

TRACING THE EMERGENCE OF A PERIPHERAL WATERFRONT NEIGHBORHOOD IN ISTAVROZ- BEYLERBEYI ON THE BOSPHORUS SHORES (1760-1805) (1)

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1. This article has been developed from a chapter of my doctoral dissertation (2020).

INTRODUCTION

In the late 1830s, Alexandre Timoni (1844, II, 229–30), a Levantine author of literary and scholarly works from France, recorded his impressions while wandering around the “quite modern Beylerbeyi village,” which he noted was regarded more like the garden of the Istavroz village. Situated on the Asian shores of the Bosphorus, Istavroz-Beylerbeyi was a peripheral area located between the settlements of Çengelköy to the north and Kuzguncuk to the south. It was in close proximity to the Üsküdar town, the only center of agglomeration on the Asian side of Ottoman Istanbul. By the turn of the nineteenth century, it transformed into a waterfront neighborhood with both a quasi-urban and quasi-rural character that resembled a modern village in Timoni’s eyes. This study thus investigates the historical traits of the emergence of this peripheral waterfront neighborhood during the second half of the eighteenth century.

A careful look at the topographic map of the Bosphorus, created and updated by François Kauffer between 1776 and 1801, and later enriched with additional details by Jean-Denis Barbié du Bocage in 1819, shows scattered building clusters marked as individual dots along the Bosphorus shores (**Figure 1**). These dots contrast with the dark-shaded (urbanized or urbanizing) parts of Istanbul, including the intramural city (*nefs-i İstanbul*, also known as *Asitane* or *Dersaadet*) and the three outlying towns (*bilâd-ı selâse*) of Galata, Eyüb, and Üsküdar, which together formed the quadripartite landscape of the Ottoman Istanbul (İnalçık, 1997, 224–48). This map indicates the early phase of the spatial expansion of Istanbul along the Bosphorus shores towards the end of the eighteenth century. However, this expansion was hardly spontaneous. The 1760s saw the emergence of the nucleus of several new eminent neighborhoods, including one at Istavroz-Beylerbeyi. They were often on the grounds of former royal gardens (*hadâik-i hassa*) on the Bosphorus shores, some parts of which were given away or sold by the sultans (Kuban, 1973; İnalçık, 1997,



Figure 1. Part of the topographic map of the Bosphorus by François Kauffer and Jean-Denis Barbié du Bocage in 1819 (Kauffer and Barbié du Bocage, 1819) (A.nefs-i İstanbul, B.Eyüb, C.Galata, D.Üsküdar, E.Kuzguncuk, F.Istavroz, G.Beylerbeyi, H.Çengelköy, I.Bulgurlu)

237). In order to promote further development in these areas, the sultans usually commissioned new mosque-complexes by using their own pious foundation, *waqf*.

Waqfs, charitable or pious foundations, played a vital role in Islamic societies as an institutionalized form of charity (2). They fulfilled their religious and charitable obligations by constructing a wide range of buildings, typically within a mosque-complex: mosques, masjids, madrassahs, schools, soup kitchens, dervish lodges, convent rooms, libraries, fountains, washrooms, and public baths. In addition, they made significant contributions to the development of settlement areas by establishing shops, manufacturing units, caravanserais, castles, roads, bridges, aqueducts, water channels, and sewage systems, effectively addressing the social, economic, educational, health, and infrastructural needs of communities (3). Thus, *waqfs* were instrumental in not only facilitating the development of villages and rural areas but also forming the nucleus of new neighborhoods (*mahalle*), the main socio-spatial and administrative unit in Ottoman cities (4).

It was common for sultans to bestow lands to favored Ottoman high-ranking officials, who were actively encouraged to establish their *waqfs* on these lands in order to develop new settlements and provide the listed facilities. By the eighteenth century, almost 80 percent of urban land in the

2. For the changing use of the *waqf* term in recent research, see (Orbay 2017, 141). For the research on *waqfs*, see (Hoexter, 1998).

3. For more on *waqf* facilities, see (Köprülü, 1942; Çizakça, 2000; Yediylıldız, 2003).

4. In Ottoman cities, *mahalle* was an organic unity usually developed around either a mosque, a masjid, a church or a synagogue, undertaken by *waqfs*. For more on the use of *waqfs* in the Ottoman Empire, see (İnalçık, 1994; Behrens-Abouseif, 1994; Leeuwen, 1999; Mundy and Smith, 2007).

5. On the developments on the Bosphorus shores in the eighteenth century, see (Artan, 1989; Hamadeh, 2008). On the waqf practices in Istanbul around the 1720s-1750s, see (Artan, 2015).

6. For an overview of the shift in foci and methodologies in recent studies and a compilation of some works, see (Hamadeh and Kafescioğlu, 2022).

7. For the socio-environmental and political context during the eighteenth century in Istanbul with an emphasis on daily life on the neighbourhood scale, see (Behar, 2003; Tamdoğan, 2004a; 2004b; 2007; Zarinebaf, 2010; Zarinebaf, 2012; Başaran, 2014; Morita, 2016).

8. The emergences of the Ayazma, İhsaniye, and Paşabahçe neighbourhoods on the Asian shores are the first examples.

Ottoman Empire was held by waqfs, 90 percent of them belonging to the ruling elite (McGowan, 1994, 712). In this sense, the sultans outsourced the provision of such public services to the ruling elite. However, both this settlement policy and waqf practices, particularly land distribution policies, underwent constant transformation. In this, the 1760s corresponds to a critical date after which the centralization of the waqf system gradually started. This paper will demonstrate how the emergence of a new waterfront neighborhood at Istavroz-Beylerbeyi, undertaken by a sultanic waqf, highlights the changing waqf practices after this period, which played a critical role in the urbanization of the Bosphorus shores, especially the Asian side.

Despite the growing body of research on the urban history of early modern Ottoman Istanbul in recent decades, neither the transformations on the Bosphorus shores nor the spatial implications of the changes observed in the waqf system in the second half of the eighteenth century have attracted much scholarly attention (5). Recent research has explored the agency of urban inhabitants in the capital as a response to the state-centric long-standing views in Ottoman historiography and the Islamic City model by Max Weber. These studies, focusing on different members of neighborhood communities, contestations, negotiations, and interactions among them, and between them and the central government, greatly contributed to our understanding of Istanbul's urban population (6). It was in considerable flux, mobility was high, and its inhabitants were actively involved in urban public life. These conditions also cover the eighteenth century, during which persistent migration, population growth, recurrent riots and social unrest, and many natural disasters added to the city's socio-spatial diversity and instability (7). In the face of this socio-political and environmental volatility in the city, the sultanic waqfs made noticeable interventions to the existing socio-spatial landscape in different localities on the Bosphorus shores from the 1760s onwards, for which the current literature remains silent about (8).

Against this backdrop, this study focuses on the Istavroz-Beylerbeyi shores, which offers a magnifying glass into the interventions of a sultanic waqf in a peripheral area that transformed into a new waterfront neighborhood in the late eighteenth century. Various sources, including Abdülhamid I's waqf deed, chronicles, travel accounts, published journals of the chief-of-palace gardeners, imperial edicts found in the Ottoman archives, and some visual documents from the nineteenth century are utilized for this research. This essay begins by exploring the developments in Istavroz-Beylerbeyi when Mustafa III (r.1757-1774) sold lands from the Beylerbeyi garden in plots in 1762-1763. The subsequent section delves into the implementations of the waqf of Abdülhamid I (1774-1789) around 1777, which included land transactions and the commissioning of a mosque on the shores. The final part examines the socio-spatial landscape of the neighborhood, focusing on its new residents and the socio-religious, economic, and infrastructure facilities provided from 1777 to 1805. This investigation aims to enhance our understanding of the socio-spatial and institutional dynamics involved in the emergence of new waterfront neighborhoods, and the urbanization of the peripheral areas on the Bosphorus shores in Istanbul at the turn of the nineteenth century.

9. Serbostanyan or Bostancıbaşı, meaning the chief of palace gardeners, was a courtier of the sultan responsible for overseeing palaces and their surroundings, as well as managing construction and repair works in royal gardens, promenades, meadows, forests, and shores. For more, see (Yıldız, 2011).

10. For more on the village, see (Bostan, 2010; Özcan, 2017).

ISTAVROZ-BEYLERBEYİ BEFORE THE 1770S

In the Byzantine era, the Istavroz-Beylerbeyi area, –which corresponded to the distant outskirts of Constantinople– housed palace buildings and a church with a golden cross (Hammer-Purgstall, 1822; Walsh, 1838; Timoni, 1844; Eremya Çelebi, 1952; İncicyan, 1976; Hovhannesyan, 1996; Gilles, 2000). After the Ottoman conquest of the city in 1453, this peripheral area became known as Istavroz (Stavros means “cross” in Greek). Later, Bayezid II (r.1481-1512) donated the lands, along with a village located there, as a gift to a member of the Ottoman ruling elite, Chief-Palace-Gardener (Serbostanyan) Abdullah Agha (9). As early as 1502, Abdullah Agha went on to endow these lands and establish his waqf (Barkan and Ayverdi, 1970, 325). Subsequently, the village located to the north of Kuzguncuk and stretching from the shores inwards along the valley became the Istavroz waqf-village. This village was predominantly populated by non-Muslims, particularly Greeks, who practiced agriculture, horticulture, and gardening (Bostan, 2012, 365; Seng, 1991, 38)(10)(Figure 2a). The establishment of the Serbostanyan Abdullah Agha waqf exemplifies the common practice of the sultans to donate land to favored Ottoman high-ranking officials to establish new waqfs, thereby promoting the development of settlements in early modern Istanbul.

The Istavroz waqf-village was not the only spatial unit in this peripheral area. Around the 1550s, the shores of Istavros, corresponding to the section of the shoreline between Çengelköy and Kuzguncuk, were appropriated by the royal dynasty with the construction of the Istavros royal garden (Necipoğlu, 1997, 47; Evliya Çelebi, 2014, II, 440). Registered as royal estates

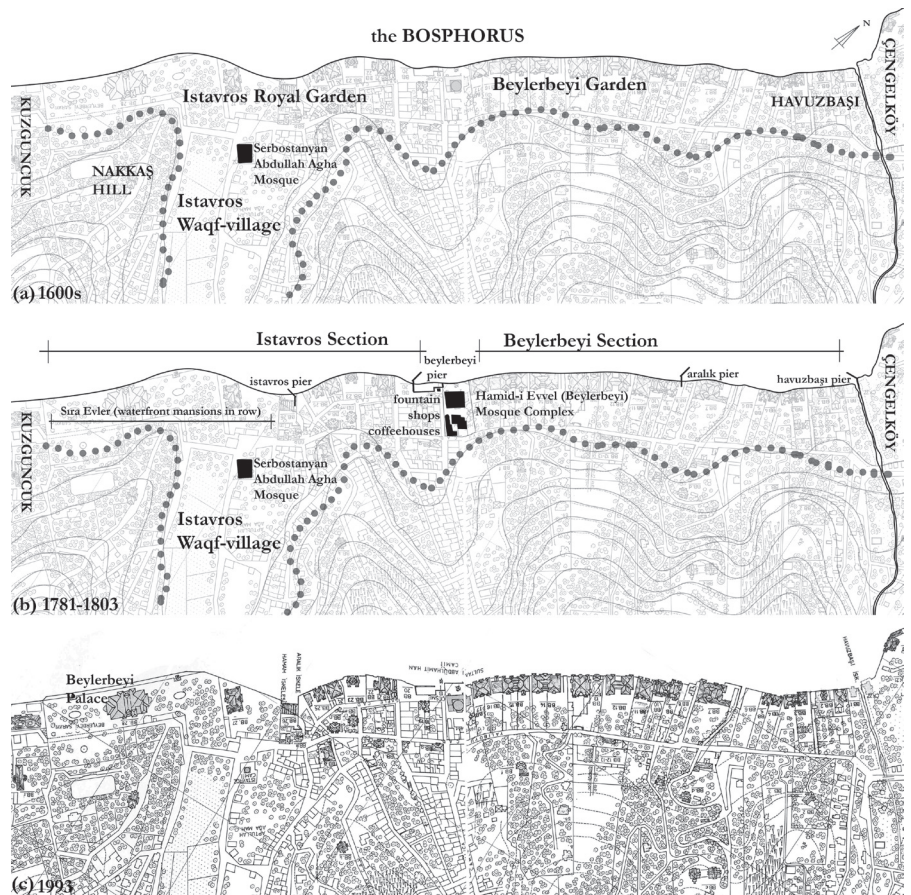


Figure 2. The Istavroz-Beylerbeyi shores (prepared by the author based on Eldem, 1993, II, 180-181)

(*emlâk-ı hümmâyûn*), the royal gardens were recreational and pleasure areas reserved for the use of the sultan and the royal dynasty, especially during spring and summer seasons. They accommodated areas designated for a wide range of recreational activities such as hunting, shooting, feasts, wrestling matches, acrobatics, light and fireworks performances, music, and festivals (including circumcision festivals). Additionally, they featured residential units such as palaces, kiosks, and pavilions to accommodate the sultan during his stay (Yıldız, 2014, 660-69). The Istavroz royal garden itself included a waterfront palace complex, which had been built at the beginning of the seventeenth century.

Shortly after its establishment, some pieces of land from the Istavroz royal garden were bequeathed to some Ottoman dignitaries (Erdoğan, 1958, 175-76). One of the receivers was Doğançlı Mehmed Pasha (d.1589), the governor-general of Rumelia, who was granted a garden from the northern section of the Istavroz royal garden, towards Çengelköy (Hovhannesian, 1996, 63; İncicyan, 1976, 132). Mehmed Pasha named his garden after his title, Beylerbeyi, meaning governor-general. However, following his execution in the aftermath of the first Janissary riot in 1589, this garden, which he had not endowed, was transferred back to royal estates and remained as such until the eighteenth century (11). Evliya Çelebi (2014, II, 428) recorded that during the first half of the seventeenth century, the Istavroz and Beylerbeyi gardens featured beautiful pathways and recreational areas unparalleled by any other garden in Istanbul.

Although the Beylerbeyi garden was re-bequeathed to Grand Admiral Kaymak Mustafa Pasha around 1720, Mahmud I (r.1730-1754) immediately re-seized it after the grand admiral's execution during the 1730 Patrona Halil Revolt (TS.MA.d.2333)(12). The sultan, with a fondness for this garden, constructed the Beylerbeyi waterfront palace there, to the north of the Istavroz waterfront palace from the seventeenth century, which had fallen into ruins by that time (Soydemir, 2022, 979). The Beylerbeyi waterfront palace became Mahmud I's favorite outing spot on the Asian shores of the Bosphorus (Kurtaran, 2015; Sarıcaoğlu, 2008). After the construction of the Beylerbeyi Palace and its increased use by Mahmud I, the northern section of the Istavros shores came to be known as Beylerbeyi. Meanwhile, its southern section, where the Istavros palace and the Istavros village were located, retained the name Istavroz (Figure 2a).

However, Mustafa III did not enjoy the Beylerbeyi waterfront palace or garden as much as his uncle. During the first six years of his reign, from 1757 to 1763, he visited the place only twice, on 23 June and 7 August 1758 (13). In fact, maintenance of the buildings and annexes in the garden nearly ceased after this date except for a small-scale repair of the hammam, its walls, and the cesspool on April 1758, which was likely conducted in preparation for the sultan's visit (TS.MA.d.1109). The only subsequent construction noted was the annual renewal of palace curtains in 1759, a routine maintenance task conducted in November for all palaces (BOA C.SM.d.127, g.6361). Moreover, in 1762, the palace was largely emptied with majority of the furniture transferred to the Treasury while certain pieces were sent to other royal palaces for refurbishment (TS.MA.e.d.130, g.32, TS.MA.e.d.203, g.4)(14).

In the following months, Mustafa III decided to demolish the Beylerbeyi palace and sell the tenancy of some plots in the garden. The accounts from the second half of the eighteenth century present controversial statements regarding the sultan's decision. According to Sarkis Sarraf Hovhannesian

11. This riot, known as the Beylerbeyi Incident (Beylerbeyi Vakası), has been accepted as the first uprising in Ottoman history, which resulted in the execution of a member of the imperial ruling elite upon the janissaries' demand. For more, see (Faroqhi, 1994, 414; Arslanboğa, 2012).

12. Like Doğançlı Mehmed Pasha, Kaymak Mustafa Pasha did not endow the according to his waqf deed, see (Aktepe, 1969). For a detailed analysis of the confiscation of Kaymak Mustafa's assets and valuables, see (Karahasanoglu 2009, 45-49).

13. (İrmak, 1991, 23; 26).

14. For those sent to the Karaağaç palace in 1759, see TS.MA.e.d.915, g.25; TS.MA.d.2403 0074. For those sent to the Sırçasaray and Yeşillioğlu palaces, see TS.MA.e.d.203, g.4, p.2.

15. This certain Mehmed Emin was likely Yağlıkcızâde Mehmed Emin Pasha, who was later promoted to the grand vizierate on 20 October 1768, in (Beydilli, 2003).

(1996, 63), a resident of Istanbul during that time, the sultan intended to generate revenue for the construction of the Ayazma Mosque in Üsküdar. Gugios İncicyan (1976, 131–32), another resident of Istanbul from the same period, claimed that Mustafa III sold the land due to an inability to expand the royal garden caused by a conflict with a widow who resided on the adjacent property. Şemdânîzâde Fındıklı Süleyman (1976, IIA, 50), a contemporary chronicler, asserted that the sultan demolished the Beylerbeyi palace in 1762-1763 to resolve a property dispute following a complaint from a woman residing in Eyüb.

The sultan's decision was instrumental in the subdivision of the Beylerbeyi garden shoreline, originally designated as royal estate, into plots, resulting in the emergence of new waterfront mansions as early as the 1760s on these subdivided plots. A document detailing the belongings, assets, and estates of Mehmed Emin Efendi, the deputy of the grand vizier (*sadâret kethüdâsi*), notably includes his waterfront mansion at İstavroz. This confirms the transfer of certain plots from the shoreline to Ottoman notables prior to November 1767 (TS.MA.d.4749 0004)(15). Emel Esin's research (1982, 10) on the waterfront mansion of Sadullah Pasha, situated on the northern edge of the İstavroz-Beylerbeyi area towards Çengelköy, also provides a timeframe for its construction between 1749 and 1774. The accounts of İncicyan and Şemdânîzâde regarding the conflict over a piece of property on the Beylerbeyi shoreline, as previously mentioned, provide additional evidence for the existence of waterfront mansions in the area during the 1760s. However, these mansions appear to have been dispersed along the shoreline instead of lining up along the shore.

While the İstavroz-Beylerbeyi shores were undergoing gradual transformations initiated by Mustafa III, the emergence of other waterfront neighborhoods provides insights into the scope and nature of the sultan's interventions and the influence of his waqf in various locations along the Asian shores of the Bosphorus in the 1760s. The first two examples are from the Üsküdar town. A mosque complex was undertaken in 1755 on an estate within the Üsküdar royal garden by the waqf of Osman III (r.1754-1757). After its completion, Mustafa III bestowed the surrounding area to create a new housing area for the palace workers (Artan, 2015, 398–402). The neighborhood, named İhsâniye, meaning bestowal in Turkish, derives its name from this incident (İncicyan, 1976, 136). Secondly, in 1761, the Ayazma mosque complex was commissioned by Mustafa III's waqf resulting in the emergence of a new neighborhood named after the mosque. However, parts of the Ayazma garden, which had been bequeathed by Süleyman I (r.1520-1566) to his grand vizier, Rüstem Pasha, were first transferred to Mustafa III's waqf in 1759 (Yıldız, 2013, 579).

The third example is from a remote area situated in the northern section of the Asian shores of the Bosphorus, where Mustafa III commissioned the Paşabahçe mosque complex in 1763-1764 (Hafız Hüseyin Ayvansarayî, 2000, 466). Two imperial edicts provide evidence that the sultan's waqf had absorbed certain royal estates and other abandoned lands in this area in 1762, where the Paşabahçe neighborhood developed (BOA C.EV.d.617, g.31107; BOA C.EV.d.604, g.30482). Following the move of Chief jeweler Tahir Agha, one of Mustafa III's courtiers, to a waterfront mansion in the newly emerging Paşabahçe neighborhood, other officials in lower-ranking positions swiftly constructed their mansions, houses, gardens, and vineyards in the vicinity (İncicyan, 1976, 127; Gökbilgin, 1992, 258). These new residents primarily served the palace or held positions in the central

government; much like the owners of the new mansions in the İhsâniye neighborhood and along the Istavroz-Beylerbeyi shores. Perhaps this social makeup of the newly emerging neighborhoods in the 1760s is why they have been described in relevant literature as eminent.

The period when the interventions of Mustafa III's waqf led to the emergence of the nucleus of these neighborhoods marks a crucial turning point for the waqf system. In the face of the worsening impoverishment and decline of the waqfs, the sultan recognized the need to rehabilitate the system (Faroqhi, 2005, 229; Artan, 2015, 398). The initial impetus was primarily aimed at combating corruption and mismanagement within the imperial waqfs. As a result, in the late 1750s, the chief black eunuch, who oversaw the department of sultanic waqfs (*Evkâf-ı Haremeyn Nezâreti*) without judicial oversight, was replaced by the chief treasurer (Köprülü, 1942, 23). This decision was swiftly followed by an increase in the sale of tenancy rights for certain waqf lands under the treasurer's supervision, effectively boosting waqf revenues (Barnes, 1987, 68). This move was regarded as the initial step towards the centralization of the waqf system (McGowan, 1994, 640).

The implementations of Mustafa III's waqf in İhsaniye, Ayazma and Paşabahçe reflect the changing waqf practices around this date. The sale of tenancy rights for the lands in these newly emerging neighborhoods – either absorbed from royal estates or re-appropriated through purchase or leasing by the sultanic waqf–, likely resulted in increased waqf revenues. In this context, the urbanization of the Asian shores of the Bosphorus gained new momentum. In Istavroz-Beylerbeyi, the development of a peripheral waterfront neighborhood experienced significant acceleration following the inauguration of Mustafa III's successor, Abdülhamid I (r.1774-1789). In 1777, he commissioned the construction of a mosque complex in the area, concurrent with his structural reforms in the waqf system.

THE HAMÎDİYE WAQF IN ISTAVROZ-BEYLERBEYI

The inauguration of Abdülhamid I coincided with the end of the traumatic Ottoman-Russian war in 1774. The immediate consequences of the defeat were immense for the Ottomans. The supply system collapsed during the war, the capital accumulation halted, and the tax revenues from provinces decreased due to the loss of territories (16). In response to the growing economic crisis, Abdülhamid I immediately embarked on fiscal reforms. One of his targets was the waqfs, whose funds had been unable to sustain the charitable and public services. While Mustafa III initially aimed to prevent corruption and mismanagement issues in imperial waqfs, Abdülhamid I's reform marked a turning point, one that initiated the centralization of the waqf system (Öztürk, 1984; Barnes, 1987; Öztürk, 1994; McGowan, 1994, 640).

The research by John Barnes (1987, 69-70) on the Ottoman waqfs illustrates this process. During the early months of the sultan's reign, Mustafa III's decision to replace the chief black eunuch with the chief treasurer was initially reversed. Nonetheless, Abdülhamid I was keen on reforming the waqf system and proposed a rather more structural change. In order to manage his own waqf, he set up the office of the Hamidiye waqfs (*Evkâf-ı Hamîdiyye Kaymakamlığı*) in 1775; an autonomous organization separate from the department of sultanic waqfs that the chief black eunuch was directing again. The office contained three independent administrative

16. For more on this war and its consequences, see (Neumann, 2006; Aksan, 2014).

units; one overseeing its administration, another recording revenues and expenditures, and a third supervising financial transactions. However, the office was rapidly absorbed by the department of sultanlic waqfs and lost some of its autonomy due to the chief black eunuch's influence over the appointments. Despite this, the successful management of this semi-autonomous office notably increased its share within the department. Shortly after, the Hamidiye waqf began to control other imperial and exempted waqfs.

The waqf of Serbostanyan Abdullah Agha, which owned the lands in the Istavroz village, was one of the annexed waqfs. This was no coincidence. When Abdülhamid I commissioned his mosque complex on the Istavroz-Beylerbeyi shore, the Hamidiye waqf absorbed some waqf estates from the Serbostanyan Abdullah Agha waqf and assumed control over its management (Cunbur, 1964, 61). The Hamidiye waqf has been considered the nucleus of the later Ministry of Sultanlic Waqfs (*Evkâf-ı Hümâyûn Nezâreti*), which was developed in the second quarter of the nineteenth century by Abdülhamid's son, Mahmud II (r.1808-1839) (Öztürk, 1994, 61). It is therefore critical to disclose the practices performed by the Hamidiye waqf in the Istavroz-Beylerbeyi area. After all, this area serves as one of the early examples demonstrating how Abdülhamid I's macro-scale initiatives to reform the waqf system, which paved the way for the centralization of the system, took concrete form on a micro scale on the very lands of the Ottoman capital.

Hafız Hüseyin Ayvansarayî (d.1787) (2000, 480–81), the author of *Hadikatü'l Cevami*, a renowned book on the Istanbul mosques that he completed around 1780-1781, recounts that Abdülhamid I commissioned the construction of the Beylerbeyi mosque complex in 1777 and dedicated it to his mother, Rabia Şerme Sultan. However, prior to its construction, the sultan's Hamidiye waqf conducted a series of land transactions in Istavroz-Beylerbeyi. The waqf's deed is a testament to the pivotal role of this sultanlic waqf in the initial phase of the neighborhood's emergence. Issued on 11 January 1781, the deed provides comprehensive details about each incorporated plot of land, as it includes information about the landholding category, landholders, and the contracts involved in the transactions (Cunbur, 1964). According to the waqf deed, four different plots of land in the Istavroz-Beylerbeyi area, which were likely in close proximity to each other, were absorbed into the waqf (41-43).

The first plot housed the mosque complex, situated in the middle of the Istavroz-Beylerbeyi shoreline (**Figure 2b**). It was occupied by the waterfront mansion of the son of a certain Mirgün and belonged to Mehmed Kethüdâ's waqf. Through an annual payment of 18,000 *akçe* to this waqf, this area, encompassing a hill, vegetable gardens, vineyards, orchard, pasture, and fishing grounds became the sultan's freeholds. The second plot appears to have been the largest; considering the large number of surrounding properties. It was the Beylerbeyi garden, some parts of which had already been sold by Mustafa III. No payment was made for this royal estate. The third and fourth plots, adjacent to each other, were away from the shores and located inland to the southeast of the Beylerbeyi garden towards the Istavroz village. The third plot, measuring 9,790 *zirâ'* (17), was occupied by the Corps of Royal Stables and belonged to two waqfs. Abdülhamid I annually paid 3000 *akçe* to the waqf of Serbostanyan Abdullah Agha and 180 *akçe* to the waqf of Hadice Hanım, the daughter of Cagalzâde, for leasing the right to use the ground of this estate. Next to

17. *Zirâ'* is a type of linear measure. One *zirâ'* was equal to 77 centimetres, in (Erkal, 1991, 411).

18. *Dönüm* is a land measure of varying size. In Istanbul, a *dönüm* corresponded to 701.9 m², in (Emecen, 1994).

this plot laid the fourth plot, consisting of eight *dönüm* (18) of land, which belonged to the Serbostanyan Abdullah Agha waqf. An additional payment of 100 *akçe* was made each year for leasing this estate.

Since the total area listed in the deed exceeds the surface area of the mosque complex, it is evident that Abdülhamid I had a clear intention to expand the territories of his waqf and foster the development of the neighborhood. Indeed, the Hamidiye waqf continued its acquisition of lands in Istavroz-Beylerbeyi even after the construction of the mosque complex. An imperial edict from 1784 reveals that the Hamidiye waqf acquired an additional estate consisting of a vegetable garden and a piece of land with buildings on it. This estate was originally owned by the Serbostanyan Abdullah Agha waqf but held by the Corps of Royal Stables (BOA İE.HAT.d.5, g.470). In exchange for this estate, the Hamidiye waqf paid an annual sum of 25 *guruş* to the Serbostanyan Abdullah Agha waqf. It is important to note that the administration of this waqf had been transferred to the Hamidiye waqf since 1781. Furthermore, as a compensation gesture, the Corps of Royal Stables, who no longer held any lands there, received a different plot of land along with an annual payment of 50 *guruş* as reimbursement for the property exchange. These examples demonstrate the ongoing expansion of territories under the control of the sultanic waqf, even six years after the mosque's completion. While the waqf increased its territorial control over the lands in Istavroz-Beylerbeyi, it seems not to have disregarded the property holding rights of the former owners during the land exchange process.

Another imperial edict from the early nineteenth century reveals the active acquisition of two waterfront mansions by the waqf, including their annexes and backyards, following the demise of their owners (BOA HAT.d.1499, g.12). One of these mansions belonging to a certain individual named Hacı İbrahim was located in the Beylerbeyi section, while the other mansion belonging to a certain Yusuf was situated near the Beylerbeyi mosque in the Mirgûnoğlu area. Notably, the document raises a crucial question regarding the authority to seize and subsequently sell these properties: the Hamidiye waqf or the royal estates? Ultimately, the decision favored the waqf. This edict not only suggests that the primary motive behind the Hamidiye waqf's acquisition of land was to later sell the tenancy rights, likely to enhance its revenues, but also highlights the blurred boundaries between royal estates and sultanic waqf lands. In any case, it signifies the expanding territorial control of the centrally administered Hamidiye waqf over this peripheral area.

Lastly, another document indicates the incorporation of an additional waqf into the Hamidiye waqf. This document from January 1840 confirms that the waqf of Tavâşî Abdullah Agha in Bulgurlu, located to the east of Istavros and Kuzguncuk behind the Nakkaş hill, had been previously annexed by the Hamidiye waqf and had been under its administration since then (Figure 1). Unfortunately, the document does not specify the exact date of the annexation. However, it is likely to have occurred in the early years of the nineteenth century, during the period when the Hamidiye waqf continued its territorial expansion in Istavroz-Beylerbeyi by absorbing new estates. By the 1840s, the Hamidiye waqf's control extended inland from the shores of Istavroz-Beylerbeyi in the south-eastern direction towards the Çamlıca mountain and the Bulgurlu area, and included parts of the Istavroz village.

19. *İcâreteyn* was a leasing method for waqf estates. Meaning double rent, this leasing contract was based on two separate payments: first was the initial cash paid to lease the estate (*icâre-i mu'accele*), and the second was the rental payment (*icâre-i mü'eccele*), in (Akgündüz, 2000)

20. See footnote 18.

21. This chronogram was translated by Howard Crane, in (Hafız Hüseyin Ayvansarayî, 2000, 482).

The annexation of different estates into the Hamidiye waqf clearly shows the increasing share of this waqf in controlling the developments at Beylerbeyi-Istavros. While expanding its territories, the waqf acquired the bare ownership of lands and leased them through various contracts to ensure a steady revenue. Two documents illustrate this practice. The first document pertains to a permission request made by the custodians of the children of the deceased Mustafa Agha bin Mehmed in 1783. Mustafa Agha's house in Beylerbeyi, owned by the Hamidiye waqf, was leased through an *icâreteyn* contract (19). The custodians requested permission to sell the children's share of the property to cover their expenses. The request was granted after documenting the children's property rights acquired through the leasing contract (TS.MA.e.d.1261, g.55). The second document; an imperial edict from 1819, concerns a waterfront mansion on the Istavros-Beylerbeyi shores owned by the Hamidiye waqf. After the passing of the former tenant, Emine Hanım, the waqf leased the mansion to Dîvan Beylikçisi Kesedârı Seyyid Mehmed Hadî through an *icâre-i mu'accele* contract (20) (BOA HAT.d.1553, g.32).

These cases demonstrate the Hamidiye waqf's efforts to consolidate its control over land management in Istavroz-Beylerbeyi as a single authority. By the early nineteenth century, the tenancy rights of further lands were sold in Istavroz-Beylerbeyi (Hüseyin Ayvansarayî, 2000, 481). According to Atâ's chronicle, those interested in purchasing these lands were exempted from taxes imposed by the central government on food supplies and heating fuel (Konyalı, 1976, II, 161). These policies and practices appear to have granted the Hamidiye waqf a degree of influence in determining the residents of the burgeoning waterfront neighborhood, the number of which had been on the rise since the construction of the mosque complex in 1777-1778

THE SOCIO-SPATIAL LANDSCAPE OF THE EMERGING NEIGHBOURHOOD

In 1778, the Beylerbeyi mosque complex was completed. Unlike the large-scale mosque complexes previously commissioned by the sultanic waqfs in the urbanized parts of the city, the Beylerbeyi mosque was modest in scale, featuring a single-domed prayer hall and originally equipped with only one minaret. Other facilities provided within the complex were also quite limited. It only included a school (*sibyan mektebi*) and public baths (Hüseyin Ayvansarayî, 2000, 480–81). The complex most likely aimed solely to meet the demand of the sparsely populated waterfront neighborhood. Despite its small scale, a chronogram by Nâmık Efendi on the upper part of the gate –overlooking the settlement on the backside– reflects the sultanic waqf's incentive to revitalize this area.

This abode was brought to life with imperial zeal

[Beylerbeyi] became a new and flourishing city,

when [before] it had been a valley of sighs (21).

The first known journal of the Chief of palace gardeners, where he recorded the existing buildings and lands on the Bosphorus shoreline in 1781, reveals that both sides of the mosque complex were already filled with waterfront mansions within three years of the completion of the mosque (Figure 2b). According to this journal, there were 14 waterfront mansions between the Havuzbaşı pier and the Beylerbeyi mosque, corresponding

22. The first journal, kept in 1781, is from Şinasi Akbatur's personal archive and was transcribed by Mehmet Baraz.

23. The second journal, kept in 1802, is from Şevket Rado's personal archive and was published by him in 1972. The third journal, dating sometime between 1800 and 1803, is from a copy in the personal library of the Keçecizâde family, and published by Murat Bardakçı in 2013.

24. It is probable that the Istavros palace, which had already fallen into ruins by the 1740s, was demolished at that time. Nonetheless, two account books from 1769 and 1781, which document the payrolls of novice boys residing at the Istavros royal garden, provide evidence that the garden still existed and served as accommodation for novice boys and palace gardeners (BOA MAD.d.17354 and BOA MAD.d.17496).

25. For more on the waterfront mansions from the nineteenth and twentieth century on this section of the shoreline, see (Eldem, 1993, II, 180-223 and Erdenen, I, 300-345).

to the Beylerbeyi section. Additionally, there were 23 mansions between the mosque and the Nakkaş cape, corresponding to the Istavros section, resulting in a combined total of 37 (Baraz, 1994, II, 534-35) (22). The second and third published journals from the first years of the nineteenth century present a similar number, with no considerable change in the number of mansions (Rado, 1972; Bardakçı, 2013) (23). While the completion of the mosque complex seemed to have triggered an increase in the occupancy of the shoreline, the journal also shows that both the Beylerbeyi and Istavros palaces were demolished by that time. The replacement of the shorelines, including both the Beylerbeyi garden and the remaining parts of the Istavroz royal garden to its south, where the Istavros palace once stood, with new waterfront mansions illustrates how the nucleus of the new waterfront neighborhood began to emerge on parts of the former royal estates through the initiatives taken by Mustafa III, Abdülhamid I and the Hamidiye waqf (24).

This transformation had a profound impact on the socio-spatial landscape of the Istavros-Beylerbeyi shoreline. The once vast royal estates with Beylerbeyi and Istavroz palaces stretching along the shores were replaced by several waterfront mansions closely aligned with the shoreline. These waterfront mansions, known as *yalı* and characteristic of Istanbul's architecture, emerged with increasing frequency during the eighteenth century, creating a unique residential presence on the Bosphorus shores. Positioned on the shoreline, these buildings offered an intimate connection between the sea in front and the gardens extending into the hills at the back, facilitated by enhanced fenestration on their façades. Notably, this building type often projected over the sea and featured jetties, secluded harbors, and gardens, courtyards, or stone-paved courts leading to boats or boathouses (Artan, 1989, 104-117)(25). This distinctive architectural style also played a crucial role in shaping the architectural and spatial character

Figure 3. A photograph of the Beylerbeyi Mosque by Abdullah Frères in the late nineteenth century, after the restoration of the mosque with the addition of a second minaret 1810-1811 upon the orders of Mahmud II (Abdullah Frères, 1870)



26. For the architecture of the mosque, see (Rüstem, 2019, 221-265).

of the newly emerging waterfront neighborhood in İstavros-Beylerbeyi. The Beylerbeyi mosque, located along the shoreline, embodied more the aesthetics of a waterfront mansion than a typical mosque. It seamlessly blended with the picturesque landscape of the Bosphorus, whose shores were gradually adorned with waterfront mansions (26)(Figure 3).

The accounts of Hovhannesyan and İncicyan offer valuable insights into the socio-spatial landscape of the İstavroz-Beylerbeyi area (Hovhannesyan, 1996, 64; İncicyan, 1976, 132). They initially portray the Beylerbeyi section on the shoreline, inhabited by Turks, referring to the Turkish-speaking Ottoman Muslims. These individuals constructed what the authors describe as beautiful buildings by the sea after Mustafa III had sold these lands to them. Next to the Beylerbeyi mosque, the İstavroz village -inhabited by both Turks and Greeks- extended from the shoreline inland along the valley. Then the authors briefly mention the existence of the İstavroz royal garden without any spatial reference or information on its current state. They finally describe the section between the İstavroz village and Kuzguncuk, corresponding the shores of the Nakkaş Hill along the shoreline. This section was known as Sıra Yalıları, which translates to 'the waterfront mansions in a row.' It was predominantly inhabited by notable Turkish-speaking Ottomans.

These authors' reference to the residency of notables is intriguing, reminding us of the identification of these emerging Bosphorus neighborhoods as eminent. A careful reading of the first three published journals of the chief of palace gardeners, where he recorded the names of the residents of the waterfront mansions, demonstrates that the İstavroz-Beylerbeyi shoreline housed the notables of the capital at that time. These lists unfold either the professional title or the family affiliation of most residents, and sometimes even both. In the 1781 list, the author described almost half of the residents with the *-zâde* suffix, meaning 'descendant of' or 'son of', a term employed for those coming from notable families (Baraz, 1994, II, 534-35). These residents were the siblings of former bureaucrats, wives of former elites, and daughters or sons of Pashas or Effendis. Most of those not described with the *-zâde* suffix were Bey or Efendi, both of which refer to higher social status. Their professional titles suggest that they were officials of the military, the bureaucracy, and the ulema. The second and third published journals from the first years of the nineteenth century confirm the continuous residency of people from a similar social profile, officials working for the central government from various positions (Rado, 1972; Bardakçı 2013, 26-27). They even reveal the residency of the current grand vizier, Yusuf Pasha.

These people indeed represented the notables of the city, and their great majority were Ottoman Muslims. Moreover, most of them were the members of *kalemiye* (men of the pen), scribes who held offices either in the chanceries of the Sublime Porte or in provinces, constituting the backbone of Ottoman bureaucracy. This respectively modest sector of the state apparatus had been expanding since the sixteenth century (Faroqhi, 1994, 554-57; Graf, 2017, 38-39). However, it gained considerable influence over the course of the eighteenth century (Neumann, 2006, 53-54). In his groundbreaking study on the rising power of *kalemiye*, Norman Itzkowitz (1962) emphasized the pivotal role played by the bureaucrats of the early nineteenth century, the majority of whom were descendants of the eighteenth-century scribes. These bureaucrats laid the groundwork for critical reforms during the reigns of Selim III (r. 1789-1807) and Mahmud

27. For more on the transformation of *kalemiye* on the eve of the nineteenth century, see (Findley, 1980).

II, including efforts to reform the waqf system (27). The examination of the new residents of the Istavroz-Beylerbeyi shores suggests that their growing influence in the central government manifested in their appearance as the new property holders in this newly emerging neighborhood at the end of the eighteenth century.

While these residents were shaping the new social fabric of the waterfront area within the burgeoning neighborhood, the Hamidiye waqf continued to commission additional facilities and infrastructural services, essential for fostering the neighborhood's development and vitality (Figure 2b). A comparison of the first three journals of the chief of palace gardeners attest to the construction of new public amenities such as fountain, coffeehouses, and shops on the shoreline adjacent to the Beylerbeyi mosque complex between 1781 and 1802 (Rado, 1972; Baraz, 1994, II, 534–35; Bardakçı, 2013, 26-27). This cluster of public facilities formed the core of the waterfront neighborhood. Moreover, a new pier, named Aralık, a generic name for piers, seems to have been built in the middle of the Beylerbeyi section. Thus, by the turn of the nineteenth century, the Istavroz-Beylerbeyi shores housed four piers: Havuzbaşı, Aralık, Beylerbeyi, and Istavroz.

Piers and *caïques* were crucial in enhancing accessibility between the peripheral waterfront neighborhoods and the city center within the intramural city. The significance of sea transportation in Istavroz-Beylerbeyi is evident in an imperial edict dating 1780 (in Baraz, 1994, II, 321). Accordingly, a bazaar *caïque* (*pazar kayığı*), belonging to the Hamidiye waqf, operated between the *Çöplük* pier at Eminönü in the intramural city and the Istavroz pier. It carried the new residents of the waterfront mansions and houses at Istavroz-Beylerbeyi to the city center. However, in early March, the sultan was notified by the trustee his waqf that the single boat was no longer sufficient to meet the growing demand of the Beylerbeyi community. Upon receiving this notification, the sultan immediately ordered a second bazaar *caïque* on 23 March 1780, which would also be his waqf property. The new one would dock first at the pier in Beylerbeyi and then in Istavroz before arriving at the *Çöplük* pier. No other boats could dock at these three piers, and neither the chief of boatmen nor the chief of piers had the authority to intervene in the operation of this *caïque*. The provision of this additional *caïque* likely required construction work on the Beylerbeyi pier, for which the necessary amount of timber, iron, lead, and mortar was transported there in July 1781 (BOA C.BLD.d.112, g.5579).

In the last quarter of the eighteenth century, a number of *caïques*, also known as Istanbul boats, were frequently operated by the waqfs to carry goods or people between the city center and the growing settlements on the Bosphorus, including Emirgân, Arnavutköy, Beşiktaş, Üsküdar, Kuzguncuk, Istavroz and Beylerbeyi (Ayverdi, 2008, 54). The slowly urbanizing shores in the middle section of the strait must have presented a new challenge for providing an alternative mode of transportation in the expanding city. These *caïques* and piers would constitute the nucleus of Istanbul's emerging urban sea transportation infrastructure, linking the Bosphorus neighborhoods to the city center in the nineteenth century. They would also become an essential component of the landscape of the Bosphorus and those waterfront neighborhoods.

An engraving by William Henry Bartlett from 1838 helps us to visualize the characteristics of this neighborhood and the Bosphorus shores. It also offers a glimpse into the early phase of the urbanization of the strait in this period (Figure 4). The view is from a hill in Üsküdar looking north over



Figure 4. A view of the Bosphorus from a hill on the Asian side by William Henry Bartlett (Pardoe, 1838, 174)

the Bosphorus, away from the urbanized parts of Istanbul. It portrays the vacant hills on the two sides of the strait, contrasting with the shoreline filled with waterfront mansions. Central to the visual is the Bosphorus with caïques. In the lower part of the visual, the Istavroz-Beylerbeyi shoreline on the Asian shores of the Bosphorus is seen. To the right of this shore lies the new peripheral waterfront neighborhood. On its left side, the Nakkaş Hill, the darkest part of the visual, featuring illustrated grasses and trees, captures immediate attention. This hill corresponds to the southern edge of the Istavroz-Beylerbeyi area and separates it from the Kuzguncuk settlement.

On the shores of this hill, the Istavroz Palace is located. Commissioned by Mahmud II in 1829-1832, the palace was built on the grounds of the former waterfront mansions, identified by Hovhannesyan and İncicyan as *Sıra Yalılar*. The chronicler Atâ states that Mahmud II had reacquired some of the estates sold from the Istavroz royal garden in order to construct this palace on the southern edge of the Istavros section (Konyalı, 1976, II, 162). After being damaged by a fire, this palace was reconstructed in 1861-1865 and named Beylerbeyi (Batur, 2019). It survives today beneath the pillar of the first Bosphorus bridge on the Asian shore (**Figure 5**). To the right of the palace, the Beylerbeyi mosque is noticeable by its two minarets, with the second one being added following the restoration of the mosque by Mahmud II in 1810-1811. The area between the palace and the mosque corresponds to the Istavroz section. Beyond the mosque, the Beylerbeyi section begins with the aligned waterfront mansions. This part of the shoreline extends to the right end of the visual, where the trees lined-up in the Havuzbaşı area, are seen. From there onwards, the Çengelköy settlement extends along the bay to the north of Istavroz-Beylerbeyi.

The Istavroz and Beylerbeyi sections were interconnected through the area around the Beylerbeyi mosque in the middle of the shoreline. Although not visible in the engraving, this area consisted of a school, public baths, a fountain, the Beylerbeyi pier, coffeehouses, and shops, apart from the mosque. These public facilities undertaken by the Hamidiye waqf, and the socio-cultural, economic and infrastructural services they provided, served



Figure 5. A photograph of the Beylerbeyi Palace by Pascal Sébah in 1868 (Sébah, 1868)

to bring life to the growing neighborhood and constituted its core. This core and the waterfront mansions on its two sides, developed through the initiatives taken by Mustafa III, Abdülhamid I, and the Hamidiye waqf, made up the shoreline of this peripheral waterfront neighborhood, which had more of an urban atmosphere. This shoreline slowly blends into the Istavroz village on the right bottom of the visual. This village starts from the shores to the south of the Beylerbeyi mosque and stretches inland to the east of the settlement along the valley. A careful examination can also reveal the Serbostanyan Abdullah Agha (Istavroz) mosque of the village in this direction, beneath the Beylerbeyi mosque and next to a lightly-colored big tree. This village was populated by Muslims and non-Muslims, the latter being mostly Greek-speaking. Together with the houses of these villagers dispersed in orchards, vineyards, vegetable gardens, and woods along the valley, these areas represented a rural image.

A map from 1845 also illustrates the intermingling nature of the growing neighborhood, seamlessly combining urban and rural characteristics (Figure 6). Adorned with piers and a harbor (or a haven), the shoreline

Figure 6. Istavroz-Beylerbeyi area from the 1845 Map of Istanbul, prepared by the students of the engineering school in Istanbul (1845 Map of Istanbul) (1. *Havuzbaşı İskelesi* (Havuzbaşı pier); 2. *Bostan(lar)* (vegetable garden(s)); 3. *Bağlar* (orchards); 4. *Bağçeler* (gardens); 5. *Çeşme* (fountain); 6. *Kahvehâne* (coffeehouse); 7. *Havuzbaşı Meydanı* (Havuzbaşı square); 8. *Tulumba* (water pump); 9. *Mehmed Ali Paşa hazretlerinin sahilnamesi* (the waterfront mansion of Mehmed Ali Pasha); 10. *Beylerbeyi Camii* (Beylerbeyi Mosque); 11. *Karakolhane* (police-station); 12. *Araba Meydanı* (Araba square); 13. *Aralık İskele* (Aralık pier); 14. *Hamam İskelesi* (Hammam pier); 15. *Meydan* (square); 16. *Hamam* (hammam); 17. *Camii* (mosque); 18. *Mezarlık* (cemetery); 19. *Sarây-ı hüümâyûn bağçesi* (the garden of the royal palace); 20. *Saray-ı hüümâyûn hudûdu* (Royal palace); 21. *Havuz* (pool); 22. *Liman* (harbor); 23. *Fıstıklı mescidi* (Fıstıklı masjîd); 24. *Tekye meydanı* (Tekye square); 25. *Nakkaş tabyası* (Nakkaş emplacement); 26. *Atik cebehâne* (old ammunition depot); 27. *Kuzguncuk İskelesi* (Kuzguncuk pier); 28. *Kuzguncuk*)

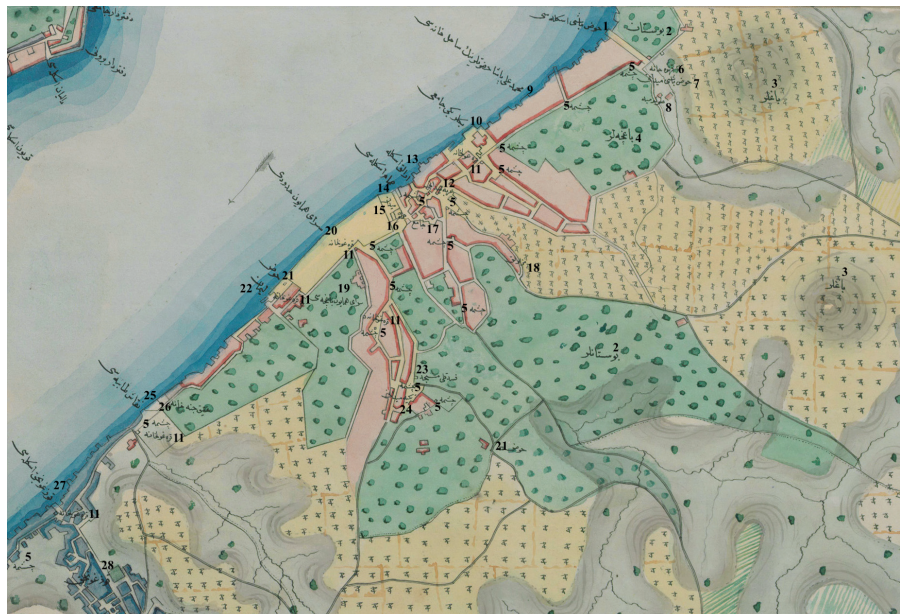




Figure 7. A photograph of the Istavroz-Beylerbeyi shores from Ortaköy by Guillaume Berggren in 1875 (Berggren, 1875)

features prominent landmarks such as the Istavroz Palace, the Beylerbeyi Mosque, alongside the waterfront mansions. The continuity of this densely developed shoreline is occasionally interrupted by green vegetation and small squares. Inland from the shoreline, residential areas blend with gardens, orchards, vineyards, and vegetable gardens. Moving inwards from the Havuzbaşı pier, following the course of a stream, there is a small pleasure ground with the Havuzbaşı square and coffeehouses. A new residential area, surrounded by orchards and gardens, seems to have developed behind the Beylerbeyi Mosque complex. South of this mosque, another square thrives in close proximity the Aralık pier and the harbor. This area extends inland and incorporates a hammam and the Istavroz mosque, reaching first the Istavroz village and then to the Fıstıklı area, located on the slopes of the Nakkaş hill. Together with the densely developed shoreline, these inland-located small residential agglomerations, centered around little squares and surrounded by larger plots of cultivation areas that extend towards the hills, formed a landscape characterized by both urban and rural elements in the Istavroz-Beylerbeyi area (**Figure 7, 8, 9**).

Figure 8. A photograph of the Istavroz-Beylerbeyi shores from the Bosphorus by Sébah & Joaillier after 1883 (Sébah & Joaillier, 1883)





Figure 9. A view of the new neighbourhood from the Nakkaş hills by Abdullah Frères in the late nineteenth century (Abdullah Frères, n.d.)

While the urban-like image of the shoreline and the rural image of the inland-located village and its surroundings constituted the characteristics of the spatial landscape of this area, the social landscape of the Istavroz-Beylerbeyi neighborhood portrayed a mixture of Turkish-speaking Muslim bureaucrats, working for the central government or the palace, residing on the shoreline, along with Muslim or non-Muslim villagers, who practiced horticulture, gardening and agriculture along the valley and on the hillsides. It was this combination that identified the socio-spatial landscape of this peripheral waterfront neighborhood with a quasi-urban and quasi-rural character, described by Alexander Timoni as a modern village in the late 1830s.

CONCLUSION

The overarching role waqfs played as a settlement generator in the Ottoman capital since 1453 has been widely acknowledged. As early as the 1470s, nearly half of Istanbul's neighborhoods had been developed by waqfs (Kafescioğlu, 2009, 189). While the sultans commissioned large-scale mosque complexes in the intramural city, the intermediate or small-scale ones undertaken by the ruling elite or royal women formed the nucleus of new settlements within the intramural city as well as the outlying towns of Galata, Eyüb, and Üsküdar. Although the core essence of the waqf system's practices in developing new neighborhoods remained consistent, specifically providing necessary facilities and amenities to foster new settlement development, starting from the 1760s, the sultanic waqfs began commissioning intermediate-scale mosque complexes on and around former royal gardens by re-acquiring previously distributed pieces of land in addition to royal estates in the area. These initiatives played a critical role in the reshaping the city's periphery, particularly the Asian shores of the Bosphorus, alongside the first attempts to centralize the waqf system. The development of a new peripheral waterfront neighborhood in the Istavroz-Beylerbeyi area on the Asian shores of the Bosphorus between the 1760s and 1805 vividly illustrates this process.

Alongside the construction of a mosque complex on the Istavroz-Beylerbeyi shoreline in 1778, the Hamidiye waqf continuously collected pieces of land in this locality, including royal estates, and expanded its territories. In time, this centrally administered waqf consolidated its control over land management in the Istavroz-Beylerbeyi area as a single authority. The increased territorial control of the waqf also enabled it to oversee the property holders and new residents in this area. By the early nineteenth century, the Istavroz-Beylerbeyi shores were exclusively reserved for the residency of the members of Ottoman bureaucrats and the heirs of notable families. These interventions also gradually transformed the social fabric of the Istavroz-Beylerbeyi area, which had been thus far populated mostly by Muslim and non-Muslim villagers residing in the Istavroz village. These practices demonstrate the central government's increasing control over socio-spatial developments along the Bosphorus shores by the turn of the nineteenth century.

The empirical evidence at hand does not allow us to speculate on the process of land transfers and potential resistance against the waqf's interventions. Nor does it disclose contestations or conflicts between the new residents of the shoreline and the villagers. Yet, one might not expect much strife. After all, Istavroz-Beylerbeyi was a peripheral area where large royal estates were found, with a small population and few vested interests, unlike the urbanized parts of the Ottoman capital where the historically constructed social fabric and networks could potentially challenge the sultanic waqf's interventions. Perhaps, the choice behind a peripheral location was related to such concerns. Further inquiries over the court cases and additional evidence on the social fabric in Istavroz-Beylerbeyi from the first half of the nineteenth century are certainly needed to shed light on the socio-demographic transition experienced in the area. Despite this limitation, this micro-historical survey offers a magnifying glass into the interventions of a sultanic waqf in a peripheral area during the late eighteenth century, coinciding with the initial attempts to centralize the waqf system. It advances our knowledge of the socio-spatial and institutional changes during the period, after which the urbanization of the Bosphorus shores, especially its Asian side and northern section, gained new momentum.

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Symbols and Abbreviations

BOA Ottoman Archives of Presidency of the Republic of Turkey
TS.MA. Achieves of Topkapı Palace Museum

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Anahtar Sözcükler: Onsekizinci yüzyıl İstanbul'u; Boğaziçi; Beylerbeyi; Hamidiye vakfı; Osmanlı vakıf sistemi

BOĞAZIÇI KIYILARINDAKİ İSTAVROZ-BEYLERBEYİ'NDE PERİFERİK BİR SAHİL MAHALLESİNİN ORTAYA ÇIKIŞININ İZİNİ SÜRMEK

Bu çalışma, on sekizinci yüzyılın ikinci yarısında kentin çeperine tekabül eden İstanbul Boğazı'nın Asya kıyısında İstavroz-Beylerbeyi bölgesinde yeni bir sahil mahallesinin ortaya çıkışının tarihsel özelliklerini incelemektedir. Nitekim 1760'lardan itibaren, Boğaz'ın özellikle kuzey ve Asya kıyılarında yeni sahil mahallelerinin çekirdeği oluşmaya başlamıştır. Ancak bu mahalleler kendiliğinden ortaya çıkmamıştır. Aksine, bu alanlarda yeni yerleşim yerlerinin gelişmesini teşvik etmek için kendi vakıflarını kullanan padişahların girişimleriyle gerçekleşmiştir. Bu girişimler, merkezi hükümetin tarafından vakıf sistemini merkezileştirmeye yönelik atılan ilk adımlarla aynı zamana denk gelmiştir. III. Mustafa (s.1757-1774), I. Abdülhamid (s.1774-1789) ve I. Abdülhamid'in Hamidiye Vakfı'nın girişimleriyle ortaya çıkmaya başlayan İstavroz-Beylerbeyi mahallesindeki gelişmeler üst üste gelen bu süreçlere ışık tutmaktadır. Bu mikro-tarihsel çalışma, kronikler, seyahatnameler, Bostancıbaşı defterleri, Hamidiye vakfının vakfiyesi ve Osmanlı arşivlerinden bulunan fermanlar gibi farklı kaynaklara odaklanarak, III. Mustafa, I. Abdülhamid ve Hamidiye vakfının 1760'larla on dokuzuncu yüzyılın ilk yılları arasında İstavroz-Beylerbeyi alanındaki müdahalelerini inceler. Bu inceleme, Hamidiye vakfının 19. yüzyıl başında İstavroz-Beylerbeyi'ndeki sosyo-mekânsal gelişmeler üzerindeki nasıl kontrolünü artırdığını göstermektedir. Dolayısıyla bu çalışma, söz konusu dönemde Osmanlı başkentlinin çeperinde tekabül eden Boğaziçi kıyılarının kentleşmesinin erken dönemine ışık tutmaktadır ve bu sürecinin arkasındaki sosyo-mekânsal ve kurumsal değişimlere ilişkin bilgilerimizi ilerletmektedir. Ayrıca, bu dinamiklere bağlı olarak ortaya çıkan biraz kentsel biraz kırsal karakterde Boğaziçi'ne özgü bu sahil mahallesinin sosyo-mekânsal peyzajını ortaya koyar.

TRACING THE EMERGENCE OF A PERIPHERAL WATERFRONT NEIGHBORHOOD IN İSTAVROZ-BEYLERBEYİ ON THE BOSPHORUS SHORES (1760-1805)

This study investigates the historical traits of the emergence of a new waterfront neighborhood in the İstavroz-Beylerbeyi area on the Asian side of the Bosphorus in İstanbul, which corresponds to the periphery of the city in the second half of the eighteenth century. From the 1760s onwards, the nucleus of new waterfront neighborhoods, particularly on the northern and Asian shores of the Bosphorus, indeed began to emerge. However, their emergence was hardly spontaneous. Instead, it resulted from the efforts of sultans who utilized their own waqfs (pious foundations) to promote the development of new settlements in these areas. These efforts coincided with the initial steps taken by the central government to centralize the waqf system. The developments in the İstavroz-Beylerbeyi neighborhood, which began with the initiatives of Mustafa III (r. 1757-1774), Abdülhamid I (r. 1774-1789), and Abdülhamid I's Hamidiye waqf, shed light on these overlapping processes. This micro-historical study thus explores the interventions of these agents between the 1760s and the early nineteenth century by focusing on various sources, including Abdülhamid I's waqf deed, chronicles, travel accounts, published journals of the chief-of-palace gardeners, and imperial edicts found in the Ottoman archives. This investigation demonstrates how the Hamidiye waqf gradually gained

control over the socio-spatial developments in Istavroz-Beylerbeyi by the turn of the nineteenth century. As a result, this study advances our understanding of the socio-spatial and institutional dynamics involved in the emergence of new waterfront neighborhoods and the early phase of the urbanization of the peripheral areas on the Bosphorus shores in Istanbul at the turn of the nineteenth century. It also reveals the socio-spatial landscape of this new waterfront Bosphorus neighborhood with both a quasi-urban and quasi-rural character.

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