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Tarsus (190364)

TAŞRADA KİTAPSEVER BİR TOPLUM: TARSUS MÜSLÜMANLARI

ÖRNEĞİ (1827-1918)¹Yrd. Doç. Dr. Abdullah POŞ
Osmaniye Korkut Ata Üniversitesi İlahiyat Fakültesi

03 Ağustos 2017

D2535

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

ÖZ

İslâm kültür tarihine dair eserlerle Osmanlı medreselerinde okutulan kitaplar üzerinde pek çok çalışma yapılmasına rağmen daha geniş çerçevede Osmanlı toplumdaki kitap kültürünü konu edinen araştırmalar henüz yeterli seviyeye ulaşmamıştır. Bu alandaki eksikliğin giderilebilmesi için farklı şehirlerdeki kitap kültürünü konu edinen çalışmaların artırılması gerekmektedir. İşte bu araştırmanın amacı eskiden beri önemli bir eğitim-öğretim merkezi olan Tarsus'un Osmanlılar dönemindeki kitap kültürünü ortaya çıkarmaktır. Konuyla ilgili malumatın bulunduğu en önemli kaynak tereke defterleridir. Tarsus'a ait terekeler, bu şehrin mahkemesinde tutulan şer'iyye sicilleri içerisinde yer almaktadır. Şer'iyye sicillerindeki belgeler arasında Müslümanlara ait toplam 2.640 tereke kaydı mevcuttur. 1827 ile 1918 yılları arasındaki terekelerden 77'sinde kitap kaydına rastlanmıştır. Bu araştırmada, kitap kaydı bulunan terekelerden elde edilen veriler, genel olarak betimleyici ve yorumlayıcı bir eğilimle nitel araştırma yöntemi kullanılarak Tarsus'taki kitapseverlerin meslekleri ve ekonomik durumları ile sahip oldukları kitaplar ve kitap fiyatları analiz edilecektir.

Anahtar Kelimeler: Taşra, Tarsus, Müslümanlar, Kitapsever, Kitaplar.

ABSTRACT

A Booklover Community in Rural Area: Tarsus Muslims Example (1827-1918)

Although many studies have been made on pieces of art related with Islamic culture and books taught in the Ottoman madrasahs, the larger scale studies related with book culture in Ottoman community have not reached to a sufficient level yet. In order to remove the deficit in this field, the studies related with book culture in different cities have to be increased. Accordingly the purpose of this study is to reveal the book culture of Tarsus, which has been an important education centre from the old, in Ottoman era. The most important sources where the information about the subject can be found are heritage books. The heritages belonging to Tarsus are located in Islamic tax records kept in the court of this city. Among the documents found in Islamic tax records, there are 2.640 heritage records belonging to Muslims. Between 1827 and 1918, book records were coincided in 77 of the heritages. In this research, the data obtained from heritage in which book records are present, the occupations of booklovers in Tarsus,

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28 Aralık 2014

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GEÇ ANTİK DÖNEM VE ORTAÇAĞ'DA TARSUS TARİHİ*The History of Tarsus in Later Ancient and Middle Ages Times***Gürhan BAHADIR*****ÖZET**

Antikçağ'dan günümüze kadar aynı adı taşıyan Tarsus şehri, Hristiyanlığın doğuşunda, Roma ve İslâm dönemlerinde Doğu Akdeniz bölgesinde dini, kültürel, askeri ve ticaret merkezlerinin en önemlilerindendi. Roma İmparatoru Pompei, M.Ö. 64 yılında Selevkos Krallığı'nın başkenti Antakya'yı almasıyla Selevkos Krallığı yıkıldı. Böylece M.Ö. 64 yılında Tarsus'ta Selevkoslar dönemi kapanırken Roma dönemi başlamış oldu. Roma İmparatoru Pompei, Roma hakimiyetine giren Tarsus'u imparatorluğun yeni eyaleti Kilikya'nın başkenti yaptı. Bu tarihten 90 yıl sonra dünya tarihini etkileyen Hristiyanlığın şekillenmesi ve yayılmasında Tarsus doğumlu Pavlos, önemli rol oynadı. Havari Pavlos, Barnabas ve Petrus Hz. İsa'nın öğretisini yaymak için yaptıkları birinci, ikinci ve üçüncü haber gezilerinde Antakya'yı merkez olarak kullanarak Tarsus ve Anadolu'daki diğer kentleri gezip Hristiyanlığı anlattılar. Bu şekilde M.S. 40 yıllarında Tarsus ve Antakya'da şekillenen Hristiyanlık bu şehirlerden Roma dünyasına yayıldı.

Antikçağ Akdeniz Dünyası'nda önemli bir ticari ve kültür merkezi olan Tarsus, bu konumunu İslâm döneminde de korudu. M.S. 634 yılında Yermuk Savaşı'nda Ebu Ubeyde b. Cerrah komutasındaki İslâm ordusu, Bizans ordusunu mağlup ettikten sonra Şam'ın kuzeyine hızla hareket ederek iki yıl içinde Baalbek, Hims, Dimaşk, Halep ve Antakya'yı fethederek Toros dağlarında durdu. Böylece İslâm ordusu Tarsus'a geldi. H. 17/ M. 637 yılında Ebu Ubeyde b. Cerrah'ın komutanlarından Ubâde b. es-Sâmit'in Tarsus'a girmesinden sonra Tarsus, İslâm sınır şehri oldu. Abbasi Devleti'ndeki Türk komutanlar, 9. ve 10. yüzyılda Tarsus'u aldılar ve burada bağımsızlıklarını ilan ederek şehri yönettiler. Böylece Tarsus, bugünkü Türk-İslâm kenti özelliğini kazanmış oldu.

ABSTRACT

The ancient settlement of Tarsus is best known for that of its history which bears its name up to now and it is one of the most eminent cultural, military, commercial and religious centre of Eastern Mediterranean at the emerged of Christianity, Roman Empire and Islam reign. Antioch the capital city of Seleucus Kingdom was invaded by Roman Emperor Pompey 64 B.C. Thus Seleucus Kingdom collapsed and Roman reign commenced. Roman Emperor Pompey made Tarsus the capital of the new Roman province of Cilicia. Ninety years later after that period Saint Pavlos, who was born in Tarsus in 10 A.D., acted an important role in

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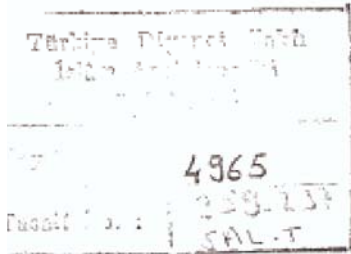
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تأليف

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١٩٨١

دار النهضة العربية
للطباعة والنشر
بيروت - ص ١٩٩

التي تبعد نحو ستة أميال من طرسوس في جيش يتألف من مائة ألف فتصدى لهم يازمان ليلاً فقتل منهم فيا يقال سبعين ألفاً ، وقتل مقدمهم ، وغنم غنائم كثيرة^(١) . وفي سنة ٢٧٤ هـ أوغل يازمان في بلاد الروم فأوقع بكثير من أهلها وغنم وسبي وأسر أعداداً كبيرة منهم^(٢) . ويذكر المسعودي أن يازمان الخادم أمير طرسوس كان لديه رجال من البحريين لم ير مثلمهم ولا أشد منهم ، وكان العدو يهابه وتفزع منه النصرانية في حصونها^(٣) .

وكان خمارويه حريصاً على كسب ود يازمان مستهدفاً أن يدخل في طاعته ، وقد أثرت هذه السياسة على نحو تجاوز كل تقدير في الحسبان ، ففي سنة ٢٧٧ هـ أنفذ خمارويه إلى يازمان ثلاثين ألف دينار وخمسة مائة ثوب وخمسة مائة مطرف وسلاحاً كثيراً وكان لهذه الهدية أعظم الأثر في نفس يازمان ، فدعا لخمارويه في طرسوس ، ودخل في طاعته^(٤) .

ولما توفي يازمان في إحدى غزواته في سنة ٢٧٨ هـ خلفه ابن عفيف الذي كتب إلى خمارويه يخبره بفساد يازمان ، فأقره خمارويه على ولاية طرسوس وأمدّه بالخيال والسلاح والذخائر وغير ذلك . واشترك غزاة من مصر أرسلهم خمارويه مع المعجفي أمير طرسوس في غزو بلاد الروم ، نذكر منهم أحمد بن أبا ، وبدر الحمامي ، وطفج بن جف .

ولكن تبعية ثغر طرسوس للطولونيين لم تتجاوز سنة ٢٨٤ هـ ، ففي هذه السنة أخرج أهل طرسوس عامل ابن طولون ، ودعوا للخليفة العباسي المعتضد ، ومنذ ذلك الحين أصبحت طرسوس ثغراً تابعاً للخلفاء العباسيين ، وتوجّه منه الدولة العباسية السفن والأساطيل لغزو البلاد البيزنطية ،

وحظيت صيدا بعناية الخليفة المتوكل العباسي ، وكانت في جملة مدن الساحل التي أمر الخليفة المذكور بترتيب المراكب بها ، وأسندت الدولة العباسية مهمة الدفاع عن ساحل صيدا إلى أفراد من البيت الأرسلافي أو التنوخي أمراء النرب : ففي سنة ٢٥٧ هـ (٨٧١ م) تولى الأمير النعمان ابن عامر الأرسلافي الذي يرفع بعض النسابة نسبة إلى النعمان بن المنذر ابن ماء الساء اللخمي^(١) ، إمارة الغرب وتشتمل على بيروت وصيدا وجبيلها ، وذلك بأمر أماجور التركي عامل دمشق وأعمالها من قبل الخليفة العباسي المعتمد على الله^(٢) . وظل الأمير النعمان يتولاها إلى أن توفي أماجور في سنة ٢٦٤ هـ (٨٧٩ م) فألت إلى أحمد بن طولون ، فأقر الأمير النعمان على صيدا وبيروت ، لما اشتهر به من الشجاعة .

وأما صور فمدينة حصينة للغاية مشرفة على البحر داخلة فيه على شكل كف في زند ، ويحيط بها البحر من ثلاثة جوانب^(٣) . ويؤكد المقدسي حصانتها ، ويشير إلى سلسلتها الشهيرة التي على نطها أقسام ابن طولون سلسلة عكا^(٤) ، وكانت بصور دار لصناعة السفن ذكرها اليعقوبي فقال : « وبها دار الصناعة ، ومنها تخرج مراكب السلطان لغزو الروم ، وهي حصينة جليدة »^(٥) .

٥ - طرسوس

كانت تمتد ما بين الإسكندرونة وطرسوس حصون ومسالح للروم أخلاها أهلها وانتقلوا إلى داخل الدولة البيزنطية خوفاً من غزوات المسلمين في العصر الأموي ، فتشعّث هذه الحصون بمرور الزمن ، فكان المسلمون إذا

(١) صالح بن يحيى ، تاريخ بيروت ، طبعة دار الشرق ، بيروت ١٩٦٨ ص ٤١ .
(٢) الشدياق ، أخبار الأعيان في جبل لبنان ، بيروت ١٩٥٤ ج ٢ ص ٢٨٣ .
(٣) ياقوت ، معجم البلدان ، ج ٣ ص ٤٣٣ ، ٤٣٤ .
(٤) المقدسي ، ص ١٦٤ .
(٥) اليعقوبي ، كتاب البلدان ، ص ٣٢٧ ، ٣٢٨ .

(١) ابن الأثير ، ج ٧ ص ٤٠٦ ، ٤٠٧ .
(٢) نفسه ، ص ٤٢٧ .
(٣) المسعودي ، مروج الذهب ، ج ٤ ص ٢١٣ .
(٤) ابن الأثير ، ج ٧ ص ٤٣٩ .

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15 EKİM 1990

MUSLIM NAVAL ORGANISATION IN THE EASTERN MEDITERRANEAN

From the Seventh to the Tenth Century A.D.

Tarsus (56-63)

M. O. 2

By

ALY MOHAMED FAHMY

Doctor of Philosophy in History, University of London.

Associate, London Institute of Education.

«Allah is He who made subservient to you the sea that the ships may run therein by his command, and that you may seek of His grace and that you may give thanks».

Qur'an.

THIRD EDITION

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great smoke. Between the watch stations along the coast are high towers guarded by a company of men who light the beacon as soon as a Greek ship arrives and so pass on the signal from one tower to another. Before an hour has elapsed trumpets sound in the city and drums beat in the tower calling those responsible to their watch station; they hurry out in force with their arms.» Among these cities he mentions Gaza, Ascalon, Jaffa and Arsuf and states that, whereas Ascalon's harbour was poor that of Jaffa was excellent.(1) Arab geographers describe the latter town as the emporium of Palestine and the port of Al-Ramla.(2) Beirut was the harbour of Damascus and, like Sûr, had a chain which could be fixed across the entrance to prevent ships entering or leaving.(3) Yâqût(4) calls it a famous city. According to Ya'qûbî(5) Tripolis possessed a very fine harbour affording anchorage for a thousand vessels. Ibn Hawqal(6) says it was here that the Damascenes and other men of the provinces were garrisoned and that it was an assembly point for military expeditions. An excellent description of the city is given by Nâsirî Khusrû(7) who states that the town was so situated that three sides were on the sea whilst on the eastern side was a battlemented fortress of hewn stone, on the top of which ballistae were fixed as a means of defence, for the inhabitants feared the Greeks would attack in their ships.

Naval Centre at Tarsus

An important naval centre was Tarsus, pronounced Tarasûs or Tursûs in Arabic.(8) According to Wâqidî,(9) Al-Hasan ibn Qahtaba Al-Tâ'i raided Byzantine territories in 162/779; he then set out beyond Tarsus and told the Caliph Al-Mahdî of the advantages of building up, fortifying and garrisoning the city to increase the power of Islam in order

(1) Muqaddasi, B.G.A., III, 174.

(2) Ya'qûbî, B.G.A., VII, 329; Muqaddasi, B.G.A., III, 174.

(3) Ibn Hawqal, B.G.A., II, 242; Muqaddasi, B.G.A., III, 24, 65.

(4) Mu'jam, I, 785.

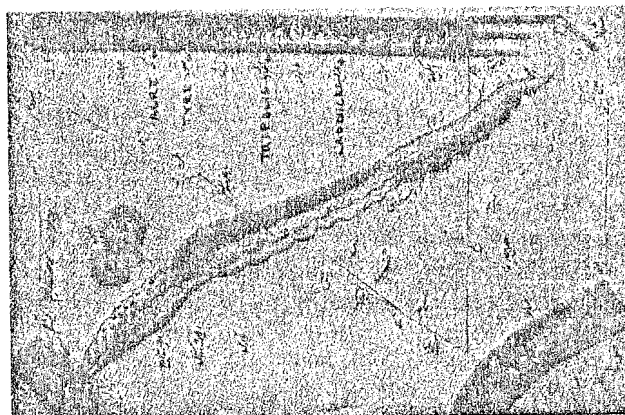
(5) B.G.A., VII, 327.

(6) B.G.A., II, 116.

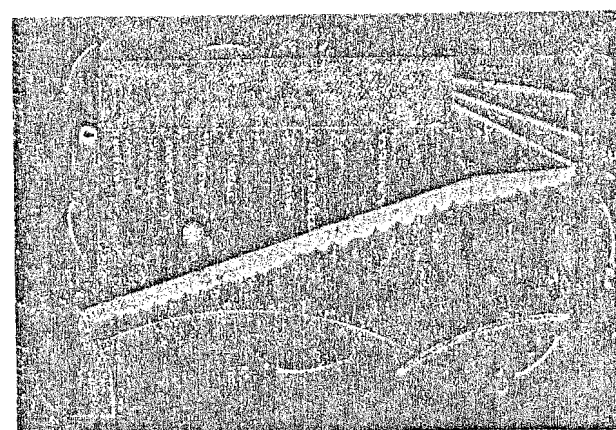
(7) Ed. Khashshâb, 13.

(8) v. Bakrî, Mu'jam, II, 453; Yâqût, Mu'jam, III, 526.

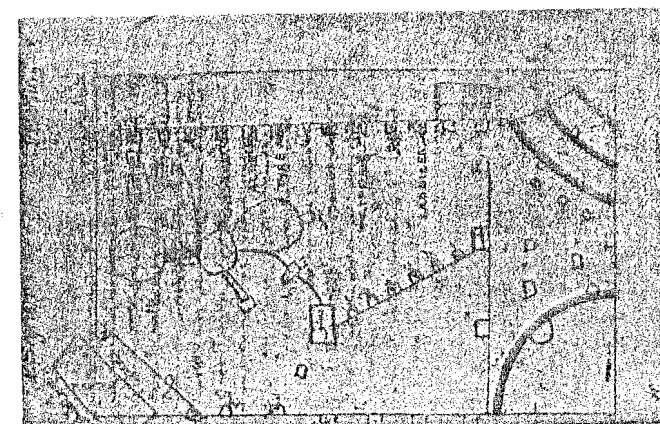
(9) Quoted by Balâdhuri, 169 and Ibn Al-Faqîh, B.G.A., V, 113.



Early Syrian Naval Centres as shown on Jayhânî's map. Facsimile Müller. V. Ed. Beheft, Tafel 6f.



Early Syrian Naval Centres as shown on Balkhî's map. Facsimile Müller. III Ed. Beheft, Tafel 11.



Early Syrian Naval Centres as shown on Muqaddasi's map. Facsimile Müller. III Ed. Beheft, Tafel II.

and M.A. Ibrāhīm, ²Cairo n.d.; Ḍiyā' al-Dīn Ibn al-Aṭhīr, *al-Maḥal al-sā'ir*, ed. A. al-Hūfī and B. Ṭabāna, 4 parts, Cairo 1959-62; Ibn Ma'sūm, *Anwār al-rabī' fī anwā' al-badī'*, ed. Sh.H. Shukr, 6 vols., Najaf 1968-9; Ibn Rashīk, *al-Umda*, ed. M. Karkazān, 2 vols., Beirut 1988; Khafādjī, *Sirr al-faṣāḥa*, ed. 'A. al-Ṣa'idī, Cairo 1969; Kudāma b. Dja'far, *K. Naḥd al-shī'r*, ed. S.A. Bonebakker, Leiden 1956; Usāma b. Munkidh, *al-Badī' fī naḥd al-shī'r*, ed. A.A. Badawī and H. 'Abd al-Madīd, Cairo 1960; Rādūyānī, *K. Tarḍūmān al-balāgha*, ed. A. Ateş, Istanbul 1949; Rashīd al-Dīn Waṭwāt, *Hadā'ik al-sihr fī daḳā'ik al-shī'r*, ed. 'A. Iḳbāl, Tehran A.S.H. 1308; Shams-i Kays, *al-Mu'djam fī ma'āyir aṣḥār al-'aḍjam*, ed. M. Raḍawī, ²Tehran n.d.

2. Studies. G.J. van Gelder, *Beyond the line*, Leiden 1982, 52; idem, *Two Arabic treatises on stylistics*, Istanbul 1987; I. Goldziher, *Bemerkungen zur altarabischen Trauerpoesie*, in *WZKM*, xvi (1902), 307-39; A.F. Mehren, *Die Rhetorik der Araber*, Copenhagen and Vienna 1853; N. Rhodokanakis, *Al-Ḥansā' und ihre Trauerlieder*, in *S.B. Ak. Wiss. Wien, Phil.-hist. Kl.*, cxlvii (1903), part IV, Vienna 1904; F. Rückert and W. Pertsch, *Grammatik, Poetik und Rhetorik der Perser*, Gotha 1874; E. Wagner, *Abū Nuwās*, Wiesbaden 1964, 438-39. (G. SCHOELER)

TARSŪS, the Arabic form of the name of the city of Tarsus in Cilicia, situated on the classical River Cydnus, the Nahr Baradān of early Islamic times and the contemporary Turkish Tarsus Çay, in the rich agricultural plain of the modern Çukurova.

The ancient city appears first firmly in history under the Assyrian kings, then as being in the Persians' sphere of influence, then as disputed by the Seleucids and Ptolemies, being for a while styled Antioch-on-the-Cydnus in honour of Antiochus IV Epiphanes (175-164 B.C.). After 67 B.C. it became the capital of the new Roman province of Cilicia and an important intellectual centre. In early Christian times it had the distinction of having been the birthplace of Saul or St. Paul (Acts, xxii, 3), and bishops and metropolitans of Tarsus are frequently mentioned in the Acts of the various Councils of the early Church. Administratively, under the Byzantines it became the capital of Cilicia Prima, with Anazarbus (the later Islamic 'Ayn Zarba [q.v.]) forming the capital of the corresponding eastern half, Cilicia Secunda (see Pauly-Wissowa, *Real-Encyclopädie*, new ed., IV.A/2. cols. 2413-24; Sir William Ramsay, *The cities of S. Paul, their influence on his life and thought*, London 1907, 85-244; C.E. Bosworth, *The city of Tarsus and the Arab-Byzantine frontiers in early and middle 'Abbāsid times*, in *Oriens*, xxxiii [1992], 268-9).

Tarsus must have been threatened as the Arabs advanced towards the Taurus during the caliphates of 'Umar and 'Uthmān and reached the zone of frontier fortresses later known as the *thughūr* [q.v.] or *ma-sāliḥ* 'garrisons'. It is unclear when it was first captured by the Arabs, but in any case, control of the city seems to have oscillated between the Greeks and the Arabs and it long remained in the front line of attack from both sides. In 25/646 Mu'āwiya, the governor of Syria, raided as far as Amorion, and found the zone between Antioch and Tarsus empty, hence placed garrisons of troops from Syria and al-Djazīra there. In 93/712 al-'Abbās b. al-Walīd b. 'Abd al-Malik raided into the zone and captured Tarsus.

During the early decades of 'Abbāsid rule, when the Muslims held Tarsus they made it into a strongly-fortified concentration-point for *ghāzīs*, volunteer fighters for the faith, with the city marking the western

end of an arc of fortresses stretching eastwards to Malatya [q.v.], the zone of the *'awāṣim* [q.v.]. Much money from the taxation of Syria and al-Djazīra and from the central funds of the caliphate was poured into the construction and manning of these fortresses, in addition to the pay allowances provided by tribal chiefs leading their own contingents (see M. Bonner, *Ja'ā'il and Holy War in early Islam*, in *Isl.*, lxviii [1991], 45-64). In 162/778-9 the commander al-Ḥasan b. Kaṭṭaba al-Tā'i, after rebuilding and refortifying the *'āṣima* of al-Hadath [q.v.], was charged with undertaking similar work at the then ruinous site of Tarsus. This restoration was, however, only done later, in Hārūn al-Rashīd's caliphate, by Farādj b. Sulaym, and Tarsus now became a rallying-point for volunteers from as far away as Khurāsān and Transoxania as well as for the troops of the regular army (see Bosworth, *op. cit.*, 269-73).

Nevertheless, it must have been regained by the Greeks towards the end of the 8th century A.D. or the beginning of the 9th one, and during the period of internecine warfare in the caliphate between al-Amīn and al-Ma'mūn it seems to have remained in Byzantine hands. But the Emperors were themselves preoccupied by internal revolts and the threat from the Bulgars in the Balkans, and near the end of his life, al-Ma'mūn turned his attention to the Byzantine frontiers. In 215/830 he penetrated via Tarsus into Cappadocia, and in 218/833 used it as a base for his last expedition, being buried there after he died on active service. In subsequent decades, it was generally under Muslim control, and there are mentions of a *faḳīh* and a *kaḍī* of Tarsus during these years. The governor of Egypt Aḥmad b. Ṭulūn attempted in 265/878-9 to take over Tarsus as a base for *ghazw* against the Christians, but was repulsed by the garrison there under the eunuch Yāzmān, loyal to the caliph al-Mu'tamid. The Ṭulūnids did nevertheless briefly have control of Tarsus when al-Mu'taqid made over the governorship of Syria to Aḥmad's son Khumārawayh [q.v.], and the latter used it as the base for a Ṭulūnid expedition into Anatolia. But after Khumārawayh's death in 282/896 it reverted to direct 'Abbāsid control of the marches until this passed in the mid-4th/10th century to the Ḥamdānids. During all this time, we have a series of coins minted by the governors of Tarsus, caliphal, Ṭulūnid, Ikhshīdīd and Ḥamdānīd, from 172/788 to the mid-4th/10th century (see G.C. Miles, *Islamic coins from the Tarsus excavations of 1935-1937*, in *The Aegean and the Near East. Studies presented to Hetty Goldman*, New York 1957, 297-312; S.M. Stern, *The coins of Thamal and of other governors of Tarsus*, in *JAOS*, lxxx [1960], 217-25). These governors were active in both land and in sea operations from the port of Tarsus. Thus the eunuch commander Thamal al-Dula'fī in 309/921-2 led a naval expedition to Egypt to fend off invasion by the Fāṭimids, and in 312/924 he endeavoured to concert maritime operations against the Byzantines with the Bulgars.

But the military strength of the resurgent Byzantines was now growing. Sayf al-Dawla's expedition of 339/950 into Anatolia, in which 4,000 men of Tarsus participated, was ultimately a disaster, and the Strategus Basil Hexamilites won a crushing victory over a Muslim fleet that had set sail from Tarsus to harry the Byzantine coasts. The culmination of this revanche for Tarsus was the recapture of the city, with al-Maṣṣīsa and Adana, in 354/965 by the Emperor Nicephorus Phocas and the Domesticus John Tzimiskēs. After futile appeals for help from Egypt and Baghdād,

Anadolu Hîşârı

Anadolu Hîşârı, also known as Güzelce Hîşâr (from *gözlüce*, “having eyes,” meaning loopholes or crenels), and Yeni, or Aqçe Hîşâr, is a fortress with a mighty tower situated at the narrowest part of the Bosphorus.

The fortress was built by Sultân Bâyezîd I in 793/1390–1 or 797/1394–5 in order to cut off communications between Constantinople and the Black Sea (see ‘Âşîqpaşazâde). Some outworks were added under Mehmed II during the erection of Rûmeli Hîşârı in 856/1452. Anadolu Hîşârı played an important role before the battle of Varna in 1444 when Sultân Murâd II’s army passed from the Anatolian to the European shore. After the conquest of Constantinople, the fortress lost its military importance, and when it later became necessary to protect the Bosphorus against Cossack incursions, Sultân Murâd IV renovated the fortifications at Rûmeli Kavağı and Anadolu Kavağı. The fortress of Anadolu Hîşârı is described by Evliyâ Çelebi (*Seyâhatnâme*).

After a long period of neglect, Anadolu Hîşârı was restored in 1928. The rivulets Göksu and Küçüksu, known as the “Sweet Waters of Europe,” were among the most popular places for excursions from Istanbul and were often mentioned in literature. Between the fortress and Kanlıca stands a *yah*, the only surviving part of a waterside residence built by ‘Amûcazâde Hüseyn Pasha in 1695, and one of the few remaining examples of early Ottoman civilian architecture.

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ROBERT ANHEGGER AND KLAUS KREISER

Anamur

Anamur, a historic port town, lies on the southernmost point of Anatolia, midway along the Mediterranean coastline at 36° 6’ N, 32° 10’ E. The Anamur plain, hemmed in by the steep Taurus Mountains and the sea, is in itself a lesson in settlement archaeology. The classical city of Anemurion, which lay at the western edge of the plain, shrank towards its fortified citadel in the mediaeval period. It appears to have been this fortified settlement, then controlled by the Cilician Armenians, that was conquered by Saljûq armies in 622/1225. The very large mid-ninth/fifteenth-century fortification of Ma’mûriye Qal’esi (repaired by the Qarāmānîd sultan Ibrâhîm II in 850/1450, as noted in a prominent inscription there), situated several kilometres to the east along the coast, obscures what seems to have been an earlier (eighth/fourteenth-century, possibly earlier) Islamic settlement that replaced Anemurion (Illustration 1). Outside the fortifications are remains from earlier centuries, including a ninth/fifteenth-century bathhouse, the interior of which includes fine painted decoration. The fortress was

طرسوس ، مدينة الثغور الشامية :
دراسة في عمران مدن الثغور

مصطفى علي الحيارى

الجامعة الأردنية - كلية الآداب

ABSTRACT

This paper is concerned with a study of the construction or reconstruction of the fortified cities of the frontier area between the Islamic caliphate and the Byzantine Empire, usually called in the Arabic sources althughūr al - Shāmiyyah». The ancient city of Tarsūs was taken as a case study because of the availability of information, by an eyewitness who was an active member in the public life of that city for a long time and because it became the capital of the whole area of the Syrian frontiers

In the introduction to this study I have dealt with two main topics. A critical review of the source material and an historical survey of the process of the rebuilding of the cities, castles and fortresses of the thughūr after they were evacuated during the Islamic occupation of Syria - which took place during the second half of the first Hijrī century and the second century.

During the reign of the caliph Harūn al - Rashīd, the city of Tarsūs was built (172 - 789) . It expanded immensely to accomodate the thousands of volunteers and Murābits who came from all the provinces of the Islamic world and devoted their life for the defense of Islam and the Islamic world from the continuous incursions of the Byzantines. The city reached its climax during the second half of the third Hijrī century . It became one of the most fortified cities of the Islamic world.

حيث أن الاسكان كما أوضحنا ليس ممكناً فحسب، بل أنه بيئة اجتماعية يكون المسكن جزءاً منها، كما إن الاسكان ذو علاقة متشابكة سواء في العنصر البشري المتمثل في العيالة أو العنصر الاقتصادي المتمثل في مواد البناء وأسعار الأراضي في مواد البناء وأسعار الأراضي وكلفة الخدمات.

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could also be said that it filled the coffers of the colonial régime, financing its new towns and infrastructures, and built on the backs of a peasantry which was defenceless, crushed by conquest and delivered into the power of the *kā'id*s, with hands and feet tied in a manner unprecedented in the history of Morocco. The nationalist movement, from the time of its earliest inception, did not miss the opportunity to criticise it in the 1934 programme of reforms. In 1951 the Istiqlāl Party was able to show that the Moroccan peasant paid to the *tartīb* 24% more than was paid by the colonist, who also benefited from numerous subsidies and refunds, not to mention credit facilities and the means of having grievances heard. In 1934 a French lawyer had shown that the *tartīb* weighed most heavily on the least privileged strata of the peasantry.

For all these reasons, in the aftermath of independence this levy could only be seen as a relic of colonisation. But initially, the legislation which controlled it in the French zone was extended to the former Spanish zone (*zahr* of 8 March 1958) and to the former international zone of Tangier (*zahr* of 15 January 1959). The Spanish had begun by applying the *tartīb* on the basis of the diplomatic regulation of 1913, and it was only institutionalised by a caliphal *zahr* dated 12 January 1927, followed by a vizierial decree which extended the levy to the entire zone. Thereafter, and until 1956, various texts were published, fixing the tariffs as well as the commissions paid to *kā'id*s and others appointed to collect the tax, and even setting out the measures to be taken against evaders. The administration of the tax remained constantly in the hands of "interventores", the equivalent of the civilian controllers and officials of Indigenous Affairs in the former French zone. As for the international zone of Tangier, the *tartīb* was not levied there following the promulgation of its statute in December 1923.

But independent Morocco was always intent on reforming the basis of revenue. The *zahr* of 2 November 1960 substituted for the simple rate of tax levied at 5% a rate varying between 2 and 10% for primary crops, thus charging a heavier rate on higher outputs and exempting outputs of less than four quintals per hectare. At a stroke, more than 50% of the cultivated land was freed from tax. Once the *tartīb* ceased to apply to the peasant masses, it was no longer a system yielding high returns. Thus on 6 June 1961 King Ḥasan II proclaimed its abolition, describing it as "an unjust and sterile tax, established on illogical foundations, a weapon of exploitation in the hands of despots and an obstacle on the road to economic development, social justice and the development of the country". The truth is that in the meantime, independent Morocco had inherited from the colonial past a whole range of new taxes which excused it not only from continuing to charge the impecunious peasant, but also from levying what was originally only a simple Muslim charity; there was now no question of charging it upon non-Muslims.

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(BRAHIM BOUTALEB)

TARTŪS or TORTOSA, earlier Antartūs, frequently Antarsūs (by analogy with Tarsūs), a town on the Syrian coast, the ancient Antarados opposite the island of Arados (Ar. *Djazirat Arwād*, also written *Arwād*; now *Ruwād*; concerning the Arab conquest of the island, see L.I. Conrad, *The conquest of Arwād: a source-critical study in the historiography of the early medieval Near East*, in Averil Cameron and Conrad (eds.), *The Byzantine and early Islamic Near East. I. Problems in the literary source material*, Princeton 1992, 317-401). Under the Roman empire, Antarados was called Constantia, but the old name remained alongside of this and in the end drove the latter out again.

The Muslims took the fortress of Tartsūs under 'Ubāda b. al-Ṣāmit in 17/638. The town was destroyed and remained for a long time uninhabited. Mu'āwiya rebuilt it, fortified it and settled there and in Maraḳiyya and Bulunyās soldiers to whom he allotted lands. It was only after the conquest of Cyprus that Mu'āwiya was able to take the island of Arwād also from the Greeks (al-Dimashqī, tr. Mehren, 186; Theophanes, *Chronicle*, ed. de Boor, 344). The *Qur'an* of the Caliph 'Uthmān is said to have been kept in Tartsūs. Ibn Khurradādhbih includes the district (*kūra*) of Tartsūs in the territory of Ḥims; according to al-Ya'qūbī, *Buldān*, 325, tr. Wiet, 172, the people of the town belonged to the tribe of Kinda.

When in 357-8/968 the Byzantines under Nicephorus Phocas conquered Northern Syria, the strong defences of the town protected it from capture by the enemy, according to the evidence of the contemporary Ibn Ḥawkal (ed. Kramers, 176-7, tr. Kramers and Wiet, 173-4). On the other hand, about a generation later, Yahyā b. Sa'īd of Anṭākiya reports that the Emperor took Tartsūs, Maraḳiyya and Ḥiṣn Djabala (Yahyā, ed. Kračkovskiy and Vasiliev, in *Patrol. orient.*, xviii, 816). In 386/995-6 the emperor Basil II took the town (Yahyā and Djāmāl al-Dīn b. Zāfir, in Rosen, *Zapiski Imp. Akad. Nauk*, xlv, 32, 35-6, 241; Schlumberger, *L'Épopée byzantine*, ii, 95-6, who wrongly distinguishes Tartsūs from Tortosa). At the beginning of the year 1099, the Crusaders took Tartsūs but soon afterwards lost it. It was not till 495/1102 that they finally attained possession of it under Raimund of Toulouse. After Raimund's death, Count William of Cerdagne was given Tartsūs and Djabala as a fief. By the treaty of Devol (Sept. 1108), Arwād and Tartsūs among other places were promised to the Byzantine emperor Alexius Comnenus (Anna Comnena, *Alexiad*, ed. Bonn, ii, 241.) The town later passed into the possession of the Count of Tripoli. From a poem dedi-

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ZVI URI MA'OZ

GOLD. See Coins; Jewelry; Metals.

GOLDMAN, HETTY (1881–1972), member of the Institute for Advanced Study, Princeton, New Jersey, and excavator of Tarsus, in southern Turkey. Born in New York City, Goldman received a bachelor's degree from Bryn Mawr College in 1903 and a master's degree in classical language and archaeology from Radcliffe in 1910. From 1910 to 1912 she attended the American School of Classical Studies in Athens, which sponsored her excavations at Halae, a small classical and prehistoric village in central Greece. During the excavation her interests shifted to prehistory and she made the necropolis at Halae the subject of her Ph.D. dissertation, also from Radcliffe (1916). In 1922 Goldman began excavating Colophon in Ionia, western Greece, sponsored by the Fogg Museum of Harvard University; and from 1924 to 1927 she excavated at Eutresis in Boeotia, also in central Greece. She was appointed a professor at the Institute for Advanced Study in 1936.

Goldman's most important contribution to Near Eastern archaeology was the result of her last excavation, Gözlü Kule, in Tarsus, carried out under the auspices of Bryn Mawr College, Harvard University, and the Archaeological Institute of America. She directed the excavations between 1934 and 1939 and resumed them after World War II from 1947 to 1948. Having selected Tarsus for its potential as a link between east and west, Goldman identified interconnections with Troy and the Aegean region in pottery as early as Early Bronze Age III (c. 2500 BCE). She also identified evidence for interaction with Mycenaeans or "Sea Peoples" in the pottery of the end of the Late Bronze Age (c. 1200 BCE). The recovery of tablets, inscribed seal impressions, and seals dating to the Hittite period revealed the historical importance of Tarsus and its interaction with the Hittite Empire. The meticulous care she gave to excavation, recording, analysis, and publication of finds and architecture allowed Goldman and later scholars to produce the only reliable stratigraphic sequence for Cilicia from the Neolithic to the Roman period (Goldman, 1956–1963). The Tarsus volumes are still used as a standard reference in comparative

dating of Anatolian and North Syrian sites, particularly for the Bronze and Iron Ages.

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BONNIE MAGNESS-GARDINER

— Tarsus

GÖLTEPE, site located 2 km from the Kestel mine on top of a large natural hill 4 km (2 mi.) from Çamardı, a town in the Taurus Mountains of south-central Turkey (37°50' N, 34°58' E). The natural hill measures close to 60 ha (148 acres) and is fortified at the summit, with cultural deposition covering its surface. Göltepe is located 1,767 m above sea level.

In 1988, intensive surface surveys revealed multifaceted molds, tin-rich slagged crucibles, ores, and an estimated fifty thousand ground-stone tools for ore dressing on the site's surface. A total of 698 sq m was excavated at Göltepe in 1990 and 1991 (see below); 2,500 sq m were tested through magnetic resistivity, which indicated anomalies where underground structures may exist. A total of 858 sq m was excavated at Göltepe in 1993. The excavations aimed at horizontally exposing as much of an area as possible to obtain settlement layout and densities and differential quarters with special functions and to understand the use of space and the distribution of artifacts. The extent of the settlement has now been estimated to be 8–10 ha (148 acres) between the mine and processing and habitation areas. C14 uncalibrated dates from the 1990 season at the Göltepe site range from 3290 to 1840 BCE. A dendrochronological date of 1978 ± 37 years was obtained for a piece of charcoal from a pit fill context. [See Resistivity; Dating Techniques.]

The excavations at Göltepe, which began in 1990 and were continued in 1991 and 1993 under the direction of K. Ashhan Yener under the auspices of the Niğde Archaeological Museum (1990–1991) and the Oriental Institute of the University of Chicago (1993), were designed to illuminate the origins, formation, and organization of a tin-production/habitation site and its contemporary tin mine. Parallel excavations proceeded at the Kestel mine in 1987, 1988, 1990, and 1992. These sites were discovered during ten years of archaeological and mineralogical surveying in Turkey's metal-rich zones. A result of these surveys was the solution of an enigma that had puzzled scholars for decades: a source of the elusive tin of antiquity. It is tin, when alloyed up to 5–10 percent with copper, that produces bronze. Its economic role in metal technology, prior to the introduction of

20 EYLÜL 2000

طرسوس

صفحة من جهاد المسلمين في الثغور

22 NISAN 1991

بقلم الدكتور/ جميل عبد الله المصري
الأستاذ المشارك
في كلية الدعوة وأصول الدين

الحمد لله، بعث رسوله ﷺ بالهدى، ودين الحق، ليظهره على الدين كله، وأيده بصحابة كرام، اختارهم على علم، وخصّهم بصحبته، فحملوا الأمانة، وسلموها إلى من بعدهم من التابعين، الذين سلموها إلى من بعدهم، وهكذا إلى أن وصلتنا نقية، وبعد:

فقد سار الفتح الإسلامي وفق خطة راشدة مستنيرة، اتضحت معالمها على يد رسول الله ﷺ، قائد هذه الأمة، وسار عليها الخلفاء الراشدون، وخلفاء بني أمية، وبني العباس. هذه الخطة تهدف إلى تثبيت الدعوة في الداخل، وتبليغها، ومدّها في أقطار الأرض، وتعتمد المحافظة على شخصية الفرد المسلم ودمه، فلا مجازفة، ولا امتداد بالفتح، إلا بعد إقامة قواعد ثابتة للمسلمين، تتولى إقامة حياة إسلامية، فتنتقل منها الدعوة إلى غيرها. وتبعاً لذلك، فقد كانت بلاد الإسلام كلّها ثغور، وكلّ أهلها مثنّغرون، فكل مسلم على ثغرة من ثغور الإسلام، كما قال ﷺ: «أنت على ثغرة من ثغر الإسلام، فلا يؤتّين من قبلك».

وأهم طرق تبليغ الدعوة: الجهاد في سبيل الله، وهو فرض على المسلمين، وكانت كل مدينة من مدن المسلمين مركزاً من مراكز نشر الدعوة، ومعسكراً لمواصلة الفتوح، هذا دور المدن التي مصّرها المسلمون في العراق، والشام، وفارس، ومصر، وشمال إفريقيا، وتركستان، والهند، وآسيا الصغرى.

ومنذ العهد الأموي انتقلت مراكز الجهاد إلى الحدود، وتكفل جند الدولة بالجهاد. ذلك الجند المرصود في العاصمة دمشق، أو المقيم في الأمصار الإسلامية (كالبصرة، والكوفة، والفسطاط، والقيروان . . .) أو على الأطراف في الثغور. ولم يتغيّر هذا الوضع في عهد الدولة العباسية الأولى. واستمر أهل الإيمان يخرجون للرباط في نواحي الحدود،



T.C. KÜLTÜR BAKANLIĞI YAYINLARI / 2038

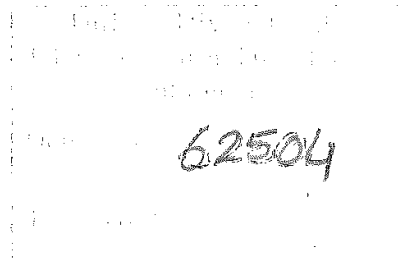
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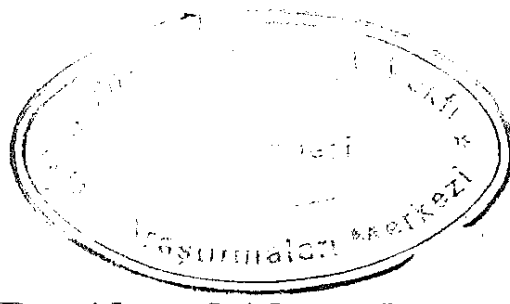
BİLİNMEYEN TARSUS

HİKMET ÖZ

07 NISAN 1999



Ankara-1998



Prof. Dr. Ahmed Akgündüz
Dumlupınar Üniversitesi Öğretim Üyesi

Öğr. Gör. Yaşar Baş

Öğr. Gör. Rahmi Tekin

Arş. Gör. Osman Kaşıkçı

*Demir / Elazığ
Kütüphanesinde Mevcuttur*

ARŞİV BELGELERİ IŞIĞINDA

TARSUS TARİHİ VE ESHÂB-I KEHF

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	24294
Tasnif No:	956.13 AKG.A

İstanbul 1993
TARSUS TİCARET VE SANAYİ ODASI

8 CILICIA

ivimus" (cf. Ps. 122:1) on a wall in the Church of the Holy Sepulcher in Jerusalem (Figueras, 1989, p. 1780). There are several instances of the acrostic ICHTHYS, known in inscriptions and graffiti since the late second century CE in Asia Minor and at Dura-Europos on the eastern border of the Roman Empire. [See Jerusalem; Dura-Europos.] From the Holy Land shrines, as well as from known martyr's tombs, such as St. Menas in Egypt, ancient pilgrims took home as *eulogiae*, or "blessed souvenirs," oil lamps and water or oil in small pottery, glass, or silver bottles decorated with designs and inscriptions referring to the holy place of origin. Even a piece of the rock of Golgotha was identified by inscription (Bellarmino Bagatti, *The Church from the Gentiles in Palestine*, Jerusalem, 1971, p. 232, fig. 130).

Implicit references to the Old and the New Testaments are numerous in all kinds of inscriptions, though their textual importance is relative (Gabba, 1958). References to the House of the Lord and its holiness (Ps. 63:5; Meimaris, 1986, p. 31) and to the Gate of the Lord, where the "righteous will enter" (Ps. 117:19-20), are found in churches. Biblical saints, and particularly the patriarchs Abraham, Isaac, and Jacob, are mentioned, either as examples of virtue or of God's fulfilled promises. One tombstone recounts that the deceased has "completed his race in the Lord" (2 Tm. 4:7) and another that a deaconess is simply called the second Phoebe (Rom. 16:1; Meimaris, 1986, p. 177).

The fragmentary mosaic known as the Madaba map, although replete with biblical references, is of greater value as a sixth-century geographic document for Palestine, with no fewer than 157 extant toponyms (Piccirillo, 1989, pp. 82-86). On another church floor, at Umm er-Rasas in Jordan, Palestinian, Arabian, and Egyptian cities are illustrated and labeled. Although its geographic value is questionable, it is a witness to the life and organization of the local community in 785 CE, a late date (Piccirillo, 1989, pp. 292-301).

[See also Inscriptions, article on Inscriptions of the Hellenistic and Roman Periods; and Synagogue Inscriptions. In addition, many of the sites mentioned are the subject of independent entries.]

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ANANUR-SILIFKE-TARSUS-ADANA-ANTAKYA

PAU FIGUERAS

CILICIA. A geographic region in southern Turkey, Cilicia is circumscribed by the Taurus Mountains on the north and west, by the Amanus Mountains on the east, and the Mediterranean on the south. [See Taurus Mountains.] Western Cilicia (Cilicia Aspera) occupies the rough, hilly country between Mersin and Silifke (Seleucia on the Calycadnos) at the mouth of the Göksu Valley. The fertile alluvial plains of eastern Cilicia (Cilicia Campestris) are broken by three major rivers that drain into the Mediterranean from their headwaters in the Taurus range: Ceyhan (Pyramus), Seyhan (Sarus), and Tarsus (Cydnus). Although none is currently navigable, the rock relief of the Hittite king Muwatalli overlooking the Ceyhan River at Sirkili, and

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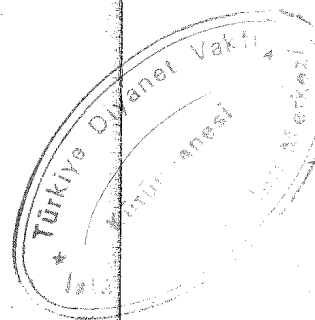
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05 ŞUBAT 2007

Tarsus

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C. Ü. İlahiyat Fakültesi Dergisi, Cilt 5, Sayı 1, Ocak-Haziran 2005, 243-278.

Adana

Osmanlı Döneminde Tarsus (1516-1923)

Abdullah POŞ*

Özet: Tarsus ve çevresinde yapılan arkeolojik kazılarda M.Ö. 5000 yıllarına kadar uzanan yerleşim kalıntılarına rastlanmaktadır. Tarihi bu kadar eskilere dayanan şehrin ilk defa kim tarafından ve ne zaman kurulduğu tam olarak tespit edilemese de, Tarsus'un ilk çağlardan beri mamur bir şehir olduğu anlaşılmaktadır. Tarsus, stratejik konumundan dolayı uzun bir süre Kilikya'nın hem yönetim, hem de ticaret merkezi olmuştur. Bu sebeple Kilikya'ya hakim olmak isteyen devletler, Tarsus'u ele geçirmek zorunda kalmışlardır. Tarsus, Asurlulardan itibaren Mısırlılar, Hititler, Fenikeliler, Kilikyalılar, Pers İmparatorluğu, Makedonya Krallığı, Selefkoslar ve Romalıların egemenliği altında kaldı. Daha sonra Müslümanlarla Bizans, Ermeni ve Haçlılar arasında bir çok kez el değiştiren şehri, Yavuz Sultan Selim 1516'da Mısır seferi sırasında fethetti. Tarsus ve çevresi 1832-1840 yılları arasında Mısırlı İbrahim Paşa'nın elinde kaldı. 1840'tan 17 Aralık 1918'e kadar yine Osmanlıların hakimiyetinde olan şehir, bu tarihten itibaren 27 Aralık 1921'e kadar Fransızların işgali altında kaldı. Aynı tarihte yapılan Ankara Anlaşması ile işgal sona erdi. Osmanlılar, Tarsus'u fethettiklerinde, sancağın sınırları içerisinde beş kale bulunuyordu. Bunlar Tarsus, Külek, Namrun, Babarun ve Sinab kaleleridir. Tarsus'un idari yapısı, XVI. yüzyılın sonlarına doğru belirginleşmiştir. Uzun süre altı nâhiyeli bir sancak olan şehrin idari taksimatında 1850'li yıllarda büyük değişiklikler olmuştur. Bu dönemde bir yandan yeni nâhiyeler kurulurken, bir yandan da Mersin sürekli gelişmiş ve 1864'de Tarsus'tan ayrılarak kaza statüsüne yükseltilmiştir. Daha önce Tarsus'a bağlı olan Gökçeli ve Elvanlı nâhiyeleri bu tarihte Mersin Kaza'sına dahil edildi. Bu değişikliklerden sonra Tarsus, merkez nâhiye, Kusun, Ulaş, Kuştemür, Tekeli, Namrun, Külek ve Canibşehir olmak üzere sekiz idari birime ayrıldı. Osmanlılar zamanında Tarsus nüfusunun büyük bir kısmı, Müslümanlardan müteşekkildi. Onların yanında az sayıda Ermeni, Rum ve Mârûni de yaşamını sürdürmekteydi. Her grup, dinî ve kültürel faaliyetlerini serbestçe kendilerine ait kurumlarında yapabilmekteydi. Böylece toplumun çeşitli dinî ve kültürel kesimleri kendileri olma özelliğini kaybetmeden bir arada yaşama imkânı bulabilmekteydi.

Anahtar Kelimeler: Tarsus, Osmanlılar, Türkmenler, Ermeniler, Rumlar, Mârûniler.

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b) Hasan veled-i Hacı Yusuf: zemin 12. Merhûmetçi-yi köprü be hükûm-i humayun (23).

c) Mevlana Abdûlbaki: Nazır-ı köprü deyü defter-i köhnede mukayyed. Yine kemakân (24).

d) Fethullah veled-i Ahmed: Kadızade ve sipahi ba berat-ı Sultan Bayezid (25).

e) Kiçi(?) birader-i o: Merhum Sultan Korkud'a hizmet edüb merhum Sultan Bayezid tabe serahu hükmiyle timara çıkmıştır (25)^a.

f) Mehmed veled-i Süleyman. Çiftlik 4. Timar tasarruf ettiğine berat ibraz eyledi (26).

g) Enbiya veled-i Davud, Begenmiş birader-i o, San birader-i o.

Mezkûrların ecdadı raiyyet olub yoldaşlık ile timara çıkub babaları Tebriz seferinde yoldaşlıkda fevt olmuşdur (27).

Bu ayrıntılar, defterde reaya olarak kayıtlı bulunan kimselerin statülerinde zamanla ortaya çıkan değişiklikleri göstermesi açısından önemlidir. Tasarladığımız ve üzerinde çalışmaya başladığımız bu defter yayını özet olarak şu yararları sağlayacaktır:

Defterlerde yer alan bütün yerleşim yerleri (şehir, kasaba, köy, mezraa) ve cemaatlarla ilgili bilgiler, aşağı yukarı yüzyıllık bir zaman dilimi içinde karşılaştırmalı olarak verilecektir.

Reaya adları dışında defterlerdeki bütün kayıtlar aktarılacak, özel komunda olan reaya ile ilgili ayrıntılar, yukarıdaki örneklerde görüldüğü gibi verilecektir.

Vakıflarla ilgili kayıtların ayrıntıları TK 566'dan aktarılacağı için sancağın evkafı konusunda daha geniş bilgi edinmek olanağı bulunacaktır. Bu defterler dışında Hamit Sancağı ile ilgili diğer arşiv malzemesinin de yerine göre kullanılması yoluna gidilecek ve böylece bu yöreyle ilgili verilerin bir bütün olarak ortaya çıkması sağlanacaktır.

Dergi / Kitap
Kütüphane'de Mevcuttur

23. TT 121, 30.

24. TT 121, 44.

25. TT 121, 58.

25a. TT 121, 58.

26. TT 121, 68.

27. TT 121, 76.

14 MAYIS 1996

TARSUS AND THE TAHRİR

Suraiya Faroqhi

The *tahrirs* or Ottoman tax registers of the sixteenth century, when first they became known to the scholarly world in the late nineteen-thirties and early nineteen-forties, aroused considerable hopes, and almost at the same time, their value was questioned and even played down.⁽¹⁾ Hopes were based on the fact that here for the first time, economic historians possessed more or less "hard" data upon which to base population estimates⁽²⁾. At the same time, negative reactions against the Ottoman régime and all its works were still widespread among Arab and Balkan historians of the time. This attitude, along with the slowness with which the registers became physically accessible, has retarded scholarly analysis of these documents. Only in the nineteen-fifties and sixties did studies based upon the Ottoman *tahrirs* become at all widespread.

Moreover when the analysis of the data contained in the registers began in earnest, formulating the appropriate questions to be asked of this material turned out to be no easy matter. While the most explicit and usable registers were compiled in the limited timespan of about one hundred and fifty years. (about 1460-1610) historians were fascinated by the possibility of "linkages" to earlier and later periods. In the registers of appropriate provinces, such as for instance Karaman, Trabzon or Macedonia, researchers have hunted for

(1) Ömer Lütfi Barkan, "Tarihi Demografi Araştırmaları ve Osmanlı Tarihi", *Türkiyat Mecmuası*, X (1951-53), 1-27; id., "Essai sur les données statistiques des registres de recensement dans l'Empire Ottoman aux XV^e et XVI^e siècles", *Journal of the Economic and Social History of the Orient*, 1 (1957), 9-36 and Charles Issawi, "Comment on Professor Barkan's estimate of the population of the Ottoman Empire in 1520-1530", *Journal of the Economic and Social History of the Orient*, 1 (1957), 329-331.

(2) On the need for such data, compare Fernand Braudel, *The Mediterranean and the Mediterranean World in the Age of Philip II*, 2 vols (London, 1972) vol. 1, p. 394-417. Compare also Michael Cook, *Population Pressure in Rural Anatolia, 1450-1600*, London Oriental Studies. (London, 1972) for an attempt to answer some of the questions posed by Braudel.

LAMAS-ŞÜ, a small river of Southern Anatolia, descending from the Eastern Taurus and flowing into the Mediterranean, about 60 km. in length, whose canyon, carved deep in Miocene limestone, constituted in antiquity the border-line between lowland Cilicia and Trachoean Cilicia. Muslims and Byzantines often assembled on its banks for exchanges of prisoners, in the 3rd-4th/9th-10th centuries (see below). The flanks of the upper river, above Kızıl Geçit, are totally uninhabited; along the lower reaches a series of ancient ruins marks the edge of the plateau. At the mouth, the small township of Lamas retains the name of the ancient settlement of Lamos (a simple village according to Strabo, xiv, 6, not to be confused with the town of the same name situated much further to the west, between Gaia Paşa and Anamur; cf. W. M. Ramsay, *The historical geography of Asia Minor*, London 1890, 382, 455-6). Nearby are the important ruins of an aqueduct which carried the waters of the rivers as far as Ayas (Elaeüssa-Sebaste) at a distance of 14 km., and of a mediaeval fortress, held for a long period by the Armenians (Lamas Kalesi).

Bibliography: Among the numerous descriptions by travellers, see in particular F. X. Schaffer, *Cilicia*, Gotha 1903 (*Petermanns Mitteilungen*, Ergänzungsheft 141), 64-5; J. Th. Bent, *Explorations in Cilicia Tracheia*, in *Proceedings of the Royal Geographical Society* (1890); L. M. Ali-shan, *Sissouan ou l'Arménio-Cilicie*, Venice 1899, 413-14. (X. DE PLANHOL)

On the banks of the Lamas-Şü there took place, on numerous occasions, payment of ransoms and exchange of prisoners of war with the Byzantines.

The first of these arrangements, in the reign of the caliph Hārūn al-Rashīd and that of the emperor Nicephorus I, was effected in 189-90/805, in the name of al-Kāsim b. al-Rashīd, by a eunuch of the caliph named Abū Sulaymān; the exchange lasted 12 days, and 3,700 Muslims were freed. The second (*fidā'* *Thābit b. Naṣr*) took place under the same sovereigns in 192/808; it lasted 7 days, and 2,500 Muslims of both sexes were exchanged. The third (*fidā'* *Khāḳān*), in the reigns of al-Wāthiq and of Michael III, in Muḥarram 231/September 845, lasted 10 days and involved some 4,000 prisoners; the chief *khāḳān* Ahmad b. Abī Du'ād [q.v.] sent an emissary to interrogate them on the question of the creation of Kur'ān, with instructions to leave in the hands of the Byzantines those who refused to comply with official doctrine. The fourth (*fidā'* *Shunayf*) was effected in the reigns of al-Mutawakkil and of the same emperor, in Shawwāl 241/February-March 856; it lasted 7 days and allowed the liberation of 2,000 men and 200 women. The fifth (*fidā'* *Naṣr b. al-Azhar wa-'Alī b. Yaḳyā*) took place in the reigns of the same sovereigns, at the beginning of Ṣafar 246/April-May 860; it lasted 7 days and involved 2,367 Muslims of both sexes. The sixth (*fidā'* *Ibn Tughān*) was effected in Sha'bān 283/September-October 896, in the reigns of al-Mu'taḍid and of Leo VI; it lasted 10 days and allowed the liberation of 2,500 or 3,000 Muslims of both sexes. The seventh took place in Dhū 'l-Ka'da 292/September 905, in the reigns of al-Muktafi and of the same emperor; it lasted 4 days and 1,155 Muslims of both sexes were freed; Rustam conducted the negotiations, but this exchange is usually known by the name *fidā' al-ghadr* "the ransom of treachery", because the Byzantines reneged on their guarantees and took several thousand prisoners. The eighth, also effected by Rustam, took place in Shawwāl 295/July 908, and 2,842 prisoners

of both sexes were released; it bears the name *fidā' al-tamām* ("the ransom of completion") because it supplemented the preceding. The ninth (*fidā' Mu'nis*) was negotiated in Rabī II 305/September-October 917 in the reigns of al-Mu'tadīr and of Constantine II; it lasted 8 days, and 3,336 Muslims of both sexes were the beneficiaries of it. The tenth (*fidā' Muḥliḥ*) was effected under the same sovereigns, in Rajab 313/September-October 925; it lasted 19 days, and nearly 4,000 Muslims of both sexes were freed. The eleventh, in Dhū 'l-Hijja 326/October 938, in the reigns of al-Rāḍī and the same emperor, was negotiated by Ibn Warkā'; it lasted 16 days and 6,300 Muslims of both sexes regained their freedom, but 800 prisoners remained in the hands of the Byzantines and were subsequently freed in small groups. The twelfth was effected in Rabī I/October 946, under al-Mu'tī and the same emperor, by Naṣr al-Thamālī, but in the name of Sayf al-Dawla (it also bears the name of *fidā' Ibn Ḥamdān*); 2,482 Muslims of both sexes were exchanged, and 230 remained in the hands of the Byzantines. Subsequent exchanges do not figure in the lists, since they cannot have taken place on the Lamas-Şü, henceforward situated in Byzantine territory; we may note in particular that of which Abū Firās [q.v.] was the beneficiary, in 355/966, at Samosata.

Bibliography: Tabarī, iii, 706, 707, 1339, 1353, 1426, 1449, 2153, 2253-4, 2280; Mas'ūdī, *Murūdj*, §§ 3313, 3369; idem, *Tanbih*, 189-96 (ed. Ṣāwī, 161-6; tr. Carra de Vaux, 241, 255 ff.); Makrīzī, *Khitaṭ*, ii, 191 ff.; A. A. Vasiliev, *Byzance et les Arabes*, i-ii, index; M. Canard, *H'amdānides*, 759-60, 823-4. (CL. HUART*)

LAMASAR [see LANBASAR].

AL-LAMAṬĪ, an ethnic designation stemming from Lamaṭa, a quarter of the Moroccan town of Sidjilmāssa, borne in particular by two mystics:

1. AHMAD AL-ḤABĪB B. MUḤAMMAD AL-ḠUMĀRĪ B. ŠĀLIḤ AL-ŠIDDĪQĪ (since he traced his genealogy back to 'Abd al-Rahmān b. Abī Bakr) AL-ŠIDJILMĀSSĪ, who belonged to the *Shādhiliyya* order [q.v.]; he had numerous pupils, including Abū 'l-'Abbās al-Hilālī [see AL-HILĀLĪ in Suppl.] and his cousin through his female relatives, Ahmad b. al-Mubārak (see below). He died in the odour of sanctity at Sidjilmāssa on 4 Muḥarram 1165/23 November 1751.

Bibliography: Kādirī, *Nashr al-mathānī*, Fās 1310/1892, ii, 253; Marrākushī, *al-I'lam bi-man ḥalla Marrākush* ..., Fās 1355-8/1936-9, ii, 187-9; M. Lakhdar, *Vie littéraire*, 200-1.

2. ABU 'L-'ABBĀS AHMAD B. AL-MUBĀRAK B. MUḤAMMAD B. 'ALĪ AL-ŠIDJILMĀSSĪ, born at Sidjilmāssa ca. 1090/1679, settled at Fās in 1110/1698-9 and died there on 12 Djumādā I 1156/4 July 1743 after having acquired the title of *shaykh al-djamā'a* given to the doyen of the professors. He was buried in the mausoleum of the Fāsī saint 'Abd al-'Azīz al-Dabbāgh (1095-1131/1684-1719; see Lévi-Provençal, *Chorfa*, 309), with whom he had been connected and whose fame he had helped spread by devoting a work called *al-Dhahab al-ibriz fī manāḳib al-Shaykh 'Abd al-'Azīz* (lith. Cairo 1278/1861-2; printed Būlāk 1292/1875, Cairo 1304/1886) to his *manāḳib*. He was furthermore the author of several treatises, commentaries and glosses of a religious, grammatical, etc. nature (see mss. detailed in Lakhdar), of an *idjāza* containing some of his epistles and of a short work called *Djawāb 'amman ḥalla bi-bilādihim tā'un: hal yadi'us lahum al-khurūdj minhu firār am lā?* (ms. Rabat D 1348).

Bibliography: Kādirī, *Nashr al-mathānī*, ii,

GUNNAR JARRING

The Türkistan tekke of Tarsus
On the Relationship of Southern Turkey
with Central Asia

In the summer of 1938 my wife and I made a tour of Central and Southern Turkey¹ which brought us to the city of Tarsus — well-known as the birthplace of St. Paul — where we spent a day with the Turkish ethnologist Ali Rıza Yalman Yalın² as our very competent guide. He was the founder of the Ethnological Museum of nearby Adana which had been opened during our visit there. We had the honour of being the first non-Turkish visitors to the museum.

In Tarsus we paid a visit to a *tekke* which was called *Türkistan tekke* (fig. 1), where I was introduced to an old man who insisted that he was ninety years old, which I felt was an exaggeration — probably he wanted to stress that he was very old by using the numeral *doksan*. His name was Hidayet Efendi and he considered himself to be of Central Asian Özbek descent. He told me that in the neighbourhood of Tarsus there were three villages where the population was of Özbek origin. According to tradition they had moved there from Central Asia about 300 years ago. Inside the *tekke* there was the tomb of one Abdürrahman Semerkendi, from the village of *Dövvit*, in the vicinity of Samarkand. The tomb had an inscription and a *hicra*-date which in my calculation corresponded to 1367 A.D. — I feel sorry now that I never wrote down the exact *hicra*-year.

¹ Cf my article "Anatolische Reiseerinnerungen" in *La Turquie Kemaliste*, No. 28, Ankara 1938, pp. 6—12; further *Från Ciliciska Porten till Mersin*. (Jordan Runt 13, Stockholm 1941, pp. 337—353).

² well known for his comprehensive work *Cenüpta Türkmen Oymakları*. 1—5. Istanbul & Ankara 1932—39, and other books on Turkish ethnology and folklore.



Hidayet Efendi showed me a *vakıfname* which was dated 21 Receb 781 which is equal to November 3, 1379 A.D. It was the deed of trust of the pious foundation of the Türkistan tekke. It was an imposing docu-

85449

Lothar Rother

Die Städte der Çukurova:
Adana - Mersin - Tarsus

Ein Beitrag zum Gestalt-, Struktur- und Funktionswandel
türkischer Städte

İşleni bittiriken sonra
M. Tuncel Bey'e sağ

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	91825
Tas. No:	956.13 ROT.5

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05 EKİM 2006

ŞER'İYE SİCİLLERİNE GÖRE TARSUS'TA EKONOMİK YAPI
(1839-1856)

Songül ULUTAŞ

Danışman: Prof. Dr. Şerife YORULMAZ

YÜKSEK LİSANS TEZİ

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	180959
Tas. No:	256.13 ULU.Ş

Mersin, 2006

THE CITY OF TARSUS AND THE ARAB-BYZANTINE FRONTIERS IN EARLY AND MIDDLE 'ABBĀSĪD TIMES

by

C. Edmund Bosworth

Manchester

I

The ancient settlement of Tarsus is best known for that part of its history which stretches from classical through early Christian and Byzantine times into the Islamic period, but modern archaeological excavations have further demonstrated a past going back, with some interruptions, to at least Neolithic times. Situated in classical times on the river Cydnus, the early Islamic Nahr Baradān¹ and the modern Turkish Tarsus Çay, in the rich agricultural plain of Cilicia, the modern Turkish Çukurova, it owed its florescence firstly, to this same fertility of the local soil; secondly, to its strategic position commanding the southern end of the Cilician Gates across the Taurus Mountains into central Anatolia, the route through which, amongst so many others, Xenophon and Alexander the Great had passed with their armies; and thirdly, to its possessing a fine sheltered harbour, that of Rhēgma, opening the city to the maritime influences of the eastern Mediterranean, including those from the Semitic Near East.²

The city is certainly ancient, although not mentioned in the Hittite texts. The Greeks attributed its foundation to Perseus or Heracles. It first appears firmly in history under the Assyrian kings, for one clay tablet records the rebuilding of Tarsus by Sennacherib (705-681 B.C.) after a revolt in Kue or Cilicia. It subsequently fell within the Persian sphere of influence, although probably still ruled by native princes who minted coins in the fourth century B.C. with Aramaic legends. Under the Macedonian kings, Tarsus was disputed by the

¹ Mas'ūdī, *Murāj al-dhahab*, ed. and Fr.tr. C. Barbier de Meynard and Pavet de Courteille, *Les prairies d'or*, Paris 1861-77, I, 264 = ed. and Fr.tr.Ch. Pellat, Paris and Beirut 1962-89, *Les prairies d'or*, § 282; idem, *Kitāb al-Tanbīh wa 'l-ishrāf*, ed. M.J. de Goeje, Leiden 1894, 58, Fr.tr. B. Carra de Vaux, *Le livre de l'avertissement et de la revision*, Paris 1897, 87.

² The silting-up by alluvium of the Cilician coastland has meant that the site of Tarsus is now some distance from the Mediterranean; already in early Islamic times, boats could no longer reach the city, and such a place as Qalamiyya (which gave its name to one of the gates of Tarsus, see below, p. 281), on the site of the modern Mersin, served as the city's main port. See M. Canard, *Histoire de la dynastie des H'amdānides de Jazīra et de Syrie*, I, Paris 1953, 282.

Seleucids and the Ptolemies and was for a while styled Antioch-on-the-Cydnus in honour of Antiochus IV Epiphanes (175-164 B.C.). It was harried by the brigands of the Taurus (the region designated by the Romans as Cilicia Aspera) and by the pirates of the Cilician coastlands, until Pompey crushed these marauders in 67 B.C. and made Tarsus the capital of the new Roman province of Cilicia. It achieved fame at this time by the arrival up the Cydnus of Cleopatra's sumptuous barge for a meeting with Mark Antony, and it was also an important intellectual centre, with its own university; amongst its luminaries was the Stoic philosopher Athenodorus Cananites, the tutor of the Emperor Augustus, ensuring imperial patronage for the city from that ruler and from later emperors.³

Hence it continued to flourish as a centre of Hellenism, merging into the early Christian period, with the distinction, of course, of being the birthplace of Saul or St. Paul (Acts, xxii, 3) and of enjoying a vigorous intellectual life. Bishops and metropolitans of Tarsus are frequently mentioned in the Acts of the various Councils of the early Church; one of its most celebrated bishops was Diodorus (378-94), founder of the Antioch School of theology and exegesis as opposed to the Alexandrian one. Within the administrative structure of the Byzantine Empire, it became the capital of Cilicia Prima, with Anazarbus (the later Islamic 'Ayn Zarba) forming the capital of the corresponding eastern half of the province, Cilicia Secunda.⁴

II

Tarsus must have been first threatened by the Muslim Arabs during the caliphates of 'Umar I and 'Uthmān, in what Donner has designated the third phase of the conquest of Syria, extending from roughly 16/637 to roughly 27/647-8, a period of steady advance by the forces of Islam towards the line of the Taurus range and of consolidation in the aftermath of such major victories against the Byzantines of Ajnādayn, Faḥl, Marj al-Ṣuffar and the Yarmūk and the consequent surrender of the major cities of Syria.⁵ Once such centres of northern Syria as Hims, Aleppo, Qinnasrīn and Antioch, as far eastwards as the northwards bend of the Euphrates, had fallen into Arab hands—without, it seems, very strenuous resistance by the retreating Greek forces—the Arabs reached the march lands whose front line of fortresses were known later

³ See Pauly-Wissowa, *Real-Encyclopädie der classischen Altertumswissenschaft*, new edn., IV.A/2, Stuttgart 1932, art. "Tarsos", cols. 2413-24 (Ruge).

⁴ *Ibid.*, cols. 2424-32; Sir William M. Ramsay, *The cities of St. Paul, their influence on his life and thought*, London 1907, 85-244; *Lexicon für Theologie und Kirche*, new edn. by Josef Höfer et alii, Freiburg 1957-67, IX, art. "Tarsos" (O. Volk), col. 1303.

⁵ Fred McGraw Donner, *The early Islamic conquests*, Princeton 1981, 111-12.

02 TEMMUZ 1993

Oriens, c. 33, 1892, Leiden, s. 268-286
Dergi "CILICIA" kt'de Mersin'den

حياة الناس في مَدَن الثُغُور مدينة طرسوس

د. مصطفى علي الحباري

الجامعة الاردنية - كلية الاداب

تميزت الفترة الممتدة من الثمانينات من القرن الأول الهجري وحتى نهاية القرن الثاني للهجرة باهتمام الخلافة الإسلامية - سواء أكان مركزها في دمشق أو بغداد - بعمران مناطق الحدود الطويلة بين أراضيها وأراضي الإمبراطورية البيزنطية لتكون مراكز دفاع أممية تصدّ عن بلاد العالم الإسلامي الفارات المتكررة ، وتمنع قوات العدو من الاعتداء على سكان الحدود أو القيام بتخريب مدنها وقلاعهم وحصونهم أو التعرض لمزروعاتهم وماشيتهم .

وشمل العمران كافة مناطق الثغور سواء بسواء . ونالت المنطقة التي عرفت بعد بالثغور الشامية اهتماما خاصا من قبل الدولة نظراً لموقعها الاستراتيجي الهام الذي يتحكم بالدروب المؤدية من قلب هضبة الأناضول الى بلاد الشام والعراق ، وبالعكس .

وقد أعيد ، خلال الفترة المذكورة ، بناء كافة المدن في هذه المنطقة والتي كانت قد خربت أو هجرها أهلها بالتدريج منذ بدايات الفتح الإسلامي لبلاد الشام . كما أقيم فيها أو على أطرافها الكثير من القلاع والحصون الجديدة ولذلك فقد عمرت مدن مثل المصيصة وأذنة وطرسوس (١) ، وقلاع وحصون مثل المثقب والهارونية والكنيسة السوداء ولؤلؤة (٢) . واحتلت مدينة طرسوس من بينها مكانة خاصة نظراً للدور الكبير الذي كان لها بعد تأسيسها بحيث صارت أكبر مدن الثغور الشامية وأوسعها عمراناً وأكثرها سكاناً .

وسنحاول في هذه الدراسة اعطاء صورة مناسبة ، وبالقدر الذي تسمح به المعلومات المتوافرة ، عن سكان هذه المدينة الثغرية وعن حياتهم اليومية وفعاليتهم في أوقات السلم والحرب . وهي صورة ربما كانت نموذجاً لحياة الناس في مختلف مدن الثغور .

بعض أحداث الدعوة العباسية

بحثي ، كالرواندية وحركات سنباذ والمقنع الخراساني وسواهم ، وبين هذا المناخ الفكري المتسربل بأثواب الحرية في الظاهر ، والذي يخفي أفاعي حادة الانياب تنتظر اللحظة المناسبة لتنهش الاساس العقائدي الذي قامت عليه الدولة فتقوضها من الداخل .

ولست أريد وأنا أضع خاتمة لهذا البحث أن أدخل في تفاصيل الفوارق الاجتماعية والاقتصادية التي كان يعاني منها المجتمع العباسي في هذا الدور الأول وما تلاه من أدوار ، وأثر هذا كله في توجيه أحداث هذه الفترة وجهة غدت فيها حركة العيارين والسطار في القرن التالي حركة لها وجه اجتماعي واقتصادي ، فكانت الاغارة على الاسواق ونهب أموال الاغنياء من السادة والتجار تبرير وتحمد لان بعض هذه الاموال المنهوبة كان يعطى للفقراء والمحرومين ، ولهذا موضع آخر ، أرجو أن يتاح لي تناوله في بحث قادم ، ولكنني أود أن اذكر بأن طبيعة الظرف الذي أدى الى ولادة الدولة العباسية وتنوع الشعارات التي حملتها والتي قصدت من ورائها كسب كل المتذمرين من الحكم الأموي الى جانبها ، أدت كلها الى أن ينضم الى صفوفها خليط عجيب من المؤيدين فيهم الفلاة والمعتدلون ، المسلمون وغير المسلمين ، العرب وغير العرب . وقد أدى هذا كله الى نجاح الثورة ووصول بني العباس الى الحكم ، ولكنه كان في نفس الوقت المنبت الوخيم الذي رتعت فيه عوامل الفساد والتفسيخ التي نجم عنها هذا التناقض الكبير بن ما رفعت الثورة من شعارات ، وما آل اليه الامر بعد أن انتهت السلطة الى البيت العباسي .

ولنا في تنوع مواقف المؤرخين العرب المسلمين من هذه الدولة ، وتقسمهم بين مباح مستفيض في المدح ، وقادح مغرق في القدح ، خير دليل على عدم وحدة الموقف وتباين الآراء وفق الاهواء والمصالح التي كان يمثلها هؤلاء المؤرخون .

وتظل الدعوة قائمة الى الباحثين في هذه الحقبة من تاريخنا لان لاكتفوا بالظاهر والا يعتمدوا على المروي والمدون فحسب ، وان يستشفوا ما وراء هذه الاحداث من دلالات ومؤشرات ، وهذا هو ما نبغيه في دعوتنا لكتابة التاريخ العربي بأسلوب يلتزم المنهجية العلمية ويضع الحادث الفرد في مكانه الصحيح من المنظومة التاريخية .

(190364)

Tarsus'un Dini Tarihine Tarihsel Bir Yaklaşım

Yrd. Doç. Dr. Münir YILDIRIM*

Atrf©- Yıldırım, M. (2006).Tarsus'un dini tarihine tarihsel bir yaklaşım. Çukurova Üniversitesi İlahiyat Fakültesi Dergisi 6 (2), 101-122.

Özet- Tarsus, dini tarihi itibarıyla zengin bir inanç yapısına sahip olması ile birlikte yaklaşık yedi bin yıllık tarihsel geçmişi olan eski bir şehirdir. Yapılan arkeolojik kazılar Tarsus'taki yerleşimin Neolitik çağdan başlayarak günümüze kadar devam ettiğini göstermektedir. Tarsus, tarihi süreçte Hitit, Roma, Arap, Bizans ve Osmanlı Türklerinin yönetimi altında kalmıştır. Şehir büyük İskender döneminde Grek kültürünün etkisinde kalarak neredeyse tamamen Helen kültürünü yansıtmıştır. Bu dönemlerde Tarsus, felsefi ve bilimsel düşünce okulları ile Atina ve İskenderiye'ye rakip olacak derecede bir birikime sahipti. Kültürel ve düşünsel alanda bu derece zengin olan şehir, sahip olduğu dini inançlarda da çeşitlilik göstermekteydi. Bu inançlar Hristiyanlık öncesi yerel Tarsus dinleri ve onların değişik adlarla isimlendirilen tanrılarından oluşmaktaydı. Diğer taraftan Tarsus, Pavlus'un doğduğu ve onun ilk eğitimi aldığı yer olması açısından önem kazanmıştır. Aynı zamanda Tarsus'un bu öneminden dolayı sonraki dönemlerde birçok Hristiyan azizin burada vefat ettiği görülmüştür. Bununla birlikte Tarsus, İslam kültüründe de "Ashab-ı Kehf" inancı ile tanınan bir şehir olma özelliğine de sahiptir.

Anahtar Kavramlar- Tarsus, Sandan, Baal, Pavlus, Ashab-ı Kehf.

§§§

Giriş

Günümüzde Türkiye'nin en büyük ilçelerinden biri olan Tarsus, aynı zamanda Türkiye'nin dini coğrafyası açısından da en zengin yerlerinden biri konumundadır. Bu özelliği ile öne çıkan Tarsus'un, yapılan tarihi araştırmalar neticesinde yedi bin yıllık bir geçmişe sahip olduğu anlaşılmaktadır.¹ Tarsus, bu uzun tarihi sürecinde Hitit, Fenike, Kilikya, Roma, Emevi, Abbasi

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¹ Bkz. Hikmet Öz, Bilinmeyen Tarsus, Ankara 1998, s. 5-25; Levent Zoroğlu, Tarsus; Tarihi ve Tarihsel Anıtları, Adana 1995, s. 13.

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