

URBAN AND URBANIZATION

Chief Editors

Prof. Dr. Recep EFE

Prof. Dr. Turgut Tüzün ONAY

Assoc. Prof. Dr. Igor SHARUHO

Assoc. Prof. Dr. Emin ATASOY

Managing Editor

Assist. Prof. Dr. Mehmet BAYARTAN



ST. KLIMENT OHRIDSKI
UNIVERSITY PRESS
SOFIA • 2014

© 2014 Recep Efe, Turgut Tüzün Onay, Igor Sharuho, Emin
Atasoy © 2014 St. Kliment Ohridski University Press ISBN
978-954-07-3772-0

PRESENTATION

I was given the honour of writing about our beloved Prof. Dr. Süha Göney, who is the teacher and mentor of the faculty in the Department of Human and Economic Geography at Istanbul University. He has made considerable contributions to the training of thousands of students and some academicians working abroad.

I would like to share an anecdote with you because this book features papers on the notion of “city” and is dedicated to Prof. Dr. Göney himself. “Urban Geography” as a course was first introduced in curriculum by Dist. Prof. Ali Tanođlu and Dr. Süha Göney as a result of a conversation between them after he was awarded with “Associate Professorship” in 1972. Back then, no such course existed, but the subject was discussed in the courses within the context of Settlement Geography. This case was realized and problematized by Prof. Dr. Günay, who discussed the introduction of Urban Geography with Dist. Prof. Ali Tanođlu to Şil in this niche. Thanks to this discussion in May 1973, a new course titled “Urban Geography” was introduced in the Program of Human and Economic Geography at Istanbul University and from then onwards it was taught by our beloved mentor Prof. Dr. Günay for 33 years until his retirement. He has supervised MA theses and PhD dissertations of most of his colleagues and he still does. During his service he played a significant and active part in the education and training of thousands of students.

I was entrusted with the task of editing the national book “In Homage to Prof. Dr. Süha Göney”. For long, I have wished to launch the publication of an international book as a tribute to our Professor. I would like to express my deepest gratitude to Dr. Emin Atasoy for helping me realize my dream. Moreover, I would like to thank each and every one of the faculty in the Program of Human and Economic Geography at Istanbul University for their resilient support. I also would like to express my profound gratitude to each contributor who has taken part in the production of this book.

Editors

CONTENTS

FROM THE HISTORIC TO THE VIRTUAL CITY: THE NEW IDEA OF PUBLIC SPACE:	1
Valentina ALBANESE	
MODELING OF LAND USE DYNAMICS: CASE STUDIES ON URBAN GROWTH IN TURKEY:	11
Nurdan ERDOGAN; Birsen KESGIN ATAK; Engin NURLU	
MEGALOPOLIS TOKYO: THE MOST SAFEST CITY IN THE WORLD —FROM 1600’S TO PRESENT:.....	26
Mitsuru SANO; Yukimasa KATO	
THE TWO LEVEL CITY, THE LAND OF BLACK DIAMOND: ZONGULDAK:	32
Taşkın DENİZ	
POPULATION AND SETTLEMENT FEATURES OF BALIKESİR BETWEEN 1940 AND 2010:	48
İsa CÜREBAL, Recep EFE, Abdullah SOYKAN, Süleyman SÖNMEZ	
URBAN TRANSPORT LOGISTICS OPTIMIZATION – A CASE STUDY FOR BALCHIK MUNICIPALITY, BULGARIA:.....	57
Boyko RANGUELOV	
PRISHTINA, THE ONLY EUROPEAN CAPITAL WITHOUT GIS IN ITS MAIN INSTITUTIONS:.....	79
Florim ISUFI; Shpejtim BULLIQI; Bashkim KASTRATI; Fitim HUMOLLI; Ferat KRASNIQI	
A CONTRIBUTION TO SUSTAINABLE URBAN DEVELOPMENT: URBAN AGRICULTURAL LANDS:	85
A. Esra CENGİZ, Umut PEKİN TİMUR, Aybike Ayfer KARADAĞ, Demet DEMİROĞLU	
EVALUATION OF LIVEABILITY IN RESIDENTIAL ENVIRONMENTS IN THE SCOPE OF SUSTAINABLE URBANIZATION:	105
Reyhan YILDIZ, Nihal SENLIER, Tayfun SALIHOGLU	
PROPAGATION OF HYPERCONCENTRATED FLOWS IN PROTECTION CHANNELS AROUND URBAN AREAS: EXPERIMENTAL INVESTIGATION; Donatella TERMINI ;	125
Alice DI LEONARDO	
URBAN FORESTS AND THEIR CONTRIBUTIONS TO URBAN SUSTAINABILITY: 134	
Atilla ATİK; Bülent YILMAZ; Ezgi TAÇORAL; Şah İsmail BAYAZIT; Miraç KILIÇ	
THERMAL COMFORT IN LANDSCAPE PLANNING:	149
Mehmet TOPAY	
CULTURAL HERITAGE IN URBAN PLANNING PRACTICES:.....	165
Nurhan KOÇAN	
EXAMINATION OF THE RELATIONSHIP BETWEEN HISTORICAL CITY FORM AND MODERN GREEN WAY PRACTICES IN THE CASE OF BARTIN CITY :	173
Banu BEKÇİ Çiğdem BOGENÇ Deryanur DİNÇER	

URBAN CHARACTERIZATION BY MEANS OF DYNAMIC FRACTAL PARAMETERS:	183
Jean-François PARROT ; Carolina RAMÍREZ-NÚÑEZ	
INDUSTRIAL POTENTIAL OF BURDUR:.....	192
Osman YILMAZ	
URBAN CULTURE, URBAN IDENTITY AND LIVABLE URBAN PLACES:	209
Erkan POLAT	
AN ANALYTICAL APPROACH IN THE CONTEXT OF CONSISTENCY OF PROVINCIAL AND REGIONAL BOUNDARIES WITH CATCHMENT BASIN BOUNDARIES:	219
Ufuk Fatih KÜÇÜKALİ	
POWER- IDENTITY AND CITY SQUARES: A SOCIOPOLITIC GEOGRAPHY ANALYSIS:	228
Nurettin ÖZGEN	
SEISMIC MONITORING AND EARLY WARNING SYSTEMS FOR SMALL-SIZED CITIES. PERNIK CASE STUDY, BULGARIA:.....	242
Boyko RANGUELOV	
THE SIGNIFICANCE OF URBAN TRANSFORMATION IN ADANA IN TERMS OF URBAN GEOGRAPHY:	256
Tülay ÖCAL	
CITY AND URBANIZATION: URBAN CULTURE OF IZMIR IN THE PROCESS OF MIGRATION:	274
Nevzat GÜMÜŞ; Nalan ALTAY	
THE SOUND OF STREET IS CRACKED:	290
Seher KEÇE TÜRKER	
A RESEARCH IN TERMS OF POPULATION GEOGRAPHY: BÜYÜKÇEKMECE: 294	
Kaan KAPAN	
LITTORALIZATION AND RURAL-URBAN DIVIDE IN THE ITALIAN REGION OF THE MARCHES	305
Gian Luigi CORINTO	
USING ANACRONISM FOR THE IDENTIFICATION OF CHARACTERS IN ANECDOTES: ISTANBUL AND BEKRİ MUSTAFA: Abdulkadir EMEKSİZ	317
THE URBANIZATION PERCEPTIONS OF THE EIGHT GRADE STUDENTS:	325
Bahadır KILCAN; Turhan ÇETİN ; Bülent AKSOY	
CHANGE OF LAND USE WITHIN THE CITY OF PRISHTINA:	343
Florim ISUFI; Riza MURSELI	
THE POPULATION DISTRIBUTION IN ÜSKÜDAR:	354
Adem YULU	
SOCIO-ECONOMIC SITUATION OF ARMUTLU IN THE MIDST OF THE 19TH CENTURY (1844):	361
Mehmet BAYARTAN	

CITIES, URBANIZATION, METROPOLISES, AND RELATED PROBLEMS: THE CASE OF TURKEY:	374
Mesut DOĞAN	
SOCIAL DEPRIVATION AND URBANITY AS THE ELEPHANT IN THE ROOM: 381	
Mirek DYMITROW ; René BRAUER	
PRINCIPLES AND CONCEPTS IN THE TRANSPORTATION SYSTEMS OF URBAN AREAS:	396
Özlem SERTKAYA DOĞAN	
INVESTIGATING THE FEMALE SUICIDES IN KARS PROVINCE IN THE NOVEL “SNOW” WITH SPECIFIC REFERENCE TO THE NOTION OF AUTHORITY:	406
Pelin DİMDİK	
EXAMPLES TO CITTASLOW (QUIET CITY) MOVEMENT FROM TURKEY:	416
Zehranur ŞERBETÇİ	
ATABEGS RULE IN AL-JAZİRA REGION AND CITY SETTLEMENTS (521-660 / 1127-1262)	427
Adnan ESKİKURT	
A GENERAL REVIEW ON POLITICAL STABILITY AND CITY SETTLEMENTS IN ANATOLIA (ROME-BYZANTIUM AND SALJUQID PERIODS):	443
Adnan ESKİKURT	
INVESTIGATION OF THE POTENTIALS FOR SUSTAINABLE URBAN PATTERN FOR TURKEY:	461
Reyhan YILDIZ; Nihal SENLİER; Ayşe Nur ALBAYRAK	
GEOCULTURAL FRAMEWORK OF TRADITIONAL TURKISH URBAN SETTLEMENTS IN THE BALKANS:	481
Bekir Yüksel HOŞ	
INVESTIGATION OF MUDDY VOLCANOES IN AZERBAIJAN IN TERMS OF GEOGRAPHICAL AND ECO TOURISM:	496
Fatih İMAT; Duran AYDINÖZÜ	
AN EXAMPLE FOR TOURISM ORIENTED URBANISATIONS IN TURKEY: ALANYA (ANTALYA):	513
Erol KAPLUHAN	
PROCESSES and CHANGES IN THE SELECTION OF LOCATIONS FOR RESIDENTIAL AREAS: A CASE STUDY OF ADAPAZARI:	532
Zerrin KARAKUZULU; Fatih ARICI; Hatice TURUT	
AN EVALUATION OF THE GEOGRAPHICAL FEATURES OF DENİZLİ IN TERMS OF ITS POTENTIAL FOR URBAN DEVELOPMENT:	546
Erol KAPLUHAN	
SPATIAL DEVELOPMENT OF TARSUS AND THE CHANGES IN LAND USE:	570
Ersin Kaya SANDAL; Fatih ADIGÜZEL	
ECOLOGY-BASED CONTEMPORARY URBANISM APPROACHES:	579
Demet DEMİROĞLU; Umut PEKİN TİMUR; Aybike Ayfer KARADAĞ; A. Esra CENGİZ	

AS ONE OF THE MOST SIGNIFICANT KARST HERITAGES OF TURKEY, A RESEARCH OF ILGARINI CAVE IN TERMS OF GEOGRAPHY AND ECOTOURISM.....	601
Fatih İMAT; Duran AYDINÖZÜ; B.Ünal İBRET	
DIPLOMACY AND CITIES:.....	618
Kerim ACARTÜRK	
URBANITE LIFE OFFERED IN ADVERTISEMENTS OF HOUSING PROJECTS IN İSTANBUL:.....	622
Nebiye KONUK	
THE COURSE OF POPULATION GROWTH IN SOUTHWESTERN COASTS OF THE SEA OF MARMARA (BALIKESİR, CANAKKALE) AND ITS SPATIAL DISTRIBUTION:	636
Sümeyra KURT	
SPATIAL AND FUNCTIONAL TRANSFORMATION OF SETTLEMENTS IN PRESEVO VALLEY:.....	653
Arsım EJUPI	
THE LOCAL GOVERNMENT STRATEGIES FOR THE PROTECTION OF ARCHITECTURAL AND CULTURAL HERITAGE: THE CASE OF BURSA METROPOLITAN MUNICIPALITY:.....	660
Z. Sevgen PERKER	
EVALUATION OF LOCATION SELECTION IN YALOVA IN TERMS OF GEOMORPHOLOGIC FEATURES AND NATURAL RISKS :	673
Sümeyra KURT; Himmet HAYBAT	
THE IMPORTANCE OF OTTOMAN FINANCIAL DECREE LEDGERS FROM THE STANDPOINT OF CITY HISTORY: THE EXAMPLE OF KONYA IN THE 16 TH CENTURY:	689
Rıfat GÜNALAN	
CITTASLOW – SLOW CITIES:.....	670
Onur GÖRKEM; Murat BAYRAM; Serkan BERTAN	
URBAN CULTURE, URBAN IDENTITY AND LIVABLE URBAN PLACES:.....	712
Erkan POLAT	
URBAN RUSSIA AND GLOBALIZATION: PROBLEMS, CHALLENGES AND OPPORTUNITIES:.....	722
Anokhin A. A.; ZHITIN D. V. ; LACHININSKII S. S.	
A SURVEY ON POPULATION GEOGRAPHY: POPULATION MOBILITY IN TURKEY AND EXAMPLE OF UŞAK CITY:.....	732
Erol KAPLUHAN	
CAN KINSHIP IDENTITY BE CONVERTED INTO A CONSENSUS TOOL IN URBAN LIFE?:.....	753
Nebiye KONUK	
ABOUT THE AUTHORS	765

USING ANACRONISM FOR THE IDENTIFICATION OF CHARACTERS IN ANECDOTES: ISTANBUL AND BEKRİ MUSTAFA

Abdulkadir EMEKSİZ

INTRODUCTION

An anecdote, classified as an oral narrative, is a literary genre which has its own characteristic form and content (Yıldırım, 1999: 1). Some Turkish anecdote characters are considerably valued, i.e. Nasreddin Hodja, who is a Turkish anecdote character¹ and has a global reputation, and Bekri Mustafa and İncili Çavuş, and Bektaşî with a fair popularity among Turkic countries and across the world. Moreover, these characters are known to represent a certain community in the society.

Of these literary characters, Bekri Mustafa, who lived in Istanbul in the Ottoman period under the reign of Murad IV (1623 - 1640), is a Turkish anecdote character, noteworthy of his capability of representativeness, reputation and social influence.

Bekri Mustafa is classified among “the individual figures able to represent a shared identity”².

Debated issues concerning Turkish anecdotes, its classification in particular, is out of the scope of this study; but it is intended to reveal anachronic markers in Bekri Mustafa narratives and to evaluate the effect of these markers on its classification and representative capacity.

In Bekri Mustafa narratives, temporal data are not recorded with dates, but there is a considerable amount of data to estimate the period when the incidents take place. The incidents in these narratives are often times traced back to a single period, i.e. that of Murad IV.

Be it whether the narrative in which Bekri Mustafa and Murad IV are cited at the same age or Bekri Mustafa calls Murad IV “son”, these two incidents are dated to the same period. As a matter of fact, any anecdote in which Bekri Mustafa is cited are dated to the period of Murad IV, which lasted from 1623 to 1640.

In some narratives, Murad IV is explicitly featured in and/or the incident time is expressly given. Himmetzâde (Kırımlı Süleyman Sûdî Bey), the first to compile and edit the narratives on Bekri Mustafa, writes in the inner cover as follows; “This book contains the humorous tales of the famous, comic, good-natured, and witty Bekri Mustafa Agha, among the courtiers of the period of the Late Sultan Murad Khan IV”, which dates the pieces in the book to the period of Murad IV (1623 - 1640). The related period can also be identified in the Bekri Mustafa narratives on thanks to the statements “... Sultan Murad the Fourth, the then Ruler” (no: 9³), “As His Highness Sultan Murad IV sets out on a campaign to Baghdad” (no: 33), “One day, Sultan Murad IV calls Bekri Mustafa into his royal presence” (no: 35), “... Murat IV was out for a walk in the city” (no: 62), “While Sultan Murad was walking around in disguise” (no: 117), “Bekri Mustafa was doing boating for a living at Uskudar Dock, one day... with Sultan Murad” (no: 126), “Bekri was called into the presence of Sultan Murad” (no: 127).

Murad the Fourth is also referred to as “padishah (sultan)” or “padishah of the period”:

(no: 28, 30, 39, 42, 83, 111). Following are some of the references to the period: “On those days” (no: 32), “Then” (no: 12, 81, 83), “At that time” (no: 29, 43), “In that period” (no: 16, 19, 20, 27, 31, 32, 42, 49). All these examples clearly show that the narration time and the incident time are different from each other.

Bekri Mustafa is a hero of a period when the prohibitive measures on alcoholic drinks were the tightest. Whatever the excuse was, being out after the midnight was forbidden. The severity of the measures is unprecedented. More than one thousand men were killed in Istanbul in 8-10 years (Özyalçın, 1997: 112). Coffee houses (then like bistros) which were shut down by Murad III (1574 - 1595) and Ahmet I (1603 – 1617) were closed down all over the empire by Murad IV (Çabuk, 2005: 60 - 61). Sultan Murad prohibited the alcoholic beverages by a decree. Wine and alcoholic beverage drinkers should be executed just like the ones drinking coffee and smoking tobacco and opium (Özyalçın, 1997: 121).

Despite the prohibition, the fact his survival depending on drinking and narration of the related incidents help Bekri Mustafa live as an anecdote character for centuries. The presence and the violation of prohibitions make Bekri Mustafa a hero, and thus he has lived on as a part of an oral and written culture for centuries in the narratives on the incidents that he faced. humour characters who are divergent and, to put it more prudently, deviant from a rigid social behavioural form, share a commonality, be it famous Eş'eb of Medina in the early Islamic period; Nasreddin Hoca, Bektâşi and Bekri Mustafa of Turkish culture, or Lenny Bruce of America, which is their ability to go beyond and twist the limits imposed on them, whatever the causes of the limits are. hence, they are able to easily manoeuvre at legal, spatial and temporal level.⁴

ANACHRONISM IN BEKRI MUSTAFA NARRATIVES

In any narrative about Bekri Mustafa, one cannot always find temporal elements to date the incidents. Despite the textual references to the difference between incident time and narration time and to the period of Murad IV, there might also be some temporal references to the post-Murad IV period, which results in “anachronism”. Based on this fact, it can be suggested that incident time contains stable temporal references, while narration time contains volatile markers.

Although the word “daytime” is used for four times in the narratives on Bekri Mustafa, the actual time is mostly not the daytime. As a matter of fact, in three of these four narratives, the actual time is “night time” and the word “daytime” is used not to refer to the time as in the following examples: “... please see it in daylight” (no: 6), “it is like daytime” (no: 39) and “...I never go home in day time” (no: 103) (Emeksiz, 2010: 32). The examples to be discussed are indirect informative facts rather than temporal markers.

In the following, the paper tries to reveal the temporal differences on the basis of such examples as historical and literary figures, security institutions, architectural elements, transportation vehicles.

A. HISTORICAL AND LITERARY FIGURES

I. HISTORICAL FIGURES

The above-mentioned Murad IV constitutes the focus of the Bekri Mustafa narratives. The period of Murad IV (1623 - 1640) is when the narration time and incident time are almost synchronic. Apart from that, in an anecdote, Bekri Mustafa is called into the presence

of Mustafa III (1757 - 1774) (Ermiş, 1999: 14).

In another anecdote, he is depicted as the courtier of Mustafa IV (1807 - 1808) (Ermiş, 1999: 53). As a result, In the Bekri Mustafa narratives, one can observe historical figures who lived in a period from the first half of the 17th century to the first quarter of the 19th century.

II. LITERARY FIGURES: NEDÎM (1681 - 1730)

In a narrative, Bekri Mustafa is told to overhear people talking in a public house.

The song from the public house goes as follows:

“This House! How gloomy it looks from outside,
But hides the charm inside...” (Cimcoz, 2000: 206)

“This House! How gloomy it looks from outside,
But hides the comfort and the charm inside...” (Mazıoğlu, 1988: 164)

The couplet above was penned by Nedîm, among the pioneers of localization movement, who lived in the 18th century and depicted the joyful life in his works with his own characteristic style (Macit, 2006: 511). This signifies that Bekri Mustafa overhears a fragment of the upcoming century in this narrative.

B. SECURITY INSTITUTIONS

I. SELİMİYE BARRACKS

“THIS IS HOW HE UNDERSTANDS IT”

As Bekri Mustafa, dead drunk, walks across the Edirnekapı Cemetery, stops by the grave of an old fellow, who used to drink with him. He lets a yell out.

A couple of janissaries run in the cemetery. They detain Bekri and put him before the Kolbaşı [a kind of judge]. He glares at Mustafa for a while, and asks:

- What business do you have by a grave at the midst of the night?
- I was praying for the poor soul of my old friend.
- Shame on you. Is this how you pray? Shouting?
- Not indeed, but this is how the deceased understands it.

The Kolbaşı understands that the man lying in the grave was a drunkard, too; therefore, he is delighted with the answer, and lets Mustafa go” (Erksan, 1947: 9).

In another version of this story, the Edirnekapı Cemetery is replaced by the Karacaahmet Cemetery. Because Karacaahmet is on the Anatolian side of İstanbul, not on the European side like Edirnekapı, Bekri is taken to Selimiye Barracks upon his detention. The story goes as follows: “Bekri Mustafa was walking across the Karacaahmet cemetery. Drunk and wasted. Actually he was both walking and yelling. Patrolling soldiers heard his yell and ran in to seize him. They took him to the Selimiye Barracks right away” (Derin, 1965: 7).

The construction of the Selimiye Barracks was launched in 1215/1800. By the decree of Selim III (1789 - 1807), the barracks were built in the area where Kavak Sarayı (in Uskudar) was erected.

In the early years, the barracks were not given a name; that is, it was not called “Selimiye Barracks”. Later on, it came to be known as “Uskudar Barracks” in 1805 and “the Barracks of Muallem Bostani Soldiers” in 1807. However, it is not until 1830 that it was referred to as “the Selimiye Barracks”⁵.

II. KARAKOL (POLICE) BUILDINGS

The term “Karakol” (Police station) was used to refer to watch, guard and scout posts between the 16th and 19th century. This term is also used in Bekri Mustafa narratives (no: 8, 12, 37, 57, 79, 116). In the anecdote titled “Bekri Mustafa at Karakol”, the term is used to refer to a building, a security institution of the state:

“... Bekri is taken to a karakol in the middle of the night, and put before the agha [a kind of judge].” (no: 57)

Karakols (Police stations) were first built in 1831 at locations far from the barracks and named “karakolhane” (Police Building). It can be observed that the westernization process which started in the period of Mahmud II (1808 – 1839) is very influential in the texture of these buildings.⁶

III. ZAPTIYE (CONSTABULARY)

“Bekri Mustafa and his two friends are caught red-handed in a clandestinely working public house. Policemen apprehend and take them to the leader of the Janissaries.” (no: 78)

Actually, policemen take them not only from one place to another but also across time. This is because zaptiye organization was established as per the regulation dated 03 Rebiülevvel⁷ 1286/1869⁸ to take over the duties previously carried out by the janissary agha (leader), captain pasha, bostancı (royal guards). The term is used to signify the military organization offering public security services. Such services were delivered by the janissary agha (leader), captain pasha, bostancı (royal guards) in Istanbul, while by “Beylerbeyi”s (governor of a state), “sancakbey”s (governor of a sanjak) and ‘Mütesellim’ s (deputy of a Beylerbeyi or Sancakbeyi) in the peripheral governments of the empire. But later, police organization was established as required by the regulation dated 03 Rebiülevvel 1286 (1869, the Gregorian calendar) after the Reformation (Pakalın, 1993: 644) to take over the jurisdiction of abovementioned authorities.

IV. MUKHTAR⁹

“I SEE THEM IN MY DREAM”

“The mukhtar of the neighborhood crosses Bekri Mustafa’s path:

- Bekri, your household complained about you. They say you keep coming home all wasted, and make your day outside together with beautiful women. Mustafa is petrified, but says:
- They lie. I never go home in daytime but at night when they are asleep. And I see beautiful ladies only in my dreams (no: 103)”.

Despite the fact that Bekri Mustafa is the character of the period when “life at neighbourhood” was a prevailing local pattern, at that time “mukhtars” did not exist.

Before the foundation of “mukhtar’s office”, the intermediary people in villages and neighbourhoods between the folk and the state were called kethüda (a janissary soldier second in command) or ihtiyar (the elders). Mukhtar’s office of a neighbourhood as the smallest administrative unit of a city was first established in İstanbul, then in the rest of the empire in the period of Mahmut II (1808 - 1839) (Bayartan, 2005: 106; Ercoşkun, 2012: 132).

C. ARCHITECTURAL ELEMENTS

KONSOL (COMMODOE)

“... when the nature calls and cannot postpone it even for a minute, he sees the Saxonian pot (toilet) with a lid on the commode”. “At the third call, he spends a while on the ceramic vase with a lid on the commode” (no: 25). In the narrative titled “Whose Fault?”, incident time is unknown, but there is a “commode” being used at the narration time.

A commode is a kind of wooden chest of drawers. Its top is generally capped with a marble plate, but there are also some samples completely made of wood. This piece of furniture which used to stand on four legs was named after “s” shape supports, i.e. “console”, used to buttress the projecting parts of a building, such as balcony, oriel and the like. These parts originally come from European architecture, and are evident in the Ottoman structures inspired from the western architecture¹⁰. Consoles as architectural elements came to be used to name pieces of furniture with parts resembling consoles which are used outside. Konsol (Commode) which can be defined as a chest of drawers standing against a wall and supported by legs were widely used in the 17th and 18th centuries. It is known that the term “konsol” was coined when Nicolar Pineau for the first time used console-like engraved pieces for interior design in 1700s. The term became popular in the 19th century, when the author Robert Southey, in his Letters from England, queried the meaning of the term “console-tables”.¹¹

D. TRANSPORTATION VEHICLE

A CARRIAGE FOR RENT

“Bekri Mustafa is caught in a heavy rain on his way back home. he takes shelter under an eave, and waits for a carriage for rent. But he waits hours. Eventually he gives a sigh and says:

- In this mortal world, anything, even the hasty time, passes by, but not a car to take me home” (Koz, 1982: 33)

If just a carrier was the case - because people used them even centuries before Bekri Mustafa -, the carriers would not be a matter of discussion here. But the vehicle in question is a carrier for rent. The first vehicles used as rental cars were carts, but the rental car service was first offered in the period of Sultan Abdulaziz (1861 - 1876). In other words, in consideration of the first rental car, there are centuries between the time Bekri Mustafa lived and the time when the first rental carrier was introduced.

CONCLUSION

The study tried to reveal the anachronic references, i.e. before or after the incident time, in Bekri Mustafa narratives, which shows that Bekri Mustafa is not stuck to a limited

period of time, but transcends that particular time limit. In the narratives, the time gap between incident and narration time may amount to centuries. This is significant to prove that his reputation has lived on for centuries.

It can be asserted that he is among the anecdote characters who transcend the time and space he lived in – not a representative of a group, but a member thereof. The researcher is of the opinion that it is important to take into account the explicit and implicit temporal references in oral and written narratives to classify and analyze anecdotes. In analytical studies, any element, particularly character, time and space, can and should be considered in terms of their mutual interrelations.

In conclusion, it is necessary to focus on a thorough comparative analysis of temporal markers on the basis of characters in order to describe and ascertain the differences between national and local anecdote characters and on the reasons why they are considered national or local.

FOOTNOTES

(Endnotes)

1 “Anecdote character” is the main character entitled by the people of a community to represent them. Turkish people have a large corpus of anecdotes with numerous characters who are locally and globally famous. An anecdote character never represents an individual identity, but a commonality resulting from shared values of a community. For more, please see Dursun Yıldırım (1999), **Türk Edebiyatında Bektaşî Fıkraları [Bektasi Anecdotes in Turkish Literature]**, Ankara: Akçağ, 18-24.

2 The outline of Dursun Yıldırım’s classification of Turkish anecdote characters is as follows: 1. Individuals representing a shared identity, 2. A character representing a certain community 3. A character representing a minority, 4. Regional and local characters, 5. Foreign characters, 6. Everyday man, and 7. Fashion characters. For the complete classification, please see Dursun Yıldırım, *op. cit.*, 25-32.

3 Number-based references, Dr. Abdulkadir Emeksiz (2010), **Bir İstanbul Kahramanı Bekri Mustafa** (İnceleme – Metin) [An Istanbul Hero: Bekri Mustafa (Analysis – Text)], İstanbul

4 For more, please see Dr. Abdulkadir Emeksiz, *op.cit.*, 48. For an example of the repercussions of the character Nasreddin Hodja in virtual cultural environment, please see Ferhat Aslan (2011), “Sanal Kültür Ortamında Güncellenen Nasreddin Hoca Fıkraları [Updated Nasreddin Hodja Jokes on Virtual Cultural Environment]”, *Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic* Volume 6/4 Fall, 39-60.

5 For more, please see Afife Batur (1994), “Selimiye Kışlası [The Selimiye Barracks]”, **Dünden Bugüne İstanbul Ansiklopedisi**, İstanbul: Kültür Bakanlığı ve Tarih Vakfı, V. 6, 515-516.

6 For more, please see Aynur Çiftçi (2001), “Karakol Binaları [Karakol Buildings]”, **Türkiye Diyanet Vakfı İslâm Ansiklopedisi**, İstanbul: Türkiye Diyanet Vakfı, V. 24, 431- 434; Abdulkadir Özcan (2001), “Karakol”, **Türkiye Diyanet Vakfı İslâm Ansiklopedisi**, İstanbul:Türkiye Diyanet Vakfı, C: 24, 430- 431.

7 The third month of the Mohammedan Calendar

8 For the establishment of Police Marshaly, the implementation of the Police Regulations in 1846 and organization structure of police, please see Ali Sönmez (2006), “Zaptiye Teşkilatının Düzenlenmesi [Arrangement of Constabulary] (1840-1869)”, **Tarih Araştırmaları Dergisi**, , sayı: 39, Ankara: Ankara Üniversitesi Dil ve Tarih Coğrafya Fakültesi Tarih Bölümü, 199- 219.

9 The headman of a village or neighbourhood

10 Please see “Konsol [Commode]”, **Eczacıbaşı Sanat Ansiklopedisi** (1997), İstanbul:Yapı Endüstrisi Merkezi Yayınları, 1040.

11 For more, please see Celâl Esad Arseven (1966), **Sanat Ansiklopedisi**, 2. Baskı, İstanbul: Milli Eğitim Basımevi, C: 3, 1117- 1118.

REFERENcES

ARSEVEN, Celâl Esad (1966), “Konsol”, Sanat Ansiklopedisi, 2. Baskı, İstanbul: Milli Eğitim Basımevi, C: 3, s. 1117-1118.

ASLAN, Ferhat (2011), “Sanal Kültür Ortamında Güncellenen Nasreddin Hoca Fıkraları”, Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic, Volume 6/4, 39-60.

BATUR, Afife (1994), “Selimiye Kışlası”, Dünden Bugüne İstanbul Ansiklopedisi, İstanbul: Kültür Bakanlığı ve Tarih Vakfı, C: 6, 515-516.

BAYARTAN, Mehmet (2005), “Osmanlı Şehrinde Bir İdari Birim: Mahalle” An Administrative Unit in the Ottoman Town: Quarter, İstanbul Üniversitesi Edebiyat Fakültesi Coğrafya Bölümü Coğrafya Dergisi, Sayı: 13, 93-107.

CİMCOZ, Sinâ (2000), Adamın Biri Bir Gün... Bektaşî Fıkraları Bekri Mustafa Fıkraları, İstanbul: Geçit Kitabevi.

ÇABUK, Dr. Vahid (2005), Yasakların Sultanı IV. Murat, İstanbul: Emre Yayınları.

ÇİFTÇİ, Aynur (2001), “Karakol Binaları”, Türkiye Diyanet Vakfı İslâm Ansiklopedisi, İstanbul: Türkiye Diyanet Vakfı, C: 24, 431- 434.

Derin, Hasan Hüseyin (neşr.) (1965), Bekri Mustafa Fıkraları, İstanbul: Orhan Mete ve Ortağı Kol. Ş. Matbaası.

Eczacıbaşı Sanat Ansiklopedisi (1997), “Konsol”, İstanbul: YEM Yayın (Yapı Endüstri Merkezi Yayınları), C: 2, 1040.

EMEKSİZ, Dr. Abdulkadir (2010), Bir İstanbul Kahramanı Bekri Mustafa (İnceleme- Metin), İstanbul: Mühür.

ERCOŞKUN, Tülay (2012), “Osmanlı Devleti’nde Muhtarlık Kurumunun İşleyişine İlişkin Düzenleme ve Gözlemler”, Bilig, Sayı: 60, 131- 154.

ERKSAN, A. Cemal (1947), Resimli Bekri Mustafa Fıkraları, İstanbul: Şaka Matbaası.

ERMIŞ, Kemal (derl.) (1999), En Güzel İncili Çavuş ve Bekri Mustafa Fıkraları, İstanbul: Gün Yayıncılık.

GÜLERSOY, Çelik (1981), Eski İstanbul Arabaları, İstanbul: Türkiye Turing ve Otomobil Kurumu. KOZ,

M. Sabri (derl.) (1982), En Güzel Bekri Mustafa ve İncili Çavuş Fıkraları, İstanbul: Deniz Kitaplar.

MACİT, Muhsin (2006), “Nedim”, Türkiye Diyanet Vakfı İslâm Ansiklopedisi, İstanbul: Türkiye Diyanet Vakfı, C: 32, 510-513.

MAZIOĞLU, Prof. Dr. Hasibe (1988), Nedim, Ankara: Kültür ve Turizm Bakanlığı.

ÖZCAN, Abdulkadir (2001), “Karakol”, Türkiye Diyanet Vakfı İslâm Ansiklopedisi, İstanbul: Türkiye Diyanet Vakfı, C: 24, 430- 431.

ÖZYALÇINER, Adnan (1997), IV. Murat ve Mirgün Bahçeleri, İstanbul: AD Yayıncılık AŞ.

PAKALIN, Mehmet Zeki (1993), Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü I- III, İstanbul: Milli Eğitim Basımevi.

SERATLI, Tahir Galip (haz.) (2004), Mizahımızın Üç Ustası Nasreddin Hoca İncili Çavuş Bekri Mustafa, İstanbul: Selis Kitaplar.
SÖNMEZ, Ali (2006), “Zaptiye Teşkilatının Düzenlenmesi (1840-1869)”, Tarih Araştırmaları Dergisi, Ankara: Ankara Üniversitesi Dil ve Tarih Coğrafya Fakültesi Tarih Bölümü, Sayı: 39, 199- 219.
The Dictionary of Art (1996) , “Commode table”, (Edited by Jane Turner), Macmillan Publishers Limited, Vol. : 7, 197-198.
YILDIRIM, Dursun (1999), Türk Edebiyatında Bektaşî Fıkraları, Ankara: Akçağ.