

READING ON DOMESTIC LIFE BEFORE AND AFTER THE PERIOD OF TURKISH-GREEK POPULATION EXCHANGE FROM HISTORICAL HOUSES: NIGDE ORAL MANSION SAMPLE*



TARİHİ EVLERDEN TÜRK-YUNAN MÜBADELE DÖNEMİ ÖNCESİ VE SONRASI EV YAŞAMININ OKUNMASI: NİGDE ORAL KONAĞI ÖRNEĞİ*

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ABSTRACT

After the compulsory exchange of populations between Greece and Turkey in 1923, immigrants started a new life in another country. During this process, the need for shelter was tried to be solved by placing Turkish Muslim immigrants into the exchanged Greek non-Muslims' houses. In this study, data related to the changing domestic life and space with the user before and after the exchange in a mansion in Turkey were obtained with documentation in accordance with the architectural preservation discipline. The social, cultural, economic, religious differences of the leaving Greek family and the Turkish family that moved into it, were reflected in the transforming spaces of the mansion. Oral and written historical research on the building has been supported by documenting building following the architectural conservation discipline. Data about the life of the Greeks, the first owners of the mansion, which is located in the Cappadocia region in Niğde, can be read from the functions of the places, the workmanship of the building, the quality of the materials used, the stone and woodwork decoration features. The spaces used in the mansion have changed and transformed over time in accordance with the users' religious belief, culture and economic situation of the after exchanged period. Reading and interpreting the story of a historical building containing information about the period in this way has also revealed the adaptation of human beings to sustainable life and space. Thanks to this adaptation, these historical houses with a history of more than hundred years have been preserved.

Keywords: *Anatolia, migration, population exchange, spatial reading, domestic life*

* This study was derivativated from the mater thesis titled "Population exchange's architectural witnesses: The sample of Niğde Yesilburç (Tenei) Village Fatma-Ibrahim Oral Mansion" which was completed under the supervision of Assoc.Prof.Dr. Mehmet Emin Başar in 2017 at Selçuk Üniv., Institute of Science, Dept. of Architecture. It was supported by Selçuk Univ. ÖYP Program. Project №: 2016-ÖYP-039

** Bu çalışma, Selçuk Üniversitesi, Fen Bilimleri Enst., Mimarlık ABD'nda 2017'de Doç. Dr. Mehmet Emin Başar danışmanlığında tamamlanan "Mübadelenin Mimari Tanıkları: Niğde Yeşilburç (Tenei) Köyü Fatma-İbrahim Oral Konağı Örneği" başlıklı yüksek lisans tezinden üretilmiştir. Çalışma, Selçuk Üniv., Öğretim Üyesi Yetiştirme Programı tarafından desteklenmiştir. Proje Numarası: 2016-ÖYP-039

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ÖZ

Türkiye ile Yunanistan arasında 1923'te Lozan Antlaşması sonucunda gerçekleşen zorunlu nüfus mübadelesinin ardından göçmenler iskanlarından sonra yeni bir hayata başlamışlardır. İki ülke arasında gerçekleşen karşılıklı nüfus mübadelesi, göç süreci ve sonrasında birçok sorunla baş etmeyi gerektirirken en önemlisi barınma problemi olmuş ve bu doğrultuda çözümler üretilmiştir. Bu çözüm yollarından birisi de Türkiye'ye gelen Türk Müslüman göçmenlerin mübadele edilen Rum ve Ermeni gayrimüslimlerden sonra boş kalan evlere yerleştirilmesi şeklinde olmuştur. Türkiye'de birçok kentte bu amaçla ve iskan politikası ile kullanılmış tarihi evlerden ayakta kalanlar nüfus mübadelesi öncesi ve sonrasında yaşama dair verileri ortaya koyan mimari tanıklardır. Farklı bir inanca, kültüre, ekonomik duruma sahip iki farklı grubun karşılıklı zorunlu göçü sonrası hizmet veren tarihi evler zamana tanıklığın çok ötesinde varlıklarıyla sürecin bütün sonuçlarını ortaya koymakta ve her bir birey gibi kendisine özel mekansal okumaya ihtiyaç duymaktadır. Bu çalışma kapsamında mübadele geçmişine sahip Niğde İlinde bulunan, günümüze dek gelebilmiş tarihi bir ev (Oral Konağı) örneklem olarak seçilmiştir. Mübadele öncesi ve sonrası kullanıcı ile birlikte değişen ve dönüşen ev içi yaşam ve mekana ilişkin veriler mimari koruma disiplinine uygun belgelenmiştir. Yapının günümüz durumunun belgelenmesi (rölövesinin alınması) ile mevcut durumdan geçmişin izlerinin okunması süreci, sözlü ve yazılı tarih araştırmalar ile desteklenmesi araştırma metodolojisi içerisinde gerçekleşmiştir. Yapının özgün haline yönelik verilerin restitüsyon projesi öncesi toplanması; tarihi evin yerleşimi içerisindeki ortak geçmişe sahip diğer tarihi yapılardan, yapının izlerinden, geçmiş arşiv ve fotoğraflardan mübadele öncesi döneme ait tespitler mimari çizim çıktılarıyla sağlamıştır. Konaktan ayrılan Rum ailenin ve konağa taşınan Türk ailenin sosyal, kültürel, ekonomik, dini farklılıklarından kaynaklanan gündelik yaşamı ve ihtiyaçları konağın değişen ve dönüşen mekanlarına yansımıştır. Örneklem seçilen Oral Konağı ve bulunduğu yerleşimdeki (Yeşilburç Köyü) mübadele öncesi yapılan tarihi yapıların özgün tasarımı eğimli araziye yerleşim ve Kapadokya bölgesine özgü yapım tekniği ve malzeme kullanımında (yığma taş, bodrum mahzen kayadan oyma) mekan örgütlenmesinde (zemin kat: servis mekanları, birinci kat yaşam alanları) ortak özelliklere sahip olsa da içinde yaşamış ailenin hakkında ekonomik, kültürel, sosyal yaşamlarıyla birlikte gündelik alışkanlıklarına dair bilgiler içeren özel bir tasarıma sahiptir. Oral Konağı'nın mimari donatı elemanlarıyla (ahşap kapı pencere, dolap, tavan, kepenk, merdiven işçilik ve süsleme özellikleri), tonoz örtülü odaları, avlu taş döşeme, kayadan oyma mahzen mekanlarıyla ve özel kullanılan ahşap ambar, sırahane taş mekanizmasının mübadele öncesi kullanım değerleriyle çalışmada incelenmiş; mübadele sonrası gelen ailenin mekan ve kullanım değerlerinin sürdürülebilirliğini sağladığı görülmüştür. Dönemin süreci hakkında bilgiler içeren tarihi bir yapının hikayesini bu şekilde okumak ve yorumlamak, insanoğlunun sürdürülebilir yaşam ve mekan konusundaki adaptasyonunu da ortaya koymaktadır. Bu adaptasyon sayesinde yüz yılı geçkin bir tarihe sahip Oral Konağı kullanılarak korunmuş günümüze kadar gelebilmiştir. Öğretilerek planlanarak değil kullanıcı ihtiyacı, özel koşulları, deneyimiyle ve birikimiyle olan bu koruma sürecinden günümüz koruma pratiği içerisinde çıkarılması ve bilimsel çerçevede içerisinde değerlendirilmesi gereken işlenecek çok fazla bilginin varlığını bu çalışma da ortaya konulmuştur.

Anahtar Kelimeler: Anadolu, göç, nüfus mübadelesi, mekansal okuma, ev yaşamı,

Introduction

The population exchange between Greece and Turkey has occurred at the end of the First World War. As stated in the first article of the Treaty of Lausanne, the exchange included Turkish nationals with Greek Orthodox beliefs living in Turkish territory and Greek nationals with Muslim beliefs living in Greek territory. The figures on the total number of emigrants brought and placed in Turkey vary. According to Turkey's State Institute of Statistics' annual records of 1929-1930, this number was 456.720. At that time, considering the state of people due to the migration and post-war conditions, the need for shelter was tried to be solved by placing Turkish Muslim immigrants into the exchanged Greek non-Muslims' houses.

The process of using religious, civil, and public architectural structures, which was left by immigrant Greeks, by Turks coming from Greece by population exchange has begun. Most of the Turks, who were forced to migrate and came from Greece, transformed these Greek structures in line with their social, economic, religious, and cultural accumulation. It is possible to trace social life throughout space. Everyday life and cultural processes generally work according to the categories of space; power/hegemony relations and everyday life practices exist on the space¹. In micro-space analysis, it should be taken into consideration that space is more than a physical/geographical phenomenon, it is a value that is intertwined with social processes, that the social is erased, formed, decomposed, and integrated².

In this study, besides oral and written researches related to the population exchange period, a periodical reading is aimed through the testimony of the structures remaining after the process. As a sample, a mansion used by the Greeks before the population exchange in Turkey, Niğde Province is chosen. Architectural documentation and determination studies were interpreted together with oral and written research, and readings were made for the domestic life and spatial transformations of that period.

History of Niğde and Population Exchange

Niğde is a settlement belonging to the historical Cappadocia region with a history of nine thousand years³. Located in the Central Anatolia Region of Turkey, Niğde is surrounded by Kayseri in the east, Konya in the west, Nevşehir in the north, Mersin and Adana in the South (Figure 1). Historical cities such as Andabalis, Tyana, Cyzistra, Caena and Podandus have been found on the road from Kayseri, which has been used as a route of trade and invasions since ancient times, towards the Southern Taurus Mountains and the Cilician Plain. The city of Tyana, called "Tuvana" by the Arabs, came under the rule of the Arabs in 705; The city, which was renewed by the Abbasid Caliph Al-Mamun, was abandoned on its own after the death of the caliph⁴. The development of Niğde,

1 For detailed information, see Aslanoğlu, 1998.

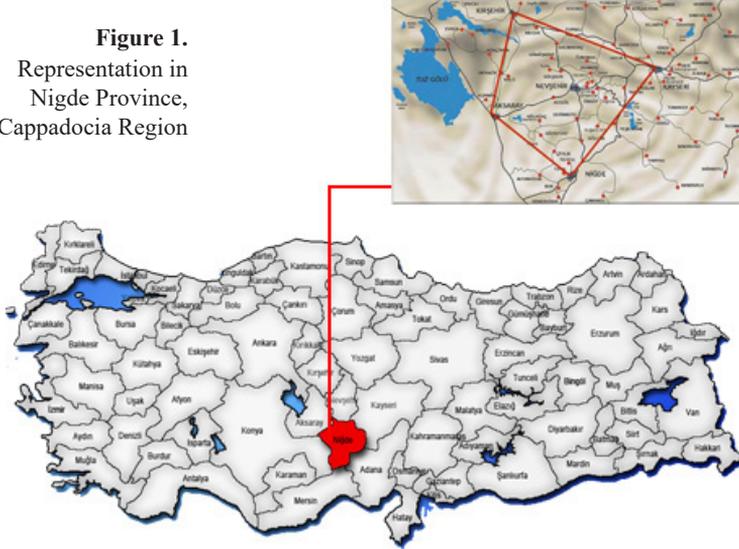
2 Urry, 1999, 10-32.

3 Gedik, 1997, 37-38.

4 Gabriel, 1962, 17.

which was under the domination of states such as Hittite, Phrygian, Persian, Roman and Byzantine, started with the settlement of the people in Nigde Castle after the destruction of Tyana, and Nigde came under Turkish rule with the Battle of Manzikert⁵. It has been an important center in terms of administrative, military, cultural and geopolitical aspects during the Anatolian Seljuks and Karamanoğulları periods⁶. During the Ottoman period, reconstruction activities continued in Nigde and there are many historical buildings that have survived to the present day.

Figure 1.
Representation in
Nigde Province,
Cappadocia Region



After the Balkan Wars and the First World War, the Turks started to migrate from the Balkans to Anatolia under the pressure. States engaged in nationalization activities have implemented either forced or treaty migration in order to homogenize the population within their borders⁷. Exchange is an inevitable step in terms of the conditions of the time: “It is possible to say that the wars and conflicts during the shrinking of the Ottoman Empire increased the Muslim-Christian tension, damaged mutual trust and eliminated the desire to live together.”⁸ On January 30, 1923, “Convention and Protocol Concerning the Exchange of Greek and Turkish Peoples” was accepted within the Treaty of Lausanne⁹. By determining the articles of the contract, it was decided that the exchange would be “compulsory” at Turkey’s request. According to this contract, the compulsory exchange of Turkish nationals of Greek Orthodox religion settled in Turkish territory and Greek

5 Gabriel, 1962, 75; Akşit, 2005, 26; Topal, 2017, 692.

6 Niğde kılavuzu Etem, 1936, 8; Niğde tarihi Gabriel, 1962, 85.

7 Arşiv Belgelerine Göre Balkanlar’da ve Anadolu’da Yunan Mezalimi I-II, 1995.

8 İçduygu, Erder, & Gençkaya, 2014, 100.

9 Lozan Barış Konferansı II, 1973, 95; Soysal, 1983, 183.

nationals of Muslim religion settled in Greek territory, starting from 1 May 1923, would be undertaken¹⁰. A result of the treaty, excluding the Turks of Western Thrace and the Greeks of Istanbul, 463,000 Turks and 1,200,000 Greeks were subjected to exchange¹¹. As a result, more than 400 thousand Muslims were sent to Turkey, while at least 1.2 million Orthodox Greeks left Anatolia¹². The great forced migration process that took place on this scale brought along many difficulties with the elderly, children and patients. The definitive and permanent steps taken by the Republican government to solve the settlement problem of the immigrant population started with the establishment of the “Republic of Turkey Ministry of Exchange, Reconstruction and Settlement” in 1924. In this process, the resettlement of the exchanged people was undertaken by the ministry and a manager was appointed to each province¹³. It is seen that the Red Crescent Society, along with the state, was active in the places where the official exchange authorities could not reach, during the transportation and resettlement of the refugees and immigrants¹⁴.

These are the settlements where the Greek minority has been present for many years¹⁵. After the immigrants had been temporarily accommodated in their accommodation places, they were sent to be resettled, especially in the provinces that were suitable for the climate and living conditions of the places they came from¹⁶. The biggest problem faced by the incoming refugees in a new life process is the problem experienced on the place to be settled¹⁷. In addition to the settlement of the exchanged people taking into account their agricultural and urban roles in the regions they come from, fast and cheap house production is tried to be resolved; to have “*Baraka*” and “*Huğ*” (reed) type residences suitable for the region in which they are established, portable and quickly built, within the framework of the concept of “economic house”, to increase the housing offer by having cheap houses built in settled order; establishing and establishing new villages, “sample villages”, different housing methods have been applied, such as distributing the abandoned housing stock (derelict property) as a result of the exchange, to the exchanged people who came to the country as a result of the exchange, within the framework of the agreements¹⁸. Considering that the majority came from rural areas and were engaged in agriculture, the exchanged people were classified in such a broad context that those who had strong connections with the cities and whose lifestyles were more urban rather than rural were also placed in rural areas¹⁹.

10 Lozan Barış Konferansı II, 1973, 89-95; Soysal, 1983, 183.

11 For detailed information see Akgün, 1986; Meray, 1993.

12 Clark, 2008, xiv.

13 For detailed information, see Belli, 2004; Cengizkan, 2004.

14 Çapa, 1988, 243-244.

15 Emgili, 2014, 107.

16 Geray, 1970, 33-34.

17 Sofracı & Kayam, 2019, 193.

18 For detailed information about Exchange Housing and Settlements, see Cengizkan, 2004.

19 Nurol, 2019, 66.

When we look at the results of the resettlement activities, it is seen that the places where the exchange settlement is most intense in Turkey are generally the old Greek settlements. When we consider in terms of village resettlement, the exchanged people were mostly settled in empty villages abandoned by the Greeks before the exchange or with the exchange²⁰. Some of the exchanged people were not settled in places where they could continue their profession. While many exchanged people dealing with agriculture were settled in cities, urban exchanges were settled in rural areas²¹. The economic, social and cultural conditions encountered in the newly settled areas have brought positive or negative effects in the process of adapting the refugees to their new homeland. "Displaced people everywhere experience displacement and loss of their homes. Their response to this experience... the constant redefinition and redefinition of social identity is an ongoing concern for its origins... This sense of loss and fragmentation is not easily erased, and interestingly, it is often passed on to posterity."²². The refugees, who lost their old social, cultural and natural environment due to the exchange, had to regain, establish and repair them in Turkey²³. Settlement places have been very important in terms of keeping the traditions and customs, clothing, music, dance, culinary cultures, languages and dialects of the refugees, in short, their common memories, cultural heritage and identities alive in Turkey²⁴.

Just before the population exchange, the population of Nigde was around 45,000 and the population of Nigde province in 1922 was 198,251; 148,700 of them were Muslims and 49,551 were Orthodox²⁵. Before the population exchange, there are basically three ethnic groups living in Nigde district and sanjak. These were Turkish, Greek and Armenian²⁶. The Greeks live together with the Turks and maintain close relations²⁷. The economic structure of Nigde Sanjak is generally based on trade, agriculture, animal husbandry, weaving, tanning, mining and transportation. The fact that the sanjak land was not suitable for agriculture led the people living in the sanjak to trade in order to earn their livelihood²⁸. According to the Nigde Şer'iyye Register, most of the people dealing with trade were non-Muslims. The effectiveness of the Muslim section in commercial activities was not as much as that of the Greeks. Especially the Greeks used their commercial preferences in favor of Istanbul²⁹.

20 Çolakoğlu, 2020, 496.

21 For detailed information on the Turkish-Greek Population Exchange and the survival of the exchanged identity and cultures today, see Goularas, 2012.

22 Hischon, 2003, 20.

23 Arı, 2008, 166.

24 Goularas, 2012, 134.

25 Hayri, 1994, 37; Özkan, 2007, 172.

26 Yassıbaş, 201, 25.

27 Ösen, 2005, 35.

28 Alparslan, 2001, 177.

29 Toyer, 2001, 197.

After the war, as a result of the exchange agreement signed on January 30, 1923, a total of 17,941 non-Muslim Greeks were sent from Niğde, 7,602 zukur (men) and 10,339 inas (women) and ³⁰. Nearly fifteen thousand Turks came to Niğde. ³¹. With the immigrants coming to Niğde, the population of Niğde province increased by 30.7%³². The distribution of the exchanged population within the provincial borders was envisaged as follows: Niğde city center and twenty-one villages connected to the center, Bor central district and one village connected to the center, Ulukışla center and three villages, and finally Çamardı central district³³. Problems arose due to the use of the houses built by the first immigrants to settle in Niğde, by the locals who remained after the non-Muslims³⁴.

Psychological factors as well as occupational and lifestyle-based concerns played a role in the choice of settlement³⁵. Seeds and agricultural tools were donated to the immigrants because Niğde is an agricultural city and to enable them to participate in production ³⁶.

Materials and Methods

Oral Mansion is located in Yeşilburç (Tenei) Village in Niğde. In this Greek village there is a church dating back to 1807, with one bathhouse and two-story mansions, usually in a courtyard, reflecting the characteristics of the period. In 2019, the village was declared an urban site, with many mansions being registered. Among those mansions, Oral mansion was chosen as an example because it has common spaces and building elements with other mansions, has traces of pre-exchange, and has undergone a post-exchange transformation. Also, Oral mansion had been built close to the exchange date and a part of it has kept being modified until today and the part included in this investigation is a structure that can survive in its original form. In this study, the findings regarding the domestic life and space production of these two families are found in that stone mansion left behind by a Greek family and repopulated by a Turkish family. These determinations are made through the analysis, change in the social, economic, cultural, and religious characteristics of the users (Turkish-Greek families), and the effects of this situation on changing and transforming spaces.

In the study, the method followed in the field study was done by following the methodology of documenting historical structures; besides the documentation studies, other research and analyses were interpreted together with the data obtained (Figure 2).

30 BCA. 030.10.124.885.4. L.5; 8; 9.

31 Öztürk, 2005, 275.

32 Geray, 1970, 33-34.

33 Özkan, 2007, 172.

34 In the 9th issue of the Feryat newspaper published in Niğde, in an article titled "Complaints of Our Karyes", the reason why the unnecessarily busy households were not evacuated but the refugees stayed in church corners or on the streets was asked. For detailed information, see Sarı, 2011, 82-83.

35 Nuro, 2019, 67.

36 Efe & Kurtulgan, 2020, 311.

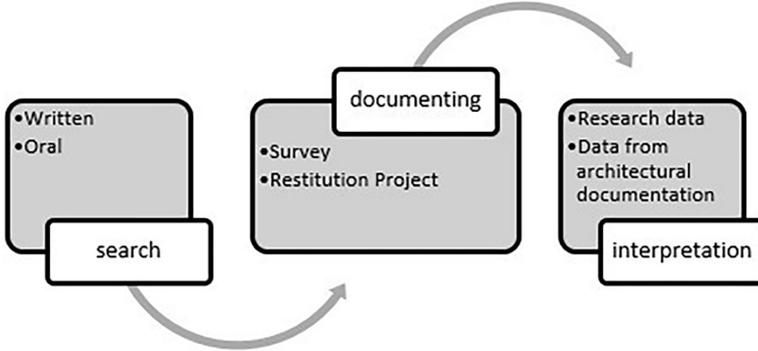


Figure 2. The method of the research

Oral and written archival research was carried out and restitution work was carried out on the whole structure. These two architectural documentation tools provide us with a wide range of social, economic, religious, and ethnic information along with the transition between the past and the present. In this direction, the plan, section, facade, and original reinforcement elements are documented in digital media in a scaled way. The interior and exterior spaces of the mansion were photographed. Oral history interviews were conducted and recorded with the third generation residents of the Turkish family who were placed in the mansion after the population exchange and those living in the village.

Although there is no historical document about this structure, a photograph taken in 1924 of the building was obtained from the Asia Minor Research Institute in Greece. A restitution study was carried out on the architectural traces and oral and written sources of the structure before the migration of the Greeks. The restitution study presented a lot of information about the domestic lives of the Greeks who lived here before the exchange.

Findings

The village, whose old name is Tenei and whose new name is Yeşilburç, has been able to keep, with some diminishment till today, the traces of the Greek people who lived here for years and who built the village, but who were sent off by the population exchange. Yeşilburç Church in the village and the bell tower belonging to the church are one of the most important works of the old inhabitants of the village. Yeşilburç village has a residential texture consisting of two-story stone mansions that are terraced towards the Valley and do not interrupt each other's sun and wind (Figure 3). Although every structure in the village has a common aspect in terms of courtyard, space, accessories (doors, windows, cabinets, ceilings, lighting, stairs), there are differences in the layout, quantity differences, accessories, and ornamentation features. The design of each structure is closely related to the land where it is located and has special designs that contain information about the family living in.

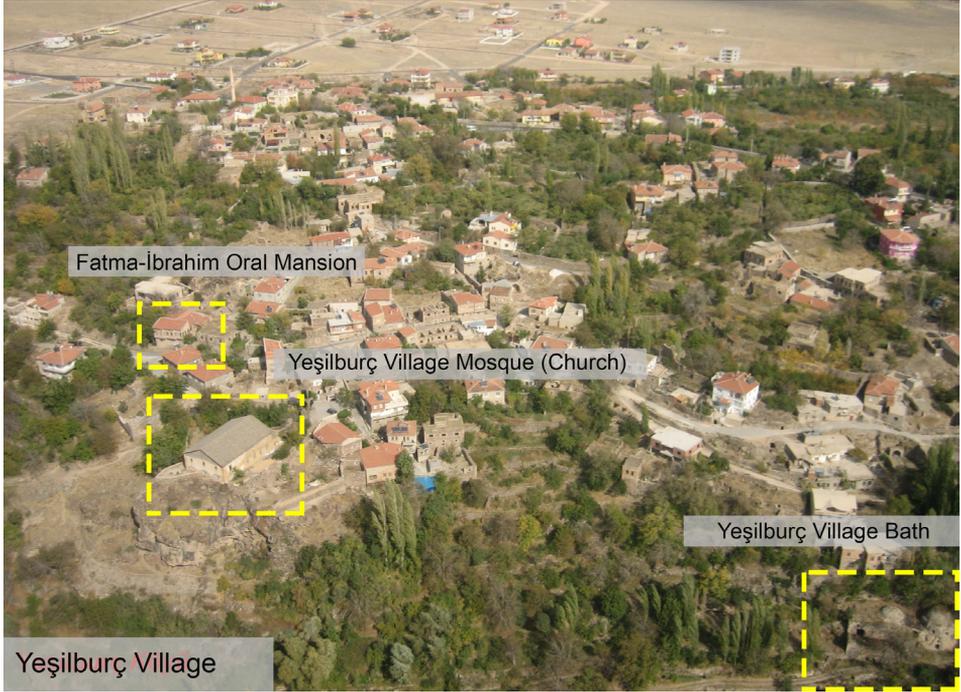


Figure 3. Yeşilburç Village aerial photo, 2008 (Zihni Güçer personal archive)

The mastery of the masonry and woodwork in the mansions shows the wealth of the first owners of the mansion, the Greeks. In all its values, the information obtained from the Şer'iyeye records, the first generation exchangers, and architectural evidence confirm the fact that the Greeks living in the village were in fact Greeks living in Istanbul and engaged in trade.

Oral and written history research about Oral Mansion

There are no written documents for mansions and houses with examples of civil architecture in Turkey prior to the forced migration in 1923. This situation reveals the necessity of using oral sources in research, before architectural documentation. The Asia Minor Research Institute in Athens has Archives of oral tradition, archives of manuscripts, archives of photographs, archives of maps and drafts, special archives, and folkloric archives belonging to the population exchange period. In this sense, the Institute's activities aims to ensure the protection and documentation of the archives related to the forced migration and placement in Greece of the Greeks who lived in Anatolia in 1922 and to enable researchers to make use of these archives. Therefore, the information about Yeşilburç Village obtained from this Institute has been effective in providing pre-exchange data on Oral mansion, especially the photographic archives which may be useful for documentation in architectural terms. Pre-exchange period in Turkey

according to various fields and contexts, allow us to evaluate the Muslim and non-Muslim relationship before the population exchange³⁷. Migration and migrant issues in Turkey, published by Ahmet Cevat Eren in 1966; Cevat Geray's residence of migrants to and from Turkey (1923-1961) are important reference sources³⁸. One of the first thesis studies on the exchange was Mihri Belli's master's thesis in 1940, which dealt mainly with the political and cultural traumas caused by the population exchange, and years later with the contributions of the Lausanne Exchange Foundation. Kemal Arı's³⁹ 1988 master's thesis "immigrants in Izmir after the 1923 Turkish-Greek Population Exchange Agreement" was completed by the same person in 1993 and "immigrants in Turkey after the 1923 Turkish-Greek Exchange Agreement" was the first study to focus on the population exchange at an academic level in Turkey⁴⁰. In Turkey, the Lausanne Population Exchange Foundation has published the presentations made at the 'exchange interviews-Exchange Cities' event, which it has held since 2009, under the editorship of, as a compilation book of 'exchange cities: Turkey'⁴¹. 'Exchanged cities: space and human beings'⁴² included studies on the geographical, architectural features of settlements, data obtained from oral accounts, exchange with cinema perspective, and psychological status of the exchanges in the process of acclimatization to new living places.

Şer'iyye records are an important source in studies on the socio-economic, administrative, religious, legal, and cultural structure of Nigde. In Nigde, once which came under the rule of the Ottoman Empire, the registry books of şer'iyye were started to being kept. The şer'iyye records of Nigde in Ankara National Library consist of 22 notebooks⁴³. Therefore, much data about the socio-cultural, religious, economic, and legal lives of the Greeks in Yeşilburç village, before the population Exchange, are obtained by using the thesis of the art historians and historians dealing with the records of Nigde şer'iyye records. According to the data from these records, Muslims and non-Muslims had close relations and used Turkish names in addition to their own names. According to the records, a large part of the trade sector was engaged by non-Muslims. Considering the period of the dissolution of the Ottoman Empire and the situation in which it had collapsed, in such an environment, there was no case of rebellion "records. The Greeks lived together with the Turks and had tight relations⁴⁴.

In the period before the population exchange, 320 Greek families who spoke Turkish lived in Yeşilburç Village, which was formerly called Tenei. The Greeks who

37 For detailed information, see Griffiths (1805), Ramsay (1897), Petropoulos and Andreadis (1970), Yerasimos (1986).

38 For detailed information see, Engili, 2017.

39 For detailed information see, Ari, 1988.

40 For detailed information see, Ari, 1993.

41 For detailed information see, Pekin, 2013.

42 For detailed information see, Pekin, 2014.

43 For detailed information see, Yeşilova, 2004.

44 For detailed information about pre-population exchange period life in Nigde see, Ösen, 2005.



Figure 4. Building inscription shown as written source in Yeşilburç Village buildings; a) Inscription of the church (1807), b) Above the entrance door of a mansion dated 1859

migrated from Niğde's center and towns due to various reasons have announced their names with the activities they have done here. Their level of well-being has increased considerably with their trade. In fact, especially in Istanbul, foundations owned by real estate with the *icareteyn* (double rent) method have been active in the branches of trades such as renting and in these areas, shop, moneychanger, grocery⁴⁵. The information obtained from the registry of the Şer'iyye records is that the Greeks who lived here trade in Istanbul and used them as summer houses, which is always mentioned in the interview held in Yeşilburç Village. The date of construction of the Yeşilburç Church in Yeşilburç Village is in the inscription (1807) and the date (1859) found at the gate entrance to a mansion of the village (Figure 4).

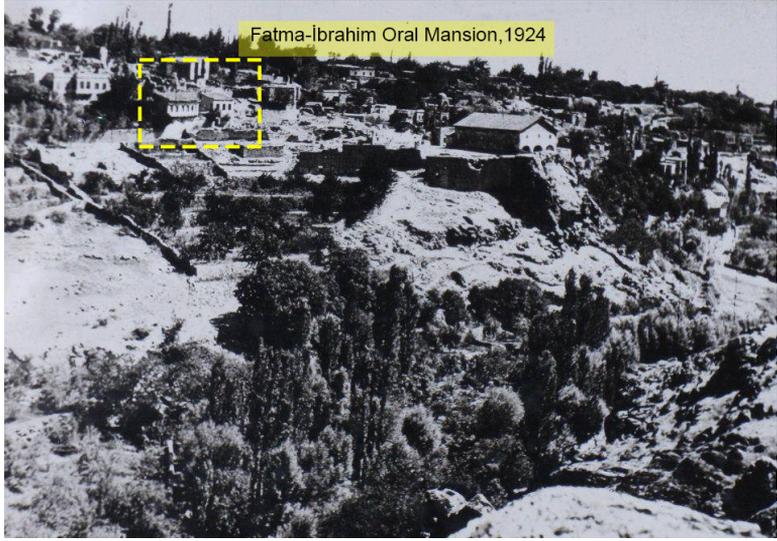
There is neither a document that reveals the date of construction of Oral Mansion nor an inscription on the building or, not nor any trace. However, there was a photo of the mansion from 1924 (Figure 5). Accordingly, the mansion has a history of at least 96 years.

What people remember is part of social processes⁴⁶. In this study, Turkish immigrants whose ancestors came to the village from Krifçe Thessaloniki are oral sources that refer to their information on the status of the village after population change. Oral

45 For detailed information about pre-population exchange period life in Niğde see, Ermiş, 2001.

46 For detailed information about Muslim villages before and After the Exchange, population and oral history interviews, see Antoniadou, 2014.

Figure 5. Photograph of Yeşilburç village, 1924, This photograph is from the Institute of Asian Studies in Athens (1924) It was provided through Aycan Yılmaz



data on Oral mansion was obtained by interviewing Yasemin Oral the daughter of Oral couple who lived in the mansion for years. The information about the period before the exchange of the mansion was obtained from Adile Soylu, a second-generation immigrant who remembers the period of the exchange of population living in the village very well, but the interview was done with Zihni Güçer, who was working on this issue, about the history of Yeşilburç Village and other mansions in the village. According to Oral, the first to settle in the mansion was the Mollaoğulları family. Ibrahim Oral inherited the mansion from his father Hasbi Oral. Like many Turkish immigrant families who emigrated from Thessaloniki, Hasbi Oral (Yasemin Oral's grandfather) was a farmer and continued farming after settling in the village. Ibrahim Oral (father of Yasemin Oral) made a living by doing the building craftsmanship, common in the village. The ladies of the house contributed to the family's livelihood with their animals, and also prepared winter rations from the fruits and vegetables grown in the gardens in accordance with the family's needs.

There have been changes in the mansion with the expansion of the family, which was divided into two sections by inheritance, in the section belonging to the Oral couple. They lived in a family mansion of nine with their seven children. With the increase in the number of children in the family, new rooms were added to the mansion. Fatma Oral lived in this mansion until 2005 and did not leave the mansion. For the past 15 years, the mansion has been left uninhabited.

Güçer⁴⁷ stated that he had learned that Oral Mansion⁴⁷, one of the first ones to come to the village after the exchange period, also had a tile-roofed section. Although this information indicates that the mansion was one of the new mansions built before the

47 Adile Soylu, 2nd generation exchanged people living in Yeşilburç Village, İlknur Acar Ata conducted an oral interview, 2016.

exchange, it shows that the date of the construction of the mansion was very close to the population exchange. Soylu ⁴⁸ gave information about the original state of Oral mansion and said that the mansion was actually composed of two separate parts. It was reported that the mansion, which has a second block other than the block covered in the study, was given to the other boy during inheritance sharing. This block has been completely demolished and rebuilt and all traces of its original condition have been removed. Soylu said that there were a large tandoor and dining place at that time. An old photograph of the mansion obtained from Yasemin Oral shows the demolished and rebuilt block of the mansion (Figure 5, Figure 10).

Important information has also been obtained from the Soylu about how the social life of the interior and courtyard was in the mansion. She stated that the arch openings, in connection with the courtyard that is now closed, represented the semi-open life and that women spent time sitting on the wooden sofa found there. The crossings between the spaces are provided with stairs as a vertical circulation element, as well as the connections are provided with narrow and low passages in the horizontal. The reason for those passages in those years, the Greeks were hiding from raids to ensure their safety was given the knowledge that they were made out of concern. The wooden staircase, *gusülhane* (bathroom in the cabinet), living room cabinets are unique and used as they were left by the Greeks before the Exchange. The Rose decoration with pomegranate in the middle used in wood decoration was used in almost all the mansions in Yeşilburç. The villagers say that this ornament was made by an Armenian master from Kayseri. During the pre-exchange period, Greek craftsmen especially in the Cappadocia region revealed a lot of stonework. Yeşilburç (Tenei) Village is also a Greek settlement, reflecting the characteristics of the period in which examples of the rich usage of stone are seen.

Changing spaces and usage values in the mansion with user exchange

The fact that the Oral Mansion consists of two blocks and one block is reserved for entertaining guests and eating indicates that the Greek family that lived before was very rich. The scale of the building and the ornamentation features in the architectural elements found in its spaces are proof of the Greek family's architectural taste and the economic power to make them. According to oral and written sources, the inhabitants of this village, whose former name is Tenei, have a very good income compared to the nearby villages. Some mansions have private rooms built for servants next to the mansion or in the basement of the mansion.

After the population exchange, the family of the Mollaoğluları settled in Turkey without any property, like every other people subject to forced migration. Maintenance of the mansion has of course been difficult and costly for the family who lived in that period solely focused on getting along. Due to this, changes and deformations have occurred in some places in the mansion over time. After the population exchange, the settlements

48 Zihni Güçer; his family are exchanged people and he is living in Yeşilburç Village, İlknur Acar Ata conducted an oral interview, 2016.

were made so that several families from the same line could live together. Accordingly, all the rooms of the mansions of sufficient size were used to meet the needs of sleeping, eating, and sitting. The Oral mansion, where the Mollaoğluları settled, was divided into two families sharing two blocks through inheritance in the following years. The basement floor of the mansion used as haystacks, wood yards, and stables shows that the family contributed to the economy by farming, building craftsmanship as well as feeding animals. In other mansions in the village, as in the Turkish House, the basement is reserved for barns and service areas for animals. Despite being used as a summer residence by the Greeks, it was reported that these mansions were maintained by the servants in the winter and that Turkish servants came from the neighboring village of Taşlıca. Oral mansion has a side garden and many mansions in the village also have terraced gardens and apple trees for fruit growing. For those who came after the exchange, the most important place in the mansion was the stone-carved cellars where the collected fruits were stored. The belief factor gives rise to different usage values of places or places specific to each religion, with distinctions in the form of worship. Before the population exchange, Orthodox Greeks living in Yeşilburç (Tenei) village put out spaces and ornamentation items in mansions suitable for their worship according to their own beliefs. This distinctive feature, which began with the use of the Orthodox Cross in the stonework on the courtyard doors of the village mansions, is seen in stone niches made for worshiping and abstracting of the symbol of the cross in wooden cabinets (Figure 6).



Figure 6. Examples of Orthodox Pilgrim symbols at the entrance gates of Yeşilburç mansions courtyard, 2018.

The courtyard door of Oral mansion has not survived to the present day, but the column head and wooden ornamentation elements and stone lamps have been preserved in their original form in the courtyard (Figure 7).

One of the most important differences in Muslim and non-Muslim houses is the *gusülhane*, which arises from the difference in the need for cleaning. The *gusülhane* is a small partition-shaped bathroom cabinet in the room that Muslims use to clean according to religious rules. As in Oral Mansion, concrete was poured into the cabinets used by the Greeks as bed cabinets and water evacuation is provided from the facade using drainpipes



Figure 7. Oral Mansion architectural elements; a) column head in the courtyard, b) Saloon stone oil lamps

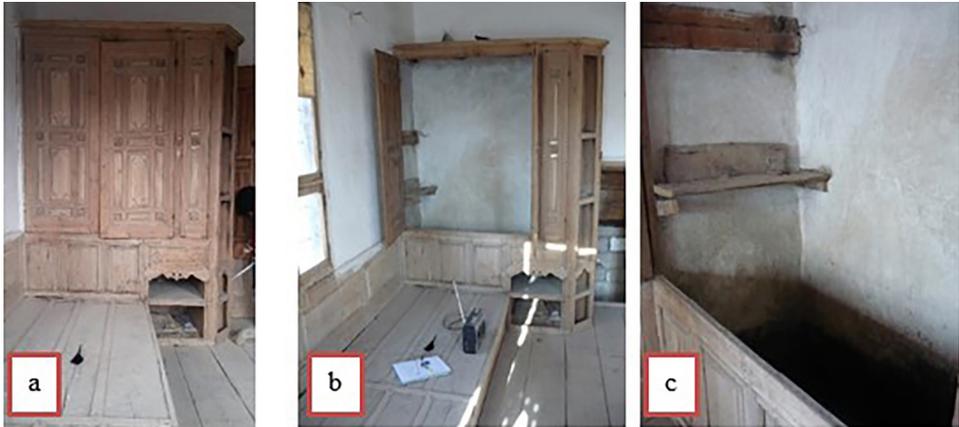


Figure 8. Oral Mansion later given function gusülhane, 2016; a) Gusülhane, the closeted state of the cabinet, b) Gusülhane, open state of the cabinet, c) Gusülhane, cabinet depth.

and gusülhane function was given (Figure 8). However, in some mansions, especially away from the bath, it is understood from the equipment used by the Greeks as a bath, which allows the evacuation of water from the façade. In this case, it is seen that there are no bathrooms in the mansions near the bath, while in the other mansions the bath function is solved by the cabinets.

Conversion of usage values of spaces and accessories in the mansion

A society's past can only speak to that society through its architectural monuments; religious, cultural or national discourses can be conveyed to subsequent generations through monuments, saying “monuments are the wilful expressions of power, whether in the name of the state or religion.”⁴⁹ Oral Mansion, whose users have changed

49 Rossi, 2006, 125.

through population exchange, has undergone many changes and has revealed both pre- and post-migration data. The lives of the Greeks separated by population exchange were not very different from those of the Turks except for their religious beliefs; many rooms in the mansions are very similar to those of the Greeks with their function and accessories in the Turkish House (Table 1).

Table 1. Usage conditions of spaces and building elements before-after population exchange (user) in Oral Mansion

Spaces and building elements	Use value before population exchange	Post-population exchange use value	Pre-population exchange function	Post-Population Exchange function	
	Active Passive		Function		Insertion and subtraction
Courtyard	Active	Active	Spending time together, privacy	Spending time together, privacy	Haystack part-additional rooms
Hall (<i>Sofa</i>)	Active	Active	Semi-open space	Small hall	Arches closed and windows opened
Living spaces (<i>bedroom, saloon</i>)	Active	Active	Rest, eating, sleeping, guest room	Rest, eating, sleeping, guest room	Turning cabinet into bathroom (<i>gusülhane</i>), closing the gate
Winter room (<i>vaulted room</i>)	Active	Active	Rest, eating, sleeping, guest room	Private use area for family-bed (children)	Closing the gate, opening a chimney hole for the stove on the facade
Kitchen (<i>vaulted room</i>)	Active	Active	Storage pantry	Kitchen	Kitchen shelves, kitchen counter, bathroom
grape must house (<i>Şirahane</i>)	Active	Active	Winemaking	Molasses, making fruit juices	uplift on earth floor
Cellar (<i>carved from rock</i>)	Active	Semi-active	Storing	Storing	A section filled with soil

In the analysis of the mansion, the names of the places are arranged according to the oral information and the names of the places are given according to the usage values. The names of the rooms are given according to the usage values after the exchange ⁵⁰.

Courtyard usage before and after population exchange:

The sign of the cross, a symbol of the beliefs of the Greek Orthodox, is prominently displayed on the stone decorations of the courtyard gates. Around the courtyard are the kitchen (*tandır*), the elements that provide the relationship with the neighbouring mansion,

50 For example, a space is named *winter room* because it was used by children during winter.

the columns that define the semi-open space, the landscaping elements (pool and oil lamp niches made of Stone), The Heights made of stone for sitting. All these items indicate that the courtyard is actively involved in life. If the information that these mansions were used as a summer residence is taken into consideration in the interviews with the former residents of the village, it can be said that the Greeks living in these mansions spent time in the courtyard as an open space in the hot weather in summer, and that this is the reason why they were seen in. The presence of these open areas connected with the courtyard in Yeşilburç Village, which has a harsh climate in winter, shows that the summer usage values are high (Figure 9). It is understood from the diligence of the Greeks in their work that they spend a lot of time in these areas and that they show to these places and their specific equipment. The presence of lamps at the peaks of the arch, candle holders in the wall niches and colourful frescoes of the Orthodox faith indicate that these spaces are not only used during the day but also used at night.



Figure 9. Courtyard examples of Yeşilburç Village mansions, 2016

The courtyards of the mansions continued to be used after the Turks from Kivotos (Greece) were placed in the mansions. However, several families were sometimes placed in the mansions consisting of two blocks; as a result, the courtyard was divided into two and the courtyard entrance door was diverted (Figure 10). In addition, in order to adapt to the winter situation, both summer and winter period, the Barns who had to live in these mansions built new spaces in the courtyard and gave the existing places such as woodshed and barn functions.

As with Oral Mansion, the courtyard entrance of many of the village's mansions has been altered. While the mansion was originally composed of two blocks, these blocks were left to separate heirs and the other part was completely demolished and rebuilt (Figure 10). After the population exchange, the courtyard serving the two blocks was arranged to serve only the Oral Mansion (Figure 11,12).

In this area of Oral Mansion, the arches were built with brick and wooden windows were added to the arch form and this area served as the sofa for the transition to the upper level and floor level spaces (Table 2). The reason for this is thought to be the need for a space suitable for winter conditions or the concern of providing security due to the usage of a single courtyard by two families.

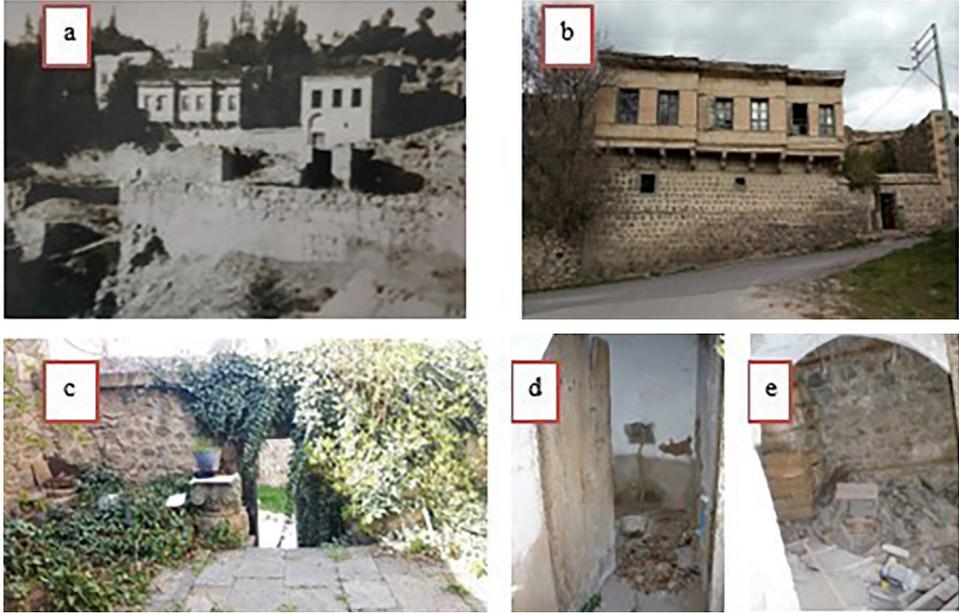
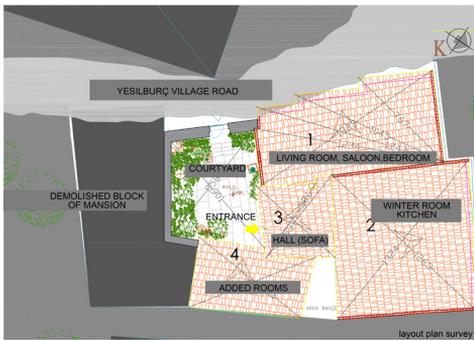


Figure 10. Oral Mansion courtyard before-after exchange status; a) An old photo of Oral mansion just after the exchange, (it was acquired from Yasemin Oral) b) Oral Mansion, new courtyard gate, 2016, c) Courtyard, 2017, d) Wc entered from the courtyard, 2017, e) Woodshed accessible from the courtyard, 2017



▲ **Figure 11.** Site plan, Oral Mansion, 2017. (Drawing by İlknur Acar Ata)

▼ **Figure 12.** Ground floor plan survey of Oral Mansion, 2017. (Drawing by İlknur Acar Ata)

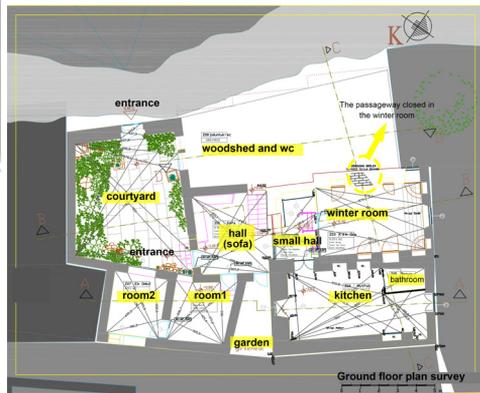
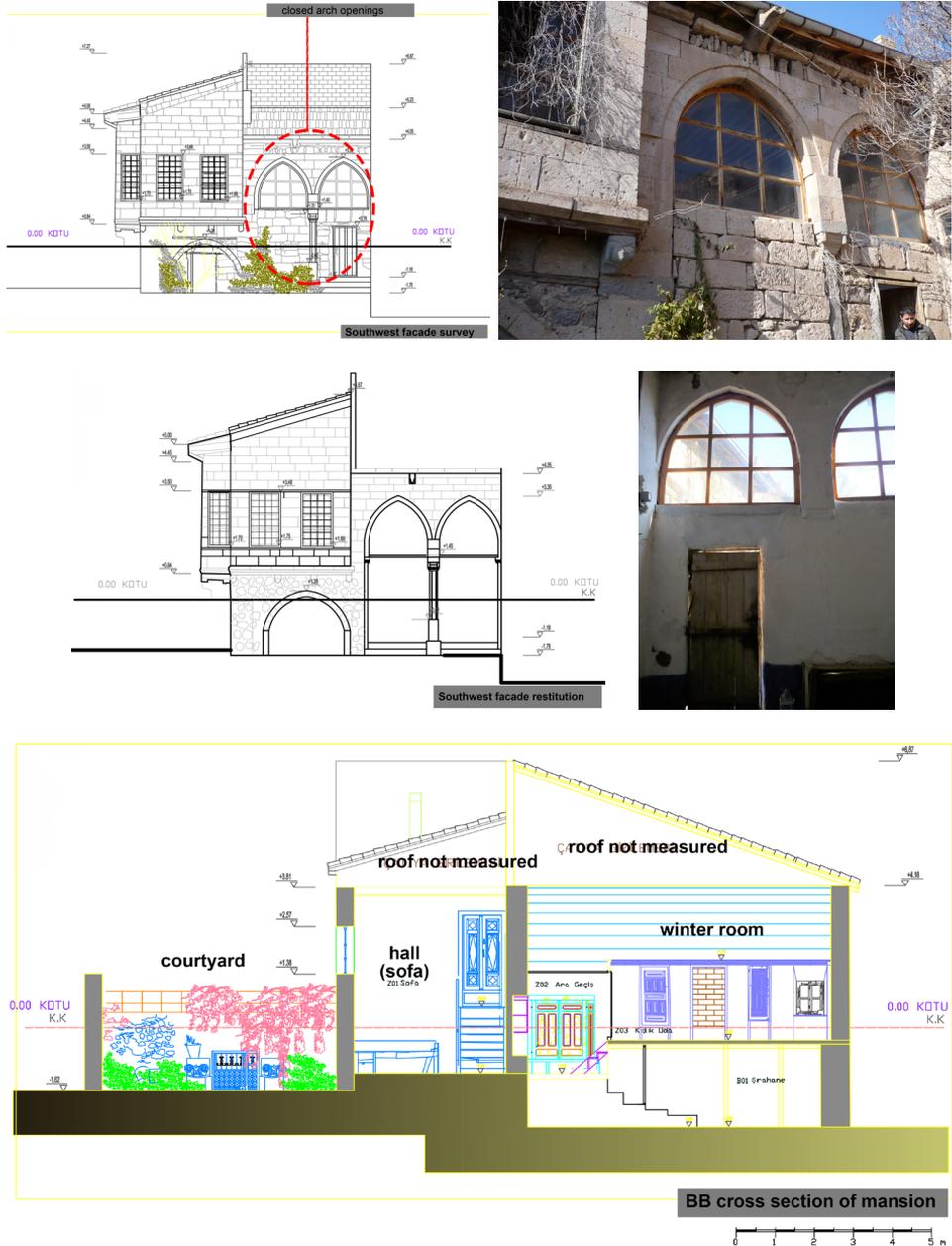


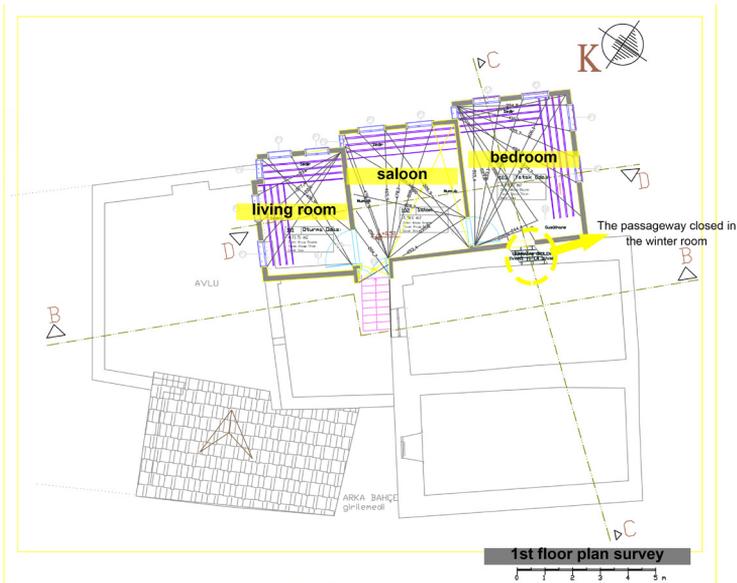
Table 2. Oral Mansion the southwest facade of the courtyard before-after the population exchange, the section of BB that shows the relationship of the hall (sofa) to the spaces
(Drawing by İlknur Acar Ata)



Living spaces usage before and after population exchange:

Similar to the Turks, the Greeks, who have a social-cultural affinity such as spending time together and welcoming guests, have reflected these characteristics to the places. In Yeşilburç Village, the living areas in the mansions, which are usually two stories, were designed to rise on stone consoles on the second floor, oriented towards Yeşilburç Valley (Table 3). There are 100-130 cm wide 20-30 cm high divans (Table 3, Figure 13). The divans used in the rooms called bedrooms, living rooms, and halls in the mansion show that these units are designed according to the needs of both living and sleeping (Figure 13). Since this form of use works for the Turks as well, it has been easy for the exchanged people to adapt to these places.

Table 3. Oral Mansion 1st Floor Plan Survey and South eastern Facade Survey



1st floor plan survey (Drawing by İlknur Acar Ata)



South-east facade, three spaces supported by stone cantilevered facades, 2017



Figure 13. Oral mansion living units wooden divans used for sitting and sleeping; a) Living room divans, 2017, b) Winter Room divans, 2017, c) Bedroom divans, 2017.

For privacy reasons, the basements of traditional houses are used as stables and service spaces, and the higher floors are used as living spaces. The same situation is observed in Oral mansion as well as in other mansions of Yeşilburç. The windows being high and the use of the consoles on the street facade to establish accordance with the land are common architectural approaches of these mansions. All these prove that the Greeks who were born and raised in Turkey were influenced by Turkish culture and that their architectural approach met a common denominator. Therefore, it is seen that the Turkish immigrants who came did not experience great difficulties in adapting to these places. These areas are the areas that the family spends time together. The use of wooden ceiling decorations and candle holders consisting of special stone niches in these rooms show that the Greeks used them as halls and entertainment rooms for guests. There are also shelves and cabinets for items (Figure 14).

Winter room (vaulted room) usage before and after population exchange:

Architecturally, one of the characteristic features of Greek mansions in Yeşilburç is the use of vaulting covers in some of its rooms. These rooms are rooms with high ceilings with stone vaults, but each mansion has different space usage values for them. These spaces can be used as warehouses, halls, and kitchens. This room, which is called ‘‘winter room’’ because it is being warm for the people of exchange, is a place with special use value for the Greek family if the connection with the bedroom is considered (Table 4).

The vaulted room used by the children of the Oral family, with a difference of elevation from the floor with a few wooden steps, was named winter room because of it is being warm in winter. While there are many cabinets in this room, one of the cabinet doors opens to the passageway that connects to the bedroom. Today, however, this passage is closed with security concerns. A stove pipe opening was provided to the facade for the stove in this room.

Kitchen and stove (tandır) usage before and after population exchange:

The concept of the kitchen is different in the Greek people gone to population exchange, instead of a kitchen, there was a place for cooking area, for a stove (tandır).



Figure 14. Oral mansion living spaces; a) wooden ceiling, 2016, b) Wooden Cabinet, 2016 c) Wooden rose pattern on cabinets and wooden doors, 2016, d) Wooden ladder, e) Wooden door, 2016.

This area, which had a passage through the courtyard, was quite small in scale. Some mansions have eating areas close to this section, which is thought to be a cooking area.

Most of the families who came after the exchange used the stove (*tandır*) in the courtyard, but replaced a room in the mansion with a kitchen function in accordance with the winter conditions. This is how the situation in Oral Mansion adapted to the process. The stove (*tandır*), which is said to be in the other part of the mansion that

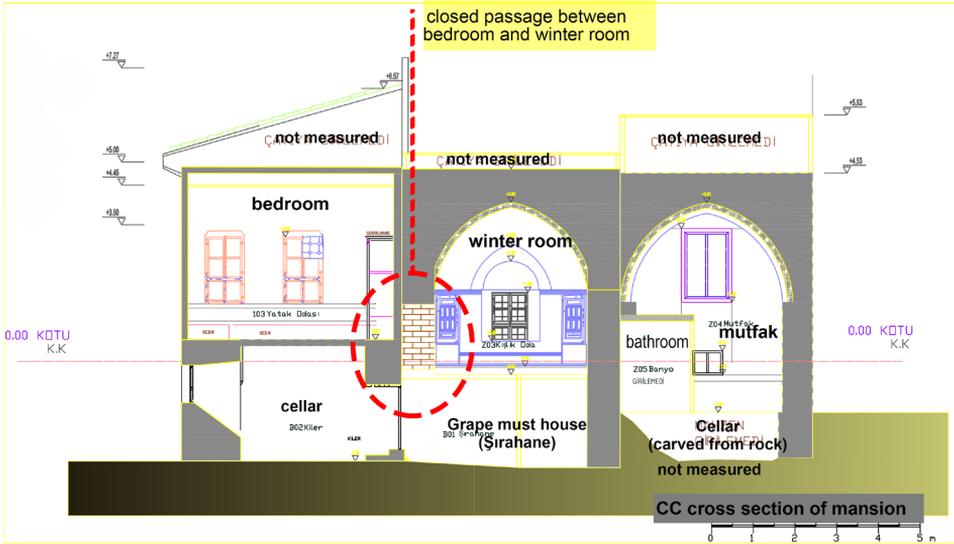
Table 4. Oral mansion closed passage between bedroom and winter room, survey of CC section



The passage closed in the bedroom



The passageway closed in the winter room



Passage was closed by brick wall between the winter room and the bedroom (survey of CC cross sections)
(Drawing by authors)

was demolished and rebuilt, has not survived till today. No trace of the stove (tandır) in the courtyard mentioned by Soylu can be seen today. One of the rooms with three-eyed granary which was used as a pre-exchange warehouse with vaulted cover has been given the function of a kitchen after population exchange. Depending on this function, kitchen countertops and shelves have been added to the space (Figure 15).

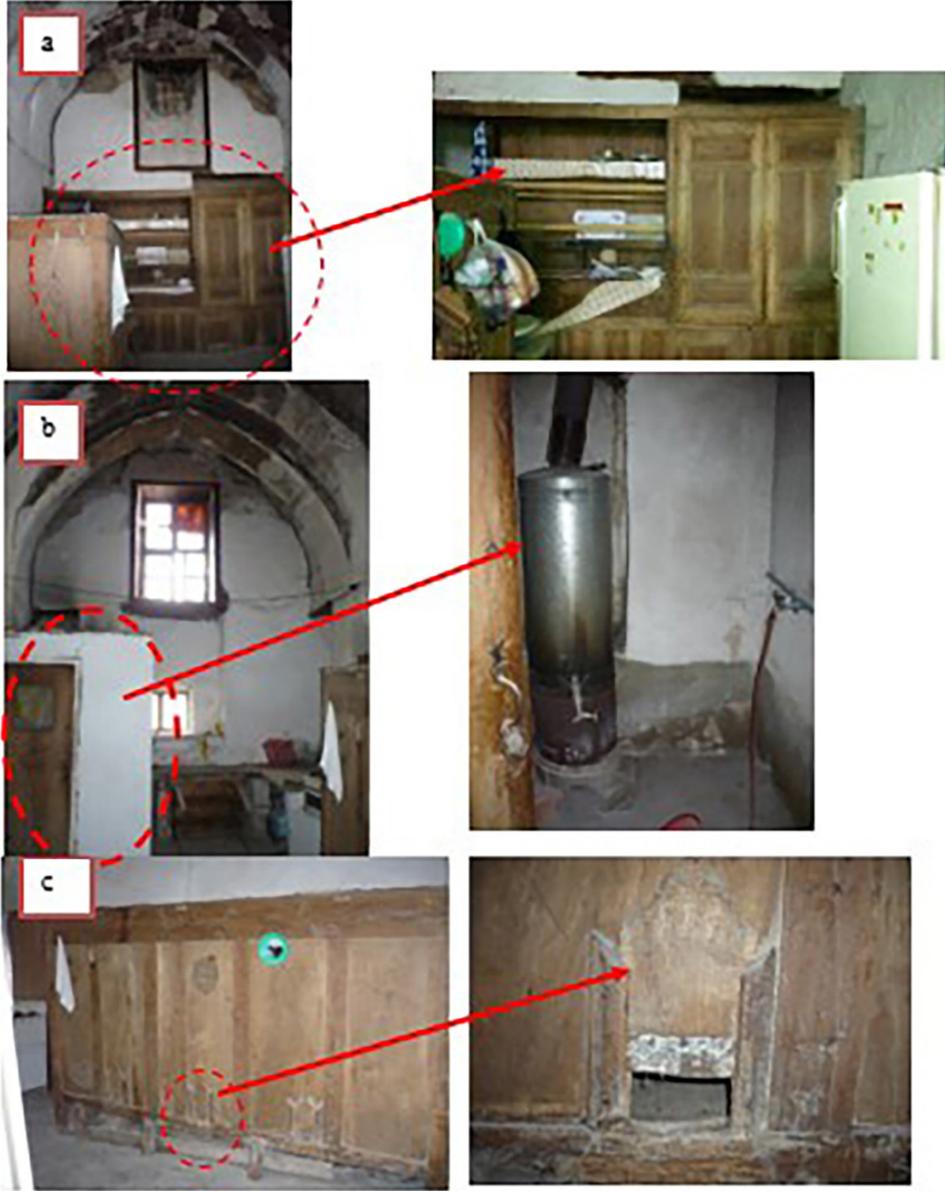


Figure 15. Oral Mansion life in the kitchen, 2017; a) shelves, cabinets, b) later added bathroom and bench, c) three-Eyed granary

Grape must house (Şırahane) and Cellar usage before and after population exchange:

Grape must house (Şırahane) are the spaces associated with the cellar in the basement where the mechanism used for winemaking was found in several mansions before population exchange. Grape must house (Şırahane) in Oral mansion is connected with a cellar.

Architectural spaces made with rock carving techniques, which is one of the building features of the Cappadocia region, are also seen in Niğde. In these mansions, which were settled by taking advantage of the slope in Yeşilburç Village, the cellar was carved out of a rock (Figure 16). The vents of the cellars are connected to the courtyard. The Greeks used these areas for wine, fruit, and food storage in the village where fruit farming was carried out before the exchange. The cellars, which are hot in winter and cold in summer compared to the outside, are at a certain temperature.



Figure 16. Oral Mansion basement floor survey plan (Drawing by İlknur Acar Ata)

After the population exchange, grape must house (Şırahane) was used to make molasses from grapes. The mechanisms of it have been preserved as they were, and have remained unique until today. The Oral family used the cellar for the same purpose after the exchange and kept their fruits and food here. Today part of the cellar is filled with soil.



Figure 17. Grape must house (Şırahane) and Cellar of Oral Mansion 2017; a) The mechanism of Grape must house (Şırahane), b) Mechanism of stone from which grape juice flows, c) Cellar, d) Pots (pickles, for storing cheese) made of earth embedded on the ground floor

Conclusion

The settlement of Greek houses in Turkey after the 1923 population exchange was considered as a solution that met housing, the results reflected in the present-day provided a traceable process of the transformation of space with a focus on sustainable conservation. As in the example of the Oral Mansion, each building that has experienced the exchange process should be considered as a witness of the period and should be examined in this sense; Data on daily life, culture, the socio-economic process should be collected from these structures through interdisciplinary study. Studies to be carried out in this sense have the potential to provide important data, since it is impossible to reach the testimonies of people living at that time, and third-generation immigrants are exposed to the manipulation of verbal interviews by memory holders. In addition, the architectural documentation of these structures is a necessary study for the sustainability of conservation works.

As seen in this study, Yeşilburç (Tenei) village, where we can monitor the daily life, beliefs, and cultures of the Greeks before the population exchange period, has been

preserved by the incoming Turks. In the sample of the Oral Mansion; It shows that the immigrating Greeks had house planning similar to the Turks they lived with at that time. The fact that there are not many functional changes in the usage values of the spaces and accessories shows that there are not many differences between the migrating Greeks and Turks in terms of the way of life. The main reason for the lack of transformation is that the spatial organization of the structures was planned by considering the climatic conditions and environmental factors. Reversible solutions such as opening stove holes on the facades and closing some windows were produced to replace the mansions uses in the summer in accordance with the winter conditions after the population exchange period.

Oral Mansion, where the Greeks lived before the population exchange period; Although it strengthens the assumption that it was built by a rich family with its planning, construction technique and decorative features, it has a similar spatial organization with other mansions built in the village at that time. The ground and basement floors have spaces such as toilets, barns, woodsheds, and cellars, the upper floor has many rooms with living spaces, and the wooden decorations in this room show the economic power and socio-cultural background of the homeowners. It is clear that they were influenced by the Turks they lived with at that time in house planning, but it is noticed that the houses belong to the Greeks with the use of decoration and religious symbolic elements.

The main reason for the surviving mansions is that the buildings were used by Turks after exchanged period. In general, if an assessment is to be made, after the population exchange, the spaces and accessories continued to be used actively with very few changes after the Greeks. Furthermore, oral interviews with the third generation descendants of the Turks placed in these houses indicate that they have established a special bond with each placed house and also consider them as a heritage building. In addition to the buildings they consider as heritage and being in economic distress, most immigrant Turkish families did not make any significant changes to these structures until the third generation of the exchange and carried out transformations according to them.

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▶◀ No potential conflict of interest was declared by the authors. ▶◀

Ege Üniversitesi, Edebiyat Fakültesi | *Ege University, Faculty of Letters*
Sanat Tarihi Dergisi | ***Journal of Art History***
ISSN 1300-5707 | e-ISSN 2636-8064
Cilt: 31, Sayı: 1, Nisan 2022 | *Volume: 31, Issue: 1, April 2022*

Sahibi (Owner): Ege Üniv. Edebiyat Fak. adına Dekan (On behalf of Ege Univ. Faculty of Letters, Dean): Prof. Dr. Yusuf AYÖNÜ ♦ Yazı İşleri Müdürü (Managing Director): Doç. Dr. Hasan UÇAR ♦ Editörler (Editors): Dr. Ender ÖZBAY, Prof. Dr. Semra DAŞCI ♦ Yayın Kurulu (Editorial Board): Prof. Dr. İnci KUYULU ERSOY, Doç. Dr. Lale DOĞER, Doç. Dr. Sevinç GÖK İPEKÇİOĞLU ♦ İngilizce Editörü (English Language Editor): Dr. Öğr. Üyesi Elvan KARAMAN MEZ ♦ Sekreteryaya - Grafik Tasarım/Mizampaj - Teknik İşler - Strateji - Süreç Yönetimi (Secretariat - Graphic Design/page layout - Technical works - Strategy - process management): Ender ÖZBAY

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Journal of Art History is a peer-reviewed, scholarly, periodical journal published biannually, in April and October.

