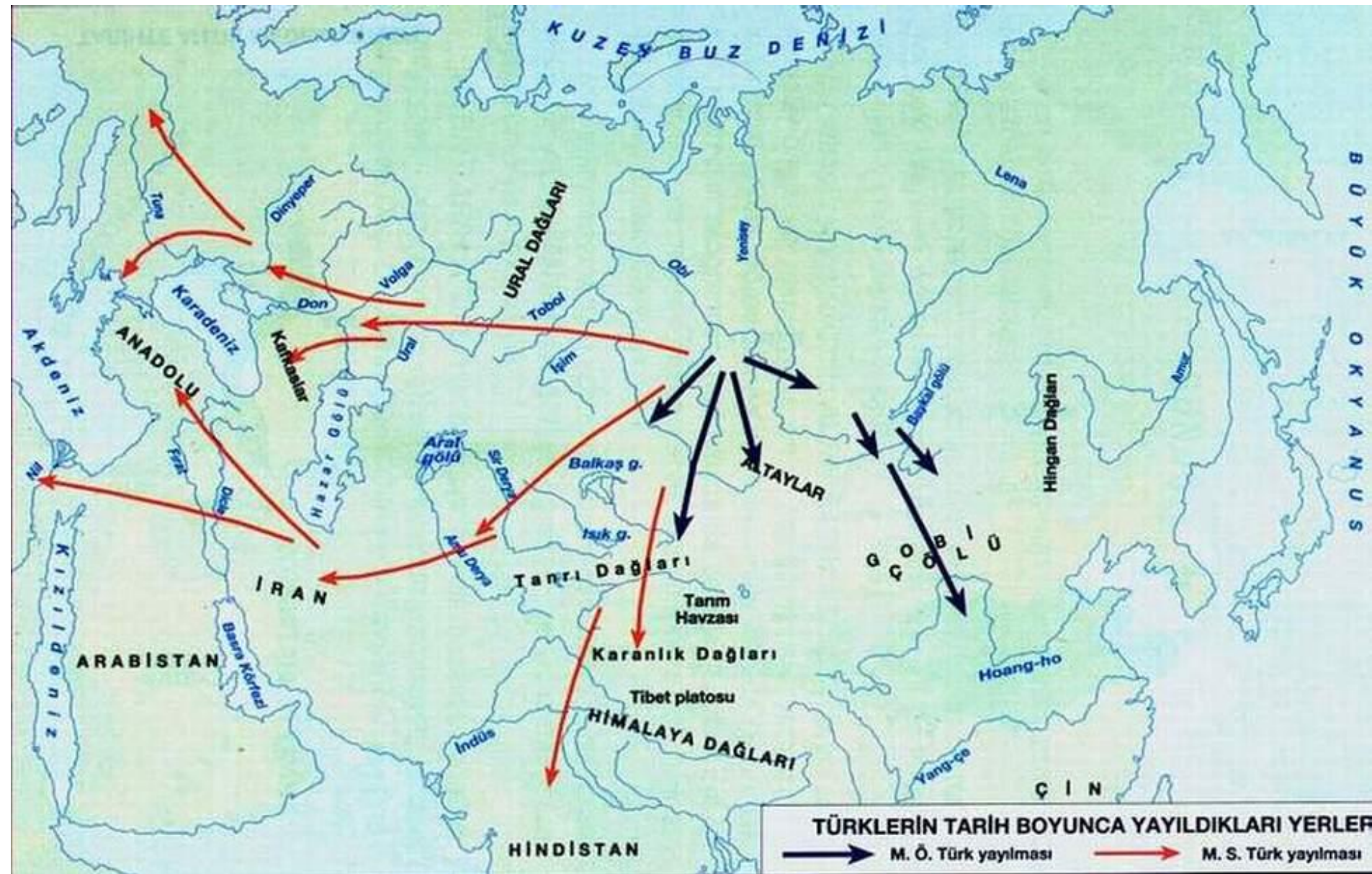
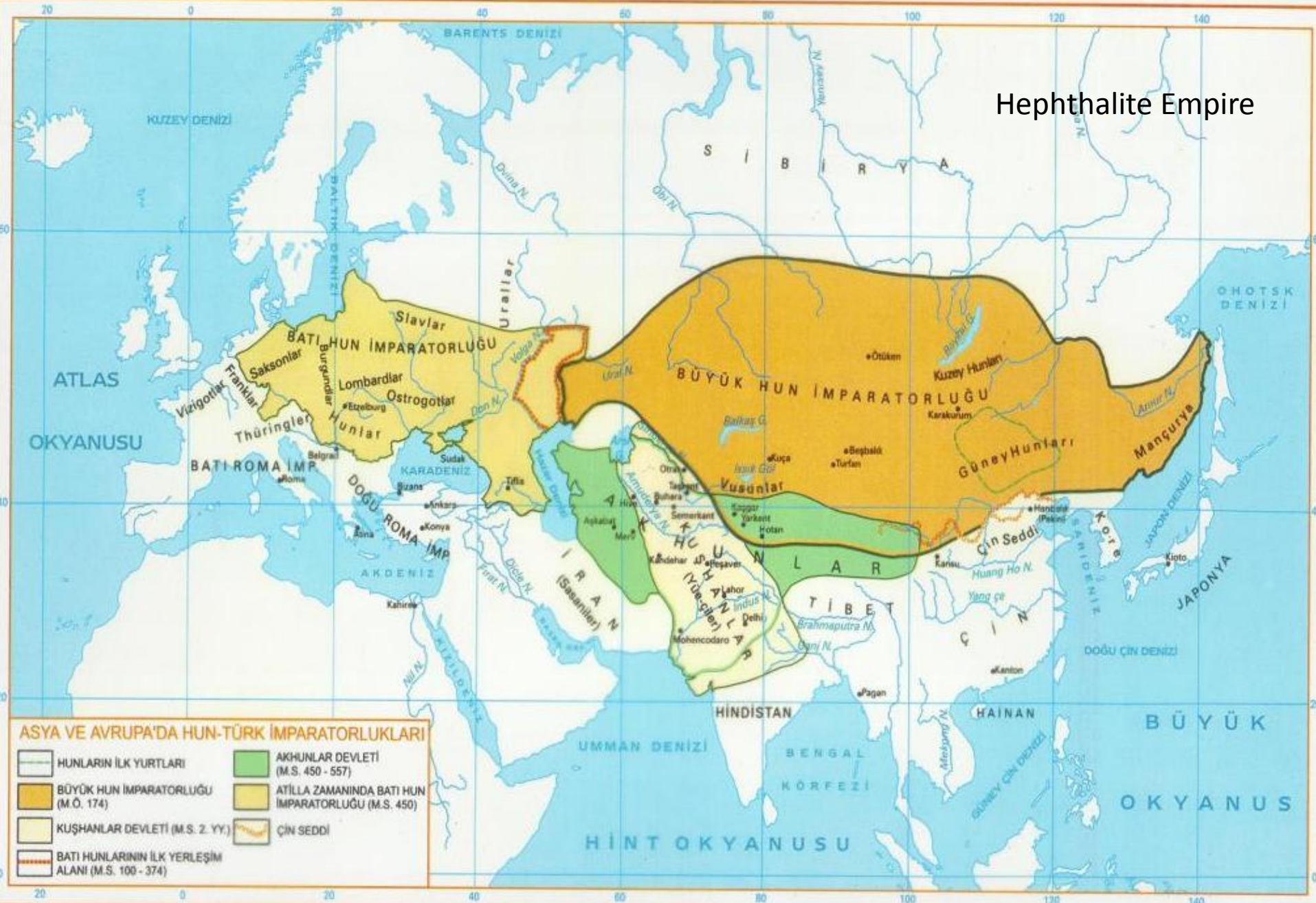


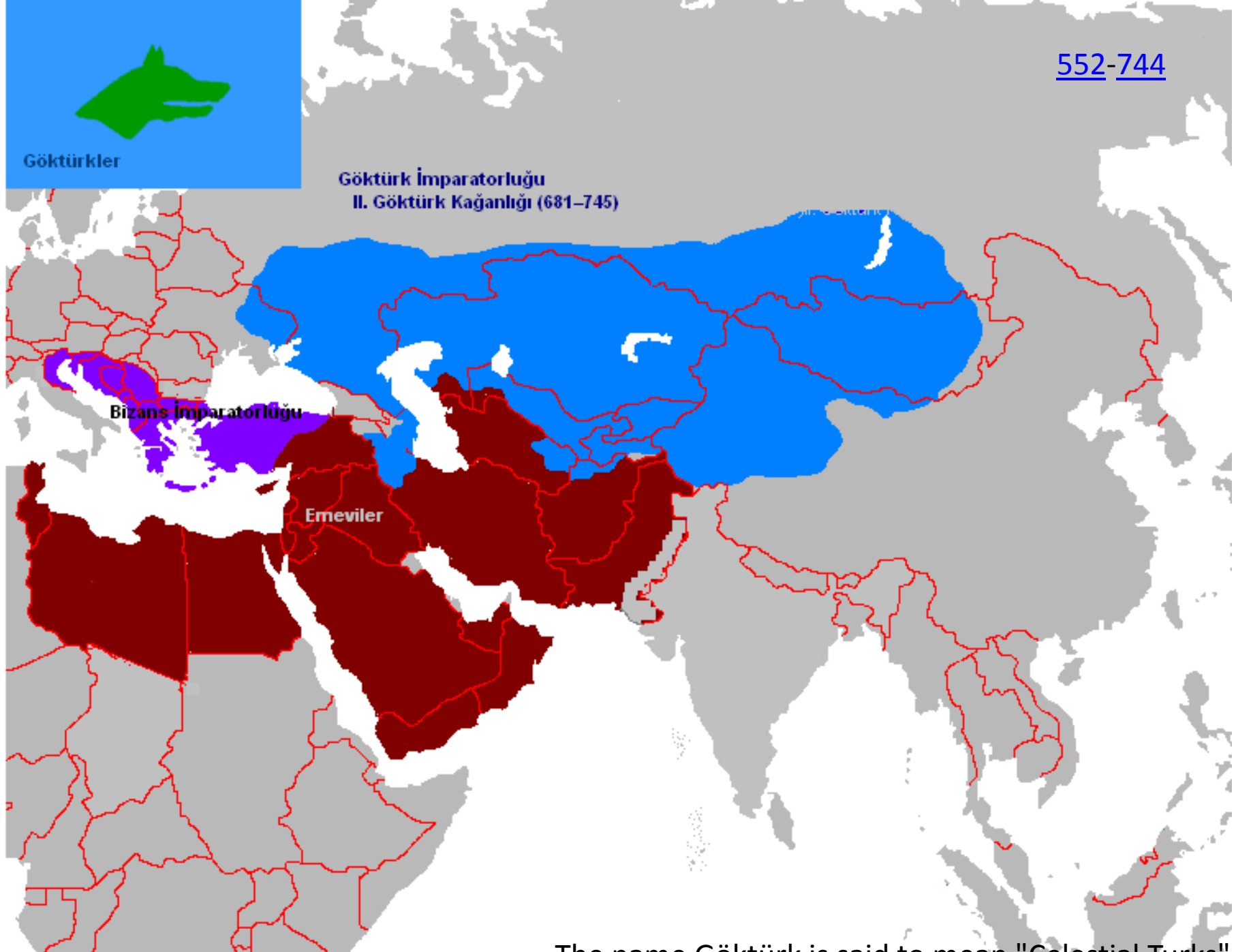
OTTOMAN GARDEN



Hephthalite Empire



552-744



The name Göktürk is said to mean "Celestial Turks"



Orkhon inscriptions

Tengriism

Heaven, Earth, the spirits of nature and the ancestors provide every need and protect all humans. By living an upright and respectful life, a human being will keep his world in balance and maximize his personal power wind horse.

The **wind horse** is an allegory for the human soul in the shamanistic tradition of East and central Asia



Tibetan bronze statue of a windhorse, probably 19th century
Rüzgar Tayı- *foal of the wind*

Tengriist believers view their existence as sustained by;

Tengri: The eternal blue Sky

Spirit Eje :the fertile Mother-Earth

Ruler: the holy spirit of the Sky



hanging rags on trees



Dropping lead onto a person's head
(*Kurşun dökme*)



Islam originated in Mecca and Medina at the start of the 7th century.



Map of the Abbasid Caliphate at its greatest extent, c. 850

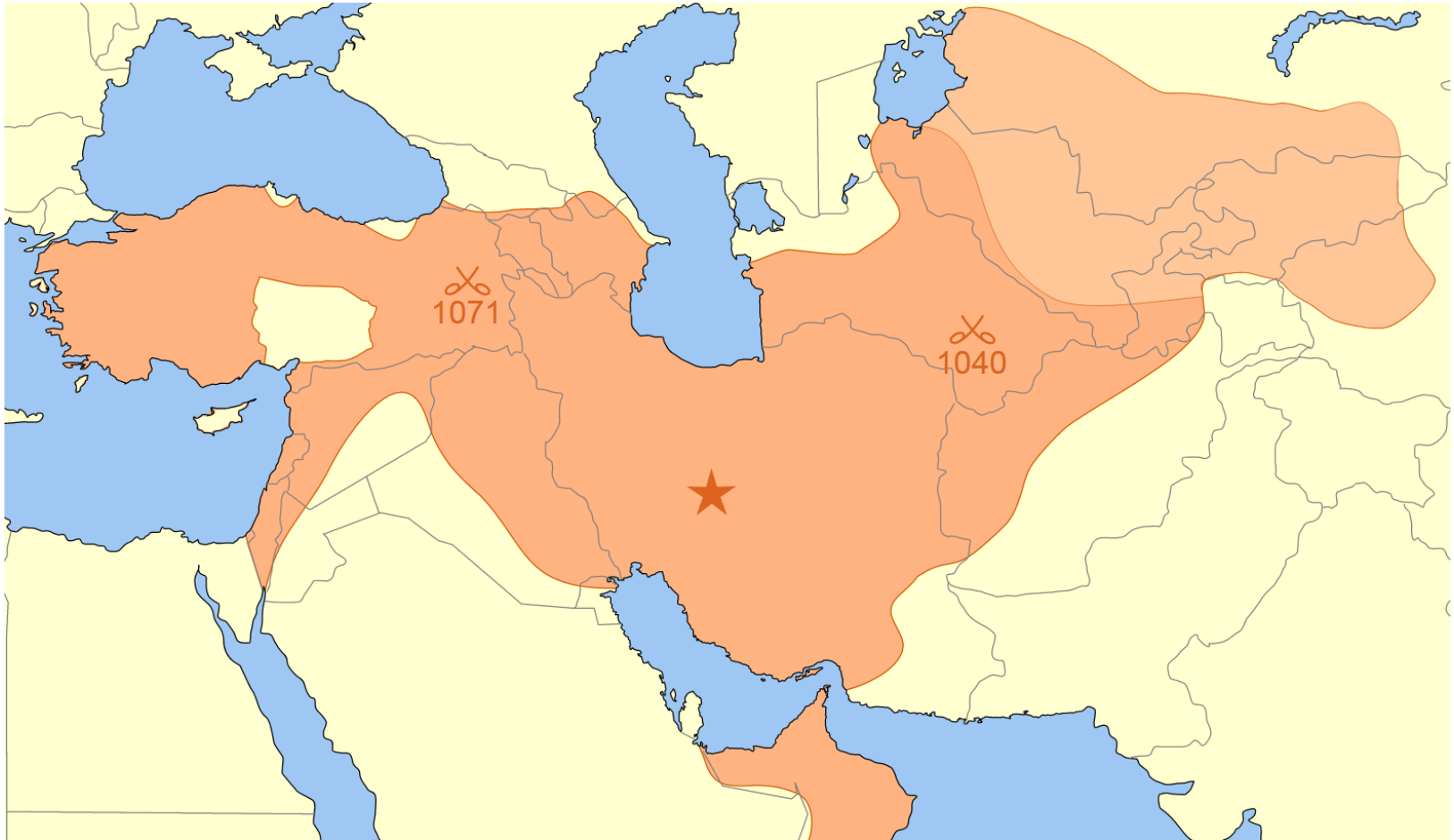
The Abbasid Dynasty ruled as caliphs from their capital in Baghdad, in modern Iraq, after taking over authority of the Muslim empire from the Umayyads in 750 CE.

The Malwiya Minaret

The minaret was originally connected to the mosque by a bridge.



the Great Mosque of Samarra was commissioned in 848 and completed in 851





The independent Turkish beyliks in Anatolia during the early 14th century



Charbagh on an incomplete Persian
"garden carpet", 17th century.

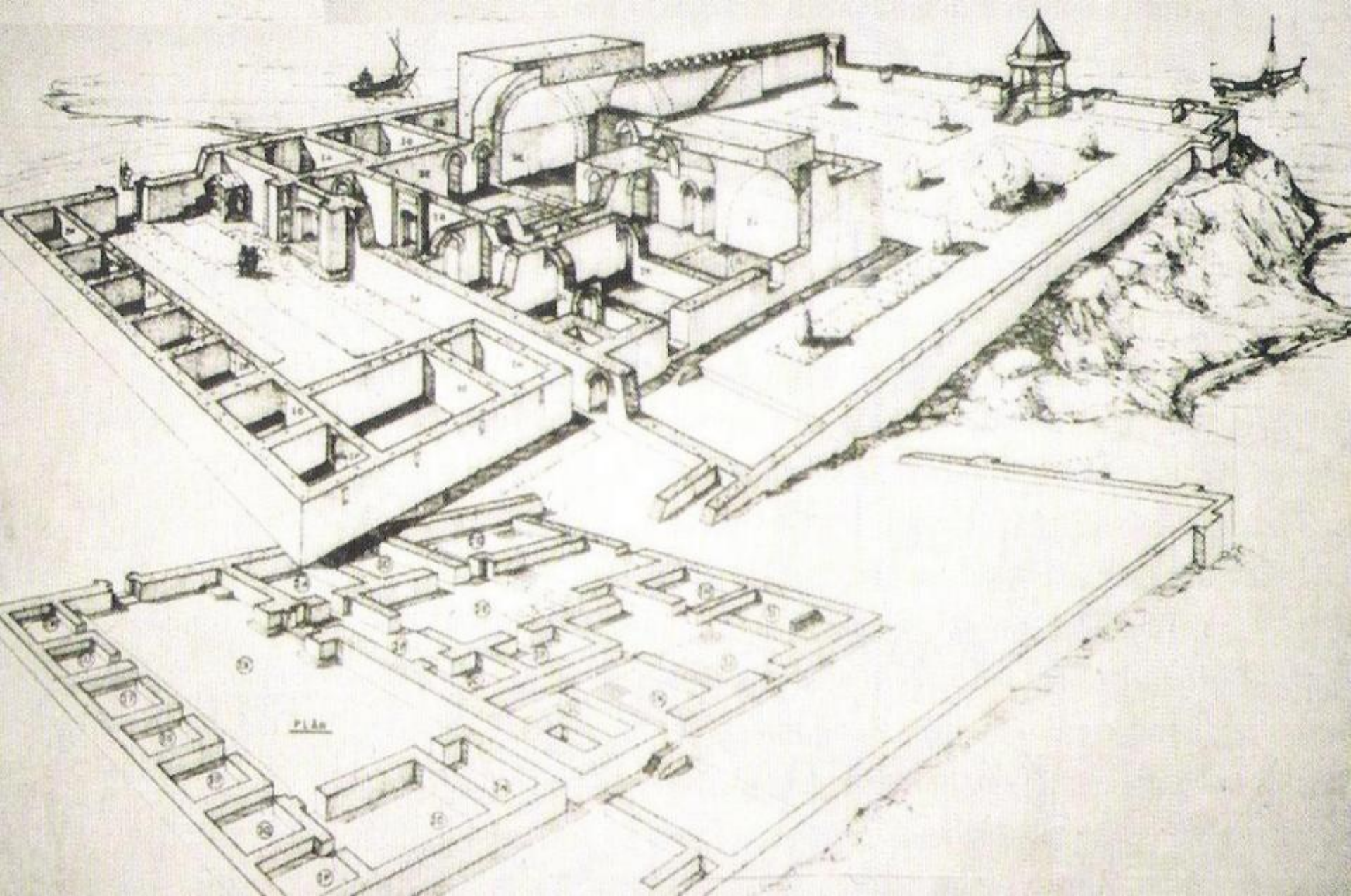




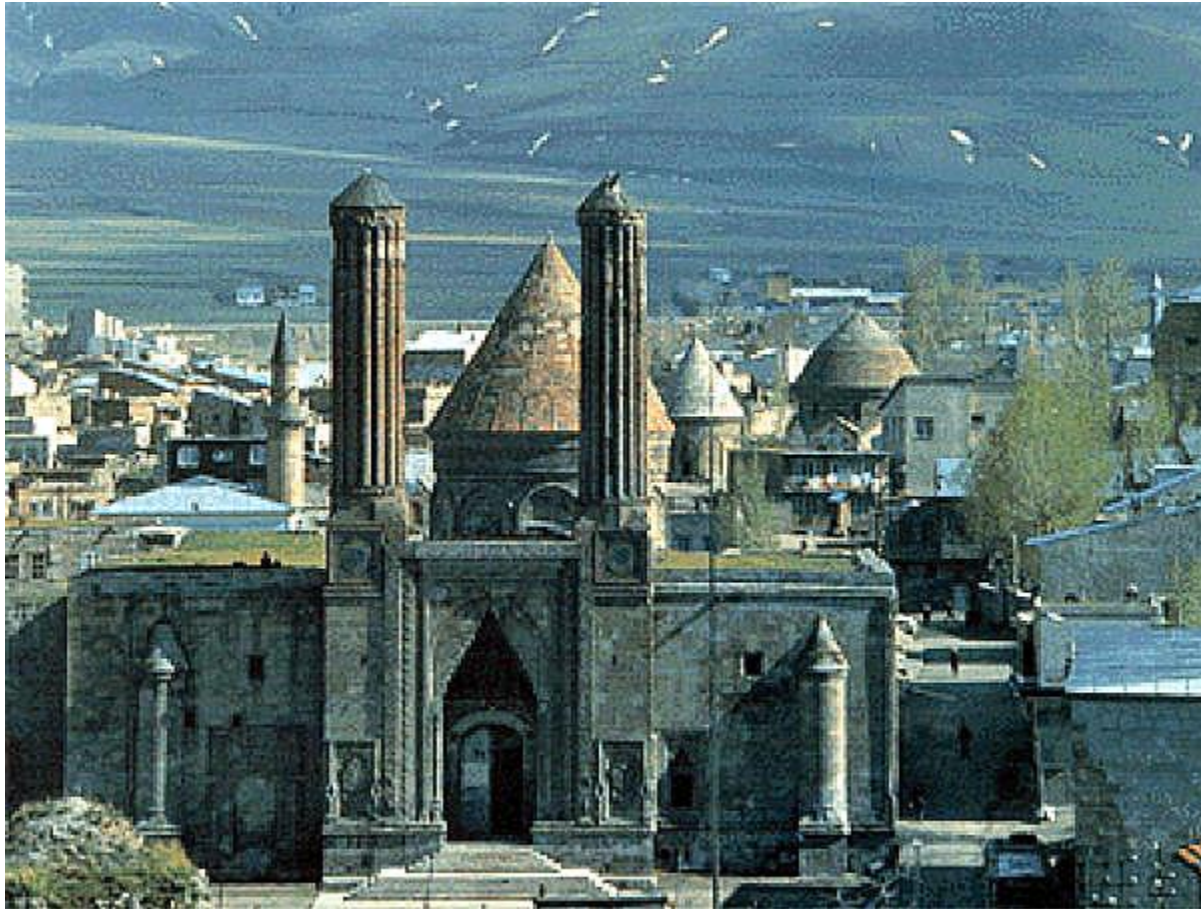
Initially used as simple shelters by nomadic peoples on the Central Asian steppe, tents had evolved into luxurious portable abodes by the time of Genghis Khan, the Mongol conqueror who ruled a vast region at his death in 1227.

14th-century Persian manuscript





Kubadabad Palace, Beyşehir, 13th century, Seljuk palace famous for its glazed tilework and stucco decoration.



Erzurum Çifte Minaret Medrese, 1275

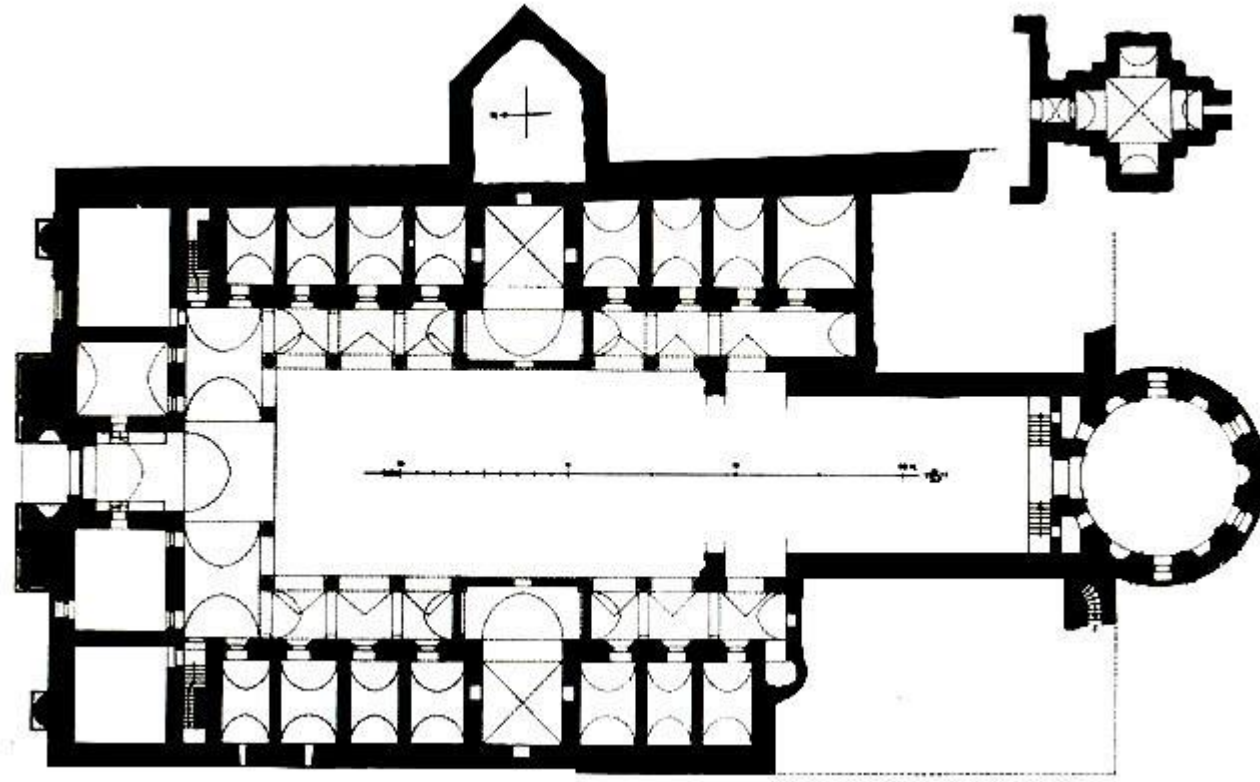
The crown gate of Erzurum Çifte Minaret Medrese
Built as a theological school a few years before 1265



Erzurum Çifte Minaret Medrese, 1275

The madrasa was completed before the demise of the Seljuk state in Erzurum in 1277, and after the Gök Madrasa in Sivas was built in 1271, a building which has been suggested as a model. The medrese has two minarets remindful of Timurid medrese in Samarkand.





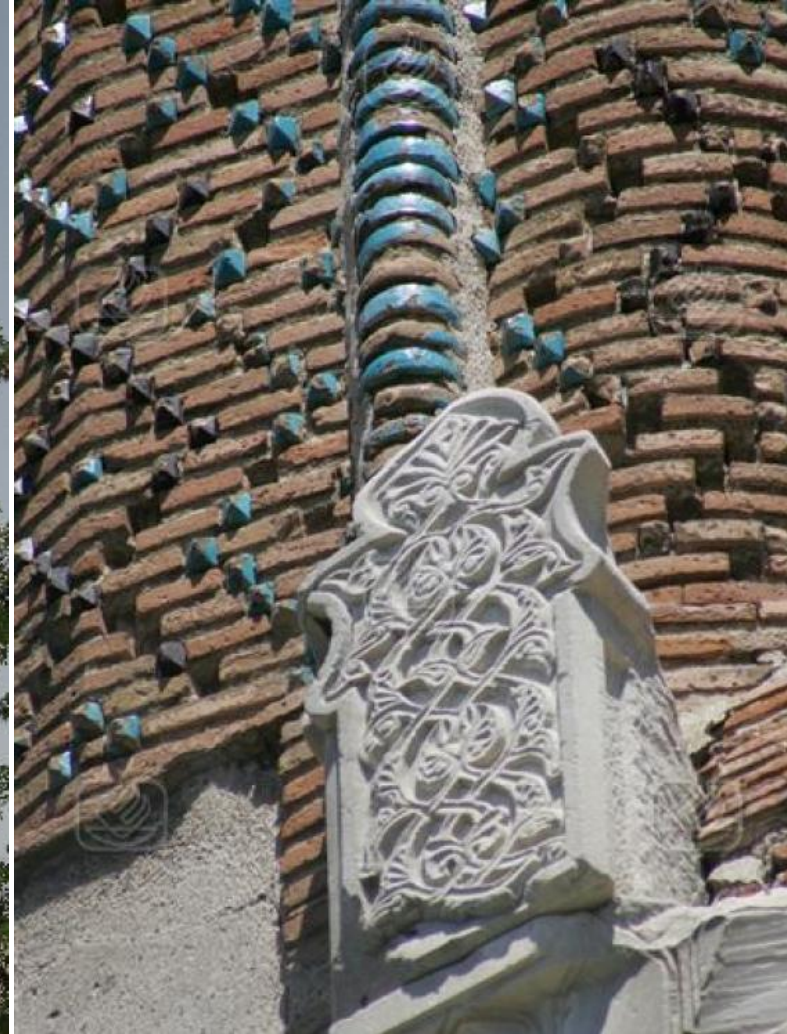
Erzurum Çifte Minaret Medrese, 1275



Gökmedrese, Sivas

also known as Sahibiye Medresesi, 13AC

Architect Kaluytan, 1271



Blue tiles of Gök Medrese

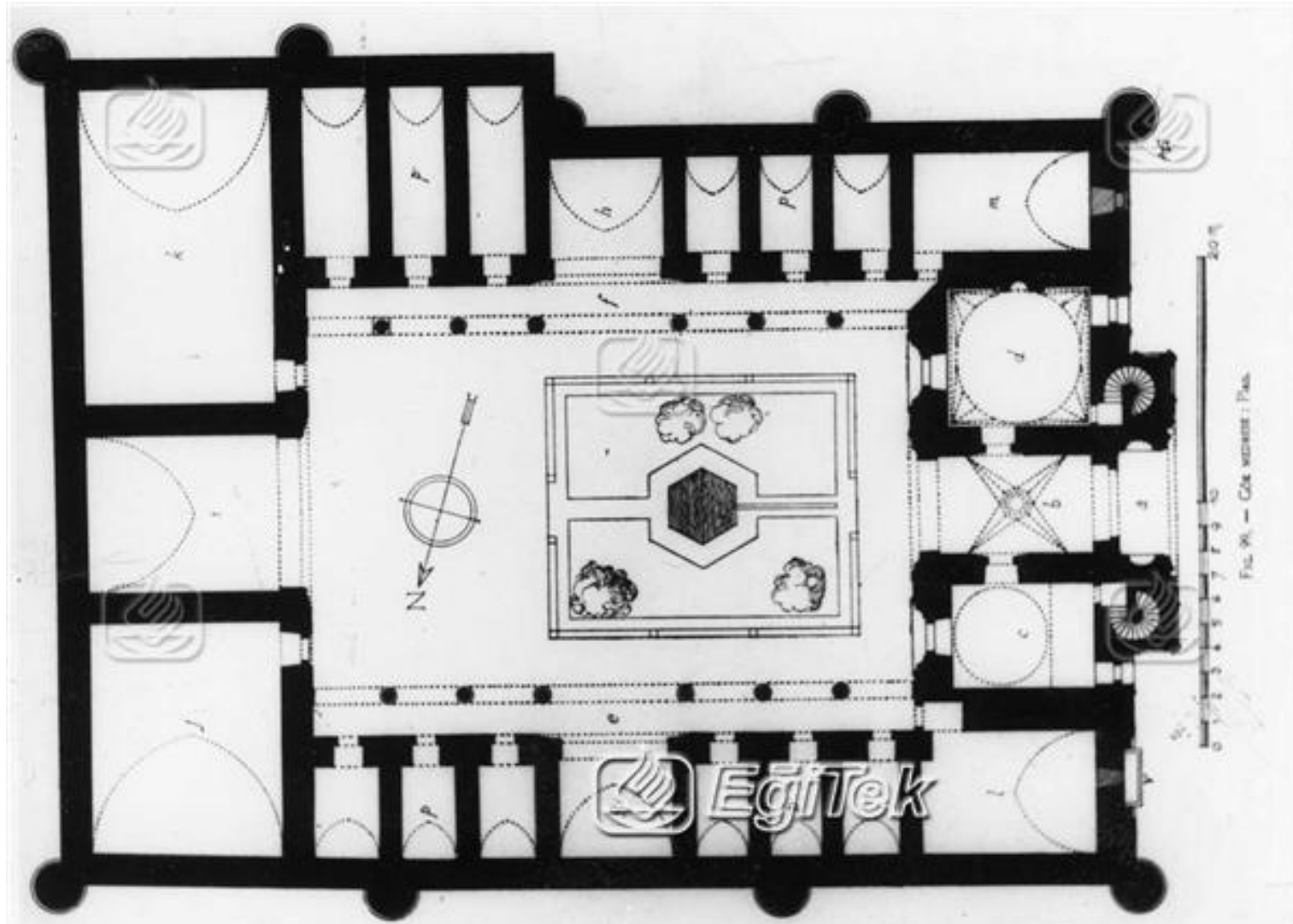
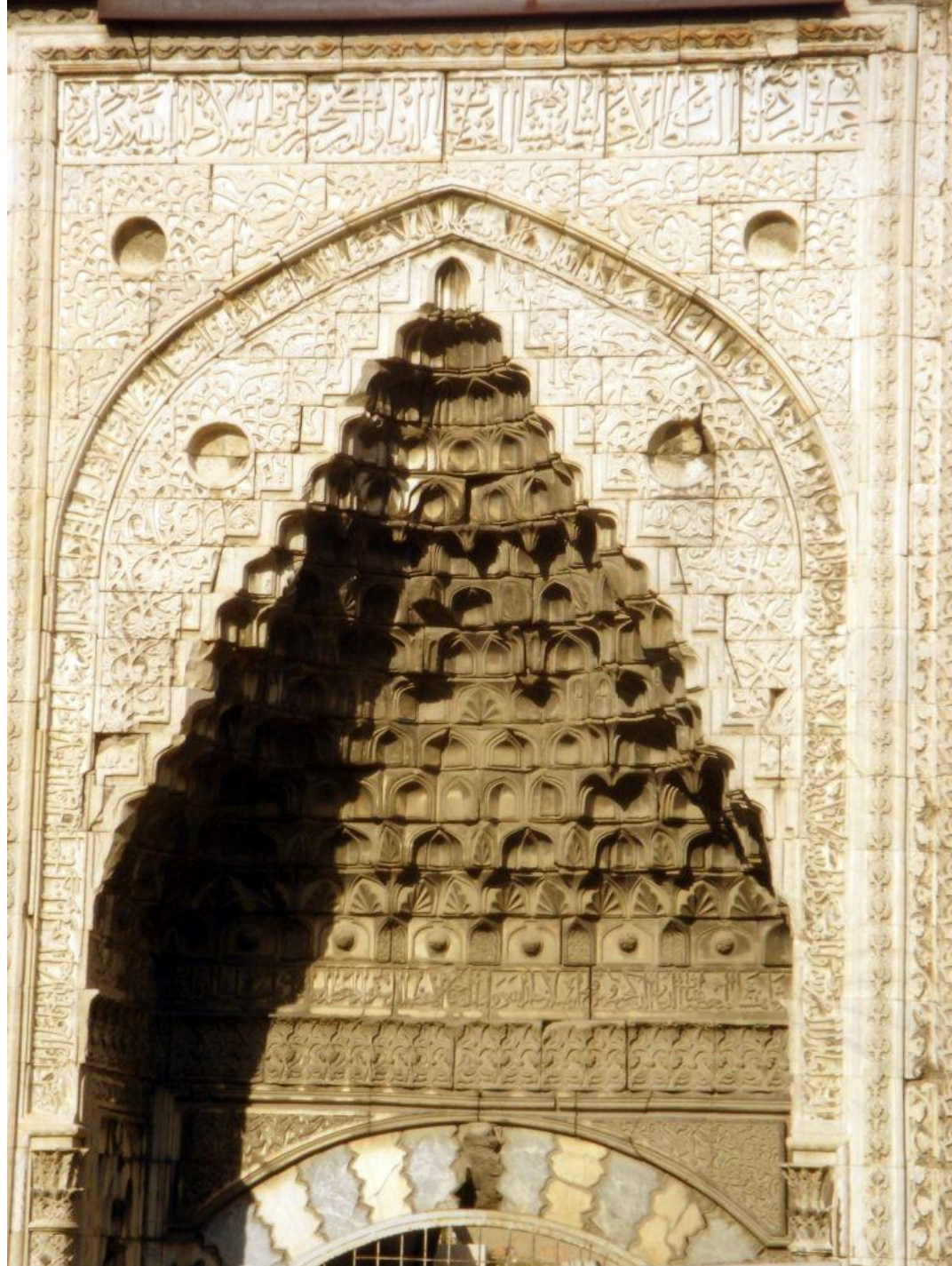
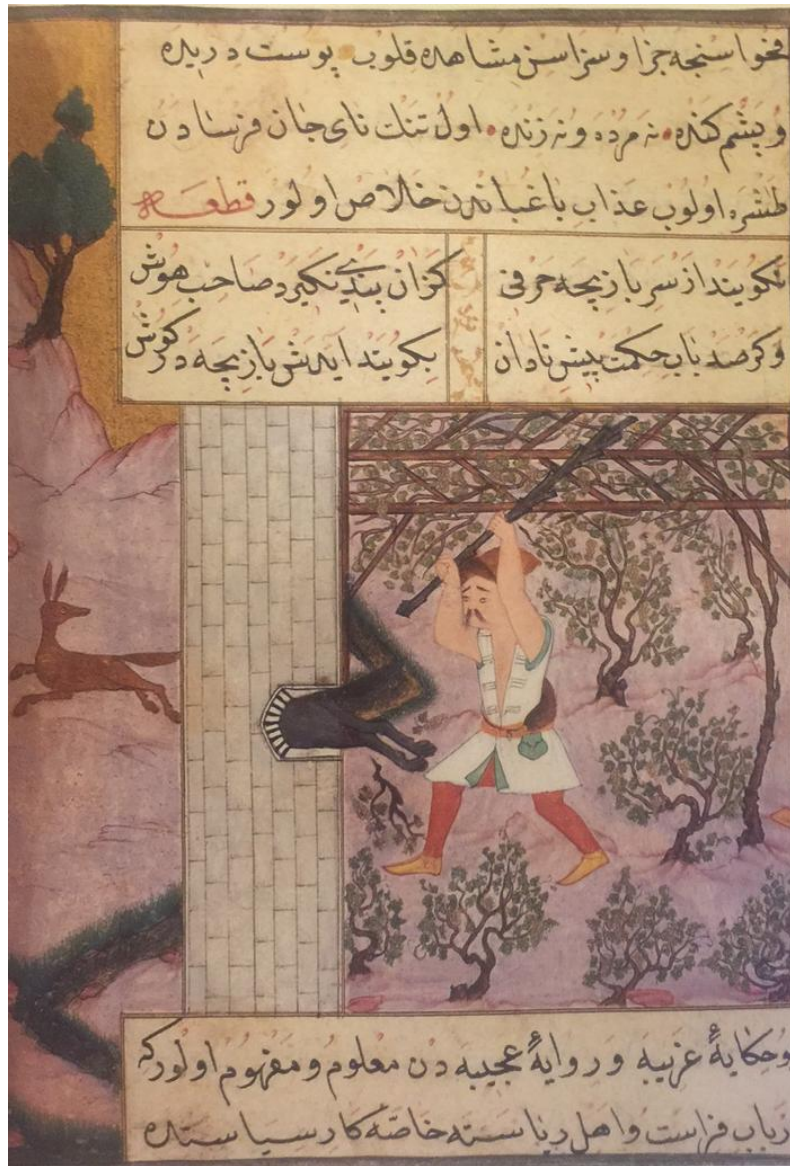


Fig. 91. - Çökmece : Plan.



Taç kapı
monumental gate





*A vineyard and worker in Istanbul, in the
 begining of 20th century, Anthology TSM
 H1711, 9r*

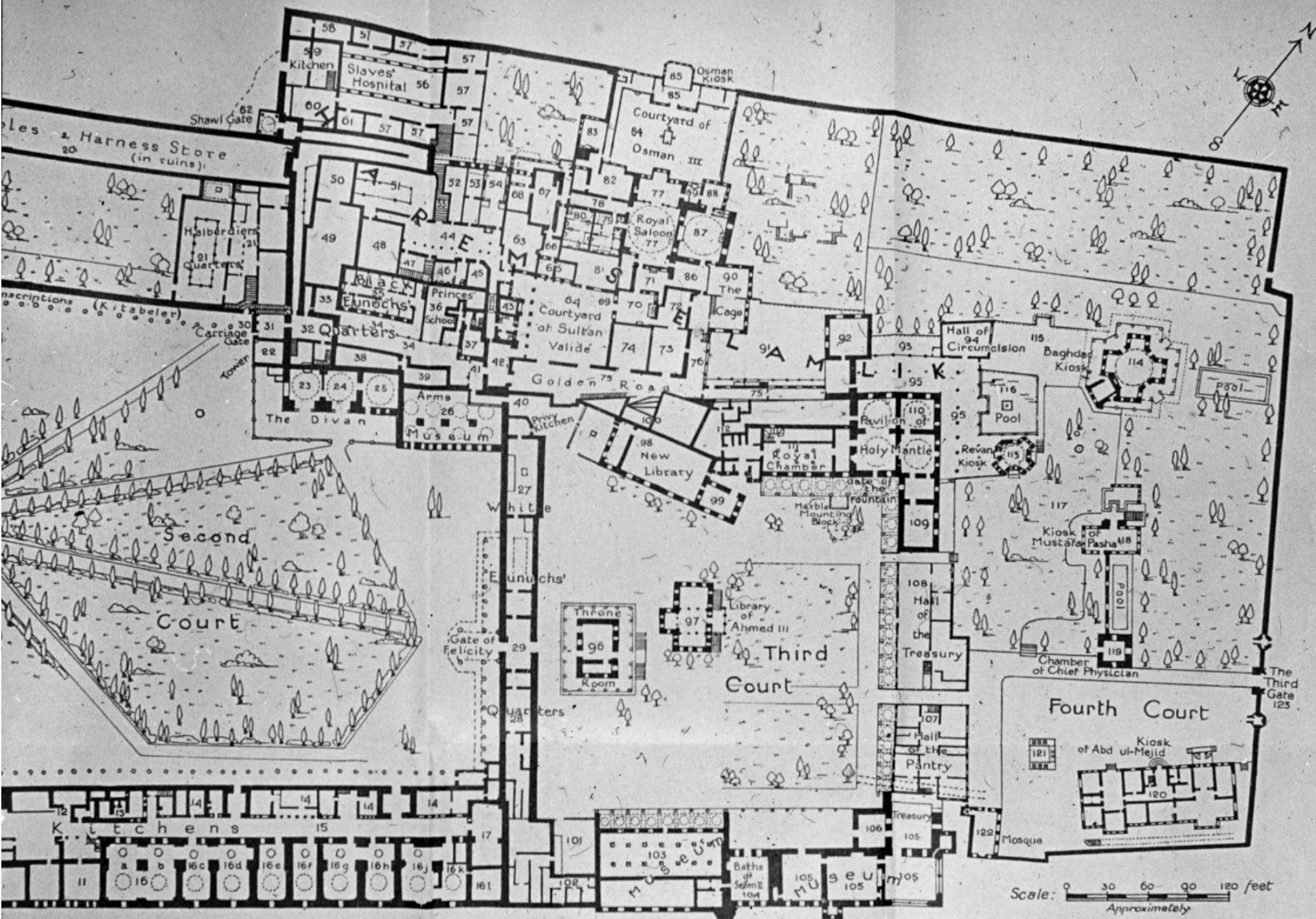
Ottomans felt that they should be a part of nature: in planting them with flowers and trees their concern was only to enrich and embellish upon what nature had already provided.

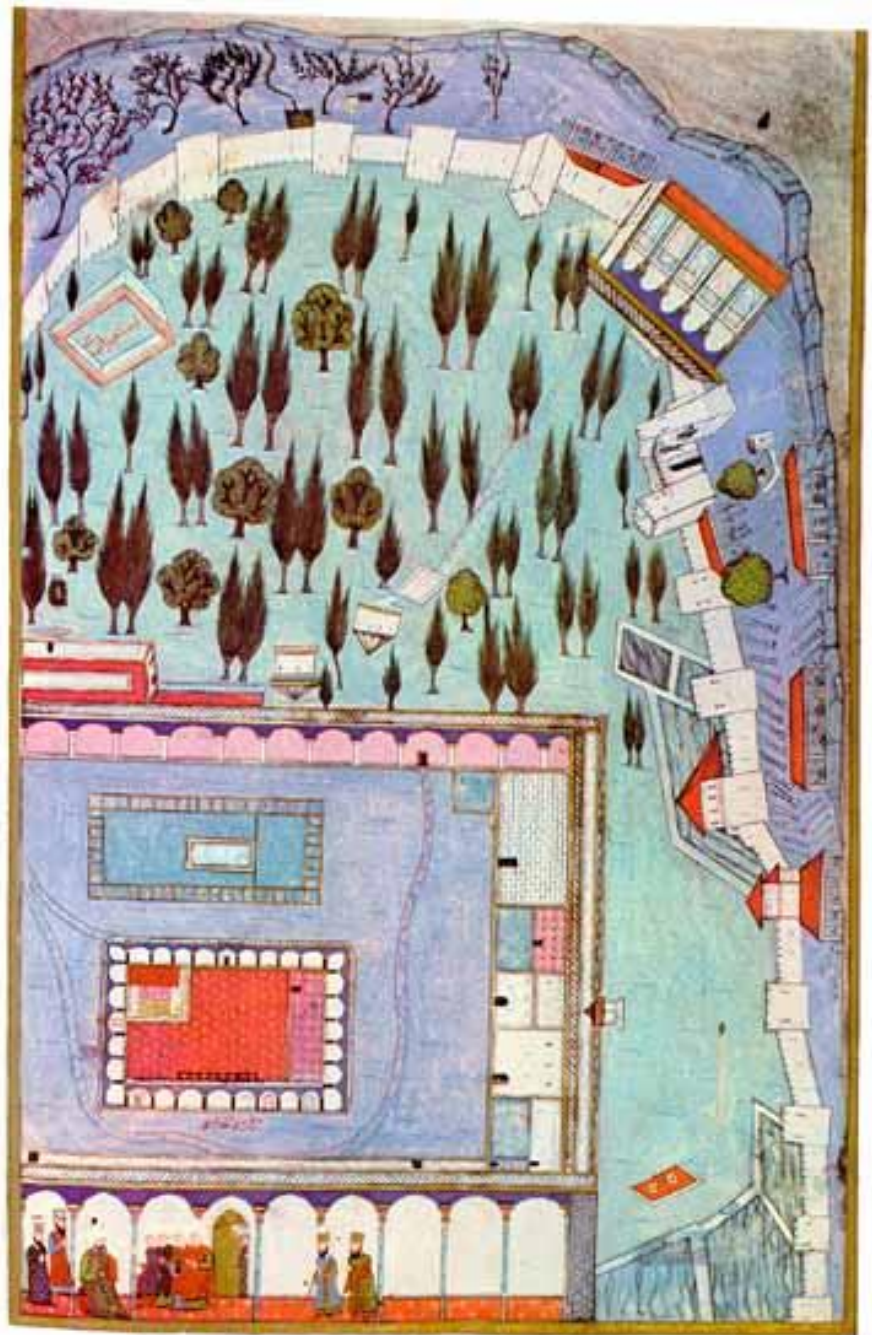






Gate of Felicity at the Topkapı Palace, audience
by Sultan Selim III in front of Babu Saade





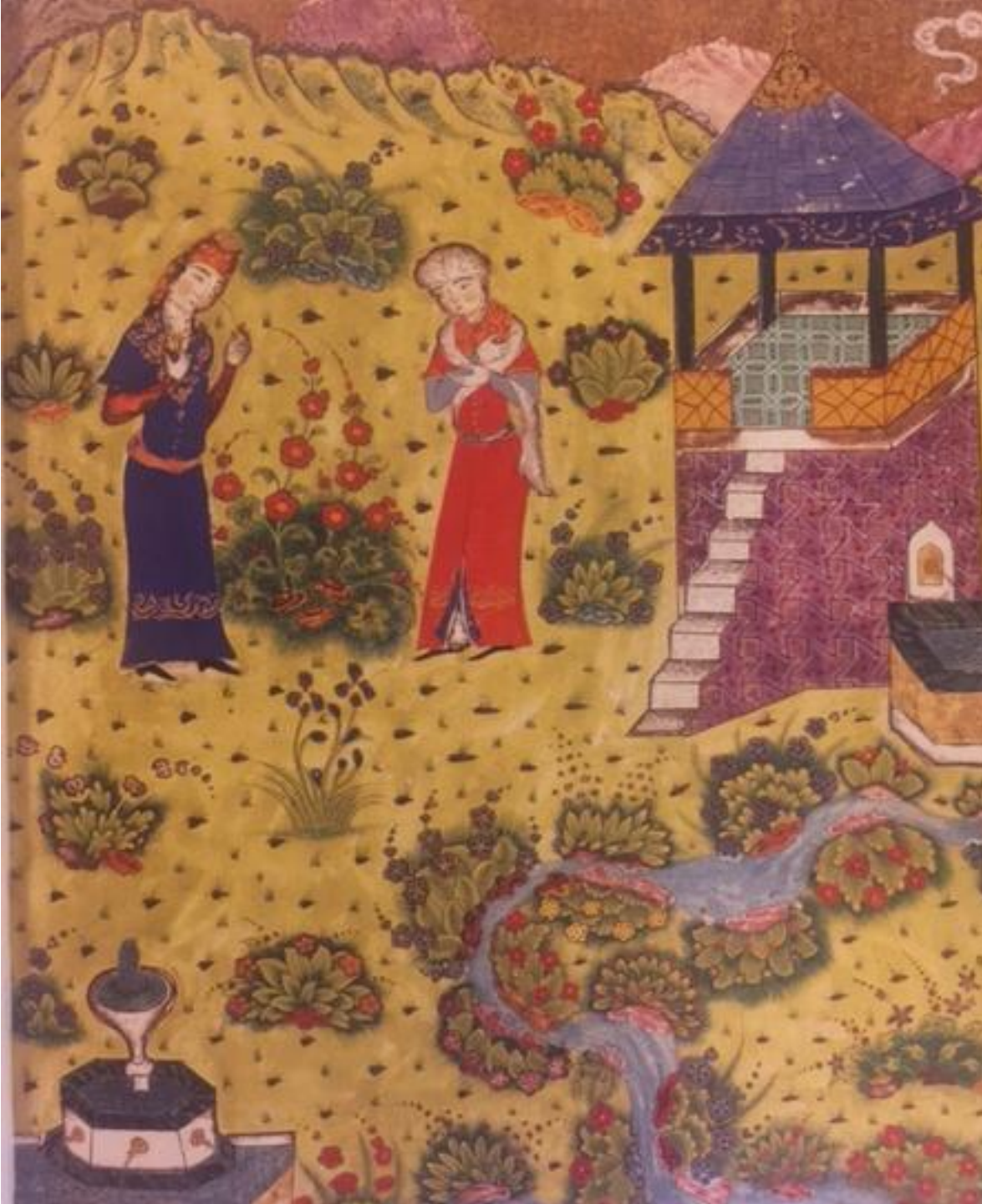
The Third Courtyard, depiction from the *Hünername* in 1584

FEATURES OF OTTOMAN GARDEN

GARDEN KIOSKS

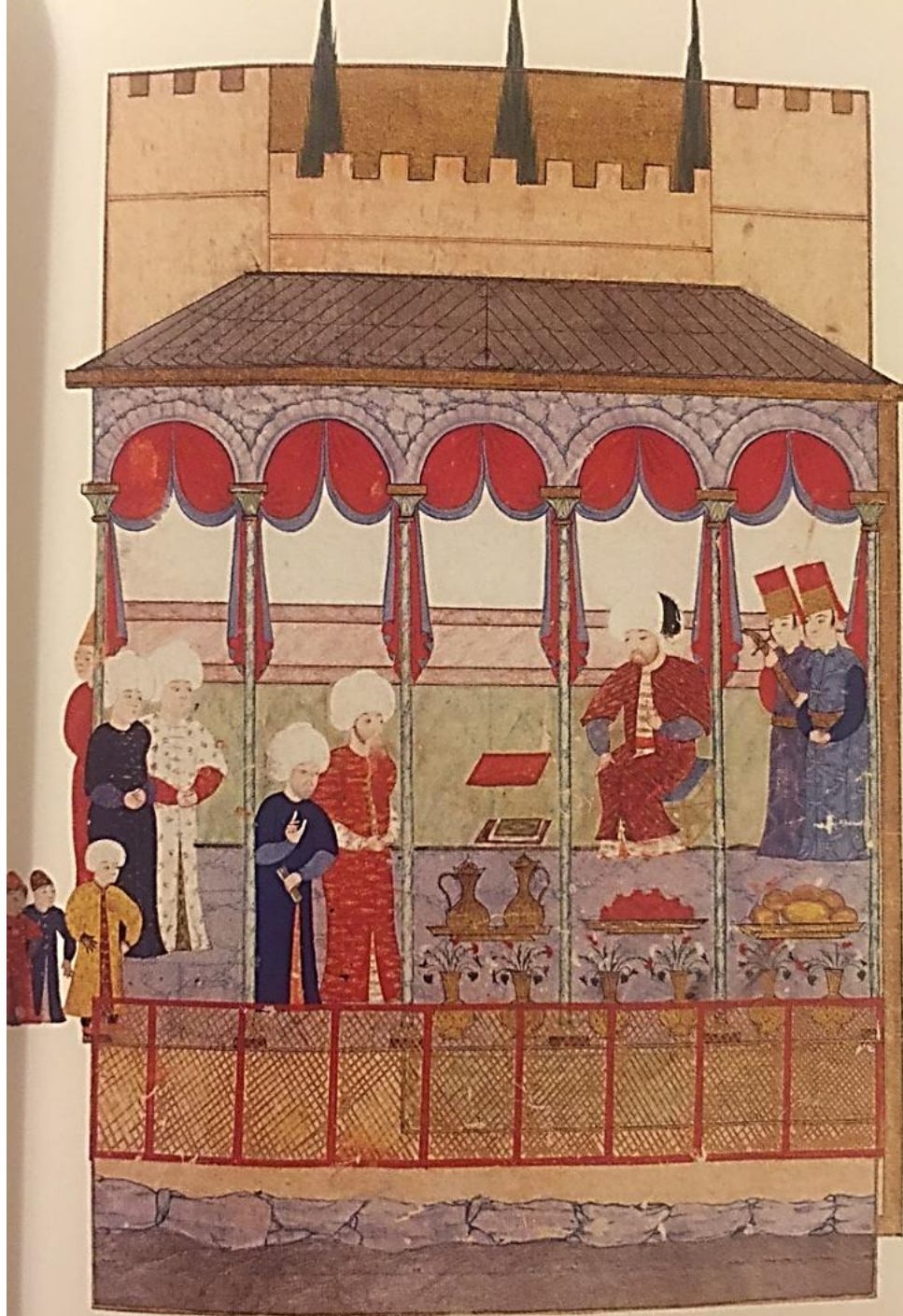


Raised garden kiosk for a single person covered with hexagonal wall tiles. Katibi Kulliyati, TSM R989, 93r.

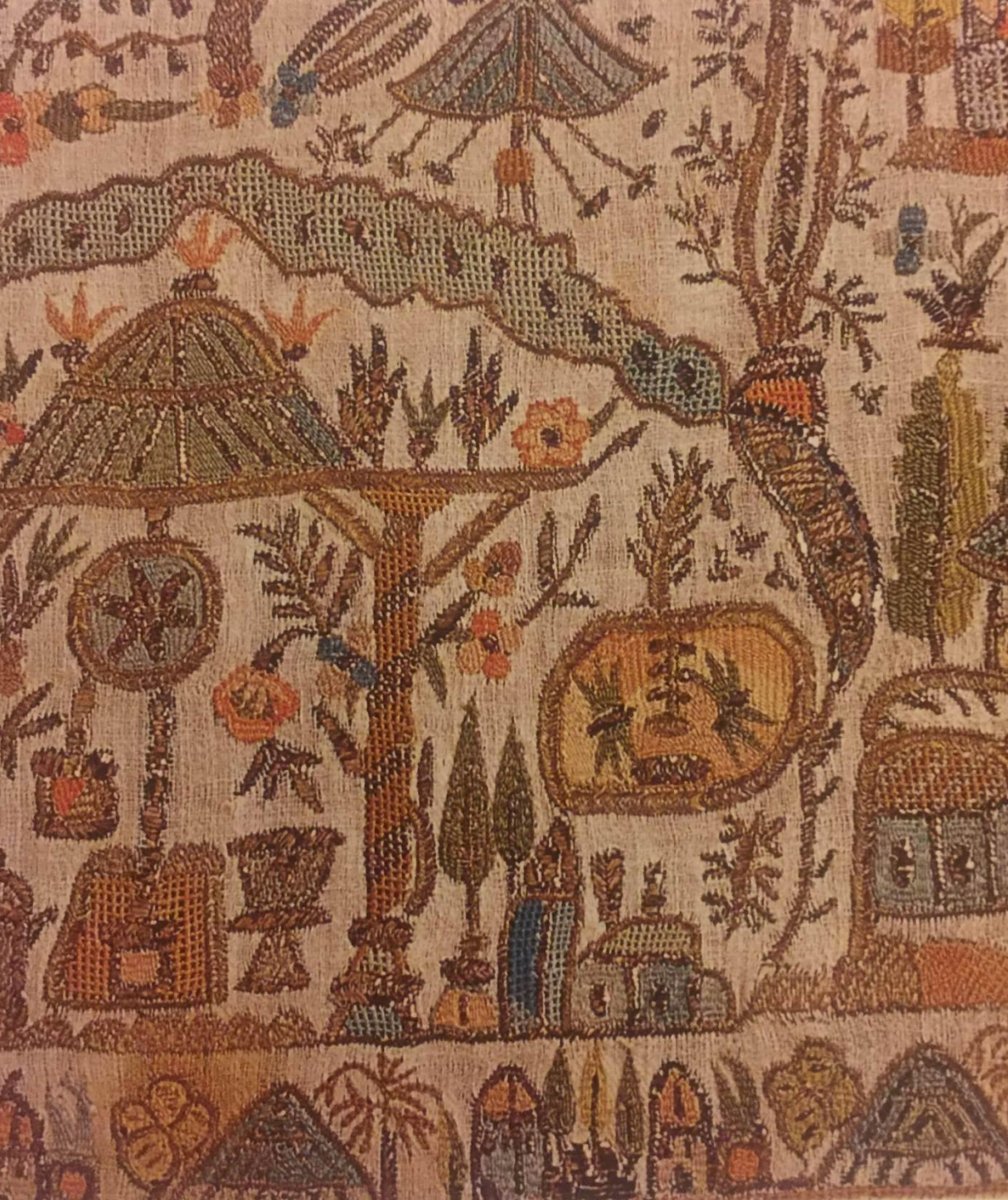


A garden kiosk constructed high
to allow a better view.
Hamse of Nevai, 1530





One of the garden kiosks in Silivri Palace.
Şehname-i Selim Han.



Embroidery decorated with a landscape with garden kiosks



Ottoman embroidered prayer mat, dated 1821

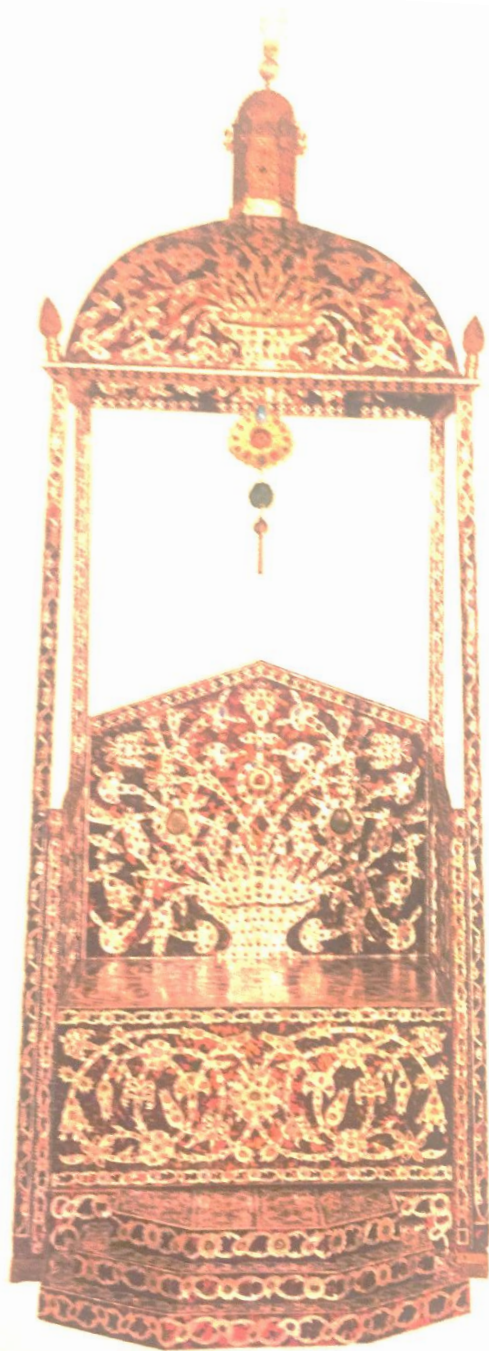
GARDEN THRONES



Throne Room / Imperial Hall



Levni's depiction of Ahmet III

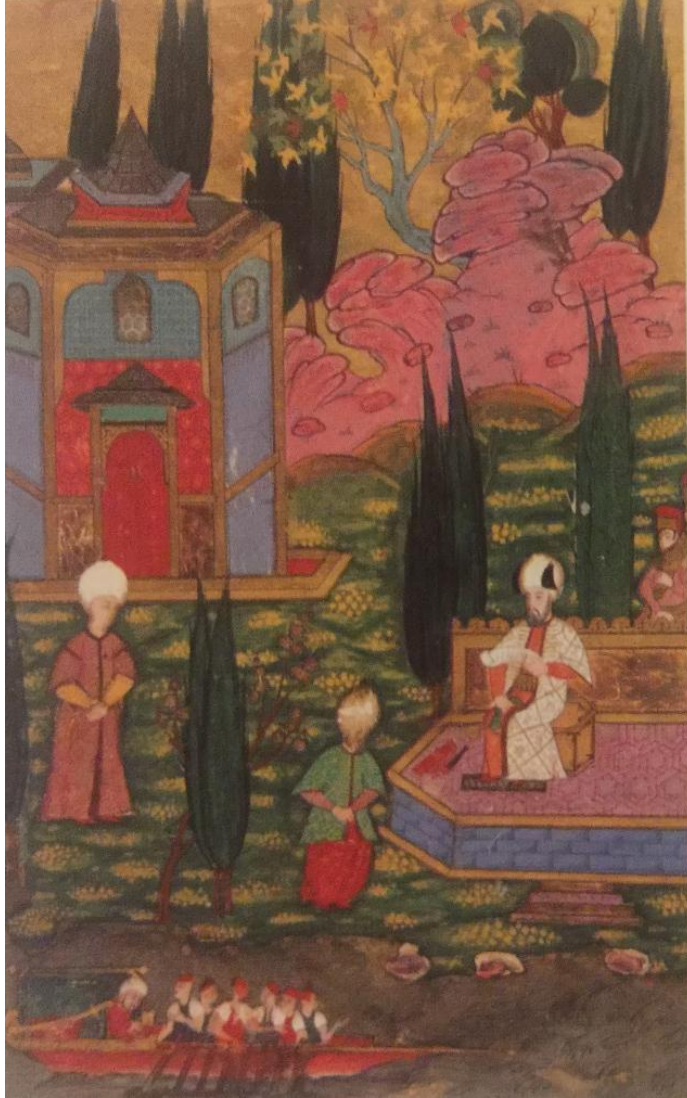


16



Eventide throne (Arife tahtı),
Throne of Sultan Ahmed I

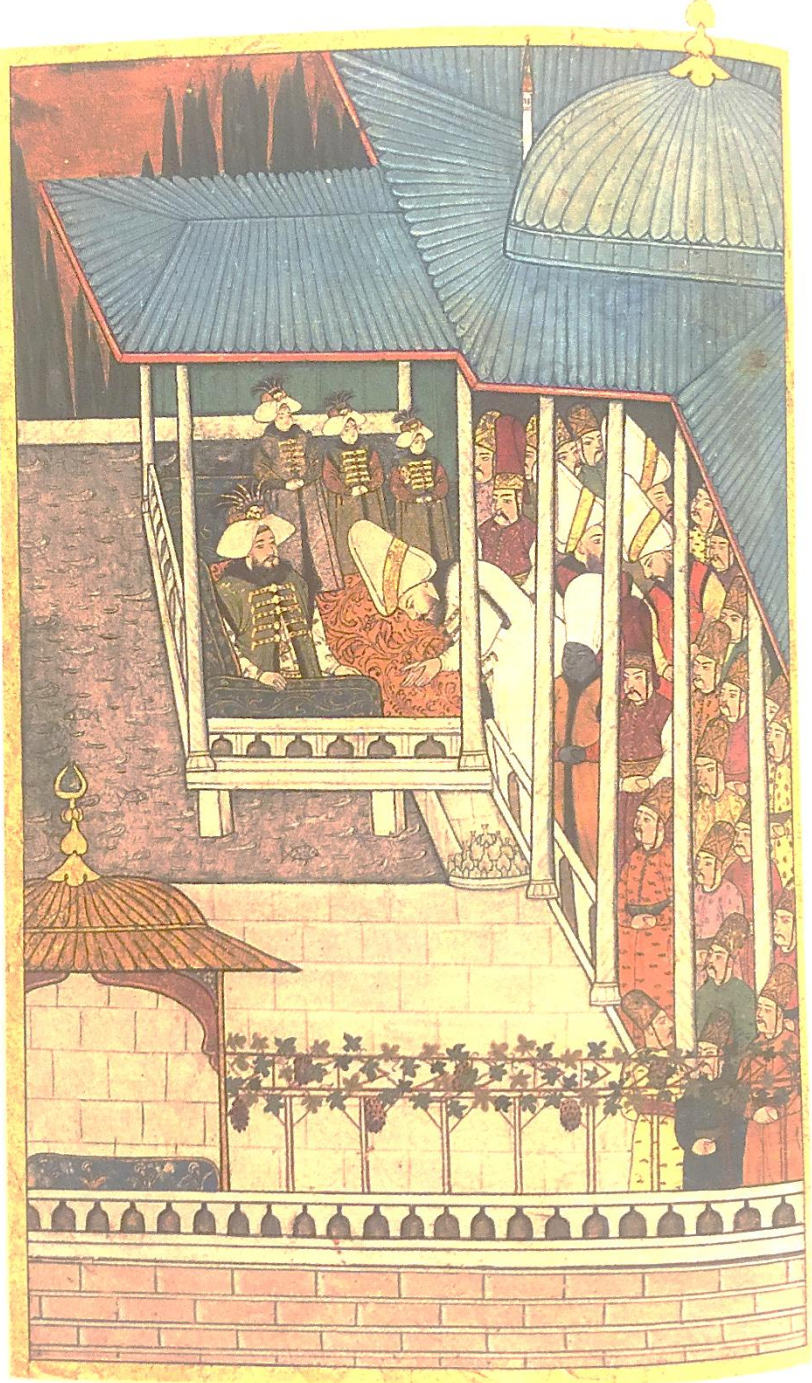
Wood, lacquered (Edirnekari technique), and inlaid with mother-of-pearl, tortoiseshell, and gems (emerald, jade, diamond, turquoise).



Sultan Süleyman sitting on a stool in the garden of Üsküdar palace, Hünernâme II.



Levni's depiction of Ahmet III



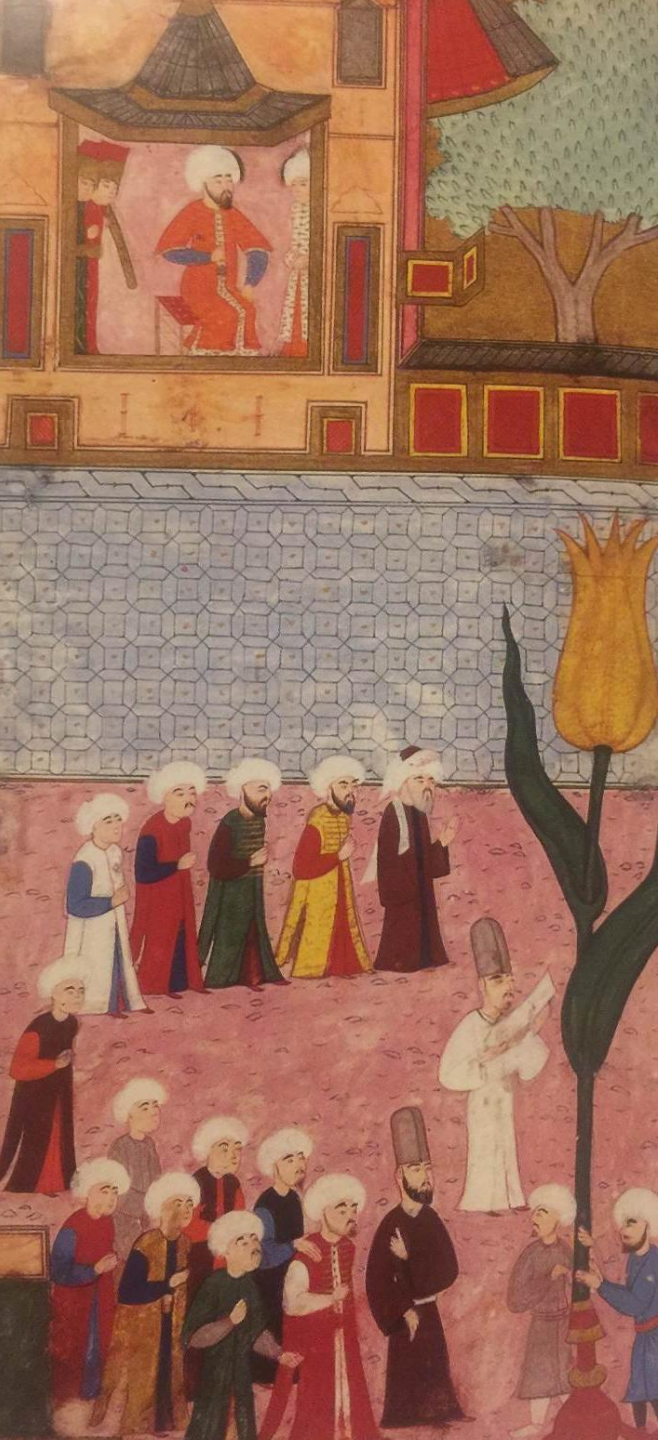


Revan Kiosk and the pool, 4th courtyard, Topkapı Palace



The Iftariye Kasrı over looking the Golden Horn from Topkapı Palace and its tulip shaped sign, 1640

CYPRESSES TREES AND FOUNTAINS





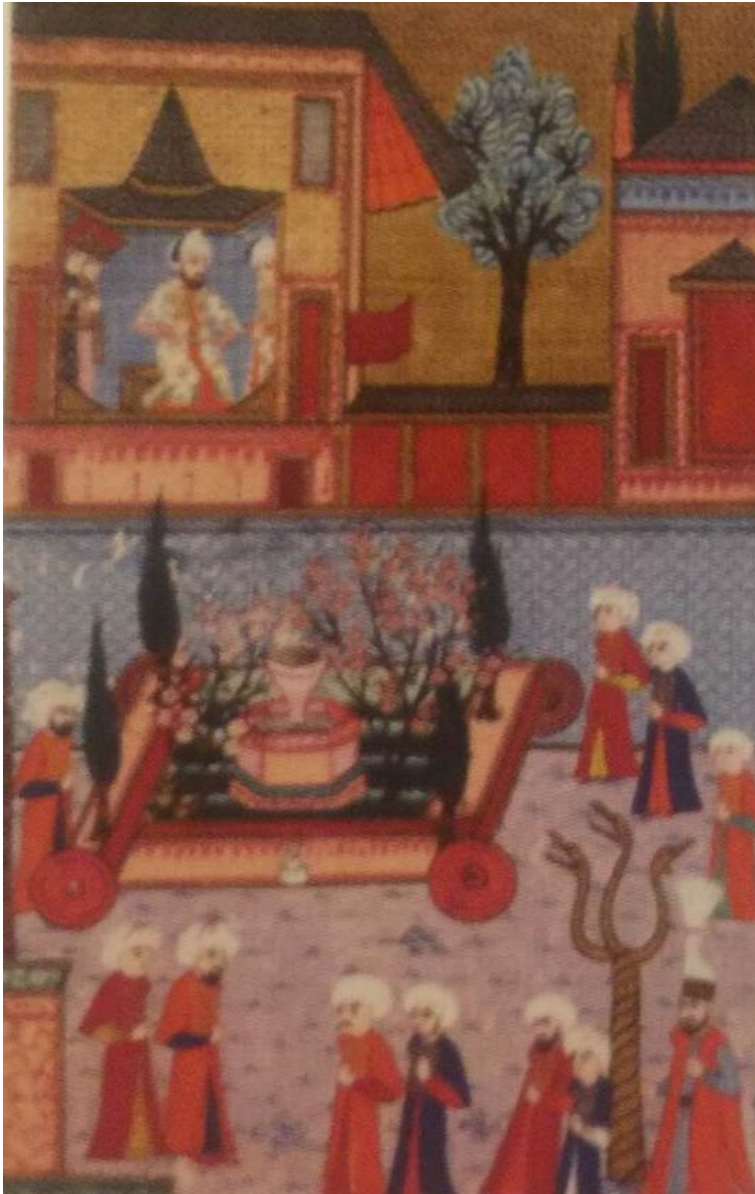
Vases of flowers and fruits brought to At Meydanı for circumcison ceremony in 1582



Portable gardens brought to At Meydanı for circumcison ceremony in 1582



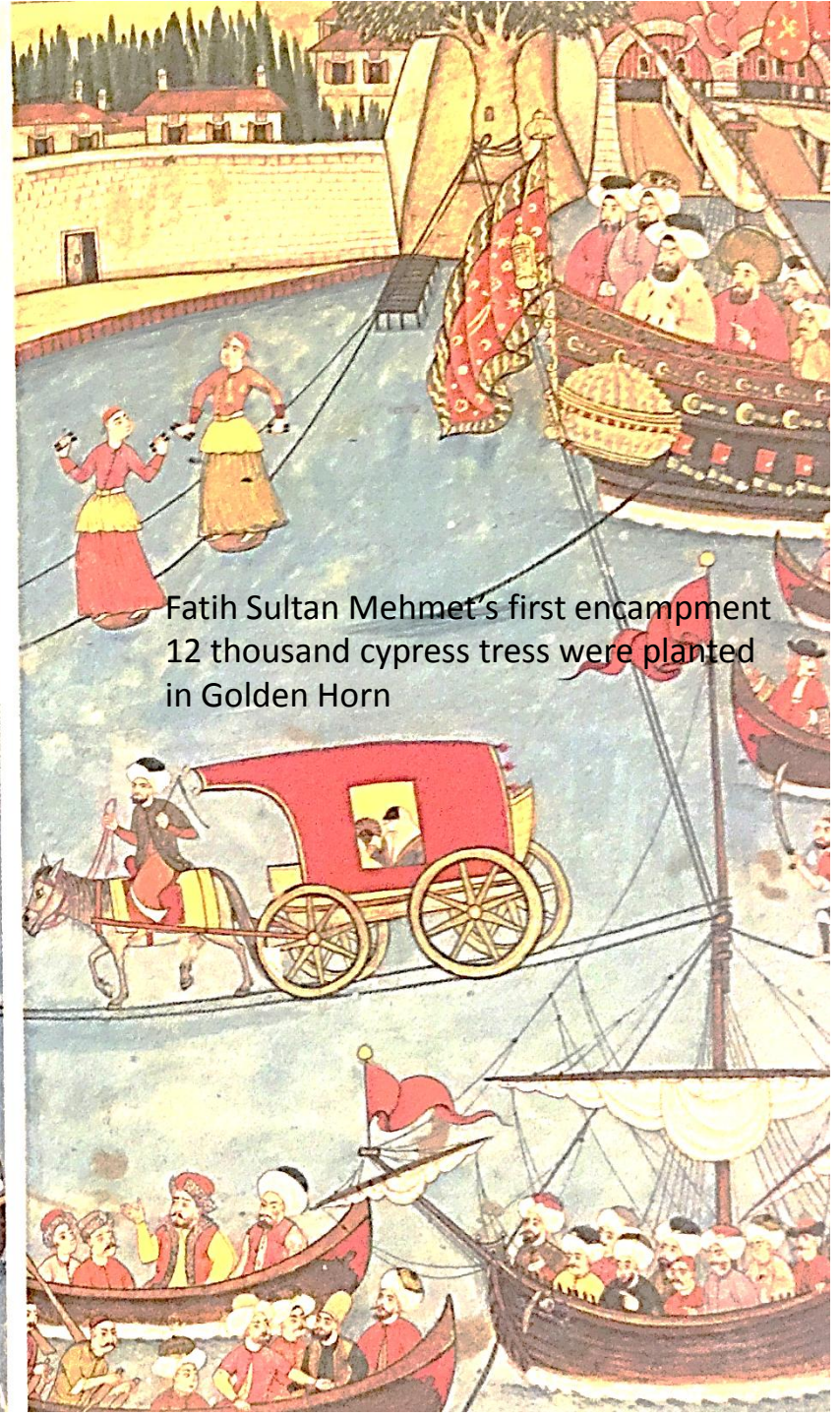
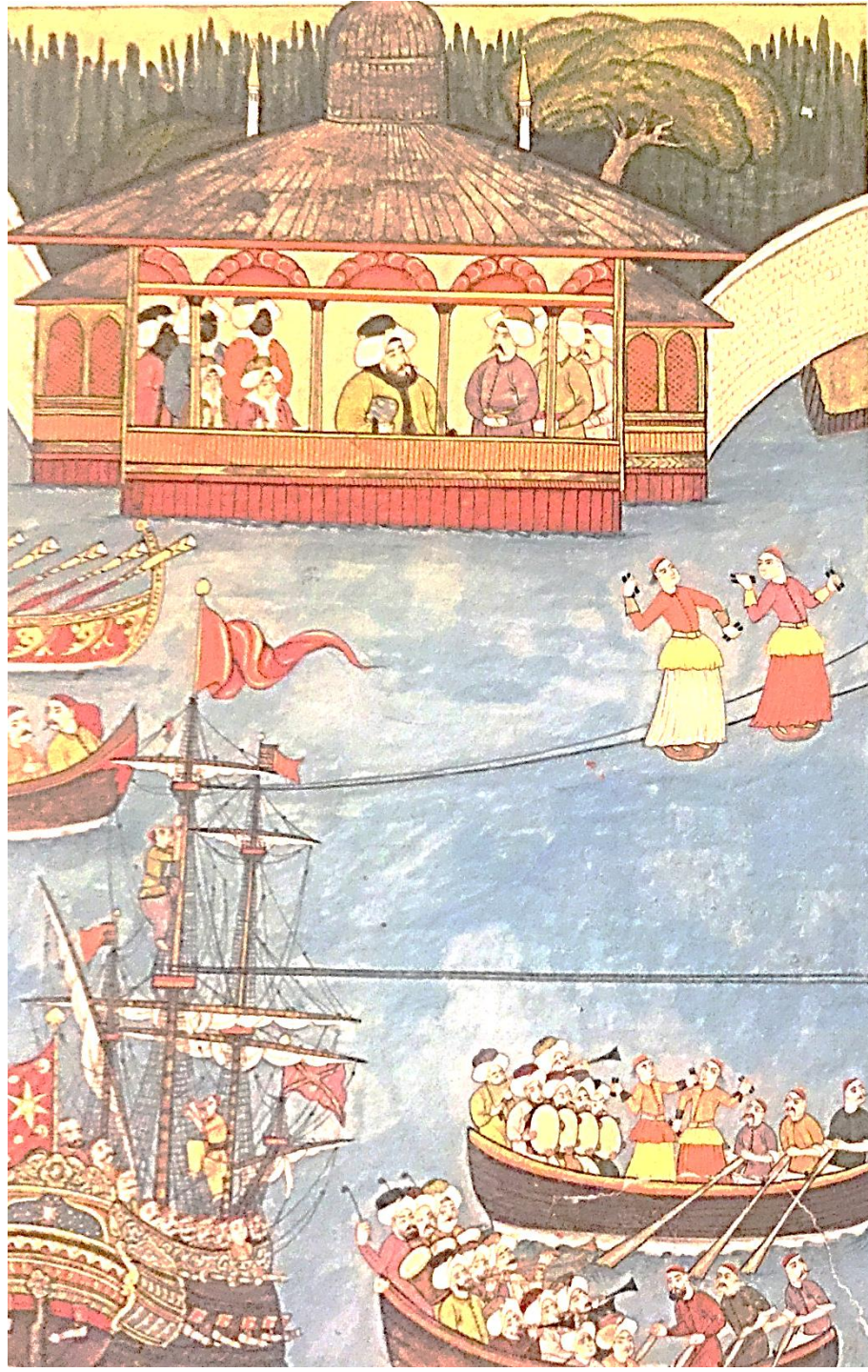
Portable gardens brought to At Meydanı
for circumcision ceremony in 1582



Portable gardens brought to At Meydanı
for circumcision ceremony in 1582



Gardens of candy



Fatih Sultan Mehmet's first encampment
12 thousand cypress trees were planted
in Golden Horn

FLOWERS IN GARDENS



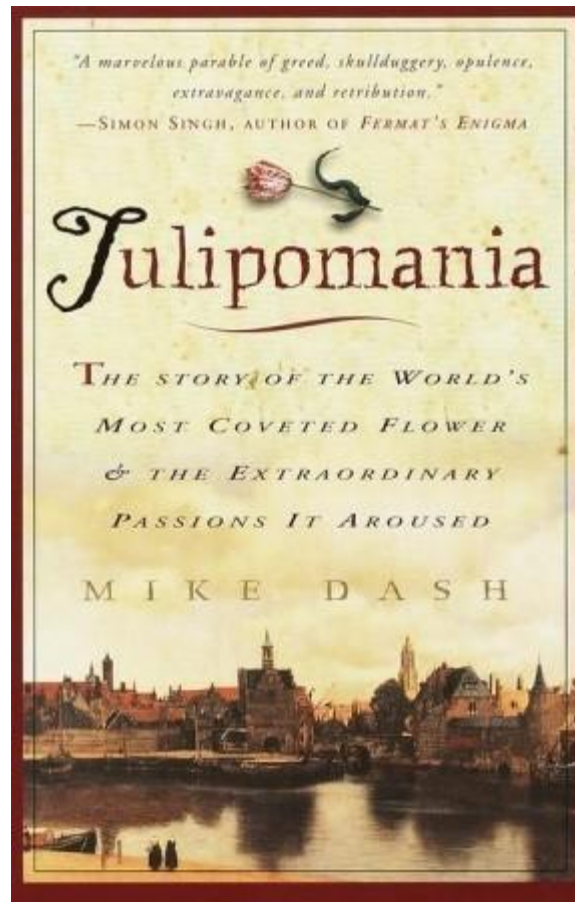
Sultan Mehmet II, smelling a rose, from the Topkapı Palace Albums. Hazine 2153, folio 10a.

“Turkish love flowers. A lady might spend all the money she has for a flower to put in her hair, just as the ladies of Genoa will.”

C. De Villalon, a captive during the reign of Suleyman I.



tulipomania



MENAGERIES AND STABLES



Topkapı Palace second courtyard,
Hünername I

Wild goats, ostriches and Indian goats were
among the many animals which wandered
here

Maurand, 1670

ESKİ SARAY [OLD PALACE] IN ISTANBUL







Old Palace and Süleymaniye
Mosque, 1570



Beyazıt-Eski Saray- Saray-ı Atik-
Hünernâme-1569

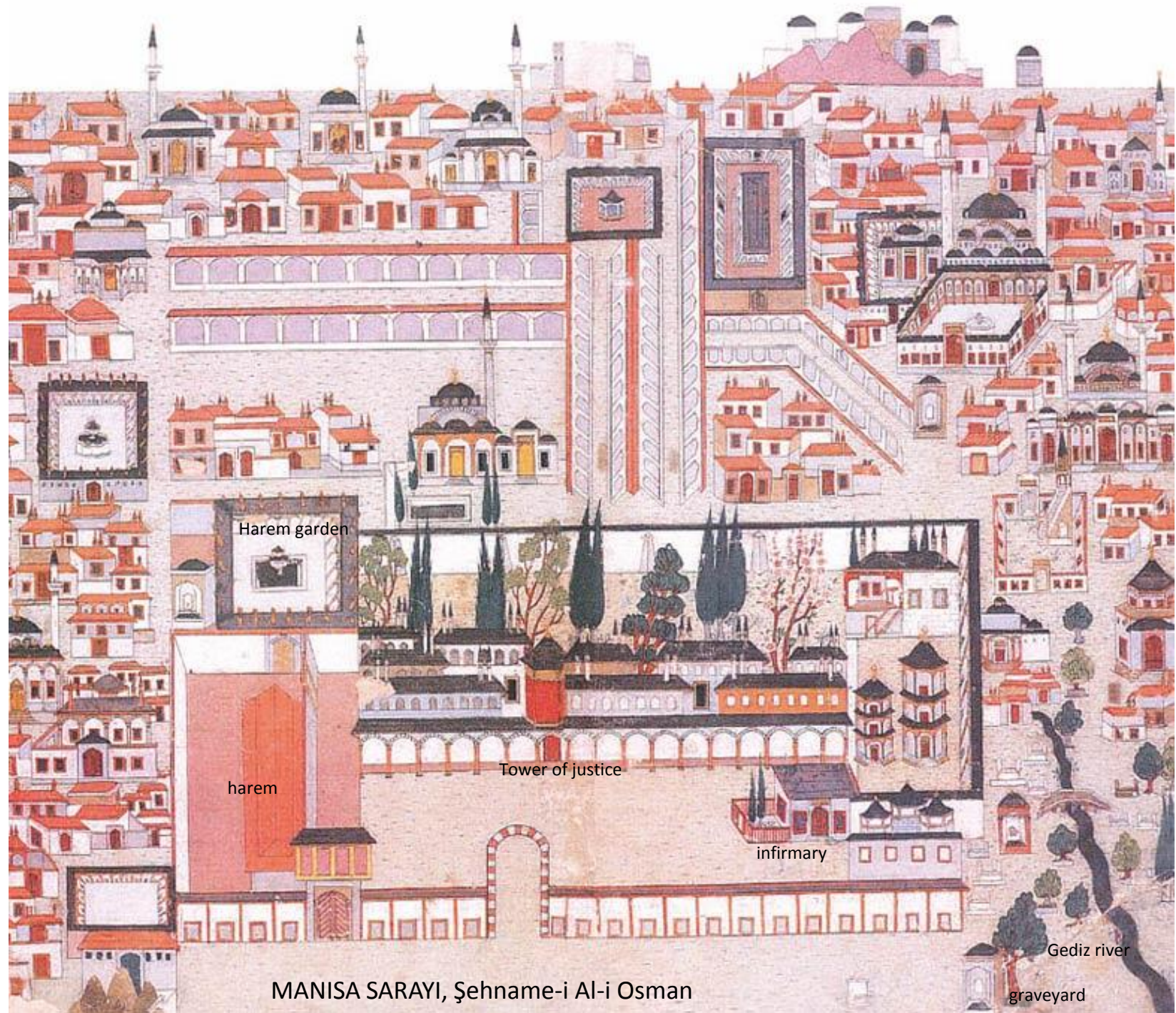


Matrakçı Nasuh-Beyazıt Eski Saray, 1570

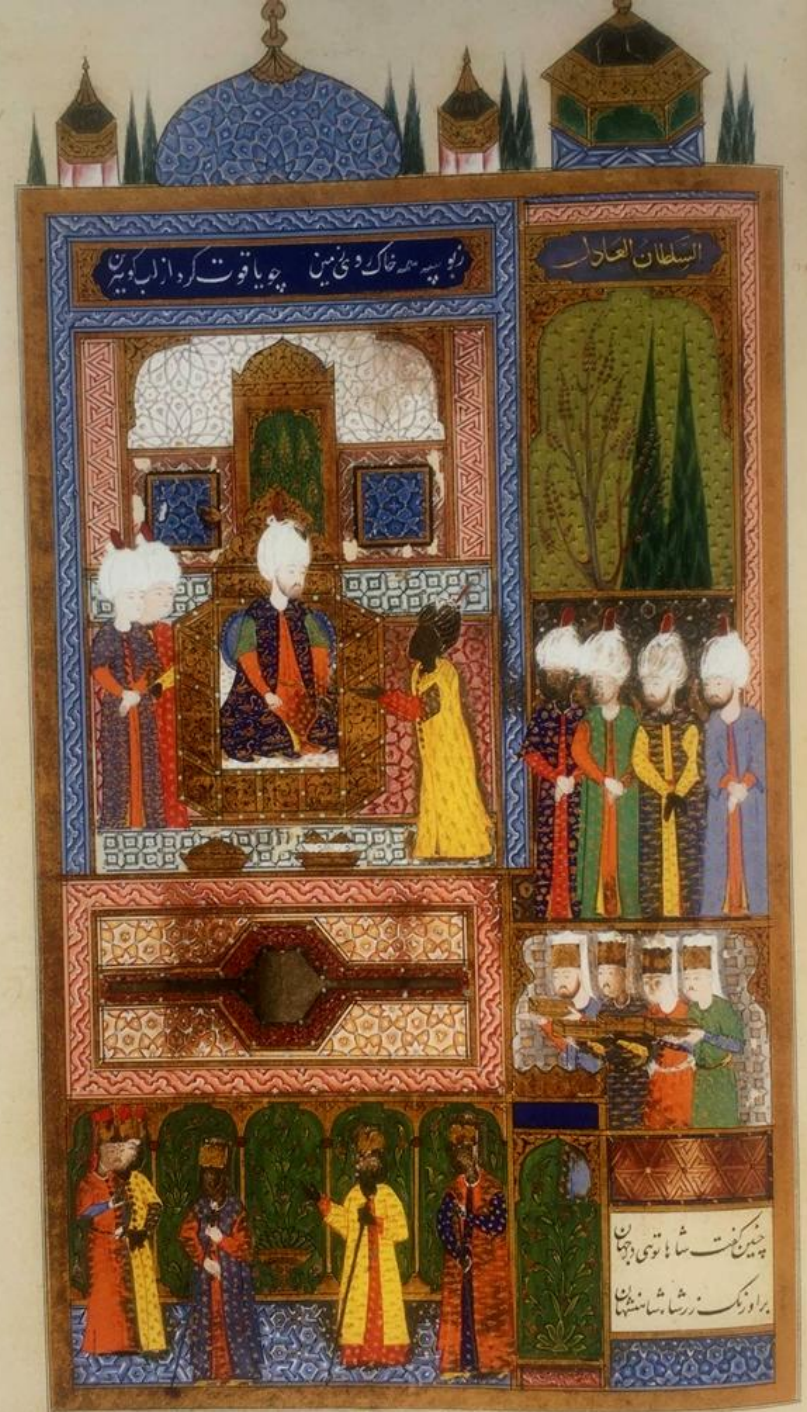


Cornelius Loos, a civil engineer who came to Istanbul in 1710 draw the panorama of the city. In this panaroma eski saray is drawn with pyramidal roofs set in a garden. The ground of this garden is uneven and the area facing the golden horn has fewer trees, almost treeless.



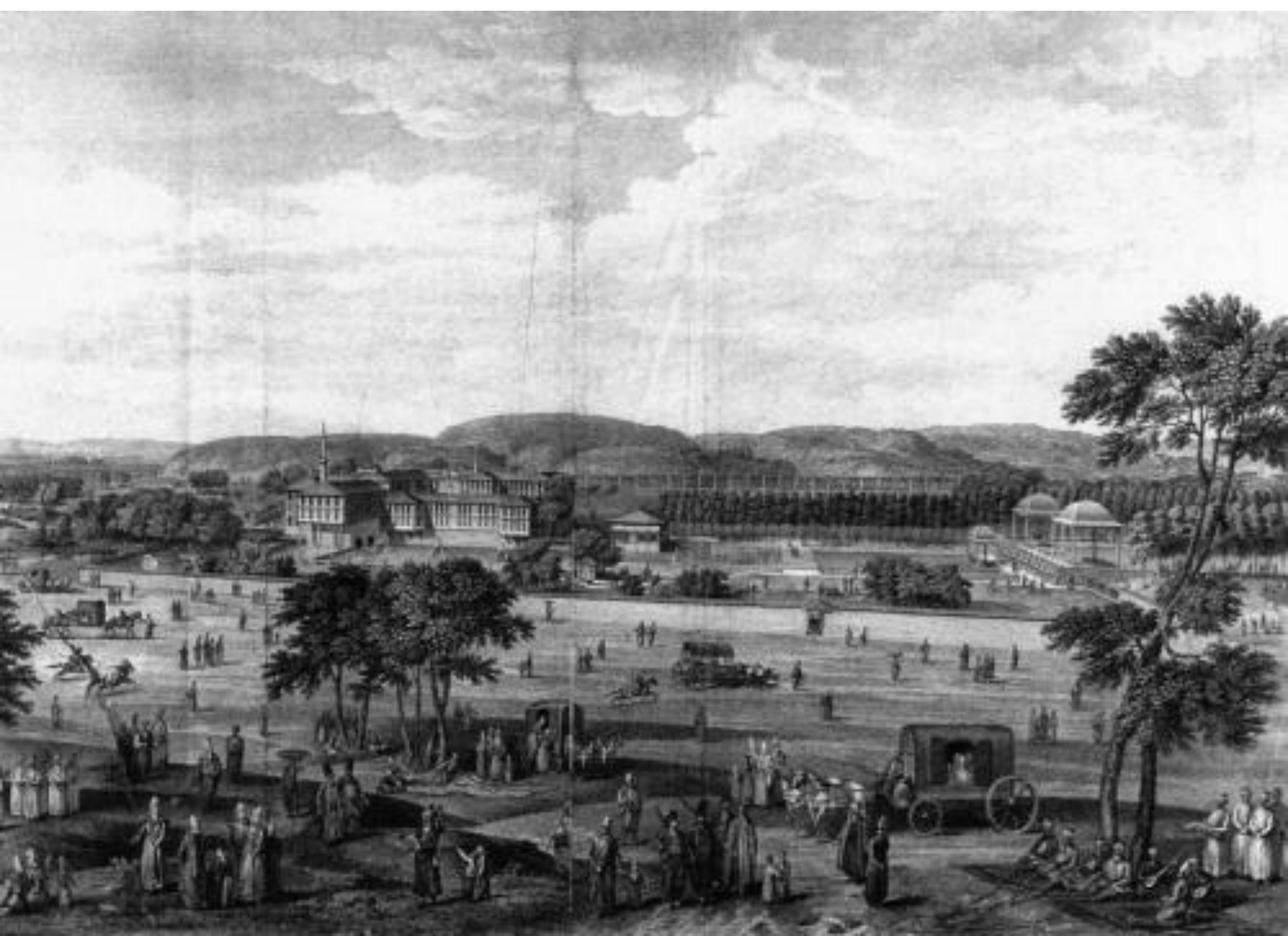


MANISA SARAYI, Şehname-i Al-i Osman



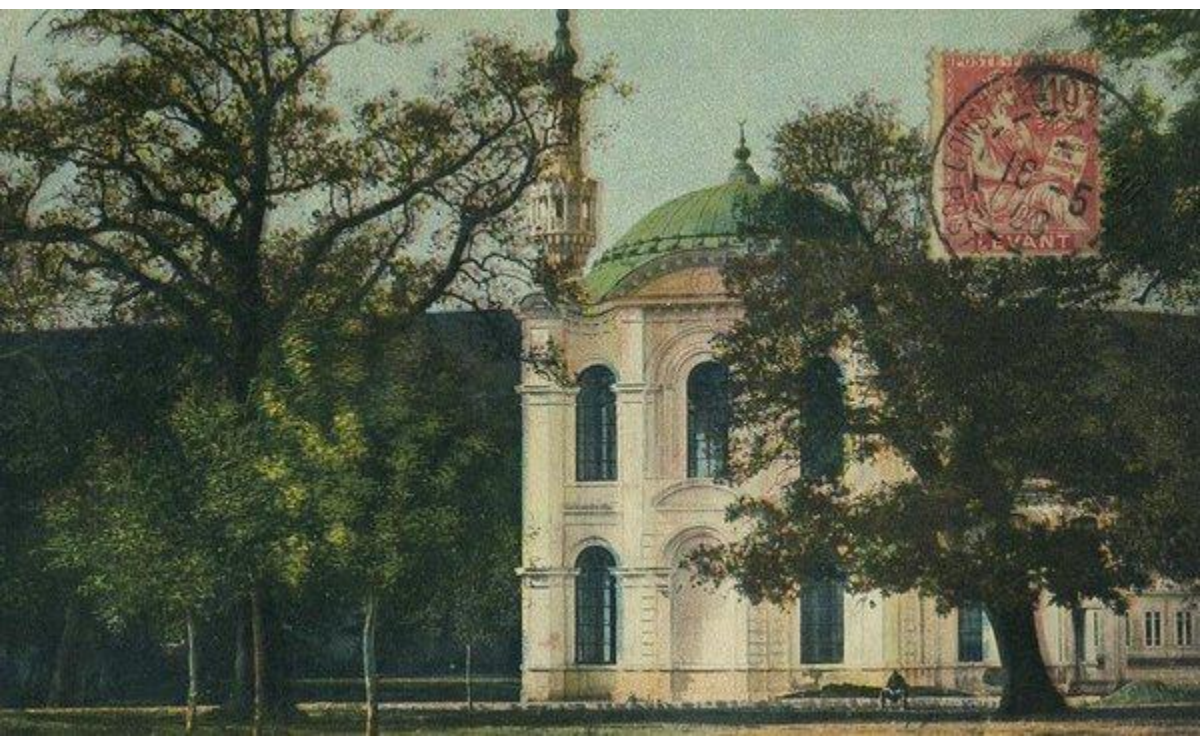








W.H. Bartlett, Kağıthane Sadabad Kasrı. Miss Pardoe, 'The Beauties of the Bosphorus', Londra 1838. Çelikbaskı.



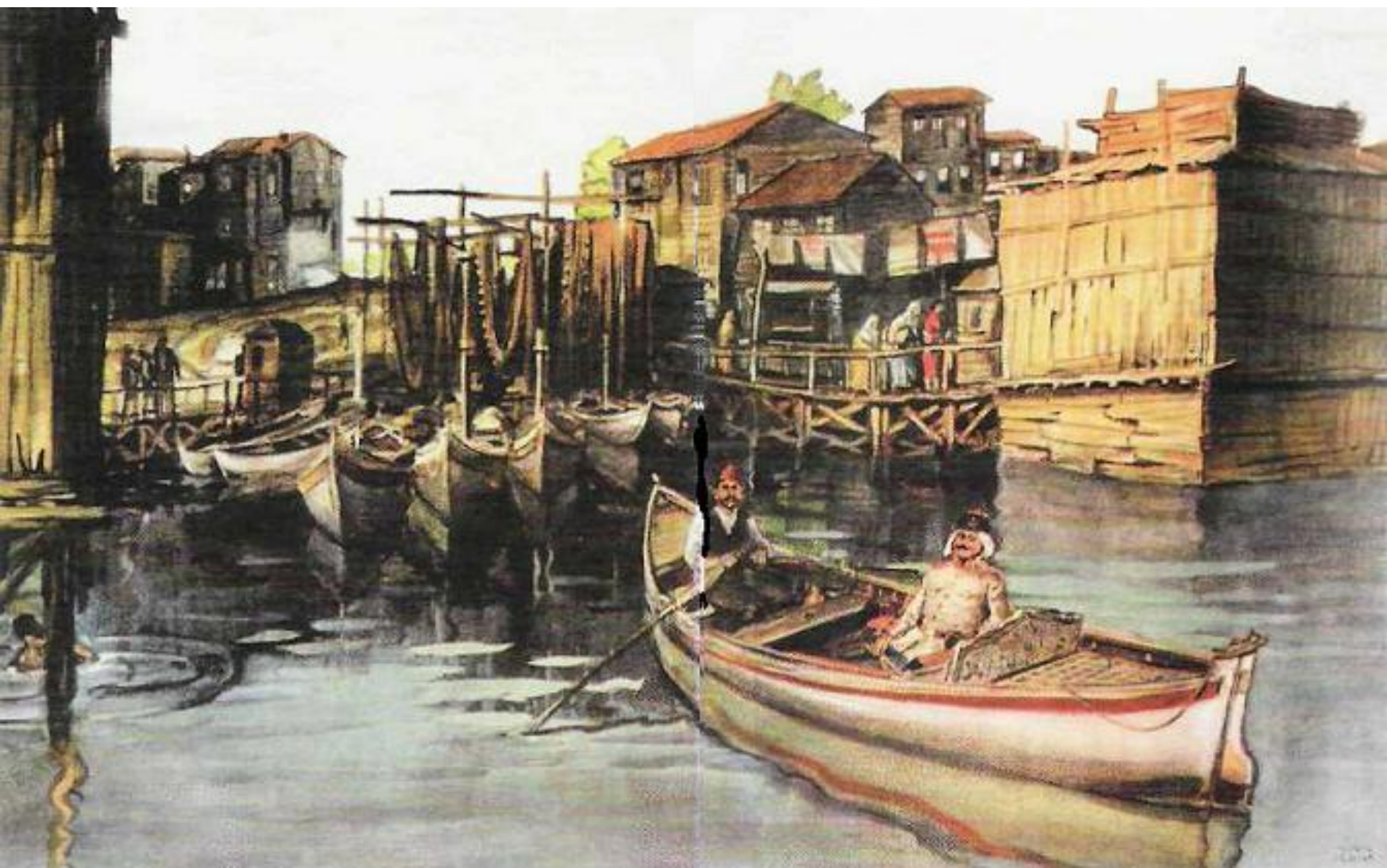
Sadabad mosque



KAĞITHANE, 20th century

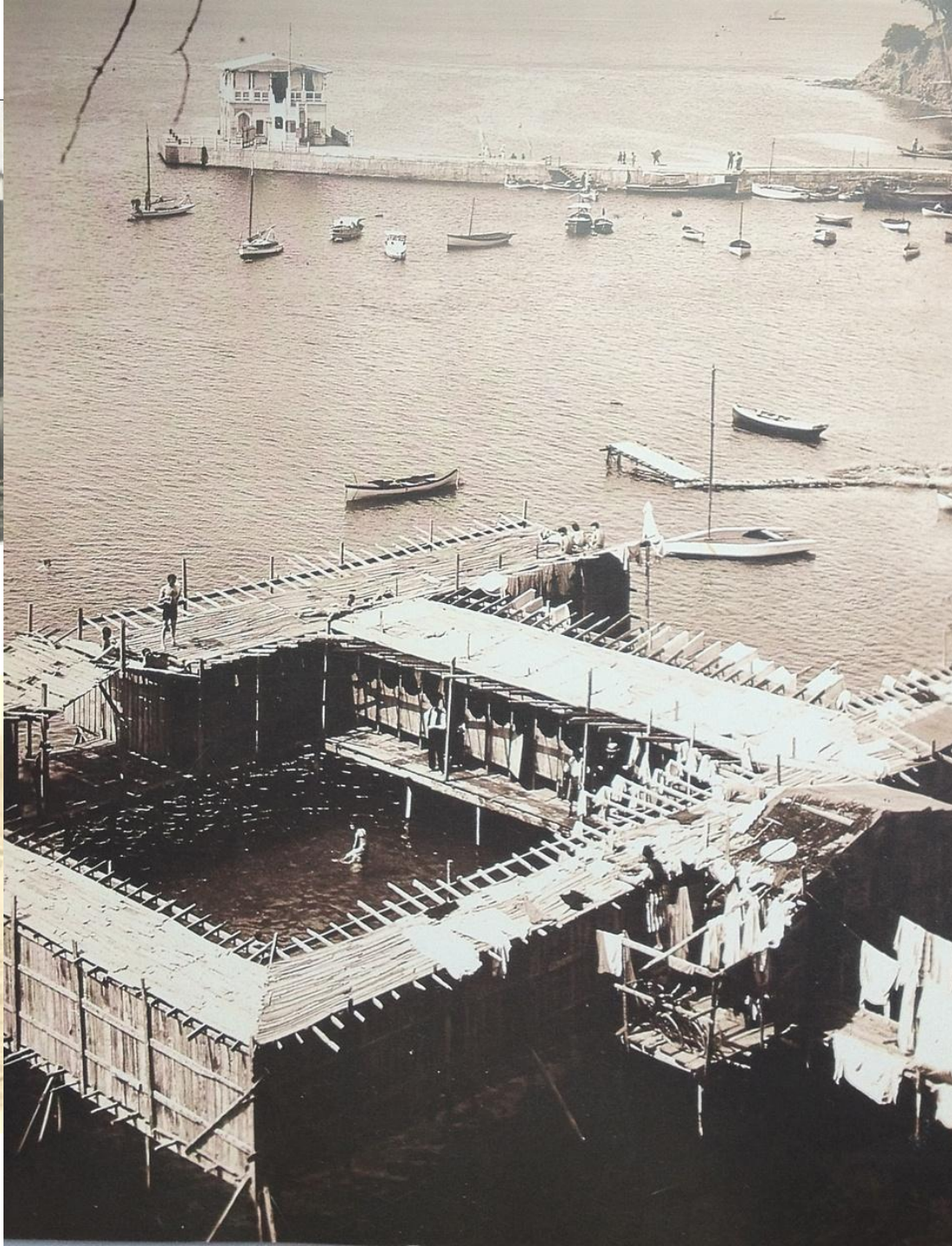


INFORMALSCAPES OF OTTOMAN URBAN PATTERN





Men and Women sea baths of Mariköy (right), sea baths at Galata Bridge (left)







View from Sariyer taken from Büyükdere quay, private sea baths and trees bordering the quay



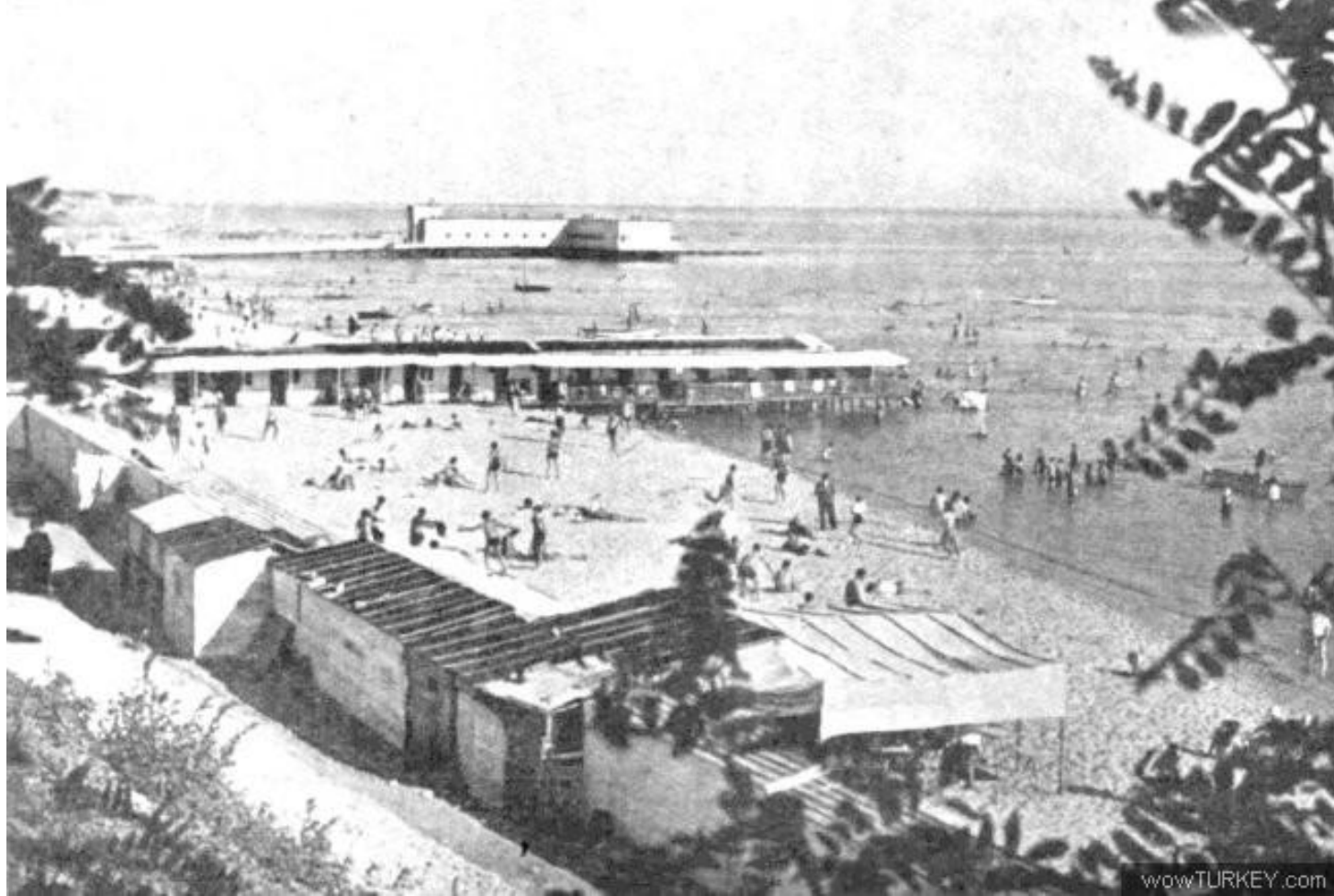
iles des Princes - Prinkipo (Bosphore)

Private sea baths of Buyukada

From Sea Baths to Beaches

Feridun Es explains the impact of these new styles of use on the city, which caused a break in the traditional structure of sea baths:

"Following the arrival of White Russians, many things changed... People started to swim with mixed groups – i.e. men and women- in the open seas.. Oh good lord.. What sign of doomsday.. The only topic of conversation in many homes.. It was the end of the world.. Men and women were swimming in the sea, dressed in what they call swimming suits which are sea flannels, slightly longer than knee length.. Arms and shoulders all naked.. Ah, the White Russians, ah!..."[3, 7,8]



Florya Beach, one of the largest beach complex of its period



Büyükdere Beach, the first beach that Haremlik-Selamlık habit of the Ottoman culture was dissapered



The Festival Program of Süreyya Beach(left) , Temples de Vierges,70s,(middle) [15] Temples de Vierges, 2011



Beaches at Anatolian side of Istanbul at 20th century

