

ANGORA GOAT, MOHAIR AND SOF





FOREWORD

Ankara, home to many civilizations throughout history, is more than a capital city; it brings together the past and the future, symbolizing the continuity of history and culture. Bearing traces of different civilizations across various periods, this city has earned a distinctive place in Anatolia's memory not only for its deep-rooted history but also for the efforts of its productive people.

As the Ankara Development Agency, we carry out numerous initiatives in the fields of culture and tourism to preserve, promote, and pass on the deep-rooted heritage of our capital. To help Ankara attain a global cultural capital identity, we support the restoration of historical sites and museums, while also contributing to publications that showcase the cultural values of our province.

In this study, we aim to introduce the Angora goat, one of Ankara's iconic symbols, along with its valuable products—mohair and sof fabric—and to pass on this ancient heritage to future generations.

The Angora goat, raised in Ankara and its surrounding areas since the 13th century, has been one of the region's most important sources of livelihood for centuries. Known for its durability and luster, mohair gained value in both local production and international trade; the fine fabric produced from this raw material ranked among the highest-quality textiles of its time. This production tradition, once favored in palaces and elite circles, gradually lost much of its former significance over time.

With the support of the Ankara Development Agency, significant steps have been taken to revive the city's centuries-old craft heritage. Sof fabric, once seen only in museum displays, has been brought back to life. Woven using authentic production techniques, sof has become a powerful symbol of Ankara's cultural continuity.

Prepared to document and preserve the traces of this process, the book *Angora Goat, Mohair, and Sof* is intended to shed light on Ankara's history, craft heritage, and production culture. We extend our sincere thanks to all those who contributed to this work.

Ankara Development Agency





Vasip ŞAHİN

Governor of Ankara and
Chairman of the
Board of Directors
Ankara Development
Agency

Dr. Duhan KALKAN

Secretary General Ankara
Development Agency

Design

Prime Grafik Tasarım
Matbaa

Printing

Prime Grafik Tasarım
Matbaa

ISBN: 978-605-70077-9-7

Ankara, 2026

CONTENTS

ANGORA GOAT, MOHAIR AND SOF	9
1. The Angora Goat in Historical Context	10
2. General Characteristics of The Angora Goat	15
3. Angora Goat Breeding	17
Angora Goat Breeding Worldwide	18
Angora Goat Breeding in Türkiye	20
MOHAIR WEAVING AND SOF IN ANKARA	24
1. Mohair	24
Main Characteristics Determining Mohair Quality	26
Mohair Foreign Trade	26
Cooperatives and Unions Operating in the Sector	27
Product Policies	27
Problems of the Mohair Sector and Outlook for the Future	28
Mohair-Based Products	32
2. SOF	33
Characteristics of Sof Fabric	36
Tools and Equipment Used in Sof Production	36
Characteristics of Sof Weaving Production	38

ANKARA, MOHAIR AND SOFA ECONOMY THROUGH THE EYES OF TRAVELERS, 15th-17th Centuries	40
1. Angora Goat, Mohair And Sof in Evliya Çelebi's Travelogue (1611-1685?)	40
2. The Angora Goat, Mohair And Sof Through The Eyes of European Travelers	42
Hans Dernschwam (1494-1568)	42
Ogier Ghiselin de Busbecq (1522-1592)	52
Simon of Poland (Simeon Lehatsi) (1584-Unknown)	57
Joseph Pitton De Tournefort (1656-1708)	60
THE ANGORA GOAT AND MOHAIR WEAVING IN THE OTTOMAN ARCHIVES	64
1. A Report On The Status And Expansion of Mohair (8 April 1882)	64
2. Various Documents From The Ottoman State Archives	68
Ottoman Archive MKT. 26-13-02	68
Ottoman Archive DH. İD 104-2-1-4	68
Ottoman Archive MKT-MHM. 727-06-09	70
Ottoman Archive A.MKT.MHM 727-06-15	70
Ottoman Archive İ. MMS-92/3873	70
Ottoman Archive İ.MMS-92/3873	72
Ottoman Archives, ŞD.1208-15-1	73
Ottoman Archives, Y.PRK. UM 31/52	73
Ottoman Archives, Y.PRK.EAŞ 52/86	74
Ottoman Archives, İ.MMS-92/3873	74
Ottoman Archives, İ.MMS.92/73	74
References	75



ANGORA GOAT, MOHAIR AND SOF



Natural resources and their utilization play a significant role in the development of countries. In an environment of intense economic competition, countries therefore conduct in-depth studies to transform these resources into economic value. While riches such as oil and precious metals may first come to mind in this context, plant and animal resources have become particularly important, prompting significant efforts toward their protection. Compared with many regions, especially Europe, our country stands out for its rich plant and animal diversity and serves as a hub for numerous important genetic resources. It is therefore essential to accelerate efforts to elevate these resources, within a coherent policy framework, to a level where they can add value to the national economy.

Owing to its geographical structure and climatic conditions, Ankara possesses a rich variety of animal and plant species found only in this region. This diversity includes endemic plants such as the Ankara crocus and Gölbaşı Flower of Love (*Centaurea Tehihatcheffii*) as well as animals such as the Ankara cat, the Ankara rabbit, and the Angora goat.

The Angora goat (*Capra hircus aneryrensis*), which has historically played an important role in Ankara's economic and social life, is a breed originating in Central Anatolia. Today, it is raised in many regions, including South Africa, Texas, Australia, and Argentina, and is known for its high-quality mohair.

Alternative forms of tourism developing in today's world—such as rural tourism, agrotourism, and cultural tourism—have diversified local industrial activity in rural areas and opened the way for greater job diversity by enabling the marketing of local products.

The role of rural tourism in achieving a new generation of rural development is undeniable. This approach aims to increase employment opportunities through the effective use of rural resources, prevent migration to cities, and reduce the socio-cultural and economic development gap between urban and rural areas by improving living standards in rural communities.

Accordingly, in line with the country's tourism potential, it is essential to expand areas of use by diversifying handicrafts produced from mohair, as well as tourism-oriented souvenir types and designs.

Encompassing all stages from feeding and shearing to fiber spinning and mohair processing, the Angora goat and its mohair should be recognized as a cultural heritage composed of both tangible and intangible values that must be protected, and its loss should be prevented.

As a national treasure and an essential part of the city's unique local fabric, it is crucial that the Angora goat be brought to a stage where it is valued not only for its cultural richness but also in commercial terms.





1-THE ANGORA GOAT IN HISTORICAL CONTEXT

The Angora goat was brought to Ankara and its surroundings by the Turks in the 13th century from the eastern region of the Caspian Sea. It adapted well to the soil and climate conditions of this region, acquiring its current structure and mohair characteristics. From that time to the present, the Angora goat has maintained its existence as a typical and distinguished breed unique to Anatolia. It would not be wrong to say that the homeland of the Angora goat, which was bred only in our country until 1838, is Anatolia. The fact that it is known worldwide as the Angora goat is proof that this view is accepted without question.

For centuries, the Angora goat, bred exclusively in Anatolia, primarily in and around Ankara, and the production of mohair derived from it, remained a monopoly of this region. From the 15th century onwards, a strong mohair-based weaving industry developed in Ankara, and wool yarn and fabrics made from it were in demand both within the country and abroad. In particular, “Engürü Sofu,” woven from pure mohair yarn, was sold in many European cities between the 16th and 18th centuries.

For approximately three centuries, mohair and mohair¹ weaving were Ankara’s most important source of income, and the city enjoyed a vibrant commercial and social life due to this industry. However, after the rapid rise of the mohair industry in the economy, in the mid-18th century, advancements in the weaving industry in England, the largest customer of mohair yarn, and the introduction of artificial fibers into the textile industry, Ankara became unable to sell mohair fabric. During this period, when the mohair industry began to decline rapidly, mohair yarn, and later raw mohair from the 19th century onwards, began to replace fabric in foreign trade. In this way, economic life was able to maintain its vitality for a while longer. With the start of its cultivation in the United States as well, Ankara’s monopoly on mohair production came to an end. However, towards the end of the 19th century, with the export of the Angora goat outside Türkiye and its breeding in South Africa and America, the monopoly of Ankara in mohair production came to an end. Despite all the negative changes it underwent, Ankara’s mohair production continued to hold an important place in the country’s economy during the Republican era.

¹An anonymous 18th century painting of Ankara. Rijks Museum.



Over time, the quality and superiority of mohair products were recognized by Europeans who purchased them, and their high demand led to the idea of taking the Angora goat to Europe.

It is estimated that a pair of Angora goats gifted by Sultan Suleiman the Magnificent to Holy Roman Emperor Charles V in 1541 were the first Angora goats to be taken outside Anatolia.

The English came to Ankara for trade purposes after 1580, and in 1583 Queen Elizabeth I granted 12 English merchants permission to trade in wool. Records indicate that these merchants established a company called the Levant Company. It has been determined that in 1590, the Dutch initially began trading alongside the English, later becoming their rivals, with Polish merchants being the most active.

The United States of America (USA) began breeding Angora goats in 1849 with nine goats (two bucks and seven does) gifted to Dr. James Davis, who came to Türkiye as a cotton expert, for the US President. The importation of Angora goats to the US, which continued for approximately fifty years, ended in 1901 with the arrival of four goats brought by Dr. Bailey.

Angora goat breeding in South Africa began in 1836 when Colonel Henderson brought one female and twelve males (thirteen in total, as the female gave birth to a kid on the way) from Anatolia. The Angora goat was brought to South Africa for the second time in 1856, and by 1896, three thousand Angora goats had been imported.

Twenty-two Angora goats, gifted to Queen Victoria of the United Kingdom by Sultan Abdulmecit I but unable to find a suitable living environment in the country, were later sent to South Africa.² Australia began raising Angora goats in 1856 with Angora goats brought there by a Melburnian merchant.

During the final years of the Ottoman Empire, the importance of Angora goat breeding and the mohair industry based on it was recognized, and efforts were made to develop mohair production. In this context, in 1881, by decree of Sultan Abdulhamid II, the export of Angora goats outside the country's borders was prohibited. Despite these measures, by 1911, Türkiye's share of the world's Angora goat population had declined to 38%. By 1912, the total number of goats worldwide had reached 9.7 million.

Efforts made in the early 20th century mainly involved measures such as educating mohair producers through publications and establishing model facilities.³ The 1907 Provincial Yearbook published by the Province of Ankara included a special section on Angora goats and mohair. Furthermore, based on the state's renewed recognition of the importance of this issue for Ankara and the country as a whole during those years, everything related to the Angora goat was covered in detail, and the measures taken or to be taken to develop mohair production were discussed in depth. The yearbook states that a "Model Sheepfold" was established in the provincial center, and that, influenced by information published in the Provincial Gazette, breeders began to change the construction methods of their sheepfolds, building technically appropriate ones. The section titled "Agriculture" in this annual mentions the "Shepherd School" and the "Model Field" established in the vicinity of Ankara. From the descriptions, it is understood that the "Model Sheepfold," "Shepherd School," and "Model Field" were parts of the same facility. The yearbook does not specify the year and location of this facility. The "Model Farm" and "Shepherd School" were established in 1898 during the reign of Sultan Abdulhamid II.⁴

² Kerimol, "The Importance of Mohair in the Textile and Garment Industry", Angora Goat and Mohair Congress '93, October 20-21, 1993, Ankara.

³ Tamur, Erman (2003), *Angora Goat and Ankara Mohair Weaving*, ATO, p.188.

⁴ Tamur, Erman (2003), *Angora Goat and Ankara Mohair Weaving*, ATO, p.190.



After the establishment of the Republic of Türkiye, the “Law on the Prohibition of Export and Multiplication of Breeding Angora Goats” was enacted in 1924, establishing specific rules for the transportation of breeding Angora goats from one place to another and stipulating penalties for those who did not comply with this law.

In the early years of the Republic of Türkiye, when efforts were being made to heal the wounds of the War of Independence, Angora goat breeding and mohair production also improved. Within this scope, the number of goats increased by 55%. However, the global economic crisis that engulfed the world between 1926 and 1928 affected both Türkiye and mohair production. In the 1930s, initiatives were taken to revive mohair production and the mohair weaving industry by improving the breeding conditions of Angora goats.

In 1930, the Türkiye Mohair Society (TMS) was founded in Ankara. Due to the decline in raw mohair prices, the TMS established the

“Türkiye Mohair Society Mohair Weaving House” in Ankara in 1932 to revive mohair production, and initiated weaving activities using hand looms it provided. In 1933, the Society established a model breeding facility (Model Sheepfold) in Lalahan near Ankara (as the Ottoman Empire had done in its final years). Male and female goats from the selected herd were given to villagers free of charge or at very low prices as breeding stock. With the aim of developing wool and mohair production, the Türkiye Wool and Mohair Corporation (Türkiye Yapağı ve Tiftik A.Ş.), a public economic enterprise, was established in 1955 and began its official activities in 1956 (in 1959, more than half of the world’s 11.3 million goats were in Türkiye). In 1969, Union of Mohair and Wool Agricultural Sales Cooperatives (Tiftikbirlik), which continues its operations today, was established. The union purchased mohair on behalf of the State to ensure price stability and protect domestic producers against foreign producers.





Koç University VEKAM Library and Archive





2- GENERAL CHARACTERISTICS OF THE ANGORA GOAT

The Angora goat, a highly valuable native genetic resource, is primarily raised for its mohair yield. It is a smaller and more delicate breed compared to other domestic goats. Some Angora goats, whose bodies are completely covered with long, curly tufts of mohair, have tufts of mohair (a fringe) on their foreheads. These goats generally have long, drooping ears. Both males and females usually have horns and beards. The horns are spiral-shaped in males, long and slightly curved backwards, while in females they are short and curved backwards. The average withers height of the Angora goat (the vertical distance from the highest point of the back between the two shoulder blades to the ground) is 58 cm, and the body length is 62 cm, with the hind legs slightly longer than the front legs. Their hair is usually white, but colored ones are also found. While goats raised in the Central Anatolian region have their entire bodies covered in white mohair, Angora goats with brown, gray, or black mohair can be found in Siirt and Mardin. White mohair is preferred in Angora goat breeding.

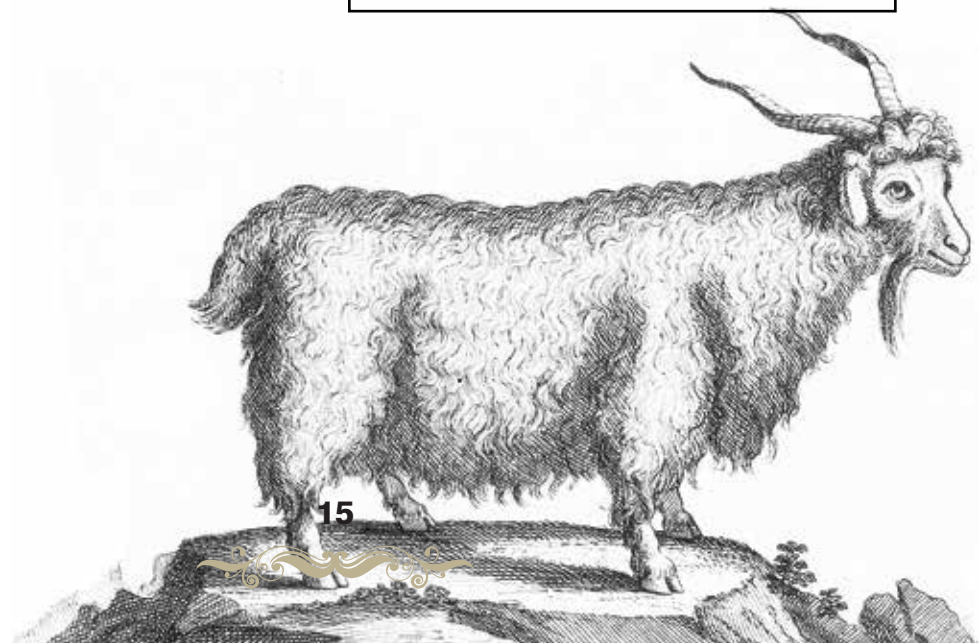
Angora goats are less active than other goats, especially hair goats, and are easier to manage. They make excellent use of pastures. They can feed on tree leaves and thin tree branches.

Unlike hair goats, Angora goats do not damage forested areas. They are trainable, and it is known that goats kept away from forested areas during their growth period do not cause damage to the forest even if they are grazed in forested areas during their adult phase. Although Angora goats can eat almost any type of plant, although Angora goats can consume a wide variety of plant species, they are sensitive to water quality and will not drink contaminated or cloudy water. Since the Angora goat possesses dominant genetic traits, native goat breeds in South Africa and the United States have been converted or improved into Angora goats.

After a gestation period of 150 days, Angora goats give birth in March–April, usually producing one offspring and only rarely two. Newborns are called kids, those over six months old are referred to as yearlings, male goats over one year old are known as bucks, and females are called does. The average lifespan of an Angora goat is 8–15 years.

Table 1

Body Measurements	Male	Female
Withers Height (cm)	66	51
Body Length (cm)	67	58
Birth Weight (kg)	2.7	2.5
Adult Live Weight (kg)	45	35
Daily Live Weight Gain (g)	110	





Angora goats are sheared once a year in our country, usually in April-May. Delaying shearing leads to loss of mohair and deterioration in its quality. During the shearing process, the fleece/coat must be removed intact without tearing. An average of 1.5-2 kg of mohair is obtained from a goat per year, with the highest yield coming from goats aged 3-5 years. The finest, and therefore the highest quality mohair is obtained from goats aged 1-2 years. Although the yield of mohair increases as the goat ages, its quality decreases, the fibers thicken, and it loses the elasticity and strength sought by the industry. The sheared mohair is stored separately for bucks, does/ewes, and yearlings.

The Angora goat is primarily bred for its mohair yield, but also used for its meat, milk, and hides. Although the Angora goat's feed performance and carcass quality (edible meat quantity) are not sufficiently good, its meat is tender and flavorful. The absence of the strong goat odor found in the meat of other hair goats makes Angora goats preferable. The Angora goats produce little milk, only enough to nourish their offspring. Milking the animals results in poor

development of kids and a decline in mohair quality, which is why they are generally not milked. The skin of the Angora goat is thin and soft and is used in the manufacture of fur, suede, shoes, bags, and gloves.

The Angora goat ranks third among the goat populations in our country. The purest examples of the Angora goat, possessing its characteristic features, are found in the Ankara region. While in the past they were seen in all districts of Ankara, today the Angora goat is concentrated in the northern districts of Gdl, Beypazarı, Ayaş, and Nallıhan.

The Angora goat was placed under protection in 1996 as part of the Domestic Animal Genetic Resources Conservation Project, which was carried out by the General Directorate of Agricultural Research and Policies (TAGEM) with the aim of protecting samples representing native breeds at risk of extinction, preventing these genotypes from becoming extinct, and providing descriptive information.



3- ANGORA GOAT BREEDING

The Angora goat is a steppe animal that can be raised at altitudes above 800 meters, under dry and low-precipitation conditions. For this reason, both mohair production areas and production volumes are relatively limited. The majority of global mohair production is carried out in South Africa, followed by Türkiye, Lesotho, Argentina, the United States, Australia, and New Zealand.

In Türkiye, Angora goat breeding is mainly practiced in Ankara and its surrounding provinces, including Eskişehir, Bolu, Kastamonu, Siirt, Şırnak, Çankırı, Niğde, and Mardin. Central Anatolia, particularly the Ankara region and its surrounding areas offers the most suitable ecological conditions for Angora goat husbandry. In addition to altitude, land structure, and climatic conditions, appropriate vegetation cover is essential for

successful breeding.

In low-lying, humid, and marshy climates, Angora goats lose their distinctive breed characteristics; mohair fibers become coarser and lose their luster. Therefore, as one approaches coastal regions, Angora goats are gradually replaced by hair goats. The short-grass steppe areas of Central Anatolia constitute the most suitable environments for high-quality mohair production. Angora goat breeding is almost entirely pasture-based and requires clean, dry air, abundant feed resources and open grazing areas.



Angora Goat Breeding Worldwide

Today, Angora goats are bred in many countries, including South Africa, Türkiye, Lesotho, Argentina, the United States, Australia, and New Zealand, due to their high-quality fiber production.

In South Africa, Angora goat breeding began in the 1800s with a limited number of goats imported from Anatolia and soon became a characteristic component of rural life. Over time, South Africa surpassed Türkiye in both breed characteristics and mohair quality, gaining dominance in global mohair markets. The Mohair Trust organization, which encompasses not only producers but also the entire mohair industry, aims to prevent price volatility.

Despite this organization's modern and highly effective volunteer pool system and base price application in the marketing field, angora production remains at low levels compared to the past. The decline in production is general in nature and affects all producing countries. However, South Africa is relatively less affected by the general decline thanks to the Mohair Trust organization.⁵

World mohair production by country between 2000 and 2013 is shown in Table 2, based on data from the Mohair Review. The Mohair Review ceased publishing world mohair production data in 2014. Therefore, the most recent data available is from 2013.

Table 2

	South Africa	Türkiye	USA	Argentina	Australia	New Zealand	Lesotho	Other	Total
2000	4,3	0,4	1	0,3	0,3	0,2	0,5	0	6,9
2001	4,2	0,3	0,8	0,3	0,3	0,2	0,5	0,3	6,8
2002	4,2	0,3	0,8	0,3	0,2	0,1	0,5	0,3	6,6
2003	4	0,3	0,9	0,3	0,3	0,2	0,5	0,3	6,6
2004	3,7	0,2	0,85	0,3	0,3	0,2	0,5	0,2	6,1
2005	3,6	0,3	0,8	0,3	0,2	0,2	0,6	0,3	6,2
2006	3,4	0,3	0,8	0,4	0,2	0,1	0,75	0,2	6,1
2007	3	0,35	0,55	0,45	0,2	0,1	0,75	0,2	5,6
2008	2,9	0,35	0,5	0,45	0,2	0,05	0,75	0,1	5,3
2009	2,6	0,3	0,5	0,7	0,2	0,1	0,75	0,2	5,3
2010	2,3	0,17	0,48	0,7	0,18	0,05	0,75	0,2	4,8
2011	2,23	0,15	0,35	0,7	0,15	0,04	0,75	0,2	4,6
2012	2,32	0,19	0,21	0,6	0,16	0,05	0,77	0,3	4,6
2013	2,40	0,26	0,15	0,5	0,17	0,03	0,80	0,2	4,5

Source: *Mohair Review*

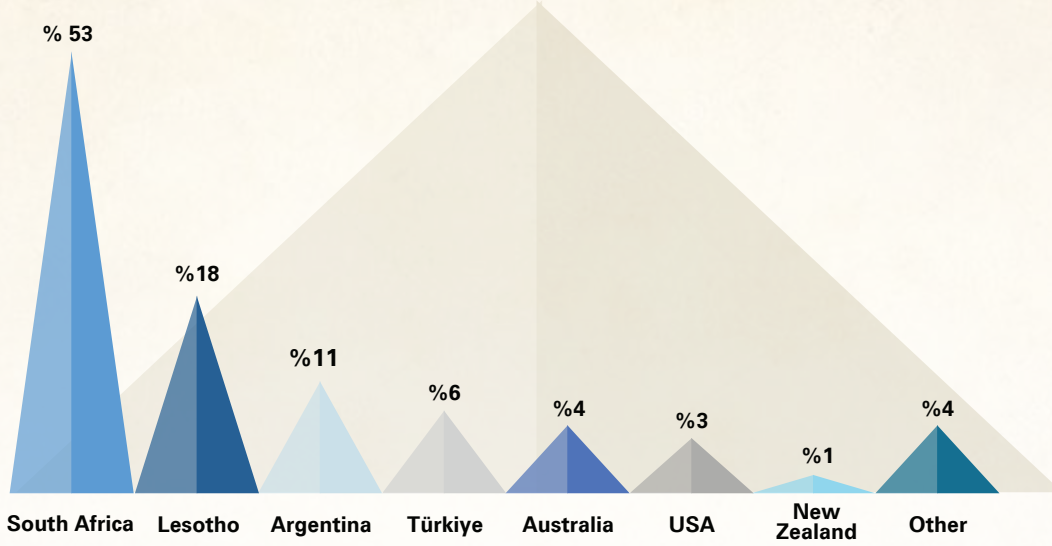
Global mohair production, which peaked at 26,000 tons in 1988, began to decline from that date onwards. As a result of this situation, in which the decline in demand played a major role,

mohair production fell to 4,500 tons in 2013. This figure represents the lowest production level known to date.

⁵ Ministry of Customs and Trade, Directorate General of Cooperatives, *2016 Mohair Report*, March 2017.



Chart 1: Countries' Shares in Global Mohair Production, 2013



Source: *Mohair Review*

Countries' shares in global production are shown in Chart 1. According to South African Mohair data, 53% of global production takes place in South Africa; Lesotho accounts for 18%, Argentina for 11%, and Australia for 4% of total production. Our country's share of global production is 6%.⁶



Koç University VEKAM Library and Archive

⁶ *Mohair Review*, 2014



Angora Goat Breeding in Türkiye

During the 16th and 17th centuries, Ankara experienced a period of commercial and social prosperity due to mohair weaving based on Angora goat fiber. In this period, Engürü Sof, woven from mohair yarn, was marketed not only within the Ottoman Empire but also in European cities, generating substantial income for Ankara and the national economy.

The Angora goat, which is best suited to the climatic characteristics of Central Anatolia, has continued to be an important export item for Türkiye for many years. Anatolia has maintained its position as the world's leading region for the breeding of Angora goats and, consequently, in the production and export of raw mohair and mohair products for many years.

From the 18th century onwards, changing production and competitive conditions, along with the advances made in the textile industry in England—the largest customer of mohair yarn—and the introduction of synthetic fibers into the textile sector, made it difficult to sell mohair and mohair-based products. Türkiye was subsequently unable to sell Angora fabric, then Angora yarn, and finally raw Angora. By the end of the 19th century, the export of Angora goats outside the country, followed by the successive achievements of South Africa, the USA, and later other countries in breeding, ended Ankara's monopoly in Angora production.

While Türkiye had approximately 6 million Angora goats in the 1960s, this number steadily declined to around 215,000 head in recent years. In 1959, mohair accounted for nearly 48% of animal-based export value and approximately 4.56% of total national exports. For example, in the same year, the shares of barley (3.3%), dried grapes (2.14%), dried figs (0.57%), wool (1.04%), chromium (2.85%), and copper (0.21%) were all below that of mohair exports. In 1959, 8,442 tons of mohair were exported, while in 1960, 4,515 tons were exported.⁷

Until 1988, our country had no rival in the production and export of raw mohair, mohair yarn, and fabric worldwide. By 2013, Türkiye accounted for only 6% of global mohair production, which totaled 4,500 tons. In 1988, the year of the highest worldwide mohair production, Türkiye produced approximately 3,000 tons of mohair; however, this figure declined to 421 tons in 2000. 3,000 tons of Türkiye's mohair production in 1988, declined to 421 tons in 2000. However, the implementation of Premium and Direct Support Payments (DSP) prevented the cessation of Angora goat production.⁹ Chart 2 shows the annual Angora goat population and mohair production in Türkiye. Despite the DSP application, the decline in production continued after 2000. In 2009, with 147 thousand goats and mohair production falling to approximately 150 tons, the mohair support provided by the Ministry of Food Agriculture and Livestock Ministry's mohair support and the Improvement Projects in the Hands of the People (Halk Elinde Islah Projesi) coordinated by TAGEM (General Directorate of Agricultural Research and Policies). By 2017, the number of goats had risen to 215,000 and mohair production to 356 tons.



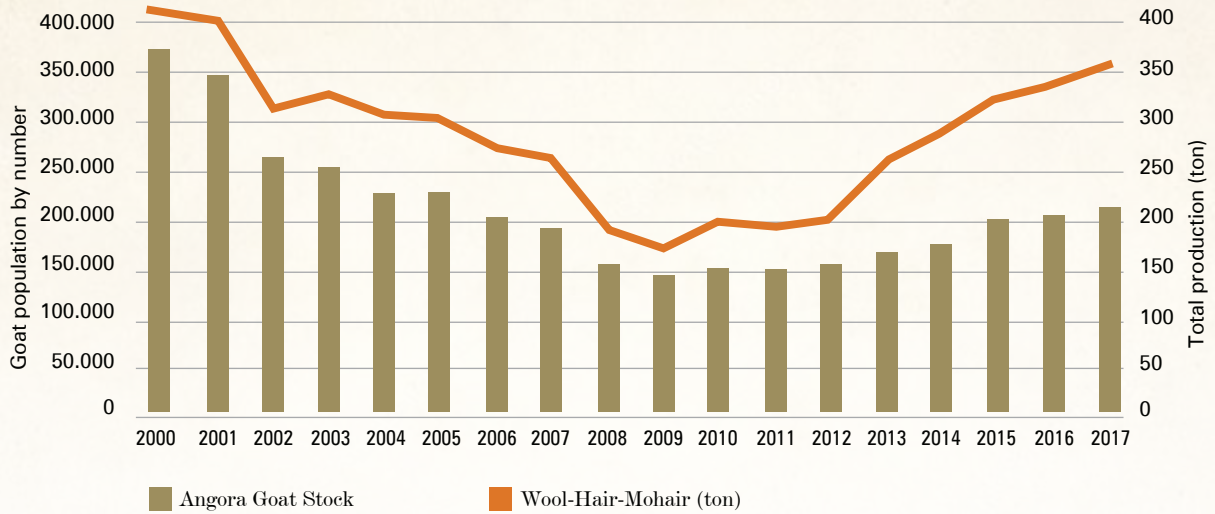
⁷ Tiftikbirlik

⁸ Ministry of Customs and Trade, Directorate General of Cooperatives, 2016 *Mohair Report*, March 2017.

⁹ Ministry of Customs and Trade, Directorate General of Cooperatives, 2016 *Mohair Report*, March 2017.



Chart 2: Annual Angora goat population and mohair production (2000-2017)



Source: Turkish Statistical Institute (TÜİK), Livestock Statistics Database

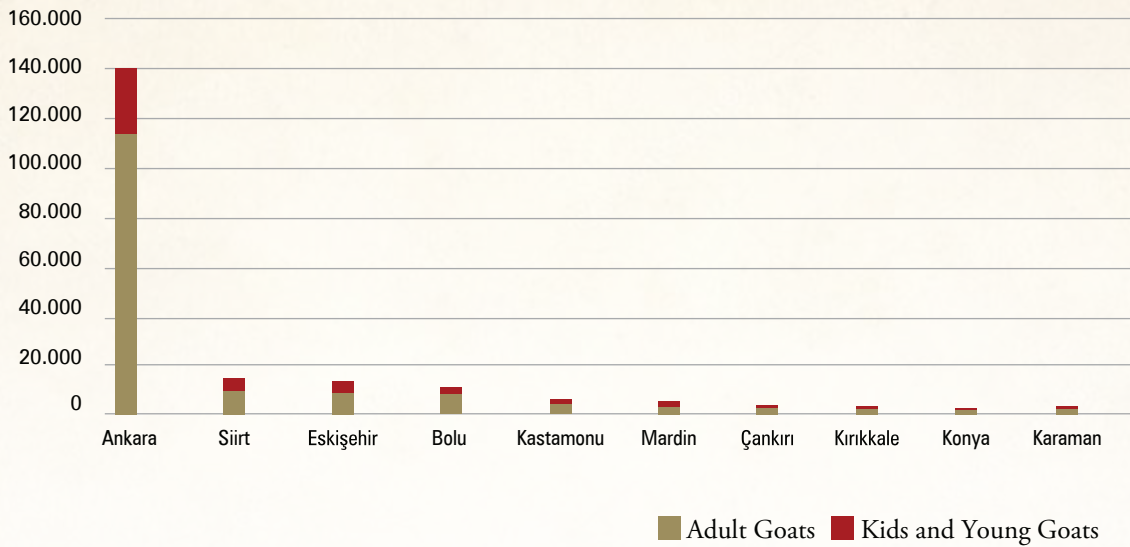




In Türkiye, Angora goat breeding is concentrated in the Central Anatolian plateau, particularly in the province of Ankara and its surrounding areas. Chart 3 shows the Angora goat population by province in 2017. According to 2017 data, approximately 162,724 of Türkiye's Angora goats out of an estimated total population of 215,645 are located in the province of Ankara, accounting for about 75%.



Chart 3: Angora Goat Population by Province, 2017 (Turkish Statistical Institute)



Source: Turkish Statistical Institute (TÜİK), Livestock Statistics Database

TURKISH STATISTICAL INSTITUTE				
ANIMAL HUSBANDRY STATISTICS DATABASE				
Annual Animal Numbers and Livestock Production				
Animal Name	Years	Total	Number of Sheared Animals (head)	Wool-Hair-Mohair(ton)
Goat (Tiftik)	2012	158.102	118.607	200
	2013	166.289	152.976	260
	2014	177.811	162.513	280
	2015	205.828	189.798	325
	2016	207.765	195.273	340
	2017	215.645	201.639	356

Since 2007, slaughtered numbers of large and small ruminants have been calculated in detail.

Meat and leather data have been calculated in detail according to animal age groups.

Thanks to state support and the work of associations, there has been a significant increase in the number and quality of animals in recent years.



MOHAIR WEAVING AND SOF IN ANKARA



1- MOHAIR

Mohair is a significant textile raw material produced from the Angora goat; the term “Angora goat” refers to the animal, whereas “mohair” is used to refer to its fiber. It is believed that the word mohair derives from the term mukhaya, meaning garments made from shiny goat hair. Due to its high quality, mohair is also known in Western languages as “diamond yarn” and “noble wool”.¹⁰

Mohair is an animal fiber valued in the textile industry for its length, strength, and luster. Obtained from the Angora goat, it has historically played a significant role in Anatolia’s production and export economy.

The renowned sof fabrics are produced from the mohair of the Angora goat. The production of sof, a type of fabric preferred by elite segments of society, occupies a special place in the history of Ankara.

With the Industrial Revolution and the widespread use of synthetic fibers and materials in the textile sector, mohair began to lose its importance. However, in recent years, it has regained significance due to increasing demand for natural products and a growing interest in healthy materials.

Thanks to its durability, lightness, luster, health-related advantages and ease of dyeing, mohair has been used for centuries as a preferred fiber in the textile industry, particularly in garment manufacturing and home textiles. Whether used on its own or in blends, mohair allows for the production of fabrics with diverse textures and is widely applied across textile fields, especially in knitting. Mohair is preferred due to its cooling effect, low wrinkling tendency, lightness and elasticity, resistance to harmful ultraviolet rays and moisture-regulating properties. It is particularly used in the production of women’s and men’s clothing, knitwear, shawls and scarves, upholstery fabrics and blankets.

A large portion of global mohair production is processed in countries such as the United Kingdom (40%), France, Italy, and Spain, owing to their high-capacity mohair processing facilities. A significant share of processed mohair is sold to other countries in the form of tops (semi-processed mohair), mohair yarn or fabric. Approximately 75% of mohair worldwide is used in hand knitting and machine knitting yarns, 20% in women’s and men’s clothing fabrics and accessories, 4% in upholstery fabrics and 1% in industrial consumption.

¹⁰ Ministry of Customs and Trade Directorate General of Cooperatives, *2016 Mohair Report*, March 2017



The widespread use of raw mohair as a knitting raw material makes demand for mohair highly sensitive to fashion trends and the welfare levels of purchasing countries. The elastic, strong, shiny, flame-resistant, moisture-absorbing, stain-resistant and easily dyeable characteristics of mohair indicate that this special fiber will be used more frequently and in more diverse fields in the future.

Mohair is generally used in blends with other types of wool. In Italy and Japan, textile firms blend approximately 20% mohair into certain wool products to enhance the luster and durability of garments.

In evaluating mohair, the age of the animal is a determining factor. Fine mohair obtained from young goats is used in more delicate applications such as clothing, while coarser mohair obtained from older animals is mainly used in carpet and outerwear production. The value of white mohair varies depending on the amount of natural skin secretions (known as *yağıltı*) that appear in different colors. When the level of *yağıltı* is low, the fibers become stiff and the color appears dull and pale; when it is high, the fibers tend to stick together and become difficult to clean.



Main Characteristics Determining Mohair Quality

Factors such as the age and genetic characteristics of the goat from which mohair is obtained have a significant impact on mohair quality. Mohair quality is determined based on the following criteria:

Fineness: The fineness of mohair fibers has a major effect on the quality of woven products. The finer the fiber, the higher the quality of the fabric. Therefore, fineness is considered one of the most important characteristics determining mohair quality.¹¹ Fibers from young goats are finer, while fiber thickness increases with age. The average fineness of Turkish mohair ranges between 20.5 and 41.5 microns, which is below the global average of 33–36 microns. Accordingly, Turkish mohair can be considered superior in terms of fineness.¹²

Length: Length refers to the growth of mohair between two shearings. It is nearly as important as fineness in terms of processing ease and fabric quality.¹³

Crimp Frequency: An increase in the number of crimps in mohair proportionally increases its quality. High crimp frequency is an indicator of fiber fineness.

Elasticity: Mohair fibers should be elastic. As the number of crimps increases, elasticity also increases. The durability of mohair depends on its elasticity.

Luster: High-quality mohair is lustrous. Luster is especially important in knitwear production.

Mohair Foreign Trade

The main countries engaged in mohair production and trade, in addition to Türkiye, are the Republic of South Africa, the United States of America, Argentina, Australia, New Zealand and the Kingdom of Lesotho. More than 50% of global mohair production is carried out by the Republic of South Africa, which also dominates mohair exports. The absence of kemp (dead fibers) in South African mohair and the possibility of shearing throughout the year have directed global mohair demand toward this country. The successful breeding improvement efforts carried out in South Africa have negatively affected mohair production and Angora goat breeding in Türkiye by enabling the textile industry to obtain the desired quality of raw material. Yield efficiency is an important factor in mohair pricing and demand. The yield rate (clean mohair ratio) is 84–85% for South African mohair, 75–78% for U.S. mohair, and approximately 70% for Turkish mohair. This situation increases demand for South African mohair and prevents global markets from turning toward Turkish mohair.

Since the 1990s, the continuous decline in Türkiye's production, the single annual shearing period, and the lack of a mohair standard comparable to other major producer countries have played a restrictive role, particularly in the initiation and development phases of exports to new markets. In addition, South Africa imports raw mohair from other producer countries, processes it, and exports it as a textile raw material.¹⁴ South African mohair exports mainly consist of unprocessed or minimally processed products, while value-added processes are generally carried out in European countries. Mohair obtained from Angora goats in Türkiye is almost entirely exported.

Given the size of the textile industry in our country, it is estimated that if the production of a valuable fiber such as mohair is improved in terms of quantity and quality, it is unlikely to encounter marketing problems in the domestic market.

¹¹ R., Atav ve T., ÖKTEM. "Structural Properties of Mohair (Angora Goat) Fibers, p. 105-109, 2006

¹² M., Harmancıoğlu, Fiber Technology (Wool and Leather Products Other Fibers), p. 227-248, 1974

¹³ L. Hunter, Mohair Knowledge and Information Data http://www.mohair.co.za/page/mohair_knowledge_and_information_database.

¹⁴ Ministry of Customs and Trade, Directorate General of Cooperatives, 2016 Mohair Report, March 2017.



Turkish mohair is unmatched in terms of strength, luster, length, washability, and is the most sought-after product in the textile industry. In addition to increasing production volume, reaching international standards in terms of kemp hair ratio and micron criteria

will also enable our mohair to achieve a leading position in the market. Furthermore, pursuing cooperation rather than fierce competition with other mohair-producing countries and expanding the global mohair market will yield positive results.

Cooperatives and Unions Operating in the Sector

Tiftikbirlik (Union of Mohair and Wool Agricultural Sales Cooperatives), which serves mohair producers with its 12 affiliated cooperatives and 1,357 registered members, purchases nearly all of the mohair produced in Türkiye. The products purchased by Tiftikbirlik are sold as raw materials to firms operating in the textile sector through auctions. The union plays a major role in determining market price. Between 2007 and 2016, advance purchase prices set by the union increased by 50% for kid mohair, 100% for adult female mohair and 300% for secondary mohair. During this period, direct support payments benefiting producers also increased.

Breeders' Associations for Sheep and Goats, which conduct activities to improve the genetic potential of imported and domestically bred animals and enhance livestock quality, are also competent institutions in this field. According to the Council of Ministers' Decision on Agricultural Supports for 2017, mohair producers who sold their products to Tiftikbirlik or Breeders' Associations were provided with a support payment of 27 TRY per kilogram. Additionally, breeders registered in the Ministry's recording systems received 25 TRY per breeding animal, with an extra 20 TRY provided for breeding Angora goats raised in Mardin, Siirt, and Şırnak.

Product Policies

Policies to be determined and a roadmap to be followed in terms of increasing mohair yield and quality will reduce the decline in the Angora goat population and pave the way for mohair to once again become an important export item and thus an added value and source of employment for the country's economy.

Producers who are not included in the project are provided with support payments per breeding animal.

In order to encourage Angora goat breeding and increase mohair production, within the framework of the Agricultural Reform Implementation Project (ARIP) and within the limits of Treasury resources, in 2000, direct support payments (DSP) were made to mohair producers and the application continued uninterrupted from 2000 to 2005. Since 2006, production support has been provided per kilogram and per animal.

It is observed that producer countries, primarily South Africa, have entered into a search for different and innovative plans and solutions in order to prevent the decline in mohair production. When the periodic fluctuations in mohair production in Türkiye and the level it has reached today are evaluated, it is understood that Angora goat breeding requires support under all conditions.

Agricultural supports under the Council of Ministers Decisions have been administered through Tiftikbirlik at a rate per kilogram. As of 2016, in addition to Tiftikbirlik, the authority to mediate kilogram-based support payments was also granted to the Sheep and Goat Breeders' Association.

The widespread use of mohair as a knitting material causes demand to fluctuate periodically, depending on fashion trends and the welfare levels of purchasing countries. Mohair is included in the class of luxury natural fibers and its production is quite difficult and costly during textile and apparel processing stages. For this reason, mohair production and sales increase significantly during periods of prosperity, while they can decline rapidly under adverse conditions. It is not possible to predict the beginning and duration of these periods in advance. Therefore, policies aimed at supporting producers to ensure the continuity of production during periods of low demand should be prioritized.

In addition to this support, producers included in the "National Small Ruminant Breeding Improvement Project in the Hands of the Public" are provided with support payments per animal.



Problems of the Mohair Sector and Outlook for the Future

In the decline observed in Türkiye's Angora goat population and mohair production, however, in addition to this, the following issues specific to Türkiye are also effective in the decrease in production:

A) Supports: In certain periods, continuity could not be ensured in mohair purchase prices and state supports that have been implemented since 1969. While this situation led to a decrease in production, a high degree of stability has been achieved in this regard in recent years.

B) Restriction of pastures as agricultural land and forest areas: Restrictions and regulatory distortions concerning the relationship between Angora goats and forest areas have led to increased production costs. Although Angora goats grazing in forest pastures do not damage tree buds like hair goats, they are often mistakenly classified together with hair goats.

C) High Shepherd Wages: Difficulties experienced in supplying shepherds and the high wages that must be paid to shepherds make Angora goat breeding more difficult.

D) Inadequate care, feeding conditions, and insufficient pastures: Angora goat breeding is a production activity largely dependent on grazing. Because pastures have been heavily grazed for centuries, they are today both weak and insufficient, and moreover, since a portion of them has been opened to crop production over the last 60 years, they have become inadequate. During long winter seasons, the high cost of feed places a heavy economic burden on breeders and exposes herds to malnutrition and disease. Proper care and nutrition are essential for achieving high-quality mohair yield.

E) Unhealthy shelters: Barns are often constructed without proper planning, and ventilation, lighting, and dry flooring conditions are generally inadequate.

F) Supply of breeding stock: Most of the Angora goats used as breeding stock have become degenerated and have lost their superior characteristics.

These constitute the main problems at the at the breeding level. In addition, the absence of selective breeding practices in herds, diseases and animal losses resulting from breeders' lack of knowledge and negligence can also be added to these problems.



As a valuable national resource, the Angora goat offers potential employment opportunities for those involved in its production. Increasing exports of its products can provide foreign currency and reduce dependence on imported raw materials for the domestic textile industry, further highlighting its significance. With regard to the problems identified to date by Angora goat breeders and sector representatives, the solution paths and recommendations proposed with the aim of revitalizing the sector and enabling our country to once again have a say in global mohair production can be listed as follows:

A) Effectiveness and continuity should be ensured in supports and payments in Angora goat breeding.

B) Support should be provided to breeders in terms of production inputs, especially through projects to be implemented by local administrations.

(Such as projects for animal purchases financed by funds like the Social Assistance and Solidarity Foundation through district governorships and projects aimed at preventing unemployment and increasing employment.)

C) The grazing areas (pastures) of the Angora goat, which is a pasture animal, have almost been eliminated by being converted into agricultural land or restricted as forest areas.

In order to ensure proper nutrition of animals and to reduce production costs, arrangements should be made in the relevant articles of the Forest Law and high forest areas where mohair goats will not cause damage should be opened to grazing. In addition, breeders who graze goats in forests due to prohibitions should be prevented from being confronted by the state, and priority should also be given to rehabilitation works of pasture areas.





D) To improve both the quality of grazing pastures and the implementation of modern, adequate, and healthy shelter projects, it is appropriate to utilize the resources of the Ministry of Food, Agriculture and Livestock and local administrations, such as livestock support programs (KÖYDES) and similar initiatives.

E) In the fields of breeding improvement, pure breeding and selection studies, it is necessary to raise public awareness and further encourage breeders to ensure that sufficient work is carried out, particularly by the relevant departments of regional universities, the Ministry of Food, Agriculture and Livestock and Livestock Research Institutes.

F) In the field of animal health studies, the resources of local agricultural organizations and faculties of veterinary medicine should be mobilized.

The increasingly globalizing economic system worldwide, the growing competitive environment and rapidly changing market conditions make it necessary to carry out certain innovative activities in the agricultural sector, which plays an important role in the economic and social development of our country.

In countries where the agricultural and industrial sectors, which form the backbone of the economy, are integrated and develop in parallel, economic development is also observed. Agriculture–industry integration is an issue that should be emphasized not only in terms of national development but also in terms of the advantages it provides for both producers and agriculture-based industries. In this context, the most important functions are fulfilled by agricultural trade (agribusiness), rural industries, cooperatives and contract farming methods. While the agricultural sector supplies raw materials to the industrial sector, it also creates a market for industrial products. However, it is not possible for agriculture to develop independently of the opportunities provided by the industrial sector. The agricultural and industrial sectors are sectors that complement each other and are in mutual interaction.¹⁵

In our country's mohair sector, in addition to raw material production, it is also important to convert this raw material into finished or semi-finished products or goods, to diversify these products and thereby to ensure that the sector gains high added value.



¹⁵ Rasih Demirci, "Agriculture-Industry Priority in Economic Development," *Cooperative World Magazine*, Issue: 132 (March 1982).



Mohair-Based Products

Depending on the intended use, mohair is spun in a fine or coarse manner and takes its final form. Mohair has two main areas of use, namely knitting and weaving. Both mohair knitted products and garments sewn from mohair fabrics have superior usage characteristics. Despite their soft texture, they are durable. They do not absorb water and keep the body warm in winter and cool in summer. Unlike mohair woven products, mohair knitted items are generally not marketed and are primarily produced and consumed within the household.

Since an industrial branch based on mohair has not been sufficiently developed in our country, the produced mohair has traditionally been consumed within the framework of handicrafts (such as Siirt blankets, shawls, cardigans, scarves, sweaters, vests, women's dresses, socks and gloves, etc.).

Among mohair and mohair-based productions, Ankara Sof, which added great vitality to the social and economic life of the city in Ankara between the 16th and 18th centuries, stands out in particular.



Organized by Koç University Vehbi Koç Ankara Studies Application and Research Center VEKAM, Weaving History: The Mystery of a City, Sof Exhibition Source: Koç University VEKAM, Sadberk Hamm Museum's collection of sof and mohair works.



2- SOF

Although the exact date when sof weaving began in Ankara and its surrounding areas is not known it can be argued that this branch of production—whose main raw material is mohair emerged alongside the arrival of the Angora goat in Anatolia. According to Evliya Çelebi, the northern boundary of the region inhabited by the mohair goat extended to the provinces of Çankırı and Bolu. Evliya Çelebi describes the mohair goat as follows: “It is white like milk; there is no other creature as white as it. Sof yarn is produced from its fleece.”

During the 15th and 16th centuries, Ankara became a city that specialized particularly in sof production, deriving much of its development from the sale of this product in Eastern markets. In the 15th century, Ankara was an important commercial city, benefiting from its location on two major trade routes connecting the city to Eastern markets. One of these routes was the Silk Road extending between Bursa and Tabriz, while the other was the Aleppo–Damascus route cutting diagonally across Anatolia. In addition to these, archival records indicate the existence of a connection between Ankara and Antalya, particularly for the transportation of sof fabrics. It is understood from customs records that sof produced in Ankara was shipped from the port of Antalya to Arabia via Alexandria.


In the 16th and 17th centuries, sof weaving emerged as the principal production activity in Ankara. Information regarding the organization of production branches, their applications, and the city’s daily life and commercial activities during this period can be obtained from various archival sources. During this period, the production structure of the city became increasingly developed. Ankara sof fabrics became one of the city’s most important export items. Sof production was not limited to meeting local demand; rather, it primarily served domestic and international markets. It is known that merchants from Ankara engaged in trade journeys to foreign lands to sell sof products, and that foreign merchants also came to the city to purchase sof.

According to studies conducted, during the period when mohair yarn was transformed into sof fabric, artisans such as weavers, carders, dyers, shearers, and calenderers (perdahçılar and cendreceiler) constituted separate professional guilds. According to Ankara Sharia court records, in the 1590s there were 621 looms operating in Ankara. Sof weaving was carried out by male and female masters in organized workshops. In addition to Ankara, sof was also processed in Tosya, Kastamonu, Çankırı, Sivrihisar, and Kalecik. It is also stated that sof was woven in Beypazarı and Şereflikoçhisar, which were administrative districts connected to Ankara. Sof fabrics woven in other cities were likewise referred to as “Ankara sof.”

According to information cited from İhsan Abidin, in 1655 there were 13,555 looms operating in the vicinity of Ankara, and approximately 20,000 bolts of fabric were exported to Europe. In Ankara and its surroundings, raw mohair was processed into yarn through simple methods known as *öreke*, after which it was spun into yarn referred to as *behre*. English merchants purchased these yarns and shipped them to Bradford. This trade continued uninterrupted until 1839. Until 1850, exports of raw mohair, mohair yarn, and mohair fabric continued without restriction. However, in 1839, the establishment of the mohair industry in Bradford, England, dealt a major blow to Turkish industry.

In the 16th century, sof fabrics produced in large quantities became a major subject of international trade. A portion of the sof fabrics collected were sold domestically, primarily in Istanbul, while the remaining portion was sold abroad, particularly to European countries such as Italy and Poland. For example, between 15 June and 23 August 1599, the total value of sof yarns collected amounted to 5,700,700 *akçe* (Ottoman coins). This figure demonstrates Ankara’s commercial importance and capacity during that period.





According to Evliya Çelebi, the main occupation of the people of Ankara was sof and muhayyer weaving. Archival records indicate that, in addition to sash makers and mohair-based dyers, separate guilds of artisans were active in the 17th century. Sof production experienced its most significant period in Ankara during the 17th century. In 1619, the Polish traveler Simeon, who visited Ankara, provided detailed information about the city and stated that the inhabitants of Ankara were largely engaged in sof production and that they produced the finest sof in the world, exporting it to global markets. The accounts of Evliya Çelebi, who visited Ankara in 1640, do not differ from the observations of foreign travelers.

As the city's principal production activity, sof weaving transformed Ankara into a major commercial center. The most important places where sof was exhibited and distributed were the *bedestens* (covered bazaars).

Sof was produced not only in Ankara but also in its surrounding regions, including Çankırı, Beypazarı, Nallıhan, Kalecik, Zir (present-day Yenikent), and other nearby settlements. The fabric known as *muhayyer* was mostly woven by Armenians. Although Beypazarı was a major center for *muhayyer* weaving, it is also known that *muhayyer* was woven in Ankara. In Ankara, artisans weaving muhayyer sometimes succeeded in selling their products without intermediaries by receiving advances from wholesale merchants. In addition to sof and *muhayyer*, coarse fabrics made from mohair were also produced.

As with every craft, sof artisans—namely weavers, dyers, carders, and calenderers (*cendreciler*)—were affiliated with a specific organization depending on the period. The fact that mohair and sof constituted Ankara's most important source of income led to the emergence of a strong institutional structure connecting these crafts. It is known that each guild had a head (*şeyh*) who, in addition to overseeing production, was responsible for regulating relations among artisans. After the *şeyh*, the chamberlain (*kethüda*) functioned as the authorized administrator. The middleman (*simsar*) was responsible for regulating relations between merchants and buyers. Learning the craft was based on apprenticeship, and entry into the relevant guild required compliance with specific conditions.

Although sof no longer holds its former place in production today, it remains an aesthetic value symbolizing Ankara and represents a cultural heritage that should be preserved. In this respect, various institutions have undertaken initiatives to revive sof weaving. Since 1910, efforts have been made to bring sof fabrics—whose production had declined and been largely forgotten—back into use and to sustain their aesthetic value as a symbol of Ankara within society. In this context, with the support of the Ankara Development Agency, the Ankara Tiftik and Sof Research and Development Association, together with the Kazan Municipality and the Kazan District Governorship, initiated the project titled “Revitalizing Ankara's Historical Sof Fabric in the City's Cultural and Economic Life.” Within the scope of the project, a weaving



workshop was established in Kahramankazan, and efforts were undertaken to revive traditional sof fabric production by utilizing traditional mohair yarn.

The project applicant, the Ankara-based “Mohair and Sof Research and Development Association”, was established with the aim of conducting research on mohair and sof and promoting sof fabric. The Association carries out research and implementation projects focusing on the production of sof fabric, the development of contemporary apparel products using this fabric, and the preservation of traditional sof fabric forms.

In order to protect Ankara sof fabric and to sustain public awareness of its cultural value,

weaving workshops have been established at the Beypazarı Public Education Center, where production activities related to mohair yarn and sof fabric have been initiated. In addition, with the involvement of the Ministry of National Education’s Institute of Advanced Technical Education, traditional mohair yarn production has been carried out in districts such as Beypazarı and Gdl, leading to the development of various products using mohair yarn.

Furthermore, textile production studies have been conducted by the Gazi University Turkish Folk Arts Research and Application Center, Ankara University Vocational School of Home Economics, Department of Handicrafts Ankara Provincial Directorate of Culture, and Beypazarı Public Education Center.



The exhibition Weaving History: The Mystery of a City Sof, organized by the Koç University Vehbi Koç Ankara Studies Research Center (VEKAM).

Source: Koç University VEKAM, sof and mohair artifacts from the Sadberk Hanım Museum.



Characteristics of Sof Fabric

Sof is a fabric woven from finely spun mohair yarn and is characterized by its glossy and moiré-like appearance. Despite its soft texture, it has a highly durable structure. Although it is generally a fine fabric, there is also a variety known as thick sof. *Muhayyer* and *mevceli* types are also mentioned among sof fabrics.¹⁶ According to the Ankara Province Yearbook of 1325 (1909), mohair is classified into three categories: coarse, medium, and fine.

Mohair fiber, which is as light, fine, and suitable for all kinds of weaving as silk, is spun into yarn, after which the fabric known as sof is

woven. Through processes of weaving, dyeing, and calendering, *sofçuluk* (sof weaving) emerges as an art form unique to Ankara and its surrounding regions.

Sof varies depending on the type of mohair. The best and most esteemed sof fabrics are made, respectively, from the mohair of *oğlak* (kids up to 6 months old), *çebiç* (young goats up to 1 year old), *gezdan* (female goats aged 1 to 3 years), *seyis* (male goats aged 1 to 3 years), *ana keçi* (adult female goat), *erkeç* (young male goat), and *teke* (breeding male goat).

Tools and Equipment Used in Sof Production

Since the existence of humankind, the need for protection against natural conditions and the desire for ornamentation have given rise to weaving, one of the oldest arts. Textiles are products created by interlacing yarns produced by cutting fibers into specific lengths and twisting them according to certain measurements.

Due to the loss of their original characteristics, historical weaving and processing techniques today face the risk of disappearing and losing their value as a result of neglect. Sof weaving,

which has survived to the present day, is one of the traditional weaving practices unique to Ankara Province and the Central Anatolia Region. Traditional Turkish textiles, which constitute one of the most significant material cultural assets, can today be found in household chests, private collections, and ethnography museums both in Türkiye and abroad. When these products are examined systematically and accurately, it becomes evident that they are valuable documents reflecting the social structure of the society.



¹⁶ Tamur, Erman (2003). *The Angora Goat and Ankara Mohair Weaving*. Ankara Chamber of Commerce (ATO), p. 71.



Mohair is primarily used in knitting, weaving, and textile production. Written sources and other findings are not sufficient to provide a detailed account of Ankara sof weaving. However, it can be stated that the tools and equipment used in sof weaving are similar to those used in other traditional weaving practices. In this respect, the weaving activity carried out in Tosya using traditional methods constitutes a good example of mohair weaving that has survived to the present day. In Tosya, belts and socks are still produced from mohair yarn on handlooms and marketed under the name “Ankara Sof.”¹⁷

For this purpose, mohair must first be spun into yarn. In traditional methods, yarn spinning is carried out using wooden tools known as *iğ* (spindle) and *kirman* (distaff). Depending on the intended use, mohair is spun into either fine or thick yarn using these tools.

During weaving, the formation of yarn intersections is referred to as *bağlama* (binding), *örgü* (knitting) or *doku* (weave). In the warp direction, the yarns are referred to as *çözgü* (warp), *eriş* (warp thread) or *direz*, while in the weft direction they are called *atku* (weft) or *argaç*. Some warp threads pass over the binding, while others pass underneath. The upward and downward movements of the yarns are controlled by *gücü* (heddles), which are created through the movement of heddle frames. The opening formed between the warp threads is referred to as the *ağızlık* (shed). Once the shed is opened, the weft yarn is passed through with the help of a *mekik* (shuttle). The shuttle is a tool, generally made of wood, onto which the weft yarn is wound, with both ends tapered.

The most important and fundamental tool used in sof weaving is the loom. In the earliest looms, people placed a long horizontal beam on the ground and suspended warp threads from it, tying weights to their ends to keep them taut, thereby enabling the warp threads to be arranged crosswise with the help of weights. Later, warp tension was provided through a

winding mechanism. This method, which is structurally more advanced and technically capable of enabling a wide range of weaving techniques, forms the basis of modern weaving machines. In weaving, different types of looms may be used, including table looms, portable looms, durable looms, and jacquard looms.

The first stage of weaving is the preparation of the warp. Various auxiliary tools are used in preparing the warp and carrying out the weaving process. The warp is arranged by winding the yarn onto bobbins placed on rods of specific length, which are mounted onto wooden or metal frames that allow the yarn to be wound evenly during spinning. In contemporary practice, the yarns wound onto bobbins are arranged in a specific order and passed through a *tarak* (reed), which ensures that the warp threads are aligned parallel to one another. After passing through the reed, the warp threads are wound onto a *dolap* (warp beam). The warp beam operates by motor power and is equipped with centimeter adjustments on its sides. One of the most important tools used to transport the warp threads wound onto the beam to the loom is the horizontal cylinder known as the *çözgü levendi* (warp roller).

In order for weaving to be carried out, tools must also be prepared for spinning and twisting the yarn. Yarn spinning, which had been carried out using traditional tools according to previously determined standards, involved drawing together the mohair fibers combed into different grades and twisting them into yarn. Depending on the type of fabric, the yarns were spun to varying thicknesses. This process utilized wooden tools known as *iğ*, *teşir*, and *kirman*. Today, yarn production is carried out on modern machines in factories. However, in rural areas, yarn production through spinning and twisting methods is still encountered. In sof weaving, the most important element is the yarn used. Sof yarns are mohair yarns obtained from Angora goats.

¹⁷ Tamur, Erman (2003). *The Angora Goat and Ankara Mohair Weaving*. Ankara Chamber of Commerce (ATO), p. 75.



Characteristics of Sof Weaving Production

During that period, cotton fabrics were woven in several ways:

- **Four-ply:** These are woven with four-ply twisted weft yarns. These fabrics are durable, given their thickness.
- **Four legs:** This type of weaving is patterned and delicate, and is the finest and most prized quality for sofas. This has also been called “shali sofı”. It is a thin and shiny fabric.
- **Three-ply:** These are commonly used, simply woven rugs made from raw materials. This has also been called “flat-foot weaving”.

A sample of early 20th-century sof fabric, woven in Yenikent (Zir) town of Sincan district, is located in the Sadberk Hanım Museum. Additionally, two samples of soft fabric were found to be located in the Ankara Ethnography Museum. The rugs found in Tosya are still being produced today, and their fabrics are used for pouches and interlining.

During research conducted at the Ethnography Museum by Prof. Dr. Feriha Akpınarlı, Dr. Ayşem Yanar, and Eylem Yüzgüç, a folklore researcher from the Ankara Provincial Directorate of Culture and Tourism, all experts in weaving and members of the Intangible Cultural Heritage Committee established by the Directorate, five examples of sof fabric were discovered. The width and length measurements of the sof fabrics in the museum were taken, the warp and weft densities were determined, the weave thickness and weave report were prepared, and the warp and weft yarn properties (stiffness, twist, and thickness) were examined. Charts have been prepared based on the data obtained. Table 4 lists the characteristics of the sof fabric samples in the museum, such as length, width, warp density, weft density, weave pattern, and weave thickness.

Table 4: Characteristics of sof fabrics found in the Ethnography Museum.

	Samples of sof blue fabric	Sample of undyed sof fabric	Burgundy sof fabric sample	Purple sof fabric sample	Brown sof fabric sample
Width (cm)	73,67	72,50	30,66	68,40	64,83
Height (cm)	160,83	63,30	283,00	99,50	85,75
Warp Density (number of warps/5 cm)	142,33	157,60	77,00	115,00	155,00
Warp Density (pieces/5 cm)	79,67	84,60	63,30	96,00	105,00
Woven Weave	Bezayağı	Bezayağı	Panama	Double Warp R Ripstop	Triple Warp Rib
Fabric Thickness (mm)	0,64	0,65	0,69	0,69	0,69



Table 5: Some yarn characteristics of sof fabrics found in the Ethnography Museum.

	Number	Yarn length (cm)	Weight (g)	Linear density (meter/gram)
Yarn weights and linear densities of the samples taken	1	16,5	0,00698	23
	2	15,5	0,00778	19
	3	7,6	0,00689	11
	4	6,5	0,00501	12
	5	7,4	0,00376	19
	6	7,3	0,00257	28
	7	6,4	0,00200	32



The Historical Weaving event was organized by Koç University Vehbi Koç Ankara Research and Application Center (VEKAM): The Mystery of a City, Sof exhibition.
Source: Koç University VEKAM, Sofa and mohair artifacts from the Sadberk Hanım Museum.



ANKARA, MOHAIR AND SOFA ECONOMY THROUGH THE EYES OF TRAVELERS, 15th-17th Centuries



1- ANGORA GOAT, MOHAIR AND SOF IN EVLIYA ÇELEBI'S TRAVELOGUE (1611-1685?)

Evliya Çelebi visited Ankara around 1640 and toured the city center, towns, and villages. In his travelogue, Evliya Çelebi describes life in the city, including a short section detailing the general condition of the people and the clothing and attire of the inhabitants of Ankara. He also devoted considerable space to his observations on Angora goats, mohair, and cotton fabric production, praising both the goats and the mohair fabrics:

“Most of the wealthy people in this city wear sable cloaks, while the middle class wear broadcloth (short garments made of plain-woven, fine, and smooth fabric), kontus, and colorful cloaks. The artisans wear white cloth and a type of cloak, while the scholars wear colorful woolen cloaks from head to toe. Because this is a place for Sufis. The women wear colorful, woolen cloaks and walk around very modestly.”

“The Angora goat is so white, like white milk, that no other creature like it has ever been created on earth. The yarn for the sof (a type of Turkish carpet) is obtained from this goat’s hair, and the various colored sofs worn by the sultans are made from its wool. However, if you shear this goat’s wool with scissors, the thread will be stiff, but if you pluck it, it will be as soft as Job’s silk. But when they are being plucked, the cries and wails of the poor goats reach the heavens. However, the elders have found a way to prevent them from crying out. Where the goats are to be fleeced, they first mix lime and ash water, and then wash all the goats with this lime syrup. The goats, whose wool is pulled out without them feeling any pain, are left completely naked, hairless, and cries and whines. This is the thread from which the pious weave; the work of all people, men and women alike, is piety and devotion.”



While describing the painting of the Sof:

“The process of giving sofs a marble look: They place a large cauldron over a blazing fire, add paint of their desired color, and fill the cauldron halfway with water. They place the bundles of soffitre on wooden supports inside the cauldron. They also place wooden twigs between the layers of the sof. They close the lid of the pot and seal the outside with dough. They stoke the fire. When the steam from the cauldron strikes the surfaces, colorful traces are seen, a wonder so perfect by God’s will, that even Mani and Behzad (two famous Iranian painters) are incapable of capturing it. This technique is unique to Ankara, and such sof cannot be found in any other country on Earth.”

Regarding textiles made from Angora goats exported from the country:

“The Franks wanted to take these Angora goats to their country, spin yarn from them, and weave carpets. By God’s command, the goats transformed into the woolly goats we know today in a year, however, the Franks were unable to produce wool with the distinctive texture of the local fabric. Then, they wanted to take spun silk yarn from Ankara to the Frankish lands and weave silk fabrics, but it didn’t work out either. Now they are weaving black rukla shawls for priests, which look like sof fabric but lack decorative patterns. The people of Ankara say that the unique quality of the characteristic of sof fabric stems from the miracles of Hacı Bayram Veli and the quality of Ankara’s water and air. Indeed, the Sof fabric of Ankara is unparalleled in the world, and the imaginative spirit of Ankara is also famous. Ankara is also known for its adobe bricks. The population consists mostly of land and sea traders. Because sof fabric was highly valued in Izmir, the Frankish lands, Arabia, Egypt, and throughout the seven climates, people traveled to these places to trade.”



2- THE ANGORA GOAT, MOHAIR AND SOF THROUGH THE EYES OF EUROPEAN TRAVELERS



HANS DERNSCHWAM
(1494-1568)

While wishing to travel through the Ottoman Empire of his own accord, the Hungarian researcher found himself in the company of Ferdinand I and left us with a unique travelogue. We see him in Istanbul and Anatolia between 1553 and 1555, corresponding to the reign of Sultan Suleiman the Magnificent. From his perspective, Ankara is a city that attracts attention with both its historical and cultural characteristics. He has managed to maintain the importance of his diaries, in which he faithfully conveyed not only what he saw, but also every technological, social and commercial detail, to this day. When he came to Ankara, it was called Engürü. While describing every place and everything, he did not refrain from commenting on the non-Muslim minorities living within the borders of the Empire. Dernschwam's views on this subject are as follows: "Thank God, He has preserved the Christian communities that exist here and there in Türkiye. At least they have been spared the Pope's evil.

It is impossible to convert the Turks to Christianity anyway. We ourselves have not remained faithful to the Bible, we are in disagreement. We broke away from the true religion a few centuries ago and accepted the Pope's leading us astray."¹⁸ Now let us return to the memories of this detail-loving traveller:

Approaching Ankara

"Although the people of the small village mentioned above are rough and rude, shepherds who are only concerned with animals, their women spin and twist fine and delicate threads from soft white wool. They From this, they make fine fabrics. They take the ready-made skeins to Ankara to sell. They now call Ancira Angur (Engürü). The tool on which the twisted fine threads are wound is a long piece of wood 3 spans long and 6 fingers wide. It has a handle on one side:



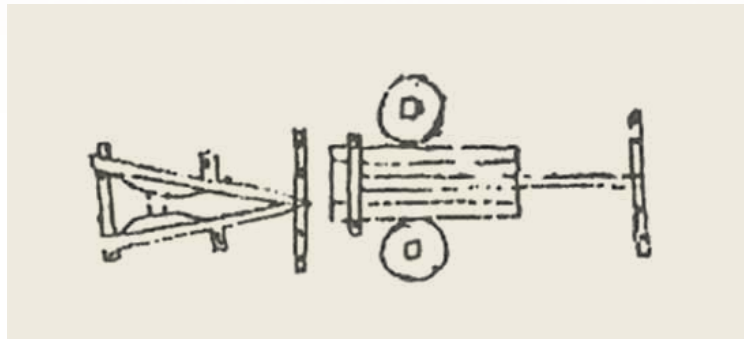
¹⁸ Dernschwam, Hans (1987). *Travel Diary to Istanbul and Anatolia*. Ministry of Culture and Tourism Publications, pp. 885, 114.



The curved ready-made thread is wound onto this simple and plain tool. Elderly women who have no firewood and therefore cannot protect themselves from the cold and heat, working in such difficult places, work with simple tools under very primitive conditions. It is impossible not to be surprised by all this. Could the reason be that, as is often seen in women, they have memorised the patterns?

In Anatolia, fabrics are woven and clothes are made from natural colours, not synthetic ones. In Anatolia, fabrics are woven from natural, non-artificial colours, and clothes are made. The weaving technique is very simple: two people sit opposite each other at the loom. One passes the thread, the other catches it and returns it to the first in the same way. Each thread is knotted with a loop of its own colour. Women wear trousers just like men. However, these trousers are not like the trousers worn by Christians. They

resemble the gatyá (baggy trousers, potur) worn by Hungarians. They are made of linen and, as seen among Hungarians, are baggy trousers that extend to the heels or fall over the feet. women's gatyás are narrower at the bottom than the men's. They do not reach down to the heels. They are stitched from bottom to top and come in various colours. They are about a span wide and look beautiful. They wear paczma (slippers) without heels on their feet. They have to wear them by dragging them along. Their clothing is unique. Neither women nor men in either country, in Bit, Hungary, and Galatia, have an attractive colour. I stayed in a barn at a teacher's house in Sunglie. Here I cooked food on dung. But I also bought 4 akçe (Ottoman coins) worth of wood, which was very useful to me. The carts here consist of two-wheeled wooden frames. Each wheel consists of three pieces of thick wood tightly fastened together. The thickness at the centre of the wheel is about a foot, tapering towards the edges. Our wheels are wide and have iron rims around the edges.



This vehicle is feet tall. In short, it is a very cumbersome thing. The price of such a cart is 6 ducats. Two oxen are harnessed to the front. It is not possible to travel very far with it. The axles turn together with the wheels.

On 26 March, around 3 o'clock, we set off from Sunglie and arrived late at night at the village of Yalanschy Aly (Yalanciáli) - meaning Aly the Liar (Hungarian: hasudok). We went to a teacher's house. Here too, I cooked dinner by burning dung in the barn and stayed there. A small stream flows through the village. There is a cemetery by the roadside, but we did not see anything ancient here. Further on, an old and ruined fountain can be seen. We saw another fountain. On the same day, we crossed the small

stream mentioned above several times.

The landscape is beautiful. The hills follow one another. There are many valleys and wide plains. The soil was clayey, firm, good soil. But it was salty, I guess. Because the ground is whitening in places. There is plenty of sage, lamb's quarters, black wormwood, bitter wormwood, etc., which we saw in other places. Sheep and goats eat these. There are also large animals such as cows and oxen. It can be seen in the barns. On both sides, there are fields and beautiful, wide valleys intersecting each other.



The hills and snow-capped mountains in the distance are visible. There are no forests in the mountains or around them. There are no trees in sight. There isn't even any heather. They are all barren, rocky mountains. Not many people are seen around here either. If cultivated, this land would be very fertile. Good vineyards also grow here. The people of Anatolia do not attach much importance to vineyards and gardens. There are no vegetable and fruit gardens as there are in Istanbul and some other cities. After travelling for a while, we came to a large crossroads where the roads intersect. A little further on, on the right, we saw water flowing from the mountain and crossing the road. We crossed a stone bridge over this water. Yalanciالي Village is high up. A little way from this junction, on the right, we saw water coming from the mountain and flowing across the road. We crossed a stone bridge over this water. Yalanciالي Village is high up between two mountains. There is also a beautiful pine tree there. On 27 March, we set off from Yalanciالي towards Kutilin. Kutilin is a small village. It is two miles from Yalanciالي. We left at 7 in the morning and reached our lodgings at noon. We saw many beautiful hills, valleys and fields along the way. We continued on our way, passing from one hill to another.

Snow-capped mountains were again in the distance. On the left side of the road was a cemetery, and on the right was a fairly large fountain and a large trough. We crossed a small stream. We saw mills on both sides of the stream. There is another cemetery on the left side of the road. The village houses are sparse and quite far from the road. Above, in the area of the aforementioned village of Kutilin, there are carved holes. Bees enter and exit these places. The scenery in this area is beautiful. The soil is also good, clayey and fertile. The surroundings are covered with the plants we saw yesterday. No trees are visible. There is no wine, the bread is tasteless. We couldn't find any dry grass, but as in the past days, we found enough barley for the horses. There is also plenty of sour milk, called yoghurt. There are also many eggs; one hen lays 4 eggs, 20 eggs cost 1 akçe. I left my horse at the teacher's house, an old building. Half of the houses are buried into the hill, the parts remaining outside are covered with earth, flat roofs. You can walk over them. Here, women are spinning the wool they weave on looms for a fee. The teacher's wife was spinning blue wool.

These woolen fabrics are distributed from Ankara to the villages to be spun and twisted by weavers. That's how it is. These rough and simple people produce such beautiful work. Nearby, in a small village, we saw many animals. Dwarf cows, oxen, sheep, Angora goats and horses.

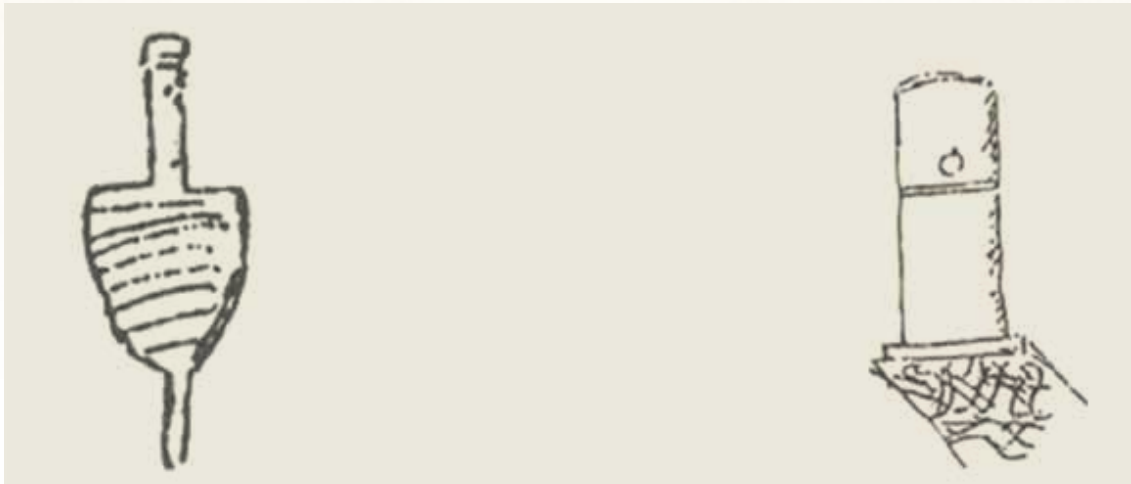
During the two days mentioned above, we ate tasteless, poorly baked bread, because they had no wood to bake bread. Some dig a hole in the ground (tandır) and bake the bread in this hole.

Another group of villagers bake bread on a flat, round iron or earthen plate (bazlama sacı). They place the dough, which has been rolled out and spread to a thickness of about half a finger, on the iron plate and cook it. This baking is not really baking, but more like drying the wide, spread-out thin dough. But they eat it with joy. On 28 March, we set off from Kutilin towards Ankara. They call Ancira Angur (Engürü). That evening, we stayed in a field. We arrived there at 10 o'clock. We stayed and rested there on 29 March. We left at 7 o'clock on 30 March and at 12 o'clock via There is a small mill on the left. A small cemetery can be seen ahead by the roadside. On flat land, there is a small stream flowing towards us from the direction of Ankara. The roads are hilly. All the beautiful valleys are cultivated. A large village can be seen on the left. We crossed a stone bridge over a stream. As we mentioned above, there are no trees here either. There are sparse pastures with short grass and bare mountains. In the city of Ankara, Greeks, Armenians, Jews and Turks live together. A large amount of sof is woven here. We saw it with our own eyes. There are also many weavers. Sof is made from the mohair we mentioned earlier. We only saw how the Greeks made sof. First, they wash the spun and twisted yarn. Then they boil it in hot water. After that, they put it under a press to remove all the water. Before the sof is woven and the yarns are cut, they stretch these yarns and lubricate them with an oily substance. After a while, the yarns are stretched on the loom and the weaving of the sof begins. The woven fabric is thoroughly washed in a stream. In this state, the sof resembles mohair. The sofs are stacked in tall copper cauldrons with lids that close tightly. Seventy pieces can fit in one cauldron. Then the pot is filled with clean water and left in this state for a full day.



Hollow reeds (thin cane) growing on lake shores are placed between each piece. This ensures that water reaches between each piece of fabric. Then, the seventy sofs removed from the cauldron are stacked once again and placed under a press. In this way, all the water is removed from the fabrics. The reeds placed between the soflar are removed. In short, with this boiling and pressing method, not a drop of water remains in the fabrics. Before the pieces are placed under the press, the reeds placed between them are removed. In short, with this method of boiling and pressing, not a drop of water remains in the fabrics. The fabrics are spread out on the ground. Then they are folded

and placed under the press again, and finally brought to the ready stage. All of the sofs we saw in our cauldron were black. They sold half a piece of fabric for akçe. Separate special tools are used for dyeing and boiling. There are also many weavers. Most of the sof is made in Ankara. Thanks to this craft, the people make their living. There is no other craft. In Ankara, we also saw felt makers. People with camels weave camel hair to meet their fabric needs. The needle used for this purpose, wrapped in wool, is on the left, while the cauldron used to boil the sof is on the right:



We saw two of these cauldrons over a pit (stove or oven). There was also a small press in the room. Seven people turn the press with a thick plank. However, a strong and agile person could easily turn this press, just like the Vienna grape presses we have. But with this, the press used by the weavers in the production of sof fabric... The length of the press tree is approximately 3.5 Vienna ells, and the pins are short and thick. Sof sales in Ankara are like corn husk or linen sales in Schwaben. There is also a bedesten (bazaar) in Ankara. There were two bedestens in Istanbul. All kinds of goods are sold in the shops here. We did not see the Ankara bedesten; because it was Friday. Since Friday is a holiday for Turks, the bedesten was closed.

Sof weavers use a strong beat when weaving the fabric, striking it four times in a row with great force. This makes the fabric dense and strong. This is very useful during boiling. All the tools and workplaces used by these men are very simple and primitive. So much so that there cannot be a simpler workshop than these. On 28 March, when we set off for Ankara, the beylerbey (governor), who was in the city at the time, had released many young horses (colts). Someone with a whip in his hand was chasing the horses behind them. In this way, they understand which of the horses is stronger and runs faster.



They carefully select the fastest horse as a racehorse and raise it with care. When we reached the city around noon on 28 March, the entire population had poured out of the city. There were perhaps 2,000 or 2,500 people. The Pasha had also come out with approximately 150 people. On 29 March, we stayed in Ankara all day. We toured the city. There was a fortress on top of a hill. We climbed up there. We looked out over the whole city from there. The city of Ankara and its castle were once very beautiful, built in a perfect location. One always desires such places, to be honest. There is a wide view in all directions from the castle at

the very top of the hill. The castle is surrounded by a large square wall or a wall built with other stones and bricks. There are three triangular half-towers on the wall, each 45 steps or less apart. In front of the castle mentioned above, there is also a tower with embrasures. Its height is two men's heights. I saw two doors opening inside. I went up a second time and visited the Armenian church. This church is a small structure made of adobe. The interior length and width of the church are four steps. It has three arches, and I saw three crosses carved from wood:



The Armenians are ostensibly Christian. In reality, like the Greeks, they are not fully devout Christians and do not like the Pope. In the Armenian church mentioned above, a white marble stone has been placed in front of one of the windows, on the dark side. It looks transparent from both near and far and glows like fire. So much so that it looks like glass rather than stone.

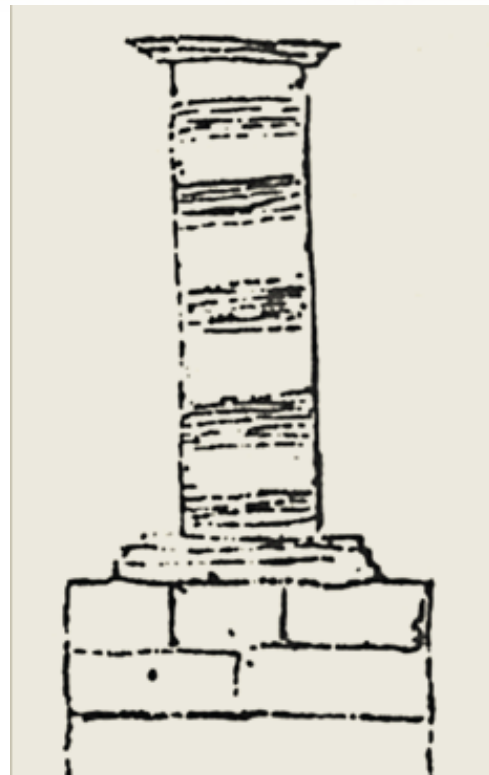
Everyone who sees it thinks they have encountered a miracle. Many people almost lose their minds. However, white marble is such a stone that it shines when the sun or light hits it in the dark or in the shade. As soon as I held my hat in front of this shining light, the marble turned dark. There is a cross on the inside of the marble. The cross, which was about 1.5 inches tall, was shaped like this:



Dernschwam's marginal note: This white marble must be a gravestone. Inside, there is a cross carved into the marble, as depicted in the illustration above. On the outside of the marble, a serpentine column is carved, with an image of a bird facing left. We did not have time to explore the other buildings inside the castle. The interior of the castle is like a city. The houses are made of wood and mud brick, and their roofs are not like ours. There is also a mosque inside. Outside the castle and on all four sides of the hill, it is clear that there used to be houses. But now, in place of the houses, there is a large cemetery stretching out. As is customary among the Turks, a second deceased person can be buried next to an old one. They do not remove the bones of the deceased. They erect a large stone at the head and foot of the graves. They take these stones from old beautiful buildings, churches, and historical columns and bring them here. The city has not developed around the mountain but has spread down towards the plain. However, the houses were built randomly and without a plan. The streets are narrow and small, and the pavements are not paved.

The streets are narrow and small, with no paved sidewalks. The houses are not surrounded by walls. They are made of sun-dried mud bricks, not fired. There is no such thing as a roof. The roofs are covered with earth. In short, these are very primitive structures. They resemble stables. In fact, many of them are used as stables for camels, horses and mules. Judging by the stones remaining in their foundations, it is understood that the city was once larger. Quite wide roads pass through the large cemetery. We saw large, round, beautiful marble columns in the city. Some were quite large and square in shape. However, none of them had any inscriptions. All of them were broken. We saw large, round, beautiful marble columns in the city. Some were quite large and square in shape. However, there were no inscriptions on any of them. They were all broken; they were brought here when their houses were built. Opposite this mountain, with its castle and long, high walls, there is another equally high mountain. Above this mountain, the remains of walls and a castle can be seen. This place was once a fortress, and the area around it was fortified to protect the castle and the stream flowing below. Between the two mountains mentioned above, one with the remains of a castle and the other with the remains of walls, a fairly large stream flows fast and hard. Over this stream and at the foot of both mountains, there is a very sturdy, high fortified pass made of large square stones, allowing passage from one to the other. There are three towers above

this pass. The stream now flows under the lowest tower. Above it, there are two more towers on the right and left. These towers are not in use, they are empty. A wide water channel can be seen on top of the towers. When needed, they close the towers. The name of this water is Benteresi (Bentderesi). There are several bridges over the stream. The weavers wash the rugs they weave in this stream with soap and tread them with their feet on flat stones. Clean water springs from under the rocks here and flows into a stone trough. Above the water channel mentioned above, there is a fortified pass (gate) facing each other. There are three towers on top of this pass. The stream now flows under the bottom tower. Above it, there are two more towers on the right and left. Here, clean water springs from under the rocks and flows into a stone trough. Above the waterway mentioned earlier, there are seventy-two lion statues facing each other. Below, in the city, we saw a beautiful, tall, thick ancient column in a low mud-brick house. This column is square and rests on a wide, large stone base. This column is square in shape and sits on a large stone base. It is impossible to tell whether the column is made of a single piece of stone or multiple stones. It is carved and seems to be held together by large and small rings in between. Roughly like this:



There is no writing on it. The Turks call this column Baalks (Belkıs, Balkız). This roughly means "jungfrauhongk" (young girl honey). Supposedly, this stone was erected by His Holiness Solomon. Of course, this is not true. At best, a neighbour may have innocently told this fairy tale to another. Because the Turks do not know history. The majority cannot read or write. Their imams also do not explain the prayers they read to the people. The language of worship for the Turks is Arabic. In the past, the Turks had knowledgeable men. Now there are no writings. Just as Latin is understood in our churches, so Arabic is understood in theirs. Near the large cemetery, there is a large ruin. Large square stones have been taken from here. Only on top of the walls, where they could not reach, there are old remains of stones. This must have been a theatre or a castle. It was built on the flat ground below. On a hill in the city - not the high hill where the castle is located - we saw an old Roman structure. This structure was probably either a large theatre or a palace. It is very solidly built and has exquisite decorations. The Turks did not destroy this building. Only the roof is missing. They could not preserve the roof. Now, inside this structure, starting from the base of the walls, they have built 10 rooms on each side for the teachers. They built these rooms with adobe and covered them with earth. You can touch the ceiling of the room with your hand. The height of the doors is not even 1.5 Viennese cubits.

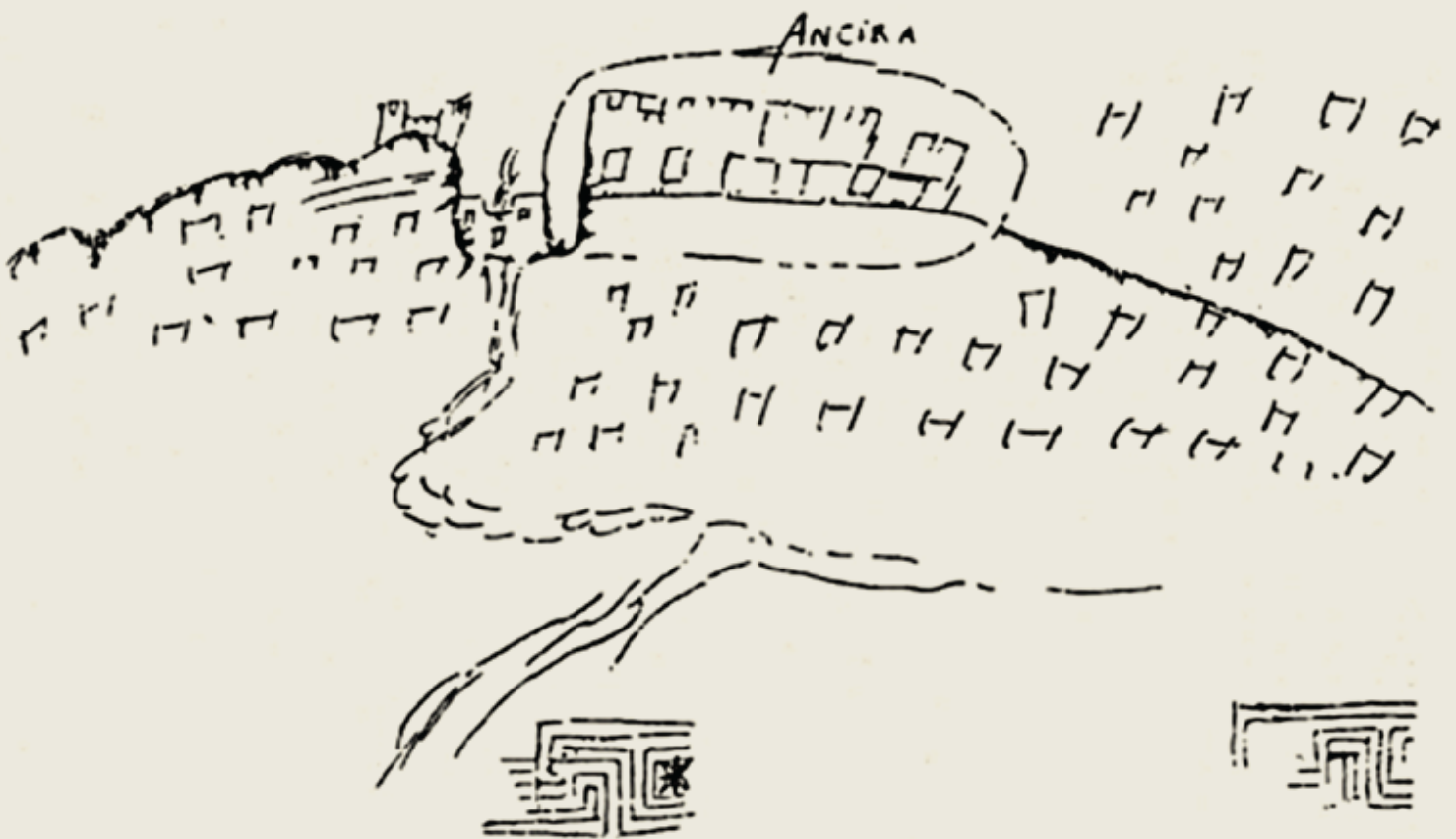
The Turks probably stayed in these rooms. On the south side of the building, there are three tall windows with stone bars. The palace's large door and wide corridor are 12 feet wide and two spear lengths high. They are made of beautiful white marble with elegant carvings on them. Before reaching the gate, one passes between walls as high as the palace itself, made of large stones on both sides. Beautiful, ancient inscriptions are carved on these walls. These are partially legible. Stones taken from this worn-out palace were also used to build a mosque right next to the palace. We met a German from Wittenberg in Ankara. He was taken prisoner in Palasat. His name is Bartel Grubner.

This German worked in Vienna with Melchior, the glazier in Pyllertthori. His brother Andreas was a shoemaker in Wittenberg, and his brother-in-law was a priest in Quedelburg. Grubner is now farming here, herding sheep. Antorrflu Andreas N. Magdeburgida died in Ankara due to a wound to his face. He had five horses in Palasat. We asked what the other streams in Ankara were called and where they originated. Bentdere flows between the mountain on which Ankara is located and the mountain opposite. Weavers wash the coarse cloth they weave in this stream. Another stream flows from another direction near Ankara. This water comes from Mount Aytos. They also call this water Cziubuk Su (Çubuk water).

Both streams merge ahead of Ankara and flow into a water called Tarhawa Mold. Then they merge into the Sakarya River, where we bathed last Sunday. The view of Ankara from the castle is very beautiful. Mountains and green valleys stretch out. Snow-capped mountains can be seen on the sides. There are no trees in the vicinity of Ankara, nor have vineyards been cultivated. There is very little or no grass. The bread is not good. They don't know how to make good bread anywhere. There is also a shortage of wood, of course. But the bread is not expensive, to be honest. We bought 8 loaves for 1 akçe. In a pinch, a person can manage on this for 7-8 days. The people of Ankara make round, tasty bagels with white poppy seeds sprinkled on top, as well as ring-shaped bread (simit).



We were getting wine from the Greeks. It was quite expensive. We also found barley. Three akçe worth of barley for three horses is enough until evening and the next morning. The Turks feed their donkeys with hay. They feed this even to their camels, mules, and riding horses. If they want the horses to be better cared for and stronger, they also put barley on top of the hay. Because it is very hot, there is very little grass and hay. Therefore, it is necessary to add grass and barley to the hay. We stayed in an open area on the flat land below the city. The view of the city from here—I couldn't draw it well, but—is roughly like this:




Furthermore, on the outer wall of the palace, an ancient Roman structure in Ankara or Engürü, there is a two-line inscription on the wall of a

large gate. This inscription, written lengthwise, reads as follows:¹⁹

ΔΩΞΑΝ ΜΕΓΙΣΤΗΝ ΤΟΥ ΘΕΟΥ ΔΕΔΟΡΚΟΤΕΣ ΕΧΟΜΕΣΟΜ
ΜΑΚΑΙ ΧΕΡΑΣΕΜΗΡΜΕΝΑΣΑΡΑΝΤΕΣ ΕΥΛΟΓΕΙΤΕΤΟΝ ΠΑΝΤΕΤ
Γ'ΑΤΗΝ ΤΟΝΙΚΥΝΕΝ ΔΥΟΝΤΑ ΚΑΙ ΚΡΑΤΟΣ ΜΕΓΑΤΩ ΕΥΣΕ-
ΩΚΑΙ ΠΟΥΣΤΗ ΔΕΣΠΟ
ΑΝΑΚΤΙΠΙΣ ΤΩΜΙΧΑΝΑ ΕΥΕΡΓΕΤΗΘΙΘΙΕΙΟΝΤΣΤΗΝ ΠΥΛΗΝ
ΚΑΙ ΤΗΝ ΠΟΔΙΝ ΑΛΛ ΕΙΤΕ ΠΑΝΤΑΘΕΙΑ ΔΕΔΟΥΣΑ ΣΜΕΝΑΙΘ
ΛΙΣ ΚΥΡΙΟΥ ΧΑΙΡΕΣ ΙΩΝΗΝΘΑΘΕΟΓΡΑΦΟΙΣ ΠΝΑΣ ΙΝΕΙΤΕ
ΤΡ'ΑΜΕΝΗ

Ayrıca Ankara'da bir caminin yanındaki bir evin duvarına yerleştirilmiş bir taşta:

Α ΜΑΡΙΟΣ ΠΟΥΔΗΣ 
ΤΗΙΔΙΑ ΣΙΜΒΙΩ ΑΡΕΤΗ
ΤΗΣ ΑΣΗΓ ΝΕΙΩ ΣΚ-ΚΟΣ
ΙΩΣ ΜΕΤΑΥΤΟΥΣΩΦΡΟ

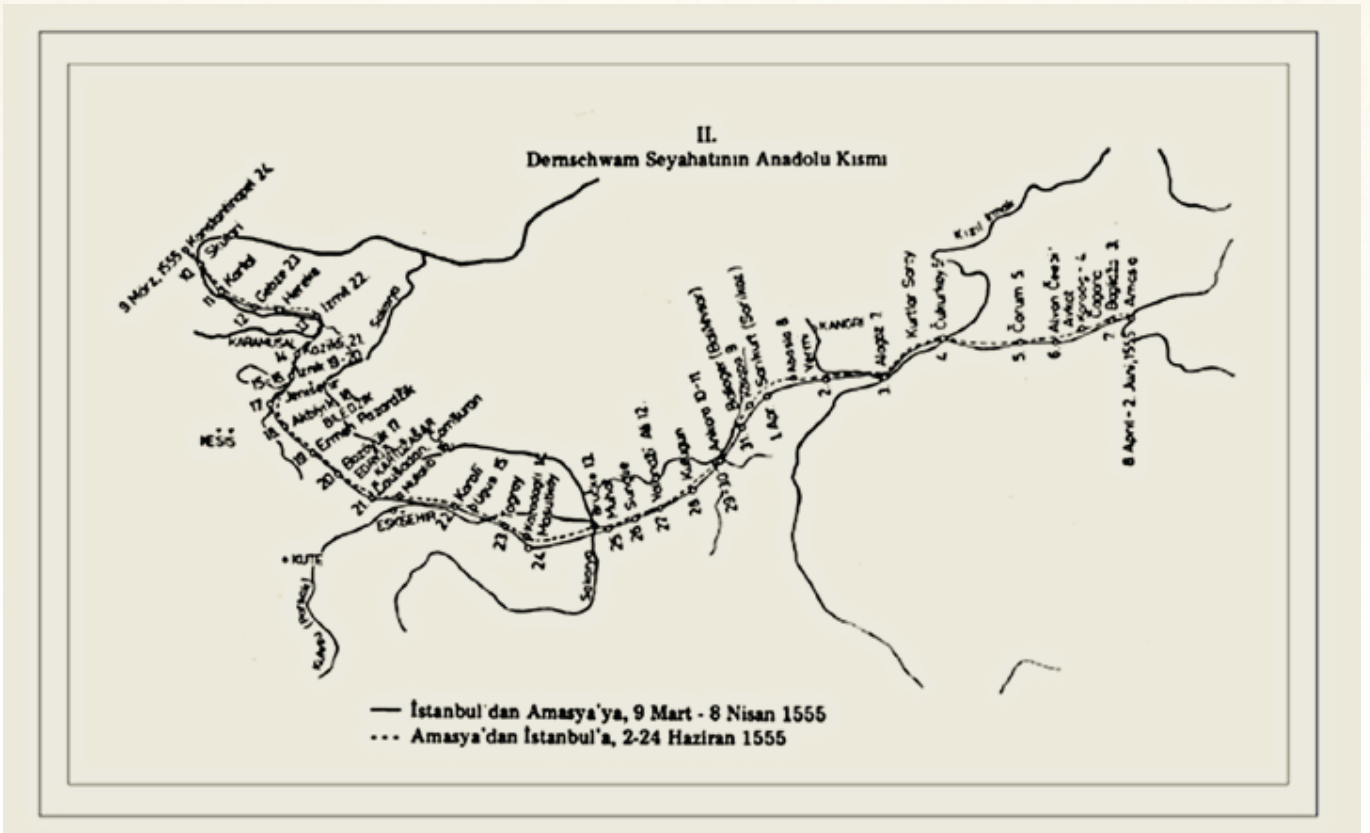
ΣΥΝΗΣ ΕΝΕΚΝ ΤΟΝΒΩΜΟ
ΤΗΝ ΕΠΛΥΤΩ ΟΣ ΤΟΘΗ
ΗΝΣΥΝΤΩΤΑΦΩ'ΕΠΟΙΗΣΕΝ
ΕΑΥΤΩΚ-ΤΗΣΥΜΒΙΩΠΑΡΑ
ΧΟΜΕΝΩΝΑΥΤΟΙΣ ΤΟΝ ΤΟΠΟΝ
ΓΟΥΑ

ΙΡΑΨΚΙΔΕΣΣΙΚΣ
ΛΙΣΙΚΡΑ ΤΕΟΝ
ΑΙΟΝΑΝΔΡΟΜΕΝΟΥΣΕΝ
ΔΕΧΩΦΘΙΜΕΝΟΝ

ΝΠΟΣΚ ΑΝΤΩΝΙΑΣΤΗΣΣΥΜΒΙΟΥΑΥΤ
ΕΙΣΑΥΤΟΥΣ ΦΙΛΟΚΑΓΑΘΙΑΣ ΤΕΙΜΗΣ
ΧΑΡΙΝ

¹⁹ Dernschwam, Hans (1987). *Travel Diary to Istanbul and Anatolia*. Ministry of Culture and Tourism Publications, pp. 261–274.





Source: Dernschwam, Hans (1987), *Travel Diary to Istanbul and Anatolia*, Ministry of Culture and Tourism Publications





OGIER GHISELIN DE BUSBECQ (1522-1592)

Ogier Ghiselin de Busbecq was the ambassador appointed by Emperor Ferdinand I of Austria to meet with Sultan Suleiman the Magnificent. He was the first to notice the Temple of Augustus and draw Europe's attention to it. Sultan Suleiman, who was in Amasya due to the campaign, and passing through Ankara, he discovered and introduced to the world the inscription on the wall of the Temple of Augustus, known as Momentum Ancyraum, which recounts the deeds of the Roman Emperor Augustus in his own words. He also introduced the Angora goat to the world, which gained worldwide fame thanks to him. In his letters, he recounts that women in the Ottoman Empire at that time had the right to divorce and that meritocracy was more advanced than in Europe. His description of meritocracy is as follows:

The Sultan's headquarters were very crowded. It was filled with those who had been rewarded with favours and high positions. All the imperial

cavalry, spahis, mercenaries, paymasters and a large number of janissaries were at the headquarters. In this immense crowd, there was not a single person who owed his reputation to anything other than his personal courage and merit, or who was distinguished from others because of the family into which he was born.²⁰

On the Roads of Ankara

"We descended from this pass into a wide plain and spent the night in a place called Chiausada²¹, our first night in tents; this was the best way to endure the heat. Here we came across a building illuminated only by daylight, buried beneath the earth. We also saw the goats²² from which the famous camlet or mohair is made. The hair of these goats is very fine and shiny, hanging down to the ground. The shepherds do not shear the hair but comb it.

²⁰ de Busbecq, Ogier Ghiselin (2014). *Turkish Letters*. İş Bankası Culture Publications, pp. 63–64.

²¹ Probably Çukurhisar.

²² Angora Goat



Their beauty can be compared to silk. They are frequently immersed in water. The animals feed on the region's fine dry grass. It is said that this contributes to the fineness of their wool. It is certain that if they are taken to other pastures, their wool changes and the animals become unrecognisable. The yarn spun by the local women in this way is taken to Angora, a city in Galatia,²³ and dyed in the manner I will describe later.[Ankara] In this country, there is a breed of sheep that is very common, with heavy and oily tails (there are no other breeds of sheep in their flocks).²⁴ The weight of their tails is one and a half, two, or even four or five kilograms. Some old sheep have tails so large that they put them in a small two-wheeled cart. Wherever the animal goes, it drags its tail behind it in the cart. You probably won't believe what I'm telling you, but it's all true. The tails are rich in fat, but the sheep's meat seemed quite tough to me and less tasty than ours. The shepherds who tend these sheep stay in the pastures day and night. They take their wives and children with them in carts that serve as their homes. Sometimes they set up small tents. They roam the wide open spaces, depending on the season and the pastures, in the plains or in the highlands. I think I discovered a few species of birds in this region that I had never seen before and that are not well known in Europe. Among them is a species of duck that should be called the "trumpeter duck". This duck imitates the trumpet sounds made by the postmen driving the mail carts. Despite having no means of defence, it is brave and difficult to capture. The Turks believe it scares away evil spirits. It is also very fond of its freedom. After being kept captive on a farm for three whole years, it preferred freedom to plenty of food and flew away, returning to its old haunts in the riverbeds.

Busbecq crossed the Sakarya [Sangarius] river and passed through many villages to reach Angora [Ankara]. Ankara "We stayed one day in Angora (Ankara). We did not hurry because of the heat. Since the representative of the Shah of Iran was still on the road and we were asked to arrive in Amasya at the same time as him, the Turks saw no need to hurry either. We saw nothing noteworthy in the villages we passed through. We only frequently came across old, beautiful marble slabs and columns in Turkish cemeteries with traces of Greek and Latin inscriptions on them. However, they were so ruined that it was impossible to read the inscriptions. I enjoyed searching for old inscriptions and Greek and Roman coins wherever we stayed. If they were not there, I tried to find rare plants. It is the custom of the Turks to bring large stones from far away and cover the graves of their relatives with them. Otherwise, the grave remains open, for they do not fill it with earth. Their aim is to provide the dead with a suitable place to sit upright to defend themselves. They believe that every dead person must do this. The angel of devil questions and accuses the person about their life on earth, while the angel of goodness helps in their defence. Another reason for placing a heavy stone on the grave is to protect the corpse from dogs, wolves and other animals, especially hyenas, which are very common in these parts. Hyenas pull the corpse out of the grave and carry it to their den. It is possible to see piles of bones belonging to many people and pack animals in the dens of these animals. Hyenas are smaller than wolves but have longer bodies. Their fur resembles that of wolves, covered with stiff hairs and large black spots. Their skulls are directly connected to their vertebrae without joints, making it difficult for them to turn their heads backwards.

²³ "The Roman administrative region centered in Ankara, encompassing a large part of what is today Central Anatolia. Galatia derived its name from the Gallic (Celtic) tribes who survived after being defeated by King Attalos of Pergamon in 24 BCE and were subsequently settled in the region (editor's note)."

²⁴ Karaman Sheep



Like people in ancient times, Turks also believe that hyenas give sexual power. A man in Istanbul who had two hyenas refused to sell them to me, saying he was keeping them for the sultan's²⁵ wife. According to popular belief, Roxolana made love charms so that the sultan's love would not wane. We came across many old coins everywhere, especially those belonging to the last emperors, Constantine, Constans, Iustinus, Valens, Valentinus, Numeri in Asia, Amisus [Samsun], Sinope [Sinop], Comana [Gümenek], Amastris [Amasra] and the towns around Amasya, the final destination of our journey. I was quite angry at the response of a coppersmith when I told him I was looking for coins. He said he had a jar full of coins just a few days earlier, but thinking they were worthless, he melted them down to make bronze vessels. These coins from ancient times have disappeared. I was deeply saddened by the loss of these coins from ancient times. I took revenge on him by saying, 'If you hadn't done that, I would have given you a hundred gold coins'. Just as his destruction of the old coins made me feel uneasy, I sent him away feeling sad about the opportunity that had slipped through his fingers. Ankara (Angora) was our nineteenth stop since leaving Istanbul. It is in Galatia, a town where the Tektosages, a Gal tribe, once lived. However, the present-day city is built on only a part of this ancient settlement. We saw a very beautiful inscription in Angora, a copy of the tablets briefly describing the works Augustus did for the people. I had my men record what could be read. The inscription was probably carved on the marble walls of the residence where the governor once sat.²⁶ This place is now ruined and roofless. Half is on the right side of the entrance and half on the left. The writing on the upper part of the tablet has not been touched at all. The difficulty in reading starts in the middle due to the gaps. The

lower part has been destroyed by axe blows and is completely illegible. It is highly probable that the temple was consecrated by the Asian province as a gift to Augustus. For this reason in particular, the destruction of the inscription is a serious loss from a literary point of view and for scholars. As mentioned earlier, we saw how camlet (mohair), made by soaking goat's wool, was dyed and how its wavy appearance was achieved by pouring water over it with a pressing tool. The wide and uninterrupted wavy pieces are considered the most desirable. Those with small and different sized waves, and those with mixed colours, are considered defective, despite being made of the same material, and are therefore worth a few gold coins less. Wearing this fabric is a sign of distinction among elderly Turks in high positions. Suleiman himself would not wish to be seen wearing any other fabric and preferred the colour green. This colour is not considered appropriate for someone of his age by our standards, but his religious beliefs and the fact that his prophet Muhammad wore the same colour in his old age dictated this. Turks believe that black is an unlucky colour that brings misfortune and consider it ill-omened for someone to wear black. So much so that when the pashas saw us several times in our black clothes, they did not hide their surprise and even made serious complaints. In Türkiye, no one would go out in public wearing black unless they had lost a great deal of money or suffered a serious disaster. Pink is a sign of distinction, but in times of war it is considered a harbinger of death. White, yellow, blue, violet, grey and other colours are considered more auspicious. Turks attach great importance to prophecy and fortune-telling.

²⁵ Roxolana, the wife of Suleiman, also known as Hürrem Sultan.

²⁶ This inscription, found on the walls of the temple built in his name by Augustus, the first emperor of Rome, is both a list of his achievements and his will. This is the most complete copy of the text, copies of which were erected in many places, including Rome, at the time. The person who introduced the inscription to the Western world was Busbecq. For detailed information, see Hamit Dereli, 1949. Ankara Monument, Ankara: MEB.



It is well known that a pasha was dismissed from office because his horse stumbled. This incident was seen as a sign of impending disaster, and by dismissing him, they sought to transfer the ill fortune from the head of state to an individual. From Balygazar Village in Ankara, we travelled via Zarekuet and Zermec Zii to the banks of the Halys River (Kızılırmak). While travelling from this region towards Algeos Village, we could see the mountains near Sinop in the distance. The soil in the mountains, terra rosa, gave it a reddish appearance. It took its name (Sinopsis) from the town there. The famous Kızılırmak River was once the border between the Medes and the Kingdom of Lydia. In ancient times, a soothsayer said, "If Croesus crosses this river to fight Iran, he will destroy a powerful empire". Croesus did not realise that this was his own empire.

There was a small grove on the banks of the river. This first caught our attention because of a strange bush inside it. Then we realised it was liquorice root and ate its honey to our heart's content. A villager was standing next to us. We asked him, through our interpreter, if there were many fish in the river and how they were caught. He said there were many fish but it was impossible to catch them. When we expressed our surprise at this, he said that when someone reached out to catch them, they escaped without waiting. The Turks are so simple and distant from the pleasure of eating that they desire nothing more than bread, salt, a little garlic or onion, and a kind of fermented milk they call yoghurt. Galenos²⁷ called this soured milk oxygala. They dilute it with ice-cold water, chop bread into it, and drink it when they are thirsty. We also found it beneficial in extreme heat. In addition to being tasty and easy to digest, it has an extraordinary power to quench thirst. In Kervansarays, that is, in the Turkish inns I mentioned earlier, this soured milk is sold in large quantities alongside other foods. Turks do not crave meat or hot food during their travels.

They prefer soured milk, cheese, dried plums, pears, peaches, quinces, figs, dried grapes, and cherries. They boil these fruits in clean water and place them in large earthenware trays. Everyone buys what they fancy. They eat the fruit as a side dish with bread. Then they drink the water. This way, food and drink are very cheap. So much so that the daily food expenses of one person in our country are more than what a Turk would spend in 12 days. Even their official banquets usually consist of pastries, various sweets, and various rice dishes to which they add mutton and chicken. Turks do not know about castrated roosters. They have never even heard of the names of partridges, junipers and similar birds. If they mix a little honey or sugar into the water they drink, they would not envy even Jupiter's nectar. To describe everything completely, I must mention a drink that I should not forget. They grind dried grapes, squeeze them into a wooden barrel, add a certain amount of water, and mix it. Then they cover it carefully and let it ferment for two days. If fermentation is delayed, wine sediment is added. When fermentation begins, if you taste it, it may seem bland and unpleasant because it is very sweet. However, it becomes slightly sour afterwards. If mixed with something sweet, it tastes quite good. It is a very tasty drink for three or four days, especially if cooled with plenty of snow. Snow is always available in Istanbul. Turks call this drink "Arab sherbet" (şıra). If left for more than three or four days, it spoils and becomes sour, affecting the body as much as wine does. At that point, Turkish religious rules prohibit its consumption. I can say that I really like this drink. There are also grapes that they save for the summer months, which are usually very refreshing.

²⁷ He lived in the 2nd century AD and is famous for his writings on medicine.



According to what I heard from them, they preserve these grapes as follows: They take a quantity of large, fully ripened grape bunches. The heat of the sun ripens the grapes in this region of the world. They spread a layer of crushed mustard seeds at the bottom of an earthenware jar or wooden barrel, then place the grapes on top. They spread another layer of mustard seeds on top, press it down, and tightly pack the area around it with mustard seed flour. Once the barrel is filled to the brim with grapes, they fill it with as much unfermented, very fresh wine as it can hold and seal it. When the heat arrives and the thirst sets in, they open the barrel and sell the grapes and their juice. The Turks love this juice as much as the grapes. Personally, I didn't like the taste of mustard, so I had the grapes thoroughly washed. In extremely hot weather, it seemed very pleasant and tasty to me. The Egyptians had a strange custom. They worship the crops that grow in their gardens and that they find useful as sacred beings. Therefore, you should not be surprised that I offer praises full of gratitude to these foods and drinks that I also find useful.

However, it is time for me to return to my journey. From the banks of the Halys River (I believe the Turks call it Aitoczu) we travelled to Goukurthoy, then to Çorum, and then to Tekke Thioi (Tekke Village). Here, there is a famous sect of Turkish monks called dervishes.²⁸ We learned many things about a hero named Chederle (Hıdır, Hızır) from these dervishes. He was very strong and brave. They said he looked exactly like our Saint George. They attributed his achievements to Hızır. For example, he killed a terrifying giant dragon and rescued a young girl. They added many more stories to these and made them up as they pleased. They did not know in which corner of the world this river was. It was probably in a land where no one ruled, where no birds flew and no caravans passed. What they insisted was absolutely true was that the river was hidden in the dark shadows, far from sight, and that no mortal had found it since the time of Hızır. Hızır then Hizir had been roaming on his magnificent horse, which had attained immortality by drinking from the same water as him, since then. He loved war. He would rush to the aid of the righteous side, whatever their religion, if they sought his help.²⁹

Source: de Busbecq, Oliver Ghiselin (2014). *Turkish Letters*. İş Bankası Publications.

²⁸ The location of these places is unknown.

²⁹ de Busbecq, Oliver Ghiselin (2014), *Turkish Letters*, İş Bankası Publications, pp. 48–61.



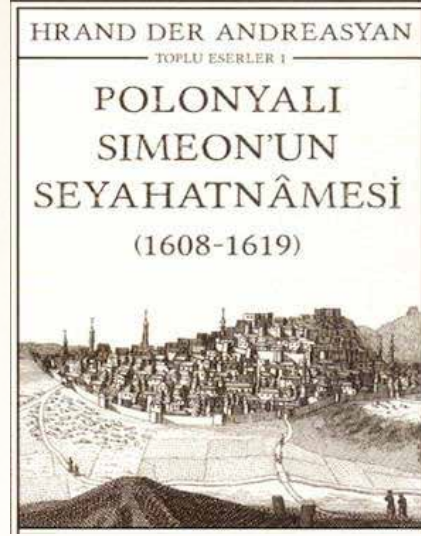
SIMON OF POLAND (SIMEON LEHATSI)
(1584- UNKNOWN)

The Travelogue of Simon of Poland (Simeon Lehatsi) is one of the works prepared by Hrand Der Andresyan, a faculty member of the Department of History at Istanbul University. Therefore, the personal information we have about Polish Simeon is derived from his research. According to Andresyan, Simeon was originally from Kaffa (Kefe), and his family migrated to the town of Zamosta (Zamose) in Poland towards the end of the 16th century, where he was born in 1584. As an Armenian clergyman, Simeon set out into life at a young age and made a journey to Jerusalem his foremost goal. In order to achieve this aim, he came to Istanbul at the age of only twenty-four. After traveling to Jerusalem and various other places for eleven years, Simeon arrived in Ankara in 1618 (according to some authors, 1619). There, he was delighted to encounter many Poles and stayed in Ankara for one month.

Polish Simeon was a remarkably skilled observer. While describing Ankara in great detail, he also succeeded in conveying the significant historical events of his time with great care. Let us now listen to his account in his own words:

“The places we passed through are a sea of white goats. The shining hair of these goats, which roam in flocks, is almost like silk and gold thread. There is not a single black one among them. Previously, the goat herds were very numerous, but the Celalis partly destroyed the animals, drove some of them away, and carried off what remained.”³⁰

“Ankara is a fortified city, surrounded by three layers of walls—outer, middle, and inner. In the upper part of the city there is a fortress and a church belonging to the Greeks called Panaia. In the middle and lower parts of the city, where there are eight churches, two hundred Armenian



households reside. The people of the city are almost entirely engaged in the sof trade. Fine-quality sof is produced here and sent to all parts of the world. Merchants from every land who come and settle in Ankara collect sof, camlet,³¹ raincoats, and other fabrics.”

Each of the city’s churches has its own local and non-local priests, lamp-lighters, and attendants. The churches that had been damaged and plundered by the Celalis were still under repair. The levends in the city were cruel men. At a distance of a quarter of a mile from Ankara, there is a large masonry monastery with a dome. It is said to have been built and consecrated by the Apostle Paul. There, together with the head of the monastery Ayak, there were three monks. In front of the monastery flows a stream full of fish. Since there were many Poles in Ankara, I forgot the pain of exile and found consolation, staying there for a month. In the vicinity of the city there are three Armenian villages called Stanos, Bendos, and Erkapısı. Sof is woven in all of these villages. The finest is that of Alucak, however, that of Ankara is unique.

³⁰ der Andreasyan, Hrand (2003), Polonyalı Simeon'un Seyahatnamesi, Everest Yayınları, p. 193.

³¹ Camlet: Polish; a type of fabric.



In Ankara, there is excellent pastirma and a superb dark wine that cannot be found anywhere else. In another section of his travelogue, Simeon speaks of Ankara as follows:

“At a distance of a quarter of a mile, there is also a monastery within an Armenian village. These Armenians, who are subject to the bishopric of Ankara, apart from those coming from the countryside, do not know their own language like their compatriots in Konya and other places, and they speak Turkish. The places we passed through are a sea of white goats. The shining hair of these goats, which roam in flocks, is almost like silk and gold thread. There is not a single black one among them. Formerly, the goat herds were very numerous; however, the Celalis partly destroyed the animals, partly drove them away, and carried off what remained. In Karahisar, there was a tall and large ancient structure with marble walls. We saw inscriptions in Frankish script on this ruined building, but we were unable to decipher them.”

After departing from Karahisar, we arrived in Bey pazari in a day and a half. Among the abundant fruits growing there, melons and watermelons are especially sweet and are sent to the Sultan. There were six Armenian households there.

From Bey pazari we proceeded to Sarilar. The two-day journey is covered from end to end with vineyards and gardens, and a large stream flows through the middle. One side of the road is lined with villages, the other with orchards. In the gardens grow large quinces, apples, oleaster, grapes, melons, and watermelons. Travelers freely pluck and eat these fruits grown along the road for charitable purposes, without any hesitation.”

In the appendices of The Travelogue of Polish Simeon, there are also impressions of Ankara recorded by the French traveler A. de La Motraye in his book Travels through Europe, Asia and Africa, published in London in 1732.

Ankara

“Of all the places I visited in Türkiye, it was in Ankara that I encountered the greatest number of remarkable inscriptions, carved on columns, bases, and arches made of rare marble, especially those written in Greek and Latin, which occupied

my attention for three days.

Ankara Castle, surrounded by three layers of walls and dominating the entire city from the high hill on which it stands, was equipped with many large cannons. Inside the fortress, there was a kind of arsenal containing several small cannons bearing Arabic inscriptions, as well as various Turkish and Tatar weapons kept in different chambers, which were said to have been taken by Timur as booty from Bayezid at the Battle of 1401. Both the fortress and the city walls were constructed from a mixed assemblage of ancient remains, including columns and capitals, as well as large pieces of white and red marble. Had these stones been used carefully and in an orderly manner, the walls would have presented a magnificent appearance. In the square towers with gates placed at equal intervals, and especially at the İzmir and Kayseri gates, there are fragments of Greek inscriptions, both complete and incomplete, along with traces of blue remnants. For instance, above the Kayseri Gate, near the damaged Marble Lions, beneath the inscription ‘Kaipe Hapopeita,’ there follows a completely ruined relief head.....; and above the İzmir Gate as well, which is adorned with three well-preserved lions, there are also ... inscriptions.”

Although I was informed that most of the numerous inscriptions I saw in Ankara had already been published, I nevertheless found it useful to reproduce verbatim below some inscriptions that have been quoted with certain errors:

I. On the base of a column carved for use as bedding for animals, there is the following inscription, which I copied with the assistance of a Greek priest from Ankara:

According to the inscription: Apollonius, son of Apollonius, erected this monument in honor of the Sun god Jupiter (Zeus), the great Serapis, and the eternal household gods, including Castor and Pollux, the children of Jupiter, for the health and victories of Emperor Marcus Aurelius Antoninus, Marcus Aurelius Commodus and their families, as well as for the Senate and the people of the Metropolis of Ancyra.

II. A partially damaged Latin inscription written in honor of Emperor Julian the Apostate:



“DOMINO TOTIUS ORBIS JULIANO AVGVSTO EX OCEANO BRITANNICO VI... PER BARBAR GENTES STRAGE RESISTENT...V. PATEFACT...”

.....

In this inscription on the monument erected by the daughter of Stilimnea in memory of Flavius, a native of Nicomedia, it is stated: “Whoever violates this tomb shall pay a penalty of two thousand five hundred denarii.”

Among the preserved ancient monuments of Ankara, the most noteworthy are the Monument of Augustus, certain columns partially incorporated into mosques, and among these, the column known as the Kız Minare. The finest of these columns has been destroyed, leaving only a square-shaped entrance and wall fragments made of exquisite material. On either side of this remnant, upon three columns, there appear fragments of Greek and Latin inscriptions that are impossible to read.

In Ankara, where the majority of the population is Turkish, the number of Greeks is relatively small compared to other cities. The Greeks, headed by an archbishop, possess two churches within the city and one within the citadel. The Armenians, who are engaged in trade on a larger scale than the Greeks, also have five or six churches in the city. The Armenian churches do not display any particularly remarkable features. However, the monastery called Saint Mary, located two miles from the city and serving as the seat of the Armenian archbishop, which I personally visited, was the most beautiful among all those I saw in the country. Accompanied by an Armenian merchant from Sinop who spoke French, whom I encountered at the monastery, I toured the surroundings of the monastery, examined the ruins, and copied some of the inscriptions mentioned above there.”³²

Source: der Andresyan, Hrand (2003), The Travelogue of Polish Simeon, Everest Publications.



³² Der Andresyan (2003), s. 223–225



**JOSEPH PITTON DE
TOURNEFORT (1656-1708)**



While travelling extensively throughout the Aegean region and Anatolia with the aim of introducing to Europe plant species previously unknown there, Tournefort was struck in Ankara by grape varieties unlike those he had expected, as well as by the remarkable valleys in which these grapes were cultivated.

Tournefort stayed in Ankara and its surroundings between 19 October and 3 November 1701. During this time, he noted that the garments worn at the sultan's palace were made of sof produced in Ankara. Goat hair was used exclusively for the sofs of the imperial court. In Ankara, craftsmen used yarn made entirely of pure goat hair in the production of sof, whereas in Brussels, for reasons unknown to him, wool yarn was also mixed into the fabrics.

In Ankara, goat fleece was used in wigs on the condition that it had not been spun. Goat hair constituted the city's principal source of wealth, and all affluent residents were engaged in the

goat-hair trade. There are justified reasons for preferring the hair of the Angora goat to the hair of the goat of Konya, known in antiquity as Ieonium. This was because the goats of Konya were either entirely brown or entirely black.³³

Let's take a look at Ankara at that time through the eyes of Tournefort:

"19 October. Leaving the saline region behind, we entered valleys and plains where a great variety of oaks could be found. After a seven-hour march, we set up camp very close to the village of Beglez (present-day Balışlı). The following day's journey lasted twelve hours, across plains cut by hills covered with oak trees whose height did not exceed that of our coppices, though their leaves resembled our own. That day, we crossed the Halys, or the *Kızılırmak* as the Turks call it, at a crossing point. A large mountain standing directly opposite the main road caused the river's course to turn northward. The *Kızılırmak* was not deep, but it was as wide as the Seine at Paris. We were told that it continued to flow for another day's journey in the direction of Kayseri. From the summit of the mountain, we descended into a dreadful ravine and stopped at *Kurbağa Köyü*. From that point, the entire terrain was barren and bleak until we were within two miles of Ankara. We reached the renowned city of Ankara on 22 October, after a four-hour march through a valley that was very well cultivated in some sections."

Angora—pronounced by some as Angori, and known to the Turks as Engür—pleased us more than any other city in the East. We thought that the blood of the valiant Galatians, who once ruled the region around Toulouse and the lands between the Cévennes and the Pyrenees, still flowed in the veins of the people of this area.

As Tzetzes³⁴ states, it is certain that the city was adorned by Emperor Augustus, its founder. For this reason, the inhabitants of the city dedicated the greatest monument to Emperor Augustus in order to express their gratitude to him.³⁵

³³ Joseph Pitton de Tournefort (2005). *Tournefort's Travelogue*. Kitap Publications.

³⁴ Ioannes Tzetzes, a 12th-century Byzantine author.

³⁵ The great inscription known as the Monumentum Ancyranum, which constitutes a kind of political testament of Emperor Augustus and of which a portion is still preserved in situ.



The monument was constructed of large stone blocks and white marble. The walls that are still standing today are composed of individual blocks alternately interlocked at right angles at the corners. Their edges measure three or four feet in length. Moreover, as can be understood from the holes into which they were set, these stones were fastened to one another with copper clamps. The main walls are still thirty to thirty-five feet high. The façade wall has almost entirely disappeared; only the gate through which one entered the building remains standing. This square-shaped gate is twenty-four feet high and nine feet and two fingers wide; the thickness of each of its monolithic jambs is two feet and three fingers. Beside this richly ornamented gate, more than seventeen hundred years ago, the life of Augustus was engraved in fine Latin and in a fine script. The inscription consists of three columns on each side. However, in addition to the erased lines, it is riddled with large holes of the kind that cannonballs might have caused. These holes, opened by villagers in order to remove the clamps, have destroyed half of the letters. The stone facing was executed with great care and consists of quadrangular blocks with uneven edges projecting by one finger. Excluding the hall, the structure measures fifty-two feet in length and thirty-six and a half feet in width. What remains of the building are three large windows with grilles, paved with marble tiles resembling our own. I do not know of what material these tiles are made, whether of translucent stone or of glass. Within the enclosure walls of the structure lie the ruins of an insignificant Christian church; nearby, there are also two or three ruined houses and several cowsheds. Such is all that remains of the monument of Ankara. The remains are in fact not those of a Temple of Augustus, but rather of a public building in which public games were held and great banquets were given—as is clearly evidenced by the medallions of Nero, Caracalla, Decius, Valerian the Elder, Gallienus, and Salonina—or of an ancient prytaneum.³⁶ If the Greek inscriptions carved on the outer faces of the walls had been legible, more detailed information about this structure might have been obtained. For this building may well have been independent of the others. These inscriptions are now found, coated with oil, in the hearths of

certain houses that lean against the main wall on the right.

Ankara is now one of the finest cities in Anatolia and still bears traces of its former periods of splendour. In its streets one encounters columns and ancient marbles. Among these is a variety speckled with white and tinged with red, resembling those found at Pennes near Marseille. We also came across, in Ankara, a mottled agate with large red and white markings, comparable to those of Languedoc. Most of the columns were smooth and cylindrical, while some were spirally fluted. The most striking were those adorned with flat mouldings of oval form on their front and rear faces. The same flat mouldings also appeared on the bases and capitals. These mouldings struck me as so beautiful that they seemed worthy of being engraved. I believe that no other architect has employed such an arrangement. There is nothing in the world more astonishing than the stepped platform at the entrance of a mosque. This platform has fourteen steps, formed by marble column bases stacked one upon another. Although the houses of today are built of mudbrick, very fine pieces of marble have also been incorporated into their walls.

The city walls are low and terminate in weak battlements with embrasures.³⁷ Columns, architraves, column capitals, bases, and other ancient fragments have been used in a mixed manner, particularly in the masonry of the towers and gates. Nevertheless, the towers and gates are not fine. The towers are square in plan, and the gates are very simple. Although many marble fragments have been used on the side where the inscriptions are located, most of the inscriptions—some in Greek, others in Latin, Arabic, or Turkish—are still legible.

Ankara Castle has three lines of walls, and its walls are built of large blocks of white marble and of a stone resembling red porphyry. We were allowed to go everywhere within the fortress, and we were taken to an Armenian church called Haç, said to have been built twelve hundred years ago, located within the first line of walls. The church was very small and dark. It was lit by a window that admitted a certain amount of daylight, as it opened onto a room paved with marbles resembling polished alabaster and shimmering like talc. The light inside, however, was dull, and

³⁶ In ancient Greece, a building in which persons cared by the state were accommodated.

³⁷ These are the fortifications of the lower city, dated both by Pococke (1739) and by Lucas (1705), who describes them as “sixty years old”; Evliya Çelebi also mentions the existence of these walls when he passed through the area in 1648.



*the light that filtered in had a slightly reddish hue, tinged with agate.*³⁸

Outside the city, among fine ancient marbles surrounding the Armenians' Church of the Virgin Mary,³⁹ many inscriptions are found on columns, bases, column capitals, and plinths (these are near the Küçük Çubuk River).

The Pasha of Ankara has an income of thirty-six purses. The Janissaries in the city are under the command of a sirdar, commander-in-chief but their number amounts to no more than three hundred. The population of the city is forty thousand, comprising, in addition to Turks, four or five thousand Armenians and six hundred Greeks.⁴⁰ Apart from the Church of the Virgin Mary, there are seven Armenian churches in the city. The Greeks have one church in the city and another within the castle.

By the shortest route, Ankara lies four days' journey from the Black Sea. Caravans travelling from Ankara to Izmir complete this route in twenty days. The former city of Cotyaeum, known to the Turks as Kütahya, lies on a side road between Ankara and Izmir. Caravans travel from Ankara to Bursa in ten days, to Kayseri in eight, to Sinop in ten, to Izmit (ancient Nicomedia) in nine, and to Asambul⁴¹ in twelve or thirteen days. The finest goats in the world are raised in the

villages of Ankara. Angora goats dazzle with their white colour and with their hair that is as fine as silk, naturally curly, and eight or nine fingers in length. Many fine textiles, especially sofs, are woven from the hair of these goats. However, it is forbidden to take a goat's fleece out of the city unless it has been spun into yarn, for the inhabitants of the city earn their livelihood from this trade. I believe that Strabo mentions these fine goats. According to him, sheep with very thick and soft wool were raised in the region of the Kızılrnak.

Moreover, there were said to be goats found nowhere else. In any case, these fine goats are now also found in places four or five days' journey from Ankara, as well as in Beypazarı. When the goats are taken farther away, defects reportedly occur in the quality of their hair. Goat hair is sold by the okka at prices ranging from four liras up to twelve or fifteen, and there are even qualities that sell for twenty or twenty-five écus per okka. These, however, are used only for the sofs of the Sultan's palace.

In Ankara, workers use yarn made entirely of pure goat hair in the production of sof. In Brussels, by contrast, for reasons unknown to me, wool yarn is also added to the fabrics. In Ankara, goat fleece is used in wigs provided that it has not been spun. Goat hair constitutes Ankara's source of wealth, and all affluent people are engaged in the goat-hair trade. There are justified reasons for preferring the hair of the Angora goat to the hair of the goat of Konya, known in antiquity as Iconium.

³⁸ "Much is said in this country about a stone found in a Greek church located in the quarter known as the Castle; this stone is regarded as a divine miracle shown each day by God to renew the faith of believers. [...] Yet when they merely showed me the hole in the thick wall, and when I looked through the hole and saw an alabaster stone, I was extraordinarily astonished" (Lucas, 1703). Pococke also mentions a Greek church. According to the Polish Simeon (1618), the church in the castle was a Greek church dedicated to the Virgin Mary.

³⁹ "I am at the monastery, usually the residence of the Armenian archbishop, located one mile from Ankara. Its church is among the finest churches; it is built of cut stone, with a high dome and carefully executed workmanship" (Lucas). "The river passing near [the Castle], together with another stream called Insveh [Ince] that runs west of the city, joins a large river near the Armenians' monastery, one mile from the city, called the Çubuksu" (Pococke). "The Armenian Monastery of the Virgin Mary, which also serves as the archiepiscopal seat and lies two miles from the city, was the finest monastery I saw in this country" (Aybry de la Mortraye, 1700).

⁴⁰ Simeon states that in 1618 there were 500 Armenian families. Pococke, in 1739, greatly exaggerates the population, raising it to 100,000, of whom he claims 1,500 were Greeks, 8,500 Armenians, and about forty Jewish families. The figures given for the number of churches, however, are consistent.

⁴¹ Istanbul.



There are justified reasons why the hair of the Angora goat is preferred over that of the Konya goat, originating from the ancient city of Iconium. This is because Konya goats are either entirely brown or entirely black.

2 November. We set out from Ankara to travel to Bursa. We were accompanied only by a Turkish driver and a Greek servant who did not understand French. For this reason, we had to attend to our own needs. That day, we walked for only four hours across flat and well-cultivated land. We spent the night in Susuz,⁴² a wretched village, where we joined several travelers on their way from Kayseri to Bursa. 3 November, we walked for seven hours across a fine plain that included only a single hill beyond Ayaş.⁴³ Ayaş, a rather attractive town, lies in a depression. Its gardens are very beautiful, and there are ancient marbles within the town. The following day, after a nine-hour walk, we reached Beypazarı.

Beypazarı is situated in a rather narrow valley and is built upon three hills that are distributed almost evenly. The houses are two-storeyed and constructed fairly well of timber. However, one must constantly go either uphill or downhill.⁴⁴ After turning the wheels of several mills and distributing abundance to a broad area of orchards and vegetable gardens, the Beypazarı Stream joins the Aiala.⁴⁵ The pears sold in Istanbul under the name “Ankara pear” originate from this region. However, as these pears ripen very late, we were unable to taste them. The entire region is arid and, apart from the orchards, largely barren. Goats here graze only on grass, and—as also noted by Busbecq⁴⁶—this may well be what accounts for the fineness of their fleece, a quality that is lost when the climate and pastures are changed. Shepherds in Beypazarı and Ankara frequently comb the goats and wash them in the streams. This region reminds me of the treeless lands described by Titus Livius. The lands mentioned by Titus Livius cannot be far from Beypazarı, for the Sangarius [Sakarya] River flows through this area. As in many parts of Asia, only dried dung is used here as fuel.”⁴⁷

⁴² Today, this location lies on the Ankara–Istanbul road.

⁴³ Ayaş is “situated on the banks of the river of the same name and consists of 600 houses. It has silver and copper mines; annually sells one thousand head of cattle. The region produces cotton and rice and raises 45,000 goats” (Gardane, 1807). Evliya Çelebi, on the other hand, states that the town had 1,000 houses.

⁴⁴ “...The town is built upon many small hills, which makes it appear much larger from a distance than it actually is; every Saturday a market is held, and the arriving peddlers are very fine indeed” (Lucas). “There are 1,000 houses; the plain surrounding the town is watered by the Aladağ Stream, which later joins the Sakarya River. Up to 4,000 quintals of rice are harvested annually” (Gardane).

⁴⁵ Tournefort’s Aiala, as also noted by Gardane (see previous footnote), is the Aladağ Stream that joins the Sakarya River.

⁴⁶ The Austrian diplomat Ogier Ghislain de Busbecq served as ambassador of the Holy Roman Empire to the Ottoman State (1555–1562). He authored a narrative work.

⁴⁷ De Tournefort (2005), pp. 227–233



THE ANGORA GOAT AND MOHAIR WEAVING IN THE OTTOMAN ARCHIVES



1- A REPORT ON THE STATUS AND EXPANSION OF MOHAIR (8 APRIL 1882)

In our country, mohair goats are raised in only six provinces. Among these, the finest breeds are found in Ankara, Kastamonu, and Bursa, while the lowest-quality breeds are raised in the provinces of Konya, Van, and Sivas. On average, approximately one *okka* (1.282 kilograms) of mohair is obtained from each goat. Abroad, this type of goat is bred only at the Cape of Good Hope (Republic of South Africa), where their number has reached one million, yielding approximately 1.5 million *kıyye* of mohair (1 *kıyye* = 1.282 kilograms). As can be observed from the samples submitted to the Ministry, it was not possible to obtain mohair of the fine, long, lustrous, and white types—such as *Çorba*, *Yabanabad* (Kızılcahamam), *Kıbrıs* (Kıbrısçık), and *Gerede*—from the provinces of Ankara and Kastamonu.

Thirty years ago, Europeans procured mohair breeding bucks and took them to America, Africa, and Australia. As there were many ordinary goats at the Cape of Good Hope in

Africa, they incorporated mohair goats into their existing herds and bred them within a short period of time. However, since there were not as many goats in Australia and America, they were compelled to breed only from the animals they had imported, and because this would have involved considerable expense, they showed little inclination to expand their goat populations. At the Cape of Good Hope, although they have so far taken only 2,800 breeding bucks from our country, they have raised a total of one million goats. This clearly indicates that they did not content themselves solely with the bucks they acquired but also bred their own billy goats. As reported in English agricultural journals, they have succeeded in raising bucks superior to and of better quality than ours. Proof of this lies in the fact that, whereas in our country an average of one *okka* (1.282 kilograms) of mohair is obtained per animal, there 1.5 *okka* (approximately 1.5 kilograms) of mohair is obtained there. There is no doubt that this yield continues to increase day by day.



Although they already have better-quality billy goats, there are two reasons why they come to us today to purchase billy goats. First, since there are many herd owners who wish to convert their ordinary goats into mohair-producing goats, they prefer to purchase billy goats directly from us rather than obtaining them elsewhere. Second, as is well known, they desire to further improve the goats they have already bred; therefore, they naturally intend to take billy goats from here and mate them with their already improved goats in order to achieve better results.

Even if the export of billy goats from our country were prohibited, this would not prevent them from eventually reaching their former level; it would merely delay their improvement process for some time. On the contrary, if export were permitted, fine quality billy goats would be in demand, livestock owners would breed and sell them, and thus more money would flow into our country. It therefore follows that prohibiting the export of mohair goats does not constitute a definitive reason for preventing the increase of mohair production at the Cape of Good Hope. In this case, what is required is to strive to increase mohair yield per animal by properly feeding and caring for mohair goats within our country and to make efforts in this direction.

However, let us compare the cost per animal incurred at the Cape of Good Hope with that in Ankara.

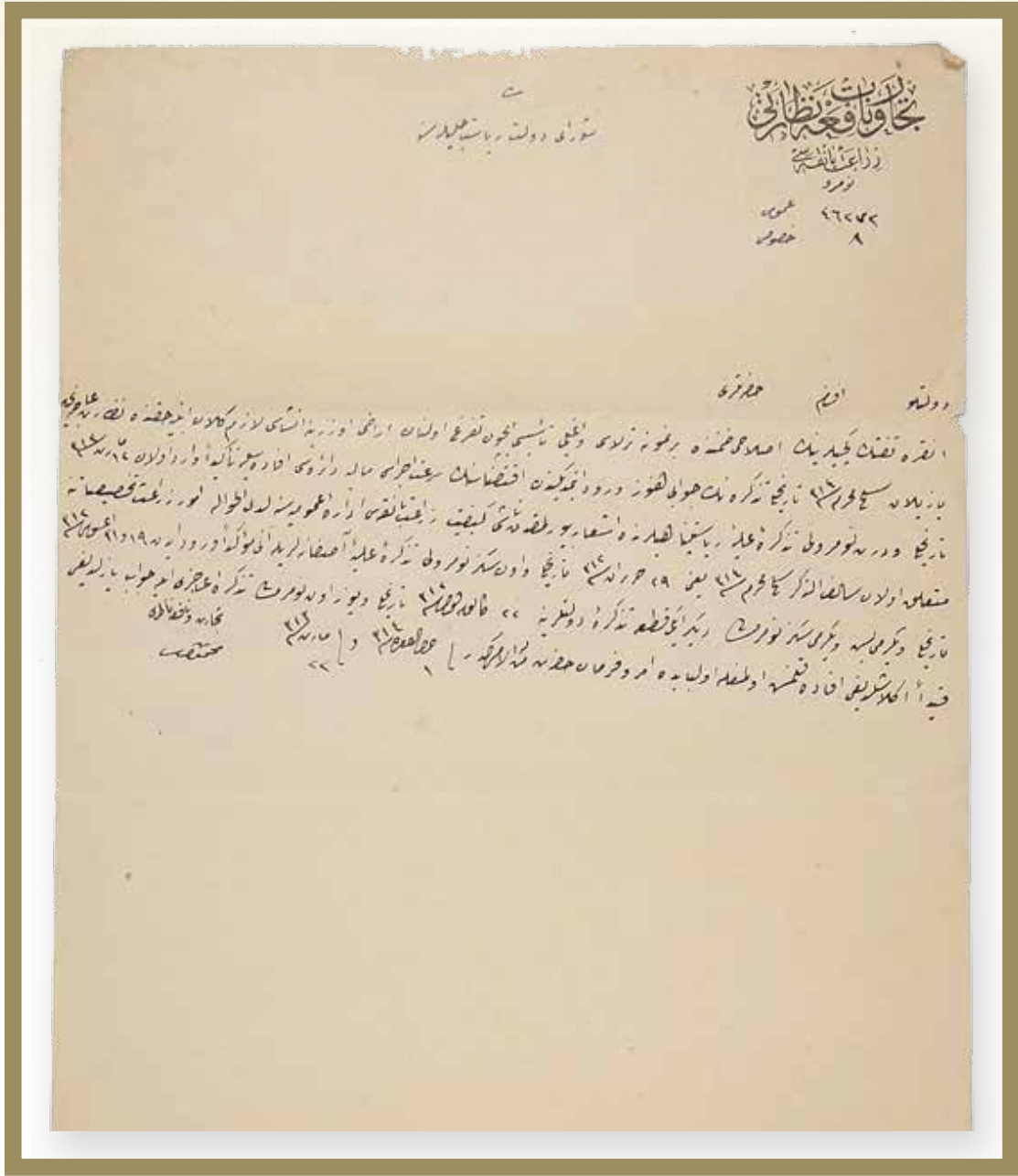
Since the climate and terrain of the Cape of Good Hope are humid, it also has extensive pastures and meadows. Winters are mild and temperatures are moderate. As there are no threats such as wolves or theft, a herd of more than one thousand goats can be managed with a single shepherd and one dog. Because the animals are fed and bred properly in accordance with scientific methods, the birth rate is high and losses due to disease are low. As for the transportation of mohair, since it is shipped to England by sea, transportation costs are low and there are no taxes. The state organizes exhibitions and provides incentives ranging from twenty to fifty *liras* for animals that meet the prescribed criteria and standards. As for the Angora mohair goat, its pastures are not as extensive, and due to harsh winters, it is necessary to use two separate grazing areas. That is to say, a person owning 1,000 goats

needs five shepherds and five dogs. For the annual wages of the shepherds and the feeding of the dogs, one thousand *kurus* is needed, and for pasture—both summer and winter—an additional 3,000 *kurus* is required. Since salt is supplied at the rate of one *kurus* per animal, an expense of 10,000 *kurus* must be incurred for 1,000 goats. Furthermore, when winter snowfall is severe and animals are kept in barns, it becomes necessary to provide hay or crushed barley and vetch, which results in an additional expense of at least 1,000 *kurus*. Thus, a total expense of 11,000 *kurus* is incurred for a herd of 1,000 goats.

As for the yield, only 1,000 *okkas* of mohair are obtained from 1,000 goats. Since mohair goats produce little milk and their kids are very small and delicate, all of the milk is fed to the offspring, and therefore no benefit is obtained from the milk. Their reproduction rate is lower than that of ordinary goats, with only about 50 percent giving birth annually. Moreover, due to high mortality until the second year, information gathered from various districts I visited indicates that if 30 percent of the kids survive to be added to the herd in their second year, this is considered a significant gain. In addition, as there is no familiarity whatsoever with veterinary science, considerable losses occur due to epidemic diseases and similar events. Such epidemics appear once every three or four years. Examination of statistical tables shows that over a ten-year period, the number of mohair goats fluctuates considerably due to drought, lack of pasture, or epidemic diseases. In other words, although their numbers may increase for one or two years, they subsequently decline due to these factors. It should not be forgotten that in a herd of 1,000 goats, 400 are milking animals, 160 are two-year-olds if the year proceeds normally, about 30 are billy goats, and the remainder consist of male goats. The aforementioned 160 goat kids merely replace those that are lost. Thus, in our country, no benefit is derived from the milk or reproduction of mohair goats; only their mohair is utilized. As in the herd described above, approximately 1,000 *okkas* of mohair (1,284 kg from 1,000 goats) can be obtained annually.



زراعت بانف
نومرو
عموم
خصوص
۴۶۷۷
۱



سوزی دولت باستان

تاریخ و جغرافیای

زراعت بانف

نومرو

عموم ۴۶۷۷
خصوص ۱

دولت و تاریخ

انچه گفتند بیدین امداد...
باز بیاورد...
تاریخ و دولت...
مستقل اولان...
تاریخ و کربل...
فیه المکر...



If it is of this kind, its value in today's market is sold for no less than 20 *kuruş* per *okka* (1,282 grams). In this case, a product worth 20 *kuruş* is obtained at a cost of 11 *kuruş*, yielding a profit of only 9 *kuruş*. From this amount, if 6.5 *kuruş* per goat is collected as the small livestock tax, only 2.5 *kuruş* of profit remains. In other words, if we assume the value of the animal itself to be 100 *kuruş*, this corresponds to an interest return of 2.5 percent. In those regions, however, it is known that borrowing and lending are conducted at an interest rate of 15 percent. (Thus, while 2.5 *kuruş* profit is obtained per goat here, 15 *kuruş* profit is obtained at the Cape of Good Hope.) For these reasons, herd owners nowadays, taking these factors into consideration, are disposing of their animals. However, since villagers have their own pastures, they are able to get through the year with an average expense of 8 *kuruş* per animal, thereby earning approximately 5.5 percent profit.

As the small livestock tax is levied in April, villagers generally do not have cash on hand at that time. They therefore apply to merchants and are compelled either to sell their mohair at prices three or four *kuruş* below the market value or to borrow money and again deliver the mohair to the same merchant. In short, they are forced to sell at yesterday's prices. In addition, interest rates are increased. Moreover, if they neither sell their mohair nor borrow money, they are inevitably compelled to sell their animals. Yet a goat kid sold prematurely fetches only about 15 *kuruş*, and if the animal is fully grown, it is usually weak during winter and therefore always sold at a low price. As for the reason for the decline in today's mohair prices, it does not stem from an increase in production at the Cape of Good Hope, but rather from the aforementioned factors. This can be clearly observed by examining statistical tables. For example, in the year 1289 (1874), production at the Cape of Good Hope amounted to only 250,000 *okkas*, while domestic production reached 950,000 *okkas*, making a total of 1,200,000 *okkas*, with prices around 16 *kuruş*. In 1295 (1879–1880), production at the Cape rose to 776,000 *okkas*, while domestic production remained at 950,000 *okkas*, bringing the total to 1,700,000 *okkas*, and prices reached 38 *kuruş*. By 1296 (1880–1881), production at the Cape was 1,270,000 *okkas*, while domestic output was 784,000 *okkas*,

resulting in a total of approximately 1,900,000 *okkas*, with prices observed at 33 *kuruş*. This year, as total production from both regions has reached 2,150,000 *okkas*, prices appear to be around 17 *kuruş*. Although, according to an economic principle, an increase in production leads to a decrease in prices, the principal factor to be considered here is the influence of fashion. Mohair, unlike wool, is not used in all products, but only in glossy fabrics and occasionally in other fabrics that are in fashion. In years when demand for mohair is high, prices increase. For instance, in 1289 (1874), when glossy fabrics came into fashion, the price of mohair rose from 16 *kuruş* to as high as 30 *kuruş*. In 1290 (1875), following the commencement of production in railway wagons in Belgium, large contracts were concluded in English factories, raising mohair prices to 42 *kuruş*. Even though production in that year exceeded the output of 1289 (1874) by 200,000 *okkas*. After mohair prices rose to 46 *kuruş* in 1295, they gradually declined to 30 *kuruş* due to both the fading of the glossy fabric fashion and the expiration of these contracts. This year (1882), prices range between 17 and 20 *kuruş*. If a fabric produced from mohair were to become fashionable, there is no doubt that prices would rise again. However, mohair from the Cape of Good Hope will always be sold at a lower price than our mohair, as production costs there are lower and the amount of mohair obtained per animal is greater than ours. Indeed, even if they sold it at half the price of our mohair, they would still make a profit. For this reason, instead of focusing on adding costs, we must strive to obtain more than one *okka* of mohair per animal by adhering to scientific methods and all relevant principles. However, our people are not familiar with scientifically appropriate animal breeding practices. As the Cape of Good Hope continues to advance, it is clear that they will become a major competitor to us. Therefore, we too must begin without delay. For this purpose, by purchasing a 5,000-acre farm near Ankara for up to five or six hundred *liras* and providing the necessary buildings and equipment with an additional expenditure of 1,000–2,000 *liras*, a shepherd school could be established to demonstrate, in line with scientific developments, the improvement of Angora goats while also teaching agriculture and veterinary science.



Instructions should be given to the provincial veterinarian, and a responsible person should be appointed to the school to manage it properly. In summary, this school can be managed with 1,000 *lira* per year.

It is estimated that our state will initially spend two thousand *lira* and then spend one thousand *lira* each year at to generate greater revenue in the future. This small sacrifice is necessary in comparison to the forty to fifty thousand *lira* collected in small livestock tax. Our Angora goats will be improved day by day. At the same time, the animals will be saved from epidemic diseases. Ten percent of animals die each year from anthrax, spleen, and liver rot. If we assume there are one million goats, that means we lose one hundred thousand animals. Calculating the tax at 4 *kuruş*, it means our treasury loses four thousand *lira* in tax revenue. It is certain that those who raise goats will lose one hundred thousand *lira*.

The establishment of a shepherd school is now essential to protect animals from perishing and to ensure the merchant's income. The number of sheep should be determined in March, and the tax should be set by the end of May, aligned with Istanbul prices once the market tax is established. That is, if it is twenty *kuruş*, then three *kuruş*; if it is twenty-five *kuruş*, then four *kuruş*, and so on, with an increase of one *kuruş* per five and the situation must be communicated to the provinces. If it is not collected before the tax time (from the shearing of the wool), the producer will be saved from borrowing money from the merchant at an exorbitant price and giving his wool at a low price in return for his debts.

This significant concession is respectfully submitted for your consideration and approval.
Chief Inspector of Agriculture April 8, 1882

2- VARIOUS DOCUMENTS FROM THE OTTOMAN STATE ARCHIVES

OTTOMAN ARCHIVE MKT. 26-13-02

The petition dated July 31, 1845, from the merchants of Beypazarı, requesting that the number of Angora goats, an important source of livelihood for the town, be increased by

lending money from the treasury to the people on registered and conditional terms and to send three or five breeding rams to the town.

OTTOMAN ARCHIVE DH. İD 104-2-1-4

The order dated January 17, 1910, given by Grand Vizier Hüseyin Hilmi Pasha to the Ministry of the Interior: The export of animals has previously been prohibited by order of the Sultan in order to increase the number of animals. Although such measures are contrary to the rules of free trade, it is understood from the statement of the Ministry of Mining and Agriculture that there is no need for the export of breeding stock abroad.

In accordance with the letter from the Ministry of Finance and the decision of the Council of State, please pay close attention to the warning regarding the export ban on Angora goats and Arabian horses.



OTTOMAN ARCHIVE MKT-MHM. 727-06-09

Memorandum dated October 20, 1894, sent by the Ministry of Forestry, Mining, and Agriculture to the Council of State (Supreme Administrative Court).

The Ministry has two requests in the memorandum:

First; It concerns the establishment of a commission to secure suitable land for the purpose of establishing a shepherd school, model sheepfold, and model field for the improvement of the Angora goat, and the committee's decision to accept the five hundred-acre plot of land identified near the Çubuk River, as it was found to be more suitable than the previously identified three hundred and fifty-acre plot.

Secondly, due to the decline in the value of mohair caused by the British beginning to breed mohair goats from breeding goats brought from Türkiye to the Cape of Good Hope, and in order to restore the Angora goat to its former value, the establishment of the aforementioned model sheepfold, pasture and shepherd school was deemed necessary to improve the breed. Furthermore, the Council of State issued a favorable decision regarding the request to ban the export of mohair goats not only from Ankara but from all of Türkiye for a period of twenty years.

OTTOMAN ARCHIVE A.MKT.MHM 727-06-15

Telegram dated July 1895 from the people of Beypazarı to His Majesty the Sultan.

The value of mohair, which is the source of wealth in the Beypazarı region, has fallen from forty *kuruş* to ten *kuruş* per *kıyye* (1 *kıyye* or *okka* = 1282 grams) because European merchants began breeding rams smuggled from Türkiye at the Cape of Good Hope. As it no longer covered the costs, the number of Angora goats decreased and the people who raised them lost their enthusiasm.

We request that the export of Angora goats be prohibited in order to increase their numbers and restore Angora wool to its former value. Of course, the decision on this matter rests with His Majesty the Sultan.

OTTOMAN ARCHIVE İ. MMS-92/3873

A letter dated May 14, 1887, written by the Governor of Ankara to the Ministry of Trade and Public Works.

A letter sent by the Governor of Ankara in response to a request made to the Ministry of Trade and Public Works, stating the number of Angora goats identified between 1880 and 1886 and that a tax of four and a half *kuruş* was levied on these goats until 1886 according to information obtained from the Tax Office.



OTTOMAN ARCHIVE İ.MMS-92/3873

A table showing the number of Angora goats across Türkiye and the amount of tax collected by province as of August 1, 1887.

Number of Angora Goats in Ankara	: 1,089,932
Amount of Tax Collected in Ankara	: 4,904,694 <i>kuruş</i>
Total Number of Angora Goats in Türkiye	: 2,710,524
Total Tax Amount Collected in Türkiye	: 12,197,358

İ.MMS-92/3873

13

Chart 3: Provincial Distribution of Angora (Mohair) Goats, 2017 (TÜİK)

Province	Number of Goats	Tax	Amount of Tax Collected
Erzurum	292	4 kuruş 20 para	1,314
Adana	1512	4 kuruş 20 para	6,804
Ankara	1,089,922	4 kuruş 20 para	4,904.694
Aydın	496	4 kuruş 20 para	2,217
Bitlis	220,043	4 kuruş 20 para	99,193
Hakkâri	17,576	4 kuruş 20 para	79,092
Hüdavendigâr (Bursa)	404,565	4 kuruş 20 para	1,807,042
Diyarbakır	130,109	4 kuruş 20 para	585,715
Sivas	27,108	4 kuruş 20 para	121,989
İzmir	35	4 kuruş 20 para	157
Karesi (Balıkesir)	113	4 kuruş 20 para	508
Kastamonu	547,006	4 kuruş 20 para	2,461,527
Konya	415,270	4 kuruş 20 para	1,868,715
Musul	47,385	4 kuruş 20 para	213,232
Van	10,035	4 kuruş 20 para	45,157
TOTAL	2,710,524		12,197,358

OTTOMAN ARCHIVES, ŞD.1208-15-1

Letter dated 22 March 1897 from the Minister of Trade and Public Works to the Şûrâ-yı Devlet (Council of State)

The letter reports that no response has yet been received from the Council of State regarding the official correspondence submitted by the Ministry of Trade and Public Works concerning the construction of the necessary buildings on the land allocated for the establishment of a

model field and a sample stable aimed at the improvement and breeding of Angora goats in Ankara.

It further states that the matter has been communicated to the Agricultural Bank, and that the commencement of the required activities and construction works is contingent upon the issuance of a formal decision by the Council of State.

OTTOMAN ARCHIVES, Y.PRK. UM 31/52

Letter dated 28 January 1895 from Memduh Pasha, Governor of Ankara.

Following an examination of the records concerning foreigners entering and leaving Ankara, it has been determined that no individual by the name of Mister Coreh exists in the official registers. However, it has been

ascertained that a person of this name arrived in Kastamonu accompanied by a friend named Artin, and that during his period of residence there, he engaged in meetings with Protestant groups. Subsequently, it was reported that he traveled to Ankara via Tosya.



The letter further emphasizes that extreme caution is exercised with regard to the export of Angora goats. Nevertheless, it is noted that ownership of these goats is not confined solely to the Muslim population; a considerable number are also in the possession of Armenians. It is reported that some of these goats have been

clandestinely sold in small numbers, one or two at a time, by Armenian owners. Due to the existence of an official prohibition on export, customs officers are instructed to exercise heightened vigilance and diligence in their supervisory duties.

OTTOMAN ARCHIVES, Y.PRK.EAŞ 52/86

Petition dated 11 July 1908, signed by the Chief Interpreter of the Secretariat of the Austro-Hungarian Embassy in Istanbul.

The document states that the Government of Austria-Hungary desires to engage in the breeding of Angora (mohair) goats. For this purpose, it has been officially communicated by the Ministry of Foreign Affairs in Vienna that a permit is required to purchase ten male and

forty female Angora goats from Ankara. However, it is emphasized that the export of Angora goats abroad has been prohibited by imperial decree of the Sultan. Despite this prohibition, the petitioner respectfully submits, upon the instruction of the Ambassador, a request for authorization to transport the goats from Ankara to Istanbul and subsequently to export them via Dalmatia, on a one-time basis.

OTTOMAN ARCHIVES, İ.MMS-92/3873

Council of Ministers Decree dated 10 August 1887 on the Reduction of the Tax Levied on Angora Goats from 4.5 *kuruş* to 3 *kuruş*

According to the correspondence received from the Province of Ankara, it is reported that the tax of 4.5 *kuruş* levied on Angora goats has become excessively burdensome due to the commencement of Angora goat breeding in certain locations abroad and the occurrence of drought conditions in Ankara.

Furthermore, correspondence received from the Treasury indicates that a reduction in

the tax levied on Angora goats would result in an estimated loss of four million *kuruş* in tax revenues. However, it is stated that this anticipated loss of revenue would be compensated by the increase in the number of Angora goats resulting from the measures to be implemented. For the aforementioned reasons, it has been resolved that the tax levied on Angora goats shall be reduced to three *kuruş*, effective from the beginning of the new fiscal year. Signatures (Council of Ministers)

OTTOMAN ARCHIVES, İ.MMS.92/73

Number of Angora (Mohair) Goats Recorded Annually in the Province of Ankara (7 May 1887)

Year	Number
1879	937,277
1880	783,096
1881	725,116
1882	811,389
1883	906,144
1884	976,964
1885	1,113,298
1886	1,089,602



REFERENCES

- Ağıl, A. F. (1961). Ankara Keçisi ve Tiftiğin Memleket Bünyesindeki Ekonomik Önemi. Ankara Üniversitesi Basımevi.
- Ankara Kalkınma Ajansı, Ankara Valiliği, Ankara İl Kültür ve Turizm Müdürlüğü (2017). Ankara'nın Kültürel Değerleri (Ed. İvgin, H ve Akpınarlı, F.)
- Atav, R. ve ÖKTEM, T. (2006)Tiftik (Ankara Keçisi) Liflerinin Yapısal Özellikleri.
- Ateş, H. (1968). Tiftiğin Kullanıldığı Yerler ve Eski Sof Kumaş. İstanbul Ticaret Gazetesi, 11 (519).
- Ankara İli Damızlık Koyun Keçi Yetiştiricileri Birliği. Ankara Keçisi Yetiştiriciliğine İlişkin Mevcut Durum, Tiftik, Kalite ve Fiyat Artışı Amaçlı Destek Önerisi.
- Ankara Kalkınma Ajansı, Ankara Valiliği ve Başbakanlık Devlet Arşivleri Genel Müdürlüğü (2014). Osmanlı Belgelerinde Ankara.
- Batu, S. (1940). Ankara Keçisinin Tarihi ve Menşei Hakkında bir Tetkik (A study on the history and origin of the Angora goat). Yük. Zir. Enst. Çalışmaları, Ankara.
- Batu, S. (1951) "Türkiye keçi ırkları ve keçi yetiştirme bilgisi" AÜ Basımevi. Ankara.
- de Busbecq, O. G., & Bayram, B. (2013). Türk Mektupları: Kanuni Döneminde Avrupalı Bir Elçinin Gözlemleri (1555-1560). Türkiye İş Bankası Kültür Yayınları.
- Demirci, R. (1982).İktisadi Kalkınmada Tarım-Sanayi Önceliği. Kooperatif Dünyası Dergisi, Sayı: 132 Mart.
- Dernschwam, H., Önen, Y., Babinger, F., & Tardy, L. (1987). İstanbul ve Anadolu'ya Seyahat Günlüğü. Kültür ve Turizm Bakanlığı.
- Dinger, N. (1948). Ankara Milli Tiftik ve Sof Sanayimiz. Karınca Kooperatif Postası Dergisi. 6 (135).
- Faroqhi, S. (1982). Mohair Manufacture and Mohair Workshops in Seventeenth Century Ankara. İstanbul Üniversitesi İktisat Fakültesi Mecmuası, 41(1-4).
- Gümrük ve Ticaret Bakanlığı Kooperatifçilik Genel Müdürlüğü (2017). 2016 Yılı Tiftik Raporu.
- Harmancıoğlu, M. (1974). Lif Teknolojisi (Yün ve Deri Ürünü Diğer Lifler).
- İmer, Z. Ankara Sofunun Geçmişi ve Bugünü. Ankara Dergisi. 2 (85-86).



- İmer, Z. (1993). Ankara Sofları. Ankara Keçisi ve Tiftik Kongresi'93 tebliğ kitabı. S. 38-42. Ankara.
- İmeryüz, F. (1965). Bazı Ankara Keçisi Yetiştirme Bölgesinden Elde Edilen Türk Tiftiklerinin ve Yabancı Memleket Tiftiklerinin Özellikleri. Sümerbank Merinos Yünlü Sanayii Müessesesi Eğitim Bürosu.
- Kerimol, K. (1993). Tiftiğin Tekstil ve Konfeksiyon Sanayiindeki Önemi. Ankara Keçisi ve Tiftik Kongresi'93, 20-21.
- Kılıçbay, M. A. (2000). Sof Şehri Ankara: Şehirler ve Kentler. Ankara.
- Kuleyin, N. (2017) Seyyahların Gözüyle Ankara. Ankara Kalkınma Ajansı.
- Mağdenli, R. (1965) Ankara Keçisi Yetiştiriciliğinin Ve Tiftik Pazarlamasının Modern Metodlarla Teşkilatlandırılması, Sümerbank Merinos Yünlü Sanayii Müessesesi Eğitim Bürosu.
- Mohair South Africa (2012). Mohair Review. (http://www.mohair.co.za/application/storage/upload/mohair_review_2012.pdf).
- Örkiz M. (1959). Ankara Keçisi Yetiştiriciliğinin Durumu ve Tiftik Üretim Sorunları. Lalahan Zooteknik Araştırma Enstitüsü Dergisi.
- Örkiz M. (1980). Ankara Keçisi Yetiştirme ve Tiftik Pazarlaması. Lalahan Zooteknik Araştırma Enstitüsü.
- Simon & Andreasyan, H. D. (1964). Polonyalı Simeon'un seyahatnâmesi: 1608-1619. İstanbul Üniversitesi Edebiyat Fakültesi yayınları
- Şahin, G. (2013). Coğrafi Bir Simge Olarak Ankara Keçisinin Türkiye'deki Mevcut Durumu. Milli Folklor Dergisi. 97 (195-209)
- Tamur, Erman (2003). Ankara Keçisi ve Ankara Tiftik Dokumacılığı. Ankara Ticaret Odası Yayınları.
- Tiftik ve Yapağı Tarım Satış Kooperatifleri Birliği. Ankara Keçisi ve Tiftik. www.tiftikbirlik.com.tr
- Tournefort, J. D. (2005). Tournefort Seyahatnamesi, ed: Stefanos Yerasimos, çev: Ali Berktaş. İstanbul: Kitap Yayınevi.
- Utkanlar, N. (1965). Dünyada Ankara Keçisi Yetiştiriciliği ve Tiftikçiliğimizin Milli Ekonomimizdeki Yeri. Sümerbank Merinos Yünlü Sanayii Müessesesi Eğitim Bürosu.

