TRABZON’S YENİ CUMA CAMİİ (NEW FRIDAY MOSQUE): 
WHY IS IT CALLED WHAT IT IS?

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The two most important recent works to appear on the history of Trabzon both
give similar descriptions of the means whereby the church of St. Eugenious was trans­
formed into the Yeni Cuma Camii (New Friday Mosque) following the Ottoman con­
quest of the city in the year 1461.

In a full length study which appeared in 1969, Emile Janssens1 writes that the
church of St. Eugenios was the site where Fatih Mehmet II chose to make his
first prayers on the day following the conquest of the city. The church was then
immediately converted into a mosque and given the name of the New Friday Mosque.2

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archives of the Tapu ve Kadastro Umum Müdürliği in Ankara, and in the Istanbul University
and Sİleymaniye libraries. I should like to take this opportunity to thank the Directors and
Staff of each of the above for the many kindnesses they showed me. My research was supported
by a Grant from the American Research Institute In Turkey.

2 Janssens, Trébizonde refers to the conversion in two different passages. As they vary slightly in
content I have given them both below:

p. 159 : “Ce n’est cependant pas dans l’église de la Chrysokephalos ainsi transformée que
Mehmet rendit à Allah sa première oraison d’actions de grâces. Il choisit pour cela la
sanctuaire du patron de la cité, Saint Eugène, qui prit dès ce moment le nom qu’il a gardé
jusqu’à présent de Yeni Cuma Cami (La Nouvelle Mosquée du Vandredi).”

p. 223 : “Consacrée au protecteur de la ville et de l’Empire, l’église Saint-Eugène fut aussi
convertie en mosquée au lendemain de la conquête et prit le nom de Yeni Cuma Camii ou
‘Mosquée du Nouveau Vendredi.’”

Janssens who does not supply his sources for the above accounts also translates the name Yeni
Cuma Camii in two different ways; first as “La Nouvelle Mosquée du Vendredi” (The New
Mosque of Friday) and also as the “Mosquée du Nouveau Vendredi” (The Mosque of the New
Friday). This indicates some confusion on his part as to whether the adjective Yeni (new)
modifies the noun Cuma (Friday) or the noun Camii (Mosque). This confusion arises out of a
basic ambiguity in the Turkish form of the name Yeni Cuma Camii. My English rendering of Yeni
Cuma Camii as “New Friday Mosque” retains this inherent ambiguity which, as will be shown
subsequently, stems from the historical development of the name itself.
In a 1974 İslam Ansiklopedisi article on Trabzon, Şehabeddin Tekindag was even more explicit, stating that after the conquest of the city, Fatih (Mehmet II) performed his first Friday prayers in the church of St. Eugenios. As a result of this action it was renamed the Yeni Cuma Camii (New Friday Mosque).

Prior to the appearance of either of these publications a similar account had been presented in the works of Anabolu (1969), Ballance (1960), Miller (1928), and Lynch (1901). While each of the above vary slightly in their rendering of this story, they


4 Tekindag, Trabzon., gives the story in two slightly varying passages, as follows:


His source for the above statement is the Turkish translation by Karolidi of Kritovulos’ History which appeared as a supplement to the Tarih-i Osmanî Esenâni Mecmuası under the title: “Tarih-i Sultan Mehmed Hanı Sanı.” Istanbul, 1328. A thorough reading of the relevant passages in this edition of Kritovulos (pp. 253-6) has failed to uncover the above account.

p. 472: “Yeni Cuma Câmii. şarkta, Aşağı-Hisar’ın karşısında ve Boztepe’nin çevresindeki düzüktü bulunan, imparator Aleksios’un St. Eugenios’a ithafen yapındaki bir kilise (Hagios Evgenios) idi. Fâthî, Trabzon’u fethettilken sonra ilk cuma namazını burada kılmış olduguundan Yeni Cuma Câmii adını aldı (bk. Mehmed Asîk, var. 29b; Minas, s. 51; Ömer Akbulut ayn. esr., s. 19.); yanında yapılan mahalle de Yeni Cuma Mahallesi olarak isimlendirildi.”

The sources Tekindag gives for the above statement are as follows:

1) Mehmet Asîk, Menâzir-i il-avâlim. İstanbul Üniversitesi Kütüphanesi TY No. 916 (Manuscript) Varak 29b. While I have not had access to this particular manuscript, I have utilized two copies of the same work in the Sûleymaniye Library collection:

a) Halet Efendi Kütüph. No. 616 which is the original Authors copy of the work. (Hereafter cited as: Asîk, Halet Ef. Kt. No. 616).


Neither of these copies contain the above account.

2) P. Minas Bîşkîyân, Karadenezy Kuyular Tarih ve Coğrafyası. (Translated by: Hrand Andranesyon) İstanbul, 1969. (Hereafter cited as: Bîşkîyân, Karadenezy). Bîşkîyân who visited Trabzon between 1817-18 gives the following information in regards to Saint Eugenios:

p. 51: “S. Evgenios kilisesi, Aşağıkale’nin karşısında doğuda ve Boztepe’nin batı ucundadır. Imparator Aleksios’un martir Eugenios’a ithafen yaptığı bir kilise (Hagios Evgenios) idi. Fâthî, Trabzon’u fethettilken sonra ilk cuma namazını burada kılmış, ondan sonra Yeni Cuma Camii adını aldı.”

3) Ömer Akbulut, Trabzon Kitabesi. İstanbul, 1954. Akbulut’s work makes no mention of the above story regarding the church of St. Eugenios.

Tekindag’s account would appear therefore to be based in its entirety upon that of the 19th century traveller P. Minas Bîşkîyân.

5 Mukerrem Anabolu: Trabzon’daki Bizans Çağı Yapıları. İstanbul, 1969. On page 8 of this work Anabolu states the following: AZIZ EUGENIOS KİLİSESİ: Fâthî Sultan Mehmed fehitinden sonra ilk olarak doğu uçurumuna yakın bir yerde bulunan bu kilisede namaz kilmıştır. Bundan ötürü burası camiye çevrilidir. (Hereafter cited as: Anabolu, Trabzon).
all convey implicitly or explicitly, as do Janssens and Tekindag the following information:

1) Following the conquest of Trabzon Fatih Mehmet II performed his first FRIDAY prayers in the church of St. Eugenios;

2) by this action the church was immediately converted into a mosque and renamed Yeni Cuma Camii (New Friday Mosque);

3) the derivation of the word *cuma* (Friday) in the name ‘New Friday Mosque’ rests upon the assertion that Fatih Mehmet II performed his first Friday prayers there.

In addition to these scholarly interpretations each of which link the FRIDAY in the name of the mosque to Fatih’s FRIDAY prayers, the same story is well in Trabzon today in the form of a local tradition. This tradition has recently been recorded by the Trabzon Director of Tourism, Bey Cevat Şentürk, as follows:

“After taking Trebizond in 1461, Fatih Sultan Mehmet (Mohammed II) transformed the church (St. Eugenios) into a mosque. It was in St. Eugenios that Mehmet said his first Friday Prayer after taking the city, thus naming the church Yeni Cuma Camii (New Friday Mosque).”

In the following article I will re-examine the above interpretation, in the light of 15th and 16th century Ottoman archival documents and contemporary travellers’ reports, in an attempt to determine its origins and historical accuracy or the lack thereof.

The Ottoman practice of converting Christian places of worship in conquered cities into mosques was general and widespread. In the case of Trabzon we can state with some certainty that in the wake of the conquest the Cathedral church of Panaghia Chrysokephalos (located within the walled city) is an example of one such conversion. (See: MAP, p. 102).

A Survey of the extant Ottoman Tahrir Defters (Provincial Surveys made for tax purposes) show that within 60 years of the conquest Panaghia Chrysokephalos, under

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8 H.F.B. Lynch: *Armenia, Travels and Studies*, London, 1901. Vol. I. (Hereafter cited as: Lynch, *Armenia*). On page 31 Lynch writes: “Nor should a traveller omit a visit to the church of St. Eugenios... the church having been converted to the service of Islam by the Ottoman conqueror. It was here that Mohammed II. is said to have worshipped on the first Friday after the capture of the city by his troops. The event is commemorated by the name of New Friday (Yeni Juma), under which the mosque is known.”


10 Four such *Tahrir Defters* from the 15th and 16th centuries have been preserved. The three earliest ones are stored in the Beşbakanlık Arşivi in Istanbul under the following classifications:

a) Maliyeden Müdaver Defter No. 828 from the year 892/1486. (Hereafter cited as: M.M. No. 828).

b) Tapu-Tahrir Defteri No. 387. undated, but probably c. 1523. (Hereafter cited as: T.-T. No. 387).

c) Tapu-Tahrir Defteri No. 288. from the year 961/1553. (Hereafter cited as: T.-T. No. 288).

d) Kayıdedü Kadim Fihristi No. 29. from the year 991/1583. (Hereafter cited as: T. ve Kad. No. 29).
its new name of Cami-i Atik (the Old Mosque), had become the principal mosque of the city as well as the center of a large Muslim mahalle (quarter) bearing the same name. Throughout the 16th century it continued to be known as the Cami-i Atik (the Old Mosque), though later we find it referred to as the Orta Hisar Camii (Middle Castle Mosque). Today it is known as Fatih Camii (the Mosque of the Conqueror). In addition to the testimony of the Tahrir Defters we have an account written in the last quarter of the 16th century by Mehmet Asik, himself a native of Trabzon which supplies additional confirmation:

"And in Orta Hisar there is a great and old mosque (camii atik), which prior to the conquest was a church in the hands of the Christians, and where subsequently Sultan Mehmet Gazi (may his grave be pleasant to himself) performed his Friday prayers",

This description of the 'conversion' of the Panaghia Chrysokephalos is suspiciously close to the aforementioned events ascribed to the church of St. Eugenios. Unfortunately no such clear accounts are available in either the Tahrir Defters or the literary texts to support the thesis that Sultan Mehmet II also held his Friday prayers in the church of St. Eugenios. To the contrary the earliest rendering of this story appears to be in the work of the 18th century Armenian traveller P. Minas Bijiskyan, who states:

"Following the conquest of the city Fatih Sultan Mehmet performed his first Friday prayers in the church of St. Eugenios and as a result the church became known as the Yeni Cuma Camii (New Friday Mosque) and the mahalle/quater was given the name of the Yeni Cuma Mahalle (New Friday Quarter)."

We do not know whether this story was a local tradition which Bijiskyan, who was himself a native of Trabzon, passes on, or whether it represents his (or someone else) attempt to explain the rather strange name the mosque bore. i.e., an example

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11 The first of the Tahrir Defters (M.M. No. 828, pp. 6-11) does not list the city's Muslim population by Mahalle (Quarter) but rather by Cemaat (Community). This reflects the fact that the earliest Muslim settlers were forcibly resettled in the city, hence 25 years after the conquest they are still listed according to their places of origin and we find communities from Niksar, Ladik, Amasya, Bafra etc. However by the time of the second Tahrir c. 1523 these settlers have been incorporated into the city's population and are listed under the Mahalle/Quarters they reside in. In that period Trabzon's largest Muslim Mahalle is the Mahalle-i Cami-i Atik der kale-i evsat (the District of the Old Mosque in the Middle Castle), i.e., the District of the former church of Panaghia Chrysokephalos. (T. - T. No. 387, p. 716).


15 Bijiskyan, Karadeniz : p. 51; For the Turkish text of this passage See footnote 2 above.

16 Ottoman mosques were generally named after their founders, i.e., those who endowed them, or in some cases after the mahalle/quarter in which they were located. Less frequently they
of ‘ex post facto’ reasoning to account for the meaning of the ‘Friday’ in the name “New Friday.” He was however the first writer to state that the name of the mosque was Yeni Cuma Camii. Earlier observers and in particular the 16th century native of Trabzon Mehmet Âsîk and the 17th century traveller Evliya Çelebi (who visited the city c. 1640) make no mention of a mosque known as Yeni Cuma Camii. Evliya Çelebi’s description of the city makes it quite clear that he knew the former church of St. Eugenios not as Yeni Cuma Camii but rather as the Yeni Cami/new Mosque.17 As the information supplied in these two works is central to an understanding of the problem I have extracted the relevant passages and present them (with English translation) below:

**MEHMET ÂSÎK**

V27r: “Ve Orta Hisar dedikleri suru bir tulani surdur ve dört kapısi vardır. Evvel bu surun hayat-ı şarkisinden kule ile ma-ruf kal’ann Orta Hisara meftuh olan ka-pisi kurbundadir ki buna Bab-i Yeni Cuma derler.”

And the walls of Orta Hisar are long and have four gates. The first is known as the New Friday Gate (Bab-ı Yeni Cuma) and is located in the east wall near to the gate which opens into the Orta Hisar (Middle Castle) from the Fortress.

**EVLİYA ÇELEBI**

V257r-258v: “Ve Orta Hisar bir tulani suru metin ve müstahkemdir. İptida bu kâllanın şark taraflı duvarında kule de-mekle maruf kal’ann Orta Hisara meftuh olan kapısi kurbundaki Yeni Cuma Kapısı derler.”

And the walls of Orta Hisar are long and strong. Beginning with the eastwards wall of this Castle (Orta Hisar) there is a gate called New Friday (Yeni Cuma Kapısı) which is near to the gate which opens into the Middle Castle (Orta Hisar) from the fortress.

were named after a trade or occupation centered in the mahalle where they were built. In the case of churches converted into mosques they were either renamed according to the above principles or, as in the case of Trabzon’s church of Saint Sophia/Ayasofya Cami, their original names were adopted into Turkish. Thus the name Yeni Cuma Cami which apparently fits none of the above principles would seem to invite some explanation as to its origins.

17 For purposes of this study I have used the manuscript of Evliya Çelebi’s Seyahatname in the collection of the Istanbul Üniversitesi Kütüphanesi: No. 5939 (Hereafter cited as: Evliya, I.U. Kt. No. 5939). This was necessitated by the fact that the section dealing with Trabzon in the printed edition: Evliya Çelebi Seyahatnamesi, Istanbul, 1314. Vol. II, pp. 80-94 does not include (due to censorship) many of Evliya’s comments on the non-muslim inhabitants of the city. The only translation of this section of the work: Joseph von Hammer-Purgstall, Narratives Of Travel In Europe, Asia, And Africa, In The Seventeenth Century by Evliya Efendi. London, 1834-6. Vol. II., pp. 41-50, suffers from an abundance of errors.

18 These sections are taken from: Âsîk, Halet Ef. Kt. No. 616. C. II., V27r-29r. They were checked against: Âsîk, Esad Ef. Kt. No. 2421, V313r-314v.


20 The close similarity between this and other passages in the two works indicate that one of Evliya’s sources for Trabzon was Mehmet Âsîk. This relationship is the subject of a paper I plan to present at the Eighth Congress of the Turkish Historical Association in Ankara, later this year.
From the above descriptions we may extract a number of useful topographical clues relating to the city of Trabzon as it was in the late 16th and early 17th centuries:

1) Trabzon’s Orta Hisar (Middle Castle) had a gateway leading out of its east wall which was known as the YENI CUMA KAPISI or the New Friday Gate.

2) One third of a mile to the east of the city in a high and airy place there was a converted former church known as the YENI CAMI (New Mosque).

3) The Quarter of the city in which the YENI CAMI was located was known as YENI CUMA MAHALLE (New Friday Quarter).

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21 J. von Hammer-Purgstall, Narratives Of Travels... Vol II, p. 46 translates this passage in the following way:

“The new mosque was formerly a church, and stands in a lofty situation.”
4) Lying between the Quarters of YENİ CUMA and GÂVUR MEYDAN there was a hamam (bath) belonging to the unbelievers.

That the site referred to above is the former church of St. Eugenios is beyond dispute. Both the location (one third of a mile to the east of the city) and the description of it (as being a high and airy spot) point directly to St. Eugenios. (See: MAP, p. 102) The unavoidable conclusion on the basis of these sources it that in the late 16th and early 17th centuries the converted church of St. Eugenios was known as the YENİ CAMİ (New Mosque).

Further evidence in Support of this interpretation comes from the extant 16th century Tahrir Defters. Dated respectively c. 1523, 1553 and 1583 these surveys, which list separately each mahalle (quarter) of the city and the heads of households resident therein, are uniformly devoid of any reference to a Yeni Cuma Camii or indeed to a Yeni Cuma Camii Mahallesi. What they do show however is a Mahalle-i Cami-i Cedid der biruni şehir (the Quarter of the New Mosque outside the city). From a relatively small quarter of 19 tax paying householders and three tax exempt religious persons in c. 1523, the quarter grew to encompass 49 households by 1583.

The identification of Evliya Çelebi's Yeni Camii with the Camii-i Cedid of the Tahrir Defters rests not only on the fact that the names are identical but is confirmed by a study of the Tahrirs which shows that every other 16th century mosque in the city is otherwise accounted for.

Aided by the information thus provided we may return to an examination of the three points we set out to analyze earlier. First, the statement that following the conquest of Trabzon Fatih Metmet II performed his Friday prayers in the church of St. Eugenios. As we have seen this story seems to derive from the 19th century traveller Bijiskyan and does not appear in earlier accounts of the events surrounding the conquest, (though Mehmet Asik gives a similar account in relation to another church, Panaghia Chrysekephalos) and therefore should be discounted.

The second point rests on the first in that, if Fatih Sultan Mehmet did not pray in the church of St. Eugenios, we have no reason to assume that it was converted into a mosque at the time of the conquest. Indeed a strong case can be made to support the idea that St. Eugenios remained for some years a church:

1) The use of the name Camii Atik for Panaghia Chrysekephalos and Camii-i Cedid for St. Eugenios would seem to imply a difference between them. This difference cannot be based on their former status as churches since both were 'old' by the time of the conquest.

2) We know that Panaghia Chrysekephalos was converted at the time of the conquest, yet as regards St. Eugenios both Evliya Celebi and Mehmet Asik imply that it was converted at some unstated time following the conquest.

22 For the location of these and other sites mentioned in this study see the map on p.
23 See: T.T. No. 387 (c. 1523) p. 716; T.T. No. 288 (1553) p. 14; and T. ve Kad. No. 29 (1583) V11v-r.
24 Bijiskyan, Karadeniz: p. 51.
26 Evliya, I.U. Kt. No. 5939, V258r.
Evliya in particular says that: "The New Mosque was in the past a church. Afterwards, because it came within the Muslim Quarter it was removed from the hands of the unbelievers by order of the Sultan and made into a mosque."  

3) Finally there is the testimony of the earliest of the Tahrir Defters, that of 1486, which lists a large Christian mahalle of 48 households plus 7 widows and three bachelors as the MAHALLE-i AYA AYOS (St. Eugenios). 29 By c. 1523 this mahalle has disappeared from the Tahrirs to be replaced by the aforementioned Muslim mahalle of Cami-i Cedid.

Thus we can state with some assurance that sometime between 1486 and c. 1523 a group of Muslim families settled near the church of St. Eugenios. To meet the needs of this Muslim community the Christian residents of the quarter were resettled in another part of the city and the church itself was converted into a mosque. 30 To distinguish between this communities converted church/mosque and the converted church/mosque in Orta Hisar theirs was named the 'New Mosque'. 31

Having rejected the idea that Fatih Mehmet II actually performed his Friday prayers in the church of St. Eugenios and that this action resulted in its being immediately converted into a mosque, the third point (which concerns the meaning of the name) is answered as well since the original name was in fact the New Mosque not the New Friday Mosque.

Despite having rejected the ‘traditional’ explanation of the conversion of the church of St. Eugenios by showing that: a) Fatih Sultan Mehmet did not say his first (or indeed to our knowledge, any) Friday prayers there; b) it was not converted into a mosque at the time of the conquest; and c) when it was converted in the late 15th or early 16th century it was given the name of the New Mosque, we are still left

28 Evliya, I.U. Kt. No. 5939, V258r.
29 M.M. No. 925, p. 20. This identification of Aya Ayos and St. Eugenios has been confirmed in correspondence with the leading scholar on Byzantine Trabzon, Professor Anthony Bryer of the University of Birmingham.
30 The reason for this Muslim settlement is unknown. It was not as one would imagine the result of a sudden growth in the general Muslim community. Indeed the city’s Muslim population dropped 22.1% between the years 1486 when M.M. No. 828, pp. 6-11 shows it to have numbered 258 families and c. 1523 when T.T. No. 387, p. 716 shows a total of 201 families (actually 179 households (hane) plus 22 tax exempt Muslim religious figures who presumably had families as well (nefer) equals a total of 201 not 220 as has been suggested in a recent article by Ronald Jennings, "Urban Population In Anatolia In The Sixteenth Century: A Study Of Kayseri, Karaman, Amasya, Trabzon and Erzurum." Int. J. Middle East Stud. 7 (1976, p. 43). Yet despite this drop the Muslim population which in 1486 was living almost entirely within the walled city, has by c. 1523 begun to spread out into the eastern and western suburbs. One possible explanation for this ‘spread’ may stem from the fact that in the interval between these two surveys Yavuz Sultan Selim (then Seyzade) resided in Trabzon as Governor (c. 1491-1511). If his retinue was large the Muslim community may have spread beyond the walls at that time. With his departure in 1511 the overall Muslim population must have decreased (but not returned to its previous boundaries). This would account for the establishment of a new Muslim Mahalle and also explain why the c. 1523 Tahrir Defter does not show a corresponding increase in the Muslim population.
31 It is also not inconceivable that the adjective ‘new’ was intended to distinguish this mosque from the Hanuniye Cami (also known as: Imaret Cami) which was built in the western suburbs of the city in the year 1505. If one accept this explanation it would date the conversion of St. Eugenios as post 1505.
with the reality that by the late 16th century the name Yeni Cami had been replaced in the popular usage (though not officially) by that of Yeni Cuma Camii. 32 To account for this name change I would suggest the following chain of events:

1) As Muslim settlement began to expand beyond the walls of the city eastward one of the areas involved was the stretch between the Yeni Cuma Kapısı (Leading out of Orta Hisar) and the Yeni Cami a third of a mile further east. (See: MAP, p. 102).

2) As shown by Mehmet Âşik, by the late 16th century this area was already known locally as Yeni Cuma Mahallesi, 33 despite the fact that its official name in the Tahrir Defters as late as 1583 was still the Mahalle-i Camii Cedid der Birun-i şehir (The Quarter of the New Mosque outside the City). 34

3) Gradually the name by which the quarter was known locally, i.e., Yeni Cuma Mahallesi became the officially accepted name as well. In turn the mosque which served this quarter became known as the Yeni Cuma Camii or the mosque of the Yeni Cuma Mahallesi. 35

4) Once the mosque became so known, the local tradition that Fatih Sultan Mehmet had said his Friday prayers in a church (actually, as we have seen, the Panaghia Chrysokephalos) became attached to the Yeni Cuma Camii as an explanation for the meaning of the 'Friday' in its name. This mix-up most likely stemmed from the fact that succeeding generations soon forgot that it was the mosque which had been named after the Mahalle and not other way around. 36

While this explanation accounts for the way in which the church of St. Eugenios became first the Yeni Camii and then finally the Yeni Cuma Camii, in so doing it raises an additional question that of the derivation of the names Yeni Cuma Mahallesi and Yeni Cuma Kapısı.

While a detailed analysis of this question is outside the scope of this paper, a possible explanation for the origins of these names, is not. As regards the Yeni Cuma Mahallesi I would hypothesize the following. In a newly conquered city the use of the adjective yeni (new) can cause no surprise. Indeed a survey of Turkish place names published in 1946-7 shows no less than 598 village and Mahalle names beginning with this adjective. 37 As for the noun Cuma (Friday), the frequency with which it

34 T. ve Kad. No. 29. p. II.  
35 As has been shown earlier a similar change occurred in the case of the Camii-i Atik which was located in the Mahalle of the same name. Later the Mahalle's name was changed to Orta Hisar and consequently the mosque became the Orta Hisar Camii.  
36 A more recent example illustrating the 'short-livedness' of local memories concerns a Cephane (Armory) built in Trabzon by order of the Sultan Abdülmehmet II in the year 1887. This Armory which exploded around the turn of the century leaving an interesting circular ruin of walls is now known locally as having been built by either Justinian, one of the Commene Emperors or Fatih Mehmet II. (Trabzon II Yillig/1967. Ankara, 1967, p. 124 and Şentürk, Trabzon'da: p. 39).  
(and other days of the week) appear in Turkish place names is usually linked to local markets and the days upon which they were held.\textsuperscript{38} It is therefore not infeasible that such a 'Friday Market' was held outside the eastern walls of Trabzon in the late 15th and early 16th centuries. This new 'Friday Market' in turn gave its name unofficially to the area in which it was held, i.e., \textit{Yeni Cuma Mahallesi}. In addition the Gateway which led to this area from the walled city (See: Map, p. 102) became known as the \textit{Yeni Cuma Kapisi}.

In conclusion I would reject completely the traditional explanation regarding the conversion of the church of St. Eugenios as proffered in the works of Bijiskyan (1819), Lynch (1910), Miller (1926), Bollanċe (1950), Anabolu (1969), Janssens (1969), Şentürk (1975) and Tekindağ (1974).\textsuperscript{39} As we have seen this explanation is predicated upon the existence of a 'causal' relationship between the \textit{Cuma} (FRIDAY) in the name \textit{Yeni Cuma Camii} and the erroneous story that Fatih Mehmet II, following the conquest of the city in 1461, held his first FRIDAY prayers in the church of St. Eugenios, thus converting it into the \textit{Yeni Cuma Camii} (New FRIDAY Mosque). In the course of this paper I have demonstrated that such a 'causal' relationship did not in fact exist. To replace this traditional account I would propose the following chronology as concerns the church of St. Eugenios in the Ottoman Period:

1461 : The conquest of the city by Fatih Mehmet II did not affect the church of St. Eugenios, which remained a Christian place of worship at least until 1466 when it appears as part of the Christian Mahalle-i Aya Ayos (Quarter of St. Eugenios).

1486-c. 1523 : At some time during this period, in order to meet the needs of a Muslim community that had settled in the area, the Christian inhabitants were removed from the Mahalle and the church was converted into a mosque and given the name \textit{Cami-i Cedid} (The New Mosque).

c. 1523-1583 : Throughout this period, as shown by the extant 16th century \textit{Tahrir Defters}, the 'official' name of the mosque was \textit{Cami-i Cedid} and the quarter in which it was located was 'officially' known as the \textit{Mahalle-i Cami-i Cedid}.

c. 1590 : Writing near the end of the 16th century Mehmet Âsik, himself a native of Trabzon (born : c. 1550), identifies the name of the quarter where the mosque was located as the \textit{Mahalle-i Yeni Cuma}; thus indicating that the quarter was 'popularly' known as the New Friday Mahalle, while its 'official' name was still the \textit{Mahalle-i Cami-i Cedid} (Mahalle of the New Mosque).

c. 1640 : Evliya Çelebi while calling the mosque the \textit{Yeni Camii} (New Mosque), describes the area in which it was located as the \textit{Mahalle-i Yeni Cuma}.

1600-1800 : Sometime during the 17th or 18th centuries the 'popular' name for the area, \textit{Yeni Cuma Mahallesi} became the accepted or 'official' form. In turn the mosque which served the Mahalle became known as the \textit{Yeni Cuma Camii}.

\textsuperscript{38} T.M.Y. Kilavuzu, Vol. I, pp. 215-16 lists 15 place names called \textit{Cuma}. I should like to take this opportunity to gratefully acknowledge my indebtedness to Professor Andreas Tierze for calling this to my attention and for other useful comments he made relating to this paper.
1817-1819: Bijiskyan, a native of Trabzon, clearly shows that he knows the mosque and the quarter in which it is located as, respectively, the Yeni Cuma Camii and the Yeni Cuma Mahallesi.

1976: Today the former church of St. Eugenios is known as the Yeni Cuma Camii and the quarter in which it lies is known as the Yeni Cuma Mahallesi.

The answer to the question posed in the Title of this paper is that the mosque is named after the Mahalle in which it is located, that is, Yeni Cuma Mahallesi. Consequently the name YENI CUMA CAMII should be understood to mean, THE MOSQUE OF THE NEW FRIDAY (QUARTER).  

With the exception of Tekindag (whose account is taken from Bijiskyan), the degree of the relationships between these works is hard to determine. My own feeling is that they all have a common 'origin' in the strong local tradition regarding the conversion of the church, which is still very much alive in Trabzon.

40 It should be noted that this is not the same reading given by Janssens as his second 'variant' (See: Footnote, No. 2) of "Mosquée du Nouveau Vendredi" (The Mosque of the New Friday). Were his du changed to a de it would be, however.
EXPLANATION:

1.) Panaghia Chrysokephalos/Cami-i Atîk/ Orta Hisar Cami.
2.) Yeni Cuma Kapısı/Bab-i Yeni Cuma.
3.) St. Eugenios/Cami-i Cedid/Yeni Cami/Yeni Cuma Cami.
4.) Gâvur Hamami/Kâfir Hamami.
5.) Gâvur Meydanı.

(This Map is adapted from Lynch's 1898 plan of the city. See: Lynch, Armenia, Vol. II, p. 40)