, space, or region of fact, action, meaning, etc. belonging to or included in a science, art, class, word, etc.; sphere, province.
b. *Anat.* A tract or region of the body pertaining to a particular organ or structure... ⁸¹

In line with its dictionary meaning, *territory* is the land that is political at first sight. The following meanings connote an unbounded geography, an extending scope of the region. In terms of its scale, territory is regional; this is why it is also comprehensive regarding its magnitude and the involvement of various elements. As part of their extensive work on “Horizontal Metropolis” within the “City-territory”, Viganò and her colleagues proclaimed a multi-polar and non-hierarchical phenomenon that embodies interlinking urban or rural formations, landscapes, networks, and ecologies aiming for inclusive and resilient urbanism.⁸² **In their conception, territory includes the nature and the manufactured, the curvature of the land, waterscape, landscape, the built and the void.** In the formation process of the territory, Cavalieri and Cogato Lanza emphasized chronology and history as two important **determinants** that leave traces and voids in the territory,

⁸¹ The Compact Edition of Oxford English Dictionary. Complete Text Reproduced Micrographically. Volume II: P-Z. Supplement and Bibliography. Oxford: Clarendon Press, 1971, p. 3268.

⁸² Viganò, Paola; Arnsperger, Christian; Barcelloni Corte, Martina; Cogato-Lanza, Elena; Cavalieri, Chiara. “Rethinking Urban Form: Switzerland as a ‘Horizontal Metropolis’”, in *Urban Planning*, 2(1) 2017, p.88-99.

which is not regarded in the "paradigm of tabula rasa".⁸³ In this respect, material flows within the territory are approached in a temporal setting in the urbanism approach of this group.

Within the scope of these definitions, several aspects of *topography* are encountered. While some are physical attributes, such as the shape, color, texture, or relief of the surface below our feet, some refer to the relatively intangible concerns related to cultural meanings, which can be reflected in the different mediums in the site, such as *toponyms*. While some features are easily attainable, some have abstract attributes. In any case, the characteristics of this composition of *topography* are searched in architecture and design theories and discussed in the following parts.

2.2 Topographical Dimensions

2.2.1 Topography as Origin

Topography, in relation to *ground* and *earth*, is considered to have primordial connotations starting from the earlier dwellings of the human being. As a part of certain cultural frameworks or beliefs, *topography* might connote fertility that reserves necessary conditions such as accommodation or cultivation. Using its capacity to represent nature, *topography*, *ground*, or *earth* is perceived as an antecedent, and manufactured productions originated from and attached to this domain. In other words, *topography* has an originative role that initiated the very first settlements in history. Corresponding theoretical perspectives on this fundamental role are presented in this part.

Concerning the roots of *topography* in ancient times, Vincent Scully is an important architecture historian who worked at Yale and the University of Miami from the

⁸³ Cavalieri, Chiara, and Elena Cogato Lanza. "Territories in time: Mapping palimpsest horizons." *Urban Planning* 5(2), 2020, p.94-98.

1950s and onwards. He emphasized the lack of capability of modern architecture's "connection to earth" while comparing the Greek's conception of the earth being integrated into the divinity. Approaching from a sacred point, the image of a god is believed to be found in nature and landscape.⁸⁴ In this respect, man-made contrasts with nature or *topography* in a geometric sense. Accordingly, Scully epitomized the relationship between landform and the built form in "natural and man-made" separation.⁸⁵ The role of "topography of the site" has a religious connotation in addition to its physicality.⁸⁶ In this context of ancient Greece, the ground is responsible for the architecture for being an occasion or the reason for the creation.⁸⁷

The cultural connotations in the conception of the *earth* and *topography* are also handled together with the earth within the belief system of ancient Greece.⁸⁸ This belief system approaches the souls of death as a part of the living world, buried underground, which continues to exist close to its house.⁸⁹ While the tomb of the deceased was placed close to its own house, the rural condition in the national state indicates a similar fact. Even though the ancestors' bodies are not buried at the house's entrance, each village's cemetery is close to the houses.⁹⁰

A similar originative understanding of the *topography* was formerly apprehended by German architect and professor Gottfried Semper, who lived in the 19th century. Related to the origins of architecture, it is essential to expand Gottfried Semper's *Four Elements of Architecture*, first published in 1851. Being a fundamental source

⁸⁴ Scully, Vincent. *The Earth, the Temple, and the Gods: Greek Sacred Architecture*, San Antonio: Trinity University Press, 2013 (First published in 1962), p. 1.

⁸⁵ Scully (2013, p. 9,140,237,255,257)

⁸⁶ Scully (2013, p.257)

⁸⁷ Scully (2013, p.3)

⁸⁸ Dripps, Robin. "Groundwork" in *Site Matters* (Eds. C. Burns, and A.Kahn), Routledge: New York & London, 2005, p.59-95.

⁸⁹ Dripps (2005, p.62)

⁹⁰ In this respect, the burial ground is also seen in rural landscapes, including the research area itself. The cemetery of the former Karakusunlar Village is considered as an example of such a burial ground. It is located at the lower northern part of the houses. Today it is fenced and closed to activities, but the cemetery is one of the rare places that still has the name of Karakusunlar.

for architectural history, Semper reformulates the concept of dwelling based on a model of the Caribbean Hut in the Great Exhibition in 1851. The author conceptualized the creation of the architectural unit using four elements: the *hearth*, *roof*, *enclosure*, and *mound*. The essential elements of the unit are *mound/ground*, *enclosure*, and *roof/entablatures* for the physical protection of human beings in physical and spiritual terms. In that sense, the *hearth*, where the family meets, cooks, and spends time around, is a critical element in Semper's work. A *hearth* can be defined as a place where the formation of space in a social sense, contrary to three others, the moral value rather than begin physical. It is linked with pottery in craftsmanship terms, earth, and clay in material terms, and the element concludes with the formation of acts. The protection of the *hearth*, as the moral element, is achieved by *the mound (terrace)*, *enclosure (wall)*, and *roof* in all planar dimensions, while *mound* is raised to protect *the hearth* from the undesired conditions of the soil. *Mound* is the base and mediation with nature,⁹¹ which regulates the relationship with the man-made. Individual ground of each dwelling is constructed upon these regards.⁹²

One of the most relevant and significant perspectives on the decisive role of geography to the living and civilizations belongs to the French historian Fernand Braudel, who produced a substantial oeuvre during the 20th century. Associated with the *École des Annales*, he focuses on the effects of long-term natural processes within the historiography, referred to as *longue durée*. In this respect, geography is also formed in long-term historical processes that critically shape societies and culture.⁹³ Referring to the Mediterranean context, the shape of the land initiates the routes and patterns of trade, agriculture, and settlement.⁹⁴ Located on an ancient

⁹¹ Dripps, (2005, p.65)

⁹² Semper (1989)

⁹³ Braudel, Fernand. *On History*, University of Chicago Press, 1980.

⁹⁴ Braudel, Fernand. *Akdeniz: Mekân ve Tarih [Org: La Méditerranée, l'Espace et l'Histoire]*, Metis Press, 1990 (First published in 1977), p.2.

intersection, this context is enriched by multitude of goods for thousands of years.⁹⁵ In this respect, geography (and corresponding topography) is an agent within the long formation process of culture. Although the perspective of Braudel is constructed upon geographical, temporal, and historical scopes, which relate to the further dimensions of *topography*, he also asserts a very different originative role of *geography* and *topography*. In this respect, *topography* is a clear resistance, having an imperative position towards the living habitat. He narrates the supremacy of topographical agent against the human groups and their living conditions, as in “since altitude always gets the better of human activity.”⁹⁶

2.2.2 Topography as Materiality

Although there are many different inherent connotations, *topography* is used to describe the landforms and physical features of the terrain in its common usage. The detailed description of the land is given in a topological order. Based on its three-dimensional configuration, *topography* proposes a natural⁹⁷ setting within the environment. The scope of this description may include the structural properties of the subject matter, which is condensed in a physical or material order. In this respect, **material** dimension and related set of terms are evident in lexical meanings and some of the uses in the different theoretical perspectives. The physical extent of this subject is aimed to be represented in terms of the **materiality** of *topography*. Besides architectural theories, the material *topography* has been positioned in different disciplines such as geomorphology, geology, or earth sciences. However, the primary matter of interest is theoretical and philosophical measures of *topography* in architecture and design theories.

⁹⁵ *Ibid.*

⁹⁶ Braudel (2001, p.5)

⁹⁷ or man-made on particular occasions

The architect and theoretician David Leatherbarrow, who taught architecture at the University of Pennsylvania for an extended period, is an important figure who worked on *topography* within the intersection of architecture and landscape. His conception of *topography* is elaborated in *Uncommon Ground*⁹⁸, “Topographical Premises”⁹⁹, and *Topographical Stories*¹⁰⁰. The physical inference of *topography*, mainly *landform*, is given in “Topographical Premises”. Explaining topography as a cultural framework, Leatherbarrow presents essential insights into the relationship of architecture with the physical landform. Starting with the very question of whether the architecture can be comprehended as the “outgrowths” of the preparation of the site, Leatherbarrow exemplifies the coupling of *landform* and built form based on several projects, such as Frank Lloyd Wright’s “The Living City”, terraced housing in London, and the primitive hut of Gottfried Semper. While *landform* represents the hilltops or plateaus as a geographical or geometric subset of *topography*, the physical characteristics of the *terrain* are accentuated, improved, and crystallized by the architecture itself.¹⁰¹

Focusing on the history and theory of architecture and inspired by the phenomenological approach, he is interested in sensory and perceptual features of architecture within various context-related themes, such as topography, ground, site, time, and history. In this respect, Leatherbarrow draws attention to the performativity of the materials in functional terms, which eventually leads to expected or unexpected events. The terrain is spatial in terms of its enclosure, continuity, and extent, leading to various uses that are not only pictorial but also functional.¹⁰² With a criticism for focusing on the sole-material aspects of *topography* in landscape and

⁹⁸ Leatherbarrow, David. *Uncommon Ground: Architecture, Technology, and Topography*, Cambridge, MA: MIT Press, 2000.

⁹⁹ Leatherbarrow, David. “Topographical Premises” in *Journal of Architectural Education*, 57(3), 2004a, p. 70-3.

¹⁰⁰ Leatherbarrow, David. *Topographical Stories: Studies in Landscape and Architecture*, University of Pennsylvania Press, Philadelphia, 2004b.

¹⁰¹ Leatherbarrow (2004b, p.18)

¹⁰² *Ibid.*, p.10

modernist architecture, he claims a materiality which connects to the human activities and experiences.¹⁰³

Leatherbarrow interprets the materiality of *topography* as a part of the site's depth and concreteness. However, he criticized the formal connotations usually embedded in this “Materiality”. Since the elements of architecture or landscape are considered parts of the temporal awareness they create, materiality refers to the sensory transformation of elements in time.¹⁰⁴

Regarding the physical connotations within the *topography*, geological and geomorphological references might be referred to in some instances. We can exemplify this with some pastoral examples from Native American nations; the geological and geomorphological appropriation as a part of the wild nature is seen in the artwork produced by the late 19th century painters.¹⁰⁵ The ground and its landform are seen as signified elements in these examples of the painters of the Hudson River School. Such dominance of geological appropriation can also be seen in Ankara's famous artwork, “The View of Ankara”. It clearly represents the landform characteristics of the Ankara Castle, crowned upon the central hill of the city (Figure 2.1).¹⁰⁶

¹⁰³ Leatherbarrow (2002, p.209-10)

¹⁰⁴ Leatherbarrow (2004a p.71), Leatherbarrow (2004b, p.249-250)

¹⁰⁵ Landscape paintings of the Hudson River School and Onondaga Nation in the 19th century are given as examples by Dripps (2005, p.61).

¹⁰⁶ *1700-1799 Gezicht op Ankara (The View of Ankara)*, Rahmi M. Koç Museum, Ankara (Borrowed from the Rijksmuseum, Amsterdam)



Figure 2.1. The View of Ankara, anonymous, 1700-1799.

Retrieved on September 20th, 2024, from <https://www.rijksmuseum.nl/en/collection/SK-A-2055>.

Regarding his understanding of a multifaced territory and topography in architecture and urban theories, Italian urban planner Bernardo Secchi is an influential figure who has played a significant role in *Casabella* and *Urbanística*. Having close relationships with other Italian theorists, including Vittorio Gregotti, Aldo Rossi, Carlo Aymonino, and others.¹⁰⁷ Secchi approaches territory as a palimpsest, which is formed as a result of extensive and slow processes, amalgamating different components based on the perspective of André Corboz,¹⁰⁸ who sees territory as a long-term accumulation of elements and forces.¹⁰⁹ In this respect, territorial understanding of both signifies the interdisciplinary scope of the subject matter,

¹⁰⁷ Valva, Milena D'Ayala. "Bernardo Secchi's Guiding Ideas" in *Pós. Revista Do Programa De Pós-Graduação Em Arquitetura E Urbanismo Da FAUUSP*, 23(40), 2016, pp. 48-64, <https://doi.org/10.11606/issn.2317-2762.v23i40p48-64>.

¹⁰⁸ André Corboz is a Swiss professor of architecture and urban history who worked in Swiss Federal Institute of Technology in Zurich, University of Montreal. Corboz's views are highly relevant to the *territory-subject* and the research in LAB-U.

¹⁰⁹ Corboz, André. "Il território come palinsesto", *Casabella*, n.516, 1985, as cited in Valva, Milena D'Ayala. "Bernardo Secchi's Guiding Ideas" in *Pós. Revista Do Programa De Pós-Graduação Em Arquitetura E Urbanismo Da FAUUSP*, vol. 23(40), 2016, pp. 48-64, <https://doi.org/10.11606/issn.2317-2762.v23i40p48-64>.

composed of “geology, topography, technical infrastructures, productive capacity, legal order, administrative organization, national accounting, service networks, political risks, on and on” which are the dynamics of the planning project.¹¹⁰ In this respect, *territory* project has been approached by relevant operative mapping strategies, including a fairly simple legend: “parcel, building, road, vegetation, hydrography, and topography”¹¹¹ among the followers of Secchi and Corboz in LAB-U.

As a “theoretical and practical urban planner”,¹¹² Secchi puts an emphasis on the soil, which was problematically brushed off during Modern Architecture. In his approach, the territory's ecological, technological, and sociocultural focuses are significant. At the same time, the relational stance of objects and subjects within the environment is pointed out.¹¹³ Parallel with these, Paola Viganò, the partner of Secchi from 1990 and acting professor in IUAV and EPFL, shared a corresponding perspective towards territory subject under LAB-U and Habitat Research Center (HRC). In a sense, the beforementioned multi-dimensional definition of territory¹¹⁴ shares essential characteristics with topographical framework of the study, although they might differ in scale. In a sense, territorial boundaries might cross over the political boundaries. The design work of Secchi and Viganò is given in Figure 2.2.

¹¹⁰ Corboz, André. "The land as palimpsest." in *Diogenes* 31(121), 1983, p.12-34.

¹¹¹ Cavalieri, Chiara, and Elena Cogato Lanza. "Territories in time: Mapping palimpsest horizons." *Urban Planning* 5(2), 2020, p.95-6.

¹¹² Valva (2016)

¹¹³ Cogato Lanza, Elena; Barcelloni, Martina, and Graezer Bideau, Florence. “Comparing Habitats: reframing comparison in the “post-disciplinary” era” in *Contour Journal*, 4, 2019, p.1-16.

¹¹⁴ See “2.1. Etymological Research”

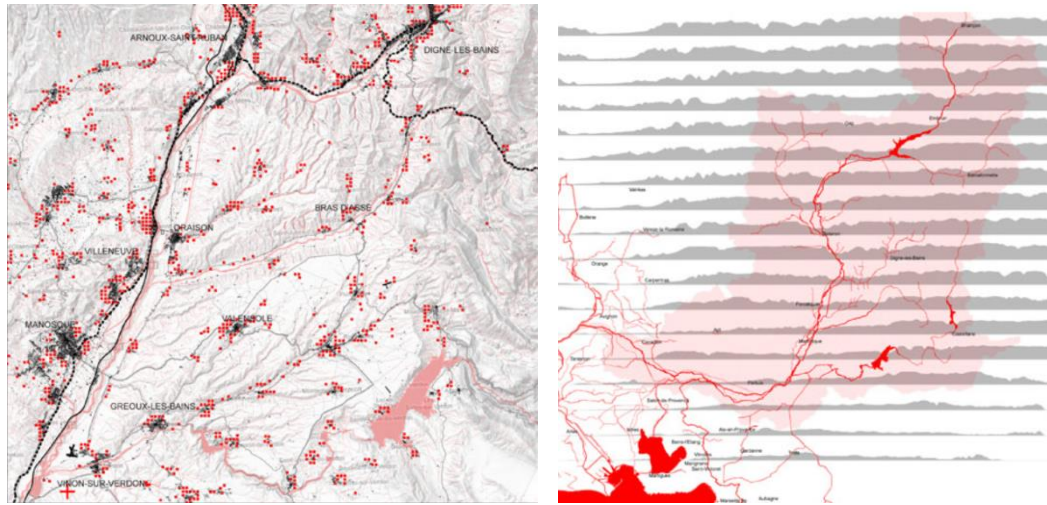


Figure 2.2. Examples from territorial maps of Val de Durance,
Produced by Studio Associato Bernardo Secchi Paola Viganò.

Retrieved on July 15th, 2024, from http://www.secchi-vigano.eu/atS09/at%20S09_val%20durance.html

Territory itself refers to the approach that reevaluates and reclaims the labeled deficiencies of urbanism differently. One of the significant examples of this is the “Horizontal Metropolis”¹¹⁵ project, which hypothesizes the potential of horizontality of the territorial project rather than condemning the outcome of urbanization.¹¹⁶ In this respect, horizontality assists the innovative urban and territorial scope while providing a habitable space.¹¹⁷ Horizontality as a feature of infrastructure, the relationship between parts and peers, urbanity, mixed-use, and accessibility to strengthen sociocultural and ecological relations evoked an insight of an interrelated approach between sociocultural and socio-ecological layers of the *topographical* research. One of the significant focuses of this Horizontal Metropolis Project is the urban/rural encounters as a hybrid, co-dependent, and blending manners that involve

¹¹⁵ Viganò, Paola, and Chiara Cavalieri. "The Horizontal Metropolis: A radical project." *The Horizontal Metropolis*, Vol. 232, Park Books, 2018.

Viganò; Paola, Cavalieri, Chiara; Barcelloni Corte, Martina. "The Horizontal Metropolis: A Radical Project.", in *The Horizontal Metropolis Between Urbanism and Urbanization* (Eds. Viganò, Cavalieri, Barcelloni Corte) 2018.

¹¹⁶ Viganò et. al.(2017, p.90)

¹¹⁷ Viganò et. al.(2017, p.90)

past and present, local and global.¹¹⁸ In this respect, the intricacy of diffuse networks needs to be understood, represented and mapped¹¹⁹, regarding their “horizontal relations of reciprocity and cooperation, not by vertical relations of authority and dependency”¹²⁰. This sort of perspective provides a relational theoretical stance of the *land* (or *topography*) as an actual material medium in which different components interact.

The ecological scope of the territory is also significant in this conception, which aims to integrate elements of land, vegetation, waterscape, and biodiversity through a detailed set of analysis and mapping practices,¹²¹ which are associated with the experience and place-oriented layers of the research in conceptual and methodological terms in the further chapters. Besides the topography’s material territory, the cultural and historical investigation process of the study also corresponds with the scope of research produced in the LAB-U which will be detailed in the following parts.

¹¹⁸ Lin, George. “Towards a *Desakota* Extended Metropolis? Growth and Spatiality of New (Peri-)Urbanism in Chinese Metropolitan Regions” in *Horizontal Metropolis Between Urbanism and Urbanization* (Eds. Paola Viganò, Chiara Cavalieri, Martina Barcelloni Corte), Springer, 2018, p.111-130.

¹¹⁹ Viganò, Paola. “The Horizontal Metropolis: A Radical Project” in *Horizontal Metropolis Between Urbanism and Urbanization* (Eds. Paola Viganò, Chiara Cavalieri, Martina Barcelloni Corte), Springer, 2018, p.1-9.

¹²⁰ Putnam, Robert. *Making democracy work: Civic traditions in modern Italy*. Princeton University Press, 1993, **cited in** Viganò, Paola. “The Horizontal Metropolis: A Radical Project” in *Horizontal Metropolis Between Urbanism and Urbanization* (Eds. Paola Viganò, Chiara Cavalieri, Martina Barcelloni Corte), Springer, 2018, p.6.

¹²¹ Nguyen, Sylvie Tram. *Atlas Narratives of Anthropogenic Transformations across the Vietnamese Mekong Delta's Urban-Rural Territories: Water Ecosystems as Subject for the Social Ecological Transition*, (PhD Dissertation, École Polytechnique Fédérale de Lausanne), Available from institutional repository, 2023.

Nguyen, Phi. *Impromptu Conservation – Unveiling Hué's Mnemonic Sites: Heritagization, (de)Colonization, and Place-making*, (PhD Dissertation, École Polytechnique Fédérale de Lausanne), Available from institutional repository, 2023.

Vialle, Antoine. *OUR COMMON SOILS: West Lausanne Urbanization as Anthropogenesis, A Section through the Spaces and Times of Urban Soils*, (PhD Dissertation, École Polytechnique Fédérale de Lausanne), Available from institutional repository, 2021.

2.2.3 Topography as Place

Constructed upon the fact that *topography*'s simply and inherently being *topos*, the conception of place has a significant substance within the discourses in architecture and design fields. As the first chapter claims, topography is the place itself, which creates the living inside and upon. Place has been subjected to many theories and studies within very different scopes. Although there is excessive work and conception on this subject, the one that relates to the relevant *topographical* notions is mainly focused on. To investigate the capacity of *topography* to represent a place, relevant approaches are introduced and discussed within this part.

Although there are different meanings of *place* to an exhaustive extent, it is helpful to present several relevant definitions of the word. Initially, *place* is:

- I. An open space in a city; a square, a market-place...
 - b. In modern use, forming the second element in the name of a group of houses in a town or a city, now or formerly possessing some of the characters (positive or negative) of a square, chiefly that of not being properly a street...
2. Space; extension in two (or three) directions; 'room'
3. A particular part of space, of defined or undefined extent but of definite situation. Sometimes applied to a region or a part of the earth's surface.
 - b. The portion of space actually occupied by a person or a thing; the position of a body in space, or with reference to other bodies; locality; situation.
- 5.a. A portion of space, in which people dwell together; a general designation for a city, town, village, hamlet, etc...¹²²

Using its lexical definitions, place has several essential connotations, such as being a common element of the urban or rural domain, within the earth's surface, where people-environment interactions occur. As a part of the environment, place is

¹²² "Place", in *The Oxford English Dictionary*. Volume VII: N-Poy. Supplement and Bibliography. Oxford: Clarendon Press, 1961 (First in 1933), p.926.

topographical, which has been a part of a village or a town. The occupation of the place within the *topography* can be in individual or collective terms. Furthermore, there is also an implied meaning of the mental image of the places besides their objective or physical properties.

Within the scope of architecture, Aliye Senem Deviren emphasized the “dimensional” conception of place concerning time, ground, being, and experience in terms of its geographical, architectural, and social connotations.¹²³ In this presence, she argues a place conception for the architecture, that includes the multitude of layers, memory(ies), and experience(s) within the *ground*, which are extending the visible boundaries.¹²⁴ As an anthropologist, Tim Ingold describes the character of a place as a part of the landscape, in terms of the experiences, ambiance and time spent in respective places.¹²⁵ In his perspective, the engagement of the inhabitants to the place is essentially dependent on the activities within. In this domain, Ingold emphasized the relational position of a place, using attachment, meaning, and experience.¹²⁶ From the geographic tradition, Adams, Hoelscher, and Till emphasized the interactive relationship between human-environment communications within the sociocultural and spatial contexts.¹²⁷

As part of the defined notion of *topography*¹²⁸ as a performative entity, the actions and movements are substantial within the place. Correspondingly, the experience within the *topography* is one of the important ways to describe these actions. The engagement in experience has become significant to the creation of place-related

¹²³ Deviren, Aliye Senem. *Mimaride Yer: Yapının Arazi ile İlişisinin Kavramsallaştırılması (1980-2000)* (Eng: *Place in Architecture: Conceptualization of the Relationship between Site and Building (1980-2000)*), Available from YÖK database, 2001.

¹²⁴ Deviren (2001, p.137)

¹²⁵ Ingold, Tim. “The Temporality of the Landscape” in *World Archeology*, 25(2), 1993, p. 152-174.

¹²⁶ Ingold (1993, p.155-6).

¹²⁷ Adams, Paul C., Hoelscher, Steven, and Till, Karen E. “Place in Context: Rethinking Humanist Geographies” in *Textures of Place: Exploring Humanist Geographies* (Eds. Paul C. Adams, Steven D. Hoelscher, Karen E. Till), Minneapolis: University of Minnesota Press, 2001, p.xiii-xxxiii.

¹²⁸ For detailed definition, please look at Chapter 1.

concepts in architectural theory especially after the post-war generations.¹²⁹ In this scope, the place within the architectural theory mainly discussed.

As a fundamental contributor to the phenomenological approach in architecture, Christian Norberg-Schulz is an architect born in Oslo, educated at ETH in Zürich as a student of Sigfried Gideon, and completed his graduate studies at Harvard University and Norwegian Institute of Technology. In essence, his phenomenology dwells on the rootedness and authenticity of the environment. Related to Martin Heidegger's "Building, Dwelling, and Thinking",¹³⁰ one of the significant elements in Norberg-Schulz's perspective is *dwelling*, concerning the experience of the environment in meaningful and existential aspects.¹³¹ In this respect, Norberg-Schulz defines the place as "the spaces where life occurs",¹³² where "acts and occurrences take place". In line with the acts, occurrences, or experientiality, he defined the fundamental elements of the **structure of place** as *topography*, cosmological light, buildings, and meanings of the cultural landscape.¹³³ Besides its concrete structure, the gathering is a vital act relating to building and dwelling.

Handling both the physical and cosmological contexts, Norberg-Schulz orients his perspective to an experimental ground in the architectural domain. He prioritized the role of original experiences and sources in design to convey the history of the place. These original experiences heavily dwell on the original landscape and "topographical figures".¹³⁴ In this respect, the phenomenon of place is linked to the

¹²⁹ Otero-Pailos, Jorge. "Architectural Phenomenology and the Rise of the Postmodern" in *The SAGE Handbook of Architectural Theory* (Eds C. Greig Crysler, Stephen Cairns and Hilde Heynen), SAGE, 2012, p.136-151.

¹³⁰ Norberg-Schulz was deeply influenced by Martin Heidegger, who mainly carried out his philosophical inquiry through linguistic terms in German.

¹³¹ Norberg-Schulz, Christian. *Genius Loci: Towards a Phenomenology of Architecture*, Rizzoli, 1979, p.5.

¹³² Norberg-Schulz (1979, p.6)

¹³³ Norberg-Schulz, Christopher. "The phenomenon of place", in *Theorizing a New Agenda for Architecture: An Anthology of Architectural Theory* (Ed. Kate Nesbitt), 414-428, New York: Princeton Architectural Press, 1996.

¹³⁴ Otero-Pailos (2012, 145)

aspects of a topographical landscape, more of a temporal and cosmological point of view. It introduces permanent alterations of vegetation and light in a certain period. This dynamic and rhythmic characteristic contradicts the stability of physical form.¹³⁵ In a poetic position, the site is the “**sum of all things**” in geographical and historical attributes.¹³⁶ As Sennett explained, this total environment has a physical connection with “roughness, hardness, and difficulty”. It attributes a definite meaning to it because creative expression usually takes place in rough topography in a sentimental standing point.¹³⁷

Kenneth Frampton, an architect who worked as a Professor in Princeton, Bartlett and Columbia has developed his ideas on tectonics and Critical Regionalism in architectural theory. Related to Critical Regionalism, Kenneth Frampton explains his insight on site with the exact words of "Building the Site" mentioned in Vittorio Gregotti, which can be related to Martin Heidegger's etymology. It can be explained in such a quotation; “Building the Site allows . . . the specific culture of the region – that is to say, its history in both a geological and agricultural sense – to become inscribed into the form and realization of the work”¹³⁸. Architecture’s role of resistance is highlighted in the discourse of Frampton is stated as “place rather than space”, independent from stylistic and fashionable concerns. He associates design attention with the experience of time, climate, and environment: “Above all, it is a concept of the environment where the body as a whole is seen as being essential to the manner in which it is experienced.”¹³⁹ The journal OASE’s 103rd issue was

¹³⁵ Norberg-Schulz (1979)

¹³⁶ Nesbitt, Kate. “Introduction: Territory and Architecture”, in *Theorizing a New Agenda for Architecture: An Anthology of Architectural Theory* (Ed. Kate Nesbitt), 338-339, New York: Princeton Architectural Press, 1996. Sennett, Richard, “The Sense of Touch”, *Architectural Design Profile*, 68(132), 1998, p.18-22.

¹³⁷ Sennett (1998)

¹³⁸ Frampton, Kenneth. “Towards a Critical Regionalism: Six Points for an Architecture of Resistance”, in Hal Foster (ed.) *The Anti-Aesthetic Essays on Postmodern Culture*, Port Townsend, WA: Bay Press, 1983.

¹³⁹ Frampton, Kenneth. “Ten Points on an Architecture of Regionalism: A Provisional Polemic,” *Cente 3: New Regionalism* (1987), 20–27. Reprinted in Canizaro, ed., *Architectural Regionalism*, 2007, p.363, **cited in** Moore, Steven. “Technology, Place and Nonmodern Regionalism” in

dedicated to the “Critical Regionalism” of Kenneth Frampton. In some writings, Frampton’s critical regionalism is criticized for taking its geological and agricultural histories instead of its architectural history, and in a way, the appreciation of pre-architectural or non-architectural aspects¹⁴⁰, the dissertation delves into the different histories of the *topography*, which are inscribed in the traces within the ground. Holland furthered his criticism that Frampton’s focus on the direct experience of climate and topography signifies the non-urban sites or places with a distinct and adjusted type of building program.¹⁴¹ Even though there is such criticism directed to Critical Regionalism’s scope, undoubtedly that embodiment of place and site within *topography* is not limited to urban or non-urban scopes.

For Frampton, *topography* plays an instrumental role in shaping the character of a place.¹⁴² *Topography*, and *grounding* of the project are appraised based on the “sensibility”, and respectful/reconciliatory examples of architectural works.¹⁴³ In this context, place is experienced in tactile and sensory terms within the materials, light and *topography* as a part of the site.¹⁴⁴ As a matter of speaking, *topography* is considered as a **three-dimensional nest** for **creating a place**.

As one of the central points of the dissertation, the conception of place profoundly resonates within the historical and temporal frameworks. In line with the historical and experiential highlights, the cultivation of this concept dates to the ascendancy of phenomenological and critically regionalist ideas in architectural theory, in which the geographical and topographical focuses are clear within these frameworks. As it is extended by Otero-Pailos, one of the main claims in the architectural Phenomenology is the presence and significance of experiential, historical, and

Constructing a New Agenda: Architectural Theory 1993-2009 (Ed. Krista Sykes, Michael K. Hays), 2012, p.363-384.

¹⁴⁰ Holland, Charles. “Building, Writing, History”, in Tom Avermaete (ed.) *OASE 103: Critical Regionalism Revisited*, Nai010 Publishers, 103, 2019, p69-78.

¹⁴¹ Holland (2019)

¹⁴² “Topographical character” is mentioned in Frampton (2021, p.17)

¹⁴³ Frampton (1990, p. 140, 182, 192, 224)

¹⁴⁴ Frampton (1990, p.327)

temporal concerns in architectural design.¹⁴⁵ The advancement of these concerns has arisen the intellectuals among *Casabella*.¹⁴⁶

Regarding the relationship between topography and place, Italian architect Giancarlo De Carlo is a significant example of one of the founding members of Team Ten and the founder of International Laboratory of Architecture & Urban Design (ILAUD). Being the practitioner of **“reading the territory”** as a hermeneutic practice, his inquiry **into a place-based architecture**, which relates to regionalism or sustainability discourses, is introduced and expanded in Blizard’s work.¹⁴⁷ Reacting to the universal and canonical approach of Le Corbusier and CIAM, De Carlo’s search is centered on place, identity and the search for and correct architectural language.¹⁴⁸ Accordingly, **“reading the territory”** is a pursuit to decode the traces within the environment, which has specific patterns called **“genetic codes”**. Similar to fingerprints, the effects of “genetic codes” have clues in particular ways of how buildings are arranged in the *territory* (or *topography*) about “contours, sun, light, prevailing wind, waterways, roads, footpaths, cultivated fields, areas planted with trees, woods, and other buildings”¹⁴⁹. The reading of the codes aims to “deduce the rhythms, cadences, recurrent features, coincidences, divergences, correspondences, connections, and fractures”.¹⁵⁰ In this respect, De Carlo’s influential work relates to the multitude of concerns of this study, including *topography’s materiality* or its

¹⁴⁵ Otero-Pailos (2012, p.139, 140,143)

¹⁴⁶ According to Otero Pailos, Ernesto Rogers lead a group of architects in *Casabella*, namely Giancarlo de Carlo, Vittorio Gregotti, Guido Canella, Aldo Rossi, Ezio Bonfanti, Gae Aulenti, and Joseph Rykwert, who explored phenomenology, “as an intellectual framework for rethinking modernism”. (Otero-Pailos, 2012, p.143) Though many of them turned their perspective into the Marxist teaching of Frankfurt School. (Otero-Pailos, 2012, p.143)

¹⁴⁷ Blizard, Mark A. “Discursive Design: The Discourse of the Built Work of Giancarlo De Carlo in Urbino, Italy, in *International Journal of the Constructed Environment*, 9.1, 2018, p.37-57.

¹⁴⁸ Blizard (2018, p. 38)

¹⁴⁹ De Carlo, Giancarlo. “ILAUD’S Second Year at San Marino: Program of the 1995 Residential Course”, in *Reading and Design of Territory*, 2, Milano:ILAUD, 1996, p.4-15.

¹⁵⁰ De Carlo (1996, p. 8)

capacity to represent place, temporalities, and maybe memories based on the existing patterns embedded within the environment.

From a relative position to architectural phenomenology in the 21st century, David Leatherbarrow also situates “place” in his topographical theory. Among different magnitudes of the “place”, Leatherbarrow emphasizes its performance (and performativity in everyday life as in:

Topography so conceived so certainly physical, but is legible as such by virtue of the ways that footprints on its shores invite, sustain, and represent the many and varied performances of everyday life.¹⁵¹

In this domain, performativity in the physical setting is a fundamental action that kneads *topography* as a place. As Leatherbarrow emphasizes, everyday experiences are significant and eventually appear in architectural and landscape horizons. Although some of them are expressed in different words, Leatherbarrow's *topography* relates to other acts such as experience, occupation, and gaze (of the inhabitant)¹⁵². In this respect, physical *topography* transforms into a surface, or chronicle, which is discussed under temporal and historical qualities of the concept. This alignment of place, experience, gaze, and performativity also brings the memory of the *topography* to a very interrelated point, which is also discussed in further parts.

Although the conception of place in architecture and urban studies has been handled by different authors,¹⁵³ the discussions in topographical and cultural scopes are

¹⁵¹ Leatherbarrow (2004b, p.12)

¹⁵² Leatherbarrow (2004b, p.12), Leatherbarrow (2002, p.209-210),

¹⁵³ Tuan, Yi-Fu. *Space and Place*, Minneapolis and London: University of Minnesota Press, 1977. Relph, Edward. “Prospects for Places (From Place to Placelessness)” in *Urban Design Reader* (Eds. Michael Larice, Elizabeth McDonald, Routledge: London and New York, 2013 (First in 2006), p.119-122.

Augé, Marc. *Introduction to Anthropology in Supermodernity*, translated by J. Howe, Verso: London, New York, 1995.

Harvey, David. “From Space to Place and Back Again”, in *Justice, Nature and Geography of Difference*, Blackwell Publishing: Oxford, 1997, p.291-326.

investigated in this part. While the earlier discussions concentrated on the place as a part of the site, affecting and affected by its material qualities, relatively contemporary discussions emphasize the socio-spatial context within the place, or performativity based on the experientiality of the place. There are also more contemporary approaches towards conception of place in architecture relating to different philosophical contexts. In *Becoming Places*, Kim Dovey reconceptualized place as in “Place as Assemblage”, which arose in relation to Deleuzian philosophy.¹⁵⁴ Australian architect and urbanist Dovey constructs a more dynamic and multi-faced place conception, which has material, social, symbolic (and cultural) elements. To this extent, Dovey highlights fluid, interchanging, relational, and emergent aspects of place in a socio-spatial context.¹⁵⁵ Contrary to fixations of built form, the place is seen in a dynamic way, within the intersection of “the intertwinings, alliances, and synergies; place as a ‘between’ condition and a set of relationships”.¹⁵⁶

French scholar and priest Michel de Certeau’s “*The Practice of Everyday Life*” proposes an interesting understanding of **topographical practice** based on narrations and real-life experiences. Using different spatial practices such as traveling, reading or writing, the place is understood and represented to a different extent and medium. For the measures of memory and appropriation, the act of walking has different expressive aspects, such as the appropriation to the topographical system, spatial acting out of place, and implication of relations between different positions.¹⁵⁷ As part of mapping *topography* as an individual, Certeau’s topographical system might be considered about an unusual way of mapping practice. In a similar but different significant position, Aslıhan Şenel, who is an architect and professor, handles

¹⁵⁴ Dovey, Kim. *Becoming Places: Urbanism/Architecture/Identity/Power*, Routledge, 2010.

¹⁵⁵ Dovey (2010)

¹⁵⁶ Dovey, Kim. “Place as Multiplicity”, in *Place and Placelessness Revisited* (Eds Robert Freestone, Edgar Liu), 2016, p.265.

¹⁵⁷ Certeau, Michel de. *The Practice of Everyday Life*, Berkeley. CA: University of California Press, 1984, p.97-8.

topography as a critical practice in a performative rather than representational manner.¹⁵⁸ Originating from its etymology, "*-graphie*" in *topography* refers to the description in a written format. The general reductionist tendency of *topography's* equation to a cartographic medium is criticized by Şenel and other perspectives.¹⁵⁹ Concerning the vast definition of "description", Şenel uses *topography* to represent the personal and bodily **experience** of **places**. She mainly criticizes the "fixed" properties of the *topography* and claims that the term should be unfixed. In this respect, critical spatial practices should obtain "*Graphé*" part in this word.¹⁶⁰ As a dynamic concept, *topography* can be approached using unfixed methods in a performative sense, rejecting the reproduction of "certain" knowledge. On the contrary, the knowledge, [and place], depends on the "personal engagements, meanings, and associations"¹⁶¹. Different types of mapping practices in the theory of *topography* are presented in this part. Being a part of the larger *topographical* domain, place is also a performative entity in Şenel's conception.

¹⁵⁸ Şenel, Aslıhan. "Travelling through Guidebooks: Reading and Remembering Imagined Topographies of Nicosia" in *Writingplace*, 2, 2018, p.110-128.

¹⁵⁹ Miller criticizes the transformation of the root "*-graphie*" in *topography*, to the sole practice of cartography in a limited number of graphic manners. Starting from the very definition of *topography*, which is writing about the places, Miller focuses on the loss of textual writing and is interested in delineating places in the narratives of Marcel Proust, Martin Heidegger, and others.¹⁵⁹ In this respect, the topographical descriptions of the cityscapes and landscapes are mainly presented in this work. Miller deals with the "topographical setting" what he links to the historical or geographical time.¹⁵⁹ In a certain respect, the mode of mapping is performed in a literary medium. Miller, Joseph Hillis. *Topographies*, Stanford University Press, 1995.

¹⁶⁰ Şenel, Aslıhan. "Mapping as Performing Place" in *disClosure: A Journal of Social Theory*, 23(1), 8, 2014, p.103.

¹⁶¹ Şenel, Aslıhan. *Unfixing place: A study of Istanbul through topographical practices*, University of London, University College London, (United Kingdom), (Available from Proquest database), 2008.

2.2.4 Topography as Temporality and History

The environment is composed of the traces of its own history. If geography is therefore the way in which the signs of history is solidify and superimposed in a form, the architectural project has the task of drawing attention to the essence of the environmental context through the transformation of the form.

Vittorio Gregotti¹⁶²

The multi-layered intricate structure of the *geography* is attractively illustrated in Vittorio Gregotti's statement, reflecting the temporal or historical attributes of topography. The expression "The signs of history" evokes both tangible and intangible inferences, such as the land formed in a long period of geological history, aligned with this, the landscape that is patiently and coherently formed by human activity, as a decision of destination or residue.¹⁶³ The true character of the site is reflected by formal interventions linked to the view of **nature** and **landscape's** being the "sum total of all things" in geographical and historical extent.¹⁶⁴ In this respect, it is essential to emphasize that nature is not perceived in a separate position which should be aimlessly preserved, but as an anthropogeographic environment as operable and continually intentional while considering its indispensable value.¹⁶⁵

Gregotti assigns a revealing role to reasons and relations of material concerns in his understanding of architecture. Landscape,¹⁶⁶ concerning the all-embracing *topography* of the dissertation, should be measured, modified, redoubled, situated,

¹⁶² Gregotti, Vittorio. "Territory and Architecture" in *Theorizing a New Agenda for Architecture: An Anthology of Architectural Theory 1965-1995* (Ed. Kate Nesbitt), Princeton Architectural Press, 1996, p.338-344.

¹⁶³ Gregotti, Vittorio. *Il Territorio dell' Architettura*, Feltrinelli, 1972 (First in 1966), p.64. Gregotti (1996, p.340)

¹⁶⁴ *Ibid.*

¹⁶⁵ Gregotti (1972, p.94)

¹⁶⁶ As mentioned, Gregotti emphasizes on nature and landscape. Site and environment are the parts of this whole, while land and landscape interact critically. He mentions landscape (*il paesaggio*) as an anthropogeographic entity. Considering that *landscape* is a historically constructed notion, which is a result of human activity on a geographic support (Gregotti, 1972, p.64), the anthropogeographic conception of the *landscape* significantly corresponds with the *topography* of the dissertation.

and utilized in Gregotti's perspective.¹⁶⁷ In this context, understanding the various physical and cultural characteristics, alterations to the site through intensifying the existing qualities, positioning in, designing with tangible and intangible concerns are inferred. The critical point is that Gregotti sees the terrain as a **“load-bearing”** material rather than an arrangement in which architecture needs to resolve.¹⁶⁸ Borrowed from Gregotti, Frampton uses this “anthropogeographic approach”¹⁶⁹ to focus on “the topography and ecology of a region, its history, and culture”.¹⁷⁰ In this respect, the material is regarded in physical and conceptual terms, as a part of the **“historically transformed nature”**. This “nature” signified in Gregotti’s position is a product of thought,¹⁷¹ having earthly and abstract aspects, the amalgamated conception of nature, being geographical support and finding a place in the shared memory as a result of the settlement.¹⁷²

The primary task of thought is to discover and name the relationships between people and things within several horizons of reference. Proposed here is a horizontal spread of relationships, a landscape—urban or rural—that integrates diverse institutions and situations. Yet situatedness is also, and essentially, historical. This can be called its vertical dimension.

David Leatherbarrow¹⁷³

As mentioned by Leatherbarrow, the *topography*, ranging from the scope of built to unbuilt, from rural to urban, is situated in a horizontal and vertical dimension.

¹⁶⁷ Gregotti (1996, p.341)

¹⁶⁸ *Ibid.*

¹⁶⁹ Frampton, Kenneth. “Megaform as Urban Landscape” in *Journal of Delta Urbanism*, Delft University of Technology, Issue: 02, TU Delft OPEN, 2021.

¹⁷⁰ Avermaete, T. L. P., et al. "Redactioneel: Over territoria/Editorial: On territories." *Oase: Journal for Architecture*, 80, 2009, p.1.

¹⁷¹ Gregotti (1996, p.342)

In this part, Gregotti avoids the governing role of the environment and considers the environment and nature to consist of measures and geometry of the “regulated things.” In this world, modification is the critical act that enables the transformation of *place* into *architecture* (Gregotti, 1996, p.342), which is an organization of relations. The differences and discontinuities within the environment are valuable from Gregotti’s perspective. In light of such a conception of environment and site, Gregotti’s position is towards the suggestion of “developing an architecture of the context” while enhancing nature as a source to ground architectural project.

¹⁷² Gregotti (1996, p.342).

¹⁷³ Leatherbarrow (2004b, p.10)

Providing a base for a network of relationships, spatial and sociocultural connections are the core of the horizontal outlay, in which *topography* covers mosaic heterogeneity.¹⁷⁴ In this theory, *topography* is heterogeneous, polytropic, and concrete, so its parts conflict, contrast, and converge to some extent.¹⁷⁵ It is an adventure that “the saturation” of the urban surface with particular types of acts, such as building or landscaping. In this domain, temporal or historical actions are imposed on the ground within the vertical dimension. During this process, the surfaces are transformed into a calendar or **chronicle**, in which past or subsequent events can be inferred by vectors of “**topographical time**”. In this respect, occupancy or praxis draws traces of its own into the saturated mosaic structure of *topography*.¹⁷⁶ More importantly, Leatherbarrow mentioned **actions** as “**expressions of appropriation**”,¹⁷⁷ which allows the renewal of heritage in this *topographical* trajectory. In this respect, the temporal quality of *topography* relates to the experiential dimensions of the site, where past and future is bent and overlapped in the current condition.¹⁷⁸

Emphasizing the physical and conceptual layers, the site's depth or “**verticality**” is an intricate concept, including historical and geographical components. The **transformation** and evolution of the site are continual, lengthy processes. In relation to this verticality, Leatherbarrow underlines the thickness of the surface, which should be regarded as unstable, and changes should be made accordingly. Pointing the atmospheric or geologic conditions out, the section of the *ground* gets thicker.¹⁷⁹

Bernard Cache, an architect and a professor, worked in EPFL for a long time and has been an influential figure in *topographical* theory. Swiss architect’s “Earth Moves” is an important example of the temporality and history of the *site* and its *landform*.

¹⁷⁴ Leatherbarrow (2004a, p.71)

¹⁷⁵ Leatherbarrow (2004a, p.71)

¹⁷⁶ Leatherbarrow (2004a, p.71)

¹⁷⁷ Leatherbarrow (2004b, p.252)

¹⁷⁸ Leatherbarrow (2004b, p.252)

¹⁷⁹ Leatherbarrow (2004b, p.67)

In reference to Cache's explorations in Lausanne, the images mainly refer to the framing and territories, which represent the dynamic geography of the city.¹⁸⁰ Interpreting the complexity of *landforms* in Lausanne, the construction of tunnels, bridges, stairs, elevators, funiculars, and supporting walls are the signals of an intervention.¹⁸¹ The reading of these interventions is presented throughout the history of the site like reading a chronicle, as we can remember from Leatherbarrow. Located near a lake, Lausanne is located on a hill, reaching a plateau and two crossing waterways in between the lake and the plateau. Cache defines the **“surface of the territory [or topography] as a mobile and fluid”**, and it is open to the **repetitive distortions of memory**.¹⁸² In other words, the *topography* is not pre-given but dynamic, which encloses interchanging actions, movements, links, and networks, as in Viganò, Cogato-Lanza and their colleagues' research in LAB-U.¹⁸³ In this respect, three certain situations in Lausanne are reflected, first, *“territory”* in its original state, at second, the interventions and alterations to the *“territory”* and at third, the transforming values projected onto the terrain similar to the inscriptions of memory.¹⁸⁴

In Figure 2.3, Lausanne's current topographical section, including the circulation instruments¹⁸⁵ is presented on the left. On the right, the formation of different compelling parts of the city throughout history and within the *topography*, which obviously poses a question. The first diagram at the right is the strategic allocation of the Cité; second, the peak that was first settled in the Bourge era; third is the utilization of the valley along the Flon; and fourth is the utilization of a mid-plane

¹⁸⁰ Cache, Bernard. *Earth Moves: The Furnishing of Territories* (Translated by Anne Boyman), Cambridge, Massachusetts, London, England: MIT Press, 1995, p. viii-ix.

¹⁸¹ Cache (1995, p.7)

¹⁸² Cache (1995, p.11)

¹⁸³ As mentioned, LAB-U is under the School of Architecture in EPFL, where Viganò, Cogato-Lanza, and Cache are associated.

¹⁸⁴ Cache (1995, p.12-4)

¹⁸⁵ Cache refers these as “artworks”, which are “tunnels and bridges, stairs and elevators, funiculars and supporting walls”. The multiplicity of these is being related to the complexity of the site (Cache, 1995, p.6)

for the transportation belt¹⁸⁶ of the city. The **vectorial relationships** within *territory* Lausanne are listed according to gravitational concerns: “letting stones fall, climbing a hill, positioning oneself on the thalweg, choosing the least inclined plane”¹⁸⁷. In this example, Cache underlines the adaptation of the land for the necessities rather than mindlessly holding on to the pre-fixed identity of the city, by referring to “smart enough to allow for transformation”. The significance of this is the enhancement of *topography* and *geography* to form and sustain the prior values of the city.

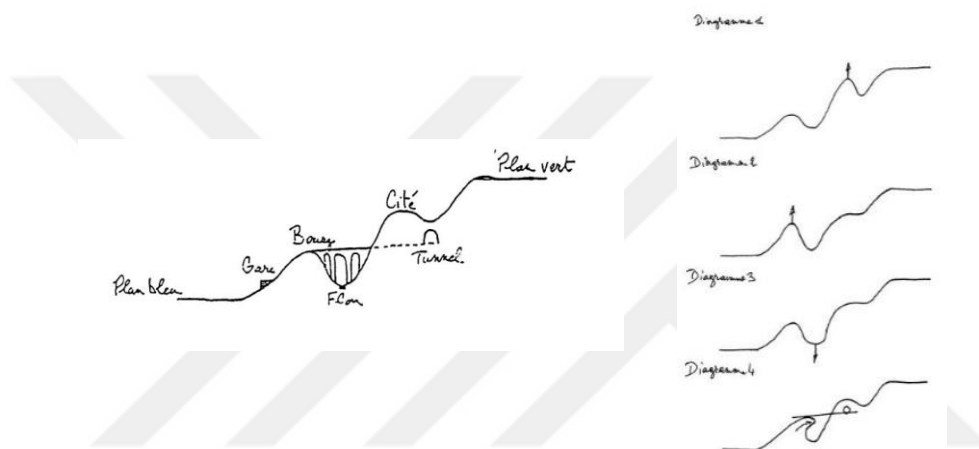


Figure 2.3. Vectorial relationships within the diagrammatic sections of Lausanne.
Source: Bernard Cache (1995, p.10)

Temporal surface and depth of *topographical* ground have evoked different ideas within the architecture and design theories. As an American landscape architect, Robin Dripps mentioned the transformation of “topographical structure” of many urban areas. Reading the “**topographic past**” of New York from Egbert Viele,¹⁸⁸ a

¹⁸⁶ La Ceinture Pichard, the ring belt of Lausanne was designed in the 19th century and named after the planner Adrien Pichard.

Bissegger, Paul. *Bridges and Thoughts. Adrien Pichard (1790-1841): First Cantonal Engineer*, vol. 147, Lausanne, 2019.

¹⁸⁷ Cache (1995, p.12)

¹⁸⁸ Due to the health concerns in 19th century New York, Viele asserted that the plague in the city resulted from the underground fluvial system, so they needed to be opened to overcome this problem. Augustyn, Robert, and Cohen, Paul. *Manhattan in Maps, 1527–1995*, New York: Rizzoli, 1997, p. 136.

cartographer in the 19th century, prepared the topographical map of New York, which represents the underground watercourses leveled and filled to assist urban development. The superimposition of the grid to the natural system and the intrinsic value of the fluvial web is underlined in Dripps. The author furthered these ideas by highlighting the necessity of mapping the "less visible patterns", which relate both material and temporal qualities of *topography*, which describe the history of the *land* as well as its material properties. Within the scope of this research, the watercourses and topographical structures as a part of design thinking are investigated. All these elements formed with the human, animals, and other components in ecological strata.^{189 190}

Focused on the temporal and historical projections onto the site or *topography*, Corboz's "palimpsest" conception is a relevant and process-driven discussion.¹⁹¹ Contrary to the modernist view of *tabula rasa*, Corboz says the land is unique and irreplaceable, which is composed of long and slow stratification process.¹⁹² Temporal traces can be read from the surface, like the readings of an ancient parchment paper, written and erased many times.¹⁹³ He described the inappropriate or severe actions on the land as the holes on the paper.¹⁹⁴ In this respect, the temporal land of Corboz aligns with *topographical* mosaic of the Leatherbarrow to a great extent. Derived from Corboz's "palimpsest", territory is where an act of writing takes place, or different signs of a three-dimensional matrix can be observed. **In this**

¹⁸⁹ Dripps (2005, p.70-1).

¹⁹⁰ Accordingly, these ideas provide valuable ideas for the ongoing mapping process of the Karakusunlar area based on cartographic medium and aerial images. The closure of the creeks is a familiar scenario regarding the superimposition of urbanization schemes to the physical landform and riverscape in Ankara, which started in the 1950s.

The closure of the creeks in Ankara started with the canalization of Bent Deresi after the major flood in 1957. Various arguments from the local authorities of the period, such as preventing possible floods or eliminating hygienic concerns, supported this implementation. (Tamur, 2012, p.92)

¹⁹¹ The work of André Corboz essentially relates to the territorial studies produced in LAB-U.

¹⁹² Corboz, André. "The land as palimpsest." in *Diogenes* 31(121), 1983, p.12-34.

¹⁹³ Corboz, 1983, p.33

¹⁹⁴ Corboz, 1983, p.33

respect, the role of **operational mapping** stands in a critical position, not only to analyze or describe but to plan and govern.¹⁹⁵

The temporal history and transformational process of *topography* is composed of different actions, movements, inscriptions, and ruptures. The fractures within the *topographical* trajectory have been discussed as “flattening”, delineated by historian Barry Higman¹⁹⁶ in “Flatness”. The comprehensive ideas of Higman shed light on the central problem definition and conceptual elaboration of encompassing *topography* and its problematic transformation within the contemporary condition. In this domain, Higman provides valuable insight into how this phenomenon transforms the environment and changes the mental perception of urban and rural geographies. He interrogates physical and conceptual flatness in historical and contemporary mediums on different scopes, from positive sciences to art and media.

Primarily, Higman relates flatness to the occupation or possession in the primal sense. In a material sense, a plane results from leveling, while natural *topography* is curved and exposed to the diverse forces of nature and history. This can also be exemplified by human activity, such as agriculture, industrialization, or urbanization, so severe that today human is seen as a geomorphic agent responsible for the movement of the dramatic amount of earth and rock.¹⁹⁷ The critical fact of earth’s surfaces transformation into a commodity is investigated on a range of flat sites around the world, which are preferable for mega machines.¹⁹⁸ In this context, Higman delves into the temporal and historical dimensions of flatness and flattening which take place in human history.

¹⁹⁵ Cavalieri, Chiara, and Elena Cogato Lanza. "Territories in time: Mapping palimpsest horizons." *Urban Planning* 5(2), 2020, p.94-98.

¹⁹⁶ Higman (2017)

¹⁹⁷ An average of 37 billion tons of earth and rock are moved worldwide annually, as estimated by Roger LeB. Hooke in 2000.

LeB Hooke, Roger. “On the History of Humans as Geomorphic Agents”, *Geology*, XXVIII (9), 2000, p. 843–6, as cited in Higman, Barry W. *Flatness*, Reaktion Books, 2017, p.93.

¹⁹⁸ Higman (2017, p.97)

Based on the interpretation of Higman, the material flattening process of surfaces, land, or, in our case, *topography(ies)*, has never been solely physical. (Because *topography* is not solely physical.) As mentioned in the different theoretical positions, *topography* is a heterogeneous entity in which historical traces are projected. The act of flattening removes or relocates a layer, while the scale and extent are critical matters of discussion throughout the study. In this respect, flattening is discussed as a crucial act to the temporal and historical traces within *topography*.

2.2.5 Topography of the Memory

Topography's etymological definitions, theoretical extent, being an earthly origin, materiality, temporality, and capacity to be a mapping medium are discussed mainly in the previous parts. As it is implied in the meaning of performativity and experience, *topography* and its places are inherently recognized in memory. As mentioned by Leatherbarrow, actions are “**expressions of appropriation**”, which might create valuable outcomes to explore the residues of *topography* within rural or urban memory. Concerning the transformation of Karakusunlar Village and the processes that *landform* and *topography* have undergone in the research area, the memory of *topography* has a conceivable aspect to explore. Accordingly, the studies centered on topography, or the relevant set of terms and memory are broadened in this part.

The memory of the past instantly evokes the work of Maurice Halbwachs, a sociologist and a social psychologist in the first half of the 20th century. He is the first one to mention the term "Collective Memory", which addresses the construction of memory within a group of "a coherent body of people" whose individuals take an essential role in this mind.¹⁹⁹ Accordingly, the representation of the land, with its

¹⁹⁹ Halbwachs (1992, p.22)

particularities, and the distributions of the houses concerning each other, is modeled in the inhabitants' minds very early.²⁰⁰ In the rural domain, Halbwachs addresses the farmer lifestyle in terms of people's connection and appropriation to the soil as a matter of thought. Halbwachs also presented his views on the topography of legendary places in a similar attachment but from a different context. In religious terms, various physiognomies and related images of other Christian groups are constructed, situated, and offered depending on their needs and aspirations. Ballmer mentioned that the conception of memory is built in Halbwachs,²⁰¹ regarding the topography's immaterial dimensions. Halbwachs interprets the concept of “mnemotopos”²⁰² as the mental construction of an interrelated array of spaces related to the physical geography of the place.²⁰³ Although Halbwachs asserts the subsidence of the memory of groups helps the subsidence of their identity based on the memory of places, these places do not necessarily to be real but imaginary ones,²⁰⁴ as in the “*La topographie légendaire*”.

Halbwachs' conception of collective memory aroused an interest in Italian architect and scholar Aldo Rossi's “Architecture of the City” and further works within the architectural production of the 1970s and 1980s.²⁰⁵ Linked to the *locus* of the city, the collective memory of the people connects to the objects and places, this

²⁰⁰ *Ibid.*, p.65-6

²⁰¹ Halbwachs, Maurice. *La topographie légendaire des évangiles en Terre Sainte. Étude de mémoire collective*. Paris, Presses Universitaires de France, 1941. **quoted in**, Ballmer, A. “Burial Mound / Landscape Relations – Approaches Put Forward by European Prehistoric Archaeology”. In *Burial Mounds in Europe and Japan - Comparative and Contextual Perspectives*, edited by T. Knopf, W. Steinhaus and S. Fukunaga, Oxford: Archaeopress, 2018, 100-109.

²⁰² Based on Frances Yates' *The Art of Memory* (1966), Adrian Forty presents a mnemonic technique using its assistance to memorize long texts with the help of positioning each argument or statement into a particular place of an imaginary building.

Forty, Adrian. “Memory”, in *Words and buildings: a vocabulary of modern architecture*, London: Thames & Hudson, 2004, p.206-219.

²⁰³ Ballmer, 2018

²⁰⁴ Forty, Adrian. “Memory”, in *Words and Buildings: A Vocabulary of Modern Architecture*, Thames and Hudson, 2004, p.217-8.

²⁰⁵ Forty (2004, p.217-8)

intersection enhances the creation of new great ideas in an autonomous way.²⁰⁶ Rossi's robust framework inclines to idealize the urban forms and elements using their historical and cultural importance, while missing the dynamism of urban or rural experiences and narratives. Moreover, it is criticized for being overtly poetic and antihistorical regarding the idea of "autonomy of urban artefact".²⁰⁷

As exemplified in Leatherbarrow in 2004, the pilgrimage roots in a *topographical* context propose ambient circumstances and carefully structured design elements which that be engraved in the memory of the pilgrim based on Galazzo Alessi's preliminary work from the 16th century.²⁰⁸ In this respect, *topographical* setting, such as the terrain of a hillside, mainly place a uniqueness to assist the mental formation of pilgrimage routes, in which the chapels are carefully and deliberately ordered on a physical *topography*.²⁰⁹ Even it is discussed on a different context, it is essential to read the underlined idea that shapes the memory places in a *topographical* setting, which brings a particular character and permanence within the minds of people.

French architect, urbanist, and cultural theorist **Paul Virilio** explained this ancient concept of the *topography* of the memory in "**Topographical Amnesia**" chapter of *The Vision Machine*. Referring to Cicero and other ancient memory theorists, "the Method of Loci" is used when defining the sequence of places based on time and space.²¹⁰ Named as "**Topographical system**", it primarily relates to the advisement of natural memory to remember. Virilio explains this as constructing an imaginary space with various elements, where each is located relative to the other, and their sequence has specific meanings. The topography of this place can be applied to anything that needs to be remembered, such as a speech. With this sort of

²⁰⁶ Rossi, Aldo. *The Architecture of the City*, MIT Press, 1984 (First in 1966), p.130.

²⁰⁷ Olmo, Carlo. "Across the Texts", in *Assemblage*, no: 5, 1988, **cited in** Forty, Adrian. "Memory", in *Words and Buildings: A Vocabulary of Modern Architecture*, Thames and Hudson, 2004.

²⁰⁸ Leatherbarrow (2004b, p.216)

²⁰⁹ Leatherbarrow (2004b, p.216-20)

²¹⁰ Virilio, Paul. *The Vision Machine*, British Film Institute: London, 1994, p.3.

“topographical memory”, a generation of vision and visual heredity is signified in Virilio.²¹¹

Regarding activities rather than fixed places, “social memory” in architecture and urban studies has been conducted by different scholars. In this scope, geographer and philosopher Edward Casey formulated place as “a container of experiences”, which eventually embodied in memorability.²¹² About Casey’s work, Dolores Hayden, an architect, and urbanist, underlined the influence of cultural landscape history on public memory. Instead of the artefacts or objects, she emphasized the role of participation to interpret and reinterpret the relationship and importance of historical places.²¹³ Furthermore, the pivotal role of “cultural landscape history” to enhance the relationship between public memory and design practice is acknowledged, by means of human’s capacity to associate with both built and natural settings, where “**memory places**” can act as “mnemonic devices”.²¹⁴ Hayden mentioned personal and emotional attachments in a city is contained in place memory which affected by routine journeys, street names or street layout in a city.²¹⁵ Besides experiences and layouts, the names are significant as it is studied in overall “Toponyms”, as a medium of “mnemonic devices” to expand and detail the memory of the rural and urban environment within the overall framework of the dissertation.

Karen Hill, who is an Irish cultural geographer, has a broad amount of research in human geography, urban studies, cultural studies, feminism and geo-ethnography. Her research focused on place-based memory, which questions the interrelation between place and memory in urban domain through experience, practices and memorials. Using ethnographic and critical methods, mapping, spatial analysis,

²¹¹ *Ibid.*, p.12.

²¹² Casey, Edward. *Remembering: A Social Phenomenology*, Indiana University Press, 2000 (First in 1987).

²¹³ Hayden, Dolores. *The Power of Place: Urban Landscapes as Public History*, MIT Press, 1995.

²¹⁴ Hayden (1995, p.46)

²¹⁵ Hayden (1995, p.47)

narratives and participatory methods in her studies,²¹⁶ Hill illustrates the memory places through artwork, urban places, and landscapes in political and egalitarian respects. Although Hill's concerns might differ in certain aspects, her approach which includes memory and experience that form social spaces and temporalities²¹⁷ is significant for the memory-bounded aspects of the dissertation.

2.3 Synthesis: Topography as an Encompassing Whole

Topography has had various implications throughout architecture and design theories. As an encompassing entity, it is imbued with physical, cultural, and social relationships over longer and more abrupt durations of history, forming a heterogeneous mosaic. The different conceptions of topography are presented as its capacity to be the origin of architecture, its materiality as a part of a territory, its relevance to place, its historicity temporality, and the memory encapsulated in this subject matter.

Physical aspects of *topography* should not be solely reduced to a fixed and rigid understanding of the environment composed of the physical formations. The study takes *topography* as an agent that shapes the living layers beneath and above itself. In addition to the physical structure, the dynamic components should be fully apprehended and investigated to approach topography's social and cultural dimensions. In this respect, this *topographical* concept is a multifaced whole that can be seen as an origin, initiating settlements since ancient times. More importantly, it creates the experience derived from and posited onto the material land, eventually creating the patterns, places, and associated memories within a temporal frame.

²¹⁶ Till, Karen E. *The New Berlin: Memory, Politics, Place*. University of Minnesota Press, 2005.
Till, Karen E. "The Ethics of Temporality in Conflict Transformation: A Pragmatic Approach to Memory-Work in Place." *Memory Studies*, vol. 12, no. 3, 2019, pp. 302-316.

²¹⁷ Hill (2005, p.8)

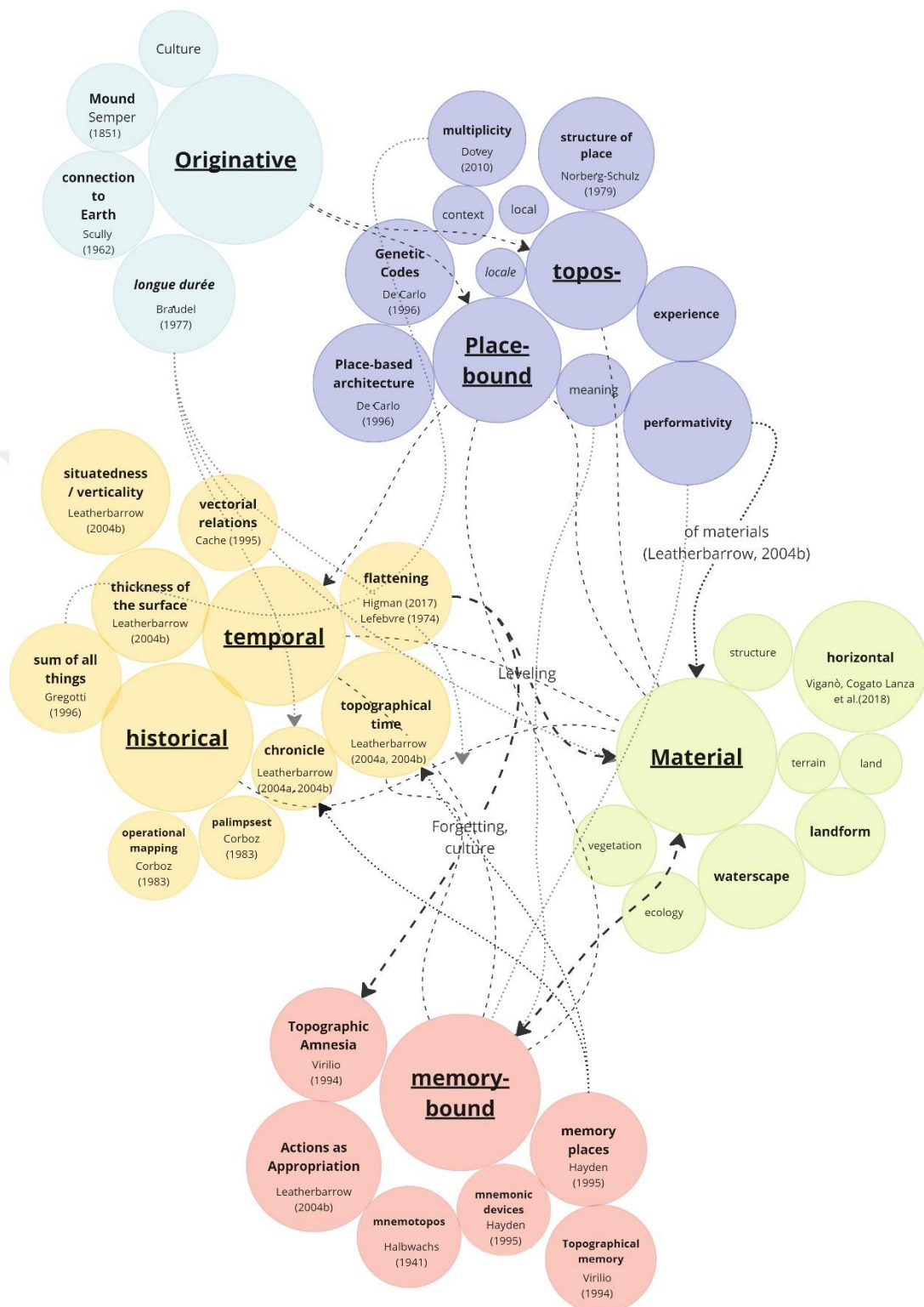


Figure 2.4. Conceptual diagram: properties and dimensions of topography as researched in the theoretical discussions.

Prepared by the author.

The relationships within the *topographical* domain come from *longue durée/deep time*, as the formation of land settlements in various segments of the history influencing the archeology, connections, and *toponyms*, or *court durée*, as the short-term instances and events occurring in relevant time frames. Within this junction, *topography* is investigated as a part of historical geography, using social and cultural relationships. Although these connections seemed abstract at first sight, the temporal and permanent relationships left physical traces within the patterns in the land, which are investigated throughout the thesis. Some of these traces have resulted from experiences within the *topography*, leaving further traces as memory places. All of these are investigated through the micro-history of the *topographical* domain.

This chapter delves into the *topography's* dimensions, which are briefly represented in Figure 2.4. Accordingly, concepts related to the main groups, origin, materiality, place, temporality and history, and memory. While the physical or objective investigation of the site is mainly conducted about the Materiality concepts, such as the landform, waterscape, structure, horizontality (of the metropolis), and flattening schemes of this *topographical* layout, the cultural *topography* is discovered based on its place-related, temporal, historical and memory-bound aspects. The place is a fundamental concept, which *topography* reveals inherently for being a *topos*. The experiences and meanings are embedded in the performative *topography*. Additionally, Giancarlo De Carlo's reading of the territory,²¹⁸ as a part of his place-based architecture is furthered in Genetic Codes, which are also associated with the material characteristics of the *topography*.

Regarding *topography's* temporal and historical qualities, Vittorio Gregotti's perspective is significant for the theoretical position. His **“anthropogeographic approach”**,²¹⁹ focuses on “the topography and ecology of a region, its history and

²¹⁸ The approach of Giancarlo De Carlo is referred to in Blizard (2018).

²¹⁹ The approach of Vittorio Gregotti is referred to in Frampton (2021). It is important to note that Gregotti's position is essential for Frampton's Critical Regionalism, too.

culture”. David Leatherbarrow’s “**topographical time**”²²⁰ and “**topographical mosaic**”²²¹ are significant concepts that underline the heterogeneity of the *topographical* trajectory, and similar ideas are seen in “topographic past”²²². Bernard Cache’s vectorial relationships, which are inferred in the “mobile and fluid surface of *topography*”²²³ is an influential perspective for the research. From an interrelated position, the memory within the *topography* also relates to other dimensions, which is reflected in “Memory Places”²²⁴ or “Topographical Memory”²²⁵ assists the unfolding of a different layer attached to the places and material components in a historical and temporal ground. In this respect, the topographical dimensions are not approached as independent, fixed entities but as relational concepts as the overall conception of *topography* itself.

²²⁰ Leatherbarrow (2004a and 2004b)

²²¹ Leatherbarrow (2004a and 2004b)

²²² Dripps (2005)

²²³ Cache (1995)

²²⁴ Leatherbarrow (2004b), Hayden (1995), Hill (2005)

²²⁵ Virilio (1994)

CHAPTER 3

EXPLORING GEOMORPHOLOGIC and HISTORIC CONTEXT of KARAKUSUNLAR

As the basis of urban formation, the physical shape of the landform has been discussed in different contexts. Today, the landforms have urbanized in extensive portions dating to ages ago concerning the earth's history. While urban activity seems to relate to the surface of the land, the physical parts and segments of the earth have integrity that has been formed and retained in extensive periods long before human activity. The very circumstance that this dissertation problematizes, the separation between landform and built form, happens in an imperceptible period compared to the history and formation of the earth. However, the elements that have been maintained in the ages of geological time are being rapidly altered and reconstructed within the urban environment. It should be noted that the scope of this alteration is beneath the transformation of the surface.

As a part of geography studies, "Urban geomorphology" relates to architectural and urban design fields. Cooke described the primary set of interests of "Urban geomorphology" as the environmental outcomes of urban growth. The author discusses the vulnerability of different landforms in resource conservation aspects while benefitting from theoretical and empirical methods.²²⁶ In this regard, the primary set of interest in urban geomorphology relates to the primary concerns of the Ph.D. study. Relating to environmental studies, "Urban Geomorphology" is a disciplinary area that is interested in the influences of urbanization on the natural

²²⁶ Cooke, R. U. "Urban Geomorphology" in *The Geographical Journal*, Vol. 142(1), 1976, pp. 59-65.

formation of the land, including fluvial components and constructed environment.²²⁷ In the further descriptions, the specified area of research that relates the human impacts on the earth with human activities is referred “Anthropogeomorphology” as an extension of the conception of “Anthropocene” in contemporary discussions.²²⁸

Urban geomorphology studies have concentrated on several main topics in urban formation. Utilization of mapping techniques to produce new insights on urban growth on geomorphological processes are handled by Brandolini et al.²²⁹ Urban morphology studies subject to the geomorphology of the urban formation in several studies.²³⁰ The survey of Reynard et al. is significant in terms of its focus on the conception of "geomorphosites" that regards the geomorphological components as a cultural asset. The mapping of these sites in the urban context is presented in this study.²³¹ Lastly, the classification of geomorphologic elements, including its fluvial structure (waterscape), landform structure, the urbanization processes in relation to this form and different planning approaches starting from Roman period of this city until Yücel-Uybadin Plan (especially encapsulates the planning period, regarding the availability of information) is handled in Irmak Yavuz's²³² thesis in the planning scale. In terms of architecture and urban design fields' inherent accordance with the structure of the landform, the fields involved in characterizing this structure became a matter of interest for this study.

²²⁷ Thornbush, Mary. “Geography, urban geomorphology and sustainability” in *Area*, 47.4, Royal Geographical Society, 2015, p.350-3.

²²⁸ Douglas, Ian. “Urban Geomorphology” in *The Routledge Handbook of Urban Ecology*, 2020.

²²⁹ Brandolini, P., Del Monte, M., Faccini, F., Cattoor, B., Zwoliński, Z., & Smith, M. “Geomorphological mapping in urban areas” *Journal of Maps*, 17(4), 1-5, 2021.

²³⁰ Hofmeister, Burkhard. “The Study of Urban Form in Germany” in *Urban Morphology*, 8(1), 2004, p.3-12.

²³¹ Reynard, E., Pica, A., & Coratza, P. “Urban geomorphological heritage: An overview” in *Quaestiones geographicae*, 36(3), 2017.

²³² Yavuz, Irmak. *Calyx: A Geomorphological approach to formation of urban space in the context of Ankara*, (Master's Thesis, Orta Doğu Technical University), Available from YÖK database, 2018.

3.1 Geomorphologic Structure

Within the context of the central Anatolian region, Ankara has been defined as a transitional zone between the mountainous region and the inner basin.²³³ The geomorphological structure of Ankara is interpreted in the literature as a bowl-like Calyx form. The center of this structure is Hisar Peak, where Ankara Castle was built.²³⁴ This center is encircled by Karyağdı Hills, reaching 1200-1500 meters altitude at the northern part, Hacılar Mountain, Meşe Mountain, and Dikmen / Çankaya ridges reaching 1300 meters altitude at the southern parts, and Hüsengazi Mountain reaching 1450 meters altitude at the eastern part, İdris Mountain reaching up to 1900s meters in northeastern outskirts of the city.²³⁵ Engürü Plan is located along the east-west direction in between Karyağdı Mountains, Hacılar Mountain and Meşe Mountain. Continued with Mürted Plain on the west, the Calyx form resolves. Altaban summarizes this topographical and morphological configuration in a horseshoe form, the back of which is turned into the northern part, located in varying levels from 850 to 1200 meters.²³⁶ The geomorphological units are flatlands or plains, which are the basins of streams (800-850 meters), lower terraces (850-900 meters), higher terraces (900-1000 meters), lower plateaus (1000-1100 meters). In this regard, ascending to 1200–1300-meter contours and relatively minor interruptions on inner basins, the overall layout can be considered as a highland.²³⁷

²³³ Chaput, Ernest. *Türkiye’de jeolojik ve jeomorfojenik tetkik seyahatleri (Voyages d’études géologiques et géomorphogéniques en Turquie)*. Translated by Ali Tanoğlu, Istanbul University Press, No 324. Faculty of Literature Institute of Geography Presses, No. 11, 1976 (First published in 1946).

Akçura, Tuğrul. *Ankara: Türkiye Cumhuriyeti’nin başkenti hakkında monografik bir araştırma*, Ankara: ODTÜ, 1971.

²³⁴ Tamur, Erman. *Suda suretimiz çıkıyor: Ankara dereleri üzerine tarihi ve güncel bilgiler*, Ankara: Kebikeç, 2012, p.11.

²³⁵ Günay, Baykan. “Ankara: Çekirdek Alan ve Çeper İkiliği, Kentsel Ekoloji” from *Ankara Kent Atlası (Ed. Güven Arif Sargın)*, Mimarlar Odası Yayınları: Ankara, 2012, p.XIV.

²³⁶ Altaban, Özcan. “Kent Formunu Belirleyen Faktörler: Kent Fiziki Coğrafyasından Gelen Etkiler”, in *Ankara:1985’ten 2015’e* (Eds. Tekeli, İlhan, Altaban, Özcan, et al.), Ankara Büyükşehir Belediyesi Ego Genel Müdürlüğü: Ankara, 1986, p. 7-15.

²³⁷ Chaput, 1976, p.5.

Karyağdı, Hüseyin Gazi, Elmadağ, Hacılar, and Meşe heights are landed with a curved periphery, having valleys and ridges on different levels. This physical structure and usually impermeable soil type allow small springs, creaks, or streams to run off until the floors of Engürü²³⁸ and Mürted²³⁹ Plains, both of which are central linear lowlands respective to city's overall landforms. Three main streams in this configuration are the **Ankara/Çubuk Stream, Hatip Stream, and İncesu Stream**. On the lower elevations of Ankara, the **Ankara Stream** is the main route flowing through the east-west axis. Approaching from the western parts, the Ankara Stream collects the Ova Stream in the Yenikent, Sincan/Zir area and flows to the Castle area. At that part, **the Hatip Stream**²⁴⁰ from the eastern axis and the **İncesu Stream** from the southern axis merge. This route flows a relatively short distance until the **Ankara Stream**. After the intersection of the Hatip Stream and İncesu Stream route, the **Ankara Stream** is named Çubuk Stream, flowing in the northeastern direction until the Sakarya River.²⁴¹ The overall topographic mapping of Ankara is given in Figure 3.1.

“Northern slopes” and “Southern slopes” are the frequent terminological use that defines the main layout in the western corridor shaped along Engürü Plain. Tamur mentions Bülbülderesi²⁴², Kavaklıdere, Hoşdere, Dikmen Stream, Kirazlıdere, Cevizlidere, and Kutugun Stream at the southern slopes.²⁴³ Majority of these streams are presented as “Seasonally active streams” in the 1942 Ankara Map, which carries water in specific periods of the year.

²³⁸ Where Ankara/Çubuk Stream flows.

²³⁹ Where Ova Stream flows.

²⁴⁰ Named as “Bent Stream” at the skirts of Ankara Castle.

²⁴¹ Tamur (2012, p.12)

²⁴² The suffix “-dere” means mainly stream in Turkish.

²⁴³ Tamur, (2012, p.12)

severe as diseases²⁴⁵ and floods,²⁴⁶ carried in the central Ankara/Çubuk stream. In this context, most villages lined up at moderate altitudes, 850-950 meters²⁴⁷ and 1000-1100²⁴⁸ meters along certain formations.

The relationship between Ankara's landform, fluvial structure (waterscape), the built environment, and their transformation in time has been a concern for this Ph.D. study. While investigating the building approach within landforms in Ankara for the last century in the Karakusunlar area and its surroundings, Karakusunlar's transformation from rural to urban signifies the genuine relationship of rural formations with landforms in earlier periods. In this respect, this chapter discusses the evident rural formations of Ankara and their relationship between landform and fluvial structure. On a broader scope, the excerpted area from the 1942 map of Ankara in 200.000 is a helpful basis for interpreting a discussion on geomorphic elements and built form. Taking Ankara Castle as a central point, the overall scope of the 1942 Map is 15 kilometers to the north, 18 kilometers to the east, 65 kilometers to the south, and 82 kilometers to the west directions of central Ankara. Focused on the critical components in Ankara's landform, the scope of the selected area includes dominant lowlands: Engürü & Mürted Plain, with dominant highlands: Castle/Hisar Peak, Karyağdı Hills, Dikmen / Çankaya ridges, Hacılar Mountain, and Meşe Mountain; and Çubuk/Ankara Stream, Hatip Stream, and İncesu Stream.

The primary focus in this area is the southern slopes, which present characteristics similar to those of the Karakusunlar area and its surroundings. While the settlement

²⁴⁵ The common Malaria problem in Kanlı Göl area in the early 20th century is mentioned in various sources.

Tankut, Gönül. "Cumhuriyet Döneminin İlk Toplu İmar Deneyimi: Ankara." *Amme İdaresi Dergisi* 14(4), 1981, 113-119.

Avşar, Zakir, and Mehmet Yüksel. "Hüseyin Orak'ın Türkiye Kılavuzu ve 1940'larda Ankara." *İletişim Kuram ve Araştırma Dergisi* 2012.34), 2012, p.19-41.

²⁴⁶ Kaynar, İhsan Seddar. "Ankara'nın 11 Eylül 1957 Sel Felaketi ve Siyasi Gündemi." *Journal of Ankara Studies/Ankara Araştırmaları Dergisi* 5(2), 2017.

²⁴⁷ Karakusunlar, Balgat, Kusunlar, Usağıl, Mühye, İmrahor, Kutugün, Alacaatlı, Dodurga, Bağlıca, Peçenek, Şehitali, Ballı Kuyumcu

²⁴⁸ Yalınca, Dikmen, İncek, Taşpınar, Kızılcaşar

of built forms shows inherent concerns of humankind towards the landform in rural settlements, the place names also provide certain regards depending on their attachment to the physical environment. From this point of view, toponymy studies help relate landform characteristics in rural built forms and the meaning of relevant villages, water bodies, landform components, and localities in the 1942 Ankara Map. Although toponymy studies have variable branches, the categories related to the physical landform and fluvial forms are mainly focused. It is also essential to present the historical sites in or nearby villages about the landform to discuss the former relationships between the landform and the built form. All these concerns, including built areas at the center of the city and villages as spots, fluvial components, road network, all the names from the 1942 Ankara Map, the names of the streams²⁴⁹ from different sources in the literature and maps, the historical sites of this area which are presented in literature are modeled in Sketchup software, presented and interpreted in this study.

3.1.1 Situating Karakusunlar in Geomorphologic Context

To discuss the building approach towards the natural landform of Ankara, **the geomorphology**, as the structure of the land formation, needs to be elaborated. Within this field, the character and capacity of landforms is a matter of discussion, which provides valuable inferences for this study. The physical characteristics of the land in Ankara are subjected to and analyzed in several studies. In this regard, the works of Ernst Chaput and İbrahim Hakkı Akyol in the 1930s and Oğuz Erol in 1973 are prominent examples of the geomorphological structure of Ankara.

One of the earlier studies on Ankara's geological and geomorphological characteristics belongs to Ernest Chaput and İbrahim Hakkı Bey in the early 1930s.

²⁴⁹ Since the names of all fluvial components are not given in the 1942 Ankara Map depending on its scale, other complementary sources in literature and different maps of different spots are visited.

Focusing on the tectonics and the morphology of the “Galatian Plateau”²⁵⁰, the study discusses the formation of the land in geological periods, the initial description of the terrain shapes, and the main fluvial elements. The irregular shape of the Ankara is one of the critical points that is emphasized in this study. The geomorphological composition of the city is summarized as the plateaus, the upper reliefs, and the valleys in Chaput. **The plateaus** at higher altitudes, visible throughout Kayaş Valley, Çubuk Stream Valley, İnce Su, and Eymir Lake (where sits to the northern part of the selected area). **The upper reliefs** are separated from the plateaus by their steep slopes and are visible in Çal Mountain and Ludumlu massif, located in the southern parts of Karakusunlar Village (Figure 3.3). **The valleys which are** visible within the Kayaş Stream, Çubuk Stream, or Mogan Lake formations.²⁵¹ Chaput emphasizes the Paleozoic formation of Elmadağ Mountain, which broke into folds that one of these reaches until Karakusunlar Village. Titled the “Edge of the Angora Basin”, one of the first photographs from **Karakosun**, it rests on the Palzeoic bedrock with nearly 100 inclinations (Figure 3.2). Chaput also mentioned the effects of regressive erosion of Engürü/Ankara Stream components. The findings of this study can be found in “Geological Map of Ankara” in 1:135.000 scale within the collaborations of Ernest Chaput and Hamit Nafiz Bey, A. Malik Bey, and Muhsin Adil Bey (University of İstanbul, 1930). On the map, the part that includes the Karakosun area is referred to as "Tertiary Lake," probably because of the sedimentary composition of the ground resulting from the geological time. Provided that Ankara's overall geomorphological structure is named "Calyx" due to its similarity to the shape of a bowl, Yavuz's study focused on the geomorphic macro form of the city. For the concerns of Chaput and Akyol within a broader context of Ankara, Yavuz underlines the capability of this macro form to collect water in its

²⁵⁰ Referring to the work of Phillipson, the term “Galatian Plateau” coincides with the highlands of northern Inner Anatolia.

²⁵¹ Chaput, Ernest. “L'évolution du modelé de la région d'Angora” in *Annales de Géographie*, t. 40, n°224, 1931, p. 153-162.



A. LES FORMES DU TERRAIN AU SUD DE KARAKOSUN.

Figure 3.2 The shapes of the land south of Karakosun (Chaput, 1931).

Edge of the Angora basin. Peneplain on Paleozoic schists and Mesozoic limestone-marbles (in the background, on the right) dominating the high erosion terraces in the Tertiary lacustrine (on the right, polygenic surfaces). Valleys entered by regressive erosion of the tributaries of Enguru Çayı, (Chaput, 1931)

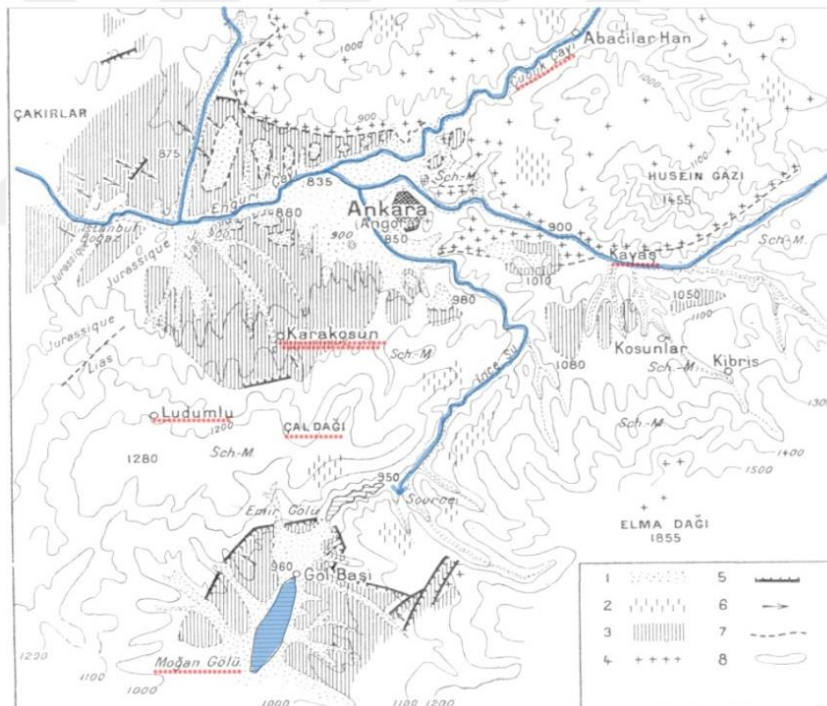


Figure 3.3. Sketch of the structure of the Angora region

Coloring is prepared by the author, based on Chaput (1930).

1, Alluvium (indicated only in a few valleys). - 2, Disaggregated lacustrine tertiary. - 3, Tertiary lake. - 4, Eruptive rocks. - 5, Faults (the notches indicate the lower segment). - 6, Dips. - 7, Limit of land. - 8, Contour lines altitudes in meters). - In the figure, the following letters designate: M, Limestone-marble (Mesozoic); J, Jurassic; Sch., Paleozoic schists. - Scale, 1: 300,000. (Chaput, 1930)

natural inclination, which supports the riverine environment with an "aquifer network" in the form of groundwater.²⁵²

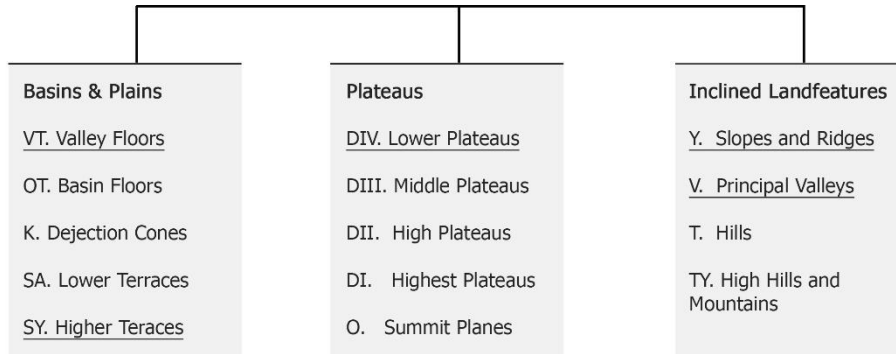
Oğuz Erol characterizes the geomorphological outlines of the Ankara area in his seminal research published in 1973. Within this classification, the distinct land formations in the city are in three main categories: **basins & plains, plateaus, and inclined land features**. Figure 3.4 shows the overall categorization of Erol, and underlined items are the formations seen in the selected area. The first two categories (Basins & Plains, Plateaus) are defined and discussed concerning their capacity to accommodate **transportation** and **urbanization**²⁵³ besides **geological, microclimatic, and agricultural** capacities.²⁵⁴ The overall geomorphic structure of the city consists of different levels of terraces or plateaus; connected or interrupted with inclined land features, such as slopes, ridges or valleys; and formed in a nearly centric shape named “Calyx”. For the representation of geomorphological outlines of the site in an overall map, Figure 3.5 represents Oğuz Erol’s map.

²⁵² Yavuz (2018, p.93)

²⁵³ “Yerleşme ve İnşaat” in the original text.

²⁵⁴ Erol, Oğuz. *Ankara şehri çevresinin Jeomorfolojik ana birimleri (Geomorphological outlines of the Ankara Area)*, Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Yayınları, No. 240, Coğrafya Araştırmaları Enstitüsü Yayınları, No. 16, 1973.

Geomorphological Outlines of the Ankara Area



* Visualized by Özkan Öztürk, based on Erol's classification, 1973.

Figure 3.4 Classification of the geomorphological outlines of the Ankara Area. The visualization is prepared by the author based on classification of Erol (1973). The underlined items are the formations seen in the selected area.

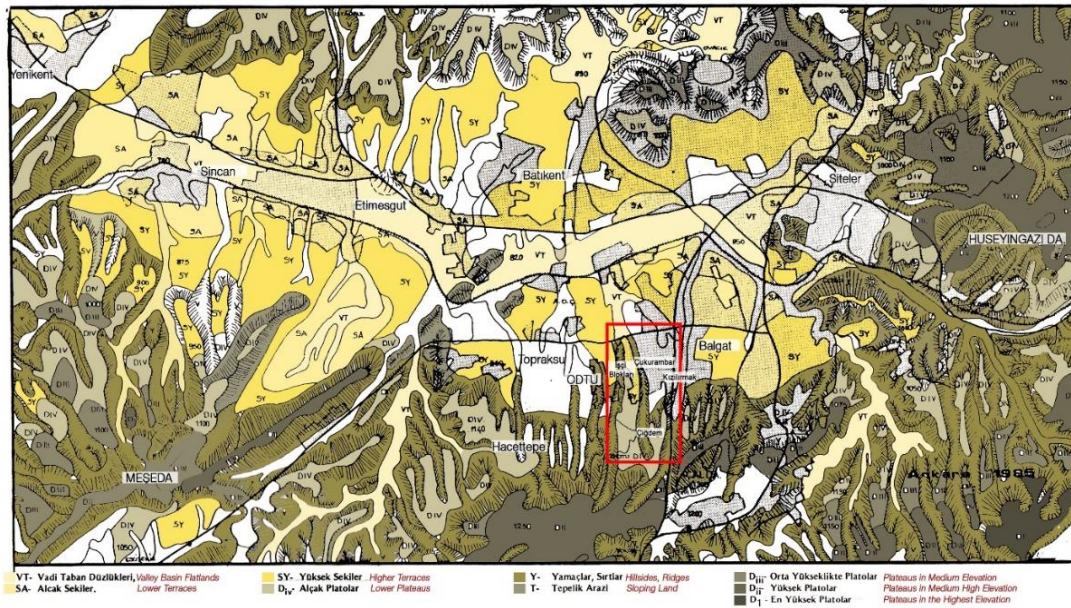


Figure 3.5 Mapping geomorphological outlines of the Ankara Area. Erol's map (1973) is colored and annotated by the author.

“VT- Valley Floors” in Erol’s classification are relatively the lower segment of Ankara’s geomorphological structure. Valley floor flatlands consist of gravel, sand, alluvion, and clay, a soil composition located near the beds of fluvial elements, and

easy to process for construction activities or agriculture. This type of flatland has a temperate climate and is also suitable for transportation infrastructure. Erol recommends that facilities that require extensive flatlands be planned on valley floors, such as stadiums, “Hipodrom,” or airports, except for industrial facilities due to the problem of groundwater pollution. He gives the sites of 19 Mayıs Stadium and Gençlik Parkı as an example of valley floors. For the case of the selected area, there are two small portions of valley floor type at the northern portions of the site. One of these two portions is formed within the **Kuyucak Stream**,²⁵⁵ which is an intermittent stream²⁵⁶ and flows along the **Karakusunlar/Şirindere Valley**, and the other one formed along with the route of **Söğütözü Stream**.²⁵⁷ This riverine network intersects at the northern part near Atatürk Forest Farm and connects to Ankara Stream, similar to many small fluvial branches at this part of Ankara (Figure 3.6). The current development at these parts includes a public park,²⁵⁸ MTA facilities, and several housing units of İşçi Blokları at the western branch that relates to the former Kuyucak Stream. In contrast, several of the high-rise and mixed-use complexes²⁵⁹ are located on the eastern branch that relates to the former Söğütözü Stream.

²⁵⁵ The name appears in 1952 and 1957 maps. The southern portion of this branch (after Karakusunlar Village) is named “Şarlak Stream”.

²⁵⁶ Intermittent streams are not active in all seasons throughout the year.

²⁵⁷ Valley Floors formed by Söğütözü Stream, represented in 1957 Maps as an agricultural area, start from Balgat Village at the south and reach Atatürk Forest Farm at the north.

²⁵⁸ Uğur Mumcu Park opened in 2014 initially with “Çansera” name, and it changed after years.

²⁵⁹ The buildings at the first branch are MTA facilities. The construction of MTA facilities was started in the 1960s. The buildings at the second branch are JW Marriott Hotels, YDA Center, and Next Level mixed-use complexes are the main buildings on this valley floor. All of these buildings were constructed in the 2010s.



Figure 3.6 Valley floors and related stream routes in the selected area.

Oğuz Erol's Geomorphology Map of Ankara (1973) and Google Earth images from 2024 are transposed and annotated by the author.

"**SY-Higher Terraces**" are usually disrupted by valleys up to 30-80 meters in depth (which might also be riverbeds), resulting in narrower flatlands than lower terraces. However, there might be suitable partial areas for woodlands, meadows, and gardens, so higher terraces are usually used for grazing. Transportation might be problematic in these parts while cutting through the valleys. Although there are suitable parts for the built environment, sloped parts or valleys must be planned attentively. In this regard, higher terraces usually do not allow an uninterrupted built environment. Erol gives lower parts of Etlik and Keçiören, Küçükesat, Ayrancı, Anıtkabir, Bahçelievler, Seyranbağları, Topraklık neighborhoods as an example of higher terraces.²⁶⁰ For the case of the selected area, there are three segments of higher terraces separated by valleys/streams along the north-south direction indicated in the Erol's map. The middle segment has some of the MTA facilities, the former Çankaya

²⁶⁰ Erol (1973, p 10)

University campus, and the majority of the İşçi Blokları and ODTÜ Evleri.²⁶¹ Eastern segment, which mainly has a residential neighborhood of Çukurambar, commercial center along Muhsin Yazıcıoğlu Street and office blocks Kızılırmak Neighborhood (Figure 3.6).

"DIV. Lower Plateaus" are mainly highlands located at 1000-1100 meters altitude and disrupted by valleys up to 100-125 meters depth. While there might be suitable parts at the plateau for planned development in relatively more minor blocks, topography might limit the transportation network to a large extent through the valley. Botanic Park in Ankara is an excellent example of this steep interruption of the valley as a green area. Erol's examples for lower plateaus are Dikmen vineyards, Çankaya, and İncesu *gecekondu* settlements.²⁶² For the case of the selected area, the Ankara Science High School campus and a few gated communities in the southern part started to be built in the 1960s and 1980s, respectively (Figure 3.7).

²⁶¹ Mentioned constructions of MTA facilities started in the 1960s, Çankaya University Campus in the 1990s, İşçi Blokları in the 1970s, and ODTÜ Evleri in the 1980s.

²⁶² Erol (1973, p 11-12)



Figure 3.7 Lower plateaus and related stream routes in the selected area. Oğuz Erol's *Geomorphology Map of Ankara* (1973) and Google Earth images from 2024 are transposed and annotated by the author.

Finally, Erol mentions "**Y. Slopes and Ridges**" and "**V. Principal Valleys**", which are unsuitable for modern construction. However, the author emphasizes the potential development of squatter settlements on these steep and unclaimed areas, which should accommodate parks or forests to balance coarsely urbanized patterns.²⁶³ **Karakusunlar/Şirindere Valley** was one of the most significant landforms cutting through the selected area in the north-south direction. Although at the southern part of the valley, a *gecekondu* settlement pattern still exists, the lower parts of this valley along 1516th Street as the main artery of İşçi Blokları neighborhood today do not have a visible valley. At the bed of this valley, majorly İşçi Blokları,²⁶⁴ several apartment blocks and a few gated communities are in their current condition. In the Çiğdem neighborhood, ridge formation is indicated on the

²⁶³ Erol (1973, p.18).

²⁶⁴ Five-story-blocks and multiple-story-blocks

map, coinciding with a majority of the gated communities in this area constructed in the place of “Çiğdemlitepe Gecekonduları” (Figure 3.8).



Figure 3.8 Valleys, ridges, and related stream routes in the selected area.
Oğuz Erol’s Geomorphology Map of Ankara (1973) and Google Earth images from 2024 are transposed and annotated by the author.

Oğuz Erol’s work on the geomorphic components of Ankara has influential outputs, which have been a base for following studies from then. Even though it is a large-

scale map that subjects most of Ankara, the significant outlines provide an essential guide to reading the relationship between landform and built form. Within the classification of Erol, the presence of the Kuyucak Stream Karakusunlar/Şirindere Valley is no longer seen in the site's northern parts. The southern portion of this valley, Şirindere Valley, still presents a squatter housing pattern in its current name. According to Erol's map, the northern part of the valley is located along the direction of 1516th Street in İşçi Blokları neighborhood, yet it is not noticeable today. Contrary to Erol's thought, there is no visible interruption in the built area along this valley. The other landform types in this selected area do not decompose depending on their relationship with the built area.

Regarding the urbanization of valley floors, the parts at the Uğur Mumcu Park at the northwestern part of the site are convenient for Erol's study. In contrast, the northwestern portion has a dense high-rise pattern. The higher terraces, the most common type in this site, cannot be identified regarding their relationship with the built area. The lower plateau in the southern parts coincides with the Ankara Science High School campus. The surroundings of this lower plateau consists of a series of ridges, which bring a distinctive landform to a nearly uniform pattern in the Çiğdem neighborhood for gated communities.

In addition to the ongoing discussion on the geomorphological structure of the selected area, several studies have been conducted in the last couple of decades specifically on the soil properties of the **Karakusunlar area and the surroundings**. Centered on different topics in earth sciences, most of these articles define Karakusunlar as a part of **"Yalıncağ Formation"**,²⁶⁵ which is an integrated regional monolith and the soil type includes typical clay components of fluvial particles, such

²⁶⁵ Koçyiğit, A.; and Türkmenoğlu, A. "Geology and Mineralogy of the So-Called Ankara Clay Formation: A Geologic Approach to the Ankara Clay Problem" in *Proceedings of the 5th National Symposium on Clay*, Eskişehir, Turkey, 1991, p.112-125, **cited in** Ergüler, Zeynal Abidin, and Ulusay, Reşat. "Swelling Behaviour of Ankara Clay: Predictive Techniques, Damage Details, and Swelling Maps", in *Expansive Soils: Recent Advances in Characterization and Treatment* (Eds., Al-Rawas, Amer Ali, and Goosen, Mattheus F. A.), Taylor & Francis Group, 2006, p.149-172.

as mudstone, siltstone, and conglomerate, referred **Ankara Clay**.²⁶⁶ This type of soil composition brings a higher rate of plasticity, meaning physical flexibility that tolerates the movements. In foundation engineering terms, this aspect brings overall conformity to the built area.²⁶⁷ Ergüler and Ulusay²⁶⁸ mentioned the swelling potential of the “Ankara Clay” in the Karakusunlar area, which is a problem in the urban environment that causes structural damages in low-rise buildings, asphalt pavement, and underground infrastructure.²⁶⁹ This study represents the structural damages in low-rise housings in Karakusunlar and the surroundings.²⁷⁰ Regarding soil composition, literary findings usually do not recommend low-rise building composition in this area, mainly referring to the squatter settlement pattern. On the other hand, Tonož et al.²⁷¹ mentioned the lack of water permeability resulting from the composition of the clay, which mainly includes river and lake sediments. Regarding the natural valley formation and former fluvial pattern seen in the maps before the 1970s, the erasure of the streams within the built environment might have a compelling consequence concerning the soil formation in this area. Extensive urbanization in this context is not a favorable characteristic, given the concerns of disappeared streams and lack of absorption in the soil.

To illustrate the urban transformation concerning its landform in the selected area, which consists of the former Karakusunlar village, İşçi Blokları, Çukurambar,

²⁶⁶ Sezer, G.A., Türkmenoğlu, A.G., and Göktürk, E.H. “Mineralogical and sorption characteristics of Ankara Clay as a landfill liner”, in *Applied Geochemistry*, Volume 18, 2003, p.711–717.

²⁶⁷ Jain, A., and Puri, N. “Consolidation Characteristics of Highly Plastic Clay Stabilised with Rice Husk Ash” in *International Journal of Soft Computing and Engineering (IJSCE)*, 2(6), 2013, p.413-18.

²⁶⁸ Ergüler, Zeynal Abidin, and Ulusay, Reşat. “Swelling Behaviour of Ankara Clay: Predictive Techniques, Damage Details, and Swelling Maps”, in *Expansive Soils: Recent Advances in Characterization and Treatment (Eds., Al-Rawas, Amer Ali, and Goosen, Mattheus F. A.)*, Taylor & Francis Group, 2006, p.149-172.

²⁶⁹ The studies that discuss the characteristics of Ankara Clay are Met et al. (2005), Ergüler and Ulusay (2006), Tonož et al. (2006), Avşar et al. (2008), Kalyoncu Ergüler (2021)

²⁷⁰ Ergüler and Ulusay (2006)

²⁷¹ Tonož, Mehmet Celal; Gokceoglu, Candan; and Ulusay, Resad. “Stabilization of expansive Ankara Clay with lime” in *Expansive Soils: Recent Advances in Characterization and Treatment (Eds., Al-Rawas, Amer Ali, and Goosen, Mattheus F. A.)*, Taylor & Francis Group, 2006, p.317-339.

Çiğdem, and Kızılırmak Neighborhoods, principal outputs of the research is presented and discussed in this chapter. The main structure of the first and second parts focuses on conceiving and characterizing the physical ground. Putting landform at the core of this dissertation, the concept of geomorphology, which is a profoundly relational term to the primary concerns of this study, is discussed starting from its basic meanings and potential as a field of study in architecture and urban design disciplines at the first part. In this respect, the extent of ongoing research has been widened to open discussions from different fields, such as geomorphology, urban geomorphology, and earth sciences.

In line with the conceptual elaboration of geomorphology, the characteristics of the geomorphologic outlines of the selected area are discussed mainly within the classifications of Ernst Chaput & Hakkı Akyol, and Oğuz Erol in the second part. The urbanization of the selected area has started to be addressed within the formal landform characteristics. In this process, mapping the current built environment of the site on Erol's map of geomorphological outlines provides valuable insight to discuss the recognition of the landform within this area in the current state. This part of the research is furthered to trace the transformation of the built form and the landform on intermittent periods, based on the maps and aerial images obtained (Chapter 4 and Appendix A). The modeling work on the three-dimensional medium has been in progress. After its conclusion, it also provides critical outcomes for interpreting the characteristics of landform and built form while bringing opportunities to conduct detailed spatial analysis within this transformation process.

3.2 Historical Geography: Karakusunlar and Surroundings in 1942 Map

Geography in this context is no longer an end in itself but a means to an end. It helps us to rediscover the slow unfolding of structural realities, to see things in the perspective of the very long term. Geography, like history, can answer many questions. Here it helps us to discover the almost imperceptible movement of history, if only we are prepared to follow its lessons and accept its categories and divisions.

Fernand Braudel (1972, p.23)²⁷²

As a part of his “Geohistoriographic perspective”²⁷³, Braudel coined the fundamental relationship between geography and history, which is interconnected to the main ideas of the dissertation. In this context, historical processes cannot be fully apprehended independently from geography, which is not a static and isolated sphere. As a part of its materiality, the physical formation of the *topography* is a fundamental structure that initiates the built formation. In a broader sense, the geographical aspect within the methodology of this study cannot be overlooked. The dramatic effects of geography, thus physical *topography*, have critically influenced the living and non-living elements. In this respect, the very elementary relationships in the geographical and historical domains should be investigated to comprehend the living formation in the study area fully. In this respect, this chapter aims to investigate the structural and cultural elements of *topography*.

As Gregotti mentioned, environment, or context, is basically where signs of history are combined and condensed in different ways.²⁷⁴ In a place where the dissertation aims to investigate the influences of *topographical* agent within the physical and cultural mediums, it is fundamental to investigate the traces or codes within the

²⁷² Braudel, Fernand. *The Mediterranean and the Mediterranean World in the Age of Philip II*, Volume I, London: Fontana, 1972.

²⁷³ Mayhew, Robert J. "Historical geography, 2009-2010: Geohistoriography, the forgotten Braudel and the place of nominalism." in *Progress in Human Geography*, 35.3, 2011, p.409-421.

²⁷⁴ Gregotti, Vittorio. "Territory and Architecture" in *Theorizing a New Agenda for Architecture: An Anthology of Architectural Theory 1965-1995* (Ed. Kate Nesbitt), Princeton Architectural Press, 1996, p.338-344.

topography, which gives clues about its role in the former conditions of living. The traces within the *topography*, for sure, help us understand the initials of the **topographical mosaic** in a specific time frame.

Ankara provides significant examples regarding exploring the threefold relationality between elements of physical *topography*, such as the land, water, and constructed environment, where have an authentic geomorphic layout. Formed by various terraces, valleys, ridges, and streams, the landform of Ankara had a determining character within the town's identity for a long while. In this scope, *topography* has clearly initiated human life, as we can see in the historical geography of the city. Although the metropolitan area has reached a great extent today, the momentum of the city's growth took place mainly in the 20th century. Although most of the villages in Ankara have been magnetized by the urban formation today, the rural settlements of the city displayed robust characteristics concerning the city's geographical layout. This chapter investigates the physical and cultural relationships between land, water, and constructed environment.

Historical, geographical, and cultural traces are cultivated in an extended process related to each other, which can be read from patterns and traces within the *topography*. The traces can be encoded in various cultural mediums, such as *toponyms* and historical residues, by means of their capacity to represent *topographical* characteristics. Through *toponyms*' capacity to explain the history of the *topos*, or place, they are instrumental elements that can also be considered a historical residue. In this respect, the study of Karakusunlar first aimed to be situated in a geo-historical context, where is considered to carry *topographical* relationships within the cultural mediums. The *toponyms* and historical patterns are fundamental elements embedded in the wider Karakusunlar area, located in the southwestern corridor of Ankara. Furthermore, the primal pattern of relationships in the village network is claimed to have certain *topographical* insight at the very beginning of the study, which has also been subjected to the flattening patterns in the later period. Along with this line of thought, the primal pattern of relationships is investigated in

the village network of Ankara before they were resolved in the tremendous urban growth.

3.3 Toponyms in 1942 Map: The Villages and their Surroundings

Toponymy has been an important matter of concern in etymology, history, and geography studies in a taxonomic field that subjects the names of the places.²⁷⁵ Sometimes, the superimposition of historical and geographical layers in a site resulted in *toponyms* through the *longue dureé*, which also presents cultural motives. In other words, micro-history(ies) or varying narratives related to the place, or *topos*, are coded in the names, which intervene in *topographical* framework.

In the current studies in design disciplines, toponyms can be subjects of matter, while toponymy can be handled as a part of the methodological structure. Several related examples of toponymy studies in the design disciplines can be listed as follows: Atik's studies in the field of landscape architecture that focus on the toponyms of the Mediterranean area,²⁷⁶ Gezen's doctoral dissertation on the toponyms related to the Palimpsest conception in the field of architecture,²⁷⁷ Yıldırım's doctoral dissertation on the toponyms that are related to the public space and ideologies in the field of landscape architecture,²⁷⁸ Araz's master's study on the toponyms of urban environment and their relationship with the collective memory in urban and regional

²⁷⁵ "Toponymy". *The Editors of Encyclopedia Britanica*, n.d., <https://www.britannica.com/science/toponymy>. Accessed June 12th, 2022.

²⁷⁶ Atik, Meryem; Kanabakan, Abdurrahman; Ortaçeme, Veli, and Yildirim, Emrah. "Tracing landscape characters through place names in rural Mediterranean", in *Catena*, 210, 2022.

Atik, Meryem, and Swaffield, Simon. "Place names and landscape character: a case study from Otago Region, New Zealand" in *Landscape Research*, 42, 2017, p.455-470.

Atik, Meryem; Kanabakan, Abdullah; and Ortaçeme, Veli. "Place Names in Apprehending Landscapes and Human Nature Interactions in Serik, Antalya" in *Tourism, Environment and Ecology in the Mediterranean Region*(Eds, Efe R., Öztürk M.), Cambridge International Science Publishing , Newcastle Upon Tyne, 2014, p.187-196.

²⁷⁷ Gezen, Amil Fuat. *Tarihsel süreçte mimari katmanlaşmanın yerel bir örneği: Büyükkada*, (PhD Dissertation, Beykent University), Available from YÖK database, 2021.

²⁷⁸ Yıldırım, Birge. *Kamusal alanın üretimi: Taksim meydanı*, (PhD Dissertation, İstanbul Technical University), Available from YÖK database, 2014.

planning,²⁷⁹ the master's studies of Türkoğlu²⁸⁰ and Bayatlı²⁸¹ on critical toponyms related to the ideological connotations in urban design and architecture respectively, Kanabakan's master's study on landscape toponyms in landscape architecture field.²⁸²

Categorized in different taxonomies, names connote the inhabitation of the human being related to each locality. Toponymy is interested in the etymologic evolution of the place names and, more importantly, the main motives behind the naming.²⁸³ In philology studies, each place name or toponym is categorized to its type, origin, structure, and meaning comprehensively; as a result, naming tradition is identified in this process.²⁸⁴ Through toponyms' capacity to represent geography and landform, related toponyms are explained and discussed in this part.

The names that define natural features are studied in different categorizations in toponymy studies. The first denoting classification depending on the type of the names is briefly *Oronymy*, which is interested in the names of mountains or relief features; *Hydronymy*, which subjects the names of fluvial components; *Oeconymy*, which deals with the specific names of houses, settlements, villages, or cities; and *Agronymy*, which involves in the names of agricultural fields.²⁸⁵ The second type is called lexical-semantic classification. There are various types of schemes in

²⁷⁹ Araz, Selime. *Cadde ve sokak adlandırmalarının (kentsel toponimi) kentsel kimlik ve toplumsal bellek üzerindeki etkilerinin değerlendirilmesi; Ayvalık ve Cunda örneği*, (Master's Thesis, Istanbul Technical University), Available from YÖK database, 2015.

²⁸⁰ Türkoğlu, Sezen. *Eleştirel toponimi bağlamında toplumsal hafızanın mekandaki kodları: Bomonti'de yer isimleri*, (Master's Thesis, Istanbul Technical University), Available from YÖK database, 2018.

²⁸¹ Bayatlı, Semire. *The role of toponymy in neoliberal urbanization, case study: Incek, Ankara*, (Master's Thesis, İhsan Doğramacı Bilkent University), Available from YÖK database, 2021.

²⁸² Kanabakan, Abdullah. *Antalya-Serik bölgesi peyzaj toponimlerinin incelenmesi*, (Master's Thesis, Akdeniz University), Available from YÖK database, 2013.

²⁸³ *Ibid.*

²⁸⁴ Şahin, İbrahim. *Adbilim*, Pegem Akademi: Ankara, 2015.

²⁸⁵ Şahin (2015, p.94-101)

linguistic studies, including the studies of Başkan,²⁸⁶ Aksan,²⁸⁷ Gülensoy,²⁸⁸ and Şahin²⁸⁹ and Atik et al.'s study²⁹⁰ in landscape architecture. However, most of these studies, which are related to the lexical-semantic type of classification, problematize the void of having a consistent and valid scheme and building its own set. These schemes are taken as a base and compiled in a relevant set for the Ankara case (Figure 3.9). In this categorization, the examples related to the geography of the field are mainly focused on the scope of the study.

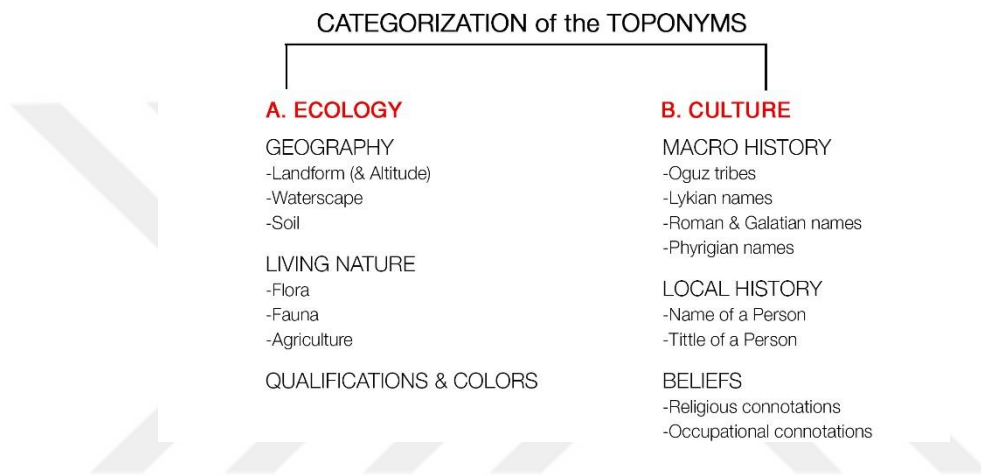


Figure 3.9. Lexical-semantic categorization of the toponyms in the study.
Prepared by the author.

Additionally, references to the different toponyms related to the other categories are briefly presented. The toponyms will be investigated based on this categorization in the following subsections. Since place names might relate to one or more attributes in their environment, some toponyms might be included in different groups.

²⁸⁶ Başkan, Özcan. “Türkiye’de Köy Adları Üzerine Bir Deneme”, in *Belleten*, Volume 13, 1970, p.237-251.

²⁸⁷ Aksan, Doğan. “Anadolu’da Yer Adları Üzerine En Yeni Araştırmalar” in *Belleten*, Volume 22, 1974, p.185-193.

²⁸⁸ Gülensoy, Tuncer. “Anadolu Yer Adlarına Genel Bir Bakış”, in *Prof. Dr. Dursun Yıldırım Armağanı*, Ankara, 1998, p.41-48.

²⁸⁹ Şahin, İbrahim. *Adbilim*, Pegem Akademi: Ankara, 2015.

²⁹⁰ Atik, Meryem; Kanabakan, Abdurrahman; Ortaçeme, Veli, and Yıldırım, Emrah. “Tracing landscape characters through place names in rural Mediterranean”, in *Catena*, 210, 2022.

3.3.1 Ecological Connotations in Toponyms

The first group of toponyms in the 1942 Ankara Map focuses on the natural and ecological components of the site. Some of these are focused on the geographical characteristics of Ankara, such as its landform, waterscape, or soil characteristics, and this group relates to the main concerns of this study. The other toponyms in this category are subject to the living nature, such as flora, fauna, and agricultural concerns, and these are also commonly seen in the 1942 Ankara Map. The last group of toponyms defines the entities based on qualification or color.

Regarding the geography of the place, Bâ'la and Zîr (districts), Dikmen (Village, stream, precinct, current township, and park), Gölbaşı, Kutugün / Çayyolu, Eşmeler (Precinct), Ova (Stream), Çiğdem/Çiğdemlitepe, Ahlatlıbel & Lodumlu Beli are the important examples which are explained in detail below. Approaching the study in a broader scope, **Kasaba-yı Bâ'lâ** and **Kasaba-i Zîr** are townships in the Ottoman period. In lexical terms, Bâ'la means “The higher parts, high, top”²⁹¹ and Zir means “Bottom, lower parts, lower neighborhoods”.²⁹² Figure 3.10. shows the location of the two townships in the early 20th century. The elevations of these parts also correspond with their meanings, the altitude of Bâ'lâ is at 1300 meters. Zir is located on a valley formation on the 1942 Map; however, the boundaries of the Zir Township in Ottoman Ankara include lower basins Engürü and Mürted Plain at 800 meters altitude. Today, Zir Valley is one of the natural conservation sites of Ankara,²⁹³ and it includes the ruins of the former İstanos Village, which remains in today's Sincan settlement. At the same time, Bala is still a township name and is in the southeastern parts of the city.

²⁹¹ “Bâlâ”. *Kubbealtı Akademisi*, n.d., <http://lugatim.com/s/bala>. Accessed June 12th, 2022.

Cengizkan, Ali. “İstediğim Ankara”, in *Yazarların Ankarası* (Ed. Işık Kansu), Cumhuriyet ve Çankaya Belediyesi, 2011, p.35-37.

²⁹² “Zîr”. *Kubbealtı Akademisi*, n.d., <http://lugatim.com/s/Z%C3%8ER>. Accessed June 12th, 2022.

²⁹³ Registered in 2018 by the decision of the Ministry of Environment and Urbanization.

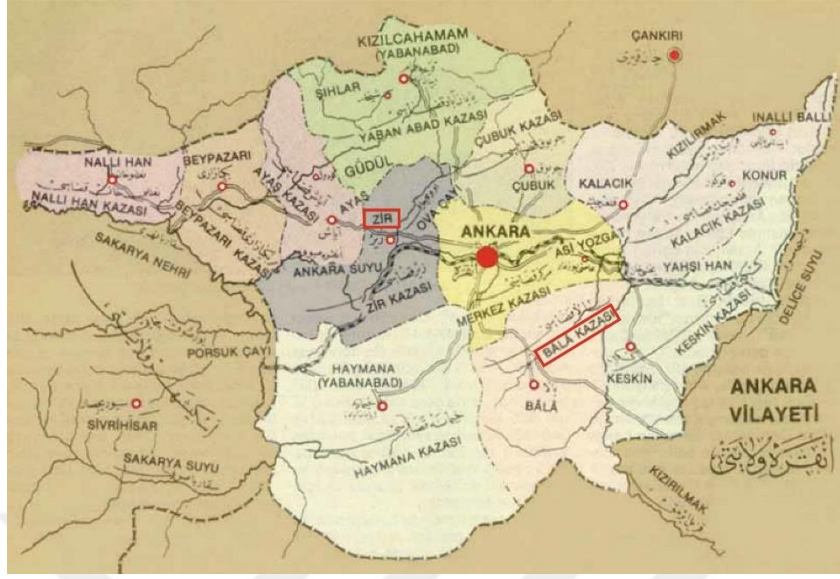


Figure 3.10. Map of Ankara County in the early 20th century.
(Mamak Municipality, 2015)²⁹⁴

In terms of its landform and name, **Dikmen** is one of the significant examples. In the 1942 Ankara Map, the built area of Dikmen is seen in the northern parts of Lake Eymir. On the other hand, “Dikmen Stream” is described and presented in several relevant studies and maps.²⁹⁵ The meaning of this word is presented in the dictionary as; “Cone-shaped hill”²⁹⁶ in vernacular expression. Hikmet Birand narrates the ecology of Anatolia based on a conversation-like manner with the “Dikmen Hawthorn”, in the dome-like tip of the Çal Mountain.²⁹⁷ (Figure 3.11. and 3.13.), He mentions Dikmen province as one of the beautiful highlands for summer terms, consisting of vineyard houses until the 1950s. He narrates the surroundings vernacular landscape consisting of singular or double hawthorns or wild pears,

²⁹⁴ Mamak Municipality. *Mamak Tarih ve Kültür Atlası 2* (Eng: *Mamak Atlas of History and Culture 2*)(Prepared by Abdülkerim Erdoğan), Mamak Belediyesi Yayınları (Mamak Municipality Press), 2015, p.118.

²⁹⁵ Pekin (2007), Tamur (2012)

Dikmen, ölçek: 1:25.000. General Directorate of Mapping, 1934.

²⁹⁶ Püsküllüoğlu, Ali. “Dikmen” in *Türkçe sözlük*, Doğan Kitap: İstanbul, 1999, p.459.

²⁹⁷ Birand, Hikmet. *Aliç Ağacıyla Sohbetler* (Eng: *Conversations with Hawthorn Tree*), Tübitak, 1996 (First in 1968).

remained from the destroyed oakwood forests long ago.²⁹⁸ To be far apart from this landscape portrayal, Dikmen is a housing neighborhood, and Dikmen Valley is a recreational park today, which keep this name still in use.

Gölbaşı is also one of the critical examples of the landform characteristics in a toponym. The word refers to a place that is situated near the lake. In this regard, Lake Mogan and Lake Eymir are two dominant water elements in this area, and the district is named accordingly. Furthermore, the basin around the lakes has a rich flora inside the water and on the land, as mentioned by Birand.²⁹⁹ Today, the name is still referred to as the southern township of Ankara. The interconnected basin of Mogan and Eymir has been called a specially protected ecological area since 1990.³⁰⁰

Kutugün /Çayyolu examples also present exciting and intervening characteristics. In the 1942 Map, **Kutugün** (Village), Alacaatlı (Village), and Dodurga Villages were aligned in the route of Kutugün Stream, which is in the current **Çayyolu** neighborhood. In some sources, “Kutugün” is related to the sheltered area (Kuytu in Turkish), which can be meaningful depending on its physical location in the valley. As a similar word, “Kutulin” Village is referred to in the itinerary of Hans Dernschwam in the 16th century, which mentions a slight creak around this part.³⁰¹ Dernschwam might refer to the Kutugün Village or another Kutludüğün village near Hatip stream at the eastern parts of the city. Furthermore, “Kutugün” is related to the “Koiti” or “goni” words in Greek, meaning stream floor and edge/meander respectively.³⁰² On the other hand, the current **Çayyolu** (neighborhood) name means the route of a stream or “the space that need to be passed to reach a small river” as

²⁹⁸ Birand (1996, p.268)

²⁹⁹ The author uses the name of the Mogan only, while he refers to the Dikmen parts, which also include Lake Eymir (Or “Emir” as it appears in the 1942 Map). (Birand, 1996, p.150, 268)

³⁰⁰ Ministry of Environment and Urbanization in 22.10.1990 by cabinet decree no 90/1117. “Gölbaşı Özel Çevre Koruma Bölgesi”, retrieved on July 22nd, 2024, from <https://ockb.csb.gov.tr/golbasi-ozel-cevre-koruma-bolgesi-i-2750>.

³⁰¹ *Seyyahların gözüyle Ankara*, T.C. Sanayi ve Teknoloji Bakanlığı, Ankara Kalkınma Ajansı: Ankara, 2020, p. 31.

³⁰² Aksoy, Bilal. “Çayyolu’nun Eski Adı: Kutugün Adının Kökeni” in *bilalaksoy.com*, 2019, retrieved on April 27th, 2022, from <https://www.bilalaksoy.com/cayyolunun-eski-adi>.

in Şenyapılı.³⁰³ All these ideas are related to the waterscape in this area, which is a dominant element in the character of the environment. Although there is no visible “Kutugün Stream” in the Çayyolu Area today,³⁰⁴ the name still references to the previous waterscape.

Concerning the **Eşmeler** area at the Zir Valley, “eşme” is an action to scratch around the ground, but the second meaning as a noun in the dictionary is given as “source, spring, or fountain which is scratched around the sandy surface”.³⁰⁵ Depending on this meaning, Eşmeler has a geographical connotation related to the water bodies. Neighboring Eşmeler, **Ova** Stream is another critical example with geographical, landform-related connotations. While Ova means “plain” in Turkish,³⁰⁶ the stream flows in the Mürted Plain, one of the essential flatlands of Ankara’s geomorphic structure, until it joins the Ankara Stream. Considering Eşmeler is located at the intersection of Ova Stream and Ankara Stream, it is possible to interpret that Ova and Ankara Streams are the fundamental components that name this area.

Some suffixes mainly attribute geographical connotations to the toponyms. In this regard, “-öz” is one of the critical examples, meaning the stream is located between two peaks.³⁰⁷ This meaning has answers at most of the streams in Ankara. **Yalıncaközü**, **Söğütözü**, and **Kuyucaközü** are three important examples from the surroundings Karakusunlar area. At this concern, “-bel” is another critical example. Meaning “elevated, steep cliff, mountain”, **Ahlatlıbel** and **Lodumlu Bel** at the Hacılar Mountain are named according to the characteristics of the landform. Başkan mentioned the combination “Dağ”, “Tepe”, “Kaya” components with “Yayla” and

³⁰³ Şenyapılı (2013, p.111)

³⁰⁴ According to Tamur (2012, p.48), Kutugün Stream flows in a channel today. The author continued by saying that until recent times, there have been willow trees near older village houses in this area, which are usually found in the riverbeds in Ankara.

³⁰⁵ Püsküllüoğlu, Ali. “Eşme” in *Türkçe sözlük*, Doğan Kitap: İstanbul, 1999, p.568.

³⁰⁶ Means plain in Turkish.

³⁰⁷ Şenel, Mustafa, and Önal, Aysun Gündüz. “Yer Adları (Toponimi) Açısından ‘Tarama Sözlüğü’” in *Karadeniz*, Volume: 36, 2017, 152 – 163.

“Bel”, referring to rough topography of Anatolia.³⁰⁸ This type of relationship is seen in “Çankaya” and “Ahlatlıbel” examples in the 1942 Map.

Çiğdem / Çiğdemlitepe is one of the toponyms represented in the different maps, which have a larger scale. The name of the current Çiğdem Neighborhood probably refers to a plant species named “Crocus Ancyrensis”, about the former name of the city “Ancyra” in the Roman period.³⁰⁹ It is interesting to see that this plant is found in 1000-1600 meters altitudes, and the neighborhood is also located at the 1000-1100 meters, which is relatively higher parts of Ankara area, considering that altitude of the city ranges approximately from 750 to 1200 meters. Similarly, **Çukurambar** is one of the toponyms in the maps on a larger scale, and it is closely related to the Karakusunlar area. According to Sezen,³¹⁰ Çukurambar was a part of Balgat’s agricultural fields in the past, and this is why, “-ambar” refers to the harvesting in this area. “Çukur-” refers to its location, a topographical basin.³¹¹ In this respect, it has both landform and agricultural connotations. Mentioned examples can be seen in relevant parts of the 1942 Ankara Map in Figure 3.11.

³⁰⁸ Başkan (1970)

³⁰⁹ Ölez, Serdar. “Ankara çiğdemi (Crocus ancyrensis)” in *Evrin Ağacı*. Retrieved in June 15th, 2022, from <https://evrimagaci.org/ankara-cigdemi-crocus-ancyrensis-7303>.

³¹⁰ Sezen, Serife. “Balgat: Modernleşme Kuramının ‘Örnek’ Köyünden Post-Modern Karmaşaya”, in *İdealkent*, Issue 11, January 2014, p.300-324.

³¹¹ Şenyapılı (2013, p.117)

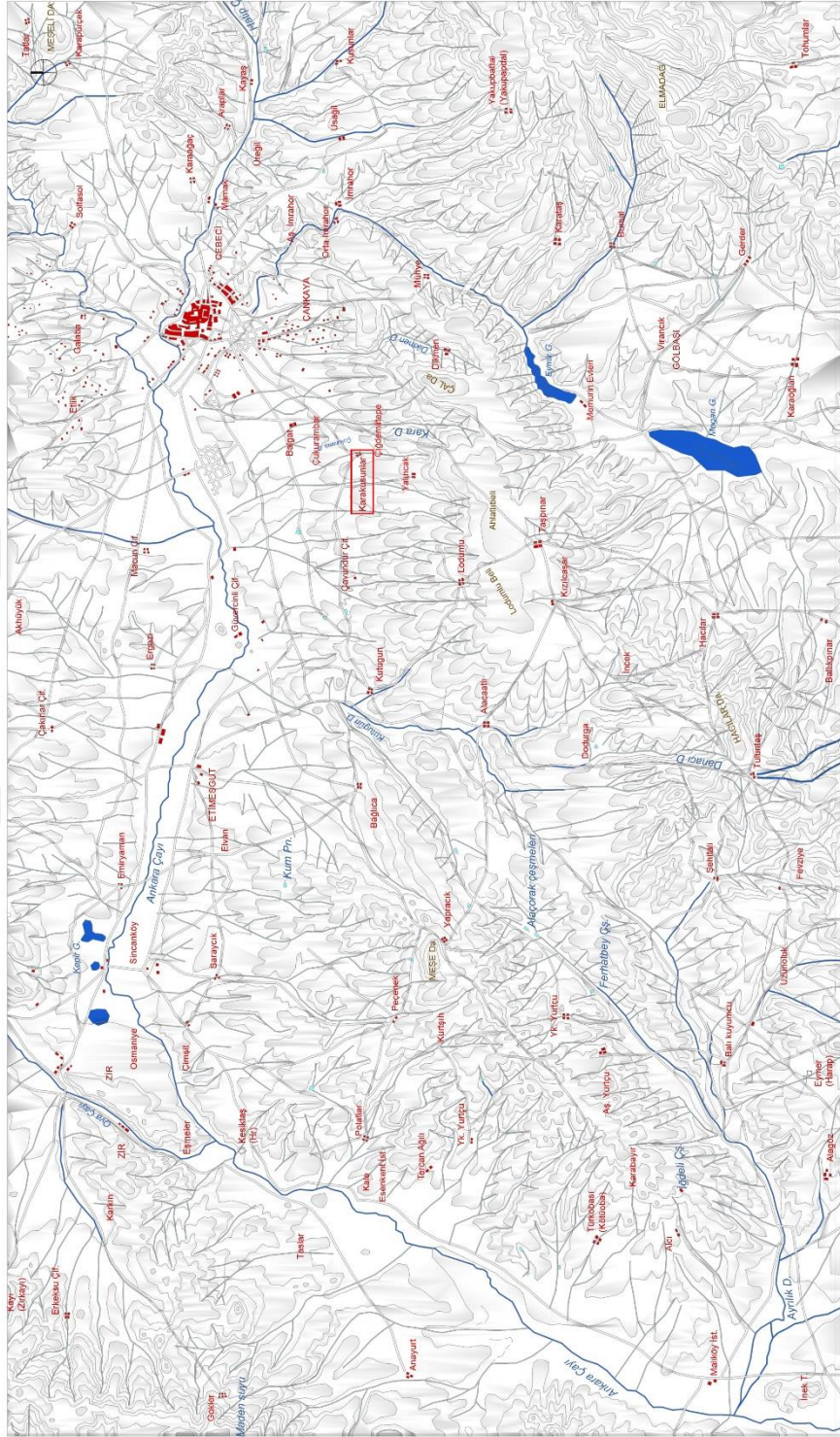


Figure 3.11. 1942 Ankara Map, villages, waterscape, and toponyms.
Prepared by the author based on an excerpted copy of the 1942 Ankara Map on 1/200,000 scale.

Moving onto the other type of **geographical** connotations in toponyms, the specific group is closely related to the **characteristics of the ground or soil**. In terms of its rough topography, valleys, and seasonally active streams, the Çankaya district is one of the fundamental examples in this group. In some sources, “Çankaya” is related to “Can Kayası” which means one of the significant or vital rocks. At the same time, Çankaya is shown in the parts with vineyards and vineyard estates in the 1942 Ankara Map and in itineraries from the Ottoman period. Perrot mentions the Çengi-Kaya hills described in the similar parts of Ankara, which have Turkish and Catholic houses. The city on Ankara Castle and its skirts are seen in Çengi-Kaya hills.³¹² In this context, “Çengi-“denotes musical connotations to this word.

Concerning the character of the ground, some toponyms relate to the rocks, soil, or sands of the surface. The examples are as follows: Karataş³¹³ at the eastern parts of Eymir, Taşpınar at the western parts of Lake Eymir, Kumluca³¹⁴ Hill at the western Zir Valley, Kesiktaş ruins in line with southern direction of the Zir Valley, Tuluntaş Village on Hacılar Mountain, Karakaya³¹⁵ and Hisarkaya on the southwestern edges of the selected area in 1942. While some refer to the only form of rock in the Karataş case, the site's history might also be referred to regarding the archeological findings in this area.

There is limited written information on the 1942 Map on water sources, while the main routes are indicated. The names of these streams are obtained from Tamur,³¹⁶ Pekin,³¹⁷ 1934 Ankara Map,³¹⁸ 1957 Ankara Map³¹⁹ and Ankara Maps on 1/15.000

³¹² “Ankara” in *Yurt ansiklopedisi, Türkiye, il il, dünü, bugünü, yarını*. Volume 1, İstanbul : Anadolu Yayıncılık, 1981-1984, p.545-546.

³¹³ In Turkish, “-taş” is used with respect to the “stone”.

³¹⁴ In Turkish, “Kum” is used with respect to the “sand”.

³¹⁵ In Turkish, “Kaya” is used with respect to the “rock”.

³¹⁶ Tamur (2012)

³¹⁷ Pekin, Umut. *Kentsel akarsu koridorlarının geliştirilmesi ve Ankara çayı kavramsal yeşil yol planı*, (PhD Dissertation, Ankara University), Available from YÖK database, 2007.

³¹⁸ *Ankara civarının planı, ölçek 1:25:000*. General Directorate of Mapping, 1934. Retrieved from Baykan Günay personal archive.

³¹⁹ *Ankara, ölçek 1:25.000*. General Directorate of Mapping, 1957

scale.³²⁰ Most of the names of the water bodies, such as streams, seasonally active streams, or wells, obtained from these sources refer to the quality and content of the water. The examples are İncesu, Sulu Dere, Özdere, Körpınar, Taşlık Deresi, Kum Pınarı and Tuzlukaynak Deresi.

There are a considerable number of toponyms that relate to **the living environment** of Ankara. In this regard, particular examples are mentioned briefly. Remarkably, some of the names of the fluvial sources in Ankara directly relate to the vegetation as landscape elements in the surroundings. The examples are as follows: Kavaklıdere, Söğütözü, Cevizlidere, Kirazlıdere are the well-known examples in Çankaya district, while there is also Dut Stream, Badem Spring, Sazlık Stream, İğdeli Stream at the Gölbaşı/Mogan basin; İncirli Stream and Pamuklar Stream near Keçiören/Etlık area, Asmalıdere on Hüseyingazi Hill. In the late 19th century, archaeologist Georges Perrot depicted the vineyard houses of Ankara located on the hills and valleys of the city and its surroundings. Accordingly, the routes of willow and poplar trees indicate the seasonally active stream routes.³²¹

As one of the examples that relate to living nature, **Yalınca**k is an adverb that means “Naked” as it is explained in the dictionary.³²² This delineation relates to the landscape characteristics of the place, as a lacking part of living nature attributes of toponyms. Similarly, there is not a green area in the immediate surroundings of Yalınca village on 1942 Map, although there is an orchard at the Ahlatlıbel, green areas on Çavundur Farm and Söğütözü-Balgat parts, and vineyards on Çankaya. All these green areas are formed along the axes of dry streams, Yalınca közü Stream, Kızlağan Stream, Söğütözü Stream, and other multiple minor streams, respectively. This surroundings **Çavundur Farm** is in the northern parts of Lodumlu village and

³²⁰ *Ankara haritası, ölçek 1/15.000*. General Directorate of Mapping, n.d., retrieved from Middle East Technical University, Maps & Plans Documentation Unit.

³²¹ “Ankara” in *Yurt ansiklopedisi, Türkiye, il il, dünü, bugünü, yarını*. Volume 1, İstanbul: Anadolu Yayıncılık, 1981-1984, p.545-546.

³²² Püsküllüoğlu, Ali. “Yalınca” in *Türkçe sözlük*, Doğan Kitap: İstanbul, 1999, p.1602.

has a direct car road to the Karakusunlar Village,³²³ located 5 kilometers east of the farm. Derived from “Çav”, which means the internal organs of a horse or donkey, “Çavun” is given as the whip made from the internal organs of mentioned livestock. In some sources, Çavundur is related to livestock breeding. Aydın et al. mention “Çavundur” as a part of Turkmen, Yörük, or Kurdish communities having a way of pastoral nomad lifestyle such as making a living from livestock. After adopting the sedentary life, these groups settled in different parts of Ankara, named in certain words Kınık/Kızık, Bayındır, Yuva, Dodurga, İğmir/Eymir, Peçenek, Çavundur, Kayı, Yüreği and so forth.³²⁴ Kandemir mentions the Alevi identity of Çavundur Village in Çubuk district.³²⁵ In this regard, it can be concluded as that there are occupational or religious connotations in “Çavundur” toponym. As a different example, **Ahlatlıbel** is located at the higher parts of Hacılar Mountain in the southern parts of Yalıncak. “Ahlat” is a specific type of tree with small wild pears. Birand mentions a sparse but quite a lot of “Ahlat” trees at the Ahlatlıbel as a part of its landscape in the 1950s.³²⁶ Although there is a limited number of orchards in this part, the name Ahlatlıbeli has connotations related to geography and living nature.

Some examples relate to the **fauna as a part of living nature**. Examples are Öveç³²⁷ (Vineyards), Keklik³²⁸ Spring, and Kurt³²⁹ Stream. In this regard, “Pürçek” in **Karapürçek**³³⁰ Village at the northeastern parts of Ankara Castle, Ahlatlıbel at the

³²³ The possible meaning of Karakusunlar and the different spelling of the word is discussed in Chapter 4. In this respect, the discussion in this chapter is positioned around the places surroundings Karakusunlar and the southwestern corridor of Ankara.

³²⁴ Aydın, et al.. (2005, p.156)

Mentioned words are also listed in the village names derived from Oğuz tribes.

³²⁵ Kandemir, Seyyah. *Ankara vilâyeti*, Ankara: Türk Maarif Cemiyeti, 1932, p.208. **cited in** Aydın, Suavi; Emiroğlu, Kudret; Türkoğlu, Ömer; and Özsoy, Ergi D. *Küçük Asya'nın Bin Yüzü: Ankara*, Dost Kitabevi Press, Ankara, 2005, p160.

³²⁶ Birand (1996, p.149)

³²⁷ “Öveç” in Turkish is a bird species defined as a “Game bird, smaller than partridge” in Erdoğan (2002, p.29).

³²⁸ “Keklik” in Turkish is a bird species, partridge.

³²⁹ “Kurt” in Turkish is a particular type of mammal, wolf.

³³⁰ “1. The hair hanging down from women’s temporal sides 2. Fringes in some plants, such as walnut, hazelnut or corn. 3. Diffused roots of some plants, such as turnip, beet, or carrot.” [Translated to English by the author]

western parts of Eymir, **Tohumlar**³³¹ (Village) southeastern parts of Elmadağ, **Üzümcü**³³² Beli near Alacaatlı, and **Bağlıca**³³³ (Village) also have agricultural connotations.

3.3.2 Cultural Connotations in Toponyms

Some groups of toponyms refer to **the site's history**, which is given in Figure 3.2. This type of reference might be directed to the history of the people living in that area³³⁴ or it might be derived from any other languages spoken in antiquities in the history of Ankara.³³⁵

In this respect, there are many examples in the 1942 Ankara Map within the city's immediate and relatively distant surroundings. The effect of Oğuz tribes is evident in some toponyms, including place names, stream names, and village names. Examples are **Avşar** (highland), means agile characteristics of an inexperienced person; **Dodurga** (village), means ruling; **Eymir** (lake), means enriched, plenty; **Kayı** (village), related to robust characteristics; **Peçenek**, means the hardworking attribute; and **Üreğil/Üreyir** related to the set of an organization; while all these words listed, explained and interpreted as the examples of the Oğuz tribes in Şenyapılı.³³⁶

Balgat is a prominent example of a formerly rural area, and it is seen in the 1942 Ankara Map close to the Karakusunlar area. While earlier sources and maps refer to "Balkat", the current pronunciation is "Balgat", composed of "Bal-" and "-kat/-gat"

Püsküllüoğlu, Ali. "Pürçek" in *Türkçe sözlük*, Doğan Kitap: İstanbul, 1999, p.1266.

³³¹ "Tohum(lar)" relates to the seed(s) in Turkish.

³³² "Üzümcü" relates to vineyard activities as a profession in Turkish.

³³³ "Bağlıca" relates to the vineyards in Turkish. Although the name Bağlıca has an obvious agricultural connotation, there is no agricultural field near Bağlıca's surroundings in the 1942 Ankara Map.

³³⁴ The examples from Oğuz Tribes' names.

³³⁵ Lykian or Phrygian names.

³³⁶ Şenyapılı, Önder. *Geçmişten bugüne isim isim Ankara*, Boyut Yayınları: İstanbul, 2013, p.50-1.

roots. According to Erkul, the suffix “-gad” or “-gat” refers to adjoining or overlapping relationship, which was transformed into “-kent”³³⁷ or “-gat” in the 13th century, and it refers to the settlements.³³⁸ Inspired from Mongolian invasion in Anatolia, some ideas approach to the name of the “Balgat” as “Balık-”,³³⁹ and “-at”,³⁴⁰ meaning “cities” altogether.³⁴¹

Some groups of toponyms refer to **a person or group of people** in terms of their name, occupation, or position in society, which is categorized in Figure 3.2. This type of connotation can be directly or indirectly read on place names. Some toponyms have occupational connotations related to the people of that place. The examples are as follows; **Alacaatlı** (village),³⁴² **Etimesgut** (Village),³⁴³ **Yakubabdal**, **Şehitali**, **İmrahor**,³⁴⁴ **Hatip** (stream),³⁴⁵ and **Mogan** (lake).³⁴⁶ While “**Yurt**” is also related to the habitat of nomad Oğuz tribes. Additionally, Başkan mentions “Yukarı/Aşağı”³⁴⁷ prefixes might relate to the division or separation of a central settlement. These types of relationships are seen in **Yukarı Yurtçu** and **Aşağı**

³³⁷ Referring to “town” in Turkish.

³³⁸ İ.e. Balgat-Balkent, Manavgat-Manavkent, Yozgat-Yozkent, Pazargat-Pazarkent (In Iran). (Şenyapılı, 2014, p.15)

³³⁹ Balık means “Kent” (Şehir) in Mongolian. (Şenyapılı, 2014, p.17)

³⁴⁰ Plural suffix in Mongolian. (Şenyapılı, 2014, p.17)

³⁴¹ Şenyapılı, Önder. *Ne demek Ankara: Balgat niye Balgat?*, ODTÜ Yayıncılık: Ankara, 2004, p.46-7.

³⁴² Referring to the visual qualifications of a horseman. According to the oral interpretations, Alacaatlı refers to a horseman settled in this area. In this respect, neighboring villages/places refer to the tribal names from Central Asia, such as Dodurga and Peçenek. This leads to theorize “Alacaatlı” is also one of the formal tribal names in Central Asia.

³⁴³ Etimesgut or Etimesut is claimed to be derived from Ahî Mesut. (p.256; Bardakçı, 2000)

It is important to note that while Ankara is approached as a “sample city (örnek kent)” in the new republic, Etimesgut is also handled as a “sample village (örnek köy)”. In this way, ‘Social self-confidence (toplumsal özgüven)’ and ‘communal and civil will (toplumsal ve bireysel irada)’ was shown.

Cengizkan, Ali. “Ankara: 1932-1938: Çağdaş Bir Ulus Devletin Modern ve Planlı Başkenti”, in *Ankara: Kara Kalpaklı Kent*, (Ed. Ekrem Işın), İstanbul Araştırmaları Enstitüsü, 2009, p.17-63 (p.33).

³⁴⁴ Şenyapılı (2013, p.169) mentions that the authorized person for the stables of the sultan is referred to as “Emir-i Ahur” or “Mir-i Ahur”. “Emir” also means the governor in this phrase. Şenyapılı interprets a possibility to a ruler for the stables in İmrahor Valley in the Ottoman period.

³⁴⁵ As a profession, “Hatip” means the speaker or speechmaker.

³⁴⁶ Şenyapılı refers to the “Mugan” which means a leader of a cult in Persian (Şenyapılı, 2013, p.219)

³⁴⁷ Upper or lower prefixes in Turkish.

Yurtçu in the southwestern corridor, located on the southern slopes of Meşe Mountain.

Aydın et al. mention groups of different religious ideas in Ankara's surroundings in the Ottoman period. These examples include “Dede” and “Baba” in their names, or “**Kargın**”, who was a tribal leader in the 13th century. This is seen in the southwestern portion of the excerpted 1942 map, around Zir township (Currently in Sincan township). “**Karkın**” name in this part is located on a sloped area, as Aydın et al. mention this type of settlement in the case of groups of different ethnicities.

3.4 Historical Sites around the Village Network

For the relationship between landforms and built forms focused on the rural formations and the characteristics of landforms on these sites, the pertaining characteristics are reflected in the toponyms. In this respect, evidence from the historical settlements also provides meaningful inputs to interpret and conceptualize the typical relationship of the built areas based on topographical characteristics and proximity to fluvial systems. The literary findings on the historical sites in central Ankara are discussed in this part and indicated in the digital model of the 1942 Ankara Map.

The city of Ankara has kept its central position throughout history,³⁴⁸ benefitting from its passageway position in Anatolia. Although archeological findings in Ankara are from pre-historic periods, the earlier validated settlement evidence is from the Phrygian period. Galatian, Roman, Seljuk, and Ottoman settlements took place in the following periods. The study of Aydın, Emiroğlu, Türkoğlu, and Özsoy, “Küçükasya'nın Bin Yüzü: Ankara”³⁴⁹ presents valuable information on the history

³⁴⁸ Altaban (1986, p.7), Serin (2011, p.1257), Eyice (1992, p. 19)

³⁴⁹ Aydın, Suavi; Emiroğlu, Kudret; Türkoğlu, Ömer; and Özsoy, Ergi D. *Küçük Asya'nın Bin Yüzü: Ankara*, Dost Kitabevi Press, Ankara, 2005.

of Ankara and its surroundings, regarding the compilation and interpretation of significant studies on the archeological evidence in this area. Regarding the history of the villages, the authors mentioned that it is difficult to identify the exact establishment date. Since there is a particular convenience of the areas in valleys or plains for the settlement, the perpetual inhabitation might have been seen in some of these villages.³⁵⁰ The authors also indicated that the inhabitation around Mürted Plain and Ankara Stream Plain, where are the main flatlands in a linear formation, have been increased in time.

Concerning the toponyms that refer to historical sites, Başkan's research on village names in Turkey relates commonly seen village names to place-related characteristics.³⁵¹ In this study, Başkan mentions the usage of "Viran", "Ören", "Hüyük" and "Hisar" in phrases of village names explicitly, and usually refers to the historical sites at the surroundings of these areas. In this regard, Virancık village in the eastern part of Mogan Lake, Hisarkaya village in the Meşe Mountain area. On the northern slopes, Keçiören villages and Akhüyük's name are seen on the 1942 Map. Since these villages also relate to the historical connections described in the literature, they are handled particularly in this part of the study. The existing ruins near Hisarkaya village, the findings near Virancık village area in Gölbaşı, and findings that belong to the Bronze Age in the Keçiören area are several significant examples that follow the naming criteria of Başkan. Furthermore, the majority of these villages are settled on a sloped topography, including Akhüyük, Hisartepe, and Virancık, while Hisartepe and Virancık are also on the route of a water body.

Aydın et al. present several sets of maps that include the places of archeological findings, important centers in different periods, the locations of archeological sites, and main routes.³⁵² The Roman and Ottoman Road network is also presented in the

³⁵⁰ Aydın, et al.. (2005, p.156)

³⁵¹ Başkan, Özcan. "Türkiye'de Köy Adları Üzerine Bir Deneme", in *Belleten*, Volume 13, 1970, p.237-251.

³⁵² Aydın, et al.. (2005)

maps. Some of the villages in the study area on the north, south, and east-west axes are seen in Aydın et al.'s work, which should be interpreted in line with the ongoing discussion.

The Roman road system mainly has several directions to Krateia, which is within the boundaries of current Gerede; Gangra, which is within the boundaries of current Çankırı, Kaesaria which is in the boundaries of Kayseri; Ikonium, which is within the boundaries of current Konya, Dorylaeion, which is within the current boundaries of Eskişehir, Amorium, which is within the current boundaries of Afyon, and another route to the Nikaeia, Nikomedia, and Konstantionopolis, which are within the boundaries of current İznik and İstanbul. The main routes in the study are in Ankara today; İstanbul Road and Konya Road kept their names and approximate locations, while Eskişehir Road is slightly different in the central parts. **Along the Ikonium (and Kaisera) axis**, Çankaya I, Çankaya II, Eymir, Delemnä near Mogan, Örencik, and Virancık are important centers aligned in the respective order, and different archeologic findings are obtained. **Along Dorylacion (and Amorium axis)**, the route follows Etimesgut, Çayyolu, Alacaatlı, Dodurga, Ballıkuyumcu, and Maliköy. A “mansio” remaining is indicated in Yalıncak, which is explained as a breakpoint.³⁵³ Along Nikea, Nikomedia, and Konstantinopolis axis, current Macunköy, Batıkent, Eryaman, and Sincan are important centers where have archeologic findings. **The Ottoman Road system** is highly similar to the one in the Roman period. The minor but critical difference in the Eskişehir axis is that the route has Balgat, Karakusunlar, Lodumlu, and Alacaatlı centers until Ballıkuyumcu. This means Karakusunlar was one of the active routes in the Ottoman period. (Figure 3.12)

³⁵³ Aydın, et al.. (2005, p.97)

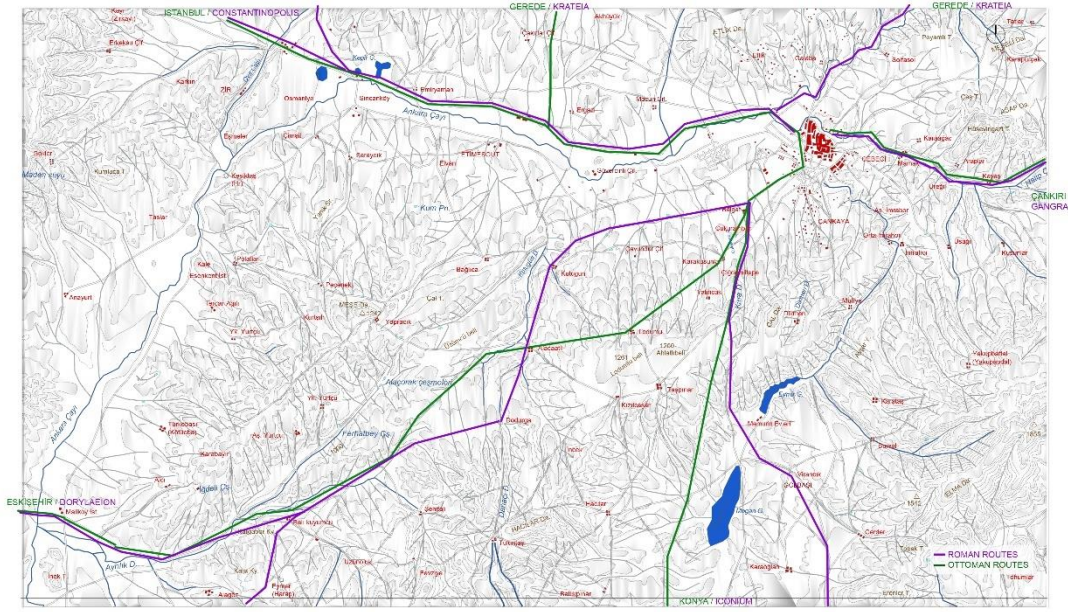


Figure 3.12 Central routes in Ankara in Roman and Ottoman periods.

Prepared by the author. Benefitted from “Roman Road System” and “Ottoman Road System” maps in Aydın et al..³⁵⁴

3.4.1 Southern Axis to Konya (Mogan-Eymir Basin)

Archeological findings at the center and surroundings of Ankara have been discovered since the beginning of the 20th century. Evidence from the Paleolithic period on hills or upper plateaus is found in different parts of Ankara, including some of the southern villages subjected to this study. Some examples at the southern axis of Ankara-Konya include **Ludumlu**, **Eymir Lake**, **Mogan Lake**, **Dikmen**, and **Çal Mountain**. These are listed among the significant sites from the Paleolithic period in Schachner³⁵⁵. Similar Paleolithic stations were also found around **Peçenek** and **Dodurga villages** in Kökten’s research in 1952.³⁵⁶ It is essential to see that the majority of the findings from Dikmen and Çal Mountains are located on peaks or

³⁵⁴ Aydın et al.. (2005)

³⁵⁵ Schachner, Şenay Andreas. “Ankara ve Yakın Çevresinin Anadolu Arkeolojisindeki Yeri”, in *Ankara dergisi*, 2(5), 1993, p73-82.

³⁵⁶ Kökten (1953), Schachner (1993)

sloped parts,³⁵⁷ which provides an insight on the settlement concerns concerning the topography.

Proceeding on the southern axis, the findings³⁵⁸ from some sites, including **Ludumlu**, are located on a higher plateau and close to the springs of some of the fluvial sources. In that area, **Yalıncak**, **Ahlatlıbel**, and **Koçumbeli** are three significant centers located in the southern part of the Karakusunlar area. Evidence from the Early Bronze Age is found in rural areas in Ankara, which are referred to as “usually typical village settlements” in Schachner.³⁵⁹ Aydın et al. define this area as “**Mogan-Eymir basin**” that shows large portions of Paleolithic evidence.³⁶⁰ Foss, mentioned the archeological evidence from Yalıncak excavation. Accordingly, the coins were used from the 3rd century to the late 6th or early 7th century CE.³⁶¹ Large units for housing are assumed to be used in the 3rd and 4th centuries by wealthy inhabitants of Ancyra as “**Country Estates**”.³⁶² Foss draws attention to the usage of the countryside as villages with churches and monasteries.³⁶³ Tezcan, who was conducted archeological excavations on Yalıncak Village between 1962 and 1963, mentioned that the remains from the village belong to the Phrygian period.³⁶⁴ Some of the structures at this site are from the Byzantine period. Some coins in these structures show a utilization in the early Ottoman periods.³⁶⁵ At the northern parts of the southern axis to Konya, **Balgat** is located on the lower parts of a valley along with Karadere/Söğütözü Streams’ axis. Kadioğlu draws attention to the possibility

³⁵⁷ Schachner (1993)

³⁵⁸ Dressed stone tools, from Schachner (1993)

³⁵⁹ Schachner (1993, p.76)

³⁶⁰ Aydın et al.. (2005, p.42)

³⁶¹ Foss, Clive. “Late Antique and Byzantine Ankara” in *Dumbarton Oaks Papers*, 31, 1977, p.27-87.

³⁶² *Ibid.*, p.67

³⁶³ *Ibid.*, p.67

³⁶⁴ Tezcan, Burhan. 1962-1963 *Yalıncak Köyü Çalışmaları, Yalıncak Village Excavation in 1962-1963*, Güzel İstanbul Matbaası: Ankara, 1964.

³⁶⁵ Tezcan (1964, p.5)

of a necropolis around Balgat due to the discovery of a mausoleum on Ziyabey Street in Balgat during the foundation excavations in 1998.³⁶⁶

Being located in a close environment to Ankara, Aydın et al. draw **Ahlatlıbel** as one of the Bronze Age settlements.³⁶⁷ First excavated in 1933 by the leadership of Hamit Zübeyir Koşay, the plan layout of some of the buildings in Ahlatlıbel leads idea of being a mansion that hosts the overlord and servants based on their plan layout and structure.³⁶⁸ Regarding the landform of this area, Ahlatlıbel is located between Yalıncağ and Taşpınar, its location is found near Lodumlu Beli, as one of the higher terraces in south Ankara in 1250 meter elevation, which has a prevailing position in connection to Ankara Castle and Engürü Plain.³⁶⁹

As mentioned in Aydın et al., **Koçumbeli** is in the northern part of **Ahlatlıbel**. It is also one of the hillside settlements similar to many other villages in Ankara. The pieces of evidence from **Ahlatlıbel**, **Koçumbeli**, and **Karaoğlan** (in the southern parts of Lake Mogan) are interpreted as similar settlements in terms of their periods and the main characteristics of the findings. In that area, there is also Karaoğlan Höyüğü as an archeological site near Karaoğlan Village at the eastern Mogan indicated in the Roman period map of Aydın et al..³⁷⁰

Settled on the southern slopes of Ahlatlıbel/Lodumlu Beli peak, **Taşpınar** and **Hacılar** Villages of 1942 map are 5 kilometers and 12 kilometers south of Yalıncağ, respectively. Both villages are presented as Mid-Bronze Age and Late Bronze

³⁶⁶ Kadioğlu, Musa. “*Nekropol (Mezarlık) Alanları ve Yollar*”, in Kadioğlu, Musa, Gökay, Kutalmış, and Mitchell, Stephen. *Roma Döneminde Ankyra*, Yapı Kredi Yayınları & Anadolu Kültür Akademisi Derneği, 2011, p.29-42.

³⁶⁷ Aydın, et al.. (2005, p.42)

³⁶⁸ Aydın, et al.. (2005, p.42)

³⁶⁹ This part is also called “Timur Peak” in Mamboury. (Mamboury, 1934, p.48)

³⁷⁰ Aydın, et al.. (2005)

settlements in Aydın et al..³⁷¹ **Taşpınar** presents a typical relationship of being located near a valley at a 1250-meter elevation and near a seasonally active stream that flows to the Mogan Lake. **Hacılar** is on a 1100-meter elevation, in line with a valley and close to Mogan's side arteries. These inferences from different periods give an idea about different attitudes towards the landform. In light of these, an inspiring estimation might be preserving the relationship between rural structure and landform for a considerable period. The positions of the villages and water bodies in the Mogan-Eymir basin as the southeastern part of the excerpted 1942 Ankara Map are presented in Figure 3.13.

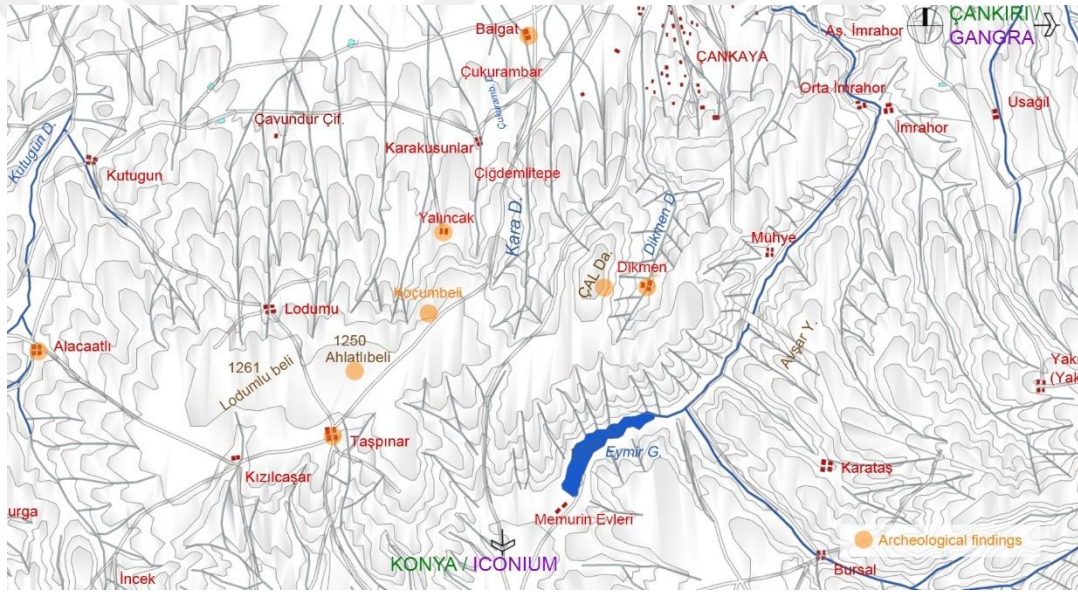


Figure 3.13 Mogan-Eymir Basin as the southeastern part of Ankara
The modeling study is prepared by the author based on 1942 Ankara Map.

³⁷¹ Map 7 in Aydın, et al.. (2005, p.679)

3.4.2 Southwestern Axis to Eskişehir (Between Hacılar and Meşe Mountains)

The second part of the excerpted 1942 Ankara Map includes Hacılar Mountain's western slopes, Meşe Mountain, and the villages, streams, and places in that area. According to Aydın et al., milestones found in **Alacaathı** and **Balkuyumcu** in this area reinforce the layout of the western road to Pessinus/Dorylaeion.³⁷² Both of these villages are at 850-900 meters elevations, in a position that the valleys open to the plains and a stream is passing through. On the 12-kilometers-flatland between **Peçenek Village** (At the southern slopes of Meşe Mountain) and **Dodurga Village** (At the southern slopes of Hacılar Mountain), Kökten found a considerable number of findings that belong to prehistoric periods in 1952.³⁷³

The findings were obtained from the immediate surroundings of **Alagöz Village**.³⁷⁴ While some of these belong to the Early Bronze Age, the others are found in Paşatepesi near Alagöz Village, and belong to the Iron Age, Mid and Late Bronze Ages.³⁷⁵ The village is located near a branch of stream separated from Ayrılık Stream, on the side of a valley on 900 meters altitude. The village remained on the southwestern edges of the study area. Although the name is not given on the map, the southwestern route in the Roman period passes Ballıkuyumcu and Paşatepesi (Near Alagöz village) based on the maps of Aydın et al..³⁷⁶ Figure 3.14. shows the

³⁷² Aydın et al.. (2005, p.100)

³⁷³ Aydın et al.. (2005, p.38)

³⁷⁴ Aydın et al.. (2005, p.45)

³⁷⁵ Aydın et al.. (2005, p.45, 49 and 54)

³⁷⁶ Aydın et al.. (2005)

location of Meşe and Hacılar Mountains with Alacaatlı, Ballıkuyumcu, Peçenek, Dodurga, and Alagöz Villages in the 1942 Ankara Map.



Figure 3.14 Meşe and Hacılar Mountains as the southwestern parts Ankara.
The modeling study is prepared by the author based on 1942 Ankara Map.

Toponyms are categorized and discussed based on the classification proposed for this study. Through discussing the landform-built form relationships based on the names, specific toponyms significantly characterize the geography and landform of Ankara, some of which are still in use today, such as Çiğdem, Çukurambar, Dikmen, Gölbaşı, Kutugün, Çayyolu, Bâlâ, and others. However, some of them have lost reference points in time. The formal and geographical references in Dikmen, Gölbaşı, Bâlâ, and Çukurambar are still accurate regarding the overall uniformity of the landform, although their visibility in the urban fabric is arguable. The references related to agriculture and rural landscape have been utterly lost. The other toponyms are also categorized and presented in the chapter by their relationship to the site's landscape, history, critical local figures, or different cultural motives in the context, which refers to the cultural narratives within the history (Figure 3.15.). All these narratives critically represent the temporal and cultural components of the

topographical mosaic, formed in line with the historical traces and patterns. Considering that the historical findings overlap with the rural pattern, the village network represents the built formation of the *topography* as an agent in the long process.



Figure 3.15. Toponyms in the southern slopes of Ankara.
Prepared by the author based on 1942 Ankara Map.

Independent from the different connotations of the village names, the layout of the majority of the villages in the southwestern corridor of Ankara displays a special relationship with landform, sited on an inclined surface, usually the concave parts of the valleys, near a water body which is formed with the valley morphology (A1. in Figure 3.16, 3.17, 3.18). This particular typology is seen in many of the villages, such as Karakusunlar, Yalıncak, Lodumlu, Kızılcaşar, İncek, Dodurga, Alacaatlı, and Kutugün in the southern slopes of the southwestern corridor (Figure 3.16, Figure

3.17). The landforms and waterscape of the Ankara area provided a significantly sheltered environment, in which the attitude towards the ground shows similar characteristics in different examples. The second type is the nearby ridge and a stream, seen in Bağlıca, Elvan, and Seyice Farm (B1 in Figure 3.17, 3.18). The other occasional relationship with the physical *topography* is villages or settlements in a flatland near a stream, which means the allocation in a riverine bed. This type of pattern is seen mainly in the Çubuk/Ankara Stream's basin, where Balgat, Sincanköy, Güvercinli Farm, Atatürk Forest Farm, and others. (C1 in Figure 3.17, 3.18).

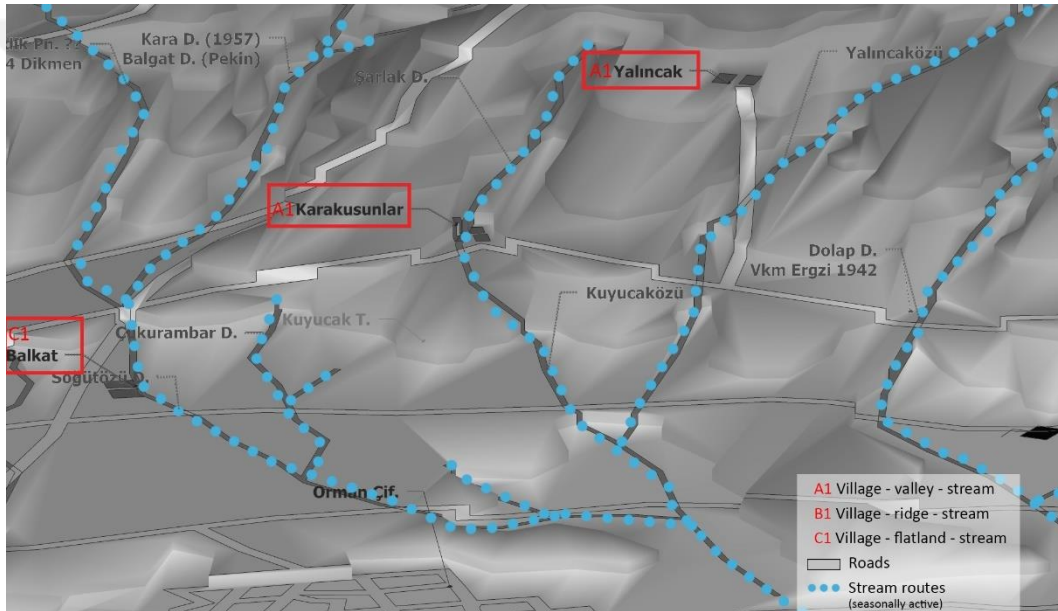


Figure 3.16. Typological relationships between physical *topography* and villages. Balgat-Karakusunlar-Yalincak.

Prepared by the author.

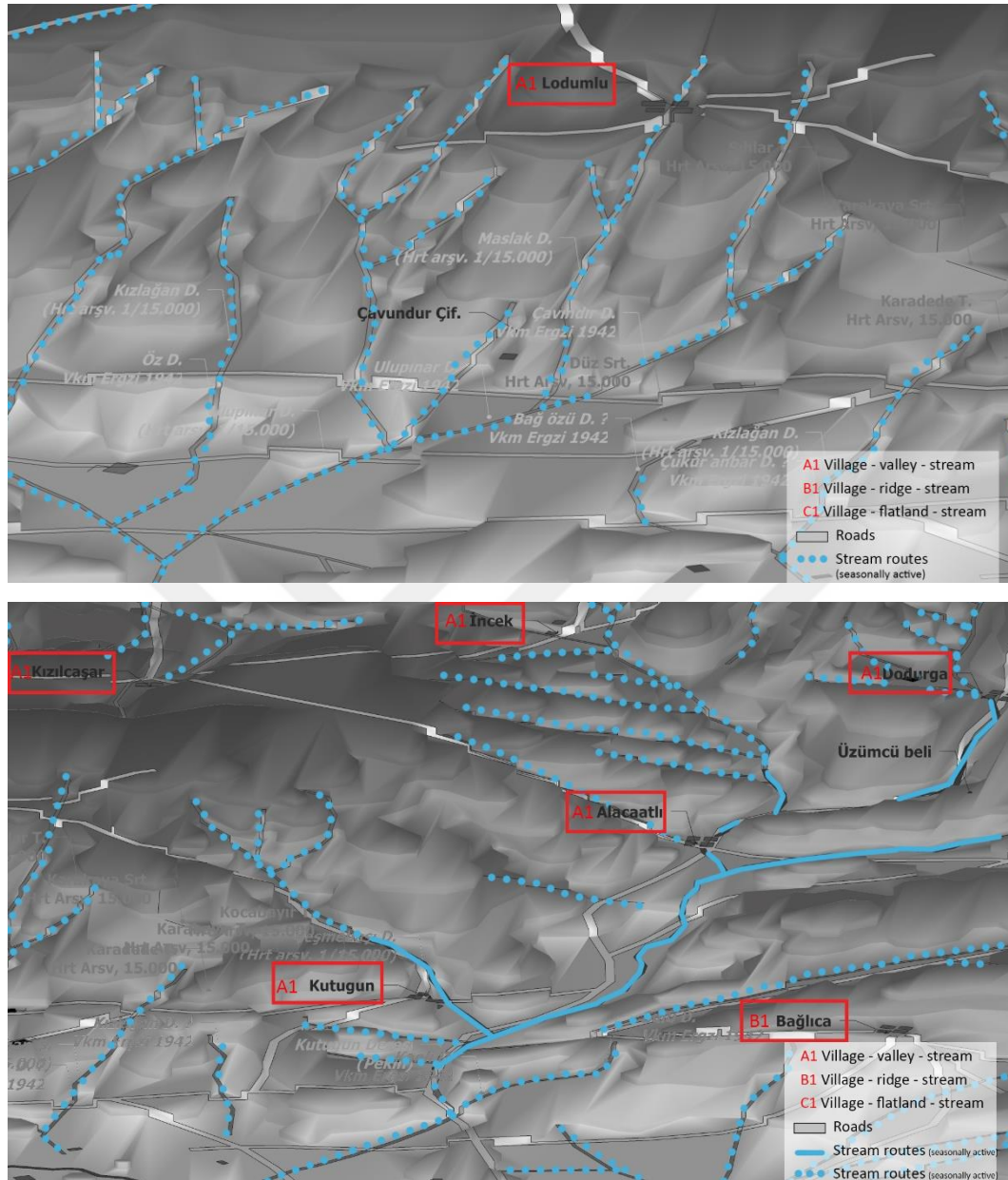


Figure 3.17. Typological relationships between physical *topography* and villages.
 Above: Çayyolu-Alacaatlı-Kutugün Area, below: Lodumlu-Çavundur Farm.
 Prepared by the author.

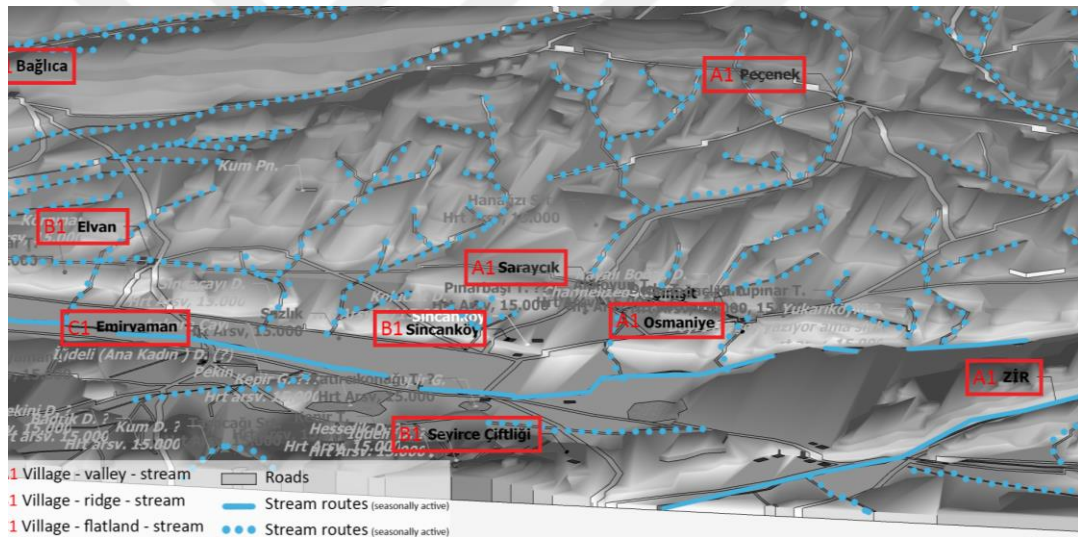
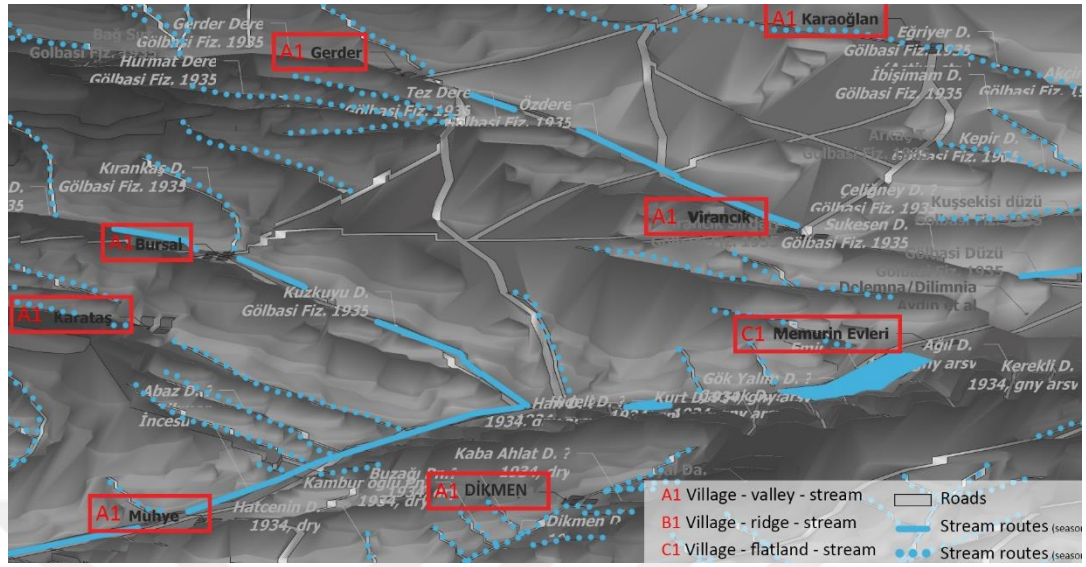


Figure 3.18. Typological relationships between physical *topography* and villages. Above: Dikmen-Eymir area, below: Ankara Stream Area around Zir-Emiryaman. Prepared by the author.



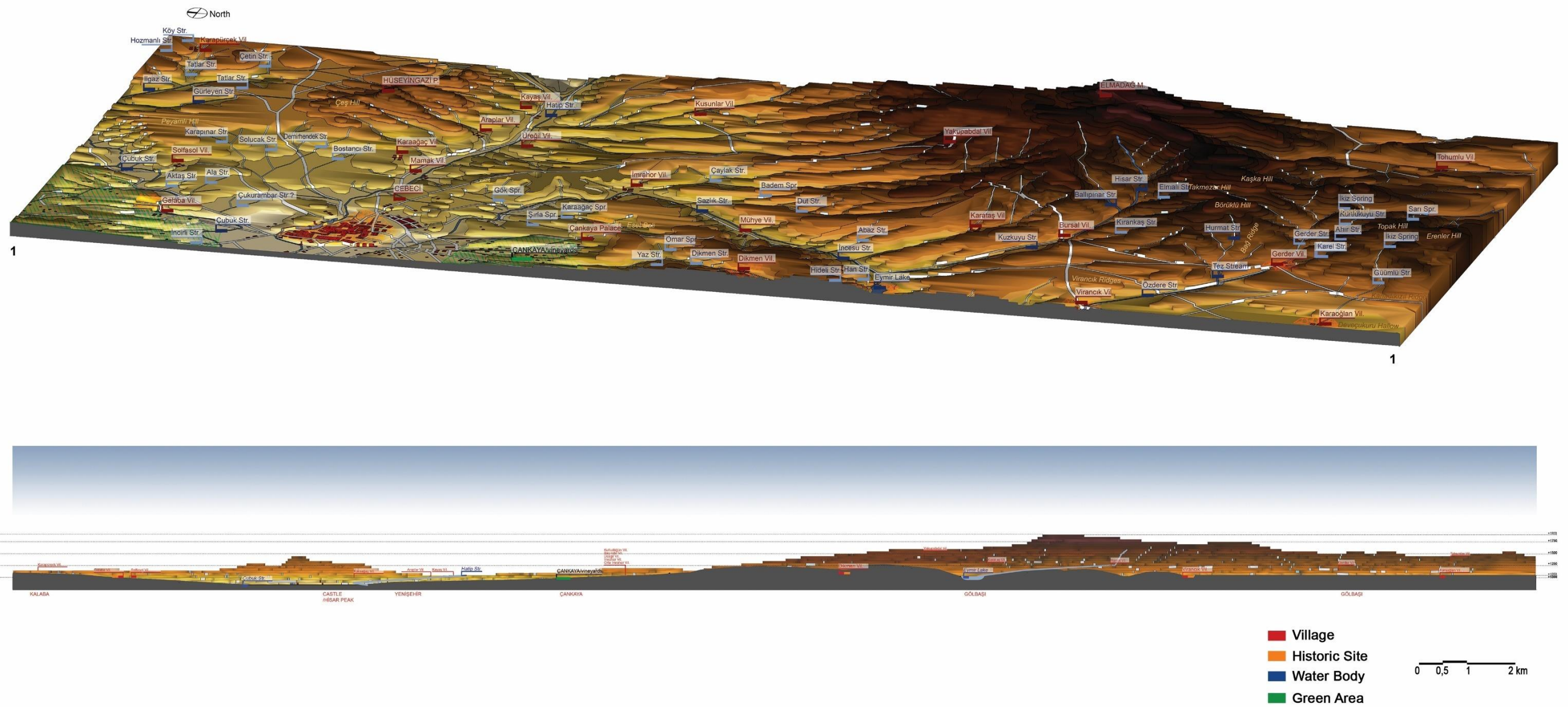


Figure 3.19. Section 1-1, from Dikmen, Çankaya and Kalaba parts.
Prepared by the author.



Figure 3.21. Section 3-3, from Dodurga, Alacaatlı, Kutugün and Karyagdı Mountain.
Prepared by the author.



CHAPTER 4

EXPLORING KARAKUSUNLAR: MAPPING TOPOGRAPHICAL TRANSFORMATION

4.1 From Rural to Urban: Physical Transformation

To provide in-depth research about the *topographical* transformation of the selected area, it is significant to illustrate the history and historical geography of Karakusunlar Village, as being located near a valley and a stream in the north-south direction, similar to the other examples presented in Chapter 3. The village's history is investigated based on the rural records from the Ottoman period, rural and urban records of Ankara from the Republican period, newspapers, magazines, and maps.

Initially, it is essential to research the name Karakusunlar in the literature. As a part of the oral narratives, Şenyapılı mentioned the word “Karakusunlar” might have originated from the arrival of Mustafa Kemal Atatürk to Ankara, meaning “the settlement through the area which has been covered with snow”³⁷⁷. Even though there are other types of these narratives on the name of this area, “Karakosun” is seen in the Ottoman records in the 1800s.³⁷⁸ Tax registers³⁷⁹ from the Ottoman period are one of the earlier literary sources that include “Karakosun” as a part of Kasabay-ı

³⁷⁷ The allegory of this name was a typical response also encountered during the field study. Şenyapılı (2004, p.121) refers this story based on an interview with the inhabitants of this area (2004, p.121) as;

“Berberde sıra bekler ve bu bölgede yetişmiş gençlerle söyleşirken, Karakusunlar adının nerden kaynaklandığını bilip bilmediklerini sordum. Biri şöyle konuştu: “Atatürk askeriyle buraya gelmiş. Kar altında burası... Mola vermiş... Komutanlarından biri sormuş: “Paşam, çadırları nereye kursunlar?” Atatürk yanıtlamış: “Kara kursunlar.” Agızdan agıza, biraz da buraların şivesine uygun olarak dönüşüp Karakusunlar olmuş Ata’nın buyruğu...”

Şenyapılı, Önder. *Ne demek Ankara: Balgat niye Balgat!?*, Metu Press: Ankara, 2004.

³⁷⁸ “Karakosun Karyesi” (means Karakosun Village) in **tax registers** in 1831, number 1737.

Greater Municipality of Ankara. *Osmanlı Nüfus Defterlerinde Ankara*, Volume 1, 2014, Greater Municipality of Ankara Press.

³⁷⁹ “Tahrir defterleri” in Turkish

Süfla³⁸⁰. Similarly, one of the sources from TBMM archives indicates “Karakoson” in the 1930s, while the name in Ottoman script is presented in Table 1. Chaput also referred to this particular place as “Karakosun” in an article published in 1931. The larger central Anatolia Map on a 1/80.000 scale, prepared in 1933, referred to as “Karakusun” and in 1933, which might be a suitable transformation in this word in Turkish grammar. “Karakusunlar Village” is used in the 1934 map showing central Ankara and its surroundings. In 1934 and 1936, “Karakosun” was used in governmental sources or other newspapers. In the 1942 map, the name “Karakusunlar” appears; while in the 1952 and 1957 maps, “Karasunlar” is used,³⁸¹ which might be a misspelling. The only “Karakursunlar” is in The Development Committee Report in 1954. The maps from the 1960s, 1970s, and 1990s consistently refer to this place as "Karakusunlar". It might be inferred from this process that the name is transformed from Karakosun to Karakusunlar in time, although there are possible spelling errors in some of these records.³⁸² (Table 4.1)

³⁸⁰ In 16th and 17th centuries, “Kasabay-ı Süfla” or “Kasaba” is one of the townships of Ankara besides Çubuk, Murtazabad, Ayaş, Yabanabad, and Bacı as explained in the previous parts of the source (*Osmanlı Nüfus Defterlerinde ANKARA*, p. 13).

³⁸¹ There might be a possible spelling error in “Karasunlar”, which appeared in a small number of documents followed by one another.

³⁸² Seviğ (2016) discusses the relevance of "-kusun" in "Karakusunlar" to one of the Oğuz tribes named "Kusunlar". This argument relates to the presence of another "Kusunlar" village in the southeastern part of Ankara besides other "Kusun oğulları" in Tarsus or Çukurova, Adana (Sümer, 1963; Poş 2005). The other "Kusunlar" village in Ankara also provides for animal breeding, which leads Seviğ to correlate these two villages. Referring to Erdoğan (2005), Seviğ mentioned that Yalincak Village, close to Karakusunlar, was also an acclaimed Kayı tribe, which is also one of the Oğuz tribes, before 1523.

Seviğ, Vecdi. *ÇİĞDEMİM: Bir Sivil Toplum Örgütünün 20 Yıllık Başarı Öyküsü*. ÇİĞDEMİM Eğitim, Çevre ve Dayanışma Derneği, Ankara, 2016.

Table 4.1 Different variations of the name Karakusunlar in the literature.

	“Karakusunlar”, Different Names & Variations	Source	Database
1	Johari Balsat	Von Vincke Map, 1839, Scale: 1/73.000.	University of Chicago Digital Preservation Collection
2	Karakosun Karyesi	<i>Osmanlı Nüfus Defterlerinde Ankara, Cilt 1 (Ankara in Ottoman Tax Registers, Volume 1) (Ed. Dr. Nuran Koltuk),</i> Metropolitan Municipality of Ankara Press, Volume 1, 2014, p.42.	Başbakanlık Devlet Arşivleri Genel Müdürlüğü-Osmanlı Arşivi Daire Başkanlığı This database is the primary source of information for the preparation of the book.
3	Kara ko.son قرد ه قصوان	<i>Son teşkilatı mülkiyede köylerimizin adları</i> , 1928, p.144.	TBMM Library (e-source) https://acikerisim.tbmm.gov.tr/xmlui/handle/11543/94
4	Karakosun	Chaput. Ernst. <i>L'évolution du modelé de la région d'Angora</i> , 1931, p154-158.	Annales de Géographie http://www.persee.fr/doc/geo_0003-4010_1931_num_40_224_11290
5	Karakusun	Map of Ankara, 1933 Scale: 1/80.000	General Directorate of Mapping (*From SALT Archive)
6	Karakusunlar Köy	1934 Ankara Map, Scale: 1/25.000	General Directorate of Mapping (*From Baykan Günay Archive)
7	Karakosun Köyü	<i>Ulus Gazetesi Arşivi, 1934</i>	https://www.gastearsivi.com/gazete/ulus/1935-06-02/7
8	Karakosun Suyu	T. B. M. M. <i>ZABIT CERİDESİ</i> , 1936, p.18	TBMM Library (e-source) https://www5.tbmm.gov.tr/tutanklar/TUTANAK/TBMM/d05/c008/tbmm05008037.pdf
9	Karakusunlar Köy	Dikmen, Ankara Map, 1942, Scale: 1/25.000	General Directorate of Mapping (*From VEKAM Archive)
10	Karasunlar	Ankara Map, 1952 Scale: 1/25.000	General Directorate of Mapping (*From Baykan Günay Archive)
11	Karakursunlar	<i>Ankara Şehri İmar Komisyonu, Doğu Ltd. O. Matbaası, Ankara, 1954, p.96.</i>	<i>Ankara Şehri İmar Komisyonu Raporu</i> , Doğu Ltd. O. Matbaası, Ankara, 1954.
12	Karasunlar	Ankara Map, West, 1957 Scale: 1/25.000	General Directorate of Mapping
13	Karakusunlar (Kö.)	Ankara Map, 1967, Scale: 1/15.000	General Directorate of Mapping (*From SALT Archive)
14	Karasunlar	Ankara İ29-bI, 1970 Scale: 1/15.000	General Directorate of Mapping (*From METU Maps and Plans Documentation Unit)
15	Karakusunlar (Mah.)	Ankara Map, 1976 Scale: 1/10.000	General Directorate of Mapping (*From VEKAM Archive)
16	Karakusunlar	Ankara Map, 1981 Scale: 1/25.000	General Directorate of Mapping

Table 4.2 continues

17	100. Yıl Sitesi	Ankara Map, 1994 Scale: 1/25.000	General Directorate of Mapping (*From Baykan Günay Archive)
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4.1.1 In Ottoman Period

The first representation of the Karakusunlar area was in 1839 Von Vincke Maps,³⁸³ which were drawn by Prussian officer Baron Von Vincke, are one of the very first sources to show the city center and the immediate surroundings of Ankara in the 19th century. In terms of representing the principal geographical components, including waterscape, rows of hills, and valleys, this map provides valuable information. The small villages encircle the city center as a part of the outer part of the urban structure.³⁸⁴ The southwestern part of central Ankara (Citadel) has Topçular Farm, Balgat, and Yukarı Balgat, which is in Karakusunlar's position.³⁸⁵ Different from the maps that are produced in 20th century, the geographical language is different and more distinctive in Von Vincke Map.

The pattern of all these villages makes a nearly concentric layout around the city center, and the proximity to a water source is a noticeable attribute. Kalaba, Üreğil, and Aşağı İmrahor relate Ankara Stream, Hatip Stream, and İncesu Stream, respectively, as the determinant components of the waterscape in Ankara. In the case of Balgat and "**Yukarı Balgat**", two rows of streams are represented in the map, which intersect at the northern parts of Balgat and connects to the Çubuk Stream at the western part of Ankara Forest Farm. The stream that crosses Balgat is

³⁸³ Prepared in 1839, two separate Von Vincke Maps on 1/12.000 and 1/73.000 scales exist. The latter represents a broader scope that shows the center and the immediate surroundings of Ankara.

³⁸⁴ Yavuz, İrmak. *Calyx: A Geomorphological approach to formation of urban space in the context of Ankara*, (Master's Thesis, Orta Doğu Technical University), Available from YÖK database, 2018, p.123.

³⁸⁵ Based on the superposition of the adjacent waterscape and respective locations of Yukarı Balgat and Balgat Villages within the later cartographic medium.

seen as “Sögütözü Stream” while the other that crosses “**Yukarı Balgat**” is seen as “Kuyucak Stream” in the maps that have been prepared in the later periods (Figure 4.1).



Figure 4.1 Excerpted from 1839 Von Vincke Map.
Source: University of Chicago Digital Preservation Collection, Scale: 1/73.000

In 1892, H. Kiepert prepared a 1/250.000 scale map for the planned railway line. On a smaller scale which shows Ankara and its surroundings area, “Kara kushun” in the approximate position of Karakusunlar, “Yokary Balghat” in the approximate position of Yalıncağ and “Balghat” in the approximate position of Balgat are shown

in the study area. Kiepert also shows “Yalamdja” in the west, but this place is not coinciding with the position of Yalincak village.³⁸⁶

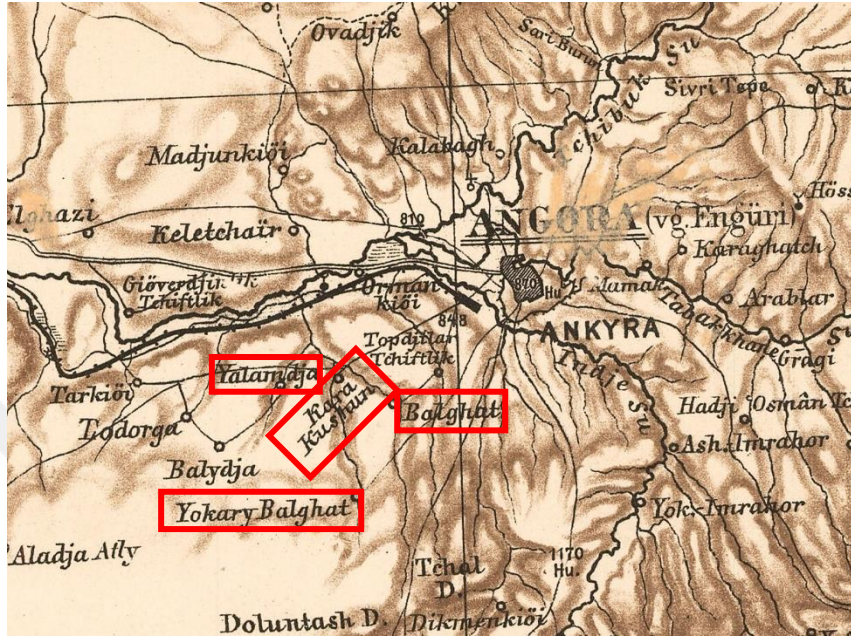


Figure 4.2 Excerpted from 1892 Kiepert Map.

Source: VEKAM Ankara Map and Plan archive, Scale: 1/250.000³⁸⁷. Annotated by the author.

4.1.2 In Republican Period

In the earlier Republican period, Karakusunlar was one of the villages close to Central Ankara. As Şenyapılı mentioned, the center of the city is formed along the lower topographical level.³⁸⁸ At the southern fringe, the border of the central Ankara

³⁸⁶ This comparison is made based on the 1934 Map and aerial images of the area, including Karakusunlar, Balgat, and Yalincak.

In probable relation to its scale, the precision of the Kiepert Map might be somewhat inaccurate.

³⁸⁷ Old Railroad Construction Route of Ankara ("Fortsetzung Der Eisenbahnlinie Nach Angora, Im Östlichen Anschluss an sect.VI. Continuation Duchemin De Fer A Angora, a'joindre' a'la VI.-section Continuation of the Angora Railroad, joining to the eastern margin of Sect VI."), scale: 1/250.000. Produced by H. Kiepert in 1892. Accessed from VEKAM archive, inventory no:H001.

³⁸⁸ Şenyapılı, Tansı. *Baraka'dan Gecekonduya, Ankara'da Kentsel Mekân'ın Dönüşümü: 1923-1960*, İletişim Yayınları: İstanbul, 2016 (First in 2004), p.58.

crosses the valley of Abdi Paşa Farm,³⁸⁹ Balgat Road, Karabiberler Farm,³⁹⁰ Kirazlıdere Stream and Dikmen. Karakusunlar remained outside of this boundary, though it remains near the surroundings of Balgat and Dikmen.³⁹¹ (Figure 4.3.)

After the establishment of Ankara as being the capital city of new Turkish Republic, the planning studies for city's development were initiated. Although the conceptions of the "New City" were formerly presented in the Lörcher Plan, emergent urbanization was implemented based on the Jansen Plan, selected within an invited competition.³⁹² The Jansen Plan locates the new development on an emphasized north-south axis, formed by governmental buildings in Yenışehir, with a secondary east-west direction, formed by the train station, Gençlik Park, the stadium and "Hipodrom". As two of the critical elements in the city, the visual connection between Ankara Castle, as "the crown of the city",³⁹³ and the train station is provided in the design and construction of a large-scale green area named Gençlik Park.

In the plan's layout, built areas are mainly located on the city's basin floor and lower terraces within the city. In this respect, topographically moderate land, concerning Ankara's context, is selected for the first settlement after establishing the Republic. The larger plots in the lower parts accommodated the train station, stadium, airport. Atatürk Forest Farm is located in the western part, in relation to the Çubuk/Ankara Stream. The other facilities designed along the stream are the slaughterhouse, the Faculty of Agriculture, and a golf course, all of which can benefit from the water

³⁸⁹ Today, this area is named Bahçelievler Neighborhood.

³⁹⁰ Today, this area is named Türkocağı Street.

³⁹¹ Şenyapılı (2016, p.307)

³⁹² At the beginning of the competition, the invited designers are informed about the topographical threshold (Şenyapılı, 2016).

³⁹³ Yavuz (1981) mentioned the influence of the ideas from Camillo Sitte in the planning approach of Hermann Jansen. Accordingly, Jansen's plan decisions did not disturb the historical sites, including the Roman citadel area. The planner has housing proposals for the Citadel area, which is not implemented.

source. At the east, Gençlik Parkı, as a former marshland, is designed as an urban park.³⁹⁴ As required in the competition, Bentderesi sustained its recreational function.

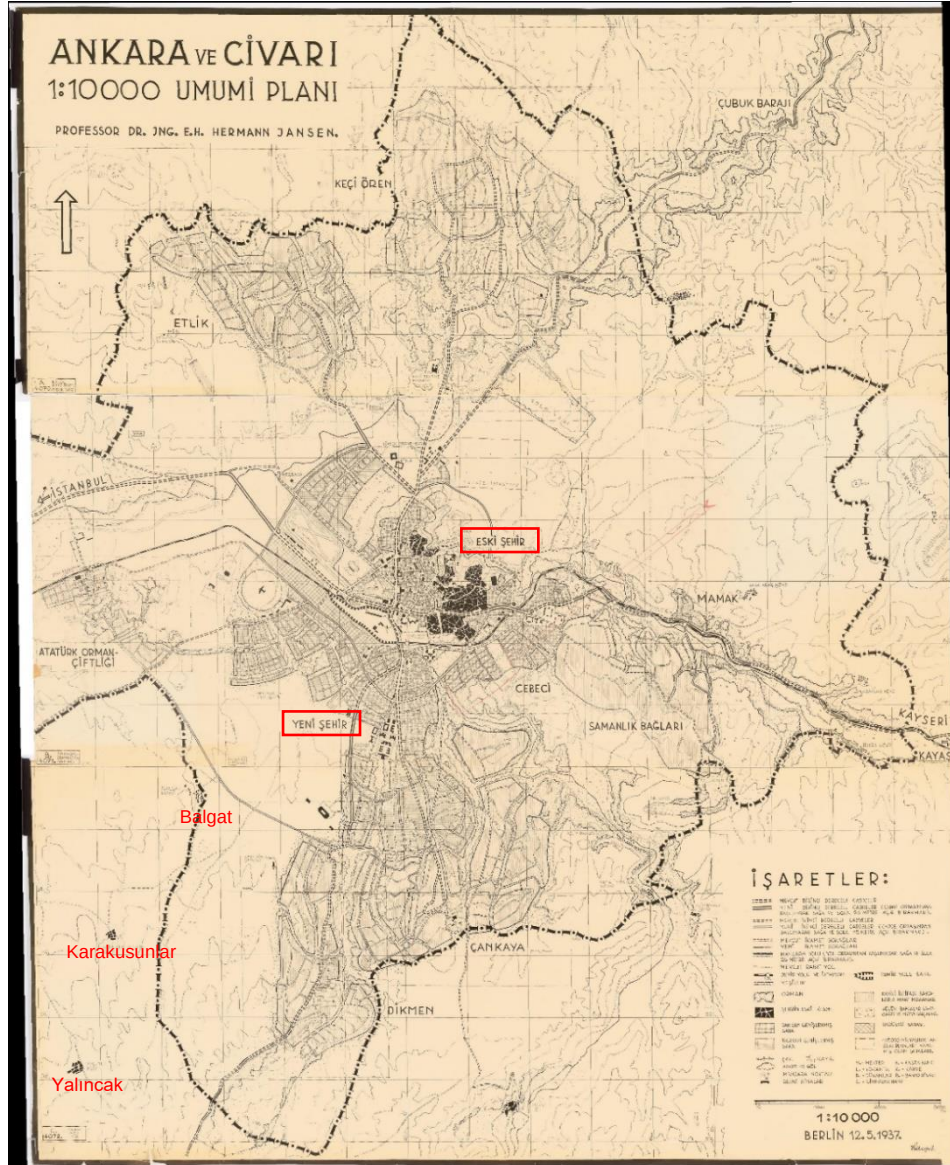


Figure 4.3 Jansen's Master Plan for Ankara.

Source: TU Berlin Architekturmuseum digital archive, Scale: 1/10.000. Annotated by the author.

³⁹⁴ Kazancı et al. (2018) mentioned a previously existing natural water body (lake) named “Kanlıgöl” near Gençlik Parkı area.

Kazancı, Nizamettin, Aytun, Alkut, and Günok, Emine. “Kanlıgöl ve Ankara’nın Kent Kimliğini Oluşturabilecek Yerbilimsel Özellikler”(Eng: Kanlıgöl and Geological Properties That May Contribute to the Urban Identity of Ankara) in *Ankara Araştırmaları Dergisi*, 6(1), 2018, p.97-109.

Overall, the larger flatlands of the city were used in a nuanced manner, while the waterscape is considered an essential part of these areas. In this respect, Jansen's plan was geographically responsive to its environment, using the landforms and waterscape of the city. The handicap is that the plan was for a 250.000-300.000 population for the next 50 years, as it was a requirement of the competition, but the population growth exceeded the foresight rapidly. The other critical consequence of the Jansen Plan is the proposed formation along the north-south axis, namely Atatürk Boulevard, located in the calyx. Günay found this central axis insufficient for overall transportation, while he mentioned such allocation inside the geomorphologic calyx caused the severe air pollution problem of the city in the following decades.³⁹⁵

After Jansen' plan, rural Karakusunlar is also represented in the 1934 Ankara Map (Appendix A)³⁹⁶. Balgat Village, approximately two and a half kilometers northeast, and Yalıncak Village, approximately two kilometers southwest of Karakusunlar are two significant relations. Karakusunlar is located near a valley and a seasonally active Kuyucaközü stream³⁹⁷, which passes through the Atatürk Forest Farm (AFF) field and connects to Çubuk Stream at the north. The agricultural character of the land is prominent in the 1934 Map and Ankara Gazi Central Farms' Map prepared in 1928. Although Karakusunlar is located outside the scope of the map, Söğütözü field and the stream, Dolap dere Barn, and Çavundur Farm are several examples are also located near a stream in the same name. (Figure 4.5.)

As a relevant center to Karakusunlar Village, Yalıncak is on a higher ridge around 1050 to 1100 meters, close to Ahlatlıbel. Yalıncaközü Stream flows near the village, intersects with Kuyucaközü near Dolap dere Barn, and connects to Çubuk Stream at the north. Balgat Village is in the continuation of a valley, which has an active Kara

³⁹⁵ Günay, Baykan. "Ankara Çekirdek Alanının Oluşumu ve 1990 Nazım Planı Hakkında Bir Değerlendirme" in *Cumhuriyet'in Ankarası* (Ed. Tansı Şenyapılı), ODTÜ Yayıncılık, 2005, p.60-118.

³⁹⁶ Since the maps remained smaller on the page, they are presented in the Appendices.

³⁹⁷ The stream is named Şarlak or Kuyucaközü in different sources. Since Kuyucaközü relates to several other places in the site (Kuyucak, Kuyucak Hill), the author preferred to refer Kuyucaközü.

Ova Stream, named Söğütözü Stream after the village, connecting to Çubuk Stream at the north. At the south of Balgat, Balgat Vineyard³⁹⁸ is on a north-south axis. In the southern areas, different vineyards in Dikmen, Öveçlik,³⁹⁹ Ayrancı, Esat, and Çankaya seen, repeating similar relationships along the valleys. The rich waterscape of this area played an essential role in forming farmlands.

The agricultural characteristics of the lifestyle are also reflected in the *toponyms* around Karakusunlar Village. Seen in the 1934 Ankara Map (Appendix A), most of the premises' names are related to the elements of the rural landscape, such as agriculture, cattle breeding, wells, or mills.⁴⁰⁰ Sezen's research focused on the Balgat's history mentions Çukurambar and Kuyucak which are the two of the harvest areas.⁴⁰¹

The name “Karakursun Kariyesi”⁴⁰² is seen in the newspaper *Hakimiyet-i Milliye* in 1932. News about land sales mentioned different premises' names, such as “Çorak örtü”, “Köy önü”, “Kara ağaç” and “Kuruca öz”.⁴⁰³ A newspaper from 1935 mentioned the details of the water which will have brought in “Karakosun Village”.⁴⁰⁴ In 1936, the budgeting the sources for “Karakosun” water according to the Records of Grand National Assembly of Turkey.⁴⁰⁵ In 1962, an article in the

³⁹⁸ Indicated as a vineyard and orchard in the 1934 map.

³⁹⁹ Current name is “Öveçler”.

⁴⁰⁰ Several examples are Sığıryalağı, Tosunoturtan, Kuyucak, Çukurambar, Çiğdemlitepe, Kızılyokuş, Değirmen, Topraklık, Kuru Ceviz, and Cevizlik

⁴⁰¹ Sezen, Seriya. “Balgat: Modernleşme Kuramının ‘Örnek’ Köyünden Post-Modern Karmaşaya” (Balgat: From “Model Village of Modernisation Theory” to Postmodern Disorder), *İdealkent*, Sayı 11, Ocak 2014, s. 300-324.

⁴⁰² Means “Village” in the old saying in Turkish.

⁴⁰³ *Hakimiyet-i Milliye Gazetesi*, 9 Ekim 1932, Retrieved from: https://www.gastearsivi.com/gazete/hakimiyeti_milliyet/1932-10-09/7

⁴⁰⁴ *Ulus Gazetesi*, 2 Haziran 1935, Retrieved from: <https://www.gastearsivi.com/gazete/ulus/1935-06-02/7>

⁴⁰⁵ *T.B.M.M. Zabıt Ceridesi (Memorandum Ceride of the Grand National Assembly of Turkey)*, 37th *İnikad*, 6-11-1936 Thursday, Retrieved from: <https://www.tbmm.gov.tr/tutanaklar/TUTANAK/TBMM/d05/c008/tbmm05008037.pdf>, 1936, p.18.

Akis newspaper mentioned Karakusunlar Village, as “four kilometers away from Ankara, with a population of 325 and 68 households”.⁴⁰⁶



Son Teşkilat-ı Mülkiye'de Köylerimiz
Adları
1928, Page 144, Retrieved from TBMM Database

Hakimiyet-i Milliye,
October 9th, 1932, Page 7

Ulus,
March 9th, 1938, page 9

Esbabı münabe lâyihası

1935 mali yılı Nafia bütçesinin aşağıda zikrolunduğu üzere bazı faslları arasında münakale ie-rasma zaruret hasıl olmuştur. Şöyleki:

1 - 1935 senesi bütçesi ile su işleri için verilen tahsisat 1 393 000 liradan ibaret olup esasen bu-nun 1 206 578 lira 79 kuruşu şimdiye kadar görülen işlerin bono karşılığına verilmiştir. İstimlak bedeli, söke seddeleri, Karakusun suyu, Ayrancı Dikmen dereleri işi ve Ankara ovası küçük bend-leri, Silifke su bölümü mahmurları ile Seyhan ve Ceyhan ırmağı mahmurları masrafları ve Ayrıncı ırmağı ameliyatı ile müteferrik küçük su işleri masrafları ve Bursanın simendifer köprüsü tamiratı ile Bursa ovası ameliyatına aid boruların bedeli gibi masraflar için de 140 829 lira 16 kuruş sarfe-dilmiştir.

Records of Grand National Assembly (TBMM),
Issue 37, 6 – II – 1936, Retrieved from TBMM Database

Figure 4.4 Karakusunlar in newspapers and magazines.⁴⁰⁷

⁴⁰⁶ The “Sister school” of Karakusunlar was Namık Kemal Primary School, which was the reason for this trip. Apart from the globally referred gender-related concerns, the term “Sister Schools (Kardeş Okul)” is used for the overall education system. In this article, the village has mudbrick houses and overall life sources mainly includes agricultural activities.

Akis Gazetesi, 16 April 1962, Source: <https://www.gastearsivi.com/gazete/akis/1962-04-16/26>

⁴⁰⁷ *Hakimiyet-i Milliye Gazetesi*, 9 Ekim 1932, Retrieved from: https://www.gastearsivi.com/gazete/hakimiyeti_milliyeh/1932-10-09/7

⁴⁰⁷ *Ulus Gazetesi*, 2 Haziran 1935, Retrieved from: <https://www.gastearsivi.com/gazete/ulus/1935-06-02/7>

T.B.M.M. Zabıt Ceridesi (Memorandum Ceride of the Grand National Assembly of Turkey), 37th İnikad, 6-11-1936 Thursday, Retrieved from: <https://www5.tbmm.gov.tr/tutanaklar/TUTANAK/TBMM/d05/c008/tbmm05008037.pdf>, 1936, p.18.

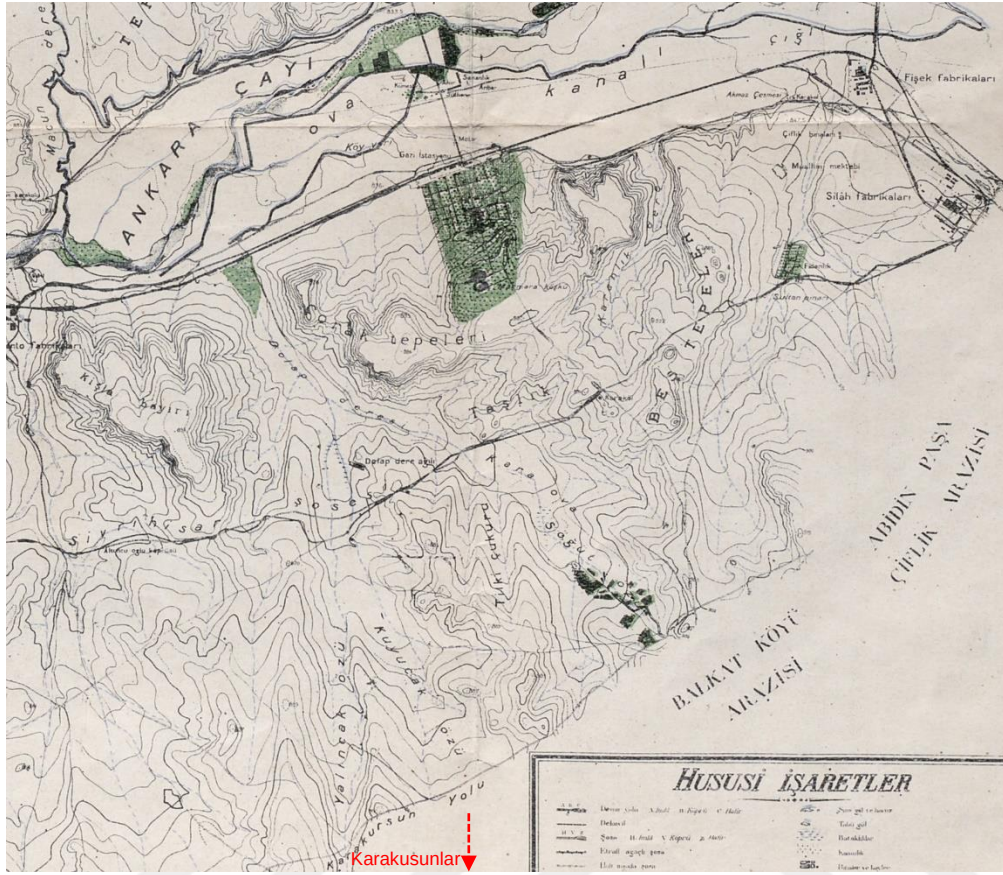


Figure 4.5 Ankara's central farmlands in 1928.

Source: VEKAM digital archive, Scale: 1/10.000.⁴⁰⁸ Annotated by the author.

Regarding **the rural history of Karakusunlar Village**, the studies on the rural portion of Turkey include the activities of **Community Centres**⁴⁰⁹ between 1932 and 1951, which aim to the connection and appropriation to the rural population in cultural terms.⁴¹⁰ The village etudes of the Ministry of Rural Affairs subjected the various cities, including Ankara, from the 1960s to 1980s, the reports of Ankara

⁴⁰⁸ Ankara Gazi Central Farms' Map (Ankara Gazi Merkez Çiftlikleri Haritası) scale: 1/40.000. Produced by General Directorate of Mapping (Harita Umum Müdürlüğü). Accessed from VEKAM archive, inventory no:H186.

⁴⁰⁹ "Halkevleri" in Turkish.

⁴¹⁰ Erdoğan, Celalettin. "Adana Halkevi Köycülük Şubesi ve Faaliyetleri (Ruralism Branch in Adana Community Center and its Activities)" in *Ankara Üniversitesi Türk İnkılâp Tarihi Enstitüsü Atatürk Yolu Dergisi/Journal of Atatürk Yolu*, 69, 2021, p.224-241.

Research Institute connected to the Ministry of Agriculture, Forest, and Village Affairs between the 1980s to early 2000s. Karakusunlar was also a part of this rural portion of Ankara until the 1970s.⁴¹¹

As a part of Community Centres' activities between 1947 and 1950, Karakusunlar was a part of the field study, which is presented in Aydın et al.⁴¹² Moreover, works of Community Centers and Community Rooms⁴¹³ in Ankara have been done field trips to Karakusunlar, Balgat and Lodumlu Villages in 1937 and 1938.⁴¹⁴ There was a specific concern for the “modernization of villages” at the beginning of the Republican period, through Village Law, People's Houses activities, and similar works. Within this scope, a particular committee was interested in the social, cultural, and educational works for specified villages in Ankara.⁴¹⁵ From 1935⁴¹⁶ to the 1940s, a Community Room was served in Balgat Village.⁴¹⁷ In one of the issues of Ülkü Magazine⁴¹⁸ from 1935, Balgat Village in overall was described and a caricature sketch of a village house is presented in Figure 4.6.⁴¹⁹

⁴¹¹ Köy Kanunu (Village Law), which was enacted on March 8th, 1924.

⁴¹² Aydın, Suavi; Emiroğlu, Kudret; Türkoğlu, Ömer; and Özsoy, Ergi D. *Küçük Asya'nın Bin Yüzü: Ankara*, Dost Kitabevi, Ankara, 2005, p.473.

⁴¹³ “Halkodası” in Turkish.

⁴¹⁴ Hasar, Veysel. *Atatürk Döneminde Ankara halkevi ve faaliyetleri (1932-1938) (Ankara Public House and Its Activities During Atatürk Period (1932-1938))*, Gazi University (Doctoral Dissertation, Available in YÖK database), 2022, s.277.

⁴¹⁵ The works of “Ankara Halkevi Köycülük Komitesi (Ankara People's Houses, Committee for Ruralism Committee)” include examinations for the sick, movie screening, disbursement of aid for groups of low-income (Aydın et al., 2005, p. 47) (Hasar, 2022)

⁴¹⁶ As a model village, a three-room reading house is built in Balgat (Yaşar, 2018). The building is similar to a village house but is mentioned as airy and well-lit. One room is for meetings, one is for the guests, and one is for the *muhtar* (Yaşar, 2018, p.229).

Yaşar, Volkan. *Türkiye'nin Modernleşme Sürecinde Ankara Halkevi ve Faaliyetleri (Ankara Community Center and its Activities during the Modernization Period of Turkey)*, Nevşehir Hacı Bektaş Veli University (Master's Thesis, Available in YÖK database), 2018.

⁴¹⁷ Hasar (2022, p.103)

⁴¹⁸ Ülkü Magazine is the official media outlet for Community Centers' activities (Hasar, 2022, p.114).

⁴¹⁹ The article mentions that the means of livelihood is the agricultural production of the legumes. The Stone or adobe houses with reed ceilings and earth fill are mentioned as typical village houses. In the same article, there is a vessel, including a skeleton, noted to be found in 1895 in the eastern fields of Balgat. This finding resembles the burial type of Hittites. For the other findings, a column entablement is known to be found **in the western part of the village, at the crossing side of the**

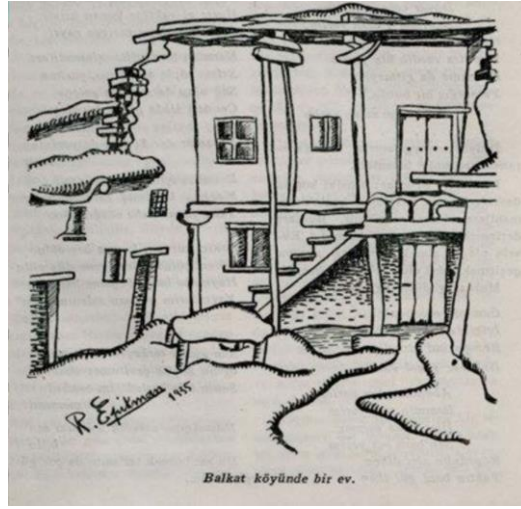


Figure 4.6 A house in Balgat Village.

Source: *Ülkü* (1935)⁴²⁰

On the other hand, the city's housing problem has kept growing after the 1940s due to the vast amount of immigration. Although the rural studies were very persistent in the last decades of the Republican period, the process after the 1950's occurred differently. As one of the city's fundamental problems, the *gecekondu* phenomenon has been researched by different scholars.⁴²¹ In the context of Karakusunlar, *gecekondu* process attached to the village formation started in the late 1950s. Due to

stream, on a hill. Compared with the 1934 Map (Appendix A), this field can be Çiğdemli Hill, which is in the current Kızılırmak Neighborhood.

Halkevi Köycüler Kolu. Balkat Köyü, *Ülkü*, 4 (24), 1935, s.467-470.

⁴²⁰ Halkevi Köycüler Kolu. Balkat Köyü, *Ülkü*, 4 (24), 1935, s.467-470.

⁴²¹ Some of the earlier works on this problem are Karpat (1976), Tekeli (1970, 1976, 1977), Şenyapılı (1978), Şenyapılı (1981, 2016[2004])

Karpat, Kemal H. *The Gecekondu: Rural Migration and Urbanization*. Cambridge: Cambridge University Press, 1976.

Şenyapılı, Önder. *Kentlileşen Köylüler*. İstanbul: Milliyet Yayınları, 1978.

Tekeli, İlhan, Gülöksüz Yiğit, and Okyay, Tarık. *Gecekondu, Dolmuşlu, İşportalı Şehir*. İstanbul: Cem Yayınevi, 1976.

Tekeli, İlhan. *Bağımlı Kentleşme*. Ankara: Mimarlar Odası Yayınları, 1977.

Şenyapılı, Tansı. *Gecekondu: 'Çevre' İşçilerin Mekânı* [Gecekondu: The space of Marginal Workers]. Ankara: Middle East Technical University Publications, 1981.

the housing, transportation, and infrastructural problems⁴²² In this domain, the Yücel-Uybadin Plan was developed to control the growing housing need of the city.

After the initiation of the Yücel-Uybadin plan in the 1950s, Atatürk Boulevard has been kept as the primary axis of the governmental center, cultural center, and transportation plan since there is not much alternative along the north-south direction⁴²³ (Figure 4.7). Yücel mentioned the obtainment of this proposal is done in a way to condense and organize the existing fabric in Ankara, which has gaps in different parts.⁴²⁴ The new settlements of the city are along İstanbul Road, Etlik, and Aydınlıkevler in the north, and Balgat and Dikmen areas in the south can be seen in Figure 4.6. The growth towards the surroundings of Balgat can relate to the later formations in the Çukurambar, Kızılırmak, and Karakusunlar, which is visible in the 1963, 1970, and 1976 maps in Appendix A.

One of the reasons for the selection of the Yücel-Uybadin Plan was the design of the green valleys, such as Dikmen, Portakal Çiçeği, and Öveçler. Covering the METU campus and Mogan-Eymir lakes in the south, this belt was aimed to be the non-built area in the Yücel Uybadin Plan. As Günay mentioned, the valleys are indicated “outside the settlement areas”⁴²⁵ in the simplistic representations, which caused fall through of the green belt.⁴²⁶ Moreover, during the implementation process, the necessary policies for the valleys were not put into effect. The *gecekondu* developments in these parts were overlooked.⁴²⁷ In overall, plan reflected its

⁴²² Çavdar Sert, Selin. *Atatürk Forest Farm as a heritage asset within the context of Turkish planning experience 1937-2017*, Middle East Technical University (Doctoral Dissertation, Available in YÖK database), 2017.

⁴²³ According to Yücel’s interview in Cengizkan, Ali. “Nihat Yücel ile 1957 Ankara İmar Planı Üzerine” in *Modernin Saati*, Arkadaş Yayınevi, 2019 (First in 2002), p.198.

⁴²⁴ Cengizkan (2019 [2002], p.198)

⁴²⁵ İskan Dışı Saha

⁴²⁶ Günay, Baykan. “Ankara Çekirdek Alanının Oluşumu ve 1990 Nazım Planı Hakkında Bir Değerlendirme, in *Cumhuriyet’in Ankara’sı* (Ed: Şenyapılı T), ODTÜ Yayıncılık, Ankara, 2005, p.60-119

⁴²⁷ Günay (2005, p.87)

concerns about the geological elements in various parts of the city, while the actualization process have carried on differently.

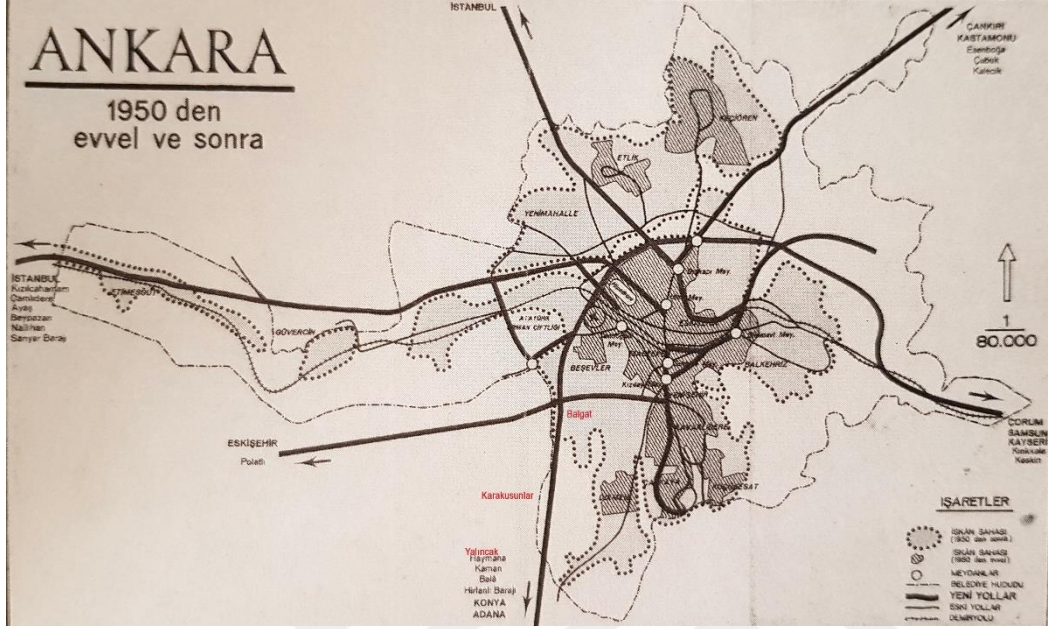


Figure 4.7 1957 Yücel Uybadin Plan: Ankara, before and after the 1950s.

Souce: Nihat Yücel, presented in Cengizkan.⁴²⁸

The plan and opening of Eskişehir and Konya Roads as a part of the Yücel-Uybadin plan decisions was one of the most significant occurrences. Both roads are indicated as “Highways”, as an intercity connection. Although there are no proposed built areas along the Eskişehir Road, and a limited area at the western end of the Konya Road, the rapid formation of *gecekondu* units appeared quickly in the 1960s and onwards, in Balgat, Dikmen, on the Dikmen Valley, Öveçler, Hatip Valley and other parts of Ankara. At the same time, vineyard pattern has resolved in these areas. Accordingly, Yavuz mentioned the topographical structure first started to be a “border”, the vineyards⁴²⁹ of the city have begun to transform into built areas while

⁴²⁸ Cengizkan, Ali. “Nihat Yücel ile 1957 Ankara İmar Planı Üzerine” in *Modernin Saati*, Arkadaş Yayınevi, 2019 (First in 2002), p.199.

⁴²⁹ Etlik, Kalaba, Çankata, Ayrancı, Balgat, and Öveçler examples.

urban expansion is accelerated dramatically after the Yücel-Uybadin plan.⁴³⁰ During the construction of the Konya Road, the transfer of the cemetery in Balgat Village to Karakusunlar cemetery.⁴³¹ Despite it is not actively used for the last couple of decades,⁴³² Karakusunlar cemetery is present in its original location today.

In the 1960s, the governmental offices of the MTA Institute and ŞAP Institute were built along the Eskişehir Road, followed by the construction of Middle East Technical University along the Eskişehir Road and Ankara Science High School's campus near Konya Road (Appendix A, 1963 Map).⁴³³ The central cluster of the buildings is located on Kuyucak Hill at the site plan, close to Çoban Hill in 1934 and 1957 plans. Considering the scale of the campuses, the site will have accommodated the housing needs of the workers in these offices in the following years.

In such a scope between the intersection of rural and urban contexts, Daniel Lerner researched the rural parts of the Middle Eastern countries, including Balgat Village and several other cases from Lebanon, Egypt, Jordan, and Iran in 1957.⁴³⁴ According to Lerner, the development of the city occasionally “magnetizes” its surroundings, including its countryside. In this respect, some villages on the access routes grow quickly due to their workforce and transform into "dormitory towns". Although Balgat was a relatively more prominent and central village compared to Karakusunlar, and providing that its transformation had started a couple of decades before Karakusunlar, the "dormitory town" conception might be suitable for both.⁴³⁵ The growth of the Karakusunlar has been parallel with the formation of different job opportunities for the labor. Together with the establishment of different

⁴³⁰ Yavuz (2018)

⁴³¹ Based on personal interviews in Sezen (2014, p. 306)

⁴³² Uslu, Aysel. “An ecological approach for the evaluation of an abandoned cemetery as a green area: The case of Ankara /Karakusunlar cemetery” in *African Journal of Agricultural Research*, Vol 5(10), 2010, p.1043-1054.

⁴³³ These projects are not indicated in the Yücel-Uybadin plan.

⁴³⁴ Lerner, Daniel. *The Passing of Traditional Society: Modernizing the Middle East*, The Free Press: New York, 1958, p.117-20.

⁴³⁵ As mentioned in the previous parts, Sezen's article on the transformation of Balgat provides meaningful references to the Karakusunlar case in terms of spatial aspects.

governmental offices in the 1960s, the area has become a place of accommodation for the workforce. In this respect, some of the housing sites were established via relevant cooperatives, such as Türk-İş Blokları, “ODTÜ Villaları”,⁴³⁶ and Dünya Siteleri, other than the *gecekondu* owners who worked in METU, MTA, or different offices nearby.

Authored by Vecdi Seviğ, the work of the ÇİĞDEMİM foundation provides information on the history of Karakusunlar,⁴³⁷ which is also questioned and expanded in the oral history interviews in the field study. Accordingly, Çiğdem neighborhood started to be formed in a *gecekondu* housing pattern, namely **“Çiğdemtepe Gecekonduları”**,⁴³⁸ close to Karakusunlar and Ankara Science High School, which was started to be formed in the 1950s. While there were very few houses in this period, the volume of this *gecekondu* settlement area expanded in the following couple of decades. It is known that some of the people came from Erzurum, and there is a well for water supply in this area.⁴³⁹ The aerial images of Çiğdemlitepe from 1968 have shown the cluster of *gecekondus* which has grown proportionally in years. However, the aerial photos in later periods from the 1970s present informal housing patterns. In similar years, the Ankara Science High School Campus, designed by Behruz Çinici, was built in 1964. Following this, the infrastructure for electricity and telephone was provided.⁴⁴⁰ Additionally, Aydınlar İlkokulu, close to Ankara Science High School Aydınlar İlkokulu, was built with the efforts of local people between the years of 1967 and 1968.⁴⁴¹

⁴³⁶ A housing cooperative mainly for the professors in METU.

⁴³⁷ Seviğ, Vecdi. *ÇİĞDEMİM: Bir Sivil Toplum Örgütünün 20 Yıllık Başarı Öyküsü*. ÇİĞDEMİM Eğitim, Çevre ve Dayanışma Derneği, Ankara, 2016.

⁴³⁸ Büyükgöçmen (1997) also referred to Karakusunlar and Çiğdemtepe Gecekonduları in her master’s thesis about the squatter settlements in Ankara (Büyükgöçmen, 1997, p.54,73,74,84,135). Büyükgöçmen, Necibe Aydan. *Effects of improvement plans on squatter areas: Ankara case*, (Master’s Thesis, Orta Doğu Technical University), Available from YÖK database, 1997.

⁴³⁹ Seviğ (2016)

⁴⁴⁰ Seviğ (2016)

⁴⁴¹ As mentioned in Seviğ (2016) and the interview with Kemal Akın.

In the 1970s, being one of the urban plans of Ankara, the 1990 Master Plan was prepared by the Bureau of Ankara Metropolitan Area Planning (BAMAP) between 1970 and 1975, while the activity of the bureau took place between 1968 and 1983.⁴⁴² The comprehensive and structural planning method of the bureau was carried out in a thorough analysis, structural plans for the central scheme and detailed local plans, which brought a dynamic and inclusive planning process.⁴⁴³ In the 1970s, the built formations has expanded up to topographical thresholds in the north, south, and west. In this scope, the 1990 Master Plan developed strategies for the peripheral settlements. Overall, one of the most noteworthy decisions of the “Ankara 1990 Master Plan” is the development of the western corridor. The idea behind this decision is to eliminate the growing city’s air pollution and circulation problem by proposing an urban scheme located outside of the calyx.⁴⁴⁴ In this respect, the 1990 Master Plan has initiated the housing and industrial sites along western Ankara, such as Batıkent, Eryaman, and Sincan.⁴⁴⁵ Moreover, the 1990 Master Plan also proposed a green belt, which covers Atatürk Forest Farm, METU Campus, Hacettepe University campus and Dikmen Valley, İncesu Stream’s surroundings, and İmrahor Valley.⁴⁴⁶ In later period, this decision has criticized to lead the extreme densification in the center while preventing its horizontal expansion.⁴⁴⁷

Karakusunlar and its surroundings are a part of the "Southwestern Development Axis", defined as the "the area between Konya Road and Eskişehir Road, between Karakusunlar Village and METU district". This mentioned site, having a very similar definition to the selected area, is 800 hectares in total gross area, while the current footprint of the area between Eskişehir Road, Konya Road, and METU campus is

⁴⁴² Günay (2005)

⁴⁴³ Günay (2005, p.92)

⁴⁴⁴ *2023 Başkent Ankara Nazım İmar Planı Açıklama Raporu: Etüdler ve Müdahale Biçimleri*, Ankara Büyükşehir Belediyesi, İmar ve Şehircilik Daire Başkanlığı, Ankara, 2008.

⁴⁴⁵ *Ibid.*, p.45

⁴⁴⁶ Günay (2005) and *2023 Başkent Ankara...* (2008)

⁴⁴⁷ Günay (2005, p.105)

nearly 700 hectares.⁴⁴⁸ In terms of its scope, the current surrounding neighborhoods of Karakusunlar area has been outlined mainly” in the 1990 Master Plan. Concerning the rapid expansion of the housing stock in the selected area, the construction of the first Worker’s Housing Cooperatives for the middle-income group is recognized in the plan report. In addition, a 332-ha housing area is proposed for this region in the 1990 Master Plan. This plan decision enforces the housing initiations of housing projects, especially in the form of gated communities in the southern parts of the site. In this respect, several other housing projects besides Worker's Housing Cooperatives in the 1970s and 1980s are "Dünya siteleri",⁴⁴⁹ ODTÜ Evleri, ODTÜ Çamlık Sitesi, and others.

At the beginning of the 1970s, Karakusunlar, Çiğdemtepe⁴⁵⁰, Çukurambar, and Kızılırmak parts are seen in the “1970 Ankara Land Use Map” as mid-size housing areas.⁴⁵¹ In relevant studies, these areas are mentioned as squatter settlements in relevant studies. Following the construction of Ankara Fen Lisesi, one of the critical events in this area, the electricity service for Karakusunlar and Çiğdemtepe was provided in 1973; water service was provided in 1978. These areas were included in the municipal boundaries in 1977.⁴⁵² In the 1960s and 1970s, the development of Ankara Science High School had a noticeable impact on the growth of this area and the procurement of infrastructure for the informal housing area. As Lerner mentioned in his research on the "modernization" of the rural regions for the Balgat case, Karakusunlar, and Çiğdemtepe can also be regarded as "dormitory towns"⁴⁵³ conception in the 1960s and 1970s.

⁴⁴⁸ *Ankara Nazım Plan Şeması Raporu (1970-1990)*. İmar ve İskân Bakanlığı, Ankara Metropolitan Alan Nazım Plan Bürosu, Yüksek Teknik Öğretmen Okulu Matbaa Atelyesi, 1977, p.359-60.

⁴⁴⁹ “Dünya-1 Sitesi”, “Dünya Bir Vadi Sitesi” and “Dünya Bir Şelale Sitesi” are relevant gated communities (*Site in Turkish*).

⁴⁵⁰ As it is referred to in Seviğ (2016).

⁴⁵¹ The population density of partial housing zones is indicated in the map with 150-300 per/ha (*Ankara Nazım Plan Şeması Raporu*, 1977)

⁴⁵² Seviğ, 2016.

⁴⁵³ Lerner (1957, p.117-20)

Şenyapılı⁴⁵⁴ mentioned the office and printing facility of “Dünya News Agency” in the surrounding of Karakusunlar Village at the end of 1970s, which has challenging transportation from the city. The housing cooperatives of “Dünya Siteleri” were performed via the newspaper of the Dünya News Agency,⁴⁵⁵ which was started to be used in the 1980s. While there was limited built area then, the city began to 'expand' in the western direction, including Karakusunlar Village in the 1980s.

One of the last formal planning initiatives for the Karakusunlar area was the implementation of the Improvement Plan⁴⁵⁶ in the 1990s.⁴⁵⁷ In Ankara’s context, improvement plans have been accelerated with Act No 2981 to improve *gecekondu* areas.⁴⁵⁸ In this respect, Büyükgöçmen mentioned the transformation of the density in *gecekondu* areas in Ankara, which is 55% for the central Karakusunlar and Çiğdemlitepe, while it increases up to 209% in the other parts of the village.⁴⁵⁹ The plan proposed social and technical infrastructure besides the densification.⁴⁶⁰ One of the most problematic aspects in this transformation process has started with the involvement of Karakusunlar Village in the municipal boundaries. The village had been a social and cultural entity, which has also connected to the valley and Çiğdemlitepe in social and cultural terms. However, the Improvement Plan has kept a limited portion of the village in a leftover position within the intersection of high-

⁴⁵⁴ Şenyapılı, Önder. *Ne demek Ankara: Balgat niye Balgat!?*, Metu Press: Ankara, 2004.

⁴⁵⁵ “Kupon karşılığı konut edindirme” in 1976, in Seviğ (2016)

⁴⁵⁶ “İslah İmar Planı” in Turkish.

⁴⁵⁷ Büyükgöçmen (1997, p. 20)

⁴⁵⁸ Büyükgöçmen (1997, p. 54)

⁴⁵⁹ Büyükgöçmen (1997, p. 54)

⁴⁶⁰ Büyükgöçmen inquired about the social and technical infrastructure in terms of education, health, socioculture, green area, commercial areas, and technical infrastructure in the *gecekondu* neighborhoods of Çankaya area. Comparing the statistics of the mentioned infrastructures, Karakusunlar and Çiğdemlitepe have one of the larger implementations of education, health, socio-culture, green area, and technical infrastructure, considering that the proposed population is quite lower than the other neighborhoods in Çankaya, such as Öveçler, Keklikpınarı, Cevizlidere and Yıldız. (Büyükgöçmen, 1997, p.73)

speed roads. The western portion of the valley is indicated as a “Specially Protected Environment”⁴⁶¹.



Figure 4.8 Karakusunlar, 1/5000 plan.

Source: Baykan Günay, personal archive.

Some critical points on this transformation in the 1990s process have been expanded during the field study. At first, the term *gecekondu* inherently refers to the illegal housing formation on empty land, where the builder of the *gecekondu* does not own the lot. However, most of the *gecekondu* inhabitants who participated in the field study are also owners of the land, they also called their houses *gecekondu*. During the construction of the roads,⁴⁶² some house (or *gecekondu*) owners suffered from the people who evacuated their houses for low expropriation prices and could not afford a home in the same neighborhood. Some landowners could not claim their right to their land due to the misrecording problems in the village period. The last

⁴⁶¹ “Özel Çevre Koruma Bölgesi” in Turkish. The area is also indicated as a “Kentsel ve Bölgesel Yeşil ve Spor Alanı”, an urban and regional green and sports area for recreational uses.

⁴⁶² Several roads are constructed between the 1990s and 2010s.

significant point is the closure of the Kuyucaközü Stream in the 1990s. The route stream after the connection of village and 1588th street was taken into a channel. The valley has second and third generations of *gecekond* owners today, while the stream has kept out of the scope of the "improvement" process after the 1990s.

Lastly, the very idea behind the scope of the Improvement Plans is to rehabilitate the illegally formed squatter areas, which are the *gecekond* formations in the Turkish context. The village is not an illegal formation but a rural entity with historical and cultural dimensions formed in long processes. Furthermore, it is neither logical nor possible to separate a village from the valley since these two parts are very proximate and interrelated. As presented in Appendix A, Karakusunlar Village started to expand in the 1960s, and the housing patterns along the valley were seen in the 1970s. In this respect, the valley has begun to grow in continuation with the village.

One of the critical instances in the 1990s was the design and construction of Çetin Emeç Boulevard.⁴⁶³ It is one of the important axis' that directly connects Çukurambar to Dikmen Street, which was constructed in the 1990s. Correspondingly, this road is seen in the 1994 Ankara Map (Appendix A), connecting METU Campus and Ayrancı-Çankaya parts. According to Ajazi, Çetin Emeç is one of the "Valley Gates" designed as a part of the Dikmen Valley Project, which transformed into a housing area after 1994.⁴⁶⁴ Çetin Emeç Boulevard provided mobility through the east-west axis, between İşçi Blokları Neighborhood and central parts of Çankaya.

Starting from the 1970s, Şirindere Valley near Karakusunlar Village began to be a residence place for the people who worked in the construction activities in the neighborhood.⁴⁶⁵ From then, the valley accommodated squatter housing settlements

⁴⁶³ The boulevard is named after well-known journalist Çetin Emeç, who was assassinated in 1990.

⁴⁶⁴ Ajazi, Gerta. *A critical evaluation of the urban transformation in Çukurambar, since the late 1980s*, (Master's Thesis, Orta Doğu Technical University), Available from YÖK database, 2015, p.46.

⁴⁶⁵ Seviğ (2016)

for different ethnical groups. One of the recent studies on Şirindere Valley explains a variety of usage in this area; while some of the inhabitants are landowners, the others are tenants or inhabitants who moved into empty lots without any recorded lease.⁴⁶⁶ In 2005, Şirindere was declared as an urban transformation area;⁴⁶⁷ however, in 2013, it was canceled due to the geological risks at that site by “Law number 6303: Urban transformation law for areas with Disaster risk”.⁴⁶⁸ Gürel Üçer et al. conducted a study on the social and cultural experiences of the inhabitants in Şirindere Valley. Accordingly, the demographic characteristics of this area show that the current landowners have relatively more regular jobs with higher incomes. However, most of the residents who came after the 2000s moved into abandoned houses, who have lower income levels with irregular jobs. The surrounding *Gecekondu* areas in Karakusunlar have been regarded in squatter settlement studies in Ankara, including the master’s thesis of Büyükgöçmen⁴⁶⁹ in 1997 and Tuçaltan⁴⁷⁰ in 2008. Tuçaltan, mentions explicitly the maintained *Gecekondu* areas in Karakusunlar and its surroundings, relating this continuity with two possible scenarios: according to municipal experts, the partial type of ownership at these parts, and according to real estate agents, the property owners’ desire for higher rates in “urban transformation” process.

The objective transformation of the Karakusunlar has been investigated, using literary sources, maps, plans, and aerial images in this section. At the same time, the larger layout of the Karakusunlar stands out for being a part of the rural layout and agricultural uses between the late 1920s and 1950s, as it can be first seen in Figure 4.4. After this process, the transformation took place starting in the 1950s, with the

⁴⁶⁶ Gürel Üçer, Z. Aslı, Özkazanç, Seher, and Kokol, Neslihan. “Şirindere Gecekondu Sakınlerinin Sosyal Dışlanma Deneyimleri” in *İdealkent*, Volume 9 (25), 2018, p.834-855.

⁴⁶⁷ Gürel Üçer et al. (2018)

⁴⁶⁸ Council of Ministers' Decision in 22.05.2013, numbered 2013/8360.

⁴⁶⁹ Büyükgöçmen, Necibe Aydan. *Effects of Improvement Plans on Squatter Areas, Ankara Case*, (Master’s Thesis, Orta Doğu Technical University), Available from YÖK database, 1997.

⁴⁷⁰ Tuçaltan, Gül. *Dynamics of Urban Transformation via Improvement Plans for Ankara City*, (Master’s Thesis, Orta Doğu Technical University), Available from YÖK database, 2008.

expropriation of the Yalincak Village. Although Yalincak is not in the direct scope of the Karakusunlar area, it is a closely related part of the study field. In the following years, the construction of intercity roads, public institutions, and educational facilities brought a different housing dynamic to the study area as a place of accommodation for *gecekondu*'s and housing sites.

Although the framework of this study aligns with the sociocultural dimensions of *topography* from a historical, and geographical context, the objective transformation of the Karakusunlar area takes place parallel to the political and ideological shifts in rural and urban history. In this process, the village expanded from the 1960s to the 1990s due to the city's growth in the western direction. The improvement plan of the site has brought a different organization to the *gecekondu* fabric, a larger building footprint, and a denser built environment.

4.1.3 Modeling the Topography: Physical Transformation along the Valley, the Stream, and the Road

As stated in the introduction, the study problematizes the flattening, which alters the landforms. The most prominent example is Malazgirt Boulevard, in which I observed its construction process personally and critically. This triggered my interest in the selection of Karakusunlar and its surroundings as a site of inquiry. In this respect, this section of the study delves into the dramatic cuts, fills, and changes in the ground as a part of the objective transformation.⁴⁷¹

The site is digitally modeled to understand the transformation of the physical *topography* or the prominent landforms over the years. The valley near

⁴⁷¹ Overall, slight nuances in the sections are usually homogenized in years, which can be seen because of the building activities. There were slight changes, mainly in the section in the east-west direction, as can be followed from the maps in Appendix A. The minor changes can be related to the basics of the building practice.

Karakusunlar⁴⁷² and the stream is the primary landform elements close to Karakusunlar. The second valley lies between Yalıncak and Tosunoturtan Ridge, where METU Campus' eastern edges and Malazgirt Boulevard's northern sections sit today. Apart from these landforms, the names Bağtepe (hill), Çukurambar, and Kuyucak Hill refer to the actual landforms in the area, in addition to the valley that Konya Road has followed in the southern parts of the selected area.

The digital models were prepared using the historical maps of the site in 1957⁴⁷³, 1970⁴⁷⁴, and 1994⁴⁷⁵, the 2001 basemap⁴⁷⁶, and the SYM5-L0 surface model⁴⁷⁷. The maps are drafted and juxtaposed in their current coordinates in ArcGIS software. The missing buildings are completed using the respective Ortophoto images. The digital models of maps and the basemap are produced in Sketchup. The section cuts are also given to comprehend the depth of each model and the transformation in the third dimension in time. The transformation of the main landform elements is presented.

The built patterns have been spread since the 1950s (Appendix A). The first projects were for education or governmental sites in the 1960s and 1970s. Among these examples, MTA Institute is located on the Kuyucaközü Hill. At the same time, the METU campus is situated alongside the Yalıncak Ridge, both of which are the higher terraces. ŞAP Institute follows the northern end of this ridge, which is also a valley floor. Ankara Science High School is in the higher part of the area, namely the lower plateau in Erol's classification. Although these sites settled on larger sites, the building orientations were mainly parallel to the slope.

Konya and Eskişehir Roads were opened in the 1950s. Along the north-south axis, Konya Road sits in an existing valley where Karadere Stream flows in the southern

⁴⁷²Today it is called Şirindere.

⁴⁷³ On 1/25.000 scale, produced by the General Directorate of Mapping.

⁴⁷⁴ On 1/15.000 scale, produced by the Bank of Provinces (İller Bankası).

⁴⁷⁵ On 1/25.000 scale, produced by the General Directorate of Mapping.

⁴⁷⁶ On a 1/5.000 scale, produced by Ankara Metropolitan Municipality.

⁴⁷⁷ SYM5-L0 surface models are produced by the General Directorate of Mapping. Height data comprises "5 Meter Range Digital Elevation Data" using the aerial pictures taken in 2019.

sections. The northern parts of the road until the Eskişehir Road intersection were along the ridge, which is slightly lower than Kızılırmak's specific parts. The slopes and higher parts of Kızılırmak are gradually flattened, which can be seen in the A6 and A7 sections in Figure 4.10. A recent photograph from the mentioned part represents the dramatic leveling of the neighborhood while earth masses certain in plots remained apart (Figure 4.9).

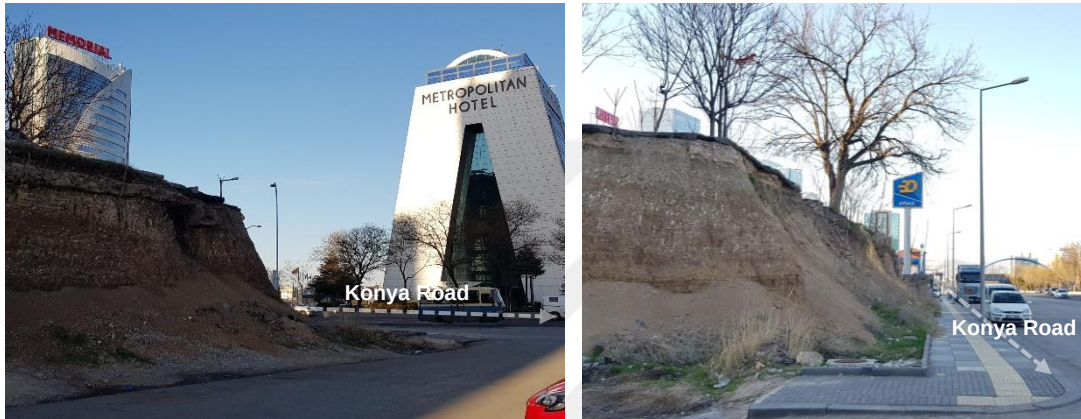


Figure 4.9 Near Konya Road, a lot in the Kızılırmak Neighborhood.
Taken by the author on April 9th, 2022.

In the 1970s, the housing sites, mainly in İşçi Blokları and Çiğdem Neighborhoods, were constructed. İşçi Blokları, as a vast housing site has also named this neighborhood later. There are three different parts of these blocks, the two of them at the eastern part⁴⁷⁸ are settled in accordance with the slope. The layout of the blocks close to MTA premise is questionable, considering their site is on flat land where

⁴⁷⁸ Named as Y and Z in the Figure 4.10.

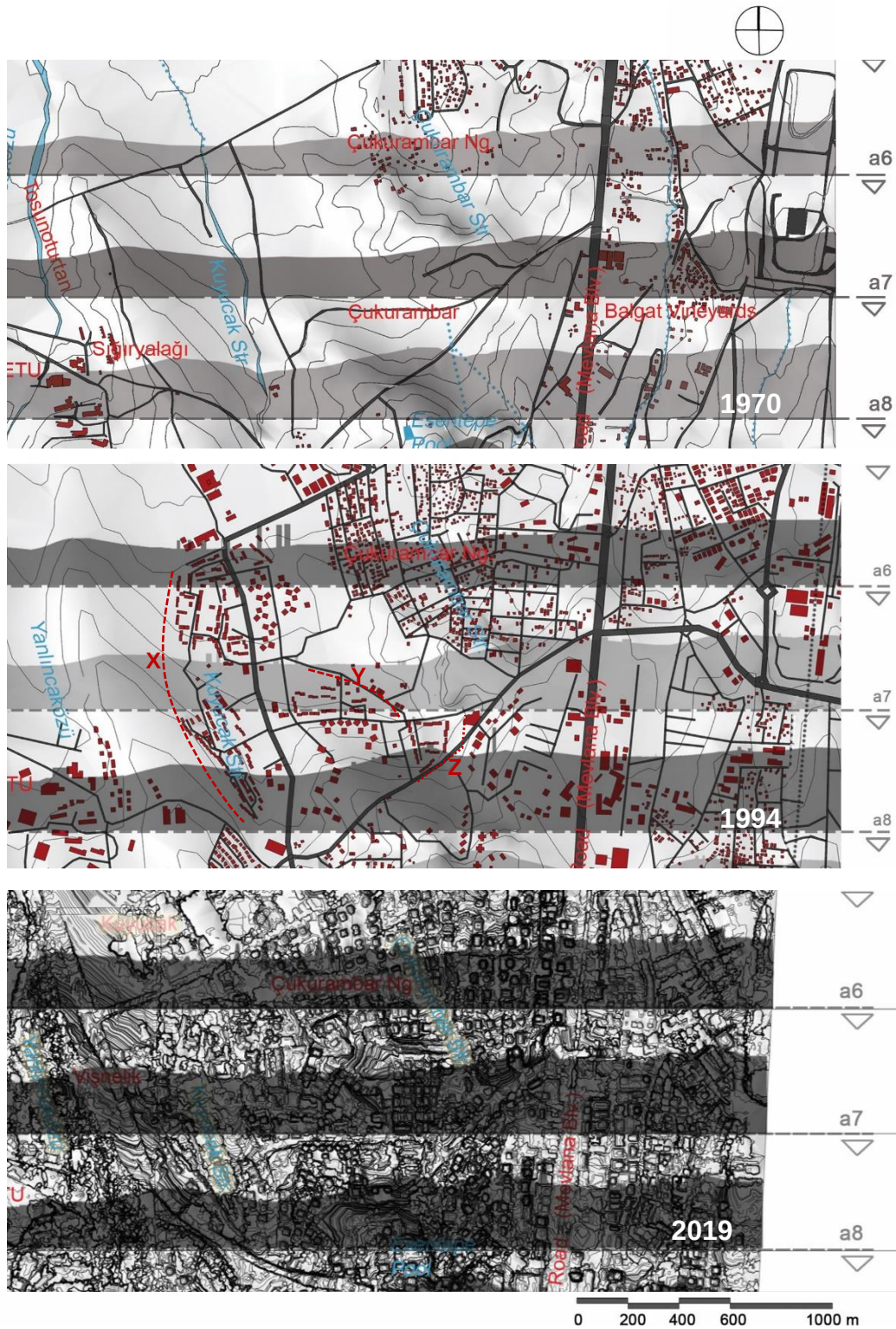


Figure 4.10 İşçi Blokları, excerpted from the 1970 (above), 1994 (middle), and 2019 (below) Maps.

Prepared by the author. The heights of the sections are multiplied two times.

Kuyucaközü Stream's valley has started to open. Along this area, the transformation of the stream's route is presented in the Appendix A, the aerial images from 1956 to 2018. ODTÜ Villaları in the 1970s also sits on the ridge at the western part of the valley (Figure 4.11.). Most of these sites linearly laid on the north south orientation. Specifically, İşçi Blokları was an extensive construction site within the context of 1970s, which brought a different scale to this area. However, there is a relatively moderate leveling within the ground as it can be seen in the change of a6 and a7 sections in 1970 and 1994 models (Figure 4.10.)

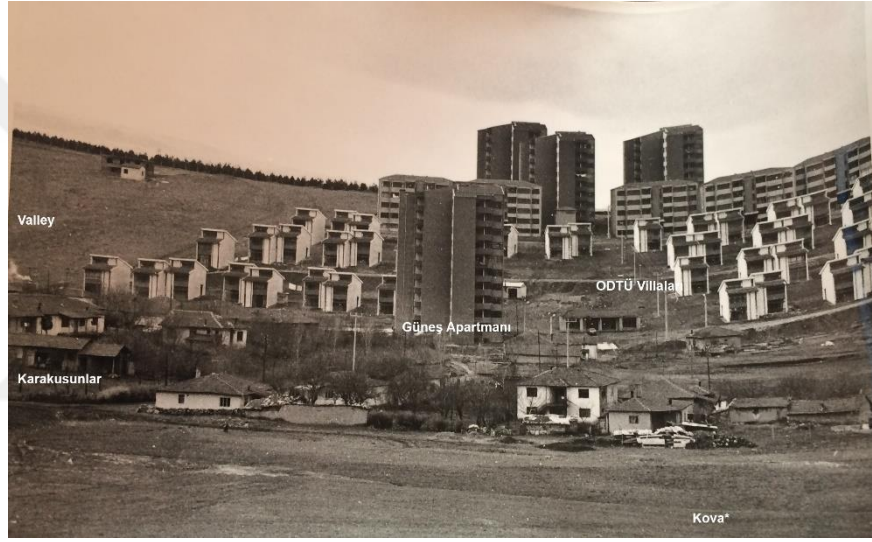


Figure 4.11 Construction of ODTÜ Villaları.
Source: İ.S. personal archive. Annotations are added by the author.

The transformation of the valley near Karakusunlar is a significant point in place-related concerns in the field study. The physical transformation, the leveling of the land is seen in the a9 section in Figure 4.12. Similar to the village and latter expansions of Karakusunlar, the *gecekondu* patterns in Çiğdemlitepe, Çukurambar, and Kızılırmak are mostly located on the slopes in the 1970s. The change in the Çukurambar is noticeable in a7 and b7 cuts from 1957 to 2019. The curve of the Kuyucak Ridge has gradually altered over the years to turn into Çukurambar

Neighborhood. In the current condition, b7 section presents a minor peak compared to the previous landform (Figure 4.12.).

In the 1970s and 1990s, in the Çiğdem(litepe) part, the other housing sites are composed of point blocks primarily laid in the north-south direction. In this neighborhood, the layout of the specific sites is particularly problematic because of their allocation perpendicular to the slope⁴⁷⁹ or their sites in steeper slopes⁴⁸⁰. Additionally, the transformation of the a9 section in 2001 and 2019 models represents the fill of the central valley in Çiğdem, which also has the older road from Kuyucak (Arı Koleji), to Science High School, namely the 1574-1564 street today (Figure 4.13.). There were slight changes in Bağ Hills profile in the a9 and a10 sections, while the downfall of the hill is visibly softened in the b8 section between the 2001 and 2019 models (Figure 4.14).

⁴⁷⁹ Başkent Sitesi at the southern Çiğdem.

⁴⁸⁰ MEKO Sitesi at the northern Çiğdem.

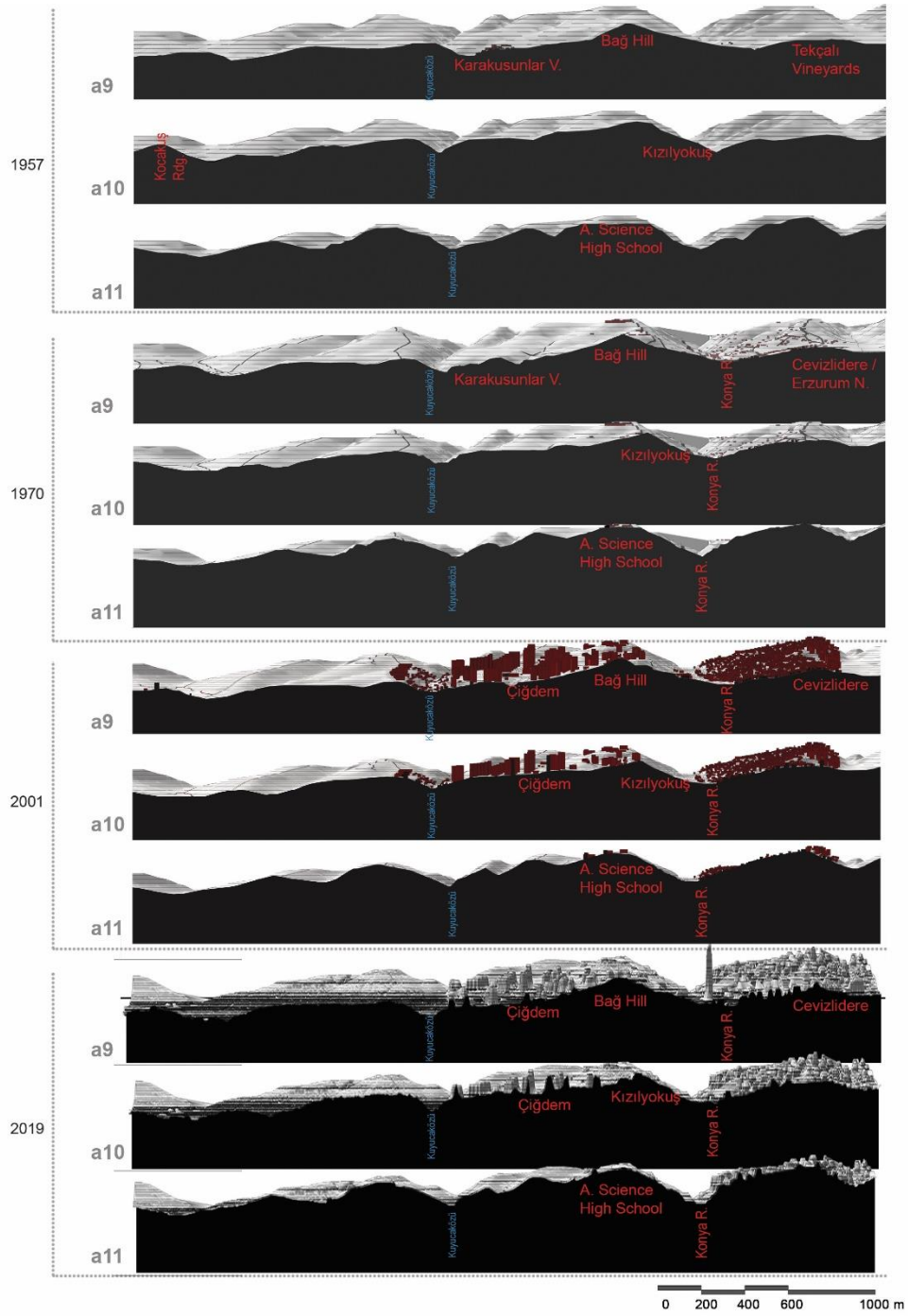


Figure 4.12 Sections of Çiğdem(litepe) between 1957-2019.
Prepared by the author. The heights of the sections are multiplied two times.

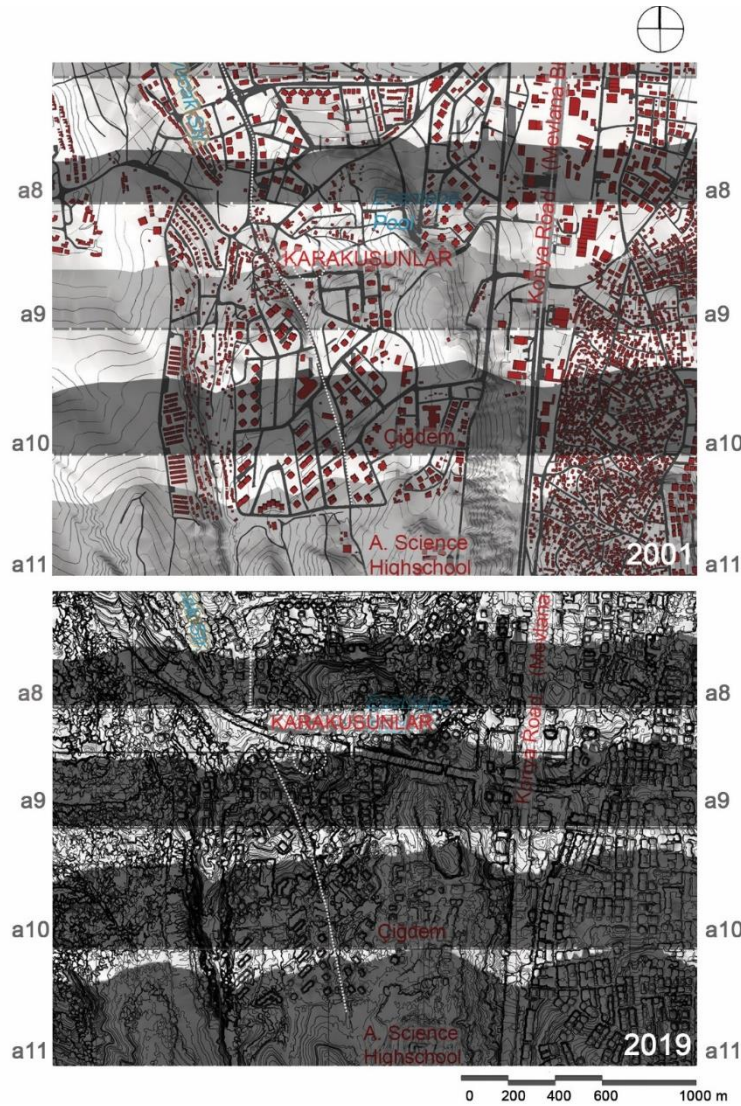


Figure 4.13 Sections of Çiğdem(litepe) between 2001-2019.
 Prepared by the author. The heights of the sections are multiplied two times.

The construction of the major arteries, particularly Malazgirt Boulevard, has considerably altered the landforms, as was observed first at the beginning of this research. The dramatic retaining walls created by the road are presented in Figure 1.1. Through the modeling study, the cuts made by the Boulevard are significant, and they are up to 37 meters. Figure 4.14 shows this in the b8 and b9 sections of the 2001 and 2019 models. Although the Boulevard had a relatively flat section in 2019 the east west cuts (a6, a7 and a8), the comparison with the former sections represented a dramatic flattening on the Yalınca közü Ridge (Figure 4.10).

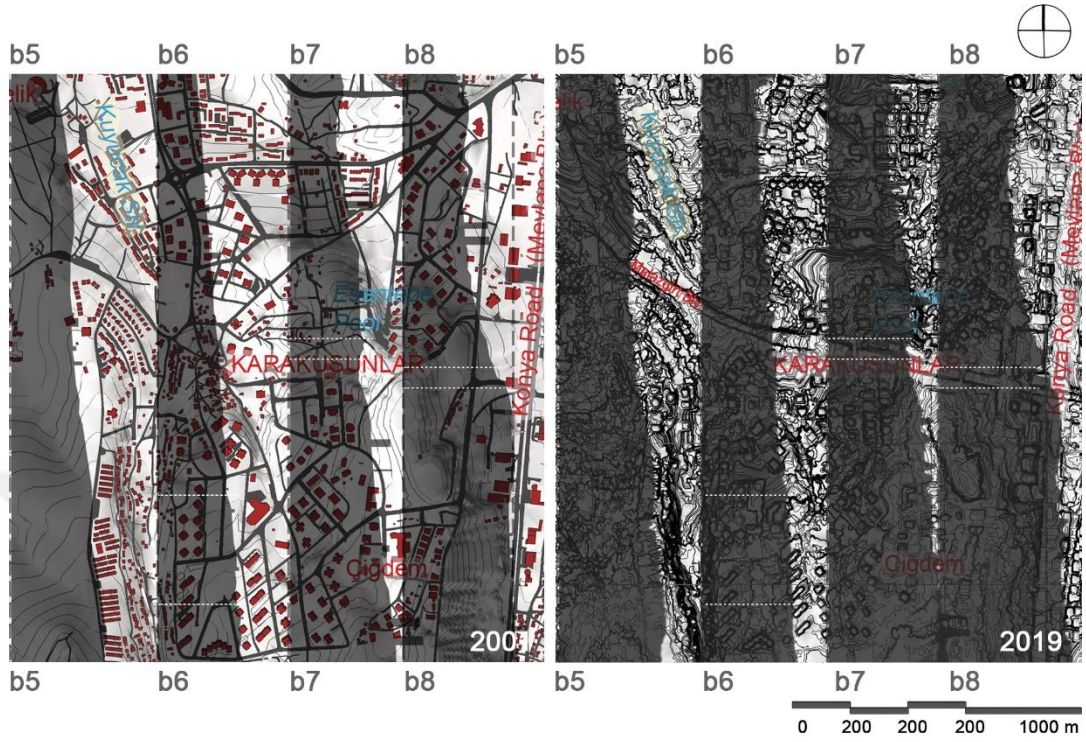


Figure 4.14 North-South sections in 2001-2019.

Prepared by the author. The heights of the sections are multiplied two times.

Overall, the silhouettes in a north-south direction from 1957 to 2019 represent the urbanization in the lower and higher landforms. The north-south cuts represent the formation of the higher apartment blocks between 1970s and 1990s in Çiğdem and İşçi Blokları parts. After the 2000s, the dramatic rise in the higher-level buildings is clear along the Eskişehir Road's and Konya Road's axes. The 2019 model significantly represents the higher-rise buildings.⁴⁸¹ Some of them are particularly problematic, by means of blocking the rainwater routes in the Kızılırmak and Söğütözü parts. The report of Ministry of Agriculture and Forestry and ASKİ in

⁴⁸¹ For mixed uses, including residential, office or commercial functions.

2019⁴⁸² about the flood risk in Ankara revealed the condition of the current YDA Center and some spots in Cevizlidere as high-risk areas, all of which are aligned with the Kara dere Stream and Söğütözü Stream's routes, while most parts of the route are represented as risky area (Figure 4.15).

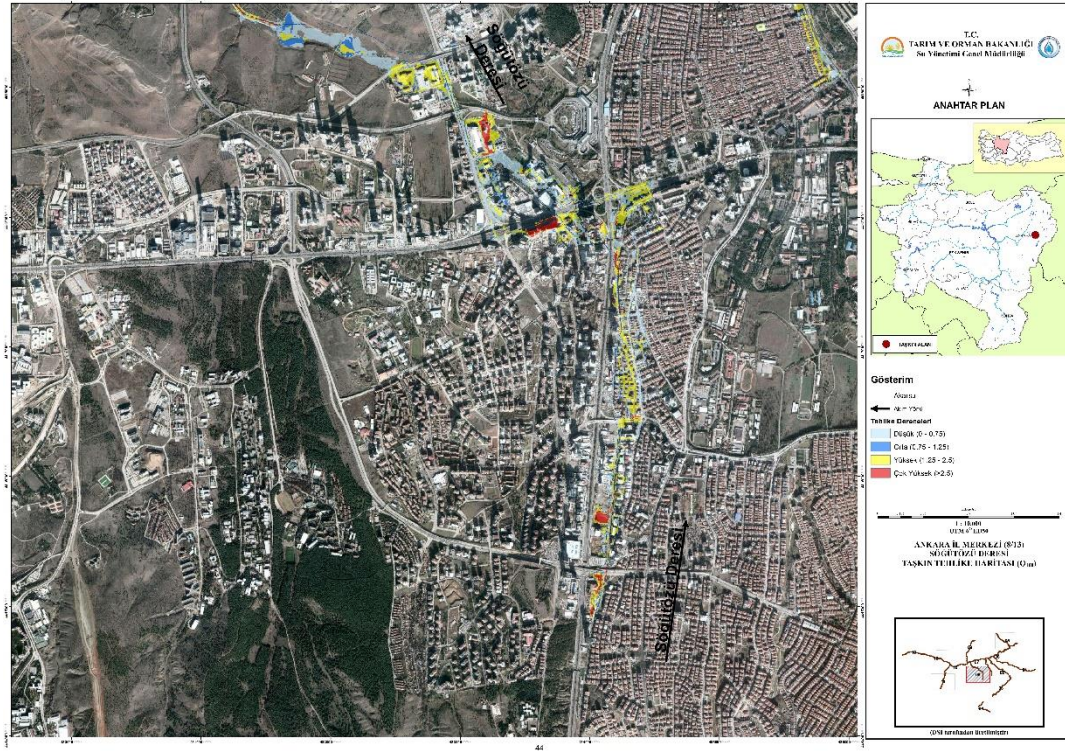


Figure 4.15 North-South sections in 2001-2019.

Source: *Ankara Havzası Taşkın Yönetimi Planı (Flood Control Plan of Ankara Basin)*, (2019).

⁴⁸² *Ankara Havzası Taşkın Yönetimi Planı (Flood Control Plan of Ankara Basin)*, Ministry of Agriculture and Forestry and Ankara Su ve Altyapı Müdürlüğü (ASKİ), 2019, retrieved on September 23rd, 2024, from <https://www.aski.gov.tr/tr/HABER/Ankara-Havzasi-Taskin-Yonetim-Plani/184>.

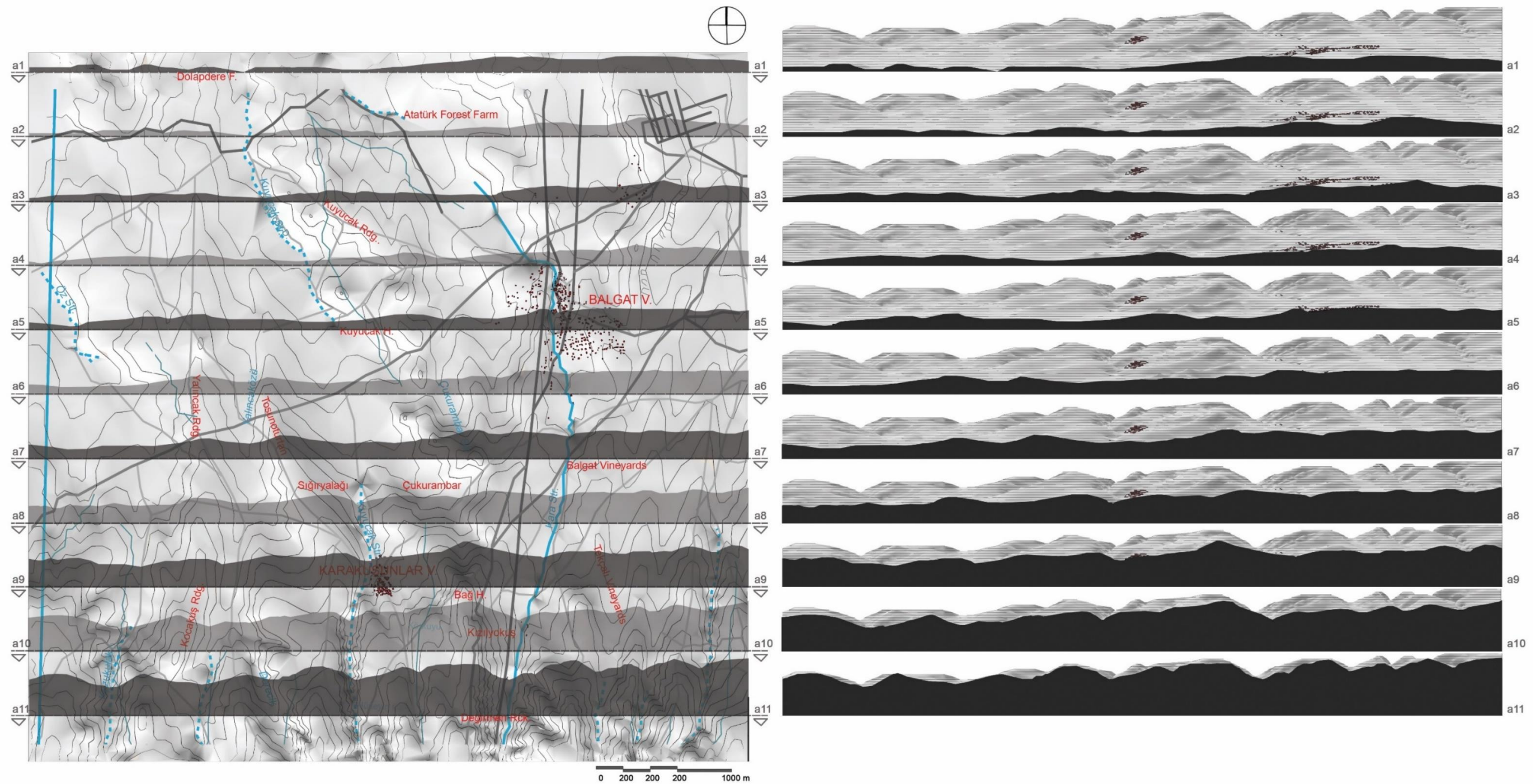


Figure 4.16 Karakusunlar, physical topography and built pattern in 1957, east-west sections.

The model is prepared based on 1957 Ankara Map (Scale: 1:20.000) and 1956 aerial picture. The heights of the sections are multiplied to times to present the physical topography thoroughly.

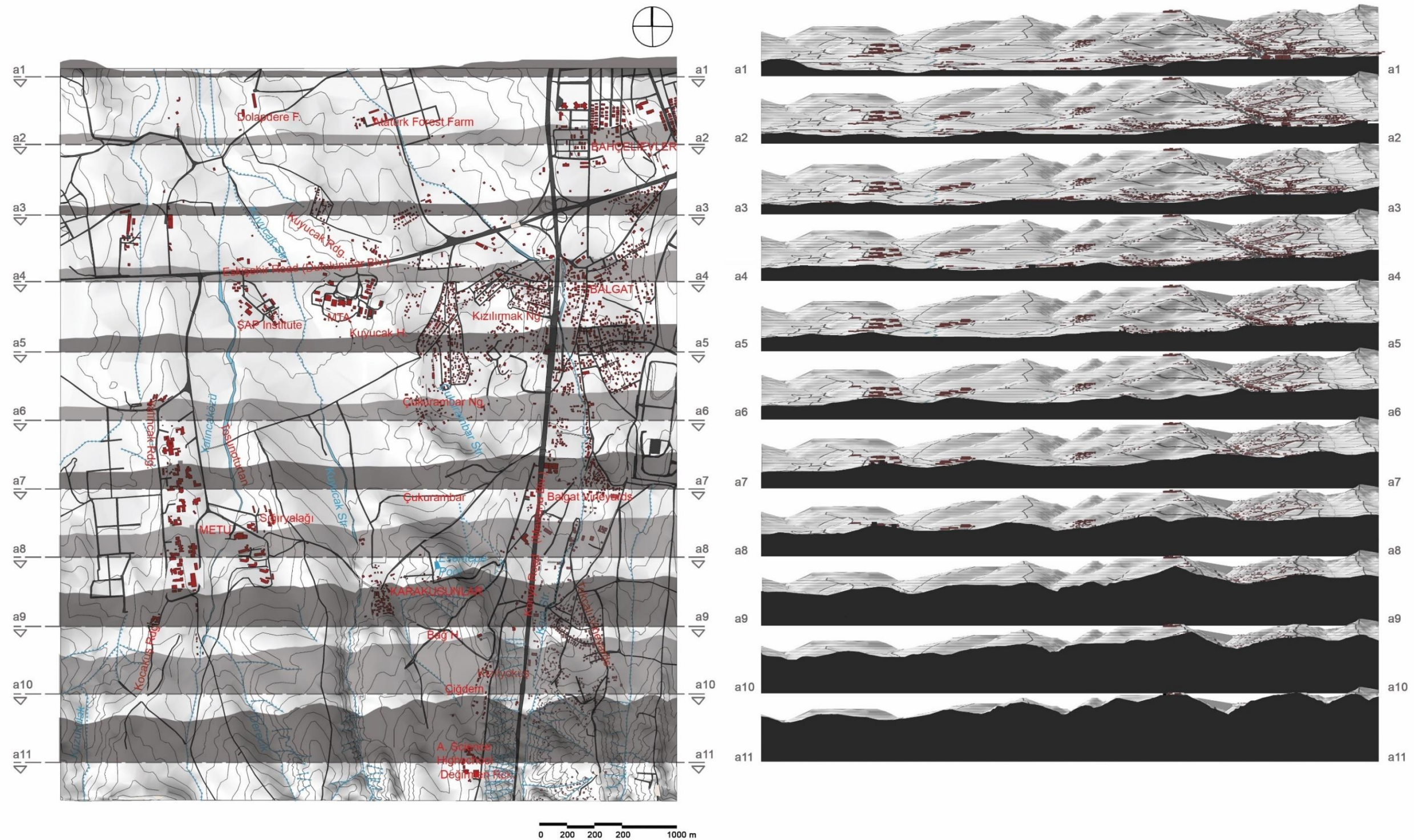


Figure 4.18 Karakusunlar, physical topography and built pattern in 1970, east-west sections.

The model is prepared based on 1970 Ankara Map (Scale: 1:15.000) and 1968 aerial picture. The heights of the sections are multiplied to times to present the physical topography thoroughly.

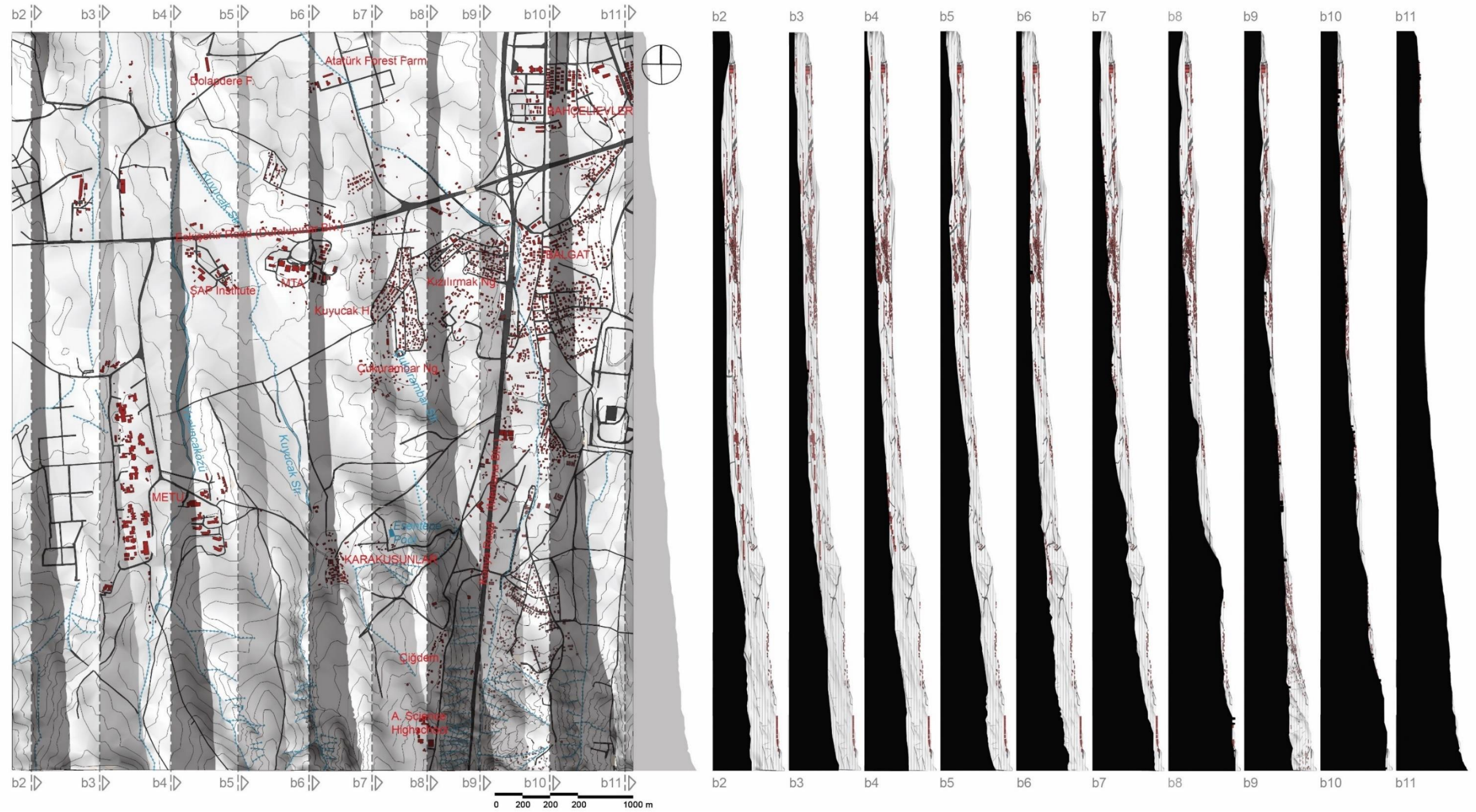


Figure 4.19 Karakusunlar, physical topography and built pattern in 1970, north-south sections.

The model is prepared based on 1970 Ankara Map (Scale: 1:15.000) and 1968 aerial picture. The heights of the sections are multiplied to times to present the physical topography thoroughly.

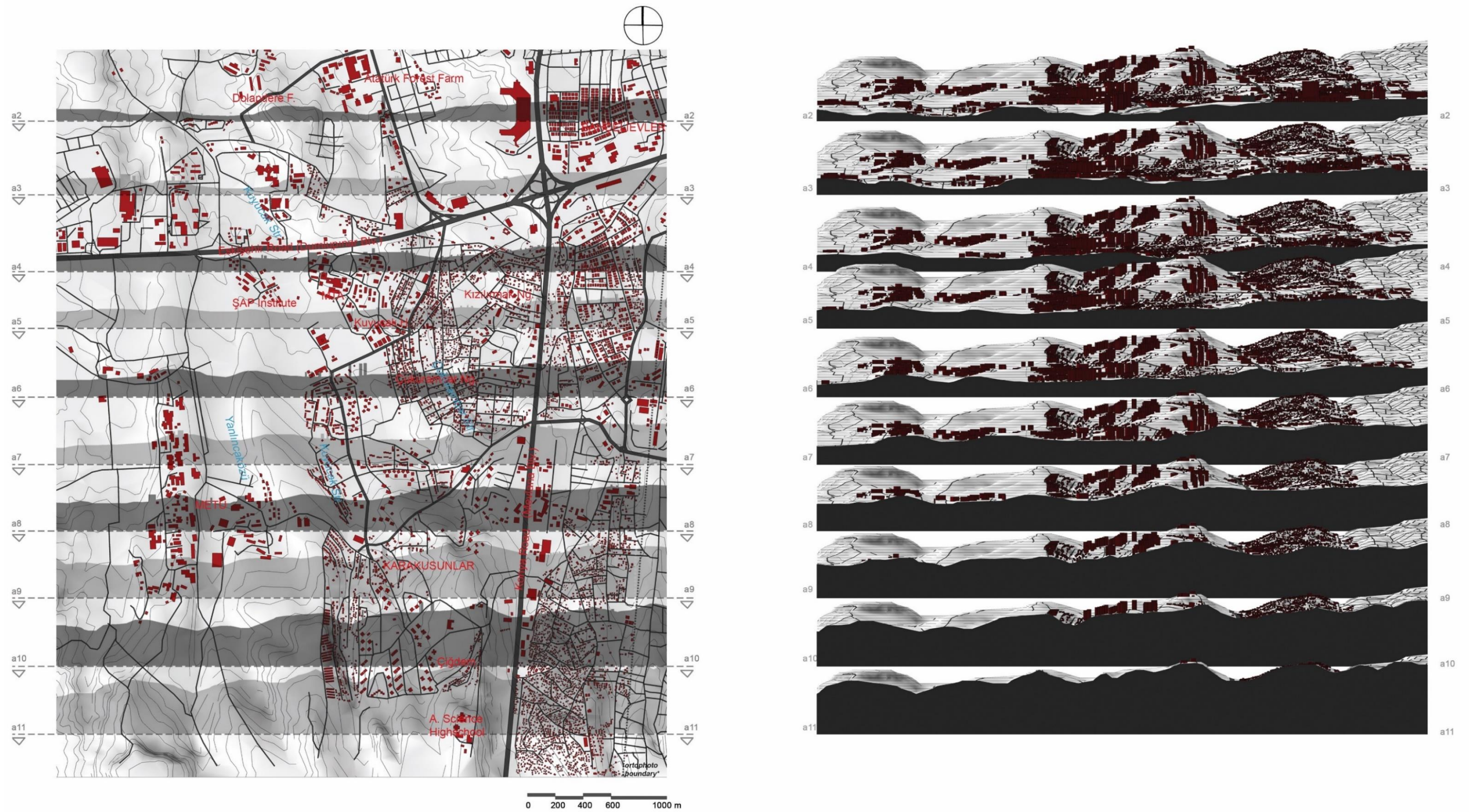


Figure 4.20 Karakusunlar, physical topography and built pattern in 1994, east-west sections.

The model is prepared based on 1994 Ankara Map (Scale: 1:25.000) and 1991 aerial picture. The heights of the sections are multiplied to times to present the physical topography thoroughly.

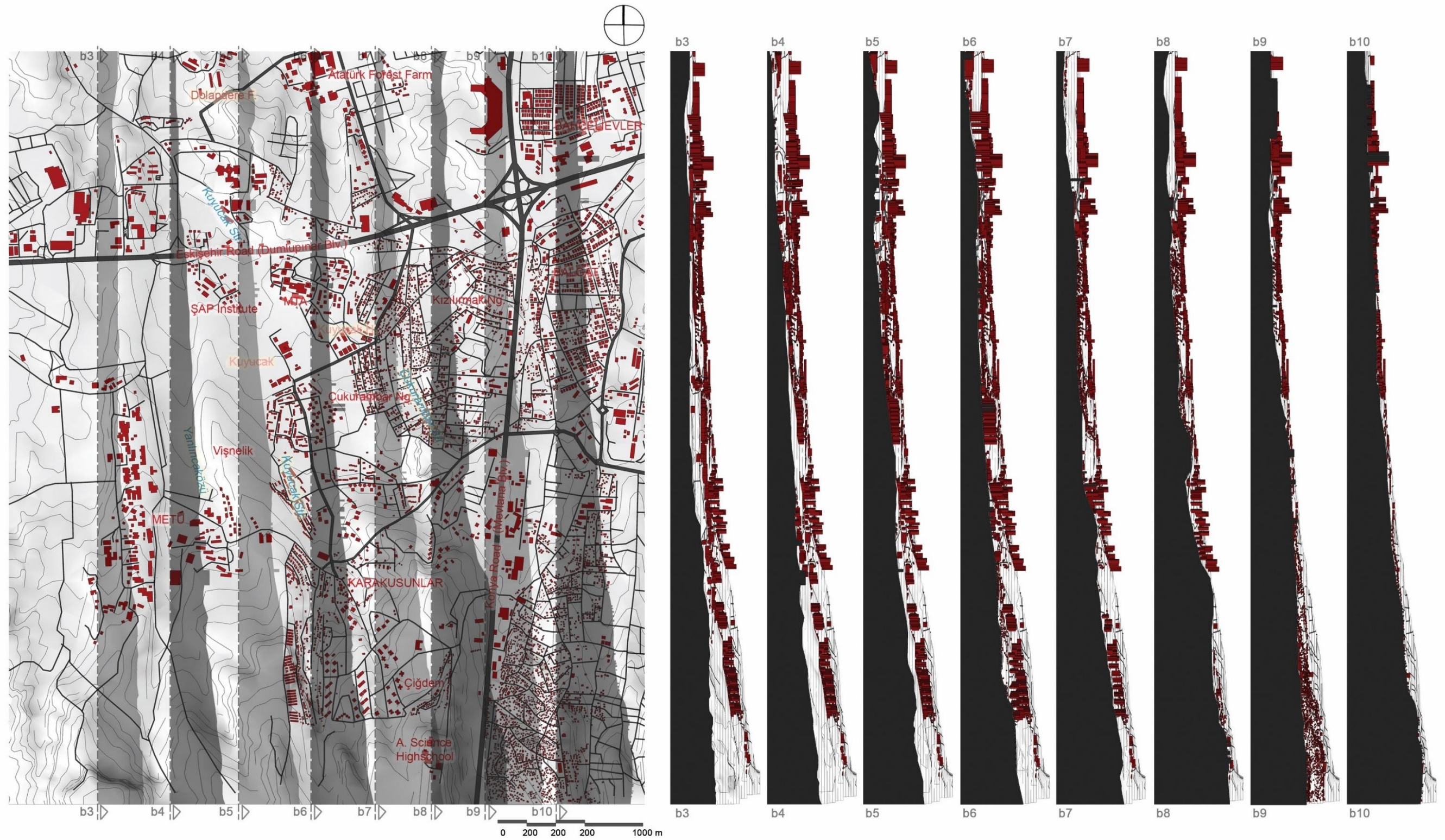


Figure 4.21 Karakusunlar, physical topography and built pattern in 1994, north-south sections.

The model is prepared based on 1994 Ankara Map (Scale: 1:25.000) and 1991 aerial picture. The heights of the sections are multiplied to times to present the physical topography thoroughly.

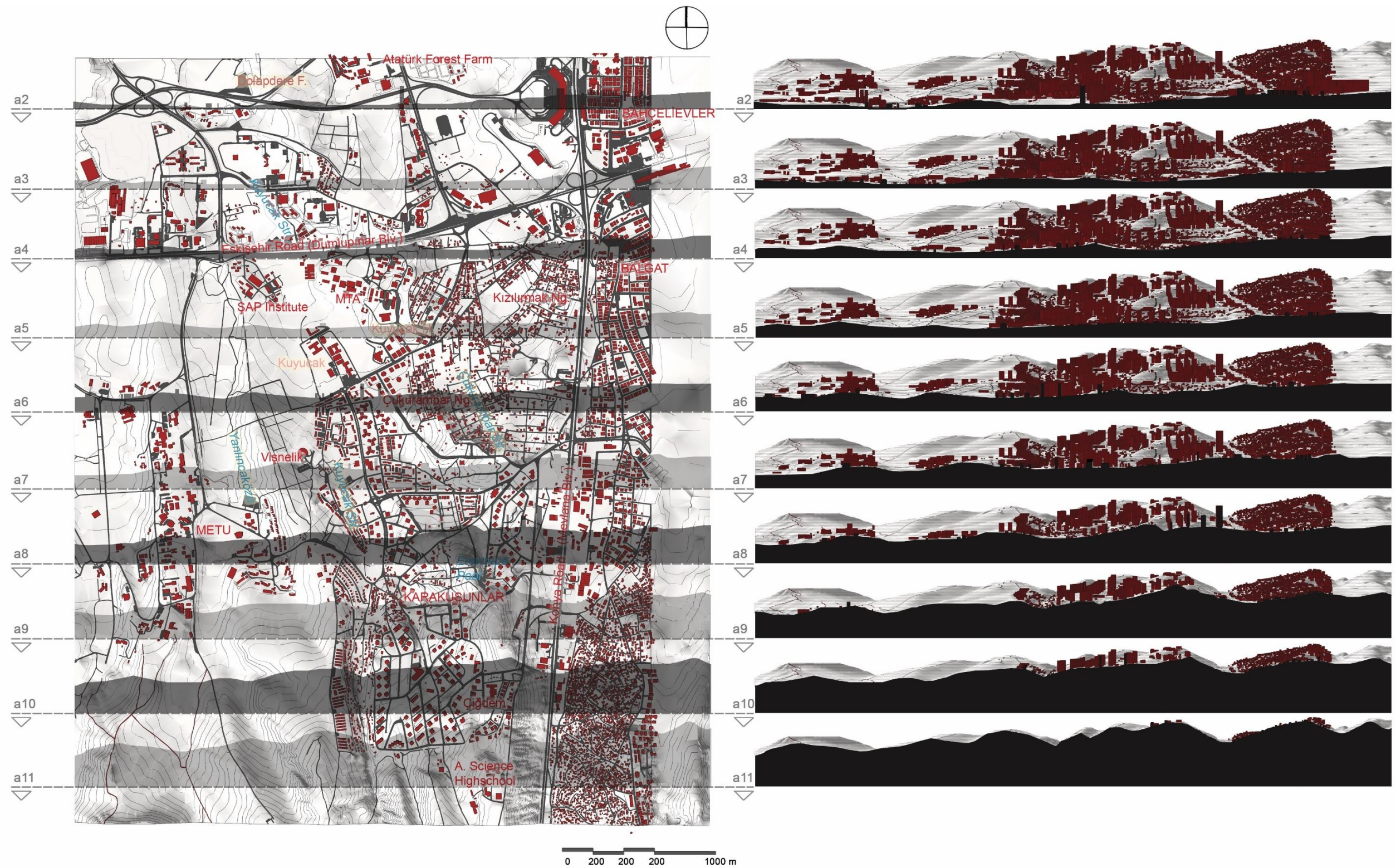


Figure 4.22 Karakusunlar, physical topography and built pattern in 2001, east-west sections.

The model is prepared based on 2001 Ankara Basemap (Scale: 1:5.000) and 1999 aerial picture. The heights of the sections are multiplied to times to present the physical topography thoroughly.

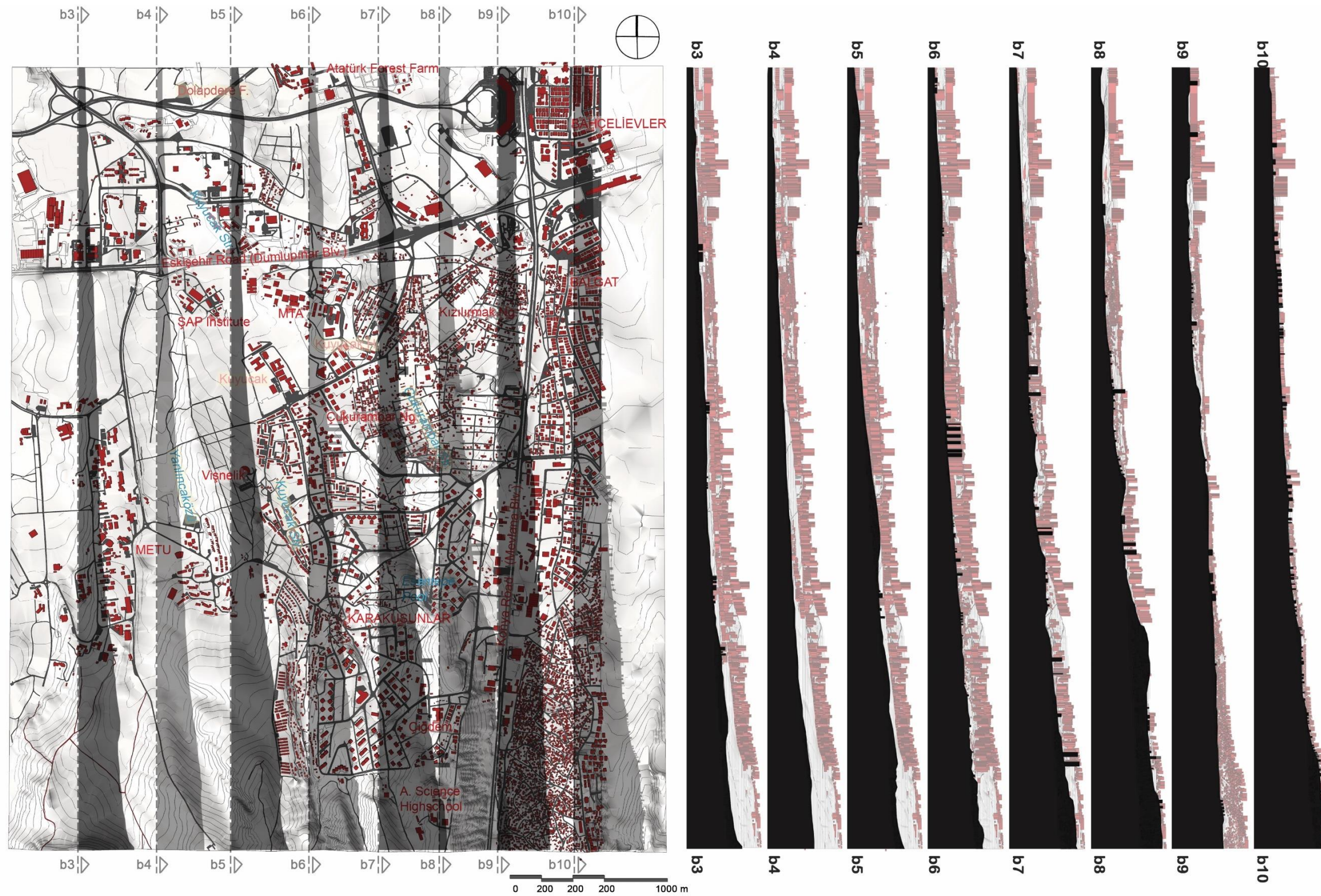


Figure 4.23 Karakusunlar, physical topography and built pattern in 2001, north-south sections.

The model is prepared based on 2001 Municipal Basemap (Scale: 1:5.000) and 1999 aerial picture. The heights of the sections are multiplied to times to present the physical topography thoroughly.

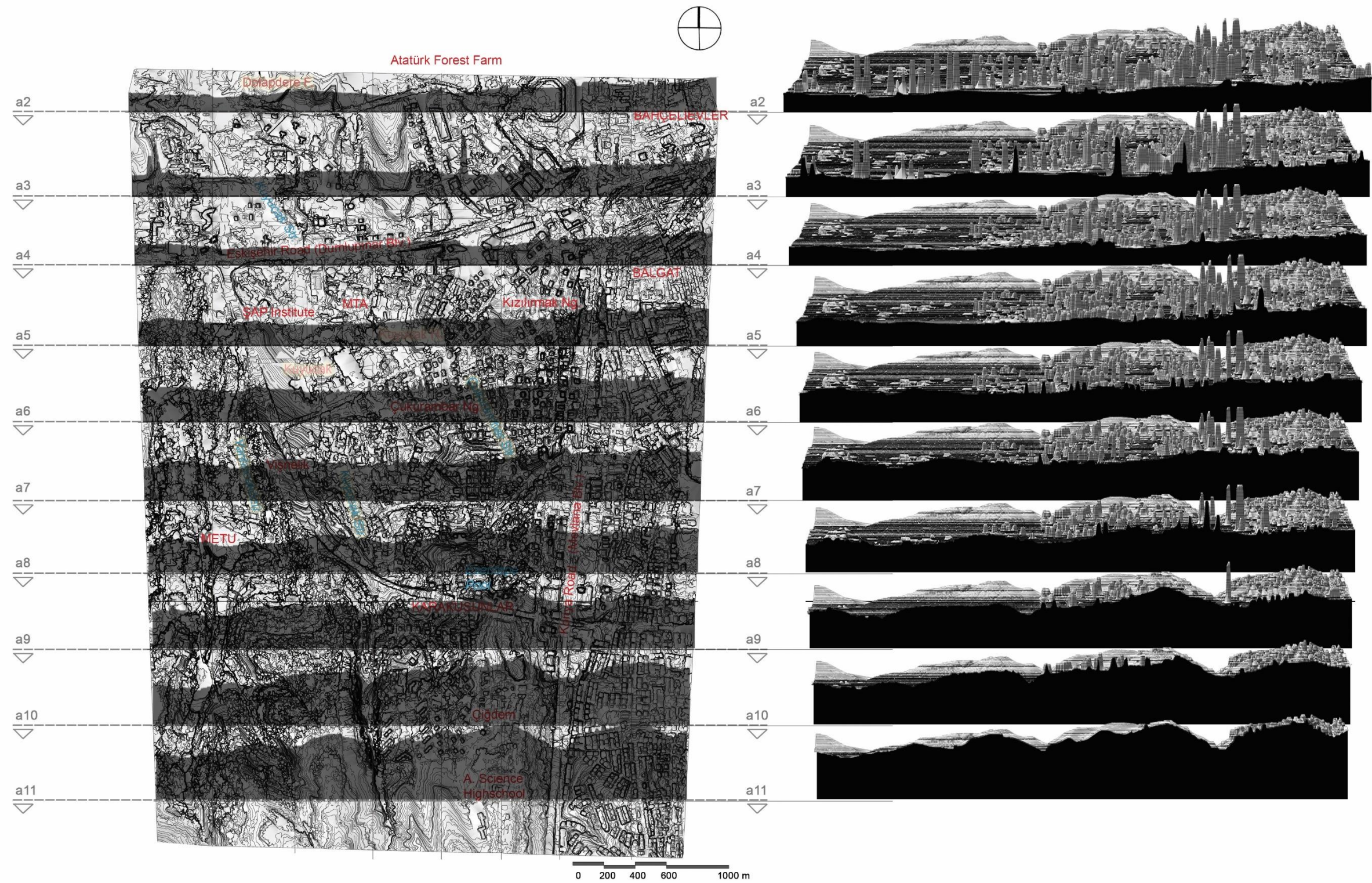


Figure 4.24 Karakusunlar, physical topography and built pattern in the SYM5 model (2019), east-west sections.

The model is prepared based on SYM5 surface model (2019) provided from the General Directorate of Mapping. The heights of the sections are multiplied to times to present the physical topography thoroughly.

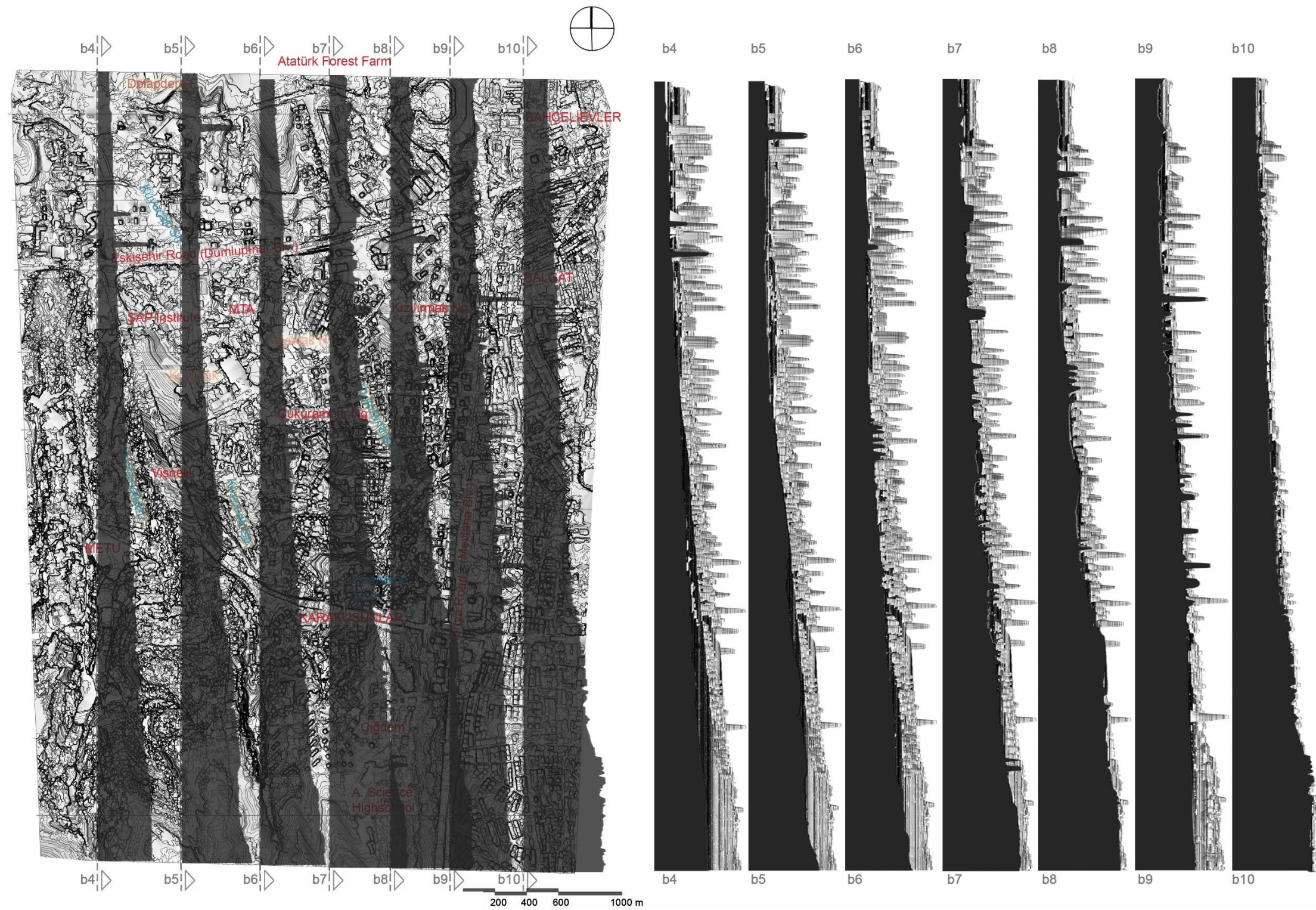


Figure 4.25 Karakusunlar, physical topography and built pattern in the SYM5 model (2019), north-south sections.

The model is prepared based on SYM5 surface model (2019) provided from the General Directorate of Mapping. The heights of the sections are multiplied to times to present the physical topography thoroughly.

4.2 Flattening the Land, Erasing the Name: Lived Transformation

As it is expanded in the former chapters, the dissertation's central hypothesis focuses on the capacity of *topography* to be a place and create the living, the built and unbuilt environment, places attached to it, and memories. The *topographical* investigation of the study is furthered in the investigation of the Karakusunlar as a lived *topography*, aiming to understand the all-embracing concerns in historical geography. In this respect, an inquiry into the *topography* of the Karakusunlar area throughout its history, as well as the spatial structure and transformations associated with it, was conducted through an oral history study with locals.

4.2.1 Introducing Karakusunlar as a *Topos*

The oldest narratives about the site took place in the 1950s and after. The interviewees who lived or experienced the study area are mainly from Karaku(r)sunlar⁴⁸³ Village, Çiğdemlitepe gecekondü area, Yalıncağ Village, and Balgat Village. They lived or frequently visited their close relatives on the site during childhood or adulthood. Spatial narratives are aimed to be presented concerning the participants' time frame and age group.

In the 1934 map and later, the name Karakusunlar is always positioned as the central village. However, it had a wider boundary extending to today's Mustafa Kemal Neighborhood, as mentioned in different interviews.⁴⁸⁴ Interviewees defined Karakusunlar as having a rural identity based on agriculture or stockbreeding. These

⁴⁸³ It is noticed that most of the local people in Karakusunlar call it Karakursun or Karakursunlar. In some of the former records, the name rarely appeared as Karakursunlar (Ankara Şehri İmar Komisyonu, 1954, p.96)

⁴⁸⁴ The interviews with H.K. and A.K. on 13.04.2023, M.Ş. and M.Ç on 14.04.2023, and A.T. on 18.04.2023.

concerns also correspond with the names in the maps, which are detailed in the following parts.

1934 and 1957 Ankara maps showing the site's overall geography represent Karakusunlar in line with the valley and stream in the north-south axis. As maps show, this axis also forms the rural landscape, related activities, and toponyms. The stream is named Şarлак or Kuyucaközü in different historical maps.⁴⁸⁵ However, it is usually called "Dere" or "Şirindere" during the interviews. It was a vital element that is remembered in all the interviews. Obtained from the maps, the toponyms along the stream's axis reflect the daily activities related to agriculture and stockbreeding, such as Sığıryalağı, Tosunoturtan, Kuzukulağı, Cevizlik, Bağtepe, and Çukurambar. As mentioned in the interviews, Vişnelik is an important toponym that is in line with the agricultural landscape. These names were recalled in different interviews.

The village is mentioned to be in the current Karakusunlar Mosque's place, and the maps also correspond with this information by juxtaposing them with the present state. Most of the central village remains in the southern part of the current 1071 Malazgirt Boulevard. In the 1960s, Karakusunlar started to expand due to two critical occurrences: the expropriation of Yalıncağ Village related to the establishment of the METU campus and Karakusunlar's expansion due to its growth and rural immigration. This expansion led to a settlement along the valley called Şirindere. Within this process, Şirindere has undergone various demolitions in its history, and it is also a *gecekond* area today, which is in a contentious "urban transformation process".⁴⁸⁶

It is mentioned in the interviews that Karakusunlar usually consisted of single or two-story high houses. The spatial structure mainly formed around farming and

⁴⁸⁵ Today, it is called Şirindere Valley, referring to a stream; however, only the valley is visible.

⁴⁸⁶ Gürel Üçer, Z. Aslı, Özkazanç, Seher, and Kokol, Neslihan. "Şirindere Gecekond Sakınlerinin Sosyal Dışlanma Deneyimleri" in *İdealkent*, Volume 9 (25), 2018, p.834-855.

stockbreeding activities has two fountains and a stream. In the 1960s, the village had a primary school; after the 1980s, its place and name changed. Before noon, it was a primary school named Milli Egemenlik İlkokulu, while in the afternoon, it is named Türk-İş Blokları Ortaokulu. This interesting practice was experienced by Ş.H. in the 1980s, resulting from limited economic and spatial sources.⁴⁸⁷ Currently, it is a school used for online examinations. Adjacent to the school is Karakusunlar Cemetery, represented in the 1934, 1957, and 1994 maps. The cemetery is usually used for directional purposes rather than a particular attachment or sense of place within the interviews. A.O.D. explained that the size of the cemetery has shrunk, similar to most of the remaining from Karakusunlar.⁴⁸⁸

The people who lived in the village mentioned the village mosque, *kahvehane*,⁴⁸⁹ grocery shop, and football field as prominent images of where people come together and spend their time. Since the 1970s, *kahvehane* in the Karakusunlar is usually for mature men, mainly dads.⁴⁹⁰ It was named “Kaman Kırathanesi”⁴⁹¹ or “Çelikler Kırathanesi”⁴⁹² in different narratives. At the northern part across the current local bazaar, there was a different *kahvehane* for younger men in the 1980s.⁴⁹³ Today, there are similar coffee shops or snack bars as prefabricated buildings in this parcel of land for the same age group (Figure 4.26.).

⁴⁸⁷ The interview with Ş.H. on 13.03.2023

⁴⁸⁸ The interview with A.O.D. on 09.04.2023

⁴⁸⁹ In original terms, “Kahvehane” or “Kırathane” refers to a coffee house. It is a social gathering place where tea or coffee is served. It is traditionally for men.

⁴⁹⁰ The interviews with O.A. on 24.03.2023, İ.S. and A.U. on 24.03.2023, A.O.D. on 9.04.2023, H.K. and A.R.Ç. on 13.04.2023

⁴⁹¹ The interview with H.K. and A.R.Ç. on 06.04.2023

⁴⁹² The interview with O.A. on 24.03.2023

⁴⁹³ The interview with O.A. on 24.03.2023

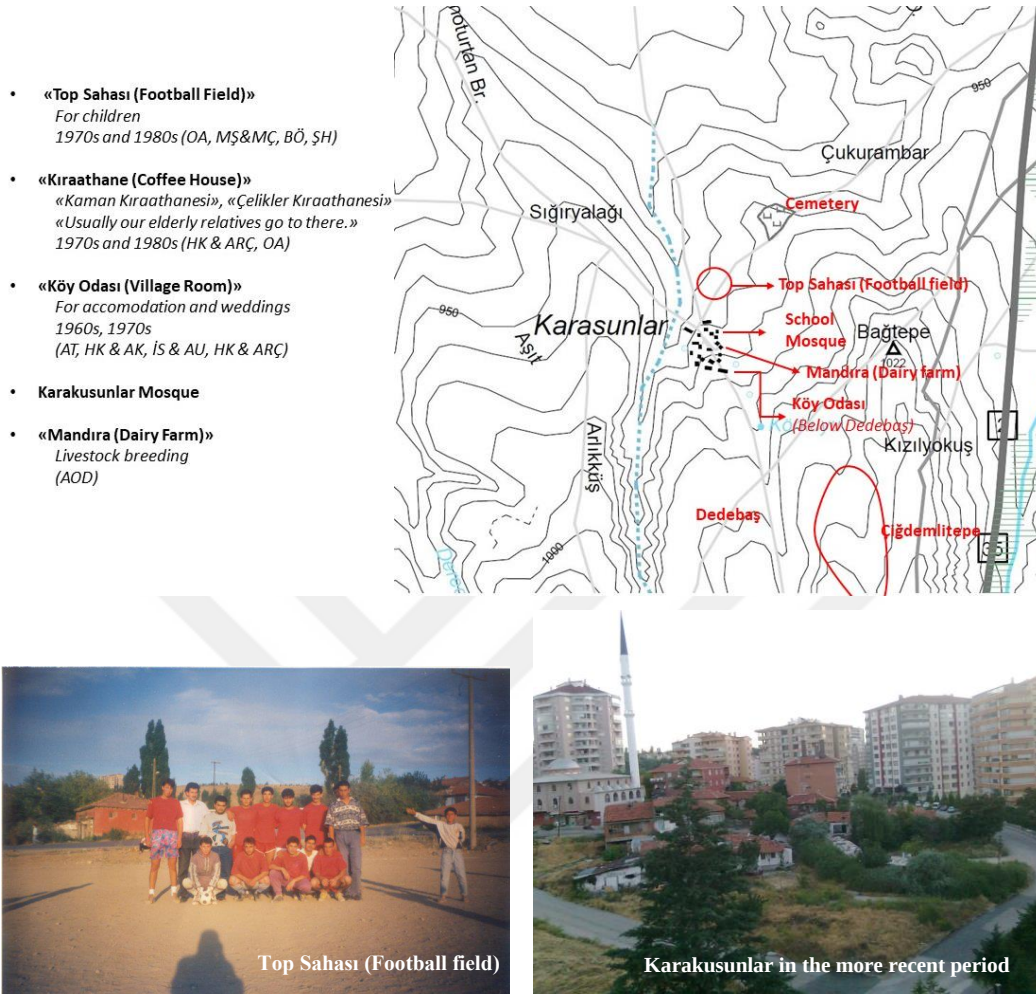


Figure 4.26. Places mentioned in the interviews in Karakusunlar Village.
Annotations are made by the author based on interviews. 1957 Map, redrawn by the author, is used as a base.
The images below are taken from İ.S. and ÇİĞDEMİM archive.

A common room for the village was also named "Köy odası" in Karakusunlar.⁴⁹⁴ In Karakusunlar, *köy odası* was on the Dedebaş, where Şeker Sitesi and current BEKAŞ construction site was built on later.⁴⁹⁵ *Köy odası* was for all people in the village,

⁴⁹⁴ The interviews with İ.S. and A.U. on 24.03.2023, H.K. and A.R.Ç. on 13.04.2023, A.K. and H.K. on 13.04.2023

⁴⁹⁵ The interview with İ.S. and A.U. on 24.03.2023

where they can host their guests, or hold weddings.⁴⁹⁶ A similar *köy odası* was found in Yalıncağ. ⁴⁹⁷ A.T. described *köy odası* as:

*...it completely belongs to the village. Let's say there was a guest from Beytepe or any other village in the past. It comes across Karakusunlar. Since it cannot travel at night, it resides in the village. Think of köy odası as a regular studio apartment with a bed and stove. The person who visits the village consults with the muhtar and stays there. It was a tradition of hospitality, and people were hosted.*⁴⁹⁸

4.2.2 The Physical Topography of Karakusunlar: Landform and Waterscape

The interviewees described the overall outlines of Karakusunlar and its surroundings as “hilly”.⁴⁹⁹ There are different ramps⁵⁰⁰ in different parts of the site.⁵⁰¹ Şirindere Valley was a house range for Ş.H. in the 1980s, and she defines it as:

*... In general, it is a hilly area. People placed their homes only; the rest, even the gardens, were downhill. Even the ball we played in slipped through the Stream, sometimes it gets caught into the trees, and we were pleased...*⁵⁰²

A.U., who lived in Çiğdemlitepe *gecekondus* (Figure 4.27.), in the 1970s and onwards, describes his home range as:

*...Our home was close to Konya Road. It was on a hill, and Konya Yolu was located downhill. Behind, there were antennas.*⁵⁰³ We were adjacent to this

⁴⁹⁶ The interview with A.K. and H.K. on 13.04.2023

⁴⁹⁷ The interview with A.T. on 18.04.2023

⁴⁹⁸ The interview with A.T. on 18.04.2023, referring to the 1940s and 1950s.

⁴⁹⁹ The interview with Ş.H. on 13.03.2023.

⁵⁰⁰ The hilly areas were usually described as “ramp” (*rampa* in Turkish) within the interviews.

⁵⁰¹ The interviews with K.A. on 15.03.2023 and O.A. on 24.03.2023

⁵⁰² The interview with Ş.H. on 13.03.2023, referring to the 1980s and onwards.

⁵⁰³ Referred to as “Telsizler” within the interviews.

*hill, and this was not a flat neighborhood but a slope. We climbed down to Konya Road and then climbed up a ramp...*⁵⁰⁴

M.Ş., who experienced the 1980s' Karakusunlar through his frequent visits to the site and lived at the *ODTÜ Villaları* in the 1990s, narrates:

*...Karakusunlar is a valley in my mind, which is obvious that there is a stream in the middle. Similar to Dikmen Valley, which has extreme floods. Here was, too. There was such rain to these slopes...*⁵⁰⁵



Figure 4.27. Çiğdemlitepe and Ankara Science High School at the back.
Estimated to be taken in the 1980s. Source: İ.S. Personal archive.

A.T., who lived his early childhood in the early 1950s in Yalıncak, describes the village as “an inclined place where has a beautiful vista”⁵⁰⁶. Topography was generally irregular and considered tiresome and challenging, but its effects are

⁵⁰⁴ The interview with İ.S. and A.U. on 24.03.2023, referring to the 1970s and onwards.

⁵⁰⁵ The interview with M.Ş. and M.Ç. on 14.04.2023

⁵⁰⁶ The interview with A.T. on 18.04.2023

present within the spatial narratives. The different places within the topography are detailed in this part.

Within the overall scope of the ongoing Ph.D. study, the waterscape of Ankara and its relation to topographical and geographical characteristics are essential inputs. "Streams" of Ankara⁵⁰⁷, which find a place in the current urban discussions, are the significant geographical elements we cannot see in the contemporary urban setting, channelized and transformed into paved areas in recent history. The watercourses in the Karakusunlar and its surroundings draw a strong character of physical and cultural topography, which was examined in cultural terms within oral history research. In this respect, existing stream (s), watercourses, the links to them in the interviewee's mind, and the related places and images were questioned.

The Stream, which was mainly referred to as Şirindere⁵⁰⁸ during the interviews and presented as **Kuyucaközü** or **Şarlak Stream** on the maps, was told to flow a couple of meters wide. It was not a wide, but a clear and clean source.⁵⁰⁹ The valley close to Karakusunlar Village appeared in childhood memories from the 1980s as a playground for different games, a place for children to swim or spend time, except for the fact that it was the practical source of daily water needs.⁵¹⁰ In the interview of Ş.H. on 13.03.2023, she mentioned **they slept by hearing the sound of water in summer or winter**. Even though this lifestyle brings many challenges, the first is the

⁵⁰⁷ *Asfaltın Altında Dereler Var! [Documentary]*. Directed by Yasin Semiz, from Luwi film, 2019. Retrieved in 2nd January, 2021, from <https://vimeo.com/ondemand/ankaradereleri/>
Tamur, Erman. *Suda suretimiz çıkıyor: Ankara dereleri üzerine tarihi ve güncel bilgiler*, Ankara: Kebikeç, 2012.

Kazancı, Nizamettin, Aytun, Alkut, and Günok, Emine. "Kanlıgöl ve Ankara'nın Kent Kimliğini Oluşturabilecek Yerbilimsel Özellikler (Kanlıgöl and Geological Properties That May Contribute to the Urban Identity of Ankara)", in *Ankara Araştırmaları Dergisi (Journal of Ankara Studies)*, 6(1), 2018, p.-97-109.

⁵⁰⁸ The name of the streams on maps and in daily life are equally essential toponyms. However, "Şirindere" stands for multiple elements, such as the stream, the valley, and the neighborhood, and this is considered to be a vague reference in overall usage. For this reason, "Kuyucaközü" is the leading name used for The Stream within the Karakusunlar overall.

⁵⁰⁹ The interview with A.O.D. on 09.04.2023.

⁵¹⁰ The interviews with Ş.H. on 13.03.2023, with K.A. on 15.03.2023, with O.A. on 24.03.2023

necessity to carry water for all needs; she described a favorable portrait of their everyday life. Their playground is one of the most significant examples which relates to the physical topographical setting. As mentioned by Ş.H., "Topraklık" is one of the playgrounds at the side of the valley. "Topraklık" was a slope where they slid using primary sources like washbowls or plastic bags. Ş.H. said that "Topraklık" was a name given by her friend circle in the 1934 Map (Appendix A). The same "Topraklık" is seen 500 meters south of the regarded place. Ş.H. describes their childhood games as *"Our major playground is the street, we played games on the road. We played house at the agricultural field. Our games were in a natural life."*⁵¹¹

According to the people who experienced Karakusunlar in the earlier periods, Kuyucakközü was described as a source flow in a valley that originated in the south, where the METU forest is located. Circulated in the north-south axis, it was described in the narratives from the 1950s as:

*The stream was flowing in the near village, runs across Misbaşak, MTA and down to the ŞAP Institute respectively. Ahead of ŞAP Institute, there were pig breeding farms. Moreover, ahead of these, it reached the Çubuk Stream. The water was an open source. However, no stream is left; it has been lost in time.*⁵¹²

K.A., who mentioned the 1970s and onwards, described a similar route. Like the 1934 and 1957 maps, K.A. positioned the Kuyucak area close to the current MTA premises:

*Şirindere flows in the valley to Çankaya University/Arı College area. Çankaya University was a former swamp. It was even hard to walk in there. In primary school, our teacher took us on a trip for a picnic. It was a natural reed field. The stream pretty much flowed there, too. It continued to MTA. [When I asked, "Have you heard Kuyucak as a name?"] Kuyucak was called to this part, but it was not a safe area, so we did not go there so often. I think it was a hollowness in there.*⁵¹³

⁵¹¹ The interview with Ş.H. on 13.03.2023, referring to the 1980s and onwards.

⁵¹² The interview with A.T. on 18.04.2023, referring to the 1950s and onwards.

⁵¹³ The interview with K.A. on 15.03.2023, referring to the 1960s and onwards.

In the 1960s and onwards, A.T. similarly mentioned:

We called Kuyucak parts 'Kindırğa' in our time. It was like a reed field; the height was similar to that of a human being, and a person could not be seen inside it. There was a fountain, and the gypsies⁵¹⁴ set up tents, sold various belongings to the people in Balgat. Now there is Çankaya University there. We ride there and let our horses drink water.⁵¹⁵

In all these spatial narratives, Kuyucak was not expressed as a place for safety. It was a swamp or reed field, which might be uncontrolled. The activities of agriculture and livestock breeding have also shaped the spatial character of Kuyucak.

Connected to Kuyucakközü, different water sources were mentioned in the different interviews. K.A. mentioned a separate stream in Çiğdemlitepe, and it was connected to Kuyucakközü. A part of this stream came from the current Hasan Ali Yücel Anatolian Teacher Training High School, "Ebru Sitesi" and "Doğa Sitesi" parts.⁵¹⁶ Apart from this, a small stream around the current "Hüner Sitesi" and "Petrolcüler Sitesi" was mentioned.⁵¹⁷ K.A. narrated these streams as different sources, but when these are mapped in referred spots, it is seen that they have a topographic outline that can connect on Çiğdemlitepe and flows to the Kuyucakközü. K.A. describes the connection point on the current 1575th Street, where a recent flower shop is located. One of the streams in Karakusunlar and its surroundings is in "Çukur Bağ"⁵¹⁸ at the lower parts of Ankara Science High School. The Stream in "Çukur Bağ" probably made this farmland possible and flowed to the Konya Road.⁵¹⁹ H.K. also mentioned a stream on 1577th Street that flowed through Oktay's house.⁵²⁰ This minor branch close to Kuyucakközü was mentioned in the different interviews.

⁵¹⁴ *Çingene*, in the original quote, means Roman community in Turkish.

⁵¹⁵ The interview with A.T. on 18.04.2023, referring to the 1950s and onwards.

⁵¹⁶ The interview with K.A. on 15.03.2023

⁵¹⁷ The interview with K.A. on 15.03.2023

⁵¹⁸ "Çukur Bağ" is a local name referring to a hollow landform used as a vineyard.

⁵¹⁹ The interview with K.A. on 15.03.2023

⁵²⁰ The interview with H.K. and A.R.Ç. on 6.04.2023

Although it was not a natural water source, **the pool** near Karakusunlar has a prominent image, and its indirect relation to the natural stream system was mentioned in the interviews. In the 1967 and 1976 Maps (Appendix A) it was Esentepe Family Swimming Pool;⁵²¹ however, only some interviewees called this place by its formal name. Even though all participants remembered the pool as a water structure, they named it "pool" or "Karakusunlar Pool". As a local business, the pool was told to belong to a person named "Deli Osman"⁵²² in the 1960s, and it was one of the rare places in Ankara. K.A. said:

*The pool was in the current AKUT area. There was a beautiful house, a pink mansion. It was a good building, like a castle. It belonged to a man named 'Deli Osman' and was sold to another person. The man who bought it built a pool. **The water of this pool came from Kepekli. Kepekli is the gateway. There is an arched door on the Konya Road. I know Kepekli, because when the water pipe system [of the pool] exploded, we fixed it with rubber or similar things.** The pool was constructed in the 1960s. It was a well-known place in Ankara. The entrance fee was 2,5 liras. We went to this place to clean and help with daily work. For this reason, they allow us to use the pool. It was a small pool with 1,5-2 meters in height. The pipes were intentionally damaged by the people who were living around them. Since the same water from Kepekli is used for different purposes, they damage pool pipes so that their water is drawn off easily. For this reason, the water gradually decreased over the years, and it was not sufficient in the 1980s, so the pool was closed. Mustafa turned the place into a 'gazino'⁵²³, but it was closed too.⁵²⁴*

A.O.D. expressed the pool as *"There is a pool above the cemetery. Usually, young men went there. Girls did not go there. It was the only luxury. My little brother also went swimming in the pool. Since we were in a conservative family, we did not go to the pool or go out either."*⁵²⁵ An old photograph showing the pool is given in Figure

⁵²¹ The original name was "Esentepe Aile Havuzu" and "Aile" means family, referring to the place being open to men and women.

⁵²² "Deli" nickname, means "crazy" in Turkish.

⁵²³ A place that is licensed to sell liquor

⁵²⁴ The interview with K.A. on 15.03.2023, referring to the 1960s and onwards.

⁵²⁵ The interview with A.O.D on 09.04.2023

4.28. Some interviewees used the pool, such as Ş.H., K.A., A.U., A.R.Ç., and M.Ş. Some of them helped with the daily work to cover the entrance fee. There are two parts: one is open only to men, and one to both women and men.⁵²⁶ Since this place served liquor, some interviewees considered that everyone in this area did not use it.⁵²⁷ **Esentepe Family Pool** is a known place constructed by the local people of Karakusunlar, and it relates to the water structure of the site (Figure 4.28, 4.30). However, it is not a place everyone in this neighborhood can easily use. For some, going to the pool was frowned upon, and for some, it is a place that can only be afforded in exchange for their services.

Another social facility in this area serving as a pool is “Kurt Tesisleri”.⁵²⁸ Belonging to a more recent period, this pool is seen in the 1994 Map (Appendix A). According to the interviews, this facility was in the current Akman Plaza’s lot,⁵²⁹ for more extensive uses such as a bar, restaurant, and pool.⁵³⁰ Among all participants, A.U. mentioned he went there in his youth.⁵³¹ Another entertainment place was Menekşe Gazinosu, near Konya Road.

There were multiple fountains in central Karakusunlar and its surroundings. One of them is named “Hüseyin Çeşmesi” in 1934 and 1994 maps (Appendix A).⁵³² Although the name is not recognized in the interviews, a fountain in this particular place is described by K.A. on 15.03.2023 as “*Across Başkent Sitesi, there is a water tank, right at the border of the forest [METU forest]. There was a former fountain*

⁵²⁶ The interview with A.T. n 18.04.2023

⁵²⁷ The interview with H.K. and A.R.Ç. on 06.04.2023

⁵²⁸ The interviews with B.Ö. on 13.03.2023 and K.A. on 15.03.2023

⁵²⁹ It is also followed through the maps

⁵³⁰ The interview with İ.S. and A.U. on 24.03.2023

⁵³¹ The interview with İ.S. and A.U. on 24.03.2023

⁵³² 1957 and 1967 do not represent “Hüseyin Çeşmesi” in terms of their boundaries. 1976 map has a wider boundary that includes Ankara Science High School at the slightly eastern part of the fountain. However, it is a “Touristic Map” that disregards the topographical form and watercourses.

in there, too.”⁵³³ However, no relevant memory or mode of use is mentioned in the interviews.

Şirindere has multiple entities, such as the valley, the Stream, and the settlement in this area. Şirindere, as a locality⁵³⁴, was described as a *gecekondu* area starting in the 1970s. The participants who spent their adulthood in this area narrate the stream as a source to do laundry, pick up clay for the laundry, and supply water for cleaning or gardening. Şirindere was described concerning its cleanliness and clarity.⁵³⁵ There is a habitat around Şirindere for livestock breeding, described by K.A. as “*There is a place in Şirindere where cattle rested. We made a pool for ourselves when we were children and had fun.*”⁵³⁶ In these regards, the stream is a place that accommodates daily life practices. At the end of the 1970s and 1980s, Şirindere was transformed into a *gecekondu* neighborhood, which can be observed daily.⁵³⁷ In this neighborhood, *gecekondu*, as a word, refers to the informal housing type built in a single night by its common usage. In general, *gecekondu* lots are usually not in possession of the dwellers, but in some of the interviews, the houses mentioned as *gecekondu* are sold by the *muhtar* for small amounts to make an income for the village. These are also referred to as *gecekondu* in some of the interviews. In an interview, it was mentioned that the multiple-story houses are “licensed”. In contrast, single-story houses are “illegal”.⁵³⁸ In the interviews, no difference in lifestyle or social class is noticed between the people from Şirindere and Karakusunlar. However, K.A. in Çiğdemlitepe said that they do not feel equal to the people in Karakusunlar, and they were usually feeling excluded in their school.⁵³⁹

⁵³³ The interview with K.A. on 15.03.2023

⁵³⁴ Şirindere is not a formal neighborhood but a locality within the Çiğdem Neighborhood. The name is seen in newspaper news and municipal plans.

⁵³⁵ The interview with A.O.D on 09.04.2023

⁵³⁶ The interview with K.A. on 15.03.2023

⁵³⁷ The interview with A.O.D on 09.04.2023

⁵³⁸ The interview with A.O.D on 09.04.2023

⁵³⁹ The interview with K.A. on 15.03.2023

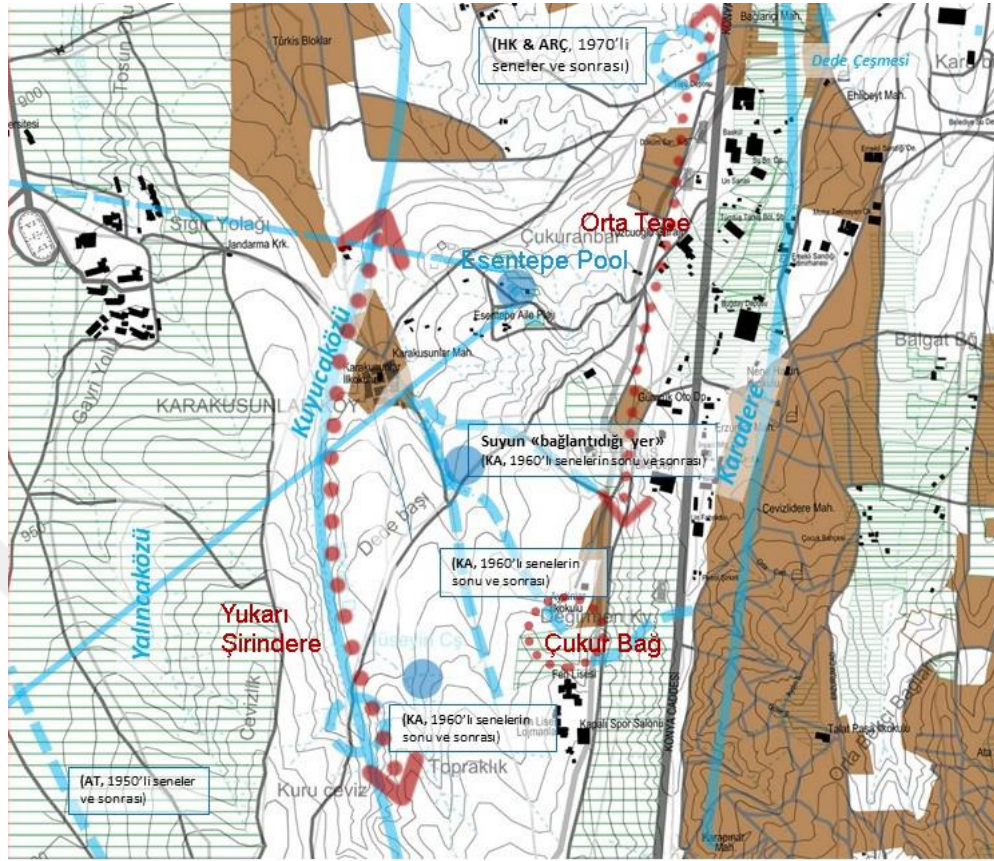


Figure 4.28. Above, are the findings from the field study about the waterscape of Karakusunlar(blue) and flattened landform (red). Below, Esentepe Family Pool in Karakusunlar.

The map is prepared by the author based on the 1976 Ankara Map and the findings from oral history interviews. The image is taken from İ.S.'s archive.

Regarding the toponyms related to agricultural uses, Çukurambar is an exciting example. Consisted of *Çukur-*, which means a hollow land, and *-ambar*, which means a granary, Çukurambar is a toponym for the landform and use of the site. The people who lived on this site in the 1960s mentioned Çukurambar as an agricultural field. Later, it transformed into a *gecekondu* neighborhood with an asphalt production facility. Çukurambar did not frequently appear in the narratives. People know there by proximity, and some have relatives living in Çukurambar. However, it is concluded from the interviews that people in Karakusunlar occasionally spend time, but their daily lives are separate from theirs.

Çoban Hill is another place with a particular topographical character where agricultural activity is inferred. In the 1957 map, it is located in the western parts of Yalıncağküzü, on a ridge. Participants who remembered the 1950s and 1960s described Çoban Hill as being close to the current CEPA shopping center,⁵⁴⁰ and it was used as a grazing area for livestock.⁵⁴¹ There were also pig breeding farms in the neighborhood related to Çoban Hill.⁵⁴² All these places were situated on the outskirts of the Atatürk Forest Farm during that period, collectively defining an agricultural character.

The image of the Atatürk is noticeable in the interviews. Some participants⁵⁴³ mentioned that the name “Karakusunlar” is related to the visit of the Atatürk.⁵⁴⁴ Additionally, one of the fountains at the central Karakusunlar is named Atatürk Fountain. According to İ.S. and A.U., Atatürk came to Karakusunlar before 1935,

⁵⁴⁰ The interview with A.T. on 18.04.2023

⁵⁴¹ The interview with H.K. and A.K. on 13.04.2023

⁵⁴² The interviews with H.K. and A.K. on 13.04.2023, A.T. on 18.04.2023

⁵⁴³ The interviews with K.A. on 15.03.2023, H.K. and A.R.Ç. on 6.04.2023, A.T. on 18.04.2023

⁵⁴⁴ This is also mentioned in Şenyapılı (2004, p.121), who referred to his conversation with the local people in Karakusunlar. In this myth, the name Karakusunlar is claimed to have originated from Atatürk's visit. It is said that his command to his soldiers about setting their tents in the snowy area resembles Karakusunlar.

Şenyapılı, Önder. *Ne demek Ankara: Balgat niye Balgat!?*, ODTÜ Yayıncılık: Ankara, 2004.

However, this myth cannot be verified since the name “Karakosun” is in the Ottoman records. In other oral myths, the same story is also attributed to Fatih Sultan Mehmet.

and he liked the water of this fountain. Furthermore, A.R.Ç. referred to the Kuyucak area behind the current Arı and Evrensel Colleges as “Atatürk’s Garden”.⁵⁴⁵ Overall, these narratives indicate a historical connection or enthusiasm to associate with Atatürk in the past.

The topography's original setting, mentioned in some interviews, cannot be seen today. Some of these topographical nuances are not detailed in the maps; however, they came up during the interviews. In Appendix C, the overall attributes of interviewees are given in Table C.2., and toponyms in maps and the interviews are shown in Table C.3. The approximate locations of the toponyms from the interviews are mapped as the outputs, given in Appendix D. One of the examples of the altered setting of the topography is “Çukur Bağ” explained in the interview with K.A. on 15.03.2023, referring to the 1970s. Currently, there is the Mustafa Kemal Atatürk Sports Facility of Çankaya Municipality in this spot, although there were trees of vineyard and an active stream in the past. K.A. mentioned:

*We used the vineyard below Science High School quite often. The road passed through the upper parts of this hollow area. Climbing down or up is very hard; the cars cannot ride in there. The owners also did not visit here often, so we used the vineyard.*⁵⁴⁶

The vineyard is told to be 30-40 meters below road level. The road was constructed on metal piles (rising above this vineyard) when Ankara Science High School was built in the 1960s. Later, the vineyard was filled in time, and the metal piles remained

⁵⁴⁵ The interview's quotation follows: "Here is for the resting purposes of the livestock of the village. There was a muddy cart road. We bring them, and they sit there all day long. On the side, there was Atatürk's Garden and Atatürk Forest Farm. Now, there is a foundation of a hospital. It is a three hundred decare land on the side of the Çankaya University. Currently, there is a park for picnics [Mentions Uğur Mumcu Park]. However, these areas were Atatürk's field. There, the place that Americans built [New American Embassy at the Eskişehir Road]. When it was a field, it was cultivated".

⁵⁴⁶ The interview with K.A. on 15.03.2023, referring to the 1960s and onwards.

under the earth fill.⁵⁴⁷ At the slightly upper southern parts of this vineyard, K.A. mentioned a hill:

On the day of the 1960 military coup, we watched it with my uncles at the hill which is in the place of current Atatürk Swimming Pool [Mustafa Kemal Atatürk Sports Facility in its full name].⁵⁴⁸

When the boundaries of this living environment were asked, K.A., who lived in Çiğdemlitepe, answered:

Karakusunlar was a boundary for us. We did not cross this. At the side, it [the boundary] was Konya Road. We played games based on watching the colors of the cars passing through the road.⁵⁴⁹

The Vineyard and the mentioned hill were in similar parts and attached to childhood memories. Topography in these narratives is a medium for people, which helps them sustain a relationship with their environment. Sometimes, it was a place for their leisure time, as in the vineyard's case, or sometimes, it was a place to watch the ongoing outer life.

One of the place names which can define a physical shape is “Kova”⁵⁵⁰. Although it is not seen in any of the maps, it was mentioned in various interviews.⁵⁵¹ İ.S. described there as an open area near the Stream,⁵⁵² “When you went down to the bottom of METU, there was a place which we named Kova”. Although the name is referred to, the particular use of this place was not detailed in the interviews.

Within Karakusunlar and its surroundings, the production of housing has played a significant role in the urbanization of the site, and where the signs of flattening

⁵⁴⁷ The interview with K.A. on 15.03.2023

⁵⁴⁸ The interview with K.A. on 15.03.2023

⁵⁴⁹ The interview with K.A. on 15.03.2023, referring to the 1960s and onwards.

⁵⁵⁰ “Kova” means “bucket” in Turkish. It is considered that the hollow shape of the object refers to the particular landform.

⁵⁵¹ The interviews with İ.S. and A.U. on 24.03.2023, H.K. and A.K. on 13.04.2023

⁵⁵² Kuyucaközü is referred here.

became apparent in this area. In this regard, İşçi Blokları (Turki-İş Blocks)⁵⁵³ are one of the most extensive housing projects. Starting in the 1970s after the Cyprus Operation of Turkey, the blocks consist of groups in "five-story" and "multiple-story" typologies. The various groups, named Omorfo, Girne, Lefkoşe, and Magosa, align with the political climate of the 1970s.⁵⁵⁴ Figure 4.29 presents an older photograph of five-story blocks, multiple-story blocks, and the heating center.⁵⁵⁵ In different interviews, it was told that there were 5500 apartments for this project.⁵⁵⁶ Within this process, it is known that there were a few hundred houses in Karakusunlar and Çiğdemlitepe as older neighborhoods. In this regard, İşçi Blokları was a much more extensive project in terms of its scale compared to the existing built tissue. A.R.Ç mentioned that the earthwork from the excavations of İşçi Blokları was poured down to the Stream near Çamlık Sitesi.⁵⁵⁷ In general, the initiation of the housing blocks relates to the flattening in the site in two terms; first the extensive area which was used for and named according to the agriculture and livestock breeding in the past (Tosunoturtan and Sığıryalağı around Kuyucaközü) were massively urbanized. The second is the fact that with İşçi Blokları, the interventions to Kuyucaközü/Şirindere stream have started, which fundamentally defines the geographical and topographical character of the site.

⁵⁵³ The name of the İşçi Blokları Neighborhood originated from the housing cooperative by Türk-İş Union in the 1970s. In financial terms, the Social Insurance Institution provided loans to İşçi Blokları in the selected area.

Türel, Ali. Ankara'da Konut Yapım Süreçleri", *Ankara: 1985'ten 2015'e* (Eds: İlhan Tekeli, Özcan Altaban, ve diğerleri), Ankara Büyükşehir Belediyesi Ego Genel Müdürlüğü: Ankara, 1986, p. 55-64.

⁵⁵⁴ This naming based on floor level is still used in the local vocabulary. The names of different parts are also primarily by real estate offices in the area.

⁵⁵⁵ The heating center was used for district heating of İşçi Blokları for a while and was demolished in the 2010s.

⁵⁵⁶ The interviews with M.Ş. and M.Ç on 14.04.2023, H.K. and A.R.Ç. on 06.04.2023

⁵⁵⁷ The interview with H.K. and A.R.Ç. on 06.04.2023



Figure 4.29. A photograph from the construction of five-story and multiple-story
İşçi Blokları.

The picture is estimated to have been taken in the 1970s. Taken from the archive of İ.S.

Şirindere is another area that was **infilled** and **flattened** in different processes. According to A.O.D., the physical ground in Şirindere has been vividly elevated compared with the Şirindere in the 1970s. She said:

...[Our house] was built in 1986, and this part belonged to the Stream. My mother's house was at the beginning of the hill. They filled the Stream, filled it in the 1990s, and closed the Stream. The level is elevated. Now, my mother's house is on the road level. Previously, it remained visibly higher than the cart road. We had a lot in the place of Dünya Bir Sitesi. Currently, there are still some gecekondu blocks. We had trees in that lot. We came there to water trees. We went down quite a lot when we climbed down to the stream [to get water]. Now the streams are gone.⁵⁵⁸

Additionally, K.A. mentioned some excavations that METU did. The earthwork from these excavations was poured into the southern parts of the Stream. Afterward,

⁵⁵⁸ The interview with A.O.D. on 09.04.2023

this part was turned into a pond.⁵⁵⁹ A.O.D. mentioned that the stream was intentionally closed in the 1990s, with gravels and soil.⁵⁶⁰ Similarly, M.Ş. who lived in ODTÜ Villaları in the 1990s remembered the constructions in which the stream has channelized.⁵⁶¹ This critical occurrence coincides with the period of Improvement Plans in the 1990s.

H.K. mentioned the growth of *gecekondu* areas in Şirindere as:

*It started in the 1970s. The muhtar of the time, subdivided and sold. In the 1970s, the Stream was scattered. Then it was turned into Şirindere. And then it was completely flattened; now it is all Çiğdem.*⁵⁶²

This flattened area is an erased entity within the history of the site. This quotation means a physical flattening and the erasure of the name together.

⁵⁵⁹ K.A. explained on 15.03.2023 “When the university has built, they poured the earthwork to the upper parts of Şirindere, near ODTÜ fences [the border]. As a result, the stream has experienced a water shortage over time. It became pond-like water.”

On 24.03.2023, O.A. mentioned a similar pond in the boundaries of the METU campus: “One water pond was in between the Stream and METU campus when I had field duty [In the 1990s]. Within the curved part of the valley, at the connection of Dünya 1 Sitesi and Çamlık Sitesi, filled with earth, turned into a pond. There was a little water run there, which was more extensive in the older times. Our houses were flooded from time to time, but the amount of water has decreased in time. A pond appeared in time, and the children swam there. We [need to] chase them off so they didn't drown in there”.

⁵⁶⁰ The interview with A.O.D. on 09.04.2023

⁵⁶¹ The interview with M.Ş. and M.Ç. on 14.04.2023

⁵⁶² The interview with H.K. and A.R.Ç. on 06.04.2023, referring to the 1970s and onwards.

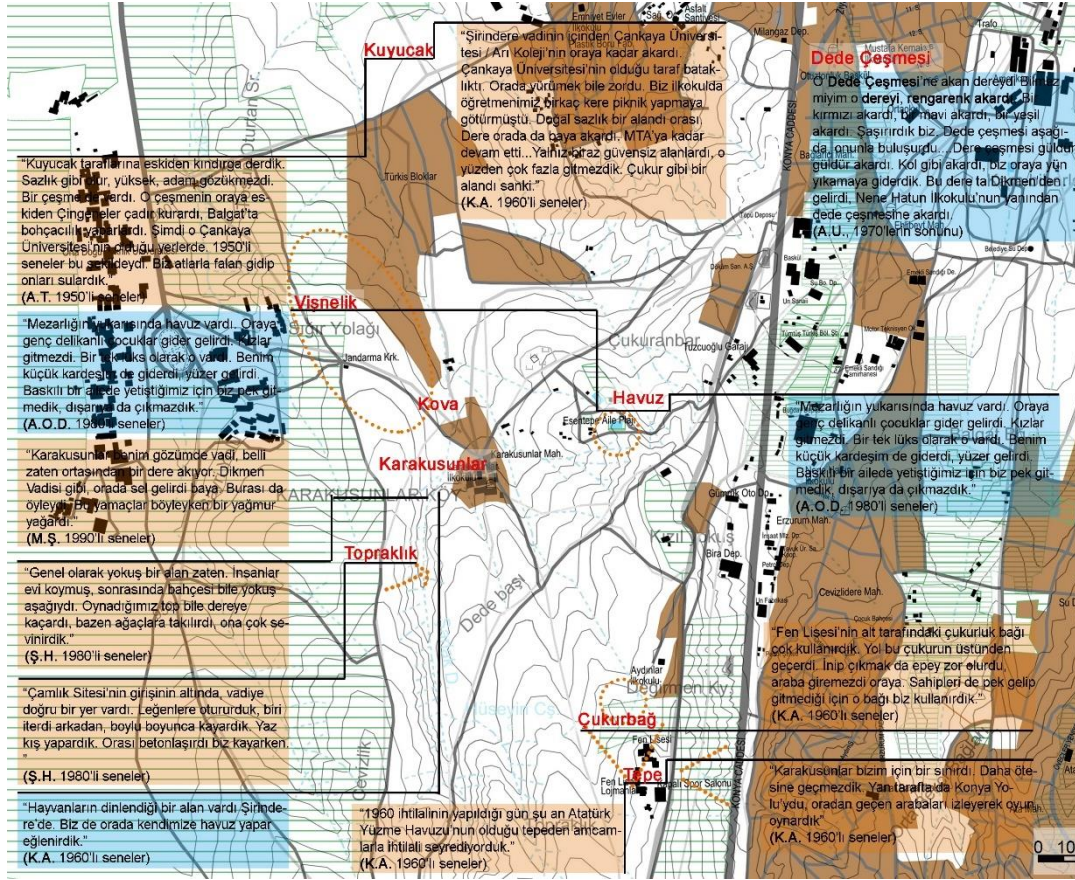


Figure 4.30. The narratives from the field study about the waterscape and landform of Karakusunlar.

The map is prepared by the author based on 1934 and 1977 maps, using the narratives of the field study.

4.2.3 Around Karakusunlar: Yalınca and Balgat

Yalınca and Balgat Villages are two essential places close to Karakusunlar, and they have come across in the spatial narratives. In this regard, one of the locals of the former Yalınca Village, the interview with A.T. on 18.04.2023, provided important information for the study. In 1954, the village was expropriated due to the establishment of the METU campus, and in 1956, it was evacuated. A.T., who spent his early childhood in Yalınca, mentioned:

Yalincak was a green place; it was inclined. There was a harvest area in a flat part. The parts until Bahçelievler or Anıtkabir were clearly seen. On the other side, [Current] Bilkent City Hospital area was seen. There was no obstacle in its vista, similar to the current Beytepe. Actually, the part with the current City Hospital belonged to the village; it was agricultural land...It has a beautiful vista. Yalincak is the place with the greatest vista in Ankara. Do you know Ahlatlıbel? Those parts were the village's land. Then, some parts of METU were built. When METU was established, it took all the public lands.⁵⁶³

While narrating these, A.T. showed some photographs from Yalincak, which are given in Figure 4.31.



Figure 4.31. Yalincak Village in the 1940s.
From A.T.'s archive.

In the later period, Yalincak appeared as an emptied-out land in the interviews. The buildings from the village have remained for a few decades, and according to K.A., a single person was the keeper of this land.⁵⁶⁴ Within the narratives of the people in Karakusunlar and Çiğdemlitepe, Yalincak is a place where the fountains provided water in abundance so that they went to clean their wool.⁵⁶⁵ In other interviews in the 1970s and 1980s, Yalincak was a place for walks or picnics.⁵⁶⁶

⁵⁶³ The interview with A.T. on 18.04.2023, referring to the 1950s and onwards.

⁵⁶⁴ The interview with K.A. on 15.03.2023

⁵⁶⁵ The interview with H.K. and A.R.Ç. on 06.04.2023

⁵⁶⁶ The interview with Ş.H. on 13.03.2023, H.K. and A.R.Ç. on 06.04.2023, A.O.D. on 09.04.2023

Balgat is one of the closest centers related to Karakusunlar and its surroundings. The connection between Balgat and Karakusunlar within the road network is seen in Figure 4.32. Balgat is usually described based on the childhood memories of the interviewees. The narratives of the people who attend primary or elementary school in Balgat were noted during the interviews. The open-air cinema in Balgat and the marketplace were two places known and experienced by the interviewees. Besides, A.U. mentioned vineyards, an essential element in Balgat's landscape. For A.U.:

*Balgat vineyards belonged to Malik at that time. Currently, there is the MHP building in that area. We collect grapes to eat. We called 'çingı' for each bunch of grapes. Malik chased us. My school was very close to there.*⁵⁶⁷

Also known as “Bağlar”,⁵⁶⁸ the agricultural activity and the orientation of the vineyards in the north-south axis are read from 1934 and 1957 Maps and mentioned in the interviews. In the interview A.K. on 13.04.2023, he mentioned:

*Everyone grew things. The name of this area is Bağlar [Vineyards It connects Balgat to Karadere and continues until Kepekli. It starts from the bridge [overpass] near Balgat and continues to the upper parts*⁵⁶⁹

⁵⁶⁷ The interview with İ.S. and A.U. on 24.03.2023, referring to the 1970s and onwards.

⁵⁶⁸ “Bağlar” means vineyards (plural) in Turkish.

⁵⁶⁹ The interview with H.K. and A.K. on 13.04.2023, referring to the 1960s and 1970s.

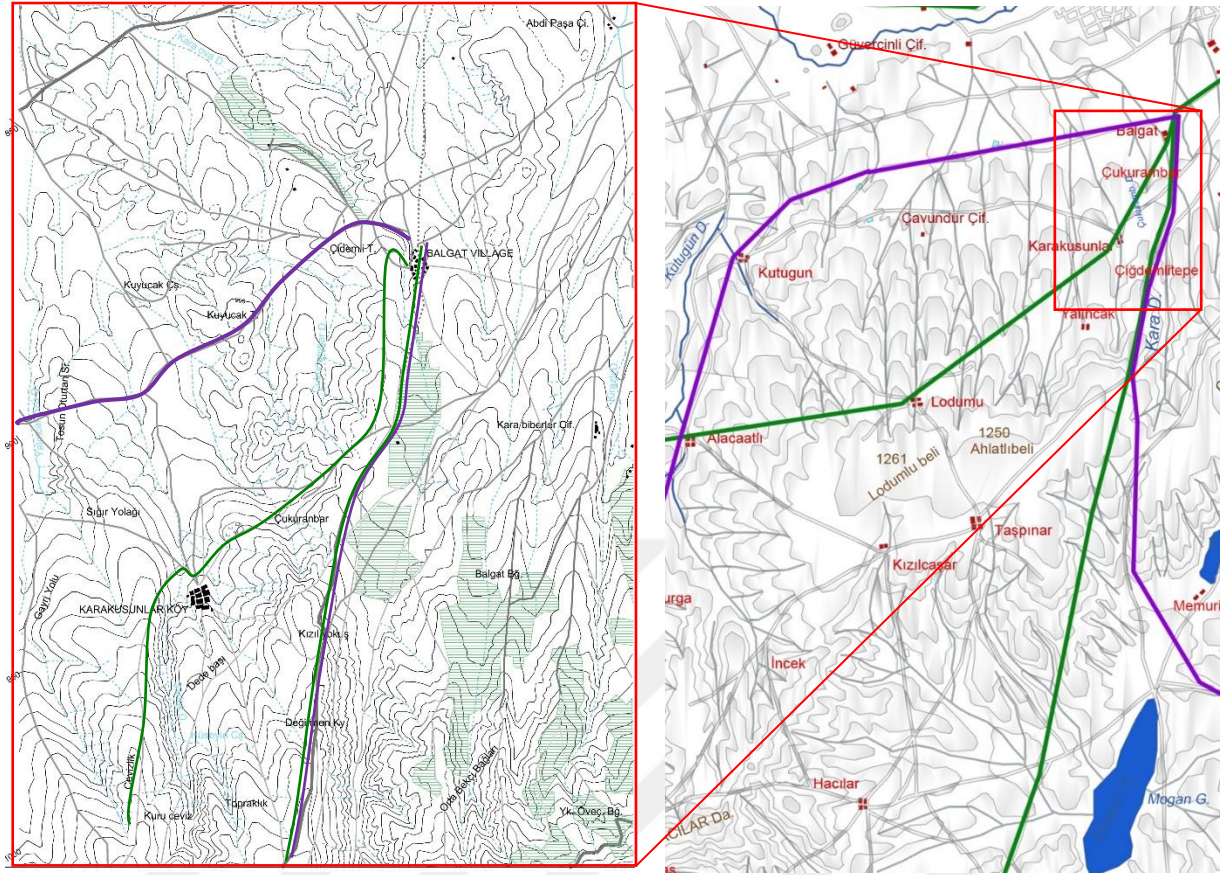


Figure 4.32. Roman and Ottoman Road system in Karakusunlar area.

At right, the annotation is made based on Aydın et al.'s (2005) "Roman Period Road System" and "Ottoman Period Road System" maps. Purple color means Roman roads, and green color means Ottoman roads. Base maps are produced from the 1942 Ankara Map.



Figure 4.33. Dede Fountain in Balgat.
Taken from the archive of İ.S.

Karadere⁵⁷⁰ (Stream) from Dikmen and Çal Mountain to Balgat was one of the significant images of Balgat, while it was a critical part of the physical topography. As mentioned by A.U., who narrated his childhood memories, the stream had a vivid image in his mind:

It is the stream that flows to the Dede Fountain. Don't I know that stream? It has many colors. Sometimes it was red, and sometimes it was blue or green. We were astonished. Dede Fountain, below, is related to it. Now it's turned into Adore [Furniture Store]. There was another store for rubber coating [before adore]. Dede fountain was a very abundant source. We went there to wash the wool. This stream came from Dikmen, flows through the side of Nene Hatun Primary School [His school] to the Dede Fountain.⁵⁷¹

Dede Fountain was a place known and mentioned by people who experienced Balgat during their childhood or adulthood. It was a source of abundance, which allowed them to do laundry or bathe their kids, and it also was a point where people came together. An older image of Dede Fountain is presented in Figure 4.33.

Within the narratives of the adulthood period, Balgat has two apparent aspects. First, it was used for the district bazaar. Before the 1990s, people in Karakusunlar mentioned that they mainly bought groceries from Balgat. In the 1970s and 1980s, it was also indicated that transportation was rare, so they walked or used shared taxis. The road near Karakusunlar cemetery (current 1505th Street) was mentioned to be used in trips to Balgat.⁵⁷²

⁵⁷⁰ The name Karadere or the same source without “Karadere” name is seen in the interviews with O.A. on 24.03.2023, İ.S. and A.U. on 24.03.2023, A.O.D. on 09.04.2023, A.K. and H.K. on 18.04.2023. In the 1934 and the 1942 maps of Ankara, were also named as “Kara Dere”.

⁵⁷¹ The interview with İ.S. and A.U. on 24.03.2023, referring to the 1970s and onwards.

⁵⁷² The interview with O.A on 24.03.2023

4.2.4 Narrating METU in Karakusunlar

The establishment of the METU Campus had a distinctive role in the history of Karakusunlar and its surroundings. In this process, the expropriation of Yalincak Village (and related places) critically affected the site's surroundings. Creating a boundary near Karakusunlar, the METU campus is an extensive entity that created a different environment. This is why it is interesting and meaningful to investigate the image of the METU within the minds of people in Karakusunlar.

METU campus created different images for different people on the site. For some of them, it was a place where they had a job. K.A. worked as an officer in METU from the 1970s, and O.A. has also worked there since the 1990s. Compared to other interviewees, they had the opportunity to experience METU and had a more detailed knowledge about the campus, K.A. mentioned:

[As an answer to the toponyms from the maps] I don't know the names which remained in the METU. Because METU fenced the campus, and the land there has gone. For example, we had a road connected to Lodumlu before the campus was there. Now, it is located in the İncek and Bilkent areas. The road passed behind Bilkent's shopping center. We had a sister school, and sometimes we visited it. When the METU campus was built, these roads were erased.⁵⁷³

This narrative highlights an inevitable rupture within the site while it removed specific names and patterns. The expropriation erased the local use of the campus areas and rural connections. The mentioned road to Lodumlu might be one of the routes that belong to the Ottoman period, and it is presented in Aydın et al.⁵⁷⁴ In this way, one of the historical connections was likely to be wiped out in the campus area (Figure 4.32).

⁵⁷³ The interview with K.A. on 15.03.2023, referring to the 1960s and onwards.

⁵⁷⁴ Aydın, Suavi; Emiroğlu, Kudret; Türkoğlu, Ömer; and Özsoy, Ergi D. *Küçük Asya'nın Bin Yüzü: Ankara*, "Map 22", Dost Kitabevi Yayınları, Ankara, 2005.

For some people within the site, the METU campus appeared differently. It can be a boundary or a border limiting the living environment,⁵⁷⁵ a place where people sneak into. A.O.D. mentioned they went to METU to pick up mushrooms, and sneaked into the campus since there was security. She mentioned:

*When we were children, we did not know METU was a school. We thought that there were Americans. We thought they lived there, eating delicious meals. At that time, our neighborhood did not have that many students.*⁵⁷⁶

Within the childhood or adulthood memories in the 1970s and 1980s, participants mentioned they could spend time with the soldiers who camped in the forest,⁵⁷⁷ or they went for a walk in the METU forest.⁵⁷⁸

The interview questions were prepared based on geographical and spatial information (including toponyms) on maps, which were used to detail the narrative of Karakusunlar and its surroundings. Except for these, places and toponyms belonged to the narratives of the site. These were observed, compiled in Appendix C, Table C.3., and presented in mental maps in Appendix D. One of these places is **Vişnelik**,⁵⁷⁹ which was mentioned in different interviews. As described in the current "Alumni Association Vişnelik Facilities," Vişnelik was part of a rural landscape consisting of cherry and pear trees. It mainly relates to childhood memories from the 1970s and 1980s. O.A. mentioned Vişnelik as:

Actually, at the location of the current road [1071 Malazgirt Boulevard], there was an orchard of cherry, pear, and apples. As children, we trespassed in this area and picked up fruits. A guard also chased us when he saw us [Where was the location?] Now, the road divided this area into two. Currently, Çankaya Belediyesi has an empty area like agricultural land.

⁵⁷⁵ Mentioned by O.A. on 24.03.2023. Although he has been working as an officer at METU, he mentioned the campus is a fenced area, and they cannot enter/be included.

⁵⁷⁶ The interview with A.O.D. on 09.04.2023, referring to the 1970s and onwards.

⁵⁷⁷ The interview with K.A. on 15.03.2023

⁵⁷⁸ The interview with Ş.H. on 13.03.2023, and M.Ş. and M.Ç. on 14.04.2023

⁵⁷⁹ "Vişnelik" in Turkish means an orchard that consists of cherry trees.

The name Vişnelik was mentioned in the interviews with O.A. on 24.03.2023, İ.S. and A.U. on 24.03.2023, A.O.D. on 09.04.2023, and A.T. on 14.04.2023.

*There and on the other side of METU land. There are still old pear trees, it is also close to the ŞAP Institute. From A4 to A1 gate of METU.*⁵⁸⁰

A.O.D mentioned in the 1970s:

*There was Vişnelik, and there were trees in. It was a large arable field. There were also five-story blocks at that time, made by a cooperative. Made for the workers, we admired them. It looked so much better [than our houses] since there were floors on top of each other. We went Vişnelik to pick up cherries.*⁵⁸¹

In Figure 4.29., Vişnelik remained behind the five-story blocks at the left. This field reflects the spatial relationship between people and agricultural characteristics of the rural landscape in Karakusunlar and its surroundings. Additionally, Vişnelik is a significant example since it is one of the rare toponyms that still carries on.

4.3 Transformation in Karakusunlar

The temporality, historicity, and place-boundness of *topography* are primary ways to approach the subject matter besides its physicality. In this respect, the physical and cultural transformation of the Karakusunlar area is in line with its multi-dimensional *topography*. The study area is inquired concerning the literary and visual sources, discussed in line with the related urban planning and growth, the transformation in the area is modeled, and the physical, mental, and cultural *topography* of Karakusunlar is constructed based on the findings of the field study. In this respect, *topography* is a culturally constructed medium which has been understood throughout the field study of Karakusunlar.

Karakusunlar and surroundings have been investigated based on literature, including Cadastral record books from the Ottoman period, newspapers, magazines, rural records, articles, books, and historical maps from 1934, 1957, 1967, 1976, and 1994

⁵⁸⁰ The interview with O.A. on 24.03.2023, referring to the 1970s and onwards.

⁵⁸¹ The interview with A.O.D. on 09.04.2023, referring to the 1970s and onwards.

on 1/15.000 and 1/25.000 scales. Based on the mentioned cartographic medium, Karakusunlar and its surroundings have been modeled from the earlier phases of this Ph.D. study. As much as the physical representation of topography and waterscape, toponyms are critical assets by representing topography and place-related characteristics.

Until the 1950s, the rural character of Karakusunlar is recognized as a part of rural records, historical sources, newspapers, and magazines as a part of the national interest in “peasantry” between the 1930s and 1950s.⁵⁸² In the 1960s, Eskişehir Road, Konya Road, MTA premises, ŞAP Institute’s premises, Ankara Science High School and METU Campuses are critical examples which initiated the beginning of the transformation in the Karakusunlar, which also took place in parallel with the *gecekondu* formation in the area. In the 1990s, Karakusunlar’s “Improvement Plan” was implemented as a part of the national efforts to “improve” the *gecekondu* areas in the country. Most of the elements in the rural layer, including places, names, and toponyms, have flattened in the following decades. The construction of 1071 Malazgirt Boulevard in 2013 is the most dramatic change in this *topography*, representing the ignorant attitude towards the land in the current urbanization schemes. The construction of the Boulevard created a rupture in many respects, including spatial and place-related flattening in this area, and triggered the beginning of the dissertation. As a result of this process, Karakusunlar, like other examples in Ankara, has been swallowed by the urban growth of the city center.

To expand the history of Karakusunlar, model the transformation of the topography, and inquire the characteristics of the topographical places in the maps and the minds

⁵⁸² The Community Centre (Halkevi) and associated Community Rooms (Halk Odası) are two significant concepts in this period, which assisted to the maintenance of the rural portrait in the field, including the Community Room in Balgat Village.

The ideological background of “peasantry” studies in the Early Republican period is discussed further in Karaömerlioğlu (2006).

Karaömerlioğlu, M. Asım. *Orada Bir Köy Var Uzakta: Erken Cumhuriyet Döneminde Köycü Söylem*, İstanbul: İletişim Yayınları, 2006.

of the local people, oral history provided a powerful method and helped to obtain valuable knowledge. Semi-structured in-depth interviews were conducted with fifteen participants in eleven interviews. The topographical setting, its physical variations, water sources, and toponyms in maps, as well as the lives of interviewees have been questioned through the interviews. The list of toponyms was compiled from the maps. Interview questions are given in Table C.1., the main characteristics of the interviewees and highlights of the interviews are in Table C.2., the appearance of the list of toponyms is in Table C.3.⁵⁸³

The field study proved the significance of the individual and collective memory during the research of Karakusunlar's *topography* and its transformation. In this respect, the places that appeared in childhood and adulthood memories, landforms, and streams represented the relationship between humans and *topography* in a place-bound manner. The rural and agrarian effect, which was dominant in the 1950s, is explored in the familiarity with the agricultural toponyms in the 1960s, which gradually decreased in the 1970s and 1980s (Appendix C, Table C.2.). There are a few toponyms which are still in use today, such as Çiğdem(litepe), Çukurambar, Vişnelik, Söğütözü, and Balgat, while the uses in Çukurambar and Vişnelik have been utterly transformed.

The **physical topographical** setting is one of the main focuses, and its transformation has been investigated throughout this study on Karakusunlar and its surroundings. Interviewees' memories were significant in interrogating the signs of flattening within the physical topography. In this respect, the valley where Kuyucaközü Stream⁵⁸⁴ flowed is one of the most dominant images within the site, and it is also one of the most substantial elements that has transformed in the last couple of decades. Different parts of the valley were gradually filled with earthwork

⁵⁸³ Toponyms compiled based on the maps and toponyms obtained from the interviews are presented in Table D.3.

⁵⁸⁴ Usually referred to as “Şirindere” or “Dere” within the interviews.

within the urbanization process of the Karakusunlar, and the Stream was permanently channelized in the 1990s. "Çukur Bağ" is the other example of an authentic topographical setting and is remembered for its place-related characteristics by K.A. While it was also filled gradually in history, its extensions remained as a fenced lot between Çiğdem Neighborhood and Konya Road today. Çobanlı Hill around the Karakusunlar and its surroundings has been flattened in the past, and it currently corresponds with CHP headquarters, Anadolu Boulevard, and Mustafa Kemal Neighborhood. "Kova", "Orta Tepe", and "Çukur bağ" are other meaningful examples which were narrated in the interviews and infer the spatial extent of the physical topographical setting. (Figure 4.30)

The **waterscape** of the Karakusunlar area includes several other branches except for Kuyucaközü. Within the interviews, Kuyucaközü had a prominent image in terms of its place in the daily lives of people from Karakusunlar and Şirindere. In childhood and adulthood memories, the Stream and valley have been a habitat for people, animals (natural ecology and animal breeding activities), and rural landscape, a playground, a comforting element which they hear its sound by night, and a source which supply their needs (water for irrigation, a place to pick up herbs). Based on the narratives, it can be understood that Kuyucaközü has created a particular scene for Karakusunlar and its surroundings.

In addition to Kuyucaközü, Karadere in Balgat has been mentioned in the interviews as an abundant source, as well as its relation to the vineyards and its colorful image in childhood memories. In addition to these sources, different segments of Kuyucaközü were mentioned during the interviews, which were in the other parts of Çiğdemlitepe. The narratives related to the waterscape, including Kuyucaközü, Kara Dere, Yalıncağözü, related fountains in Karakusunlar, Balgat (Dede Fountain), and Yalıncağ are summarized in Table C.3. at Appendix C. The playgrounds around the valley, Esentepe Pool connected to the water line from Kapekli, and the overall waterscape of the rural Karakusunlar are detailed in Figure 4.28 and 4.30. The prominent image of the overall waterscape in and around Karakusunlar is dominant in the 1950s, 1960s, and 1970s in the narratives of field study. Although the image

of the Şirindere (Kuyucaközü) example was still strong in the 1980s, it started to lose its influence after the 1990s.

Toponyms provided significant knowledge in investigating all-embracing topography, its transformation, and its capacity to be a place. Configured on the toponyms based on the historic maps, oral history studies with semi-structured interviews contributed to the ongoing Ph.D. study in terms of interrogating the characteristics of places, their relationship with the topography, their use in daily life, and last but not least, other toponyms which cannot be read from the literary and cartographic material. The set of all toponyms is presented in Table C.3. at Appendix C. For the toponyms of the historic maps, most of the question set is known by the authors, while unknown names were highlighted in red in Table C.3. The other toponyms are listed based on the interviews. Some of them are known from the maps but were not located in the immediate surroundings of Karakusunlar. In this concern, Lodumlu and Kepekli are relevant places mentioned in the different interviews. The remaining toponyms located in the Karakusunlar area are Vişnelik, Kova, Çukur tarla, Orta Tepe, Topraklık, Top Sahası, Kurt Tesisleri, and Armutlâ.

In a close relationship with Karakusunlar, Yalıncağ Village was expropriated in the 1950s for the construction of the METU Campus. The places in the village, such as the houses, mosque, village room, orchards and fountain, were worn off in time. Lodumlu road, as a part of the broader historic and rural network was resolved in the campus (Figure 4.32). The rupture in these connections, which persist in the inhabitants' minds, was rapid, but the following experiences within the performative topography have taken place in METU's environment, independent from the Karakusunlar area. Eventually, it was perceived as an impermeable area or a border in the field study. However, it should be noted that the archeological findings of the Yalıncağ excavation in the 1960s have been presented in the METU Museum for Archeology, which is a critical approach to cultural continuity. The campus proposed new connections, relationships, and places in its natural and constructed environment, which is a tremendous input to the sociocultural way of life within

METU. In this respect, the attitude in METU is quite different from that of any other flattening scheme in the Karakusunlar area.

The findings from the interviews provided important information about the history of the Karakusunlar area, the places at its topography, the meaning of riverscape in people's lives, and the transformation of the topography starting from the 1960s. The material that cannot be read from the maps is detailed in the interviews while portraying the site's rural character. Appendix D presents these findings from each interview separately to describe and visualize people's mental maps in this context.

In essence, the actions in the rural domain showed a direct connection of people to *topography*, which provides a dwelling itself. Places in the *topography* are derived from the relationships with the ground. Some of these are formed in *longué duree*, in historical and geographical scopes, while others were formed daily as an output of the *topography* as a performative entity. The variation of these places in the topographical trajectory is significant to understanding the diversity proposed in Karakusunlar's context, as one of the former villages of Ankara transformed into the urban environment.

CHAPTER 5

CONCLUSION

The dissertation concentrated on an all-embracing conception of *topography* as a geographical, cultural, and historical entity. Originating in the meaning of the *topos*, *topography* represents the condition of being a place, which is the primary concern of the overall inquiry. The elements and components of the physical and cultural topography are investigated and modeled in a temporal framework, using literary medium, cartographic medium, and experiences of the inhabitants of the Karakusunlar area, where flattening occurred in physical and mental terms.

The theoretical framework of the study is generally shaped in line with the Italian thinkers of the architectural theory, such as Vittorio Gregotti and Giancarlo De Carlo; the ideas related to Architectural Phenomenology, theories of Kenneth Frampton and David Leatherbarrow⁵⁸⁵ on *topography* as a way of physical and cultural grounding. In this respect, *topography* is claimed to be an originative, material, place-related, historical/temporal, and memory-related whole. As Gregotti said, geography is formed with the traces of history,⁵⁸⁶ for being the sum of all, including nature and landscape. As Leatherbarrow put forward, the relationships in the environment have a horizontal extent, which covers urban and rural, and a vertical extent, which results from historical situatedness. In this respect, *topography* is a heterogeneous mosaic, which is open to the acts, which are projected onto the surfaces of *topography* as a **chronicle**.⁵⁸⁷ Revisiting De Carlo's method of "reading the territory", based on "genetic codes" is more than helpful to understand the

⁵⁸⁵ Leatherbarrow's perspective can also be considered close to Architectural Phenomenology in terms of sensory and experiential aspects of architecture and landscape in the overall context.

⁵⁸⁶ Gregotti (1996)

⁵⁸⁷ Leatherbarrow (2004a, 2004b)

relationships in the environment,⁵⁸⁸ which has been formed in the *longue durée*. In relation to the historicity and temporality, this vertical dimension of *topography* has found a place in Cache's thinking, considering the surface as mobile and fluid, open to the distortions of actions and memory. Aligned with Cache's point of view, Corboz's conception of palimpsest, Secchi,⁵⁸⁹ Viganò, Cogato-Lanza, and collaborators of LAB-U's territorial projects are significant to understanding the diffused networks in a relational stance. Experiential and place-related characteristics of *topography* resonate with the memory of the place. In such context, *topographical* memory is significant in storing the memory places as expressions of appropriation,⁵⁹⁰ mnemonic devices,⁵⁹¹ in the individual or collective memories. Toponyms are significant mediums with which to approach the place and mnemonic aspects of *topography*.

The research of *topography* is situated in architectural and urban scopes. Some perspectives might relate to this *topographical* conception as a part of design discussions in the long run. The heterogenic *topographical* framework proposed in this thesis might also have some parallel points with the contemporary philosophical positions in geographical and cultural scopes. First is Gilles Deleuze and Felix Guattari's understanding of assemblage, which has critically influenced the theory and practice of urban studies, emphasizing the rhizomatic, non-linear, and dynamic network of relationships in urban and rural domains. Within the overall scope, *topography* itself is handled parallel with this definition as a "situated" and "localizing" concept that Deleuze claims.⁵⁹² Dynamic conception of territory about the event(s)⁵⁹³ is shaped by the assemblage of different elements,⁵⁹⁴ focusing on the

⁵⁸⁸ De Carlo (1996)

⁵⁸⁹ Viganò et al. (2017), Viganò (2018), Cogato-Lanza et al. (2019), Valva (2016)

⁵⁹⁰ Leatherbarrow (2004b, p.252)

⁵⁹¹ Virillio (1994), Hayden (1995, p.46)

⁵⁹² Doel, Marcus A., and Clarke, David B. "Gilles Deleuze" in *Key Thinkers on Space and Place* (Eds. Phil Hubbard, Rob Kitchin), SAGE Publications, 2010, p.143.

⁵⁹³ Deleuze, Gilles, and Guattari, Felix. *A Thousand Plateaus: Capitalism and Schizophrenia*, University of Minnesota Press, 1987.

⁵⁹⁴ Holland, Eugene W. *Deleuze and Guattari's A Thousand Plateaus*, Bloomsbury, 2013, p.22.

becoming and multiplicity. About the territorial assemblage, Bruno Latour is the philosopher who brought the human and nonhuman agency as a re-conception of nature and culture with an emphasis on connections.⁵⁹⁵ Focused on the vast and intricate surfaces of the earth, his “Landing on Earth” focuses on the ecological challenges in the Anthropocene, seeking for a more grounded engagement in the *topography*.⁵⁹⁶ As a part of the territory and wider network of relationships, *topographical* framework of the second chapter has also shared parallel points for the mentioned contemporary philosophies. However, they are not directly related to the dissertation’s theoretical framework.

Living and non-living layers within the topographical ground resonate with the **environmental perspectives** and **theories** developed after the second half of the 20th century as a reaction to the human-centric use of resources. In the last decades, when we faced the problematic outcomes of the anthropogenic effects of the climate crisis, these discourses have become stronger and stronger. In this context, the environmental focus is very persistent in the disciplines related to the built environment, such as architecture, urban design, planning, landscape, and others. Although the main framework of the study takes *topography's* place-related, experiential, temporal, and memory-laden concerns as a central theme, the subject matter includes the ecological elements of landform, soil, waterscape, and vegetation. However, the cultural aspects of these ecological elements are researched throughout the thesis instead of their material attributes as a part of the environment. In this respect, the main problem of physical and cultural flattening in *topography* is critically ecological, too. Therefore, the focal issue of the study is not entirely independent from the environmental-ecological perspectives.⁵⁹⁷ At the same

⁵⁹⁵ Laurier, Eric. Bruno Latour” in *Key Thinkers on Space and Place* (Eds. Phil Hubbard, Rob Kitchin), SAGE Publications, 2010.

⁵⁹⁶ Latour, Bruno. *Critical Zones: The Science and Politics of Landing on Earth*, MIT Press, 2020.

⁵⁹⁷ The ecological components, underground structure, the interrelation between these elements, and the concept of sectional depth prominent in contemporary urban and landscape discussions align with the environmental aims. In this intersection, we can see the extended research of Landscape Urbanists and related Ecological Urbanists mainly originated at the Harvard Graduate School of Design.

time, the theoretical position is shaped in parallel with the geographical, historical, and experiential themes in architectural theory.

5.1 Findings of the Study

Topography as a heterogeneous, local, geographical, territorial, place-based, experiential, historical, temporal, memory-related, and performative entity represents a strong way of connection between memories and toponyms. Within the Karakusunlar area (from the village period), the relationships extending beyond the house proved the capacity of topography to be a place. In this process, the relationship of people with the waterscape brought a dependent mechanism to the topography. Water was needed, and the valley was a source of water for the people in this area until very recently. Offering cultivation and habitation along the curvature of the land, vineyards, and streams *topography* determined a way of living in the past period.

The accumulated relationships in the Karakusunlar and the southern corridor of Ankara reflected certain accumulated relationships within the intersection of geography and history. As Braudel described, the physical topography critically shaped the environment "since altitude always gets better of human activity".⁵⁹⁸ The valleys and streams are typical geographical elements, and most villages were located along these lines in the 1940s. Furthermore, some toponyms reflected the landform and waterscape characteristics, and the connotations related to the living nature, qualifications, and cultural aspects. In this respect, **Çukurambar**, **Çiğdem**, **Dikmen**, **Zir**, and **Bâ'lâ** are some significant examples that showed the **endurance** of physical topography in the names. In its historical context, Karakusunlar has been

Diverged from Ian McHarg's exploration method, depending on the topography's sequence, transaction, and structural attributes. However, the dissertation delves into the *topography* in historical, geographic, and cultural contexts with analytical and critical approaches.

⁵⁹⁸ Braudel (2001, p.5)

located near the intercity routes in the *longue durée*.⁵⁹⁹ This historicity is also evident in the archeological findings in Ahlatlıbel, Koçumbeli, Yalıncağ, Dikmen, and Balgat, most of which are in the highlands (ridges and valleys) in this area. “Bel” is also a significant geographical element which created a threshold within the southern entrance to the city, while historical residues showed a continuity in these areas. In this respect, the historical depth of this area has also reflected specific characteristics of the curvature of the land.

Karakusunlar Village, from the 19th century to the 1950s, showed rural characteristics represented by cartographic and literary mediums. The maps from the 19th century⁶⁰⁰ clearly prioritize the geographic features in a certain way of representation. In the earlier years of 20th century, the village was seen as a part of the agricultural network in this area, together with Atatürk Forest Farm and other farms. The *gecekondu* expansions in the 1970s adapted the agrarian way of living in the Karakusunlar area, as it is mentioned in the interviews. Although themselves or families of the interviewees have different occupations, such as daily worker, marketplace owner, or civil servant, they all described the main way of living as “agriculture” in the Karakusunlar area until the 1990s. In these years, the valley and the village are deeply interrelated, while Çiğdemlitepe remained slightly separate from these areas based on the observations made in the interviews. It is also portrayed in rural imagery similar to the village and the valley. These entities created their own places as a part of the relationship with the *topographical* ground, which is read from toponyms, investigated in the field study, and reflected upon the mental maps and models. In this respect, the ground has gotten thicker with the superimposition of history and memories. Furthermore, the situatedness (as the

⁵⁹⁹ Based on Aydın et al.’s (2005) Roman and Ottoman Road System maps.

⁶⁰⁰ 1839 Von Vincke Map and 1892 Kiepert Map.

vertical dimension)⁶⁰¹ was observed in the Karakusunlar area based on models and findings of the field study.

The field study was fruitful in both investigations of the local *toponyms* and places as well as the ones from the maps. The findings from maps, as Kuyucaközü, Tosunoturtan, Sığıryalağı, Kuzukulağı, Kızılyokuş, Topraklık, Söğütözü, Çukurambar, Karaova/Karadere, Çoban Hill, Derecik, Cevizlik, and others, are expanded while they are helpful to evoke the other places in the *topography* of Karakusunlar in the past. The field study's *toponyms*, Çukurbağ, Vişnelik, Kova, Tek Ceviz, and Orta Tepe, besides several unnamed places attached to the valley, have a significant position in the memory of Karakusunlar. Among these examples, Vişnelik is a vital example of continuity. As a former orchard, Vişnelik mentioned in most of the interviews, where the alum center of METU today. Moreover, Kuyucak is one of the rare examples with a corresponding current use to Oğuz Erol's suggestion for the geomorphic components. It is a former marshland transformed into a park in the 2010s, first named Çansera and then Uğur Mumcu Parkı. Overall, the field study was a fundamental component of an inquiry into *topography* and its capacity to be a place. The transformation of these areas finds its place in the compelling chronicle of *topography*.

Karakusunlar has been significantly resolved in the urban tissue after the 1990s, mainly as a part of Improvement Plans, which prioritized the improvement of *gecekondü* areas. This planning approach has brought the large scale and rapid transformation of the site, in which some cultural traces are disregarded or transformed into a redundant position, as in the “Çukurambar” case. In this case, the valley is partially filled with the earthwork discharged from different construction sites, while the stream has lost chiefly its volume and partially channelized.

⁶⁰¹ Leatherbarrow (2004b)

Çukurbağ and other topographical nuances were leveled during the last decades as a part of the road constructions or housing sites.

One of the last dramatic acts or vectors projected onto the topography is the construction of the 1071 Malazgirt Boulevard, the depth of which is up to 37 meters (Figure 5.1.), crossing a large portion of this area. The road placed the village in a leftover position, and it only has several building units today, the mosque and the cemetery. Implementing of such a project has brought a severely high speed while undermining the connection between two sides of the neighborhood. In this respect, the flattening in the boulevard corresponds with the primary problem definition of **topographical ignorance** and related interventions.

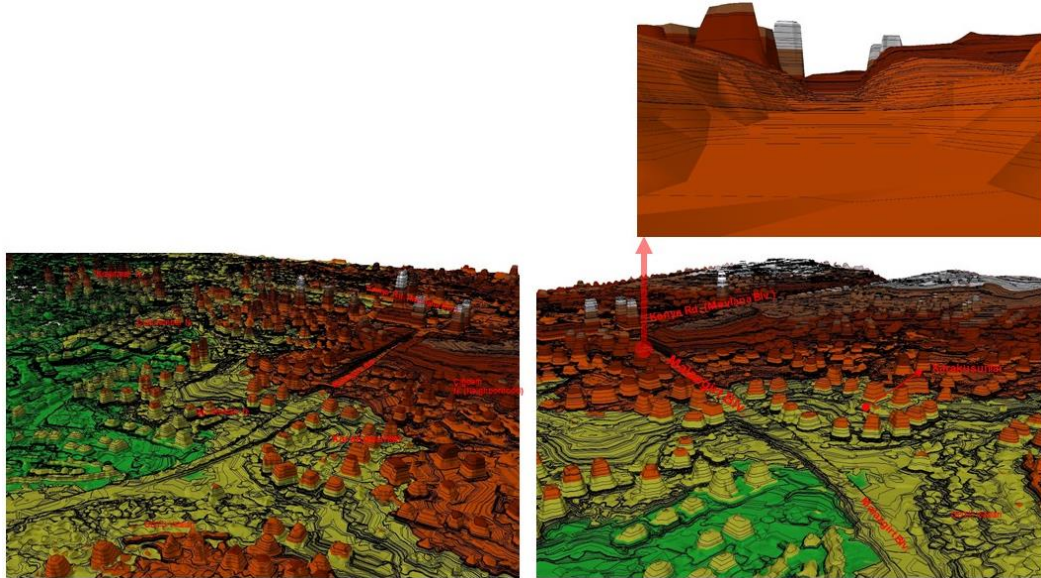


Figure 5.1. The modeling work that shows Malazgirt Boulevard.

The base model is SYM5 surface model provided from the General Directorate of Mapping. Annotations are made by the author.

The investigation delves into the conditions of Karakusunlar's *topography* in transformation. In the 1930s, to 1950s, there is an obvious agricultural way of production and an appreciation of these production schemes in terms of political and governmental scopes. The establishment of Atatürk Forest Farm close to the other farms is an important indication of the influence of arable fields and vineyards, which profoundly affected the culture.⁶⁰² As explored from the literature on rural works, such as community house activities and community room in Balgat, certainly reflects the pertaining appreciation towards this rural way of life. In other words, the **production** schemes were critically shaped the character of the site. Considering the overall transformation within the last decades, the agricultural character, in line with the fields, and production sites has dramatically turned into a site of housing schemes, where the stream is buried, the valley is waiting for an "urban transformation". The places attached to the *topography* was critically swept in the built environment, except from a few examples. The site of Karakusunlar has mainly evolved from a field of production into a field of consumption in the most simplistic interpretation.

As the scale of the acts (or projects) increases, the breadth of *topographical* flattening has become more dramatic. In this respect, the large-scale projects might pose similar ruptures in horizontal and vertical dimensions as in Malazgirt Boulevard's case. Other examples after the 2010s, such as the high-rise mixed-use complexes in Kızılırmak and Çukurambar nearby Karakusunlar, posed a tension to the ground, as a manner of detachment from the ground level. In addition to erasing the previous traces on the ground coming from history or territorial network, the scope of flattening brings a fracture within the ground and within *topographical* chronicle. As a result, the relationships and further connections between the ground level deteriorate due to losing the *topography*. In essence, the criticism that the thesis

⁶⁰² "Bağlar" in the interviews (With H.K. and A.K. n 13.04.2023, referring to the 1960s and 1970s)

directed is not pointed to urbanization itself, but to the problematic ignorant attitude that perceives *topography* as if it does not exist even in the geographical domain of Ankara.

Derived from the physical topographical setting, the main continuation of the local road structure around Karakusunlar has been significant for several reasons. During the field study, the roads were conducive for participants to describe the approximate location of the memory places. In this respect, some of the streets acted as mnemonic devices. Apart from the field study, the permeance of such patterns is critical in sustaining the image of the environment besides its memory. Furthermore, it is essential to see the patterns that were in a reconciliatory relationship with the physical topography, which has positive sides in line with the ecology of the topography.

In the general transformation of the site, Middle East Technical University and its campus played an important role. After the expropriation of Yalıncağ village, the historical findings from the area raised awareness regarding the site's history. As a result, the archeological findings⁶⁰³ from the Yalıncağ Excavation, which took place in the 1960s, have been transferred to the METU Museum for Archeology in the later period. The museum is still in use today as an essential example of cultural continuity. Furthermore, the people from old Yalıncağ Village had a union and a social media group. They also have made traditional picnics to visit old Yalıncağ Village, which is very important for a community to sustain their shared values to cultural and spatial extents.

⁶⁰³ From the Late Phrygian, Roman, and Galatian periods (Tezcan, 1964). "Yalıncağ", in *METU Archaeological Museum*, retrieved from <https://muze.metu.edu.tr/galeri/yalincak>, on August 10th, 2024.

5.2 Assessment of the Research

The dissertation **contributes to the literature** regarding its methodology and substance using the novel research outputs within the Karakusunlar area. Some studies investigate physical, cultural, or experiential aspects of *topography*, neither of which approaches it as an encompassing whole. In this way, the inquiry into historical geography can be considered as a part of urban (and rural) studies with respect to its geographical and sociocultural. Furthermore, *gecekondü* is a significant phenomenon in the Turkish context, which is critically investigated as a part of *topographical* transformation process of Karakusunlar from rural to urban domains.

Furthermore, *toponyms*, which are critical for the overall process of the thesis, are investigated by their relationship with the *topography*. The study delves into the section(s) of the *topography*, which expands in both horizontal and vertical aspects throughout the inquiry. In other words, the physical *topography* (figuratively) expands and gets thicker by using its cultural and historical dimensions. To understand the transformation process aligned with a series of flattening patterns, we must first understand the *topographical* trajectory first.

Looking at the Karakusunlar case, like other rural examples in Ankara, the transformation process from rural to urban could have been handled differently. These examples are considered as a cultural rural entity rather than an “informal settlement”, subjected to the scope of the “Improvement Plan” in the 1990s. Although there are a few maintained *toponyms*, road relationships, or uses in this area, it is unknown whether this was a part of a plan or a consequence.

Karakusunlar was one of the central villages of Ankara until the 1970s, being a part of the agricultural character composed of farms, vineyards and fields. “Yücel-Uybadin Plan” in 1957 and “1990 the Master Plan” in 1970 led to urban growth towards the south, outside the Calyx. As a part of the central villages of Ankara until the 1970s, *gecekondü* areas were built around Karakusunlar until the 1990s. In this context, the growing urbanization of the city might require the transformation of

rural land. The central urbanization between Eskişehir Road, Konya Road, and METU campus today has been an outcome of the need. However, Karakusunlar, as a historical and cultural entity, has been critically worn out after the “Improvement Plan” period. In fact, Karakusunlar, as a *toponym*, barely appears in a few examples, such as the mosque, cemetery, and some bus stop signs.⁶⁰⁴ Similarly, most of the toponyms are out of use today, but they would have been important indicators of the site’s history if they were maintained. In this domain, a more comprehensive and cultural planning that considers the recreational and cultural uses around the village⁶⁰⁵ would have been a mechanism for the permanency and continuity of local culture and memory. Considering that Şirindere currently consists of partially abandoned, partially occupied *gecekondu* houses, it is on the threshold of a contentious “urban transformation” process.⁶⁰⁶ The outputs of the dissertation might be helpful for this type of case, too.

The project reward obtained from Koç University Vehbi Koç Ankara Studies Research Center (VEKAM) was beneficial in several ways besides the funding of the field study. First, the archive of the institution provided different materials for the very early stages of the study, apart from the funding period. Secondly, the scope of the dissertation is significantly aligned with VEKAM’s area of interests, which helped to raise awareness for the study and provided institutional support during the arrangement of the interviews. Additionally, most of the participants appreciated the recognition of Karakusunlar and Yalıncak in the award presentation and the article

⁶⁰⁴ In the official website of Ankara’s transportation company EGO, bus stops do not include “Karakusunlar” stop but instead “Alaeddin Keykubat Köprüsü” which is the underpass of the 1071 Malazgirt Boulevard near the former Karakusunlar Village. However, some of the old bus stops indicate the Karakusunlar bus line.

⁶⁰⁵ The places attached to the valley are Çukurbağ, Esentepe pool, and Kuyucak. Although Esentepe Pool was a business organization, it was a part of the socio-cultural living in the Karakusunlar area between the 1960s and 1990s. Most participants remembered the pool either they used or did not use it.

⁶⁰⁶ Şirindere was declared as an urban transformation area in the 2000s, but it was stopped due to the law no 6306 (about the transformation regions under disaster risk).(Gürel Üçer, et al., 2018).

was published in the Journal of Ankara Studies. Documenting a rural trajectory is one of the most valuable contributions to literature, which is lacking in our context.

5.2.1 Limitations of the Study

There have been several limitations since the beginning of the Ph.D. The first is the COVID-19 Pandemic, in which access to literary materials, cartographic data, and institutions was lacking. In this respect, the acquisition of materials and data was consecutively delayed. Independent from the setbacks of the pandemic period, the correspondences with the governmental bodies took long processes, such as months or a year, which led to certain disruptions in various phases.

Historical maps were one of the significant materials used in the research, and they provided a basis for land, water, and *toponyms*. Throughout the extensive⁶⁰⁷ correspondence process with the offices of the General Directorate of Mapping, different maps in different scales are demanded for the study. However, 1/15.000 and 1/20.000 maps are usually provided, while requests for 1/5.000 maps are declined. This created a less detailed modeling process in geographical and toponym-related concerns. Since the toponyms are formed significantly in line with the maps, the pre-formed set of toponyms asked of the participants is also formed based on 1/15.000 and 1/20.000 maps.

During the field study, I usually aimed to target a group of participants who experienced the places of rural Karakusunlar until 1990s, when the improvement plan is enacted. Most of the participants experienced the 1970s and onwards.⁶⁰⁸ Due to the age limitation, the 1950s and 1960s were investigated with two participants only, who contributed to the research wholeheartedly and thoroughly. Furthermore,

⁶⁰⁷ From beginning to the end, material request and provision handled in two attempts, the first took four months, and the second took nine months.

⁶⁰⁸ A person who was born in the 1960s, was in his/hers 60s during the interviews which took place between 2023-2024. This also means the same person can decently remember the 1970s.

even though there are men and women that were contacted for the interviews, men were more inclined to accept for the interview request. In total, eleven men and four women accepted the interview request while one of the female participants specifically asked for the interview in her husband's presence and left the answers to her husband's choice. Although this seems to be a singular example among fifteen people, it reflects a gender gap throughout rural Karakusunlar, where I also had difficulties reaching out to female participants.

5.2.2 About The Other *Topographies*

This study proposed a model for a *topographical* framework⁶⁰⁹ as a method to read and discuss the transformation of former Karakusunlar Village. The village, as a physical and cultural entity, has entirely resolved in the urbanized patterns, because of the unforeseen growth of the city. The rural patterns of agricultural uses, places in the *topography*, and the places where the *toponyms* originally referred to have dramatically transformed into a completely different tissue, in which the cultural relationships created by the *topography* and projected onto the *topography*, were also lost. Considering that other sites in Ankara have been subjected to similar problematic turns of an "urban transformation" in socio-spatial and cultural terms, the method I proposed in this study can be employed in different cases. In such a way, the history of the *topography as a performative entity* and the land will be critically explored to adopt forthcoming urban planning mechanisms in a culturally responsive setting.

The topographical conception of the study is mainly investigated based on its retrospective aspects throughout the dissertation. The projective aspect of this concept is a separate and engaging field of study. While the experience of *topography* is investigated in the existing Karakusunlar area, the defining character

⁶⁰⁹ Discussed in Chapter 1, see Figure 1.2.

of *topography* as a place can be explored in the experiences within the digital environment. Maintaining the encompassing *topographical* framework, and toponyms will be an interesting way to experience and research in forthcoming studies.

During the field study, relevant social media platforms⁶¹⁰ were helpful in finding photographs and understanding the social circle of Karakusunlar and Yalincak Villages. In this respect, these groups have their own dynamics. There can be further investigation based on these groups to construct places of *topography* in and around the villages digitally since these groups provided essential grounding to maintain the cultural materials, such as photographs and memories.

⁶¹⁰ Namely, “Karakusunlular” and “ANKARA Yalincak Köyü” in Facebook.

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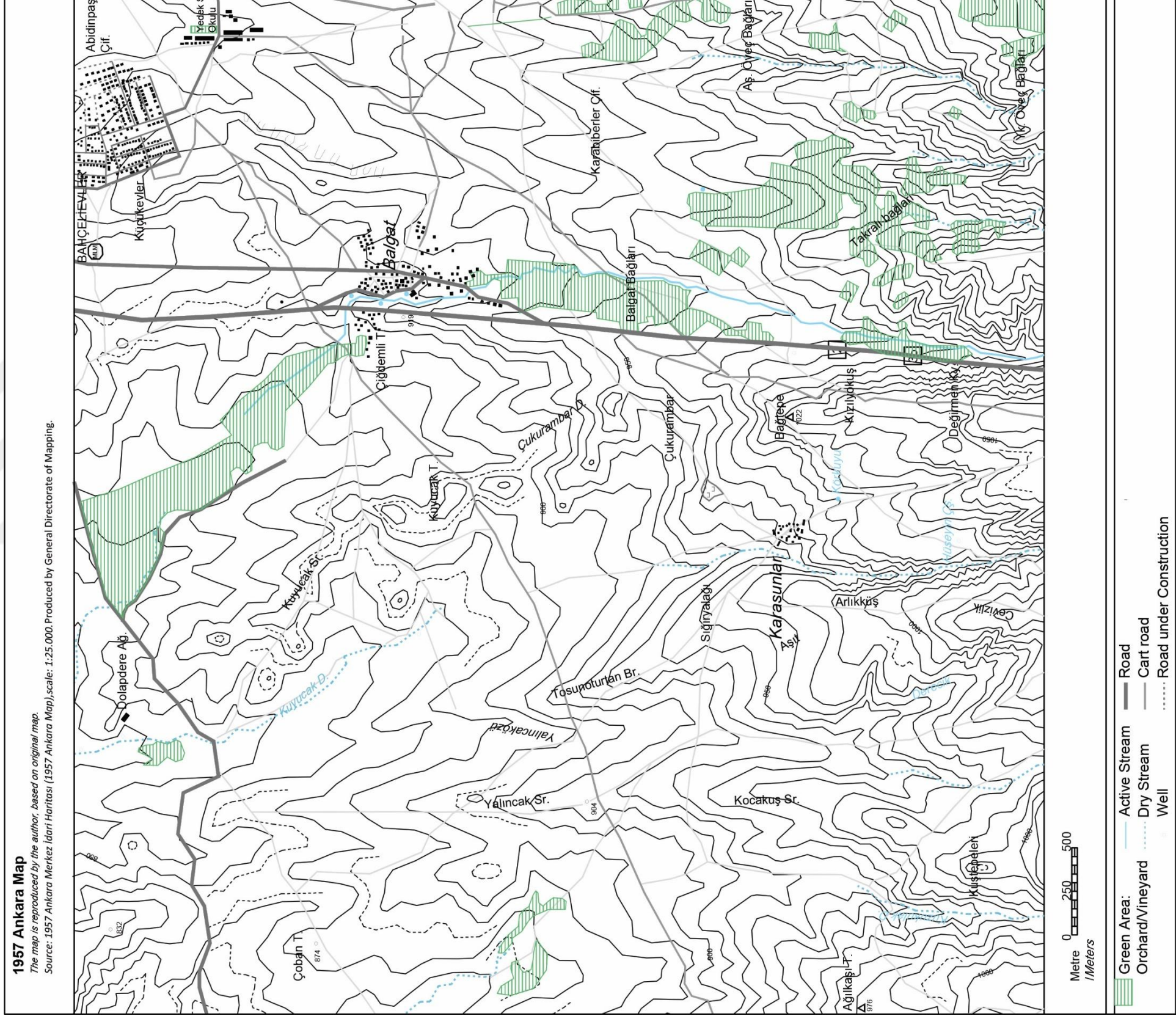
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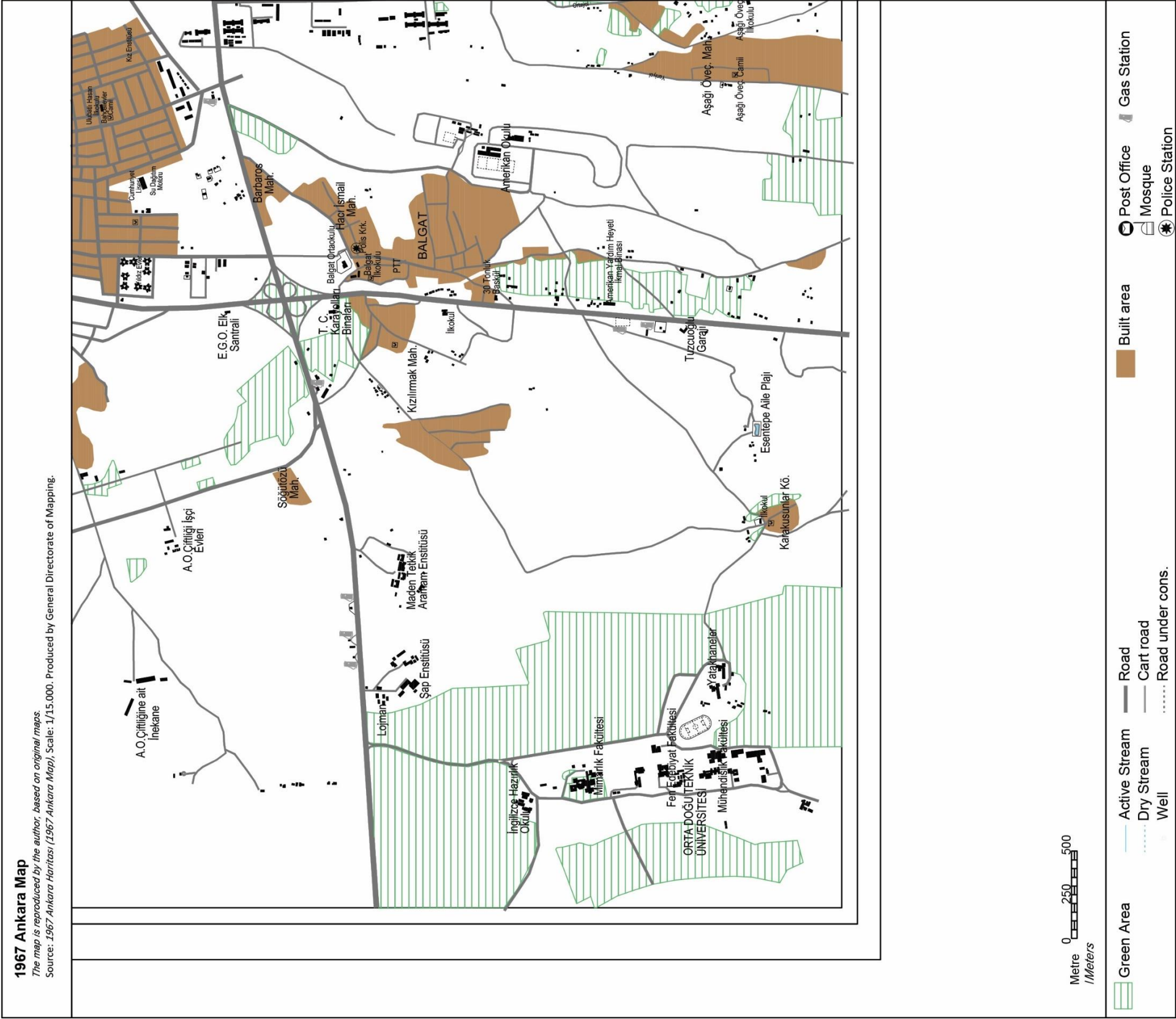


APPENDICES

A. Maps, aerial images, and modeling work of Karakusunlar and its surroundings.





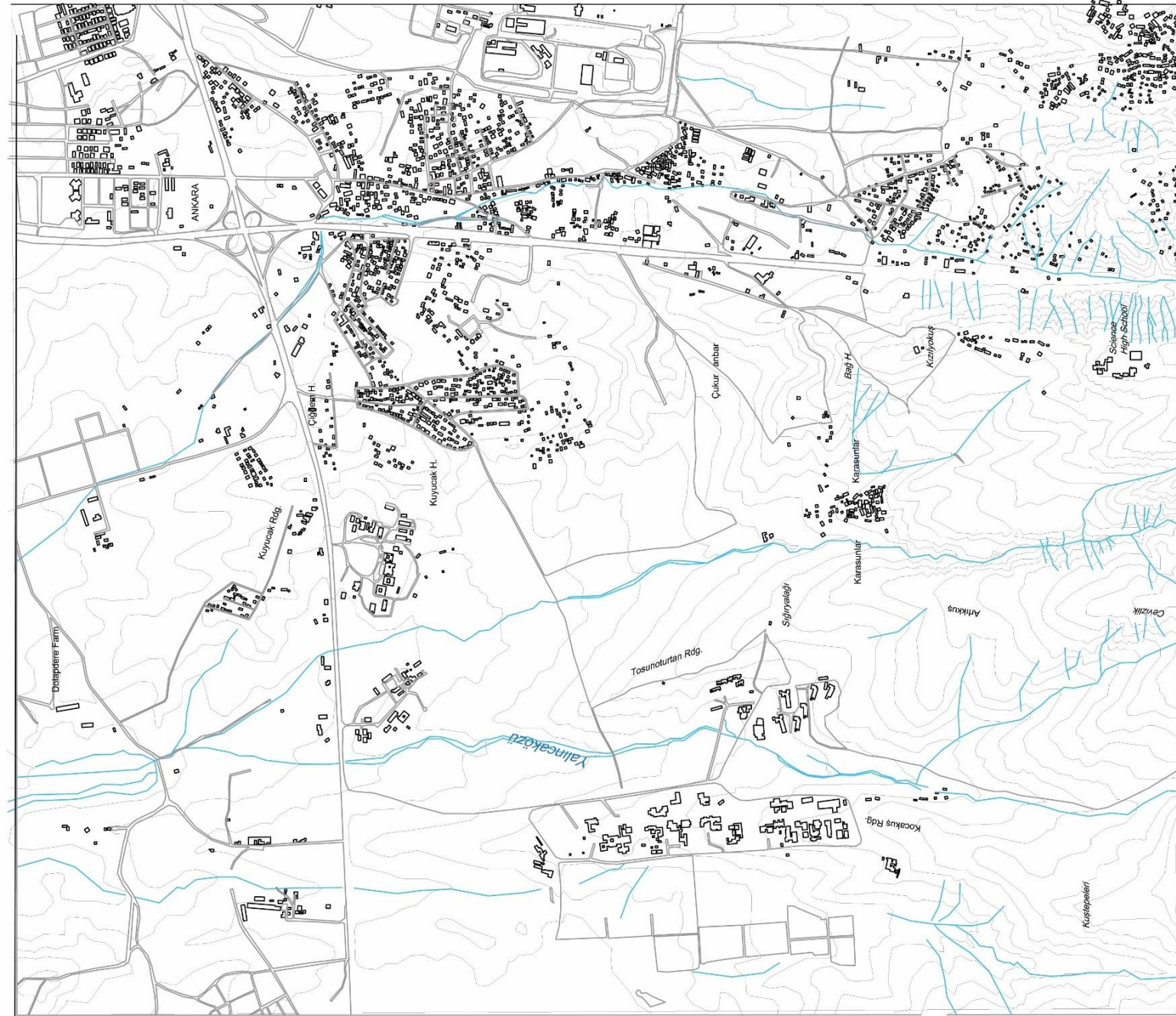


1970 Ankara Map

The map is reproduced by the author, based on original map.

Source: 1970 Ankara Merkez Haritası (1970 Ankara Map), scale: 1: 15,000; Produced by Bank of İller.

METU Maps and Plans Documentation Unit



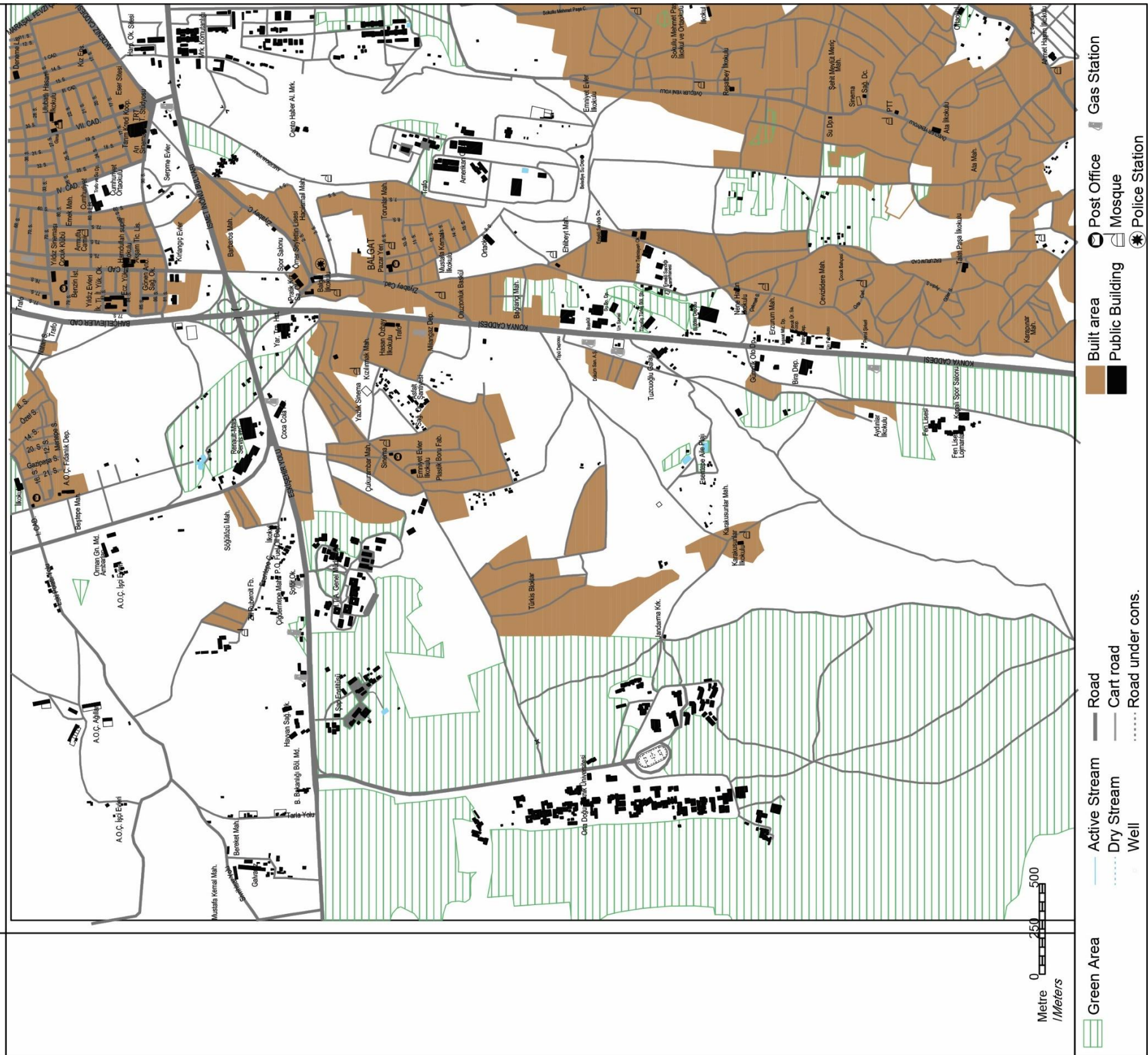
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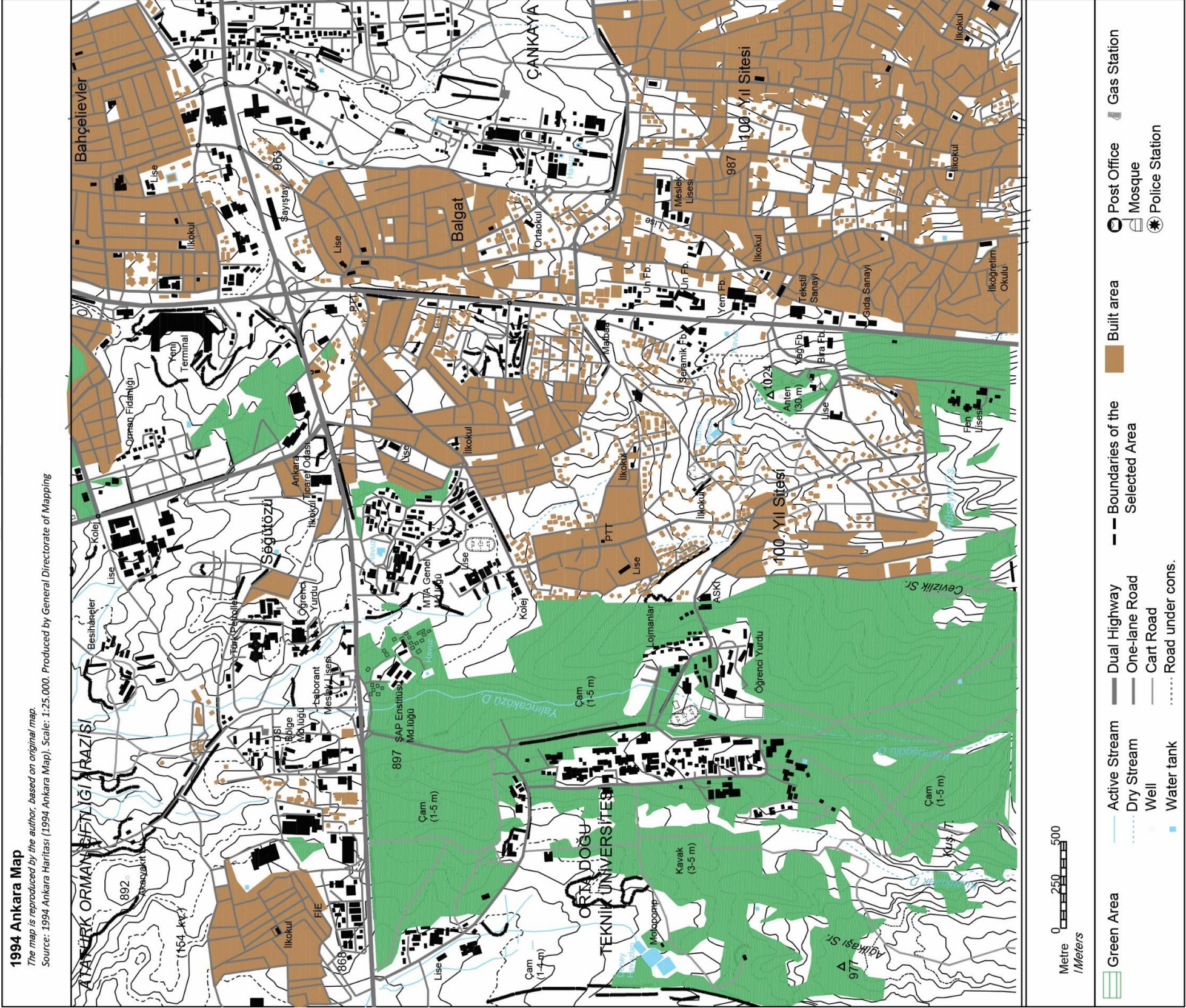
Green Area Stream Roads Buildings

1976 Ankara Map

The map is reproduced by the author, based on original maps.

The map is reproduced by the author, based on original maps.
Source: 1976 Ankara Yerleşim Planı (1976 Ankara Settlement Plan), Scale: 1:9,500. Produced by General Directorate of Mapping. Obtained from VEKAM Archive (Inventory no: H009).







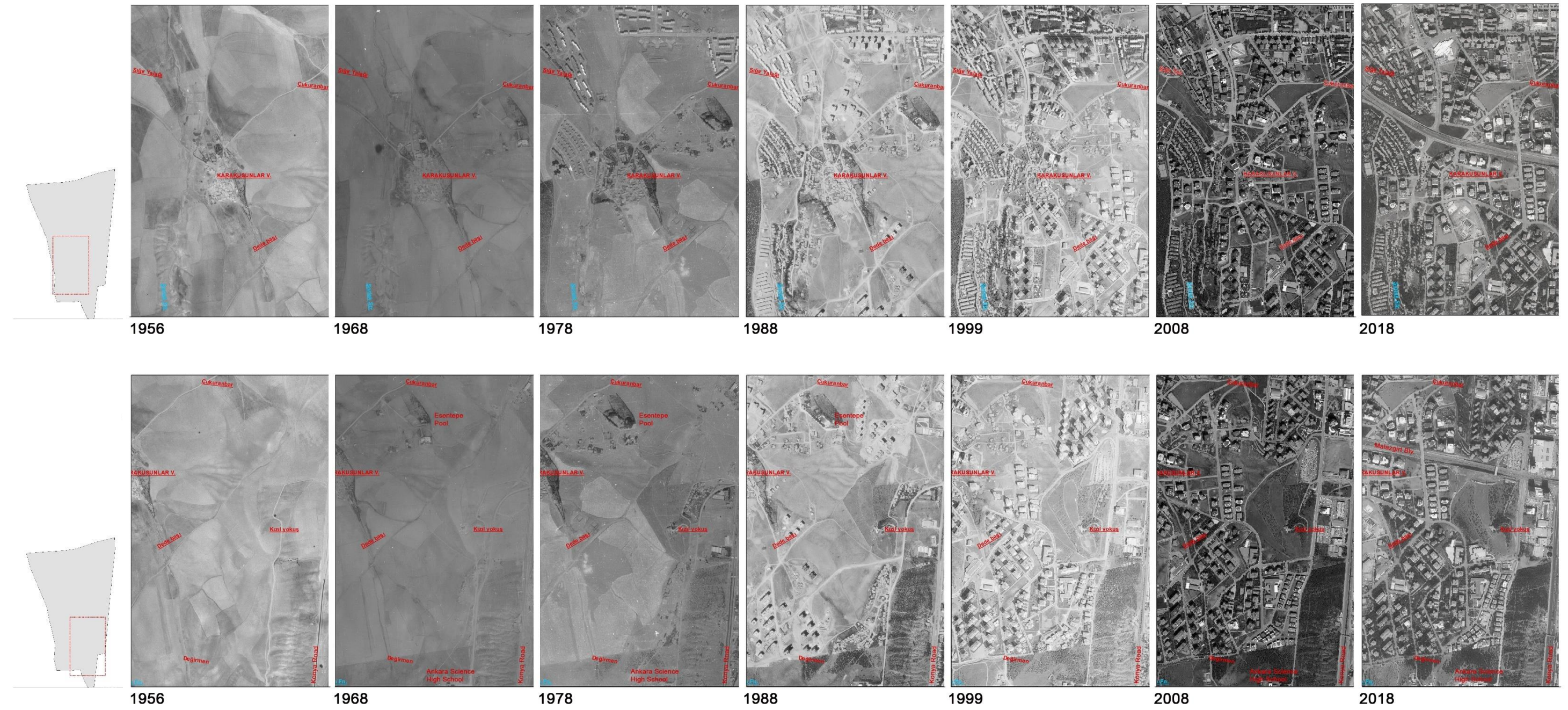


Figure. Above, aerial photographs of Çiğdem(litepe) , from 1956 to 2018. Below, aerial photographs of Karakusunlar, from 1956 to 2018.
 Provided from the General Directorate of Mapping.

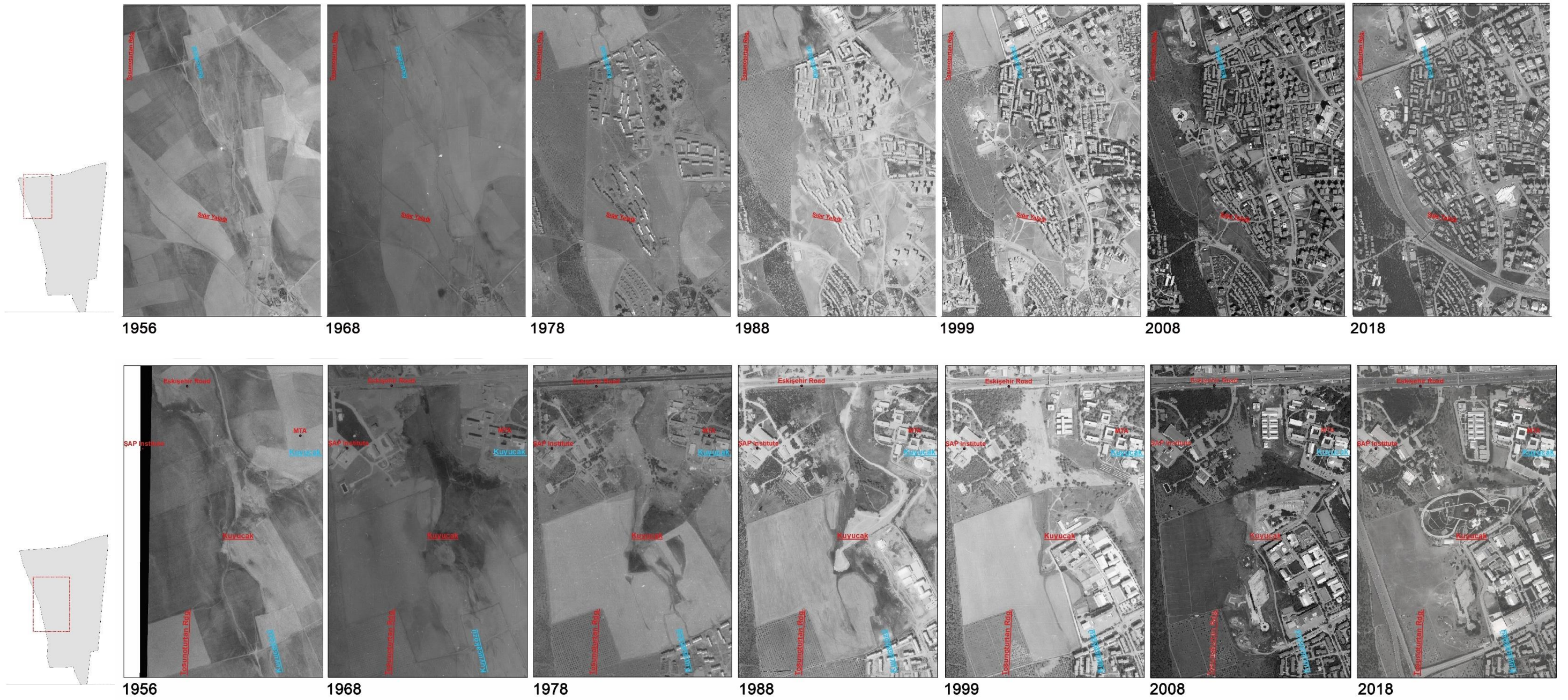
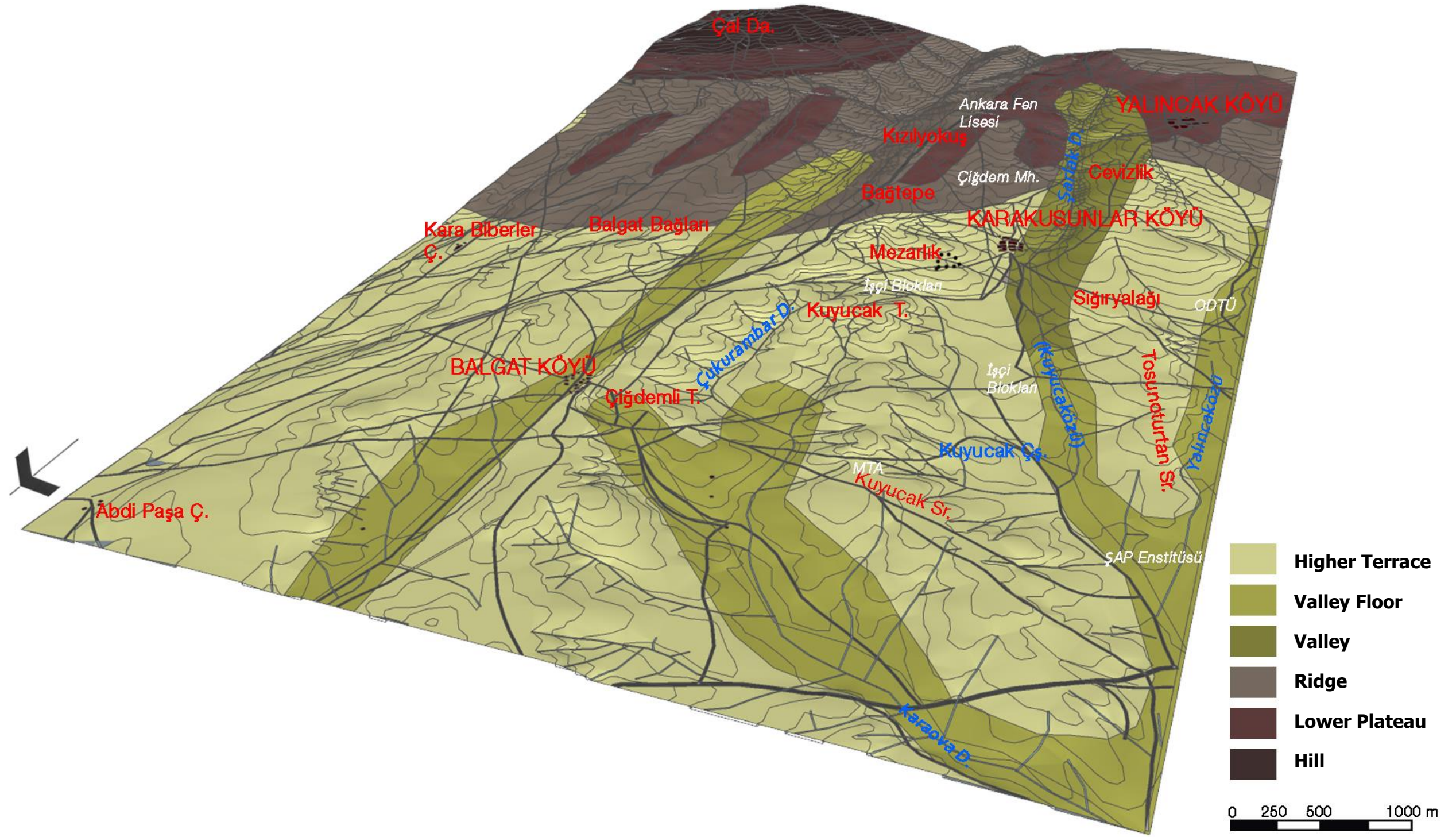
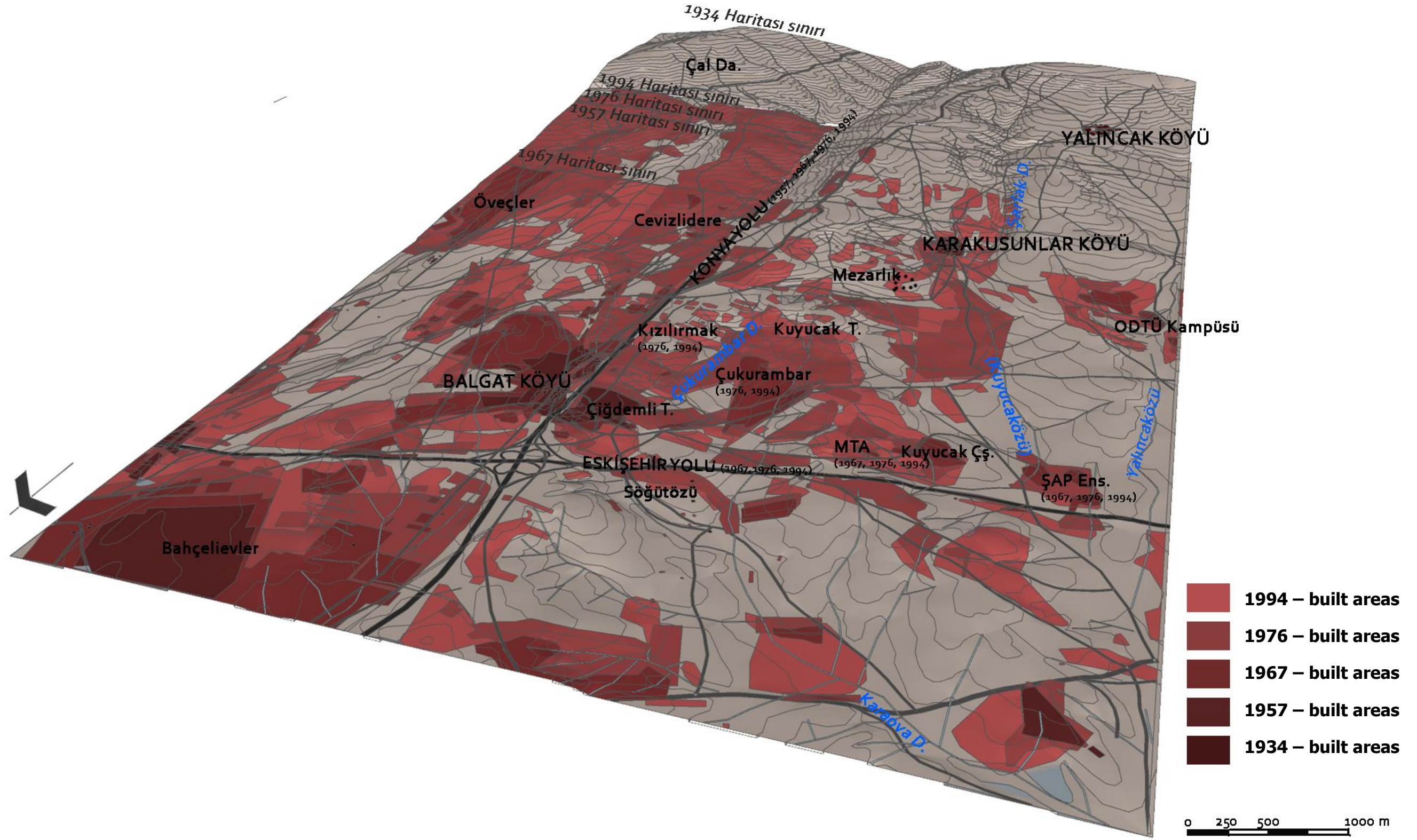


Figure. Above, aerial photographs of İşçi Blokları , from 1956 to 2018. Below, aerial photographs of Kuyucak, from 1956 to 2018.
 Provided from the General Directorate of Mapping.





B. Approval of Ethics Committee

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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Konu: Değerlendirme Sonucu 27 OCAK 2023

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Doç.Dr. Ela ALANYALI ARAL

Danışmanlığını yürüttüğünüz Huriye Nur ÖZKAN ÖZTÜRK'ün "Arazi Formu ve Yapılı Çevrenin Edimsel İlişkisi: 100. Yıl İşçi Blokları-Çiğdem-Çukurambar Alanları" başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek 0061-ODTÜİAEK-2023 protokol numarası ile onaylanmıştır.

Bilgilerinize saygılarımla sunarım

Prof. Dr. Sibel KAZAK BERUMENT
Başkan

Prof. Dr. İ. Semih AKÇOMAK
Üye

Doç. Dr. Ali Emre Turgut
Üye

Dr. Öğretim Üyesi Şerife SEVİNÇ
Üye

Dr. Öğretim Üyesi Murat Perit ÇAKIR
Üye

Dr. Öğretim Üyesi Süreyya ÖZCAN KABASAKAL
Üye

Dr. Öğretim Üyesi Müge GÜNDÜZ
Üye

C. Field Study: Semi-Structured In-Depth Interviews.

Table C.1. Interview questions	
A. Görüşülen kişiler üzerine sorular / <i>About the participants</i>	
1	İsminiz, doğum tarihiniz ve doğum yeriniz nedir? <i>What is your name, year, and place of birth?</i>
2	(Karakusunlarlı değilse) Bu bölgeye nereden geldiniz? <i>(If they are not from Karakusunlar) Where do you come from?</i>
3	Eğitim durumunuz nedir? <i>What is your level of education?</i>
4	Ne iş ile meşgulsünüz? <i>What is your occupation?</i>
5	Hangi dönemde burada yaşadınız? <i>In which years do you live in this area?</i>
6	Neden bu bölgeye yerleştiniz? O dönem siz veya aileniz ne işle meşguldü? <i>Why were you settled in this area? What was your and your family's occupation back then?</i>
7	Şu an nerede yaşıyorsunuz? <i>Where are you currently living in?</i>
B. Karakusunlar köyü ve çevresindeki mekanlar üzerine sorular / <i>About the environment in Karakusunlar and its surroundings</i>	
1	Bu bölgenin neresinde yaşadınız? <i>Specifically, in which part did you live in this area?</i>
2	Sizin yaşadığınız dönemde hangi mahallelerde yerleşim vardı? Bu yerleşimler ne tür yapıları? (Ör. Köy evi, gecekondu, site) <i>Which parts were settled at that period? Which type of buildings (Village house, squatter house/gecekondu, site)</i>
3	Köy veya bölge hakkında aklınızda kalanlar neler? <i>What remained in your mind about the village and the territory?</i>
4	(Çocukluğunda orada bulunanlar için) Nerede okula gidiyordunuz? Ne şekilde? (Ör. Yürüyerek, otobüsle, vb.) <i>(For the ones who spent their childhood) Where did you go to school, and how? (i.e. By walking, by bus, etc.)</i>
5	O dönem bu bölgede neler yapıldı? <i>What did people do back then (in general)?</i>
6	Çevrede kullandığınız mekanlar nerelerdi? (Eğlence veya kültürel amaçlı) <i>Which spaces did you use? (For recreational or cultural activities)</i>
7	Buralara kimlerle giderdiniz? <i>With whom did you visit those spaces?</i>
8	Alışverişinizi nereden yapardınız? <i>Where did you get your groceries?</i>
9	Karakusunlar köyüne veya o bölgeye ait güncel olarak bulunan yapılar var mı? (Ör. Mezarlık, okul, vb.) <i>Is there anything left from Karakusunlar? (i.e.. Cemetery, mosque, etc.)</i>

C. Haritalar üzerindeki alanlar, isimler & coğrafi elemanlar (Karakusunlar, Kuyucak(özü), Yalınca(özü), güncel “Şirindere” vadisi, vb.) üzerine sorular / <i>About the fields, names, and geographical elements on the maps</i>	
1	Bölgedeki isimlerin nereden geldiğine dair bir bilginiz var mı? (Ör. Karakusunlar, Yalınca, Balgat...) <i>Where do the names in this area originate from? (i.e. Karakusunlar, Yalınca, Balgat...)</i>
2	Sizin bu civar için veya buradaki yerler için ayrıca kullandığınız isimler var mıydı? Bu isimlerle ilgili aklınızda kalanlar, hikayeler? <i>Any specific names that you used? Maybe some points in your mind or stories?</i>
3	Coğrafi isimlerden aklınızda kalanlar? (Ör. Tepe, sırt, vadi, su kaynağı vb.) <i>Any geographical name that you remember? (i.e. hill, ridge, valley, source of water, etc.)</i>
4	O dönemde yaşadığınız çevre nerede başlar nerede biterdi? <i>What were the boundaries of the neighborhood?</i>
5	O dönemdeki Karakusunlar ve çevresinde aklınızda kalan yerler var mı? (Tarifleyebilir misiniz?) <i>If there are specific places you remember? (Could you describe them in detail?)</i>
6	O dönemdeki alanın yer yüzeyi özelliklerini tarif edebilir misiniz? <i>-Can you describe the landform characteristics of the neighborhood back then?</i>
7	Alanda bir su kaynağı hatırlıyor musunuz? <i>Do you remember any water sources?</i>
8	Alandaki yapılmış alanlar dışında kalan yerler ne şekilde kullanılıyordu? (Ör. Tarım alanı, koru, mesire alanı gibi yerler var mıydı?) <i>How were the unbuilt areas used during that time? (i.e. Agriculture, grove, picnic area, etc.)</i>
9	Alandaki topografyanın (eğim, vadi, düzlükler ve derelerin) o dönemdeki yerleşiminizde ve yaşantınızda bir etkisi oldu mu? <i>Do you recall any ways in which the topography or natural features (Slopes, valley, flatlands, and streams) of the area affected your life back then?</i>
10	Bölgedeki tepe, vadi, sırt gibi doğal parçaların şu an fark edilebilir olduğunu düşünüyor musunuz? <i>Do you think that the natural landform of the area is still recognizable today?</i>
12	Bazı haritalarda havuz, sinema gibi mekanlar görünüyor (İlişkili 1963 Haritasını gösterilebilir), bunlar hakkında bildiğiniz/duyduğunuz bir şey? <i>There were some names related to a pool, cinemas (Relevant 1963 Map might be shown), could you know anything about them?</i>
13	Aşağıdaki isimlerden duyduklarınız ve bilginiz olanlar var mı? (İsimlerle ilişkili haritalar da gösterilerek) <i>(By showing the relevant maps) Do you heard any of these names?</i>
1929 (Farms)	Tilkiçukuru, Kaaova, Dolapdere Ağılı
1934	Karakurşun Kepiri
1957	Yalınca(özü), Söğüt(özü), Kuyucak (Tepe, dere), Çiğdem / Çiğdemlitepe, Tosunoturtan, Çukurambar, Sığıryalağı, Karakusunlar, Aşıt, Arlıkkuş, Bağtepe, Körkuyu, Kocakuş sırtı, Ağılkaşı, Kızılyokuş, Değirmen Ky., Körkuyu, Sığıryalağı, Hüseyin çeşmesi, Değirmen Ky., Derecik, Kuzukulağı
1963	Esentepe Aile Plajı, Tuzcoğlu Garajı
1994	Cevizlik Sırtı

D. Gecekonduleşma bölgeleri ve gelişen toplu konut alanları (İşçi Blokları, Çiğdem, Çukurambar, Kızılırmak) üzerine sorular / About the housing neighborhoods (İşçi Blokları, Çiğdem, Çukurambar, Kızılırmak) and squatter settlements since 1970s	
1	(Büyük alana yönelik) Gecekonduleşmanın başlangıcı ve gelişimi hakkında gözleminiz var mı? <i>(About the bigger site) Do you know about the start and progress of squatter formation?</i>
2	Apartman ve siteler ne zamanlarda ve ne şekilde oluştu? <i>When were the apartments and main housing estates constructed?</i>
3	Sizin yaşadığınız dönemde köyde, gecekonduarda (ve sitelerde) yaşayanların geçim kaynağı neydi? <i>What were the means of living for the residents in your time?</i>
4	Yaşadığınız dönemde bu alanlarda yaşayanların bir araya geldikleri mekanlar var mıydı? <i>Were there any gathering places in your time, places where people would come together or socialize?</i>
5	Köy veya gecekondu sakinlerinden şu an bu bölgede yaşamaya devam edenler var mı? Taşınanların nereye gittiği hakkında bilginiz var mı? <i>Do you know if there are still residents living here who are originally from the village or the squatter areas? If not, do you have any information about where they have moved to?</i>
6	Mahalledeki dükkân sahiplerinin ne kadarı eski Karakusunlar Köyü veya alandaki gecekondu bölgelerinin sakinleridir? <i>Can you identify any shop owners in the area who have a long history in the older Karakusunlar area?</i>
The field study that subjects the oral history of the site is approved by METU Human Research Ethics Committee, by protocol number 0061-ODTUIAEK-2023 on January 27th, 2023.	

Table C.2. Semi-structured in-depth interviews, brief information about each interview.

	Name	Gender (M: Male, F: Female)	Date of Interview	Year of Birth	Place of Birth	Lived in (village/neighborhood)	Time Frame	Names, Places, Toponyms
1	Ş.H.	F	13.3.23	1975	Ankara	Şirindere	1980s - today	Şirindere Çiğdem Topraklık Top Sahası - <i>Football field</i> <i>"Gece gündüz su sesi ile yaşadık"</i> (We heard the sound of water day and night) Havuz - <i>Pool</i> (Tursan Pool) Bakery (For bread) Çeşme – <i>the fountain</i> Yalıncağ Village
2	B.Ö.	M	13.3.23	1969	Erzurum	Çiğdemlitepe	1980s - today	<i>"Şimdiki Hüner Sitesi'nin oradan su akardı"</i> (There was a flowing water near Hüner Sitesi) Gençler Bakkaliyesi (Market) <i>"Karakusunlar'a pek gitmezdik, sınırdı orası."</i> (<i>"We didn't go Karakusunlar much, it was a boundary"</i>)
3	K.A.	M	15.03.23	1956	Erzurum	Çiğdemlitepe	1960s - today	Yalıncağ Şirindere Kuyucak Köy konağı (<i>Mansion in the village[referring to the village room]</i>) Pool (Deli Osman) Kepekli Kurt Tesisleri Cevizlibahçe Sığıryalağı Çiğdem (<i>"There were three different Çiğdem's, here, the one in the Kızılırmak Neighborhood, and the one near MTA"</i>) Çukurambar Tuzcuoğlu Garajı Dolapdere Ağılı Yalıncağközü Taş Ocağı Söğütözü Cevizlidere (<i>"Turned into Erzurum Mah., and Gökkuşluğu Neighborhoods"</i>)

Table C.2., continues

								Lodumlu <i>The big rock at Yalincak Road and the hawthorn tree</i>
4	O. A.	M	24.03.23	1967	Çubuk, Ankara	Karakusunlar	1970s-today	Cevizlidere Kepekli suyu (<i>Water of Kepekli</i>) Yalincak (<i>for casual picnics</i>) Çeşme ve çamaşırhane Karakusunlar İlkokulu Atatürk Çeşmesi Dede Çeşmesi (<i>The fountain in Balgat</i>) Top Sahası Çukurambar (gecekondu) Kıraathane (<i>The elders went to the one in the village, under the Türkyılmaz apartment</i>) Vişnelik Derecik ? Aralıkkaşı Bademlik (In METU, near Aysel Sabuncu) Kavaklık (METU, Teknokent) House of Oktay Abi Havuz (Esentepe Pool) Domuz çiftlikleri (<i>Pig breeding ranches, near current Şehir Hastanesi</i>) --Cevizlik
5	İ.S. and A.U.	M, and M	24.03.23	1964 and 1973	Karak., Ankara and Ankara	Karakusunlar and Çiğdemlitepe	1960s-today, and 1970s-today	Harman yeri (<i>Field for harvest</i>) Esentepe Yüzme Havuzu (<i>Esentepe Pool</i>) Vişnelik/Karaağaç (<i>Premises</i>) Çoban Hill (<i>In the current Mustafa Kemal Neighborhood, Karakusunlar land</i>) Hawthorn tree and the large rock (<i>In Çiğdem Neighborhood</i>) Dedebaşı, and village room at the lower parts Open air movie theaters (<i>In Balgat and Çukurambar, the ones in Çukurambar were named Çiğdem and Yasemin</i>) Havuz-Pool Kova Ortatepe ve taban, ismi Karadere mevkii de denirdi (100. Yıl Hastanesi tarafı) Above Cevizlidere -- Karapınar premises Çukurambar-Emniyet neighborhood ODTÜ Villaları-Aralıkkaşı

Table C.2, continues

								Dolapdere-pig breeding ranch Ecza Deposu-Hürriyet Newspaper's building Menekşe Gazinosu Bağtepe (<i>The pool was there</i>) Dede çeşmesi (Fountain) Kurt Tesisleri Esentepe Aile Havuzu (Pool)
6	H.K. and A.R.Ç.	M and M	6.4.23	1938 ve 1962	Ağrı and Ankara	Karakusunlar and Karakusunlar	1960s- today and, 1970s- today	Dere (We called Şirindere) Kuyucak (<i>The field of Atatürk, it was an agricultural land</i>) Havuz-Pool Kepekli Menekşe Gazinosu (Now Peugeot shop is there) Aralıkkaşı (Near ODTÜ Sitesi) Dedebaş (<i>Now BEKAŞ is there</i>) Sığıryalağı Kızılyokuş (The road to Fen Lisesi-Science High School) Köyüstü mevkii (premises) köy önü Mevkii (Premises) Çukurambar (Asphalt factory) Karakursunlar Çavundur Farm (Mustafa Kemal) Dolapdere Ağılı (Pig breeding ranch) Çukur tarla – <i>çukur field</i> (Now there is Protokol Building, it was infilled) Kaman Kiraathanesi (Now in the place of Sungur Apartment) Havuz-Pool (Deli Osman's place)
7	A.O.D .	F	9.4.23	1969	Kırşehir	Balgat and Şirindere	1970s- today <i>*She visited the site very often during the period she didn't live in this area. They moved in their house in the 1980s.</i>	Havuz-Pool (Karakusunlar Pool) Bağlar (Balgat) Vişnelik <i>"ODTÜ sınırın arkasıymış, biz Amerikalılar var sanırdık"</i> <i>"METU was behind the border, we thought there were Americans lived there"</i> Oktay'ın bahçenin yanı (Near Oktay's garden) Atatürk Çeşmesi (Atatürk fountain) Balgat Çamaşırhane (Laundry [for one the fountains]) Şirindere (Yalıncağ'tan gelir derlerdi, suyu çok güzel diye öyle denirdi) (<i>"Told that it came from Yalıncağ, it was Şirindere</i>

Table C.2, continues

								<i>because the water was beautiful”)</i> Dede çeşmesi (Fountain in Balgat) Söğütözü
8	H.K. ve A.K.	F and M	13.4.23	1947 and 1939	Ankara and Ankara	Karakusunlar and Karakusunlar	1960s-today	Çoban Tepesi - Domuz Ağrıları (Çoban Hill and pig breeding ranches) Tarlalar (Fields) Yalincak Village Karadere (Konya Road) Balgat Cevizlidere Şirindere Çukurambar Taşocağı Bağlar (From Balgat and southern parts) Havuz - <i>Pool</i> Kuyucak Kova – Çoban Tepesi Çiğdemlitepe Aralıkkaşı Kuru Ceviz Dedebaş
9	M.Ş. and M.Ç.	M and M	14.4.2023	1968 and 1964	Sivas and Ankara	ODTÜ Villaları and İşçi Blokları	1980s-2000s, and 1980s-today	Kepekli Keklikpınarı, Karapınar & Akpınar (Elmadağ water) Çiğdem Havuz- <i>Pool</i> Toprak saha (<i>football field on the earth ground</i>) Çukurambar- “ <i>Suyu çiftlik tarafından gelirdi, kanal gibi akardı</i> ” (“ <i>The water came from the Farm, flow like a channel</i> ”) Söğütözü – “ <i>parktı, yüzerdik</i> ” (“ <i>Was a park, we swam</i> ”) Konya Road and Eskişehir Road Dere - <i>stream</i> (Şirindere, Karakusunlar water)
10	A.T.	M	18.4.2023	1947	Yalincak, Ankara	Yalincak (Then, Balgat and Karakusunlar, in respective order)	1947-1953 Yalincak, after 1953 Balgat, after 1990s, Çiğdem <i>*Visited the site very</i>	Yalincak Yalincak Sultan Türbesi – (<i>Yalincak Sultan Tomb</i>) Köy odası – (Village room) “ <i>Beytepe’den gelen muhakkak Karakursun’dan geçer</i> ” “ <i>People who came from Beytepe sure pass Yalincak.</i> ”

Table C.2, continues

							often during the period he didn't live in this area. His relatives had houses and land, where he visits very often.	Ahlatlıbel Vişnelik Karaağaç mevkii (Premises) Dere - Stream (<i>"Şimdi Şirindere diyorlar"</i>) (<i>"Now they call Şirindere"</i>) Kabakçı Mevkii (<i>"Şehir Hastanesi tarafları"</i>) (<i>"Near Şehir Hastanesi"</i>) Çoban Tepesi (Hill) Derecik Siğırtepe Kuyucak (<i>"Sazlık, çingeneler çadır kurardı"</i>) (<i>"Reed bed, gypsies set their tent"</i>) Çukurambar (Asphalt site) Kara dere - stream (<i>"Konya Yolu'ndan Balgat'a kadar"</i>) (<i>"From Konya Road to Balgat"</i>) Dede çeşmesi (Fountain) Havuz – Pool (<i>"Deli Osman'ın havuzu, Sınav Koleji'nin yerinde"</i>) (<i>"Deli Osman's pool, in the current Sınav Schools"</i>) Taş Ocağı - quarry (<i>"Yalıncak üzerinde, Anıtkabir'e de satılmış"</i>) (<i>"Above Yalıncak Village, they sold the rocks to Anıtkabir too"</i>) Kızılyokuş Hüseyin Çeşmesi (Fountain) Cevizlik Çukurambar (<i>"yeni isim"</i>) (<i>"new name"</i>) Siğiryalığı Çiğdemlik Akçalı-Lodumlu Lodumlu (Şimdi Beytepe) (Now Beytepe) Armutlâ (ODTÜ içinde) (In METU)
11	A.T.	F	30.03.2024	1946	Amasya	ODTÜ Villaları	1978-today	<i>"Adreste 'Karakusunlar' geçirdi, babamın mektuplarından hatırlıyorum."</i> (<i>"The address was Karakusunlar, I know because of the letter of my father."</i>) - <i>"100. Yıl'a giden yol patıkaydı."</i> (<i>"The road to 100. Yıl was a footpath."</i>) - <i>"Erzurumlular yaşardı. Yozgatlılar da..."</i>

Table C.2, continues

							("People from Erzurum lived [in Karakusunlar]. People from Yozgat, too.") - "Çiğdem'de bir şey yoktu [1970'lerin sonu için söylüyor]" ("There wasn't anything in Çiğdem [in late 1970s]") - "Burada bir çamaşırhane ve oluklar olduğunu söylediler [alanda yaşayan arkadaşları]" ("They told me that [Her friends who lived in this area at that time] there was a çamaşırhane [laundryhouse] and water gutters.") - "Jülide Gülizar'ın tepede evi vardı [O dönemde TRT kanalında çalışan spiker]" ("Jülide Gülizar [An anchorlady who worked in national television in the 1980s?] had a at the hill.") - "Annem ve babam yürüyüşlere çıkardı. Ben genelde ODTÜ'ye gidip geliyordum." ("My mother and father took occasional walks. I usually went to METU, where I worked.") - "Yalıncağ'a bir kaç kez gittik. Bir çeşme hatırlıyorum, belki hala duruyordur." ("We went to Yalıncağ a couple of times. I remember a fountain, and some remains in there.") - "İlk Türk kazısı Yalıncağ'ta yapılmıştır, Atatürk'ün isteği üzerine." ("The first Turkish excavation was in Yalıncağ, it was upon Atatürk's request".) - Tarım alanları (buğday, vb.) (Agricultural fields (Wheat, etc.)) - Meyve bahçeleri (Orchards) - "Otobüse 100. Yıl'dan binerdik." ("We took the bus at 100. Yıl")
--	--	--	--	--	--	--	--

Table C.2, continues

							"Babamla o tepeye çıkardık. Çiğdem çiçekleri vardı, sarı ve mor. Toplamazdık, sadece seyrederdik. O yüzden Çiğdem yaptılar ismini, ama Karakusunlar olmamasına üzüldüm. Sonraları Çiğdem satan çocuklar gördüm" ("I remember that we climbed the hill with my father. There were Çiğdem flowers, in yellow and purple color. We didn't picked them up, just watched. Than the neighborhood was named accordingly, Çiğdem. I was upset that it wasn't named Karakusunlar. I see some kids who sold these Çiğdem flowers.") - "Babam şairdi. Bir doğa insanıydı ve çevre korumacıydı. Doğayı, eski eserleri korurdu. Şu an çevreci insanlar var, ama babam yaparken böyle bir bilinç yoktu." ("My father was a poet. He was a man who involved in nature. He protected the environment and historic findings, even in the times there wasn't such awareness.") - "Eskiden beri Şirindere." ("Named as Şirindere [from the earlier times]") - "Şirinderenin çevresi ağaçlıktır. Altan derenin aktığı yerin iki tarafı yeşillik. Ağaçların bir kısmı iğde, hazıranda açar." ("Şirindere was a woodland, and bushland. The lower parts, where the stream flows, both sides are green areas. There were some eleagnus [iğde in Turkish] trees.") - "Tarım dışında bir kullanım yok." There was only agricultural use [in this area]." - "Karakusunlar tepenin üzerinde. Ortadoğu sitesi tepe. Güneş
--	--	--	--	--	--	--	--

Table C.2, continues

							apartmanı düzlük. Beş on apartman var tepede. Şirindere vadide kalıyor. Bu dediğim yere merdivenle çıkılıyor.” “Karakusunlar was on a hill. Ortadoğu Sitesi was on a hill. Güneş Sitesi was at the flatland, I guess. Şirindere was a valley. The approach to the apartment blocks is with the stairs. It is also visible today”. - “Vadide hala outran bir kaç kişi var. Çoğu evi boşalttılar.” (“In the valley, there are several houses still in use. Most of the houses in Şirindere were evacuated. ”) - “Hayvancılık ve sütçülük” “The cattle-breeding and dairying” - “Burada üç çeşme ve bir cami olduğunu duydum, 300 yıllık, herhalde yıkılmıştır. [Yerli arkadaşları ile konuşmalarına dayanarak] 1960’larda 31 haneli bir köy. Köyde atlar ve atlı arabalar... Bahçelerde kayısı ve armut ağaçları” “I heard that there were 3 fountains in the area..., and a mosque, which is ruined I think, was 300 years old. [Based on her conversations with the locals], in the 1960s, it was a village with 31 houses. There were horses and chariots...lots of apricot and apple trees in the gardens.”
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Tablo C.3. Toponyms in the interviews. Each column represents an interview.												
		A.T. 1950s - today (Date of Intervi ew: 18.4.2 3)	K.A. 1960s- today (Date of Int.: 15.3.2 3)	H.K. , A.K. 1960s- today (Date of Int.: 13.4.2 3)	İ.S. & A.U. 1970s- today (Date of Int.: 25.3.2 3)	H.K. & A.R. Ç. 1970s- today (Date of Int.: 6.4.23)	A.O .D. 1970s- today (Date of Int.: 9.4.23)	O.A .1980s- today (Date of Int.: 25.3.2 3)	M.Ş. & M.Ç. 1980s- today (Date of Int.: 14.4.2 3)	B.Ö .1980s- today (Date of Int.: 13.3.2 3)	Ş.H. 1980s- today (Date of Int.: 13.3.2 3)	A.Ta. 1980s- today (Date of Int.: 30.3.24)
Toponyms in the maps (T.M.): Geographical attributes	Karakurşun Kepiri	-	-	-	-	-	-	-	-	-	-	-
	Aşit	-	-	-	-	-	-	-	-	-	-	-
	Aralıkkuş (Aralıkkaşı)	-	-	+	+	-	-	+	-	-	-	-
	Ağılkaşı	-	-	-	-	-	-	-	-	-	-	-
	Bağtepe	-	-	-	+	-	-	-	-	-	-	-
	Cevizlik Sırtı	+	+	-	+	+	-	+	-	-	-	-
	Çukurambar	+	+	+	+	+	+	+	+	-	+	+
	Çoban Tepesi	+	-	+	+	-	-	-	-	-	-	-
	Değirmen Ky.	-	-	-	-	-	-	-	-	-	-	-
	Derecik	+	-	-	-	-	-	+	-	-	-	-
	Dolapdere Ağılı	-	+	+	+	+	-	+	-	-	-	-
	Hüseyin çeşmesi	-	-	-	-	-	-	-	-	-	-	-
	Karaova / Karadere	+	+	+	+	+	-	-	-	-	-	-
	Kızılyokuş	+	-	-	+	+	-	-	-	-	-	-
	Körkuyu	-	-	-	-	-	-	-	-	-	-	-
	Kocakuş sırtı	-	-	-	-	-	-	-	-	-	-	-
	Kuyucak (Tepe, dere)	+	+	+	+	+	-	-	-	-	-	-
	Kuzukulağı	-	-	-	-	-	-	-	-	+	-	-
	Siğiryalığı	+	+	-	-	+	-	+	-	-	-	-
	Söğütözü	-	+	+	-	-	+	-	+	-	+	-
	Tilkiçukuru	-	-	-	+	-	-	-	-	-	-	-
	Tosunoturtan	+	-	-	-	-	-	-	-	-	-	-
	Yalınca	+	+	+	+	+	+	+	-	-	+	+
	Yalınca közü	-	+	-	-	-	-	-	-	-	-	-
(T.M.) Leisure areas	Karakurşun Kepiri	+	+	+	+	+	+	+	+	-	+	-
	Tuzcoğlu Garajı	-	+	-	+	-	-	-	-	-	-	-
	Yazlık Sinema (Çukurambar)	-	-	-	+	-	-	-	-	-	-	-
Toponyms in the Interviews (T.I.): Geographical names, field names, etc.	Atatürk Çeşmesi	+										
	Bağlar			+		+	+					
	Bağtepe					+						
	Çukur tarla		+	+								
	Kepekli	+	+	+		+		+	+			
	Kova			+	+							
	Lodumlu	+	+	+								
	Orta Tepe				+							
	Taban Karadere				+							
	Topraklık										+	
(T.I.) Waterscape	Vişnelik	+			+		+	+				
	Atatürk Fountain				+	+	+	+				
	Dede Fountain	+			+		+	+				
	Karaova/Karadere	+	+	+	+	+						
(T.I.) Leisure areas,	Şirindere	+	+	+	+	+	+	+	+	+	+	
	Çelikler Kahvehanesi							+				
	Çiğdem Sineması				+							

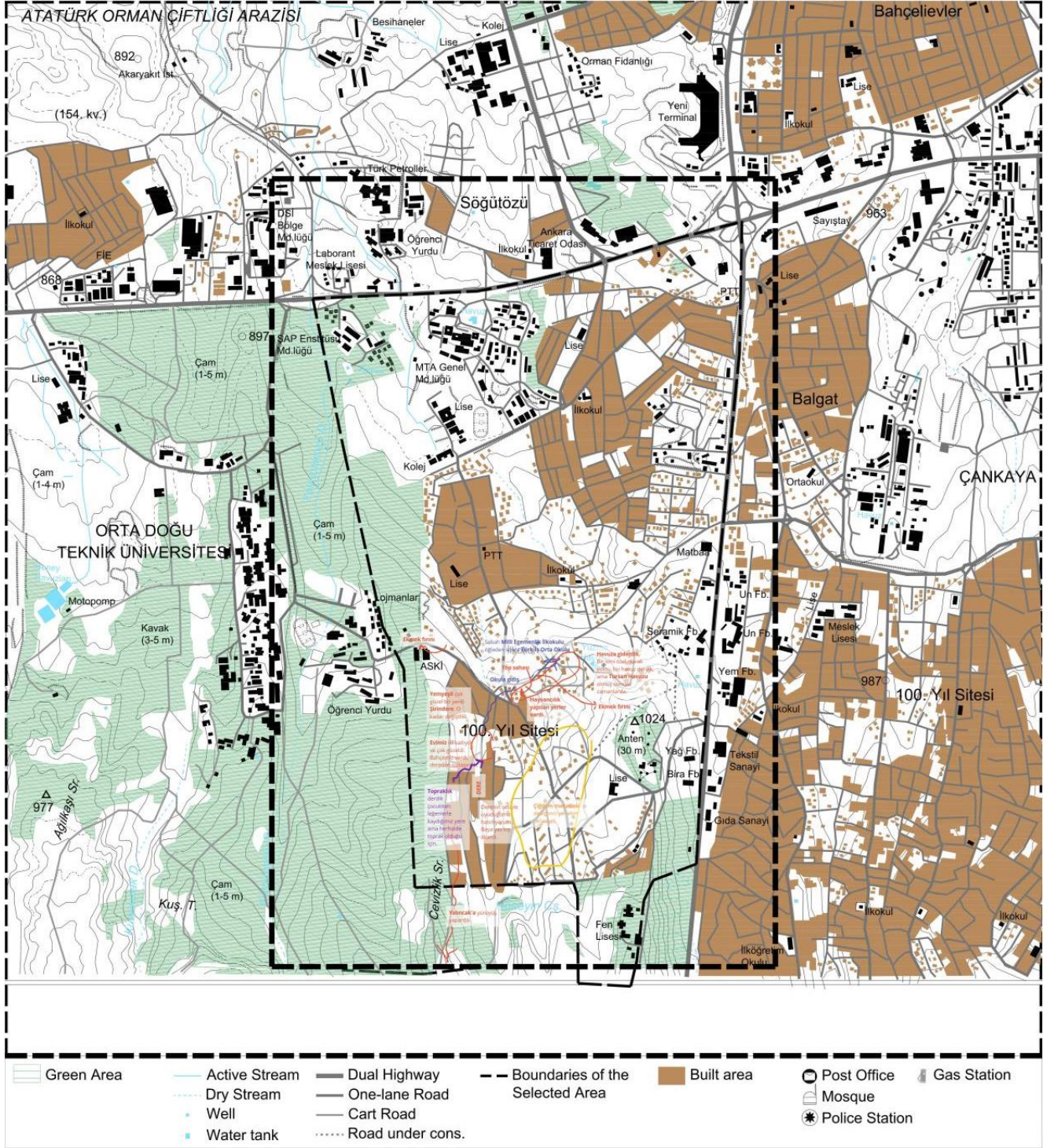
	Kaman Kiraathanesi					+						
	Kurt Tesisleri		+									
	Menekşe Gazinosu				+	+						
	Tursan Havuzu (Esentepe)										+	
	Top Sahası		+					+	+	+	+	
	Yasemin Sineması				+							



D. Mental Mapping

1. Ş.H. (13.03.2023)

Kadın. 1975 Ankara doğumlu. 1982'den itibaren Şirindere'de yaşamış.
Babasının sağlık durumu için Şirindere'ye taşınmışlar. Babası devlet memuru, annesi ev hanımı.
Üniversite mezunu, ses sanatçısı.

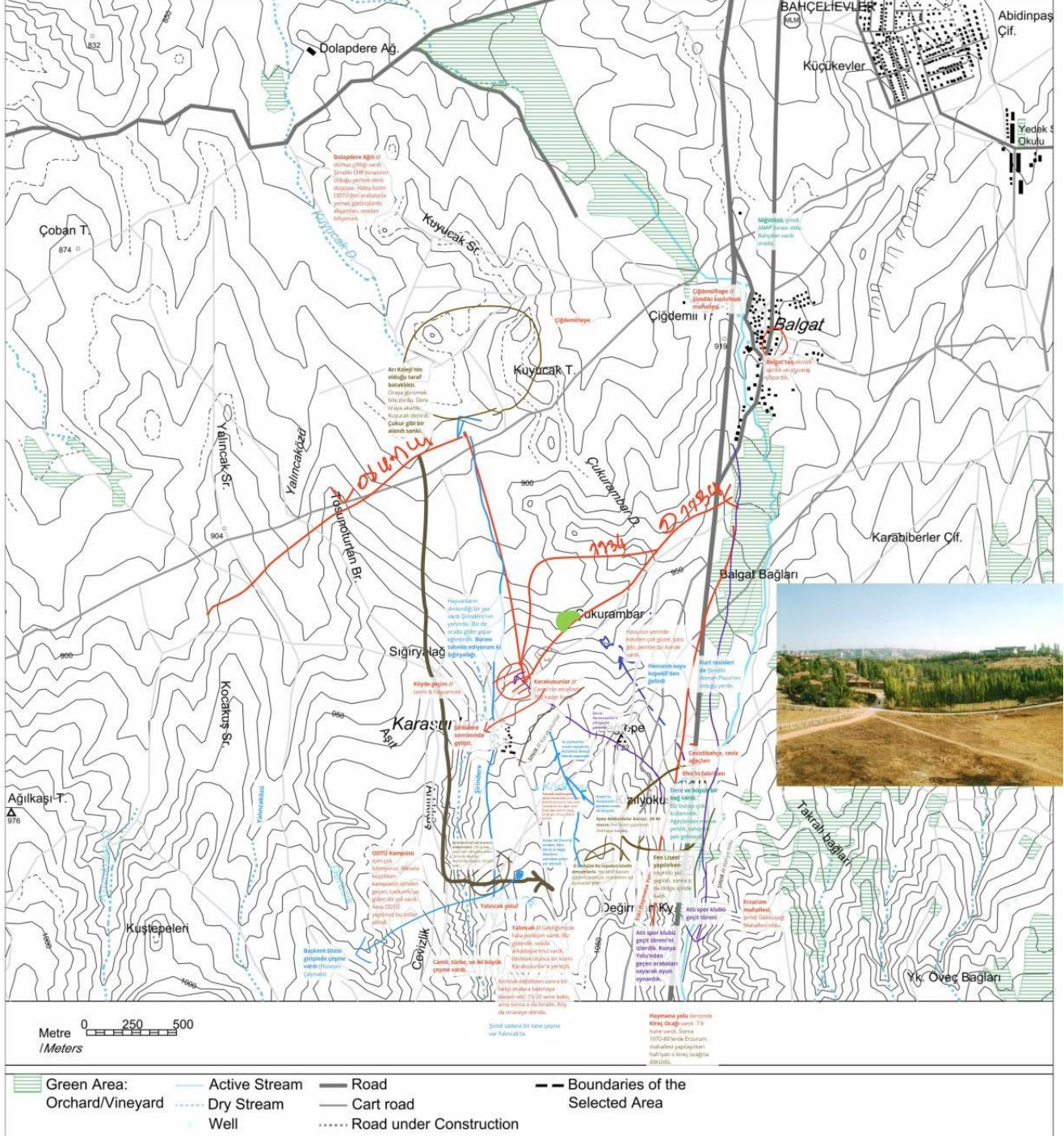


Amcaları bu bölgede gecekondı sahibi olduğu için bu bölgeye yerleşiyorlar. Babası taksicilik yapıyor, annesi ev hanımı. Hala Çiğdem Mahallesi'nde yaşıyor Ortaokul mezunu. Taksicilik yapıyor.



3. KEMAL AKIN (15.03.2023)

KA, erkek. 1955 Erzurum doğumlu. 1960'lıardan itibaren Çiğdemlitepe'de yaşamış. Babası nakliyat ve ticaret gibi farklı işler yapmış. 1970'lerde ODTÜ'de işe girmiş. İki merkezinde çalıştığı için ODTÜ içerisindeki mekanları ve yaşadığı çevredeki mekanları anlattı. Hala Çiğdem Mahallesinde yaşıyor. Lise mezunu (Erkek sanat okulu - Kimya). Memur olarak çalışmış.



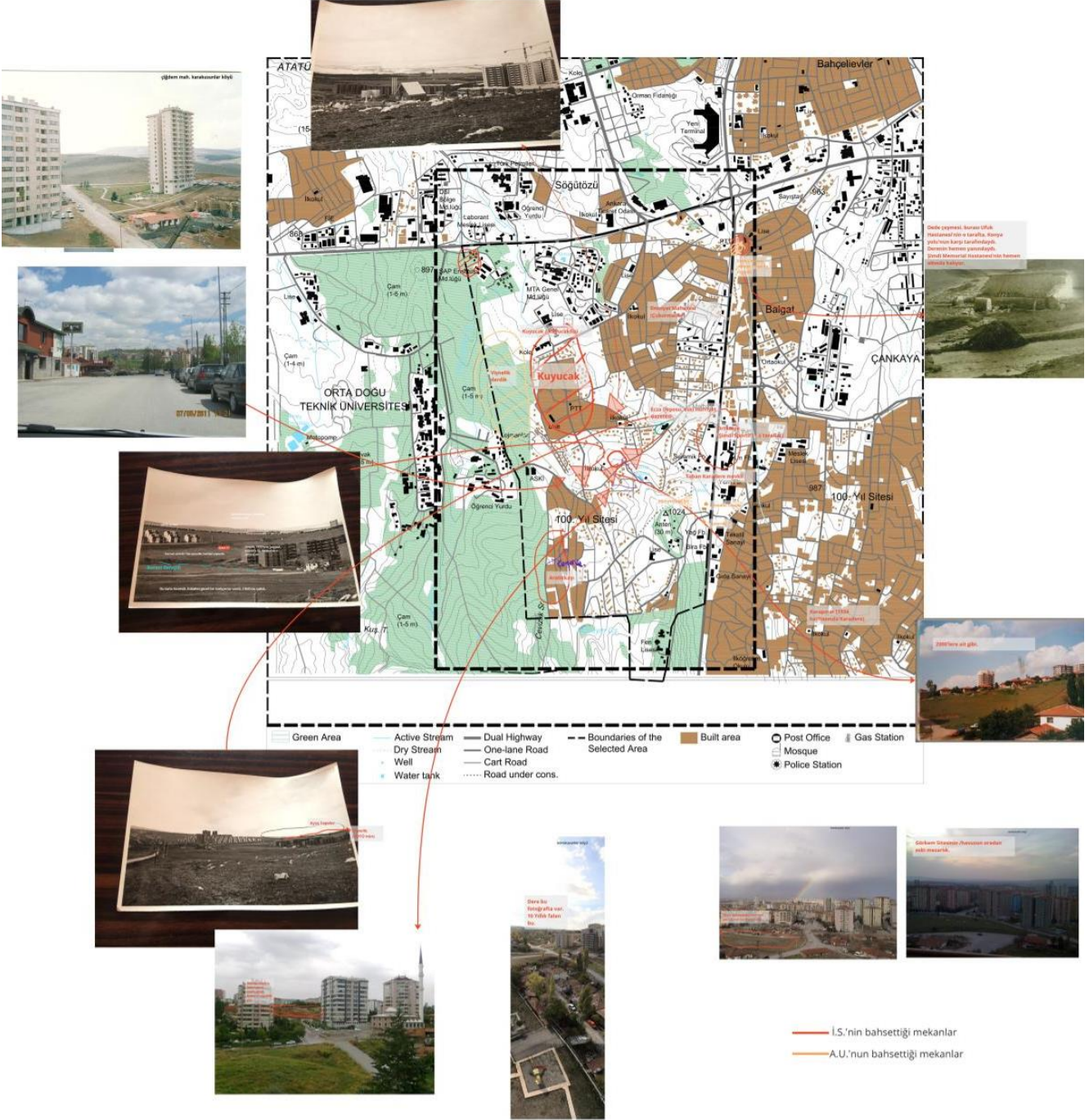
Babası zamanında köy muhtarlığı yapmış. Tüccarlık da yapmış. Karakusunlar'daki bakkalı ailecek işletmişler. 1995'ten itibaren ODTÜ'de memur olarak çalışıyor. Saha görevlerinde de bulunduğu için ODTÜ ormanındaki deneyimlerini de aktardı.



5. İ.S. ve A.U. (24.03.2023)

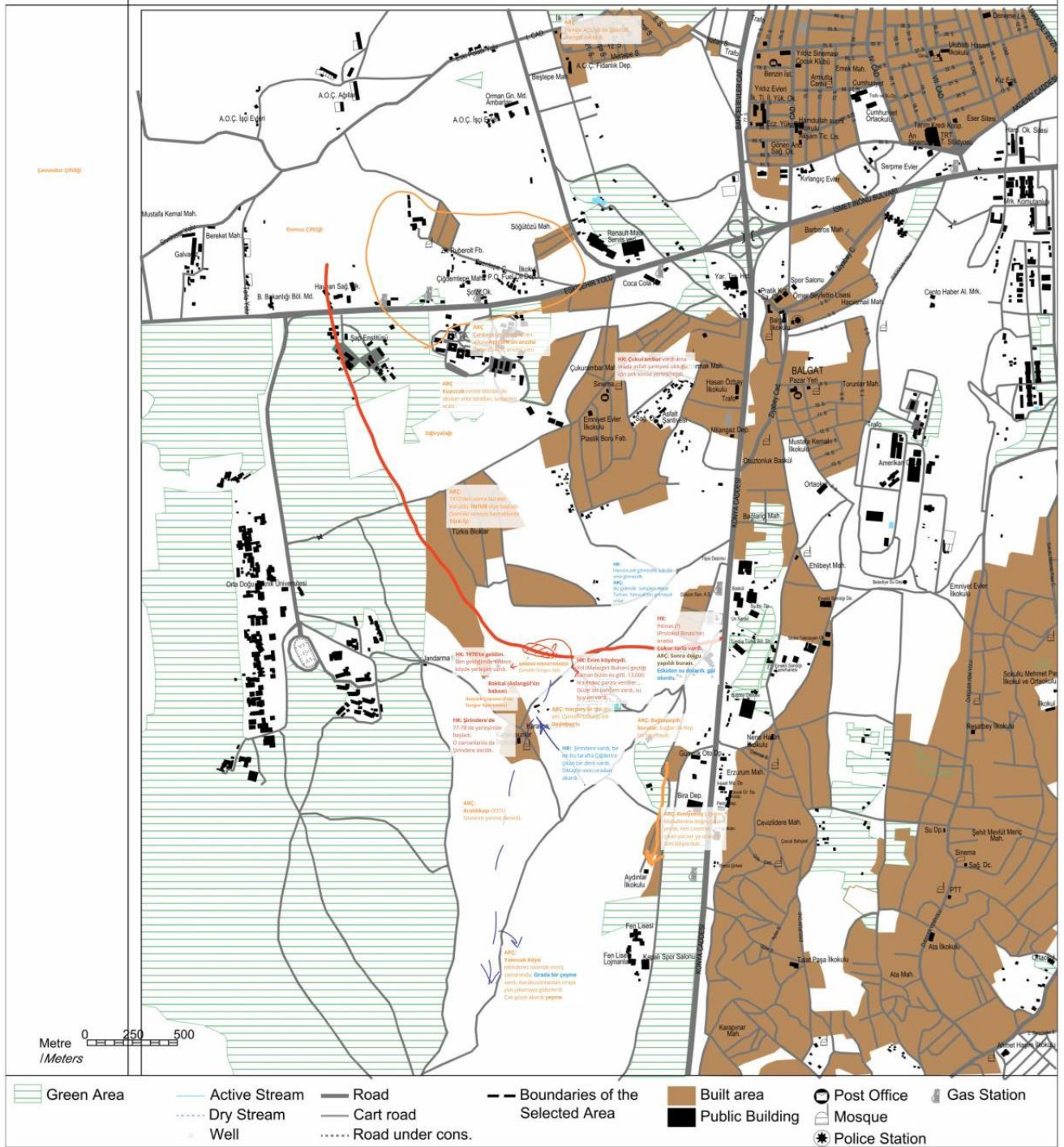
İS, erkek, 1964, Karakusunlar doğumlu. Doğduğundan itibaren Karakusunlar'da yaşamış. Farklı işlerde çalışmış, 1975'te ODTÜ'de Makine Elektrik bölümünde çalışarak başlamış. Uluşta mağazada çalışmış. Daha çok resimler üzerinden konuştu. İlkokul mezunu. Şu an emekli, emeklilik yapıyor.

AU, erkek, 1973 doğumlu. Çiğdemlirtepe'de yaşamış. Taksicilik, kafe işletmeciliği gibi farklı işler yapmış.



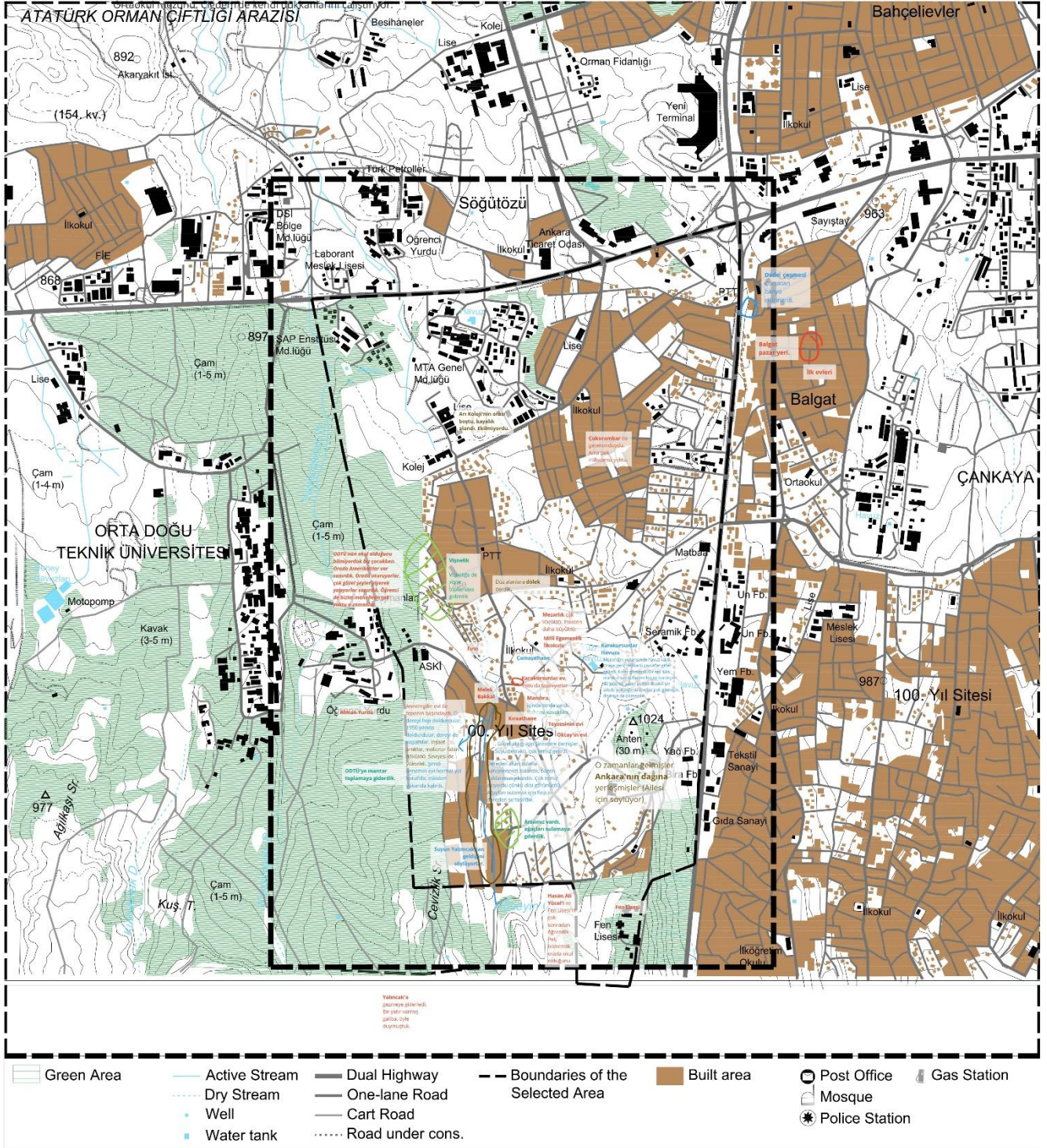
6. H.K. ve A.R.Ç. (6.4.2023)

H.K., erkek. 1938, Ağrı doğumlu. 1970'lerin sonunda Karakusunlar'da yaşamış.
1970'te Ankara'ya gelmiş. İlk Hüseyin Gazî'de yaşamış, sonrasında Karakusunlar'da yaşamışlar.Farklı kurumlarda, restoran ve yurtta çalışmış.
İlkokul mezunu.Son yirmi üç senedir de mahallede büfe işletiyor. Görüşme de büfede yapılmıştır.
A.R.Ç., erkek. 1962 Kırşehir doğumlu. 1970'lerden itibaren Karakusunlar'da yaşamış.



7. A.O.D. (9.4.2023)

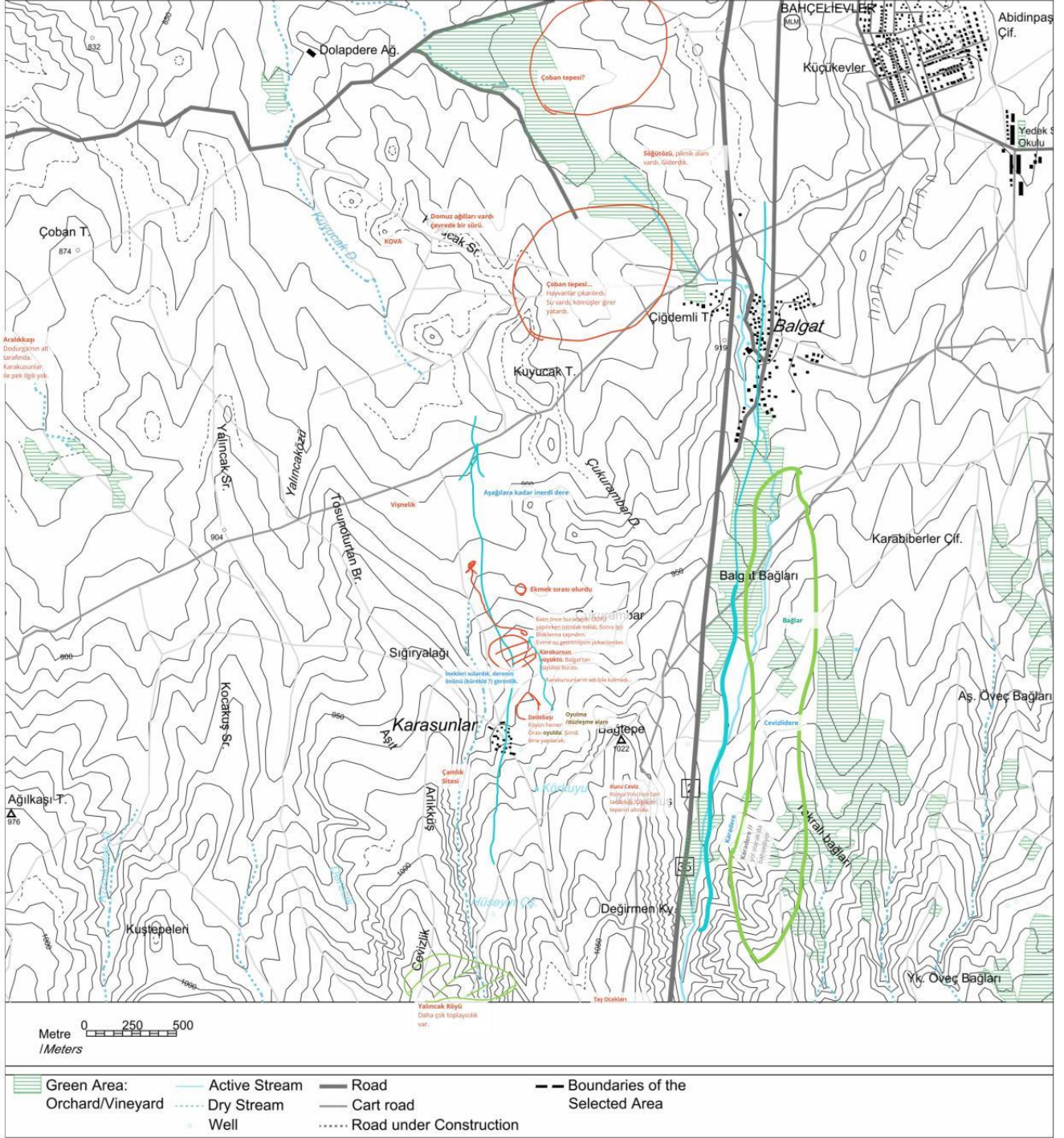
AOD, kadın, 1969 Ankara doğumlu. 1970'lerden itibaren Balgat, Karakusunlar ve Şirinder'e de yaşamış. 1970'lerde Karakusunlar'a akrabalarının yanına sık gidiş geliyordu. 1986'dan itibaren ailesiyle Karakusunlar'da yaşamış. Evlendikten sonra da Karakusunlar çevresinde yaşamış. Şu an İşçi Bloklarında oturuyor. Annesi hala Karakusunlar'daki evde yaşıyor.



8. H.K. ve A.K. (13.4.2023)

HK, kadın. 1947, Alveren, Kızılcahamam doğumlu. AK ile evlendikten sonra 1950'lerin sonunda Balgatta, 1960'larda Karakusunlar'da yaşamışlar. Ev Hanımı. Okula gitmemiş.

AK, erkek. 1939 Yıldırımecvi, Kızılcahamam doğumlu. 1950'lerde Balgatta yaşamış. HK ile evlendikten sonra 1950'lerin sonunda Balgatta, 1960'larda Karakusunlar'da yaşamışlar. İlkokulu dışarıdan bitirmiş. Telefon santralinde çalışmış, sağlık memurluğu yapmış



A.K.'nin bahsettiği mekanlar

9. M.Ş. ve M.Ç. (14.03.2023)

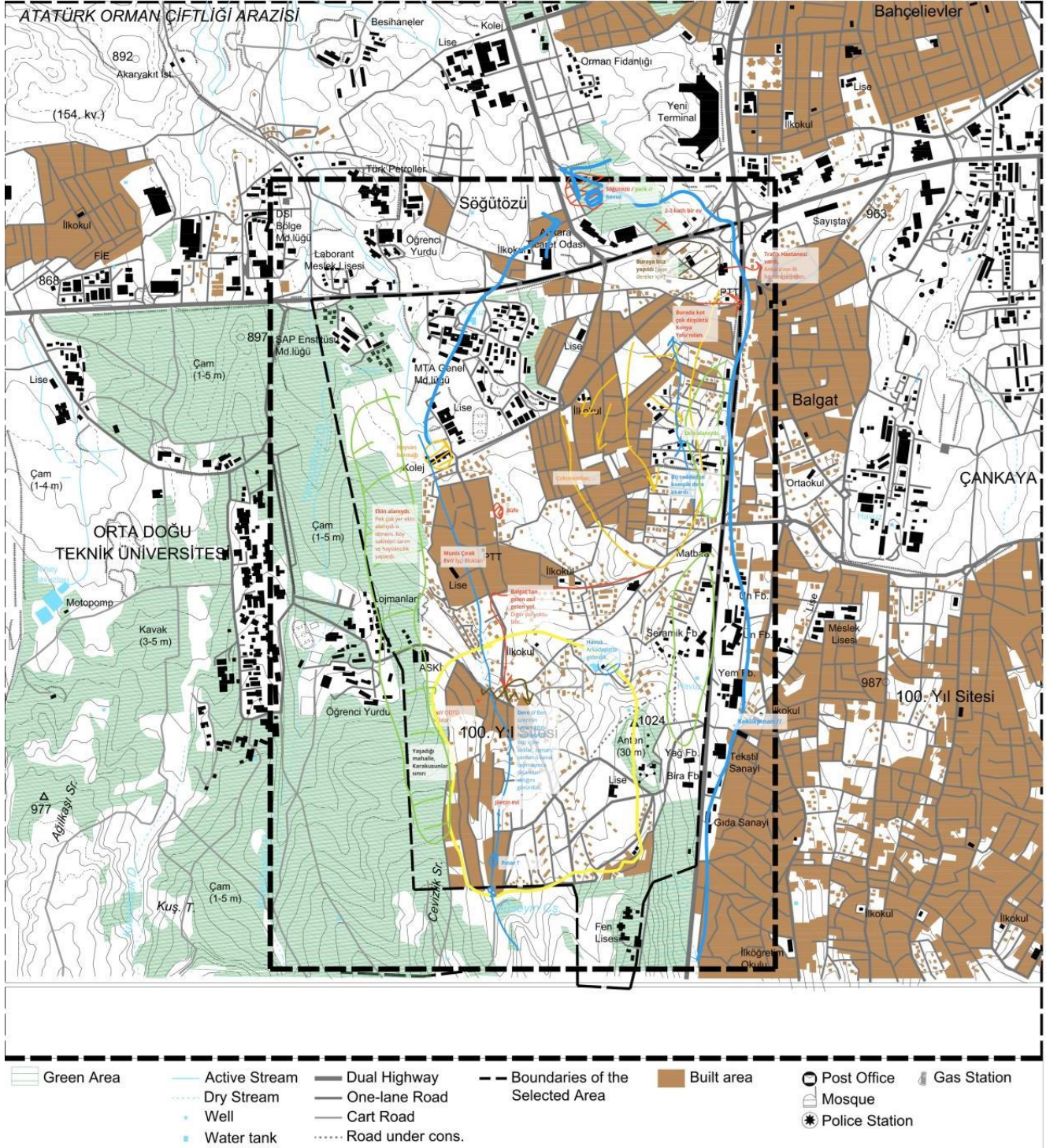
MŞ., erkek. 1968 Ankara doğumlu. Esasen Sivaslı.

Çocukken Emek Mahallesi'nde yaşıyor ama alanda çok fazla arkadaş olduğu için sık sık gidip geldiği bir yer. 1990'larda da ODTÜ Villalarında yaşamış. Ön lisans mezunu. Teknik ressam, inşaat sektöründe çalışıyor.

MÇ (Eşlik eden), erkek. Ankara'da doğup büyümüş. 1964 doğumlu.

1982 senesinden itibaren beş katlılardan birinde yaşıyor. Üniversite okuduğu dönemde burada yaşamış.

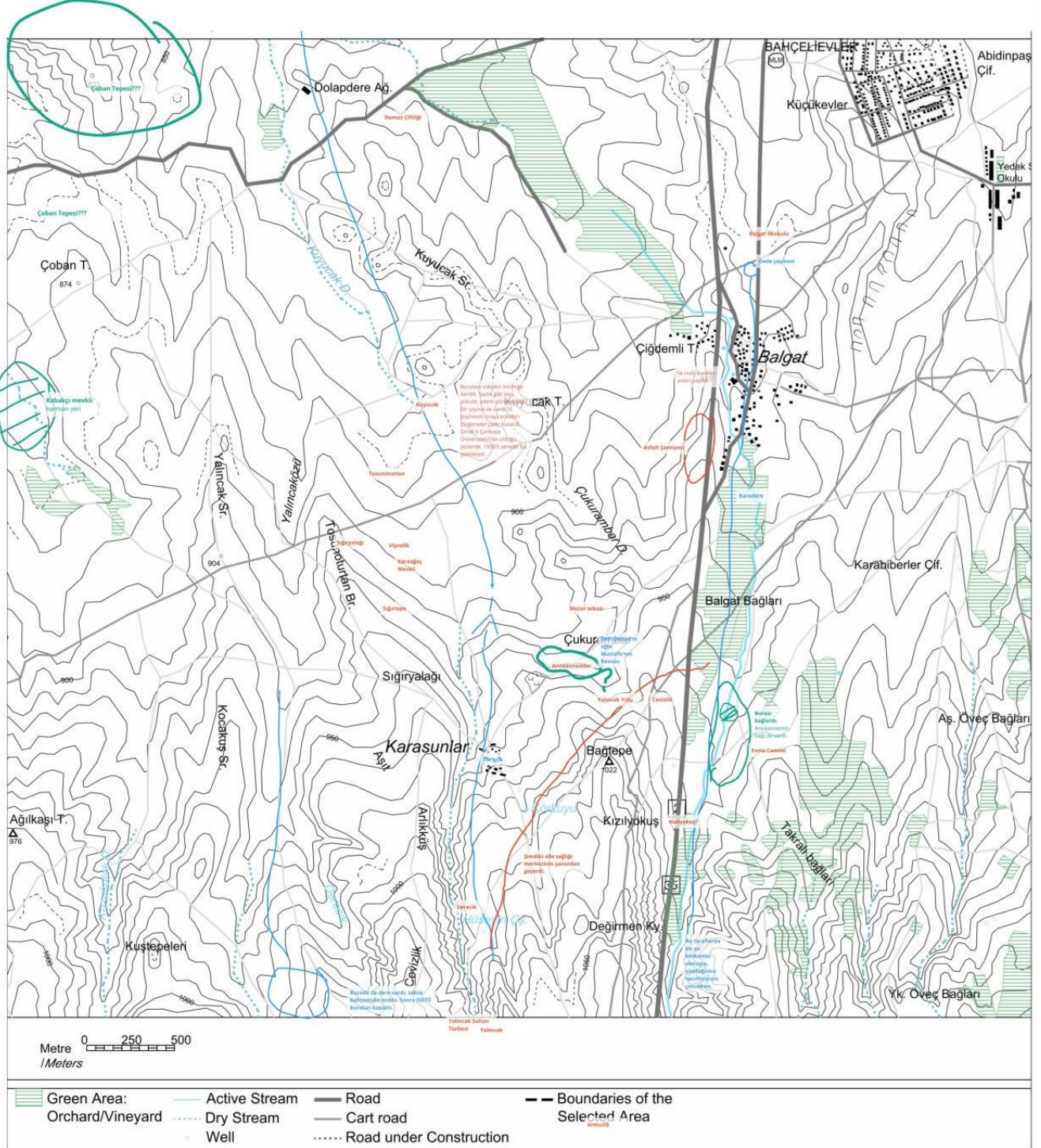
Üniversite mezunu. İnşaat mühendisi, inşaat sektöründe çalışıyor.



10. A.T. (18.04.2023)

AT, erkek. 1947, Yalincak, Ankara doğumlu. Yalincak'ın yerlisi.

1947 ve 1952 seneleri arasında Yalincak'ta yaşamış. Sonrasında Balgat'ta ve farklı mahallelerde yaşamış. Karakursunlar'da çok fazla akrabası ve köy yakınlarında mülkleri olduğu için sık gidip gelmiş. Babası emlakçılık yapmış. Üniversite mezunu. Makine mühendisi.



E. Table For Transformation

EK G.				
Tablo IV. Karakusunlar'daki dönüşümün farklı dönemlerdeki izdüşümleri.				
	1930'lar	1950'ler-1960'lar	1970'ler	1980'ler-1990'lar
Yer Formu	Vadi [B: Şirindere] Tepeler [H: Kuştepeleri, Bağtepe] Kızıyokuş [H] Kuyucak Tepesi [H] Çoban Tepesi [H] Çiğdemli Tepe [H] Tilki Çukuru [H] Dedebaş [H] Topraklık [H]	Vadi [B: Şirindere] Tepeler [H: Kuştepeleri, Bağtepe] Kızıyokuş [H] Kuyucak Tepesi [H] Çoban Tepesi [H] Çiğdemli Tepe [H] Dedebaş [H] Topraklık [H] Ahlathıbel [B: A.T.] Kuyucak (Düzlük) [B: A.T., K.A., H.K. ve A.K., İ.S. ve A.U., H.K. ve A.R.Ç.] Kızıyokuş [B: İ.S. ve A.U., H.K. ve A.R.Ç.] Sığırtepe [B: A.T.] "Fen Lisesinin yerindeki tepelik" [B: K.A.] Çukur Bağı [B: K.A.] Çoban Tepesi [B: A.T., H.K. ve A.K., İ.S. ve A.U.,]	Vadi [B: Şirindere] Dedebaş [B: İ.S. ve A.U., H.K. ve A.R.Ç., H.K. ve A.K.] Topraklık [H] "Kar yağdığında o ODTÜ villaların olduğu yere çıkardık, oradan kayardık." [Topraklık yerinde tarif ediliyor, B: İ.S. ve A.U.] Kuyucak (Düzlük) [B: A.T., K.A., H.K. ve A.K., İ.S. ve A.U., H.K. ve A.R.Ç.] Kızıyokuş [B: İ.S. ve A.U., H.K. ve A.R.Ç.] Çukur Bağı [B: K.A.] Çoban Tepesi [B: A.T., H.K. ve A.K., İ.S. ve A.U.,]	Vadi [B: Şirindere] Topraklık [B: Ş.H.] "Çamlık Sitesi'nin girişinin altında, vadiye doğru bir yer vardı. Leğenlere otururduk, biri iterdi arkadan, boylu boyunca kayardık. Yaz kış yapardık." [Ş.H.]
Su yapıları (hidroloji)	Şarlak /Kuyucaközü [1934 H.] Karadere [1934 H.] Hüseyin Çeşmesi [1934 H.] Kuyucak-segmentler	Şarlak/ Kuyucak D. [1957 H.] Kuyucak - Kındırğa [B: A.T] Şirindere [B] Yalınca közü Karadere [1934 H.] Hüseyin Çeşmesi [1934 H.] Dede Çeşmesi [B] Kuyucak-segmentler Bektaş Sitesi'nin yerinde [1934 H., Dedebaş][B: A.T.] Hüner Sitesi'nin yerinde [B: K.A.] Ebru Sitesi'nin yerinde [B: K.A.] Havuz (Suyu Kepekli'den geliyor) [B: K.A.]	Şirindere [B] Çeşmeler (Başkent Sitesinin ilerisinde, köyde ve çevresinde, Yalınca'da, Balgat'ta Dede çeşmesi) Havuz [H: 1976, Esentepe Aile Plajı]	Şirindere [B] Çeşmeler [B] Yalınca közü [H.] Kuyucak-segmentler Bektaş Sitesi'nin yerinde [B: O.A.] [Oktay Abi'nin evinin oradan su akardı, B: O.A.]
Tarımsal kimlik	Kuyucak Çukurambar Yalınca (ve çevresi) Balgat (ve çevresi) Toponimler: Çukurambar [H] Kuzukulağı [H] Cevizlik [H] Bağtepe [H] Kuru Ceviz [H] Topraklık [H]	Kuyucak Çukurambar Yalınca (ve çevresi) Atatürk Orman Çiftliği (Kuzeyde) Dolapdere Ağılı (Domuz ağilları) Toponimler: Çukurambar [H] Kuzukulağı [H] [B: B.Ö.] Cevizlik [H] [B: A.T., K.A., İ.S. & A.U., H.K. & A.R.Ç., O.A.] Bağtepe [H] [B: İ.S. & A.U.] Vişnelik [B: A.T., İ.S. & A.U., A.O.D., O.A.]	Toplu konut alanlarının yapılaşmaya başlaması sonucunda tarım alanlarının küçülmesi Toponimler: Kuzukulağı [B: B.Ö.] Cevizlik [B: A.T., K.A., İ.S. & A.U., H.K. & A.R.Ç., O.A.] Bağtepe [B: İ.S. & A.U.] Vişnelik [B: A.T., İ.S. & A.U., A.O.D., O.A.]	Toplu konut alanlarının yapılaşmaya başlaması sonucunda tarım alanlarının küçülmesi Toponimler: Kuzukulağı [H: 1994, B: B.Ö.] Cevizlik [B: A.T., K.A., İ.S. & A.U., H.K. & A.R.Ç., O.A.] Vişnelik [B: A.T., İ.S. & A.U., A.O.D., O.A.]
Hayvancılık	Sığıryalağı [H] Tosunaturtan [H] Çoban Tepesi [H]	Sığıryalağı [H] Tosunaturtan [H] [B: A.T.] Çoban Tepesi [H] [B: A.T., H.K. & A.K., İ.S. & A.U.] Dolapdere Ağılı [H] [B: K.A., H.K. & A.K., İ.S. & A.U., H.K. & A.R.Ç., O.A.]	Sığıryalağı [H] [B: A.T., K.A., H.K. & A.R.Ç., O.A.] Çoban Tepesi [H] [B: A.T., H.K. & A.K., İ.S. & A.U.] Dolapdere Ağılı [H] [B: K.A., H.K. & A.K., İ.S. & A.U., H.K. & A.R.Ç., O.A.]	Mandıra (Karakusunlar) Görüşmelerde geçim kaynağı olarak hayvancılık vurgusu
Yapılı çevre	Karakusunlar Balgat Yalınca	Konya Yolu Eskişehir Yolu ODTÜ Yerleşkesi MTA Yerleşkesi ŞAP Enstitüsü Yerleşkesi Ankara Fen Lisesi Çiğdemlitepe [B: K.A.] Kızılırmak [H: 1967] Çukurambar [H: 1967]	İşçi Blokları Dünya 1 Siteleri Şirindere [B: H.K. & A.R.Ç.]	ODTÜ Villaları İşçi Blokları (farklı etapları) Merkez Sitesi Çiğdem mahallesi - siteler Müstakil apartmanlar, vb. Şirindere Kızılırmak Çukurambar
Bellekteki mekânlar	(Geçerli değil)	Köy odası (Karakusunlar ve Yalınca) Köy camisi (Karakusunlar ve Yalınca) Çeşmeler (Karakusunlar ve Yalınca) Yalınca sultan Türbesi Çiğdem(litepe) Vişnelik Kuyucak	Köy odası Köy kahvesi Köy camisi Çeşmeler (Atatürk Çeşmesi) (Yalınca sultan) Türbesi Çiğdem(litepe) Vişnelik Kaman Kiraathanesi Havuz Yasemin Sineması Çiğdem Sineması Menekşe Gazinosu	Köy kahvesi Köy camisi Çeşmeler (Atatürk Çeşmesi, Yalınca Çeşmesi) Çiğdem(litepe) Vişnelik Çelikler Kahvehanesi Havuz (Esentepe) (Turasan) Havuz (Kurt Tesisleri)

Toponimler italik olarak verilmiştir.

Kısaltmalar

H: Harita

B: Bellek (Görüşmecilerin isimlerinin kısaltması ilgili yerlerde not düşülmüştür)



CURRICULUM VITAE

Özkan Öztürk, H. Nur

EDUCATION

Degree	Institution	Year of Graduation
PhD	METU Architecture, Ankara, Turkey	2024
MSc	METU Building Science, Ankara, Turkey	2017
BArch	METU Architecture, Ankara, Turkey	2014

RESEARCH

Visiting Ph.D. Student / Erasmus Trainee	École Polytechnique Fédérale de Lausanne (EPFL), LAB-U, Lausanne, Switzerland	2023 September
Res. Asst.	Çankaya University Department of Architecture, Ankara, Turkey	2016-...

SCHOLARSHIP&GRANTS

Scholarship	METU, KA131 Erasmus Trainee	2023
Award & Research Grant	Koç University, Vehbi Koç Ankara Studies Research Center (VEKAM), Ankara, Turkey Research Award Winner <i>Project Title: From Rural to Urban within the Performative Landform: Mapping the Transformation in Karakusunlar, Ankara</i>	2022
Student Scholarship	Summer School on Energy Efficiency in Buildings Beuth Hochschule für Technik & METU Supported by GIZ	2018

SELECTED PUBLICATIONS

Journal Papers:

- Özkan Öztürk, H.N. “Edimsel Topoğrafyada Kırsaldan Kentsel: Karakusunlar’ın Dönüşümünü Haritalamak (A Movement from Rural to Urban in Performative Topography: Mapping the Transformation of Karakusunlar, Ankara)”, in *Ankara Araştırmaları Dergisi (Journal of Ankara Studies)*, 11(2), 2023, p.293-319.
- Harputlugil, T., Çankaya Topak, S., Özkan Öztürk, H.N. “An Investigation on the Effect of Drawing Techniques towards Students’ Performance and Perception in Architectural Education” in *Online Journal of Art and Design*, 6(5), 2019, p.333-359.

Conference Presentations & Papers:

- Özkan Öztürk, H. N. “Rural Delineation in Ankara: Landform and Riverscape within the Geographical Context”, in *The Place of Memory and the Memory of Place*, International Conference, 17-19 June 2022, Oxford, London/UNITED KINGDOM. (Oral presentation)

2. Özkan Öztürk, H.N. “Environmental problems and policy in Australia” in *Beyond All Limits, International Congress on Sustainability in Architecture, Design, and Planning*, 17-19 October 2018, Ankara, Turkey. (Extended abstract & Oral presentation)

3. Özkan Öztürk, H.N., Elias Özkan, S.T. “Smartization of urban neighborhoods: A case study in Ankara.” in *Urban Transformations and Qualities of Life in the Growing City*, Wien: University of Applied Sciences FH Campus, Academic Institutional Development, September 2017, Vienna, Austria. (Proceedings & Oral presentation)

RESEARCH INTERESTS

Topography, waterscape, historical geography, place, rural, urban environment, urban design, Ankara

