

# The Sultan's Journey and other Turkish Placename Stories

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This article looks at the origin of Turkish placenames from the starting point of an assignment given to a class of students at a university in Turkey. The students' stories have been grouped thematically into 1) Names from antiquity, 2) Ottoman or Turkish origin names, 3) City districts, and present a broad spectrum of examples from across the country including cities, towns, and villages. The sources the student used, and the reliability of those sources, is discussed. As far as possible, the contributions have been verified or varying interpretations noted. Additional sections give information on Turkish pronunciation, cultural aspects, historical developments, and folk etymology. It was found that where there was an absence of written sources, a tendency exists to explain names by means of stories based on age-old Turkish traditions and beliefs.

## The Wounded Gazelle

One day, the Governor of Rodosto went hunting with his friends. Everyone spread out and the governor entered a small wood. At this time, he saw a gazelle. Without any hesitation, he stretched his bow and hit the gazelle in the back. The wounded gazelle disappeared in the nearby trees. The governor followed the wounded gazelle. He found the wounded gazelle's nest and she was breast-feeding her child. Tears came from her black eyes. After feeding her babies, she died. This sad picture made the governor unhappy. When he came back to his palace, he banned hunting. But this didn't satisfy him. He left his crown and went to a forest and started to live in a hut. There he prayed to God to forgive him. He died on this mountain and they named the mountain *Tekfur Dağı*. *Tekfur* in old Turkish means 'governor', and *dağ* means 'mountain.' In 1927, after Turkey became a republic, *Tekfurdağı* became *Tekirdağ*. (Özge Aksoy)

*Names* 51.3 & 4 (September & December 2003):163–192

ISSN:0027-7738

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### Turkish Students go Onomastic

The above story about *Tekirdağ*, a port on the Sea of Marmara, was the first one handed in when I asked the second year students in my Etymology class at Çanakkale Onsekiz Mart University to research five placenames in Turkey as their weekly assignment to make them aware of how names had originated in Turkey as compared to Britain. The students handed in stories about towns, cities and villages all over the country, often choosing places close to their hometown. Özge Aksoy was born in *Tekirdağ* and took the information from a book in her friend's house. Hardly any of the students came from Çanakkale itself. Collecting these stories together therefore offers us a broad perspective on Turkish placenames and their origins. The names of the students are included in brackets after their entry.

### Sources

I did not request that the students name their sources, and indeed, none of them did. When I interviewed the students one year later for the purpose of this article, I got some surprises. Many had used the Internet in preference to talking to local residents, though the assignment was deliberately timed to coincide with the term break when many of them would be in their home environment. Out of 28 students, I was able to learn the sources used by 25 of them. Given that each student wrote about five places, and some used more than one source while others used written sources to check spelling or confirm their own knowledge, the sources break down as follows:

- a) 10 students used oral sources such as their own family, teachers, neighbors, or elders.
- b) 10 students used Internet websites in English or Turkish.
- c) 15 students used other written sources, including books in the library such as an A-Z of Turkish cities,

books about mythology, encyclopedias, local history books, magazines, and tourist brochures.

For Turkish students, the Internet has become the prime source of information. As Pınar Yalçın says, "My first thought was to use Google and the Internet." Generally the websites were in Turkish and the students did their own translation, though sites in English are common for touristic places in Turkey. But only four students used the Internet exclusively. Nine students found everything they needed at public libraries or in encyclopedias. These sources were almost exclusively Turkish. The spelling of classical names in Turkish sources often varies phonetically from the English ones. Students wrote *Phokaia* instead of *Phocaea*, for instance.

Early on it became clear that it would be difficult to try to name the precise sources that students had used. They are the type of standard works found in the reference section of any Turkish library. Website addresses are only occasionally cited in this article. Some are put out by the local municipality, others by tourist organizations, one by an estate agent. Exactly the same information can often be found on several different websites. To search for them, use Google set for Turkish where names have Turkish characters. It should be mentioned that in Turkey it is quite normal *not* to name sources and some books published in the mid-20th century do not bear the date of publication.

### Oral Tradition versus Written Sources

Why did most of the students not ask their parents and elderly relatives for information? Why did they not give oral sources more importance? Generally, there was suspicion. When I asked Ayça İşler and Özlem Buluç which they thought was the most reliable source: books, the Internet, or individuals, they both said, "Books and the Internet, because these are based on interviews with many people. We can meet only one or two people but the writers of books can interview

lots of people. People may tell different stories." Gamze Türkyurt said, "The most reliable sources are written ones. I didn't write about my hometown because the information wouldn't be from written sources", though she added, "Maybe I would have talked to elderly people as well." Only Gülay Özdemir was of a different opinion, "I preferred to ask old people because they lived in those times, whereas books contain more complicated and scientific things." The majority of the students considered the written word more trustworthy than oral sources.

#### Problems verifying Sources

The validity of students' stories was checked wherever possible. This is when the difficulties started! Sometimes it was found that the students had written only half the story, the ancient part, with modern developments skipped over, or the opposite, where stories that appeared to begin in Ottoman times in fact went back much further. This additional information has been included with each entry. For instance, in the case of *Edirne*, no mention was made of *Adrianople*, the name by which it was known to Europeans for centuries. In the end, contrasting explanations were sorted out or differing interpretations stated.

More difficult was how to handle the many alternative spellings. We have names varying slightly in their Greek, Latin, Arabic, Ottoman or Turkish forms, according to the language of the source or changes over the centuries. We have cities that were known officially by one name ('*Kale-i Sultaniye*') but by the inhabitants as another ('*Çanakale*, *Chanak Kalesi*'). We have cities that were known in Europe by one name while concurrently the Ottomans or Turks called it something else. *Istanbul* is one example.

To check the stories, I used commonly available information and the Internet. *Turkey—a Travel Survival Kit*, by Tom Brosnahan (Lonely Planet Publications, Australia, 3rd edition, 1990) is detailed on the classic Greek-Roman-Hittite

period. *Osmanlı Şehirleri 'Ottoman Cities'* by Pars Tuğlacı (Milliyet, Istanbul, 1995) was useful as a double-check because of the list of old names under each city entry, though city and regional names are often confused. *Hayat Turistik Türkiye Ansiklopedisi*, published in installments just after 1960, presents an interesting picture of the Republic halfway between its establishment and today. Useful websites are generally mentioned with the entries. That of Ataman Hotel, Cappadocia, for example, explains all about *Hacıbektaş*.

#### Availability of Written Sources

The preferred means of communication in Turkey is face-to-face, and secondly by phone. Personal contact is valued above everything else. Turks are reluctant to write information down or record anything systematically except official records. This is slowly changing, but we are still left with inadequate written sources for earlier decades. Many local history books are written by retired teachers or civil servants. Male government employees used to retire after 25 years' service (this has just been increased to the age of 61/65) and female employees after 20 years (now increased to the age of 58). This gave them time in life to write about their own vicinity using written sources or common knowledge. Publication was often supported by banks, the municipality, or other public institutions. We are therefore much indebted to these conscientious souls with a love of their area and perhaps a working knowledge of Ottoman Turkish because later on such books become the only source we have.

There are several other reasons for the lack of written sources.

- Widespread illiteracy in Ottoman times. The reform of the alphabet to Latin script under Atatürk in 1928 did much to eradicate this.
- Many writings in Ottoman Turkish have not been transcribed into the new alphabet. Those that have

been often include Arabic words now obsolete in modern Turkish.

- There is a continued veneration for the written word, meaning The Koran. Words are considered to be sacred. In some villages even now, scraps of paper with writing on, any writing, are attached to trees alongside the tombs of saints and holy men.
- A widespread belief that 'shorter is better' when it comes to writing.
- A period of civil strife in the 1970s when the mere possession of books labelled one as an intellectual and therefore a communist.

#### Folk Etymology

Turkey has a strong tradition of 'folk etymology,' according to *Webster's Dictionary*, 'a popular but mistaken view of the origin or meaning of a word.' Turkish people are exceedingly sociable and eager to please. Sometimes individuals will come up with an explanation, perhaps rather fanciful, on the principle that it is better to say something than nothing and if it is not really true then it does not really matter. It is also preferable if the name has a Turkish origin. Several stories in this article may fall into this category. Occasionally, my students indulged in a bit of wishful thinking too, suggesting that *Amasra* was called *Sesami* at first is because of 'sesame' seeds, in Turkish *susam*; or that *Diyarbakır* was known as such because of its richness in *bakır* 'copper.' There is no basis for either of these beliefs.

Another example concerns the revered Ottoman traveller and diarist Evliya Çelebi (1611-1682) writing about the town of *Gallipoli*, nowadays *Gelibolu*. Two students quoted this source. According to Evliya Çelebi, the name comes from *Gülübol* 'Full of Roses' because once upon a time roses were plentiful in the area. However, there is not much doubt that Fikret Yeşilyurt is more correct when he says, "The first name of *Gelibolu* was *Critote*, but after the arrival of Greek colonists,

they called the city *Kallipolis* meaning 'beautiful city'. In the time of Roman Emperor Augustus the city's name changed into *Gallipolis* and later on it became *Gelibolu*."

Credence is sometimes given to *Dardanelles* coming from *Dar-delen* 'Narrow Opening,' rather than King *Dardanus*, the son of Zeus and Electra and founder of Troy. Some tourist guides are fond of saying that *Anadolu* means 'full of mothers,' *ana* meaning 'mother' and *dolu* 'full.' In fact, the word *Anatolia* has Greek origins. Overheard on a bus was the origin of *Bolayır* as *Bul ayır*, 'Find and separate' and *Gelibolu* as *Gel bul* 'Come and find', neither of which is anywhere near the truth.

#### Names from Antiquity

Many placenames in modern Turkey go back to antiquity, especially those on main trade routes or along the coastline of the Black Sea, Marmara, Aegean, and Mediterranean. This section includes examples where the name of the ancient settlement gave rise to the existing one, not where an ancient site continues under its original name close by, such as the ruins of *Hieropolis* near *Pamukkale* 'Cotton Castle,' or the harbor of *Assos* below *Behramkale*.

**Ankara.** To the Hittites, before 1200 BC, the city was *Ankuwash*, but the Galatians, a Celtic race, were the first to make Ankara their capital in the 3rd century BC. It was then known as *Ancyra*, meaning 'anchor,' one of the oldest words in the language of the sea-faring Celts. The city fell to Romans, Byzantines, and Seljuks and in the course of time it became *Angur*, *Engüriye*, *Engürü*, *Angora*, and in the end *Ankara*, now the capital of Turkey and still famous for its angora goat hair. (Fatma Aykanat, Çağrı Öngün)

**Antakya.** This city, also called *Hatay*, is east of the Mediterranean near the border with Syria. In the twelfth year of the reign of Seleucus I Nicator, Seleucus climbed Mount Casius and made a sacrifice to Zeus, calling on the god to send

a sign indicating the site of his new inland capital. An eagle swooped down and carried off the carcass, which, after a short flight, it let drop to the ground. When this site was found unsatisfactory, Seleucus made another sacrifice to Zeus asking whether he should build a new city or rebuild *Antigonia* under a changed name. Again an eagle snatched the meat and flew off, landing this time on the banks of the *Orontes* rather than *Antigonia*. Satisfied this was the spot Zeus really approved of, the foundations of the city were laid at the foot of Mount Silpius near Iopolis on 22 May 300 BC. The new city was named *Antiocheia* after Seleucus's father, or possibly his son, then *Antioch*, and now *Antakya*. (Özge Korkut).

**Antalya.** In the first century BC, the Pergamum King Attalus II ordered his men to find the most beautiful piece of land on earth; he wanted them to find 'heaven on earth.' After a long search all over the world, they discovered this land and said, "This must be heaven." King Attalus founded the city giving it the name *Attaleia*. When the Romans took over the Pergamene Kingdom, *Attaleia* became an outstanding Roman city which Emperor Hadrian visited in 130 AD. Then came the Byzantines, after which the Seljuk Turks took over the city in 1207 and gave it a different name, *Adalya*. The Ottomans followed the Seljuks, the name *Antaliye* came into use, and finally within the Turkish Republic this important port and now tourist center on the Mediterranean became *Antalya*. (Pinar Bulut, Zeynep Keleş, Çağrı Öngün)

**Bergama.** *Bergama* comes from *Pergamon*, the seat of one of the most powerful empires of the Hellenistic age. (Sibel Günay)

This once-grand city of Eumenes II is now a small town on the tourist trail near İzmir. It was most famous for its library, said to have held 200,000 volumes.

**Bolu.** Midway between Istanbul and Ankara, *Bolu* is well-known for its chefs and surrounding lakes, *Yedigöller* 'Seven



Lakes' and *Abant*. In ancient times, *Bolu* was the center of the Btinya region. Its name was *Claudiopolis*. After some time, *Claudio* was forgotten. Only *Polis* or *Poli* was known. This evolved into *Bolu*. (Ahmet Esat Tanay)

**Bursa.** This is a large industrial city in the Marmara region under the shadow of Mount Olympus, nowadays *Uludağ* 'Giant Mountain.' In ancient times *Bursa* was called *Phyrgia*. With new migrations over Thrace, Bithynians came and settled here, and after 700 BC, the region was called *Bithynia*. The famous Carthaginian general Hannibal recommended that King Prusias I of *Bithynia* build a city there. Prusias built the city with great excitement and gave it his own name: *Prusias*. The name *Prusias* changed over hundreds of years first to *Prusa* then to *Bursa*. (Sedef Hiçdurmaz)

Özge Korkut mentions that "*Prusa* was called *Prusa ad Olympum* at one time to distinguish the two kings who succeeded each other to the throne, but in the Byzantine period the name *Prusa* alone was used." All our knowledge about the city in ancient times is based on the accounts of Herodotus, Strabon, and Pliny. *Bursa* was known to the Europeans of the 19th century as *Brousse* or *Brusa*. In the creation of the modern name, 'ru' has been inverted to 'ur.'

**Cappadocia.** An area in Central Anatolia famous for its surreal landscape of eroded volcanic 'fairy chimneys.' In former times it was called *Katpatukya*, from a Persian word meaning 'The land of the beautiful horses,' then it became *Cappodocia*. (Gülçin Saygı)

**Denizli.** People are often curious why this booming industrial city, hundreds of kilometers from the sea and 428 meters above sea level, should be called *Denizli* 'by the sea'? The ancient name of the city was *Laodikeia*, after the wife of Antiokos II, a settlement that now lies six kilometers to the north of today's city. Inspired by *Laodikeia*, the Turks called

this city *Lazkiye* or *Ladik* at first. Later, a Turkish clan, the Tonguzlu, established a city here and it was known by all sorts of variations—*Tonguzlu*, *Donguzlu*, *Tenguzlu*, *Tonuzlu*, *Domuzlu*, *Tunuzlu*—not in any sort of historical succession, but according to varying accents. Finally, the name was transformed into *Denizli*, although the locals still pronounce it nasally, something like *Dengizli*. (Gamze Türkyurt, Ahmet Esat Tanay)

Despite all evidence that the name has no connection with the sea, a 1960 encyclopedia still says that *Denizli* is so-called for its former 'abundance of water.'

**Edirne.** This strategic city near the Bulgarian border is the gateway to Turkey from the Balkans. The first settlement was established by Odriss, so for this reason the city was called *Odrisa* or *Orestia*. By command of the Roman emperor Hadrian, it was repaired and given the name *Hadrianapolis*. Europeans shortened this to *Adrianople* and the Turks to *Edirne*. (Gamze Türkyurt)

*Edirne* was the second Ottoman capital, after *Bursa*, until the conquest of Istanbul in 1453. It is notable for Selimiye Mosque and other historic buildings.

**Efes.** It is generally accepted that the name *Epheseus* was inherited from a mythological Amazon queen. There is also a possibility the city referred to as *Apasas* by the Hittites was *Epheseus/Ephesus*. (Özlem Buluç)

This much-visited ancient site (Pope John Paul II and Bill Clinton, among others) about six kilometers from the town of *Selçuk* is worth mentioning not only for its associations with Saint Paul, Saint John, the Virgin Mary, and its magnificent library, but also for being the name of the most popular beer sold in Turkey, *Efes Pilsen*.

**Erzincan.** This city in eastern Anatolia, devastated by an earthquake in 1939, was in ancient times named *Aziris* or

*Eriza*. The Turks changed it into *Ezirgan* but, in the time of the Ottoman Empire it changed into *Erzincan*. It is also believed that the city was called *Ezercan* because of the damage that the earthquakes caused. (Özgecan Mutlu, F. Özlem Akıllı)

The 'life-crushing' explanation for *Ezercan* is unlikely.

**Erzurum.** *Erzurum* is the largest city in eastern Anatolia and known as 'the Paris of the East' (several other cities make the same claim). At an altitude of 6000 feet it is also the coldest place in Turkey. The city was called by the Byzantines *Theodosiopolis* after the emperor who founded it on the ruins of an earlier settlement in the late 5th century. In 463 AD, it was captured by the Arabs who called it *Kalikala/Kalikale*. When the Seljuks started to spread into Anatolia, they renamed it *Erzenel-Rum*, and with the foundation of the Republic *Erzenel-Rum* changed to *Erzurum*. (Çağrı Öngün)

In fact, *Erzurum* began life as an Armenian city called variously *Karin/Garin/Garin Kalakh*, hence the Greek word for it, *Karenitis*. The meaning of *Erzenel-Rum* or *Arzene-Roum* most likely comes from an ancient Armenian city called *Arzen* nearby combined with *Rum* 'Rome.' *Rum* is the Turkish word for Greeks living within the Ottoman Empire, but also has connotations of "Roman, Christian, Orthodox, Byzantine." One website avoids any controversy by simply saying that *Erzenel-Rum* means 'the highest place in Anatolia.'

**Foça.** This is a popular seaside resort near İzmir. In ancient times, when the Ionians lived here, it was called *Phocaea*. Later it developed into *Foça*. (Gökhan Kılıç)

Pınar Bulut mentions that *Foça* is supposed to have taken its name from *fok*, Turkish for 'seal,' after the Mediterranean seals that used to inhabit the rocky shoreline. The story, according to a website, is that there were two places in the past, one *Niyez Fokez*, 'New Fokez,' the other *Palyez Fokez*, 'Old Fokez.' The Turkish word *fok* is actually from

Greek anyway, according to a standard Turkish school dictionary, thereby, all the stories agree.

**Giresun.** This city on the Black Sea coast was called *Kerasos* in ancient times. *Kerasos* means 'cherry' in Greek. The Miletians that came from Greece called the city *Kerasos* because of the numerous cherry trees. Over time, the Turks turned it into *Kerasun*, then *Giresun*. Now the city is famous for hazelnuts, not cherries. (Özgecan Multu)

**Istanbul.** Two students wrote briefly about this great metropolis bridging Europe and Asia. A fuller explanation can be found on the website of Istanbul Hotels Reservation Center, credited to Tuna Yılmaz, with some extra information from Tom Brosnahan's "Travel Survival Kit." The first settlement appears to have been around 1000 BC and called *Semistra*. A fishing village named *Lygos* was founded on the European side while colonists from Megara near Corinth settled at *Chalcedon* on the Asian side. Another colonist from Megara, *Byzas* by name, inspired by the oracle at Delphi, spotted *Lygos* and decided to settle there, naming his new city *Byzantium* in 657 BC. In Roman times, Septimus Severus razed the city walls then rebuilt the city as *Augusta Antonina* about 196 AD. Fast forward to Emperor Constantine I. When he first took control of the city, it became known as *Deutera Rome*, 'the Second Rome' or *Nea Rome*, 'New Rome.' In 330 AD, he re-established the city as the capital of his empire and it became *Konstantinoupolis*, *Constantinople* in English, a name which continued to be its official name right through the Ottoman centuries and well into the modern Republican era. Concurrently, the Turks gave different names to the city, including *Dersaadet* and *Deraliye*.

So what about '*Istanbul*'? Tuna Yılmaz explains: "The Byzantines did not refer to the city by its actual name, but, because of its size, simply as *Polis* 'the City,' and when they wanted to say 'to the City,' they said *eist enpolin*, pronounced

'*is-tin-polin*,' which is the origin of the name *Istanbul*. Recent research has shown that the name *Istanbul* was used, if not during the Byzantine period, at least during the 11th century, and that the Turks knew the city by this name." This is a sensitive subject for modern Turks who dislike any reference to their beloved city of *Istanbul* being called *Constantinople*.

**İzmir.** In mythological times, Amazon tribes came to the shore of the Gulf of İzmir. They decided to establish a city. The name of their chief was *Zmrna*. Ionians came to this area and called the city *Smyrna*. Present-day *Bayraklı* is the site of old *Smyrna*. Then Turks conquered the city and they pronounced the *Smyrna* as *İzmir* so it remained like that. We can understand from all this that the word *Smyrna* has an Anatolian origin. (Özlem Buluç, Ahmet Esat Tanay)

Websites in English reiterate the point that the word *Smyrna* has Anatolian, not Greek roots. Another theory is that the name comes from the goddess *Myrina*.

**Konya.** The modern name of *Konya* comes from *Iconium* or *Iconion*, coming from the word *icon* meaning 'holy image.' This religious Anatolian city in the middle of an open plain was first called *Kuwanna* by the Hittites 4000 years ago. To the Phrygians it was *Kowania*, the first area to appear after the great flood. This changed to *Iconium* in Roman times. The Arabs called it *Yuuniye*. Its most glorious period was when it became the new capital of the Seljuks of Rum. During the 13th century, Celalettin Rumi ('Mevlana') founded the order of Whirling Dervishes there. (Zeynep Keleş)

**Patara.** The main attraction of this summer resort between *Fethiye* and *Antalya* is its fine sandy beach 20 kilometers long. It was a principal harbor of ancient Lycia. Here, according to mythology, Apollo was born. More concrete history reveals that it was the birthplace of Saint Nicholas (Father Christmas). *Patara* is probably derived from *pata* or *pada*, meaning 'flat'

in the Luwi and Hittite languages, though it could also have come from *pa(wa)nda* 'plenty of water, river.' (Aylin Pınar)

Other sources say that it was founded by *Patarus*, son of Apollo, and renowned for its wealth and temple of Apollo. Saint Nicholas served as bishop of *Myra* (now *Demre*), not far along the same stretch of coast, and is buried there.

**Trabzon.** The large tobacco-growing city of *Trabzon* on the Black Sea was first founded by Greeks in the 8th century BC on a flat field like a table between two valleys. So it was called *Trapezos*, meaning 'flat like a table.' Its name later became *Trapezus*, then *Trapezunda*, and in the time of the Byzantine Empire it was called *Trebizond*. (Gökhan Kılıç, Zeynep Keleş)

The resemblance of the name to the Greek-Latin *trapezion* 'small table,' *trapezium* or *trapezoid* 'quadrilateral having no parallel sides,' will not be lost on the reader.

Note: There are far too many other names of this type to include here but a short reference list may be useful. The modern Turkish name is in italics; the prior names—Classic Greek, Roman, Hittite, Byzantine or Arab—are shown in brackets.

*Adana* (Adanos)

*Amasra* (Amastris, Sesamos)

*Amasya* (Ameseia)

*Balıkesir* (Karasi, Balıkesri, Paleo-Kastro)

*Bandırma* (Panderma, Panormos)

*Bilecik* (Belekoma)

*Bodrum* (Peterium, Alikarna, Halicarnassus)

*Çankırı* (Kangırı, Gangra)

*Ereğli* (Bender-i Ereğli, Erybellum, Pontike, Heracleia)

*Hatay* (Hatti, Hattena)

*İskenderun* (Alexandreia)

*İsparta* (İsbarita, Hamidabad, Sporada)

*İzmit* (İzmid, İznikmid, Nicomedia)

*İznik* (Nicea)

*Kastamonu* (Komnenos)  
*Kayseri* (Kaysariye, Caesarea)  
*Kütahya* (Cotyonium, Kotiaeiion)  
*Malatya* (Malatiyye, Melita, Milidya, Maldiya)  
*Manisa* (Magnesia)  
*Mudanya* (Montania, Montagna)  
*Niğde* (Nigde, Nikde, Nekide, Nekida, Nagidos)  
*Samsun* (Amisus)  
*Tirebolu* (**Tirepolu, Tripolis**)  
*Urfa* (Ruha, Edessa)

### Ottoman/Turkish Origin Names

These names generally apply to small cities, towns, and villages. For convenience, five categories have been used:

- a) Notable Persons
- b) Topographical Features, Nature
- c) Festivities
- d) Military Connections
- e) Prior Settlements

Note: Three cities deserve special mention. Just as the island of Malta was awarded the George Cross for its lone defense against the Germans during WWII, so the opposition of three Turkish cities to French and Armenian forces during the War of Salvation in the 1920s was recognized by the Grand National Assembly with the addition of epithets to their names. In 1921, *Antep* became *Gaziayntab* and, from 1928, *Gaziantep* ('War hero' *Antep*). After 1980, *Maraş* officially became *Kahramanmaraş* ('Heroic' *Maraş*) and *Urfa* changed to *Şanlıurfa*, ('Glorious' *Urfa*).

#### a) Notable Persons

**Davutlar.** *Davutlar* is a small quiet seaside town near *Kuşadası* 'Bird Island.' Before, it was a village called *Davutköyü* 'the village of Davut.' There was someone whose name was *Davut* 'David.' He was clever and respectful. Everybody loved him.

Then the village became larger and its name changed into *Davutlar*, 'Those from the family of Davut.' (Serpil Kaya)

**Diyarbakır.** This strategic city on the River Tigris, famous for its black basalt walls and watermelons, was known in Greek and Latin sources as *Amida*. In the Dede Korkut legends, it is *Hamid*. After the Arabs conquered the area, a nomadic tribe, the *Bekr Ibn Vail* (or *Beni Bakr*) settled there and renamed their new home *Diyar-ı Bekr* 'the Realm of Bekr,' from which *Diyarbakır* derives. (Çağrı Öngün)

Another source gives the modern name firstly as *Diyarbekir*, which is more logical since *Bekir* is a common male Turkish name, from the Arabic.

**Dursunbey.** *Dursunbey's* history goes back to the Lydians. At the time of the Ottoman Empire, the second Ottoman sultan, Orhan Gazi, appointed Emir Dursun as commander of this town. Because of this, it was called *Dursunbey*. (Nurçin Duman)

'Bey' is a title of respect added after the name. The town is about 100 kilometers from Bursa.

**Gaziemir.** During the time of the Ottomans, a wise man called 'Birgi' lived in *Aydın*. When he died, his body was sent to İzmir to be buried. On the way to İzmir, the soldiers who were carrying his chest couldn't find water to drink. After a long search they gave up hope and began to pray to God for water. Then they heard words from the chest in which the dead man lay. It said "Kaz emir," which means 'dig soldier.' They dug at the place where the chest was and found water. After that, this place was called *Kaz Emir* and that developed into *Gaziemir*, now a suburb of İzmir near the airport. (Gökhan Kılıç)

**Elazığ.** *Elazığ* is a city in eastern Anatolia that was founded by Sultan Abdülaziz in the 19th century. It was a small but planned village at first and its name was *Mamure-tul aziz*



'built by Aziz'. This was shortened to *Elaziz* and today we call it as *Elaziğ*. (Özgecan Mutlu)

Other sources mention a village called *Mezraa* before it gained city status in 1860. Variations of the name include *Mamure-tul-azis* and *Elazis*. In Turkish, the letters *t-d*, *s-z*, *p-b*, and *a-e* are interchangeable according to accent.

**Hacıbektaş.** Hacı Bektaş Veli, one of the most important Anatolian Turkish thinkers, lived in this central Anatolian town 46 kilometers from *Nevşehir*. He developed his mystic religious order there and died in the early 14th century. After his death, the town was called by his name. (Gülçin Saygı)

*Hacıbektaş* is the sacred center of the *Alevi* (Alawi) order, one of the heterodox branches of Islam. Every year on 16-18 August, thousands of people gather for celebrations including the ceremonial dance, the *semah*. It is believed that Hacı Bektaş was descended from Caliph Ali (*Alevi* means 'those who follow in the footsteps of Ali'), cousin and son-in-law of Mohammed, whereas Mevlana (see *Konya*) was from the Sunni branch of Islam, which accepts the first four caliphs as rightful successors of Mohammed.

**İçmeler.** *İçmeler* is a small village in Central Anatolia. Many years ago, there was an old man who was very rich. He was the only rich person in the village. But he was not generous. He had everything, yet he was alone. One day he became very ill and begged people to look after him. Everyone refused to help him. When he saw that his health was in danger, he promised to build fountains in the town. People liked the idea and agreed to help him. Within a year, the old man kept his promise and built many fountains. Today, in every street of the town you can see beautiful fountains. That's why people call the town *İçmeler*, meaning 'Fountains'. (Ayşe Delikan)

**b) Topographical Features, Nature**

**Güzelbahçe.** The place where my aunt lives is called *Güzelbahçe* because of the beautiful big gardens there. All the houses in *Güzelbahçe* look very charming because of its attractive gardens. For that reason people call it *Güzelbahçe*, 'beautiful garden.' (Ayşe Delikan)

**Kızılelma** is a village in the Black Sea province of Ordu. Before Turks conquered this village it had a Greek name, because Greeks were dominant there. After the conquest, a Turkish ruler whose name was Melik Gazi came to this area. He saw the apples on the trees and asked what the name of the fruit was. People said that its name was 'red apple.' Then he asked the name of the village and people said it had a Greek name. Thereupon Melik Gazi changed the name of the village to *Kızılelma*, which means 'red apple.' (Dilek Demirci)

**Esentepe** is also a village in Ordu. It is set on a hill. In this village, the weather is generally windy. Because of this, the name of the village is *Esentepe*, which means 'windy hill.' (Dilek Demirci)

**Meydan** is another village of Ordu. *Meydan* means 'open space.' The village is named like that because it is set in a wider, broader space than the other villages around it. (Dilek Demirci)

Flat areas are rare along the hilly and mountainous Black Sea coast. Most towns and villages are situated on a slope.

**Safranbolu.** The history of *Safranbolu* dates back as far as 3000 BC. Once a city in the Roman province of *Paphlagonia*, during the Ottoman era the town served as an important junction on the Kastamonu-Gerede-Istanbul route of the Silk Road. At the same time it was a popular residence for Ottoman royalty. The city received its name from the saffron

which is native to *Safranbolu*, used as a dye and food additive. Saffron fields still abound near the city and a thriving saffron business continues. (Fatma Aykanat)

This town is particularly famous for its old wooden houses. There are several websites in English about it, one authored by Burak Sansal, 1999. Although its name is uncertain, between Roman and Ottoman times, around the 15th century, it was called *Zalifre/Zalifra*. For a long time under Ottoman rule it was called *Taraklı Borlu*. The names *Zaşıfıran Borlu* and later *Zaşıfıranbolu* were used from the start of the 18th century onwards.

**Sincap Yurdu.** There is another place where we go to spend our holidays, *Sincap Yurdu* 'Home of the Squirrels.' It was given that name because there were so many squirrels there. People living in the town say they still see these little animals wherever they go. (Ayşe Delikan)

**Tekkiraz** is a small town of Ordu. Its name comes from a cherry tree. In the past, there was a 'lone cherry tree' which was the symbol of the town, so it has been called *Tekkiraz* for years without any change. (Dilek Demirci)

**Zonguldak.** Before coal was found in 1848, this city on the Black Sea was surrounded by rushes and bogs. In olden times, there was also a harbor named *Sandaraca*. *Zonguldak's* name comes from *zongalık* meaning 'rush' or 'marsh.' There were many mosquitoes in this marsh. *Zongalık* then changed into *Zingıldak* and at last it became *Zonguldak*. (Gülay Özdemir)

Three possible interpretations are offered on the city's website, that *Zonguldak* comes from 1) *Zonklatan*, the trembling induced by malaria from the mosquitoes; 2) Seamen who called the marsh *Zongalık*, *Zungalık* or *Zunguralık*; or 3) A Turkish reading of *Zone Ghuel Dagh*, as the French and Belgian companies who first worked the mines called the *Göldağ* (*Ghuel Dagh*) district.

c) Festivities

**Uşak.** Once upon a time, there was a place which put on a marvellous show once a year where young girls and boys came together to select their husbands or wives. In order to do this more often, they established a city here and gave it a name, *Diyarı Uşak* 'Land of Lovers.' After a while it changed into *Uşak*. (Ahmet Esat Tanay, Gamze Türkyurt)

Further sources, which do not contradict the above version, say that *Uşak* was the site of ancient *Temenothyrai*, renamed *Flaviopolis* in the 1st century AD. With arrival of Türkmen settlers after 1076, it became known as *Uşşak*, derived from *aşık* 'minstrel, lover.' The word *uşak* normally means 'male servant' or 'male child.'

**Çaycuma.** There are different suppositions related to the source of the name *Çaycuma*, a town near *Zonguldak*. We can sum these up in two groups. Firstly, some people think that the Turkish name *Çaycuma* is derived from the combination of the words *Çay* 'stream' and *Cuma* 'Friday.' On Fridays, there was a bazaar near Filyos Creek. The people coming to the bazaar from other villages said, "I am going to the *Çay*" or "to the *Cuma*." Later, this began to be said something like *Çaycuma*. Secondly, other people think that near Filyos Creek, the *Yakademirciler* peasants and *Velioğlu* peasants built a mosque together. Every week on Fridays, both a market was set up there and the people performed their prayers in this mosque. By the combination of the name 'Filyos Creek' and 'mosque.' it began to be called *Çaycami* at first but later turned to *Çaycuma*. (Pinar Bulut, from website information by Hasan Ataman)

**Bayramiç.** This town at the foot of Mount Ida had a tradition in the time of the Ottoman Empire. On every religious day, they prepared a carnival in the town, and this made people remember the town as *Bayram için* 'For Festivals'. Later this

became *Bayram İçi* then it changed into the *Bayramiç* of today. (Fikret Yeşilyurt)

#### d) Military Connections

**Aşağı** 'Lower' and **Yukarı** 'Upper' **Okçular** are two villages near Çanakkale. They were called *Okçular* 'Bowmakers, Archers' because in Ottoman times the people from these villages made arrows. (Elvin Koçer)

**Çorlu.** The name of *Çorlu*, a town in Thrace on the route between Edirne and Istanbul, comes from *Zorlu*, which means 'hard to capture.' It arose from *Çorlu* being difficult to overcome at a time when the Ottoman Empire was near to destruction. (Gökhan Kılıç)

The ancient name of *Çorlu* was *Syrollum*.

**Gemlik.** Once upon a time, this port on the Marmara was used as a harbour for ships of war and other vessels. At first it was called *Gemilik*, which means 'harbor for ships.' Later the 'i' dropped from speech and it started to be called *Gemlik*. (Ahmet Esat Tanay)

**Ordu.** *Ordu* had another name in the past. Its name was *Bayraklı*, *bayrak* meaning 'flag' or 'standard.' A group of people rebelled in the town. A famous commander of the age came to the Black Sea town to defeat the rebels. His army stayed in the town for a long time and after that *Bayraklı* was changed to *Ordu*, which means 'army.' (Dilek Demirci)

#### e) Prior Settlements

**Kırklareli.** In the Byzantine period the city's name was *Saranta Ekklesies*. During the time of Sultan Murat I, this city in Thrace was joined to Ottoman territory and until 1924 it was called by the name of *Kırkkilise* 'Forty Churches,' which is the Turkish translation of *Saranta Ekklesies*. In that year, it was changed to *Kırklareli*. (Gamze Türkyurt)

**Şirince.** This pretty village in the hills 12 kilometers from *Epheseus* was once *Çirkince* 'ugly.' Indeed, its inhabitants gave this name on purpose as they did not want to be bothered by strangers nor share the beauty of their village. Still, in later years, visitors understood that the village was not ugly at all and called it *Şirince* 'pretty.' (Serpil Kaya)

We don't really know why the village got its 'ugly' name, but we do know that it was a Greek village going back at least to the 16th century firstly named *Kırkınca*, possibly founded by people wanting to escape the malaria in Epheseus or the invading *Aydınoğulları* clan. One story recounts that a Turkish clan chief who was settling in the region, when asked by one of the other chieftains if the place they had found was appealing, unwilling to admit of its fertile soil, abundant water and perfect weather, said, "No, it's ugly," and the name stuck. Much later on, the Greeks left in the exchange of populations, among them famous Greek writer Dido Sotiriou who wrote about the village in his memoirs. In 1924, Turks from Salonica came and settled here. When Kazım Dirik Pasha, the Governor of *İzmir*, happened to visit the village one day, he said that such a name was completely undeserved and changed *Çirkince* to *Şirince* 'Charming.'

### Name Changes in the 20th Century

The overthrow of the sultan by the 'Young Turks' in 1908 marked the beginning of a wholesale renewal of placenames in Turkey that continued up to the 1980s and beyond. Once the wars of 1908-1922 were over and the mechanisms of government in place, the Grand National Assembly of the new Republic began to implement changes under the leadership of Mustafa Kemal Atatürk, the President from 1923 until his death in 1938. (For this period see *Yer adlarının Türkleştirilmesi* 'The Turkicising of Placenames' in *Toplumsal Tarih* journal, September 2003, by Murat Koraltürk)

This was only part of a whole raft of reforms carried out to reflect the spirit of the new country, which included the

legal system, alphabet, day of rest, calendar, voting rights, and hats. Due to the administrative and bureaucratic chaos that would result if all names were changed at once, it was decided that province and town names would progress at a slower pace and village names would be left until later. Between 1925 and 1935, the names most targeted for change were Arabic, to rid the populace of the memory of Ottoman ways and influence of religious leaders (*Zül Fazl* became *Solfasol*, *Ahi Mesut* became *Etimesgut*) and those identified with the Greek and Armenian minorities who were no longer living there. *Angora* was Turkicised to *Ankara* and *Smyrna* to *İzmir*.

From the 1940s through to the 1960s, a tidying-up process went on. Where there was more than one town of the same name, like the three towns all called *Ereğli*, the others were changed. The village of *Erenköy/Erenkeui*, whose inhabitants had all left in the exchange of populations in the early 1920s, became *İntepe*, which, confusingly, was the name of a small settlement less than 15 kilometers away. By now, the new Turkish alphabet had settled into place and names were altered to conform to the rules of vowel harmony. Mount *Erciyas* became Mount *Erciyes*.

Looking at an encyclopedia of circa 1960 vintage, we see that the formerly-Greek town of *Maditos/Maydos* opposite Çanakkale had become *Eceabat*; and the island of *Tenedos* had become *Bozcaada*. But the other island, also with a largely Greek indigenous population, remains shown as *İmroz* (now *Gökçeada*). So, changes continued, fairly or unfairly, during the 1970s and 1980s, for ideological reasons, due to nationalist tendencies, as a result of the wishes of the inhabitants, or to advance Turkish culture. Decisions were proposed and passed by municipality committees and governors at local level.

Some examples from the Çanakkale area will suffice to illustrate. The village of *Bigalı* changed to *Çamyayla* then back to *Bigalı* when the inhabitants disliked the new name. The *viran* part of *Karacaviran*, with its negative overtones of a

'ruined place,' was changed to *Karacaören* suggesting 'near some ruins.' Today's *Mahmudiye* is still called by the older generation *Yılançı Bayırı* 'Snake Hill.' Within recent memory, *Otuzbir* 'Thirty-one' changed to *Taştepe* 'Stone Hill', *Karantina* 'Quarantine' to *Güzelyalı* 'Beautiful Shore,' and *Turşun* 'Dursun' to *Beşyol* 'Five Roads.'

### Istanbul city districts

The following information about the districts of **Kabataş**, **Üsküdar**, **Galata**, and **Bebek** in Istanbul was supplied by Balam Yasemin Peker and comes from a website in English called 'Virtual Istanbul,' based upon the book 'The Bosphorus—A Historical Guide' by the famous Istanbul historian Jak Deleon. Pınar Bulut included the story of **Yeniköy** from the same source.

**Kabataş.** In antiquity, the port of *Kabataş* was named *Aiantion* (or, according to some sources, *Petra Thermastis*) and in Byzantine times it was called *Butharion*. The name *Aiantion* comes from a temple dedicated by the people of Megara to Ajax, son of the King of Salamis and hero of the Trojan War. It is said that the name of *Kabataş*, 'rough stone' comes from the fact that there was once a giant rock which stood there. According to Evliya Celebi, in the 15th century a gunpowder storehouse blew up and a huge stone carried by the explosion fell to the ground on this waterfront. At the beginning of the 19th century, the Mustafa Necip Efendi mansion was built on the spot where the stone had apparently descended.

**Üsküdar.** *Üsküdar* was called *Chrysopolis* 'Golden City' in antiquity and *Skoutarion* in Byzantine times. The *Skoutari* were the regiment of shield makers for the imperial army. The invading Persians, Macedonians, Arabs and Crusaders called it *Escutaire*. Following the conquest of Istanbul, its name altered and became *Üsküdar*.



**Galata.** *Galata* is the area where the Golden Horn meets the Bosphorus. The word *gala* means 'milk' in Greek, yet although it has been claimed that *Galata's* name derives from the existence of dairies in the district, there is no historical evidence to support this. Another possibility is that the name *Galata* comes from the Italian word *calata* meaning 'the road leading down to the sea.'

**Bebek.** In this case, the 'Virtual Istanbul' website is not very helpful. It tells us that the name of *Bebek* in ancient times was *Khallae* 'landing stages,' coming from *Skallia*, or else *Khallae* was today's *Kilyas*, while *Bebek* was known as *Philemporon*. This gives us no clue where the curious name of *Bebek*, meaning 'baby,' comes from. For that, you need to go to a website in Turkish at [www.idealpazar.com](http://www.idealpazar.com) containing miscellaneous information under the heading 'Believe it or Not' including the origins, as far as is known, of 13 interesting Istanbul district names collected from various sources by Önder Şenyapılı. For *Bebek*, he explains, 'The first theory is that *Bebek* was the nickname of the company commander under Mehmet the Conqueror with the duty of protecting the neighborhood (Bebek Mustafa Çelebi?). A different story says that the sultan was wandering around this parkland one day with his son when the young prince was frightened by a snake he had just seen. To reassure his son, the sultan said, "Don't worry, it's only a baby snake," and it has been remembered as *Bebek Garden* ever since.'

**Yenikoy.** Known in antiquity as *Neapolis* 'New City,' records show that the name of the district was changed to *Genikoy* 'Geni Village' after the conquest of Istanbul when families from the Romanian district of Geni settled here. In the days of Süleyman the Magnificent its name was changed to *Yeniköy*, 'New Village,' while the Greek inhabitants used the name *Neohorion*, meaning exactly the same.

**Bahçelievler.** The district of Istanbul called *Bahçelievler* 'Houses with gardens' comes from when it was a village and there were many buildings which had their own orchards. (Sibel Günay)

**Haydarpaşa.** The district of *Haydarpaşa* on the Asian side of the Bosphorus, famous for its railway station and cemetery where Florence Nightingale is buried, took its name from Sultan Selim III's vizier named *Haydar*, who built the barracks over there. (Özge Aksoy)

**İdealtepe.** This is a big district of Istanbul, famous for its beautiful seaside. *İdealtepe* is the new name of *Süreyyaplağı*, 'the beach of *Süreyya*.' *Süreyya* is the name of a woman. Many years ago, there were magnificent houses and surely a wonderful beach in *Süreyyaplağı*. But as time went on, the number of people in Istanbul increased rapidly and they also wanted to live in this beautiful village. But they couldn't find any suitable free land to settle on. Then they found a suitable hill, so the area became known as *İdealtepe*, which means 'ideal hill.' (Ayşe Delikan)

#### İzmir city districts

Ayça İşler translated and condensed the following stories from a website containing news and information about her city at [www.geocities.com/smyrnaizmir/sem.t.htm](http://www.geocities.com/smyrnaizmir/sem.t.htm). For district name changes 1868–1945; click on *mahalle isimleri*. The source is a book by Melih Gürsoy, 'The History, Economy and people of İzmir.'

**Mithatpaşa** comes from the name of a pasha. Mithat Pasha was Governor of İzmir in 1880 and gave his name to a road in the city. In the same way, the governor Halil Rifat Pasha gave his name to another street in İzmir in 1895. We still know that district as **Halil Rifat Paşa**. In 1895, the mayor who built a

mosque, hospital, and school gave his name to **Eşrefpaşa** district.

The district of **Arap Firini** took its name from a man who came from Egypt. He opened up a *simit* (savory doughnut) bakery in İzmir and that district then began to be known as *Arap Firini* 'Arab Bakery.' Another district, **Basmane**, took its name from a cloth factory run by Armenian businessmen. *Basma* means 'printed cloth.' The name **Karantina** was taken from a 'Quarantine' Office set up in the area in 1845 to prevent a plague epidemic.

Another interesting story is the name of **Bahribaba** Park. In the past, the shore from Konak Square along to the State Theatre was a dockyard where sailing ships and barges were constructed and repaired. One day, a corpse was found on the shore and the workers of the dockyard buried him outside the wall of the Jewish graveyard opposite, thinking he was a visionary. At that time, any corpse found in the sea was venerated as being descended from the family of the Prophet İlyas. Bargemen who suggested that he might have been a drunken nobody who fell in the sea and drowned were ignored. A few weeks later, a white-bearded trusty old bargeman came to work in the morning and said that he had had a dream in which he saw the corpse from the sea wearing a green robe with a majestic countenance illumined with a halo, who said to him, "Build a tomb for me and light a candle." Several days later, another bargeman related that he had exactly the same dream. Upon hearing this, the bargemen collected money among themselves and built a shrine for him. Later, people started to visit him with candles to pray. That district has been known as **Bahribaba** ever since.

Note: The naming of districts and streets after pashas is not unusual. In Çanakkale, the three oldest districts are *Kemalpaşa*, *Fevzipaşa* and *Cevatpaşa*, and there are 17 streets

or roads named after pashas listed in a study of Çanakkale street names published by the Local History Group (Sokak Adlarında Yaşayanlar, Çanakkale Yerel Tarihi Grubu, 2000).

### Bursa city districts

**Namazgah.** *Namazgah* means 'open field of prayer' in Turkish. There is a district with the same name in Bursa. In this district there is an open space for prayers. It is one of the most important fields of worship in Turkey. Holding a large number of people, it was used for collective prayers prior to going on a campaign of war as well as for Friday and *Bairam* 'Holy Day' prayers in the past. (Sedef Hiçdurmaz)

**Heykel.** This is another district in Bursa. It is accepted as the center of Bursa, like *Taksim* in Istanbul. *Heykel* means 'statue' in Turkish. This district is called *Heykel* because there is a large statue of Atatürk in the center of there. (Sedef Hiçdurmaz)

### The Sultan's Journey

One day, Fatih Sultan Mehmet ('Mehmet the Conqueror') was travelling through his country with his wife and men. At that time, his wife was pregnant and her baby was about to be born. They came to a village. In this village, the Sultan's wife felt pains. Fatih Sultan Mehmet became excited and asked for help. His men sought a doctor. At last, a doctor, whose name was Süleyman, was found. The doctor was the most famous in the village. He came and examined Fatih Sultan Mehmet's wife. Later, nothing happened as there was still time for the baby. Fatih Sultan Mehmet became so overjoyed that he gave the village the name of *Süleymanlı* 'Of/with Süleyman'.

They went on with their journey and came to another village. Fatih Sultan Mehmet met a shepherd whose name was Hasan. They talked for a long time. The shepherd talked about different topics and Fatih Sultan Mehmet listened to him. The shepherd told him enjoyable, fantastic stories. Fatih Sultan

Mehmet loved the shepherd so much that he gave the name of *Çobanhasan* 'Shepherd Hasan' to that village.

After saying goodbye to each other, the group went on their way and again they came to a small village. After a few days, the wife of Fatih Sultan Mehmet felt pains again. The time had come for the birth of the baby. Water was boiled in copper cauldrons. The baby was born healthy. The Sultan was so happy that he called the village *Bakır* 'copper.'

After a few days, when the baby had opened its eyes, they left *Bakır* and again came to a village. But the baby needed a cradle to sleep in. Fatih Sultan Mehmet ordered his men to make a cradle. The cradle was made from 40 kinds of trees. For this reason, Fatih Sultan Mehmet called the village *Kırkağaç* 'Forty Trees.'

Later he came to our city. When he saw that nothing was happening in the city, he said that the city was 'as white as a lamb.' Here, 'white' means "innocence and tranquility." When he learned that the city had six more cities below, he thought that the city was just like a castle. He called this city *Akhisar* 'White Castle.'

With the happiness of his newborn baby, Fatih Sultan Mehmet turned back to Istanbul. So, the story of him and his villages ends here. (Sibel Yüce says that a friend in her hometown of *Akhisar* told her all of the above information and "I wrote it all from memory when I came back to Çanakkale on Monday night.")

### Further Reading

The following reference sources are all in Turkish, listed by title, author, publisher, and year. Sources other than in Turkish are few. For anyone interested, the first stop would logically be the first on the list.

Türk Adbilimi Bibliyografyası (Deneme), A. Esat Bozyiğit, Ayyıldız Yayınları, Ankara, 1995. A bibliography of Turkish Onomastics listing 947 books, articles, papers and theses on

every aspect of the subject. Only translations of non-Turkish works are included.

Osmanlı Yer Adları Sözlüğü, Tarih Vakfı, Yurt Yayınları, 2002. A dictionary of Ottoman placenames published by the History Foundation in Istanbul.

Genel Nüfus Sayımı, 1975. Census report published by the State Bureau of Statistics giving old village names.

Türkiyede Meskun Yerler Kılavuzu, İçişleri Bakanlığı Yayınlarından, Seri 2, Sayı 2, 1946-47. A guide published by the Ministry of the Interior to inhabited areas in Turkey.

Son Teşkilat-i Mulkiyede Köylerimizin Adları. Dahiliye Vekaleti, 1927. Literally, 'The most recent names of our villages in civil administration.' Useful for village names, apparently.

Ankara'nın Tarihi Semt İsimleri ve Öyküleri, Şeref Erdoğan, Kültür Bakanlığı Yayınları/2292, Kültür Eserleri Dizisi/245, 1999. A readable book telling the stories behind the names of Ankara districts. The author, Şeref Erdoğan, who died in 1997, worked for the Ministry of Finance Budget Control General Directorate and was Assistant Accounts Director at the Ministry of Employment before he retired and devoted his life to cultural activities.

### A Rough Guide to Turkish Pronunciation

ş like 'sh' Say *Şirince* as Shirin-jay.

ç like 'j' Say *Çaycuma* as Chai-jooma.

ç like 'ch' Say *Foça* as Focha.

İ like 'i' or 'ee' Say *İzmir* as Izmeer.

ı like a short vowel or schwa Say *Kızılirma* as Kuzulelma.

u like 'oo' Say *Uşak* as Ooshak.

ü like 'uu' Say *Güzelbahçe* like Guuzelbarché.

o like 'o' or 'or' Say *Bolu* as Boloo, *Ordu* as Ordoo.

ö like 'eu' in French Say *Yeniköy* as Yeneekeui.

ğ like a missing sound Say *Kırkağaç* as Kurka'arch and *Ereğli* as Ereylee.