

ISTANBUL TECHNICAL UNIVERSITY ★ GRADUATE SCHOOL OF SCIENCE
ENGINEERING AND TECHNOLOGY

**FORMATION OF AN OTTOMAN TOWN IN THE BALKANS;
THE CASE STUDY OF KAVALA**



Ph.D. THESIS

Velika IVKOVSKA

Department of Architecture

History of Architecture Programme

JUNE 2018

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İSTANBUL TEKNİK ÜNİVERSİTESİ ★ FEN BİLİMLERİ ENSTİTÜSÜ

**BALKANLARDA BİR OSMANLI ŞEHRİNİN KURULUŞU;
KAVALA ÖRNEĞİ**

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To my son Miron and my parents Blagoja and Elena.



FOREWORD

After I completed my postgraduate studies in my hometown Skopje, I decided to continue my research in the field of the vernacular architecture focusing on the Ottoman domestic architecture in the Balkans. I always found the domestic architecture, especially the one left from our ancestors, alluring and inspirational, especially since I come from the lands that once were part of the great Ottoman Empire, which left great, invaluable vernacular heritage. Therefore, my aim was clear, I wanted to conduct my further research in the Ottoman architecture its urban, public and domestic one.

Road led me to Istanbul, thanks to professor William B. Bechhoefer who's book from a conference in Amasya made strong influence on me, who suggested ITU as the place to study what I was interested and passionate about. I was lucky enough to be granted a scholarship by the *Yurtdışı Türkiye Bursları* to conduct my PhD studies in Istanbul Technical University.

The four years of my studies were filled with incredible input of knowledge on the Ottoman architecture in general. The topic I wrote my thesis chose me instead of the other way round. After a summer visit in 2014 to the small port town of Kavala in Northern Greece I ended up mesmerized by its old town within the walls and the domestic architecture. That is when I knew that I had to work on Kavala. The research phases were intense and astonishing because they brought so much incredible information about the town as well as wonderful people who all had their own influence on the path of my work.

The studies took me to many conferences where I had chance to present my works but also meet remarkable figures working in the field of the Ottoman, Islamic, Vernacular architecture as well as in the field of the protection and preservation of the cultural heritage, especially in the Balkans.

During the preparation of this research many are the people to whom I express my endless gratitude. Starting with my professor and mentor of my postgraduate thesis Prof. Dr. Kokan Grchev who literally opened the doors to my professional career and to whom I am eternally indebted.

Prof. Dr. William B. Bechhoefer who I personally call "my guru" since he was the one to suggest ITU where this unbelievable journey started; my PhD thesis advisor at ITU Prof. Dr. Ayg l Ađır for sharing her knowledge, Ebru řefkin, research assistant at ITU for her invaluable help in translating the work in Turkish where needed.

The people and the officials of Kavala who were always more than willing to help. Professor Sapfo Ageloudi, who selflessly shared materials and printed works from her private collection; Mr. Fuat Recep for his transliteration of the archival documents.

And the most important people in my life: my brother Mihajlo for his assistance with the graphic materials; my parents Blagoja and Elena who are my supporting pillars, especially during these four years, and without whose help I would have never achieve this, and last but not least, my son Miron, the greatest achievement in my life who is my constant driving force and whose existence makes me stretch beyond my limits to be what I am today, for shaping me and for being my lightest guiding star.

June 2018

Velika IVKOVSKA
(M.Sc. Eng. Architect)



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ABBREVIATIONS

ANAMED	: Anadolu Medeniyet Arařırma Merkezi
AMK	: Archaeological Museum of Kavala
ATK	: Atatürk Kitaplıęı İstanbul (Atatürk Library Istanbul)
BAU OTAK	: Bahçeşehir Üniversitesi Osmanlı ve Türk Tarihi Uygulama ve Arařtırma Genel Koordinatörlüęü (Bahcesehir University Ottoman and Turkish History Application and Research General Directorate)
BOA	: Osmanlı Arřivi Daire Başkanlıęı (Directorate of Ottoman Archives)
DAI	: German Archaeological Institute Istanbul (Deutschen Archäologischen Institut Istanbul)
GSAK	: General States Archives Kavala
HLAK	: Historical & Literary Archives of Kavala
IA	: İslam Ansiklopedisi
İSAM	: İslam Arařtırmaları Merkezi (Islamic Research Center)
IFEA	: Institut Français d'Études Anatoliennes
IRCICA	: Research Center For Islamic History, Art and Culture
IUL	: Istanbul University Library Nadir Eserler
NIT	: Netherlands Institute in Turkey
OII	: Orient-Institut Istanbul
OOZ	: Отдел Ориенталски Збирки (НБКМ) (Oriental Department, National Library
TDV	Ss. Cyril and Methody, Sofia) : Türkiye Diyanet Vakfı İslâm Ansiklopedisi (Turkish Religious Foundation Islamic Encyclopedia)
TPML	: Topkapı Palace Museum Library



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FORMATION OF AN OTTOMAN TOWN IN THE BALKANS; THE CASE STUDY OF KAVALA

SUMMARY

The main topic of this dissertation is the town of Kavala in Northern Greece as an example of Ottoman urban and residential development. Within this framework, this doctoral thesis covers the period of Kavala's development under the Ottoman rule between 1391 and 1912.

After the region's conquest by the Ottomans in late 14th century, Kavala became a vibrant port city thanks to the activities of the Sultans Selim I and Süleyman the Magnificent and his Grand Vizier Pargalı İbrahim Pasha.

After the conquest of the Byzantine town of Christoupolis, which is believed that was located on the site of Ottoman Kavala, there is not much information about remains from the previous areas. This situation suggests that the town of Kavala was a pure Ottoman settlement, with no pre-existing structures, other than the remains of the Byzantine fort and the recent archaeological findings.

Within the framework of the aforementioned period up until the end of the Ottoman rule, the development of Kavala as an Ottoman settlement is observed. On a smaller scale, this thesis focuses on the organization of the Ottoman *mahalle* system and the development of the town's urban space.

This study tries to explain the urban development of the town, taking into account all the historical, architectural, economic, social and political conditions that were influential for its establishment, growth and development throughout the five centuries of the Ottoman rule.

In the first chapter a general introduction is used to define the purpose and the scope of the thesis, the methodologies used to organize and analyze all the collected documents and material (both archival and visual) in this last four years and inherent to the research. The literature review covering all the previous works focusing on the development of the Ottoman settlements and specifically on the port city of Kavala is taken into consideration as well.

In the second chapter, the Ottoman town is introduced, with the specific characteristic of plan and citing, taking into consideration the geography, the topography and the morphology of the area. Moreover, this chapter defines the peculiar urban features in the Ottoman towns and centers, including the concepts of *çarşı*, *imaret* and *mahalle* and the important relations between the residential and commercial activities in these areas. In more detail, the life inside the *mahalle* and the spatial organization of public and private areas within it are analyzed.

The third chapter focuses more closely on the main topic of the thesis and includes a short introduction of the town and its history, dating back from the ancient Greek colony of Neapolis, to the Byzantine Christoupolis.

The fourth chapter, that represents the main core of the thesis, introduces and studies the town of Kavala and its urban development after the Ottoman conquest. This chapter aims to study and analyze concretely the progressive transformation of the town of Kavala under the Ottoman rule. In the subchapters, in a chronological manner, all the phases of the transformation of the town are presented, since the early times (1391-1478), just after the conquest; crossing the period of Süleyman the Magnificent and his Grand Vizier Ibrahim Pasha in the 16th century, the period of Mehmed Ali Pasha between the 17th and 18th century and the development of the industrial town in the era of the expansion of the tobacco factories (19th and early 20th century). In each of these subchapters the attention is addressed to the different phases of the urban development, including the public structures, like the aqueduct, the military fortress, the fountains, mosques or *mescids*, markets and *imarets*, and to identify inside the *mahalles* the street layout and the characteristics of the Ottoman houses. Moreover, the increase of the population and the consequently urbanization of new areas outside the original Ottoman settlement of Kavala, as well as the process of Westernization, recognizable by different approaches in its architectural aesthetic expressions are also taken into consideration.

The fifth chapter presents the synthesis of all the work in which the conclusions and the results of the study of Kavala's authenticity as an example of an Ottoman settlement in the Southern Balkans is presented. The final part of the thesis consists of references and annexes.

BALKANLARDA BİR OSMANLI KENTİNİN KURULUŞU; KAVALA ÖRNEĞİ

ÖZET

Bu tez temel olarak Osmanlı kent ve konut gelişiminin öne çıkan örneklerinden biri olan Kuzey Yunanistan'ın Kavala kentini konu almaktadır. Bu çerçevede içerisinde doktora tezi Kavala'nın 1391 ve 1912 yılları arasında Osmanlı yönetimi altındaki gelişimini kapsamaktadır.

Osmanlı fethinin başladığı 14. yüzyıl sonrası Kavala, I. Selim ve Kanuni Sultan Süleyman ile Veziri İbrahim Paşa'nın çalışmaları sayesinde canlı bir liman kenti haline gelmiştir. Kavala kentinin yerinde olduğu düşünülen Bizans yerleşimi Christoupolis'in fethi ve yerle bir edilmesinden sonra alanda kalıntıların niteliği konusunda fazla bilgi bulunmamaktadır. Bizans dönemi kale kalıntısı ve yeni arkeolojik buluntular dışında herhangi bir yapı bulunmamaktadır. Bu durum Kavala'nın bir Osmanlı yerleşimi olduğunu düşündürmektedir.

Çalışmada bahsi geçen zaman dilimi içerisinde bir Osmanlı yerleşimi olarak Kavala'nın gelişimi gözlenmektedir. Daha küçük ölçekte ise tez Osmanlı mahalle organizasyonuna ve kentsel mekanın gelişimine odaklanmaktadır.

Bu çalışma, kentin gelişimini, beş yüz yıllık Osmanlı yönetimi süresince kurulması, büyümesi ve gelişiminde etkili olan tüm tarihsel, mimari, ekonomik, sosyal ve politik koşulları göz önünde bulundurarak açıklamaya çalışmaktadır.

Birinci bölümde çalışmanın amacı, kapsamı ve son dört yılda toplanan ve çalışmanın özünü oluşturan belge ve görsel malzemelere dayanan yöntem açıklanmaktadır. Çalışma, Balkanlarda Osmanlı kent gelişiminin özgünlüğünü Kavala kenti örneği üzerinden ortaya koymayı amaçlamaktadır. Bunun yanı sıra öncelikle kentin ana çekirdeğinin (intra muros) konumunu belirlemeyi, ardından çekirdek dışında (extra muros) kalan alanların gelişimini ortaya koymayı hedeflemektedir. Çalışmada, kentin kurulmuş olduğu coğrafi sınırlar içerisinde, geçirmiş olduğu tarihsel gelişim sürecinin farklı evreleri ele alınmıştır.

Çalışmada nicel ve nitel araştırma yöntemleri kullanılmıştır. Bu amaçla tarihsel dokümanlardan, arşiv belgelerinden ve alan araştırmalarından karşılaştırmalı bir yöntem aracılığıyla yararlanılmıştır. Kentin geçmişine bakıldığında yok olmuş bir Bizans şehrinin üzerine baştan kurulmuş olan bir kentin Osmanlı İmparatorluğu yönetimi altındaki beş yüz yılı izlenebilmektedir. Bizans ve Osmanlı dönemleri arasında devamsızlık, Osmanlı Kavala'sının gelişimini geçmiş yerleşimler ile bağlantısı olmayan yeni bir kent olarak ele inceleyebilmemize olanak tanır.

Çalışmada son olarak özel bir çalışma alanı olan kent tarihi ile alakalı, Osmanlı yerleşimlerinin gelişimine ve özel olarak liman kenti Kavala'ya odaklanan daha önce yapılmış tüm çalışmaları kapsayan bir literatür değerlendirmesi yapılmıştır. Osmanlı Kavala'sı hakkında geniş bir literatür çalışması bulunmamaktadır. Amelia Stefanidptou, Barbara Bruni, Panagiotis Ziogas gibi yazarlar Kavala'nın kentsel gelişimi ve mimarisinin yalnızca belirli kısımları ile ilgilenmiştir. Prof. Dr. Heath

Lowry'nin "*In the Footsteps of the Ottomans*", *The Shaping of the Ottoman Balkans*", "*Remembering Ones Roots, Mehmet Ali Pasha of the Egypt's Links to the Macedonian Town of Kavala: Architectural Monuments, Inscriptions and Documents*" isimli çalışmaları Kuzey Yunanistan'ın tarihine odaklanır. Bunun yanı sıra bu çalışmalar bölgedeki kamusal ve dini yapıları ele aldığı gibi Osmanlı döneminden kalan anıtsal yapıları da belgeler ve çeşitli arşiv belgelerini ortaya çıkarır. Bahsi geçen çalışmalar hem bu tez için hem de çalışma alanındaki tarihsel gelişmeleri ortaya koyması açısından ölçülemez öneme sahiptir.

Çalışmanın ikinci bölümünde alanın coğrafya, topografya ve morfolojisi göz önünde bulundurularak, plan ve yerleşiminin özgün nitelikleri ile birlikte, Osmanlı kenti bir bütün olarak tanıtılmaktadır. Bunun yanı sıra Osmanlı kenti ve merkezlerinin, çarşı, imaret ve mahalle kavramları dahil olmak üzere, özgün kentsel özellikleri ve bu alanlarda konut ve ticari aktiviteler arasındaki önemli ilişkiler tanımlanmaktadır. Daha ayrıntılı olarak mahalle içerisindeki yaşam ile kamusal ve özel alanların mekansal organizasyonu da analiz edilmektedir.

Üçüncü bölüm, tezin konusuna daha yakından odaklanmakta, kentin Neopolis isimli Yunan kolonisinden Bizans dönemindeki Christoupolis'e uzanan tarihine dair kısa bir girişi içermektedir. Çalışma bölgesinde tarih öncesi zamanlardan bu yana çeşitli gruplar yerleşmiştir. Kavala kentinin tarihi Thasos adası ile yakından ilişkilidir. Thasos Adalılar, adanın kuzeyinde, Strymonas ve Nestos Nehirleri arasında kalan bölgeyi kolonileştirerek bu alanda pek çok farklı ticaret merkezleri kurmuşlardır. Tarihte Kavala kentinin ismine ilk kez M.Ö 7. yüzyılda, yeni şehir anlamına gelen Neapolisa adıyla rastlanmaktadır. Neopolis isminin Christoupolis'e ne zaman dönüştüğü ise tam olarak bilinmemektedir. Christoupolis ismine tarihte ilk olarak M.S. 8. yüzyılın sonu 9. yüzyılın başında rastlanmaktadır.

Tezin ana kısmını oluşturan dördüncü bölüm Kavala kentini ve kentin Osmanlı fethinden sonraki gelişimini ele almaktadır. Bu bölüm Kavala kentinde Osmanlı fethi ile meydana gelen dönüşümü somut olarak çalışmayı ve analiz etmeyi hedeflemektedir. Alt bölümlerinde, kronolojik sıralamayı takip ederek, fetihden hemen sonraki erken dönemlerinden başlayıp (1391-1478), 16. yüzyılda Kanuni Sultan Süleyman ve Veziri İbrahim Paşa dönemi, 17. ve 18. yüzyıllar arası Mehmet Ali Paşa dönemi ve tütün fabrikaların yayılması ile yaşanan endüstri kentinin gelişimi (19. yüzyıl ve 20. yüzyılın başları) konularının üzerinde durarak kentin gelişimindeki tüm aşamaları ortaya koymaktadır. Alt bölümlerin her birinde su kemeri, askeri kaleler, çeşmeler, camiler ve mescitler, çarşılar ve imaretler gibi kamusal yapıları da içeren kentsel gelişimin farklı bölümlerine odaklanılmakta ve mahallelerin içerisindeki sokak düzeni ve Osmanlı evinin karakteristik özellikleri tanımlanmaktadır. Ayrıca nüfus artışının etkisi ile Kavala'nın esas Osmanlı yerleşiminin dışındaki bölgelerdeki kentleşmesi ve son kısımlara doğru, yapılardaki malzeme ve teknikteki farklılaşmalar ile ayırt edilebilecek Batılılaşma süreci dikkate alınmaktadır.

Beşinci bölümde, tüm çalışmanın sentezi olarak, sonuçlar ve Balkanların güneyindeki Osmanlı yerleşmelerinin bir örneği olarak ele alınan Kavala'nın özgünlüğü üzerine yapılan çalışmanın sonuçları sunulmaktadır. 14. ve 15. yüzyıllarda Kuzey Batı Anadolu ve Balkanları fetheden Osmanlı İmparatorluğu bu bölgelerde hâlihazırda yerleşmiş olan bir kültürle karşılaşmıştır. Bu bölgelerde mevcut kent formları kullanılmış ve kentler nadiren baştan inşa edilmişlerdir. Bu sebeple bu bölgelerden örnekler ele alınırken tam anlamıyla bir Osmanlı kentinden

ziyade Osmanlılaşma'dan söz etmek daha doğru olacaktır. Ancak tam bu noktada Kavala kenti istisnai bir örnek oluşturmaktadır. Bahsi geçen genel yerleşim biçiminin aksine Kavala boş bir alana sıfırdan kurulmuş olup önceki yerleşimlerin kentin konut gelişimi üzerine etkisinden söz etmek mümkün değildir.

Kent formunun gelişimini etkileyen çok çeşitli etmenler bulunmaktadır. Fiziki, sosyal ve güvenlik sebepli olarak gruplanabilecek bu etmenlerin her birinin kent gelişimine eşit derecede katkısı bulunmaktadır. Kavala örneğinde ise kentin kuruluşunda takip eden etmenlerin hayati önemi bulunmaktadır; kentin korunması ve kontrolü, suyun getirdiği yaşam ve zenginlik, kentin doğal çevreye uyumu, sokak dokusundan doğan kent sirkülasyonu, Osmanlı kent yaşamının sembolü olarak farklı etnik grupların ortak saygı çerçevesinde yaşamları, kentin ekonomik refahını arttıran ticaret, aileyi ve ailenin çevre ile ilişkisini sembolize eden konut.

Bugün Kavala kentinde hala Osmanlı etkileri görülmektedir. Osmanlıların kentte bırakmış oldukları anıtsal yapıların yanı sıra kent dokusu ve konut programı da bu etkileri yansıtmaktadır. Çalışmanın yürütüldüğü dört yıl boyunca Osmanlı izlerini özellikle Kavala'nın tarihsel yarımadasındaki konutlar üzerinden okumak mümkün olmuştur. Konutların bakımsız durumları ve geçirmiş oldukları başarısız restorasyon uygulamalarına karşılık, Kavala kentinin sokaklarında bugün hala Osmanlı Dönemi dokusunun izlerine rastlanmaktadır.

Kavala'daki beş yüz yıllık Osmanlı varlığı (1391-1912) Birinci Balkan Savaşı ve takip eden 30 Mayıs 1913 tarihli Londra Antlaşması ile son bulmuştur. Osmanlı Devleti Enez-Kıyıköy hizasının batısında kalan tüm bölgeleri kaybeder. 1912 yılında Birinci Balkan Savaşı'nın sonunda kısa bir süre Bulgaristan yönetimine giren Kavala şehri, 26 Haziran 1913 yılında, İkinci Balkan Savaşı sonrasında Yunanistan birlikleri tarafından işgal edilmiştir ve o zamandan beri modern Yunanistan Devleti'nin bir parçasıdır.

Tezin son kısmı referanslardan ve eklerden oluşmaktadır. Referanslar üç bölümden oluşur. Birinci bölümde Başbakanlık Osmanlı Arşivleri'nden elde edilen belgeler yer almaktadır. İkinci bölümde Osmanlı kent gelişimi, Kavala kent gelişimi ve tarihi, liman kentleri, Osmanlı konutları ve benzeri konulardaki basılı yayınlar, üçüncü bölümde ise internet kaynaklarına yer verilmiştir.

Ekler kısmı üç bölümden oluşmaktadır. Birinci kısımda (Ek A) Kavala kenti ve etrafını konu alan tarihsel haritalar ve kartografilere yer verilmektedir. Haritalar Kavala'nın en eski haritası olan Piri Reis haritasından başlayarak kronolojik olarak sıralanmıştır. Üzerindeki bilgilerin daha iyi okunabilmesi için haritalardan bazı bölümler alınıp büyütülmüştür. İkinci bölümde (EK B) Başbakanlık Osmanlı Arşivleri'nde yer alan Osmanlı Kavalası'na ait belgelere yine kronolojik sırayla yer verilmiştir. Belgelerin en eskisi 1478 yılına tarihlenmekte olup, bu belgeler Kavala'nın Osmanlı idaresi altında bulunduğu beş yüz yıllık süreyi kapsayarak 1909 yılına kadar takip edilebilmektedir. Arşivde bulunan bütün belgeler Osmanlı Türkçesi ile yazılmıştır. Çalışma içerisinde belgelerin içeriğine ait verilmiş olan İngilizce bilgiler yazarın kendisine aittir. Eklerin son bölümünde (Ek C) Kavala Belediye'sinden alınan ve en eskisi 1923 yılına tarihlenen grafik haritalar yeniden düzenlenerek verilmiş, bunun yanı sıra Başbakanlık Osmanlı Arşivi'nden elde edilen ve çeşitli mimari ve kentsel projeleri konu alan planlar sunulmuştur.



1. INTRODUCTION

This PhD thesis deals with the unexplored and under researched area of the Ottoman architectural heritage covering the field of the urban development of the town of Kavala in Northern Greece. This work tries to bring forward an unexamined area in Ottoman heritage studies and can be used as a contribution to the knowledge of the formation and development of an Ottoman town in the Balkans. The thesis focuses on the development of the present day Greek town of Kavala and its architecture, built on the historic peninsula, from the time of the Ottoman conquest of the territory, up until the end of the 19th century. The ancient city of Neapolis, that later became the Byzantine Christoupolis, in 1391 passed under Ottoman rule. For almost one hundred years the site was abandoned and no activities can be tracked up until the end of the 15th century; instead, close to the end of the century, the earliest mention of a village/town named Kavala was found in an Ottoman tax register (*tahrir defter*) completed in the year 1478 (h. 883) (Lowry 2008, p. 229). This document opened a door to start an extensive research on the development of the settlement confirming its establishment as a newly founded Ottoman town, and not a simple urban overlapping with the previous Byzantine Christoupolis.

The goal of the thesis is to discover new facts about this town and its structures, and address the question: is there a genuine, authentic Ottoman built environment that this town and its architectural built environment share? Through a comparative approach, literature review, as well as traveler's accounts, historical maps and archival documents, both written and depicted, finding the influences of the Ottoman urban environment into Kavala's urban settlement is part of the research in this thesis.

Historical research based on archival documents takes great part of this research; the archival documents cover almost five centuries of Ottoman domination, starting from 1478 until 1909. Among all the existing documents inherent to this topic, a selection is done and those presented in a separate appendix are the ones related to the shifts in the society, such as appointments of imams, judges, paid taxes as well as built

structures, construction works, materials and other activities that were ongoing in Kavala under its Ottoman rule. All these documents, given in chronological order with a small description in English, provide, where possible, a continuum in the settlements expansion through which we follow Kavala's urban, architectural, religious, social as well as industrial development and growth.

The birth of this town was based on aspects that had influence in the town's development. All these were related with both physical, such as land configuration and geography, natural resources (water), morphology; social, such as the aggregations around the *mahalle* and the housing as well as the multi-confessional aspects, but most important the safety related to the protection of the settlement and its further development. In this manner, several aspects were crucial for the town's establishment, development and growth such as the protection of the settlement with the built of the fortress and the town walls; the convey of the water inside the protected settlement providing life and prosperity; the town's adjustment to the nature and its respect toward it; the organic street layout that provided the inner circulation in the settlement; the multi-ethnicity, a symbol of the Ottoman way of tolerance, acceptance and cohabitation with mutual respect; the trade and especially the tobacco production and export that gave additional economic boost to the town's prosperity; and last but not least the home/house, the core element of the Ottoman society representing the family values as well as its relation with and within the community.

Many field research trips and surveys were conducted in order to understand the development of the urban settlement together with its life, traditions and culture, as well as a focus on the period of Kavala's industrial peak in the 19th century when the town became one of the biggest tobacco centers in the Mediterranean, an important event that influenced its urban and house development at the turning of the century. The huge population explosion following the industrial development increased the need of new settlements for the new comers, but also foreign influences in the urban planning and in the architecture were brought to the town. The old district, existing on the peninsula, became over crowded so a further urban development of the town was inevitable. That brought upon new architectural establishments in the domestic architecture as well. This research tries to explain the town's urban development throughout the five centuries of the Ottoman rule.

1.1 Purpose and Scope of Thesis

The purpose of the thesis is to determine and prove an authenticity of an Ottoman urban environment in the Balkans through a case study, the town of Kavala.

The thesis tries to describe and analyze the town's different phases of urban development and its environment in the geographical area of its establishment.

In this regard, the following objectives have been outlined herewith to guide the research work.

- To research primary archival resources related to Kavala's establishment and the towns historical continuum in Ottoman time and their review as background to this study.
- To prepare and present a historical overview of the urban development of the town through published works as well as re-elaborated maps.
- To review the relevant authors dealing with the town's development through historical, architectural, economic and social aspects in order to comprehend the Ottoman context.

In this manner, defining the research question is crucial in order to determine further on the methodology (Groat and Wang, 2013, p. 103).

- Research Questions

What is this thesis trying to present and how is this thesis going to deliver its purpose?

The thesis tries to determine the authenticity of an Ottoman urban environment in the Balkans, through the Kavala case study. It also tries to describe and analyze the different phases of the development of the urban environment of the town in locating the first established nucleus of the town (the intramural area) and later on to follow the urban development phases on the outskirts behind the primal urban area (extramural area).

1.2 Methodology

The goal is to determine the urban layout and the development of the settlement. Locating the neighborhoods built upon the arrival of the Ottomans and locating them

on the peninsula based on the travelers' itineraries and memoirs will be one of the investigated areas of the research. The research will reveal if such findings still exist on site or in archival documents. How is this thesis going to answer these questions?

By use of quantitative and qualitative methods as well as literature review.

- Based on literature review, primary resources from archives, travel accounts as well as on site photo documentation the study will support its purpose, which is to prove the Ottoman uniqueness of the town and its urban continuum in the Ottoman era.
- The literature related findings as well as the findings in when and where was the town established after it became conquered by the Ottomans and how it continued its urban development will add up to the qualitative research as well as the literature review.
- Quantitative method will include the onsite research and photographic documentation of the current conditions of the built environment as well.
- Travelers accounts used as resources will be used also as a qualitative method in order to support the thesis main question which is "Is there an authentic Ottoman urban environment in the town of Kavala".
- Following this question, the thesis will further on research what was the urban development and transformations of the town of Kavala from its establishment in the late 14th century and following the five centuries of Ottoman presence, reach the era of the expansion of the tobacco production in the area and present the influences of these new socio-economic aspects. This development will be presented through re-elaboration of maps.
- In order to follow the town's urban development, the research will be presented through division of the work in three historical phases that coincide with the three most important milestones that set foundations of the settlement and shaped the future of the town. These phases will also be re-presented with re-elaborated maps.
- Based on the follow of the urban development of the town the research will present its development in two stages. First is the urban area on the peninsula and right down on the slope next to the harbor that was completely walled and this area is considered further in the research as the *intra muros* (inside walls) area of the town. The second stage presents the urban transformations

of the town that happened outside the walls and is referred as *extra muros* (outside walls) area.

- The research will present the “street layout” as important element through which transformation we follow different urban patterns that coincide with different phases of the town’s growth. The street layout is important in determining urban forms that are direct result of it. It also influences the architecture of the built environment and the buildings as well.

Based on historical and archival documents as well as on site researches and through comparative analysis, the purpose of the thesis is to determine the authenticity of an Ottoman urban environment in the Balkans, through a case study. Focusing on this topic, the town of Kavala in Northern Greece is selected, as an outstanding example where this statement could be applied and verified, since Kavala seems to meet these requirements. Dealing with the town’s past its visible that what Kavala is today is the development and growth, in a period of more than five centuries, of an Ottoman urban settlement that was built on a site of a previous and no longer existing Byzantine town. The discontinuity between the Byzantine and the Ottoman period allows us to think about the Ottoman Kavala as a new settlement not entirely linked with the previous urban development. In fact, this case study does not follow the typical Ottoman matrix of their settling and establishing powers and towns in preexisting built environments. Even considering the historical facts such as the fall of the Ottoman Empire and the integration of Kavala into the New Greek state, the town, especially its old historic peninsula, where the Muslim population settled and lived for five centuries, still kept and preserved its peculiar Ottoman outlook.

The town that is presented here is a formation consisting of morphological structures, urban fabrics and streets network. It is a town consisted of the general organization of quarters; major street layouts and urban facilities as well as a town consisted of residential fabrics, secondary layouts and parcel divisions, and of facilities within those quarters. These structures and fabrics, of course, have relation to ethnic, economic, social, religious and judicial phenomena. Using Kavala as an example, the study of its urban forms in the Ottoman world may contribute towards a definition of what the Ottoman town is, and towards distinguishing certain specifics of the way of founding and developing an Ottoman town, with its urban, residential and private

enclaves, whether related to its location within the borders of the Ottoman Empire or its geographic and geo-morphological position.

The aim of the thesis is to use all information, data and materials collected in the past years and through analysis and comparisons to point out the goal of this work which is to recognize Kavala as a good example of a preserved Ottoman built environment from which we can see the authenticity and the development of a small town in the Balkans and especially in today's Northern Greece.

The narrow scope of the thesis is to describe and analyze the different phases and the development of the urban environment in the historical peninsula and later on the outskirts behind the neck of this area. The goal is to determine the urban layout and the development of the settlement. Locating the neighborhoods built upon the arrival of the Ottomans and locating them on the peninsula based on archival documents as well as travelers' itineraries will be one of the investigated areas of the research. All this will be presented through re-elaborated maps.

Further on the research will cover the whole peninsula where the settlement was established. Hence the thesis will cover the wide period of five centuries of the town's urban development. From the development of the urban area of the historic peninsula and the research done so far, a constant impact of the urban fabric is ongoing. In this context, the changes continuously occurred on the structures, both public and civic, as well as the urban fabric during the Ottoman period until the incorporation of the area in the Greek nation-state, as well as in the decades after the Ottomans lost the rule over this town.

The methodological research related to the analyses of the city and the urban forms includes an interdisciplinary study in which the connections between the architectural, social, economic, anthropological, cultural, historical approaches are more visible. For these reasons studies related to cities and urban settlements are not a simple task because imply knowledge in many fields. In fact, many different aspects related to the city, as a form of a living organism constantly mutable in time, must be taken into consideration in order to understand it. Moreover, cities are not only physical objects, but also an organism capable to produce energy and culture, as states by Calabi and Christensen in a research on cultural exchange related to the European cities:

Cities contain, attract and transform cultures of many kinds. Urban cultures, as patterns or gestalts of human manners, beliefs, ideas and emotions, are often embodied in and reinforced by material symbols and the circulation of goods. They encapsulate and can integrate the individual cultures of neighborhoods and of professionals and social groups, yet they also offer possibilities for the survival and reinforcement of various forms of minority identity. Many of these complex relationships are determined or made possible by commercial contacts and exchange. Cities thus play a crucial role in cultural exchange as transfer points between economic and cultural zones. (Calabi and Christensen 2007, p. xxvi)

The city as a particular ‘organism’ can be read so in many contexts and influenced by different forces. All these forces give shape to the urban environment as a whole, and in a way help present a more complete picture, make it better understandable and readable. As mentioned before, social aspects, demographic, geographic, architectural, both urban and on a smaller scale structural contexts, are of equal importance into analyzing and understanding the city’s “character” and itself as this living organism. The formation of the city, also considering all the historical layers overlapped on the top of each other in several eras, is a process that undergoes major transformations: political, ideological, economic and social, as well as the form and the characters of the lives shaped in different environments (Çelik, 1988, p. 5).

While cities are set within an environmental context, which often includes remnant forms of natural features, such as rivers, bays or mountains, they are indeed a great example of fabricated built environments. These environments are composed of a large number of smaller scale artifacts, such as buildings, bridges, roads, ports and many other kinds of infrastructural facilities (Gül, 2017). In architectural urban context, today, the monumental urban constructs are not the only defining marks of the city’s development and the role played in a certain determinate period but also the non-pedigreed urban components. The urban vernacular is an important component of the urban study especially the urban housing and the appreciation of the non-monumental physical form combined with an interest in the social issues.

However, these physical manifestations are not sufficient when describing a city. The city is not “legible” only in its urban morphology and its physical manifestations. The urban history, as a discipline related to the observation of the making of the city, involves many important methods, all coming from several other disciplines, that after identifying, can easily be applicable into the methods of urban analysis and defining the contextual approach into its further methodological research. The city,

seen as the peak of the urban civilization, provides a convenient scale for research and its analysis sheds light on technical, social, and political problems depending on the interactions of people living in the same place (Çelik, 1988, p. 5).

The cities, having being read through the prism of social context, reflect great social transformations, sedimented through the centuries in many historical phases. Some historians attempted to see the urban history as paradigm of social changes and therefore the urban history should have remained as a principal concern of for the social historians (Çelik, 1988, p. 5). The social issues in parallels with the economic topics provide another point of research for the architectural historians and their expanded understanding of the urban forms. Daily life patterns, crucial for the formation and functioning of the urban forms, can be further clarified by the help of quantitative analyses. That is why when it comes to reading these aspects of the city, the architectural historians go further beyond the tangible components of the cities, but extend their inquiry to archival materials, economic forecasts, and government records (De Vries, 2006).

The architectural approach of the architectural historian scholars while working on an urban constructs includes not just work and research on site, but also expanding this research on locating materials related to the contemporary usage, politics, economics and cultural issues. The sources that architectural historians use range from the actual physical data, existing, built dormants to literary documents, demographic and other quantitative data as well as pictorial documentation (Çelik, 1988). Regardless of differences in focus and methodology, there is one common denominator that links all these different approaches in the study of the urban forms and the city. That is the change, the constant transformation, letting us see the city as the above mentioned living organism, that constantly transforms, changes, evolves or devolves but never still. These changes, of course, are not necessarily drastic and radical, sometimes smaller scale changes might lead to a major impact in the urban development.

That is why when it comes to urban history and the approach into the methodology and the analysis of the cities, there is no only one unique approach, but several. Cities merit complex methods of analysis and its examinations are done through many different angles: political, aesthetic, formal, economic, anthropological, etc. This in a way makes the studies on the cities and the urban forms a multidisciplinary study that focuses on many different aspects of the city's life all influencing it's past,

current or future developments. In general, the sources used in these studies determine the methods and the contents.

Going deeper into urban scale when analyzing a city, we find first of all architectural structures that set foundations of one. As Kostof states, citadels and walled areas of a town were common in every culture. The citadel or fort (*kale*) had defensive purpose and was always positioned at the highest point of the area of the settlement in order to provide best view justifying its function, and had relation with the walled portion of the citadel:

The relation of the citadel to its town will depend to a large extent on the topography, as well as the political and military situation. It might be helpful to identify two phases in this Middle-Eastern model- without necessarily implying an evolutionary pattern. In the first phase the citadel is the town. There is only one circuit of defense. To the degree that this citadel-town attracts people to itself, there will develop a settlement on the adjacent sloping site, which in time will have to be contained within its own ring of walls. This is the second phase. The lower town will now become the main residential core, and the citadel will be restricted to the role of an administrative center. [...]. It will now be a tight, well-defined unit at the edge of a sprawling urban form, the main portion of which is the low-lying residential and commercial quarter. (Kostof, 1992, p. 15).

Having all above said in mind as methodological approach, the thesis is structured following several urban layers in the following order: fortification- public structures- neighborhoods- street layouts- housing program.

The reason for such approach first comes from the historical aspect, considering the conquest of the area and the built of the fortress, as well as the need for defense. For the need of the fortress, coming from utilitarian purposes, water was needed, that was brought by the built of the second public structure, which was the aqueduct. Having the fort (protection) and the aqueduct (water = life) fruitful ground was established for birth of an urban settlement. The need for protection encouraged built of another structure, the walls that gave the final form of the affected urban area that developed following that line.

Starting from these public structures built on the site and the walls that brought the existence of the town, having the Muslim religion as one of the core aspects in the Ottoman urban history, the thesis follows the settlements development by the establishment of the pious foundations and the built religious public structures so can then go further on into following the secondary development, of the neighborhoods

and their street layouts following the daily life patterns as a result of the slowly growing residential settlement around the already established cores.

The analysis of the urban settlement follows two divisions, the so called *intra* and *extra muros*, meaning urban development of the settlement within the town walls, and later its expansion outside the town walls into an area completely vacant of any in-walled portions.

Whether the city boundary was established prior to settlement or afterward, it was, in the past at least, a solemn occasion. [...] The city bounds are not revised lightly, but are not ordinarily frozen in perpetuity. They have to be adjusted as the settlement grows or shrinks through time. Even when there is no actual redefinition, the boundary may subsequently lose some of its significance. Overflowing cities, for example, might create such a blanket of settlement outside the walls that their visual impact would be undermined. (Kostof, 1992, p.12)

The urban settlement also follows a certain timeline related to its most important historical and social milestones that add to its development and establishment as an important site on the route of Via Egnatia. The division follows the establishment of the settlement under Selim I and Grand Vizier *Pargalı* Ibrahim Pasha in the 16th century, following then the period between the 17th and 19th century when the town continued to grow and expand into a second and larger in-walled area, and finally the third phase of its development, by the end of the 19th and 20th century, influenced by the fast development of the tobacco processing industry that made the port town important production and trade center, hence influencing its urban development outside the old town walls.

In this thesis, qualitative and quantitative research methods as well as literature reviews are used. These selected techniques allow wide spectrum of scientific data that will be at a disposal for a thorough research. The literature-based research consults the theoretical work of the prominent architectural historians who have been dealing with the issues of the Ottoman town, its origins, social aspect, etc (Ivkovska, 2016, p. 14). This literature serves at different stages of the research and the writing process. By consulting the already existing literature, new questions and concepts arose, in order to relate the main problem of the Ottoman town development.

In the specific case, many field trips to Kavala, during these four years of the studies were crucial for this research, where interviews with local authorities and inhabitants

in gathering data were conducted. On site researches, related to the identification of the old neighborhoods or *mahalles* within the contemporary Greek town were carried over and the Ottoman houses and their current conditions were registered and documented. Sketches as well as urban plans and maps from the archives of the Municipality of Kavala were used for following its urban development in the period after Kavala became part of Greece. In order to understand better the formation of the town, morphogenetic analysis of the urban site and its street patterns conditioning the development of the land plots that further on influenced the development of the dwellings were examined. The aim of this technique is to describe different aspects of relationship between the morphology of the area and the man-made environments within it. One of the theoretical arguments is that the settlement patterns originate in the social life of the user (Ivkovska, 2016, p.14).

The qualitative method is focused on visual analysis of the artifacts still visible “*in situ*”, and research in the Ottoman archives in Istanbul, like BOA and TPML. Moreover, architectural analysis, gathering data and field material through traveling and residing in the region were efficiently used in this research. The research method consists of observations, and gathering on site material, documenting current and past conditions. These materials are provided from the above-mentioned archives and libraries such as the Kavala Public Library, the library of the Faculty of Architecture at the Aristothelis University in Thessaloniki, the Istanbul Technical University library, etc. The observations have been recorded through field notes, sketches, architectural drawings, on site measuring and survey and documenting current conditions, photographic campaigns, etc. On site research of the houses, where accessible, and their current conditions are registered, documented and used for the purpose of following, in a smaller scale, the town’s house development. The quantitative method is consisted of gathering materials from the old houses that still exist in the area, choosing in each area of the historical peninsula a conspicuous and significant number of houses to exemplify the main system.

At a bigger scale, the comparison between maps related to other important cities and towns within the Ottoman borders helped to identified specific patterns belonging to a common practice of development of the urban texture, starting from the scale of the neighborhoods, or *mahalle*, to the entire city. The thesis is a result of combination of all these research methods.

1.3 Literature Review

The literature dealing in specific with the urban development of Ottoman Kavala is not very wide. The only extensive work that has been done on Kavala's urban development is the book published in 2007 "*Port town of Kavala during the period of Turkish rule, urban and historical investigation (1391-1912)*" (*Η πολη-λιμανι της Καβαλας κατα την περιοδο της τουρκοκρατιας, Πολεοδομικη και ιστορικη διερευνηση (1391-1912)*) by Amelia Stefanidou; it is the only thorough research on the urban development of the town and focuses on the urban development of the port city of Kavala under the period of the Ottoman rule. In her book she deals with the urban development of the town related to the demographic changes i.e. incensement of the population that she follows in three different time periods that also are equivalent to the three historical milestones that this town went through during its development under the Ottoman rule. Her book deals with analysis of the number of population and their ethnical background settling on the site in these three periods with occasional interruption of the main flow of the topic by inserting the important Ottoman monuments built in these separate time frames. However, her work does not go into in depth analysis or suggestions of the urban development of the area starting from its conquest in 1391 until the fall of Kavala under the Greek rule. Her work is in a way collection of the historical monuments built on the historic peninsula and the development of the street layout following the secondary sources as information, existing but not primary, from BOA about the demographic changes. Her work ends at a point of presenting this archival data and linking it to the development of the population of the town but does not go into dealing with determining for instance how the first neighborhoods were established and how the town moved on growing from an urban and architectural point of view not only through the establishment of the public structures but increasing the number of the individual housing and the development of the neighborhoods, the Turkish *mahalle*.

Professor Heath Lowry's work has covered most of the territory of Northern Greece from historical aspect, including here the built public and religious structures, documenting the Ottoman monuments in Kavala as well as providing us with such important archival documents. His works "*In the footsteps of the Ottomans*", "*The Shaping of the Ottoman Balkans*", "*Remembering Ones Roots, Mehmed Ali Pasha of*

Egypt's Links to the Macedonian Town of Kavala: Architectural Monuments, Inscriptions & Documents" are of invaluable importance for this thesis and major source in following the historical events and aspects of the researched area. His findings cover the wide historical period of the Ottoman conquest and rule over the territory of Northern Greece. Professor Lowry has done a remarkable work on Kavala's historical development in its different periods of growth following the towns' historical rise through the research of the archival tax registers from BOA as well as the work of the Ottoman admiral Piri Reis in his "*Book of the Seas*" (*Kitab-i Bahriye*), to present Kavala's existence as a settlement after the total destruction of the Byzantine town of Christoupolis that was existing on the site of the later Ottoman Kavala after the conquest by Gazi Evrenos.

The Greek scholars from the Aristotle University of Thessaloniki have done research works on the town of Kavala. These works have included field research in the locality, its urban analysis and architectural proposals for its future reconstruction and urban development. One of these studies tried to determine and document the floor plan typology of the houses and suggested methods for their future reconstruction.¹

Barbara Bruni has worked on the Imaret complex of Mehmed Ali in her publication "*Kavala's külliye, the story of an institution*" (*La külliye di Kavala, storia di un'istituzione*) (Bruni, 2003). She as well gives a short historical view of the settlement and reveals resourceful information about the earliest found mentions of the name Kavala, but her publication mostly focuses on the establishment and the work of Mehmed Ali's pious foundation.

Other authors had dealt with the Ottoman architecture in the Balkans too. Neval Konuk's "*Ottoman Architecture in Greece I*" and Nur Akın's "*Balkanlarda Osmanlı Dönemi Konutlar*" focus on the Ottoman housing in the Balkans and Northern Greece but none of these works includes examples of Kavala's Ottoman houses.

¹ Kalogirou, N., Nomikos, M., Papadopoulou, T. (1992) Kavala Intra Muros: Spatial readings and Architectural Proposals. Kavala: Municipality Kavala.

The literature on the Ottoman house, in general, is vast and is a continuous point of interest of many scholars. This literature is going to be of great use in the research part of the thesis. The list of authors that worked and are working on the Ottoman town, housing and vernacular architecture is long: D. Kuban, R. Günay, M. Cerasi, S. H. Eldem, C. Bertram, W. Bechhoefer, E. Aksoy, and A. Arel. Those are just few of the names who gave and are giving their invaluable contribution to the research of this topic.

Many authors have dealt with the Ottoman architecture and the Greek or Macedonian traditional houses. Melissa publishing house from Athens has a very rich list of titles all in contribution to the traditional house in different Greek regions and towns but not a single one regarding the traditional houses in Kavala.

The thesis will be a complex and combined research. It will give an in depth display of the urban development of Kavala and its architecture from the Ottoman era, something that will be put in one integral study. This thesis will be a work that will present an in depth research incorporating together the already researched areas on Kavala's history, economy, architecture and culture on one hand and the Ottoman town and its architecture's interaction with the space, vernacular traditions, history, and life outsourced from the research, on the other.

Last to mention in the line of the works that deal with the housing development of Kavala is the book of Panagiotis Ziogas "*Traditional Buildings of Modern Kavala*" that focuses on the neo-classical house built process that started after 1864, the year when the Christian population, was granted a permission to move out of the historic peninsula and build their new neighborhoods behind the neck of the peninsula in the flat lands by the coast. This is when the neo-classical architecture, a clear sign of the new acquired Greek identity, emerges in the domestic structures and in his book we follow the rich results of this process.

During the researches in the last years related to topics inherent the thesis, I had the opportunity to deal with Kavala and share my work in progress studies in some international conferences and seminars. A good outcome is given by two articles published in the last years in international scientific magazines. The first one is an

article *Comparative Analysis between the Istanbul House Plan Types and the Plan Types of the Ottoman Houses in the Panagia District in Kavala / Vergleichende Analyse des Osmanischen Haustyps in Istanbul und dem Panagia Bezirk in Kavala* that was published in the Journal of Comparative Cultural Studies in Architecture JCCS-a. Vol. 09 in 2016. This article focus on the vernacular structures built in Kavala and their comparison to the architectural style of the houses built in the capital of the empire, Istanbul in order to determine the distinction between the house plan typologies in the seat and the provinces. The second one, “*Development of a vernacular settlement in Balkans-The case of Ottoman Kavala*”, is an online article published in the ISVS e-journal (International Society for the Study of Vernacular Settlements) Vol. 5, Issue 2, June 2018 and it deals with the settlements historical development and its vernacular traditions.



2. FORMATION OF THE OTTOMAN TOWN

Historic Islamic cities and towns show a variety of origins and growth patterns. These were conditioned, on one hand, by external factors such as pre-existing settlements, deliberate choices of location and prevailing dynastic evolutions and changes. Before entering in the core of this chapter related to the identification and meaning of the Ottoman town in general, we should make some considerations in order to analyze better the specific case of Kavala presented in this research, inherent to a newly Ottoman town in the Balkans. In general, we can see how sometimes the main categories identified by several scholars in the past are not matching with the case study and with some specific geographic area. In particular, many studies on topics related to the generic Islamic or 'Oriental' city, are sometimes taking into consideration a too much vast territory in which it is not always possible to define the same problematic or reach similar conclusions. In the case of the Balkans and the Eastern Mediterranean world, in fact, the same concept of Islamic, or Muslim city, seems to be very blurred and difficult to be caught in a single definition. It is almost impossible to border these lands, mainly because they did not follow common patterns of development. For instance, even the European middle-age towns or, the Middle East, Asian or even North African Islamic town's development cannot be compared with those in the Balkans and the East Mediterranean.

The evolution of the Balkan and Eastern Mediterranean towns and cities passed through rapid and constant changes in history, characterized since the beginnings by multicultural and multiethnic elements and - in order to understand those changes - we need to consider all the fragmentation and overlays of different civilizations, customs and religions as well, as identified very well in the studies made by Maurice Cerasi (Cerasi, 2005, p. 13-22).

Almost all of the most important Eastern Mediterranean cities and towns, as previously stated, were a product of many simultaneously active cultures. Beyond the

very significant and ancient historical stratifications, virtually everywhere in their long forming, they acted, cohabited and lived together with more cultures (Cerasi, 1988). This is certainly true of the Hellenistic-Roman period, more or less true for the Christian (late Roman and Byzantine) paradoxically known from this point of view, and is certainly characteristic of the Islamic-Ottoman period from the beginning, and in some cases until the first three decades of the 20th century. Constantinople, Thessaloniki, Alexandria, Izmir and Beirut were not just cosmopolitan lounges (the most often highlighted by publicity), but also the deeply multicultural cities in their formation (and not just multi-ethnic in their social constitution) (Cerasi, 2005, p. 15). It is an accepted truth that the art and culture of every nation are affected by those of earlier and neighboring civilizations and the Ottomans, even the Seljuks before them, were not exceptions (Unsal 1959, p. 9).

The Ottoman-Levantine city, as it is defined according to Cerasi (Cerasi, 1988, p. 20) cannot simply be ascribed and encompassed in the main historic categories of the generic 'Islamic city' or 'Oriental city', as we mentioned before, but it should be analyzed through the differences or the boundary's limits that we can refer to the studies on the comparative cultural geography. Moreover, far from old interpretations about the generic Islamic city, the research on the Mediterranean area, especially considering the Eastern Mediterranean and the lands close to it, as the Balkan peninsula from one side and the Anatolia from the other, had always been effected by a sort of multiculturalism, related to the multiplicities of several population living in those areas and the coexistence of several religions as well. (Cerasi, 2005, p.15)

The wooden pitched roof house, the domed mosque, the peculiar layout of the urban texture, the *çarşı* market, the neat separation between economic and residential functions, the urban composition open towards the nature are all together rarely denied rule of what we can call the typical Ottoman city that has ruled for almost three centuries the Anatolian region (with the exception of the oriental and partially the central plateau areas), the Thrace region, Macedonia, Epirus, Thessaly, Albania, Bosnia-Herzegovina, the big cities in Serbia and, in a minor and limited way, the south and the coasts of the nowadays Romania. (Cerasi, 1988. p. 20)

If we look at the cultural geography of the whole system from the point of view of the individual factors characterizing the urban model, the boundaries of the area can obviously change. It is the case of the spread of timber construction techniques and the house with jutting elements and pitched roof that extends beyond the previously described borders, reaching even the Northwest in the Caucasus and in some ways in the Caspian regions. The area of absolute domination of this type in the countryside as well as in urban centers narrows to Macedonia, to the Sofia-Edirne-Istanbul axis, to the Northwest Anatolian Central Aegean, to the North Anatolian, Bosnia Herzegovina, in the main cities of Greece, the Stara Planina (Balkan Mountains) of Bulgaria. In the Western Southern Central Anatolia, in the Danube system and in the Caucasus this urban model is present in considerable quantities, but coexists with other types of local origins (Cerasi, 1988. p. 21).

The unquestionable growth of urbanism in Anatolia and the Balkans in the Ottoman epoch, constituting an imposing social process, reflects a state policy that relies on large urban centers to administer and acculturate the territory emphasized by the Ottoman ideology of the foundation of town. That process has made impact of a rise of a large number of new cities, although in reality many of these were nothing more than villages or small villages reinforced by the presence of *imarets* and new *mahalles*. None of the newly founded Anatolian cities was truly new. [...] In the Balkans the situation was completely different: Novi Pazar, Sarajevo (Saraybosna), Travnik, Veles (Köprülü), Pirot, Larissa (Yenişehir), are new foundations and many other cities, such as Skopje (Üsküp), Bitola (Monastir), Plevna, Belgrade, Banya Luka, although were ancient centers, they developed an expansion many times larger than the pre-existing core (Cerasi, 1988. p. 50). For example, a typical minor foundation, Yenice Vardar in Macedonia, was founded in 1383 by the Evrenos family. Some Turkish artisans were settled there and a simple *imaret* was built almost immediately, but many other buildings, like the *medrese* or religious college, covered market, baths or aqueducts, were built over the next two centuries (Cerasi, 1988. p. 50).

Even a strictly distinction between city (*şehir*) and village (*kasaba*) is labile; it is rather conditioned by the administrative role that was attributed to the settlement and changes over time in the documents and in the chronicles, indications are given for

cities that have several hundred houses whereas other times large villages with two thousand inhabitants are defined as villages (Cerasi, 1988. p. 58).

We must place in a separate group the two great international and cosmopolitan ports of the Aegean: Thessaloniki (Selanik) and İzmir (Smyrna or Smirne). Their commercial role is known and the urban stratification that take place in both the cities and their architectural image are elusive and difficult to compare not only with the Anatolian city but also even with the Balkan cities of the early 19th century also marked by the presence of many similar ethnic populations. Commercial functions and a similar cosmopolitanism, but with less consistency, take over in the course of the 19th century also in other port cities such as Rusçuk, Varna, Samsun (Cerasi, 1988. p. 58-59).

Another level is presented by the big cities that have long been regional capitals. In addition to the four major cities of the previous categories, there are Belgrade, Sofia, Sarajevo, and Bitola. Other cities such as Amasya, Semendria, Larissa, Banja Luka, Prizren and Skopje have been the headquarters of sancak for more or less long periods (Cerasi, 1988. p. 58-59).

The lands of Rumelia² - which included today's Turkish Thrace and the whole Balkan region, have always enjoyed great importance in the past, thanks to their geographical and strategic location and its function as a link between Asia and Europe. In every historical period, these lands have always been used by the most diverse populations and civilizations as an obliged passage between the West and the East. In the Ottoman era, three large main roads to the west connected the capital Istanbul with the Balkans, with the regions north of the Black Sea and with central Europe. These roads therefore played a fundamental role in all relations with the

²Directly related to the Turkish word *Rumeli*, Rumelia means "the Land of the Romans" and is the former name used by the Ottoman to indicate their possessions in the Balkans. The territory of Rumelia was the European territory of the Ottoman Empire, covering the geographical areas of today's Bulgaria, Macedonia, Montenegro, Kosovo, Serbia, Bosnia and Herzegovina, some parts of today's Albania and Greece. The term derives from the word *Rum* that in the past was used to indicate the lands occupied by the Greeks and the Latins, linked to ancient Rome and later to the Byzantine that the Turkish tribes from Central Asia saw as a limit to the West. For further information, see: <https://www.britannica.com/place/Rumelia>. Last accessed November 2017.

Western powers, both in terms of commercial exchange or military and strategic purposes (Yerasimos 1991, Orlandi 2017, p. 47).

The western highway of the Rumelia road system, the so-called 'Left Road' or *Sol Kol* in Turkish, was the road to Greece and to Italy. Starting from Istanbul, after crossing Büyükçekmece and Silivri, it bends along the coast of the Sea of Marmara, crossing Tekirdağ, Malkara, Ferecik, and reaching into the higher lands of Dimetoka, Komotini (Gümülcine), Pravište, Lanzaka, and Larissa then dividing into two other branches, one towards south, direct to Athens and the Peloponnesus, while the other was continuing until the coast of Ionian Sea.

The road, which in ancient times was named Via Egnatia, was mainly a military road built and used by the Romans, and was for a long time the commercial road that directly connected - through the lands of today's Greece, Macedonia and Albania - the two capitals of the Roman Empire, Rome in Italy and the new "Rome", Constantinople. To reach Rome from Constantinople the land road roughly covered the above mentioned centers except that at the point of Kavala it was coming down by the coast of the Aegean Sea due to the high hills of the Rodopi mountains which were coming down to the shores of the sea. This land route was extending towards west reaching up to the Adriatic Sea in Durres, in present-day Albania, and then continued through the Ionian Sea and reached the town of Egnatia - from which the road took its name - a small port on the Apulian coast between Brindisi and Bari, and from there the road finally was continuing to the capital (Yerasimos 1991; Zachariadou 1996; Orlandi 2017, p. 49). These roads played a very important role in establishing the Ottoman rule along them. The Ottomans, most probably for practical reasons, kept up the road network that was first established by the Romans and developed by the Byzantines. By repairing these roads and building new ones and especially the important and most used roads, the Ottoman power was setting foundations in the pre-existing or newly founded towns along these routes. Notable Ottomans invested in these towns through their foundations and *vakıfs* and stimulated the town's growth, implementing the building of infrastructures such as new roads, bridges and aqueducts.

Other important routes were the sea routes. The Mediterranean in the 17th and especially 18th century was in a way considered as a territory over which military

campaigns were ongoing. Armies as well as corsairs were lurking its waters and were constantly attacking whether the boats anchored in the ports or the land routes that were sometimes coming down by the seashores. However, the sea routes were also trade routes used by merchants and travelers in exchanging their goods between the West and East. That is why the port towns and towns positioned on the land roads had a great importance. For these reasons the Ottomans had a very well established network of social structures as well, both located along the roads or in proximities of the harbor towns. The inns – for instance - known as caravanserais or *hans* were built to welcome the travelers and tradesmen as well as soup kitchens, public baths and of course the places for worship, the mosques. All these institutions were built as charitable endowments by important Ottoman figures through establishment of their pious foundations that were sometimes founded as grand complexes (*külliye*). These institutions started growing along the roads at staging posts and sometimes provided an impulse for a growth of a town (Klusakova 2002, p. 125).

2.1 Plan and Sitting of the Ottoman Town

The Ottomans, upon their conquest of the territories of north-west Anatolia and the Balkans, faced an already existing culture and developed towns so they did not need to build new ones. Following this case, it was more adequate to speak about Ottomanisation rather than Ottoman cities in a strict sense, mostly regarding the urban forms that were mostly inherited and rarely reconstructed. The Anatolian cities shaped during the Ottoman period with both their Islamic - Arabic counterparts and medieval cities of Europe were compared by a detailed analysis by Pinon (Pinon, 2008) in terms of streets, parcels (lots) and housing units. He proposed a typology of urban texture based on, for example, street pattern, density of different grid types, and built density. First morphological specific of the early Ottoman towns following the creation of the Empery was the absence of walls. The consequences of these openings were numerous. City plans were no longer conditioned by an imposed frontier that limited extension and implied that the layout of the streets had to pass through gates (Pinon, 2008). However, this was not in the case of the Balkans where in many towns and cities we actually follow the pattern of development of the street and urban layout within the city or town walls entered through gates positioned towards the main land roads leading to the bigger administrative capitals

(Thessaloniki, Kavala, Ohrid, etc). Even from the beginning of their establishment the Ottoman towns followed a specific development pattern that was consisted of residential neighborhoods growing around complexes, the imarets. Imarets were *vakıf* institutions that were financially supported by an endowment and were consisted of several buildings grouped around a mosque (Kuran, 2012, p.479).

The Ottomans did not leave the physical development of their cities to chance: through the promotion of community services, they created a congenial urban environment for people to live in. An orderly expansion of residential areas was accomplished by means of building complexes called *külliye*. (Kuran, 2012, p. 443)

The Ottoman town was essentially a formation consisting of morphological structures and urban fabrics organized of quarters, road layouts and urban facilities and residential fabric within it, as well as secondary layouts and parcel divisions. It was also a multicultural town. The Ottoman urban morphology was dictated by the high density of the settlements, the constant quest for a view, good sun orientation and the position of the house on the street front. This morphology was a result of garden lots set along the isometric curves of the site (Cerasi, 1998).

The Ottoman town of the Balkans is more often an adaptation of the Byzantine, or rather Hellenistic city (Cerasi 2005), that later went through transformations or extensions. Speaking of Ottoman cities in the Balkans means attempting to identify the diverse origins of these cities before the Ottoman conquest but also describing and interpreting the developments that happened from the beginning of the conquest until the beginning of the 20th century (Pinon, 2008).

At the moment of the Ottoman penetration into the Balkans there were already pre-existing urban centers with active commercial and religious functions. Some of them continued its existence through the Ottoman times, but those who did not, remain abandoned, devastated by time and transformed into secondary locations. The new formed agglomerations by the Ottomans, and most of all the villages and the small towns, particularly those located on the important land or sea routes, were populated or repopulated by establishing military garrisons as well as relocating Turks to these new formed localities to serve the Ottoman authorities. This way the Ottoman administration was establishing their rules over the towns in the Balkans, both existing and secondary, by creating ethnic transformations (Cuneo, 1986, p. 381).

The new conquered localities in the Balkans, that remained in Ottoman hands for around five hundred years, had administrative system organized and based most of all on the protection of the commercial routes and the commercial development through a regular network of positioning caravanserais along the roads leading to Istanbul, while the cities were gradually taking on the “islamic” or “oriental” character in the demographic structure and in the physical structure, which they largely preserved even after the fall of Ottoman power (Cvetkova 1972, p. 347).

The Ottoman urban politics’ tendency in the formation of the multiethnic cities was considered more efficient in organizing the trade and guaranteeing richness to the Empire and it was naturally felt in many other urban centers starting from the Aegean port cities or in the great islands of the Eastern Mediterranean. In all those places the Ottoman authorities never made any ground urban planning or relevant public works except for the fortifications and the port structures.

The main characteristics of these towns were, most of the time, set by the nature of the sites and by the pre-existing historical structures. The urban texture was not modified by the addition of the typical Ottoman architectural elements that were very little integrated into the context of these districts (Cuneo 1986, p. 385).

The Ottoman urban development that was rising in Greece or in Macedonia was implemented on the basis of the Ancient and Byzantine periods following the already set road arteries, that determine the minimum size required for the structures to intake the sun and air as well as their height. The protection against fire was complied with set conditions as cantilevered floors open to the street. Following these laws, similarities in urban neighborhoods and housing were created. Developing a full adaptation to the topography of the city, neighborhoods included extending roads, varies in width required by the lack of space. The narrow streets of the neighborhoods created interesting perspective with the houses located on their both sides (Akin 2001, p. 74).

It should also be taken into consideration the fact that the Ottoman city was an open city: there was no physical and sharp demarcation between the town and the countryside, and the urban fabric was characterized by low density and suburban character. Even if the city had a wall of a previous era, this is the case of Thessaloniki and the Istanbul peninsula, the low density of the residences inside the

walls and the presence of buildings and public spaces also outside the walls gave it a very distant image from the compact city of medieval origin, whether Arab-Islamic or European.

Within the city there was no single center: the centers were many, above all because of the clear territorial division of urban functions (residence, commerce and religious buildings) that led to different centralities within the city like the functions related to commerce, the *çarşı* and the *pazar*, or the markets and the religious ones represented by the buildings of the cult and by the monumental complexes or *külliye*. The Ottoman *külliye* of the 14th and 15th centuries were consisted of two key structures, the mosque and the medrese, later in the 16th century these complexes had other public structures added such as caravanserai and hospice (*tabhane*). Usually a public bath was also implemented into these complexes. (Kuran, 2012, p. 445)

Climate is an important factor in determining the disposition of the urban fabric and the development of its dwellings. Considering the geographical boundaries of the Ottoman Empire, Anatolia, being a vast territory has a very different climate in various regions as well as different geographical structure; in Central and Eastern Anatolia continental climate prevails, with hard winters and dry summers, whereas moving towards the south subtropical climate conditions are in place; warm and rainy winters and dry and hot summers. These conditions influenced the basic formations of the dwellings. Moving towards north and approaching the Black Sea there is not just a different climate but different geographical terrain consisted of high mountains making Western and especially Northern Anatolia's climate temperate. Having into consideration all these geographical and climate influences the dwellings differed drastically.

Geography influenced the building material as well. North Anatolia being rich in woods and timber conducted building wooden constructions. On the other hand, the center of Anatolian Seljuk civilization, the steppes of Konya, owing to the hot climate had series of geological events that left the region with a quantity of building material such as clay and mud suitable for bricks as well as lake-limestone. Marmara and the Aegean coast were rich in marble, Eastern Anatolia was rich in stone built constructions (Unsal 1959, p. 9)

The Balkan is positioned on a peninsula that has a wide northern border that gets narrow moving down towards south. It is surrounded by the Black, the Aegean, the Mediterranean and the Adriatic Sea. This peninsula is surrounded by water on three sides but is still connected to the lands on east, west and south. The Bosphorus and the Dardanelles on east, are the straits that divide the Balkans with the Asian part of today's Turkey. The Italian peninsula is positioned very close to the Balkan and only separated from it by the Adriatic Sea. The islands of the Aegean and Mediterranean on south are terrestrial connection to the Mediterranean and the African continent below. This is why the Balkan region is a crossroad for traffic when going to and from all the above-mentioned destinations. The Balkan peninsula is a mountainous one with the Rhodope Mountains extend along the Greek-Bulgarian border; the Dinaric range that goes from the Adriatic coast all the way down to Albania. The region extends to north to the Julian Alps and the Carpathians. Another important geographical feature of the Balkan peninsula are its rivers and its valleys such as: Danube, Sava, and Vardar. The mountains also create a significant impact on its climate. Some areas have continental climate, with cold winters, warm summers, and distribution of rainfall. The areas on south and the coasts have Mediterranean climate, characterized with hot and dry summers whereas the winters are mild and rainy.³

2.2 The Core of the Ottoman Town

Both in Anatolia and later in the Balkans Ottomans moved in into pre-existing spaces, and even though they altered them over time it was known that they were not creating anything new. There was also no pre-prepared plan for the town's development. It was a way of shaping the city that was already broadly applied inside Anatolia and later the Balkan cities were just adapting to this.

The towns in Anatolia, after they passed into Ottoman hands still had their Christian quarters preserved undamaged, just now adapted to the Muslim requirements.

The space was now readapted to their requirements in a way of re-adjusting the urban groups and establishing new, more adequate for them. The space was divided

³ See Encyclopedia Britannica; <https://www.britannica.com/place/Balkans>, (last accessed November 2017)

into two separate entities, public and private. Public were the religious (mosques, *mescids*, *tekkes*), governmental and trading structures such as the bazaar, or *çarşı*. The religious structures, the mosques, inside the center of the town's core were surrounded by neighborhoods (*mahalles*). Mosques were large state-controlled places of worship that were the centre of community's religious practice and site of Friday prayer services. The smaller mosques, *mescids*, operated mostly privately by various groups within society.

The Ottoman core did not just exist in the center of the town, but each *mahalle*, further on had its own "core", its own mosque around which it itself spread. The Ottoman element was the centrality of the town with its neighborhoods (*mahalles*) around the central mosque or the *çarşı*, the centrality of the urban units in the *mahalle* around a mosque that always gave the name of the neighborhood and a fountain (*çeşme*). The centrality of an image of a city composed of quarters, a representational constant in the face of rapid spatial and demographic changes is significant in giving insights into Ottoman notions of the urban order (Kafescioğlu 2009, p. 183).

The organization of the Ottoman's town street patterns was a result of the form of the dwelling that got its physical character as a reflection of the domestic life. The houses had asymmetrical floor plans that were a result of their positioning on the street. The streets were conditioning the ground floor layout and the creation of the plots. (figure 2.1) (Kuban, 1995).

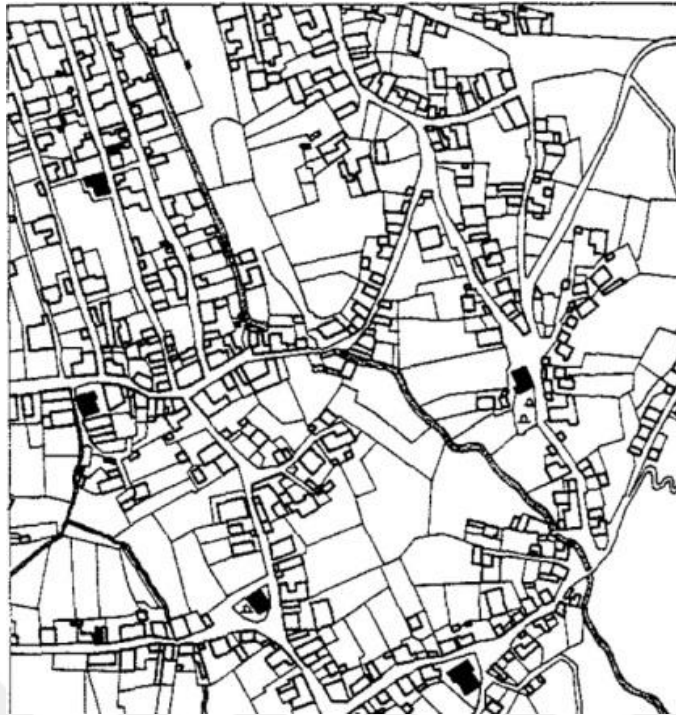


Figure 2.1 : Town morphology of the residential urban fabric of Sarajevo, second half of 19th century (Cerasi, 1998).

A specific character of the Ottoman town morphology was its urban fabric that sometimes, where allowed, had a garden within the plot. The house plan was framed by the street that directly influenced its architectural layout. The characteristics of the ground floor layout and its linkage to the streets was consisted in the house's development on an axis perpendicular to the street, from where the volumes of the dwellings were articulated freely from the street inwards thus forming the known *cul de sac*. The result of the positioning of the Ottoman house on the edge of the street and its blending with the land plot was a creation of an irregular ground floor, very skillfully edged on the streets. (Cerasi, 1988).

2.3 The System of *Mahalle* and the Street Layout

The two most important social institutions in the Ottoman time were the family and the religion (mosque). These two were the poles of attraction of social life of the common man. The *mahalle* (quarter) as an entity was directly in relation with the family life. The conjunction of the *mahalle* and the religious structure (*mosque*, *mesjid*) created the most important unity of the town. The *mosque* or *mesjid* were the spiritual centre of the neighborhood whereas the house was the foundation of the family life giving the socio- religious aspect of the town. The *mahalles* were usually

divided according to the religion and the ethnicity of its inhabitants, but there were also neighborhoods inhabited by various religious and ethnic groups cohabitating together. This was most noticeable in the commercial districts of the towns. (Kuban, 2010).

The urban voids, characterized by orchards and cemeteries, were a counterpoint to the lack of squares within the urban fabric; the neighborhood, or *mahalle*, was the building block of the Ottoman residential fabric. The *mahalle* probably originated from a group urbanization process by a homogeneous community of new citizens, for example immigrants from the same village, often led by a leader or founder, who settled in an area of the city and began to build the houses around the religious building, center of the community. This process was in use not only among Muslim citizens but also between Christian and Jewish citizens. As soon as it was founded, the *mahalle* presented a high degree of cultural, ethnic, social and professional homogeneity among its inhabitants.

The houses within the organic distribution of the mahalles created the physical form of the city. The appearance and the form of the houses were directly influenced by the *mahalles* and their formation within the organic disposition of the streets as well as the role of the woman in the Ottoman society. The house was the women's place for isolation from the outside world and it is here where she was able to create her separated and secluded space from the world outside. The concept of the family privacy, specific to the Islamic world was prevented by creation of the *cul de sacs* or blind alleys that is a typical characteristic of all Muslim cities. (Figure 2.2).

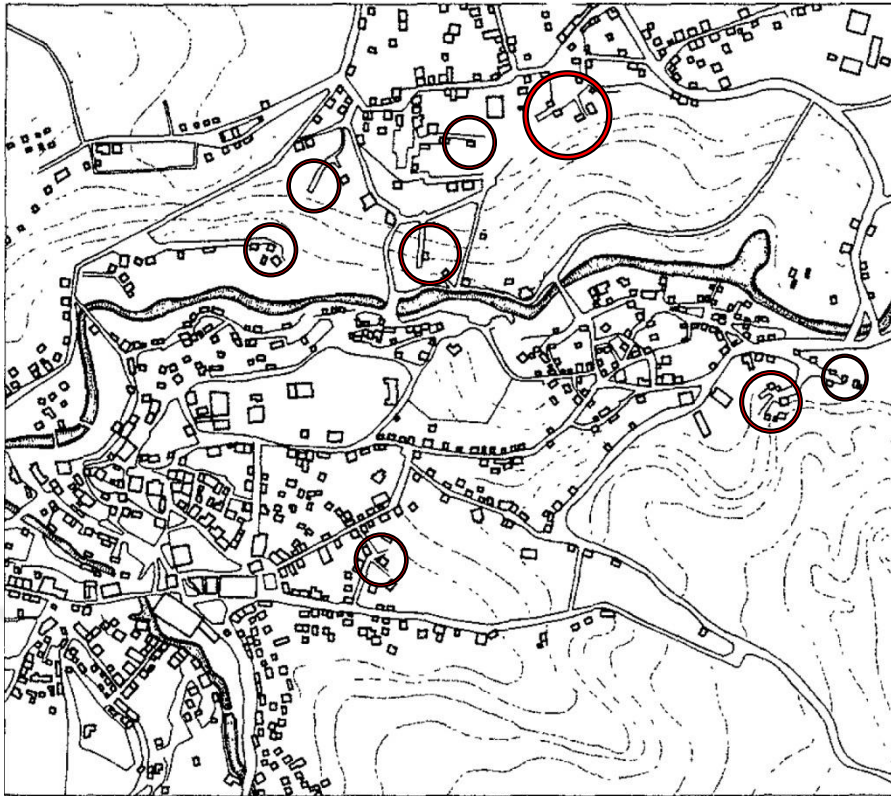


Figure 2.2 : The *cul de sac* and the morphology of the residential urban fabric in Safranbolu (Cerasi, 1998).

The wooden residence, with its light structure, a height limited to two or three stories and a certain overall dynamism, given by the movement of the flaps and the projections of the bay windows (*cumba*), was, due to its extension on the urban territory, the element dominated by the Ottoman city and constituted the base from which the monumental buildings emerged, by contrast, and were distinguished by solid masonry ashlar stonework or stone alternating with brick courses and the stereo metric shape of the volumes that were surmounted in the mosques with lead-covered domes.

The urban society vital cell was the family. A *mahalle* was defined by social characters and was a unity that was clearly defined but lacking a geometrical form and urban organization. (Kuban, 2010).

The bigger cities that existed in these new occupied territories in the Balkans gained administrative importance turning some of them into important seats of the newly established power. Sofia became capital of Rumelia with governors' residence, administrative offices and the seat of the Greek Orthodox Church. The town at the beginning of the 15th century became an important center of agricultural and craft

products exchange conferring the recognizable structure: the bazaar in the middle, with the caravanserais and the seats of the guilds as well as the quarters of the Greeks, Armenians, Ragusans, Jews separated one from another and from the rest of the city in organized neighborhoods existing up until the end of the Ottoman occupation.

Sofia was no longer inside its medieval walls but developed outside of them into the typical urban layout of a central square with five arteries flowing onto it that were spreading into a labyrinth of irregular unpaved streets forming smaller square like centers usually accentuated by a fountain, trees and inevitable turkish coffee “bar” in the middle. Not much different were the towns in Serbia, Albania, Macedonia, Bosnia and Herzegovina, where numerous of middle and small sized centers were formed by the process of Ottoman repopulation and the activation of their administrative, cultural, religious structures giving the typical “Ottoman” physiognomy determined by other even more recognizable elements like domes and cylindrical minarets, installation of bazaars, linearly accompanied by caravanserais and complexes consisted of buildings of worship (mosques, *medreses*, libraries and dervish lodges), as well as the residential building of the Governor (the *konak*) (Cuneo 1986, p. 384).

Among the towns that preserved, major numbers of these elements that we have recordings of are spread all over the Balkans. In Kosovo, Prishtina, Prizren and Pech; in Albania, Berat with its fort, Gjirokastrë, Krujë and Korçë; in Macedonia, Tetovo and Skopje (Üsküp), where between the years 1520-1530 the number of the Muslims were triple the number of Christian population and still have preserved the mosques, the dervish lodges, caravanserais; in Bosnia and Herzegovina, Sarajevo, a capital town of great importance under the governance of Gazi Husrev Bey, then Travnik, Mostar and Ploče (Cuneo 1986, p. 384). The Ottoman presence is less or more visible in the towns in Romania as well, except that here they positioned mainly their garrisons where the Ottoman structures like mosques, residences and fortifications positioned in the urban centers spread along the banks of the river Danube (Florescu 1976, p. 21).

Izmir was a town that already had its continuity even from the era of the Seljuks and later became transformed into an Ottoman Islamic town with many numbers of Friday mosques as well as many *mesjids* inside the cores of the neighborhoods. The

town's prosperity was mostly due to its position on the shores of the Aegean Sea. Izmir was a great port trade city that kept its multiethnic character due to the presence of Armenian, Jewish, Greeks, Venetians, Croats merchants. All these different ethnic groups lived in their neighborhoods that were positioned one next or behind another creating the city's multiethnic urban *milieu*. All these quarters gravitated towards the focal point of the town, the bazaar and the port (Cuneo 1986, p. 385).

Thessaloniki maintained for a long period of time its Byzantine character leaning against the hills (of course except for the conversion of some churches into mosques, construction of Turkish baths and dervish lodges) and the Heptapyrgion fortress (*Yedi Kule*) dominating the citadel where soon an Ottoman neighborhood replaced the garrison of the janissaries (Figure 2.3). This neighborhood was the only one to survive the big fire of 1917 that destroyed a great part of the urban works in the city and which gave space for the realization of a new plan for urban regeneration including imposition of a wide and regular road network with implementation of the Byzantine monuments within this new network, but ending up with erasing almost completely what was left of the Ottoman city (Cuneo 1986, p. 385).

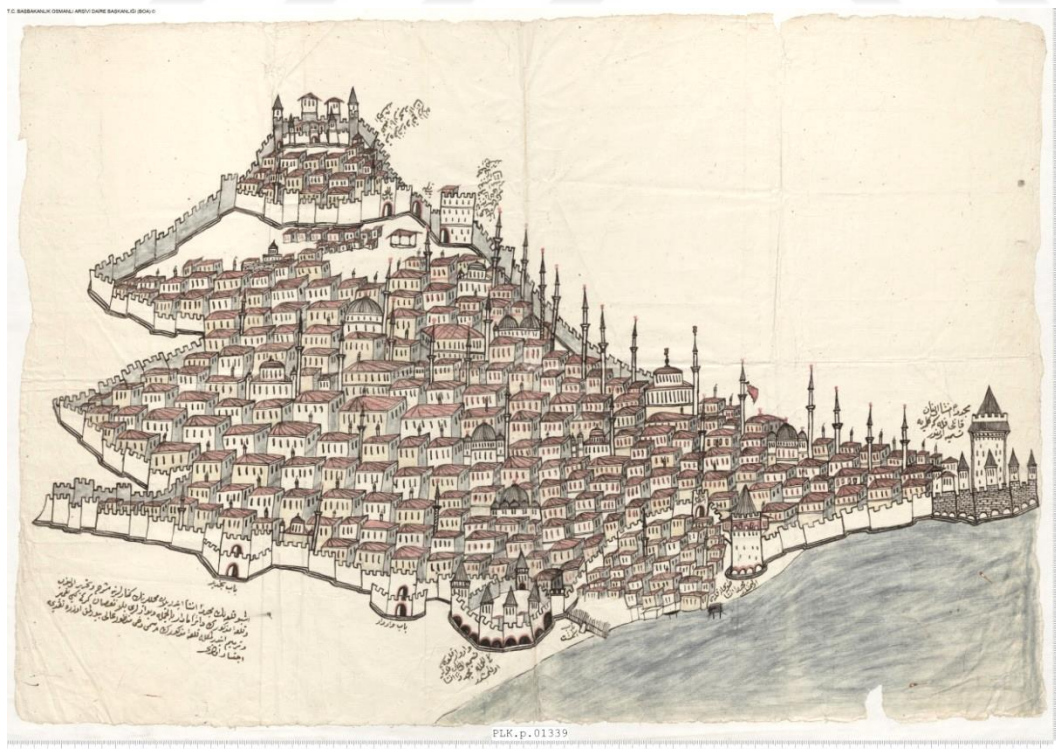


Figure 2.3 : 18th century drawing of Thessaloniki with its walls and fortress (BOA under PLK 1339).

The urban fabric of the *mahalle* included all the facilities needed to organize optimal life conditions including the small mosque (*mescid*), the primary school (*mekteb*), a public fountain (*çeşme*). İncelik gives probably the fundamental definition of what *mahalle* was, stating that the *mahalle* had its own identity with communities that were settling around their places of worship, whether it was a church, mosque or synagogue. The individuals of these various communities were linked in the *mahalle* by not only their common origin, a common religion or culture but also external factors making for social solidarity. The place of worship was the community's symbol of unity for whose maintenance all the inhabitants were responsible (Kafescioğlu 2009, p. 181).

With the *Tanzimat*, new laws relating to the urban forms were introduced, mainly to define the minimum width and to adjust the course of the existing streets and roads. The regulations were one of the answers to the frequent fires that afflicted the cities of Istanbul, Thessaloniki (Figure 2.4) and Izmir and that in the Nineteenth century became recurrent; fires were mainly due to the saturation of the building fabric and the use of wood as the main construction technology. These great Nineteenth-century destructions were the concrete pretext to start the transformation of the city.

In the town of Thessaloniki we follow another interesting example of urban development outside the city walls in then called “towers” area towards the shores of the today's Kalamaria neighborhood. On this site, new Hamidiye mahalle was fashioned in 1887⁴. (Kolonas, 2014, p.37)

⁴ A decision to give the area the name of Sultan Abdul Hamid II was not published until October 1887, on the suggestion of the local authorities to form a separate quarter outside the Kalamaria gate. For more on the development of the Thessaloniki outside the walls see Kolonas, 2014).

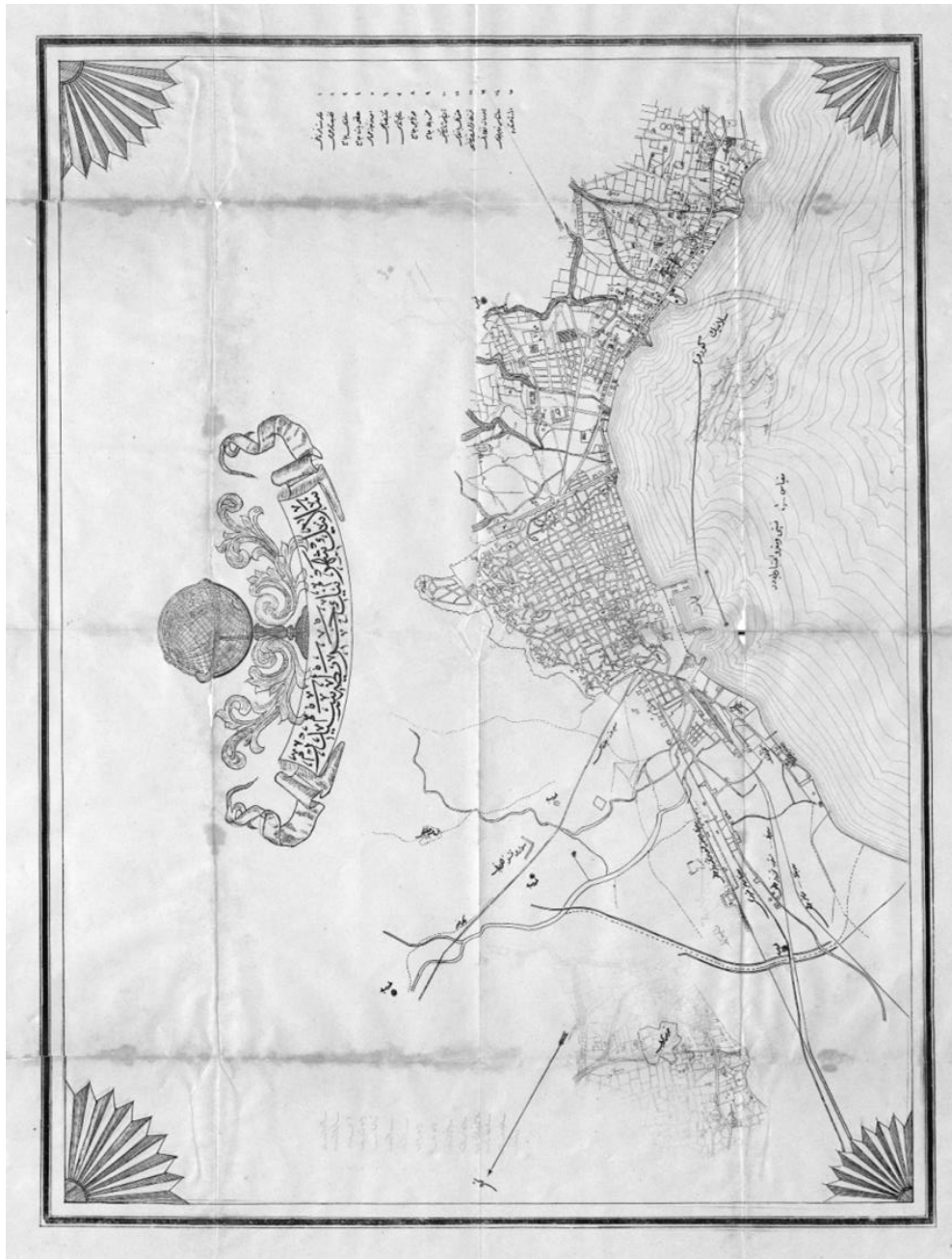


Figure 2.4 : 18th century urban map of Thessaloniki (BOA under HRT 204).

Houses

The Ottoman urban culture, in a very short period between the end of Sixteenth and beginning of the Eighteenth century, spread over a large area of the Ottoman Empire expressing many elements of its society. The town's society culture and its housing persisted and spread their influence up to the first decades of the Twentieth century (Cerasi, 1998). The Turkish-Ottoman house included many Slavic, Macedonian, Armenian, and Greek ethnic elements due to the numbers of ethnic artisans coming

from these communities (Cerasi, 1998). It is still unknown if the Turkish-Ottoman house imposed itself on the Balkan communities that were not of Turkish origins or if it was a product of agglutinations of the multiethnic society (Cerasi, 1998).

The Ottoman house has a very important place in the world history of the house types. It has its own specific characteristics and a huge value. It is a type of house that exists on a wide territory of the Ottoman Empire's provinces, *Rumelia* and *Anatolia*. By the end of the 14th century, the Ottomans conquered the European territory of *Rumelia* (Kuran, 2012). In these territories, the Ottoman house was established and started its development⁵. The Ottoman house spread to the new conquered *Rumelia* even though it is believed that it had its origins in *Anatolia*. Considering the rarity of disposable old houses, the scholars and architects dealing with the Ottoman house have been concerned mainly with its typology (Ivkovska, 2016, p. 14). Turkish scholars, (Sedad Hakkı Eldem, Doğan Kuban, Önder Küçükerman, etc.) promote the hypothesis that the Turkish house emerged from the Turkomanic nomadic tribe tent *otağ*, while other scholars, such as Cerasi, keep the thesis that it emerged from the Hellenistic house (Cerasi, 2005).

There is a regional classification of the Ottoman houses that emerged as a result of the different geographical, topographical and climate conditions. The foundations of the Ottoman house are believed to originate from the regions of *Marmara* and *Rumelia* and then further were influenced in the nearby zones of the regions. The *Marmara* region had its impact on *Rumelia* whereas *Istanbul* influenced the lands of *Anatolia*. These two regions, *Marmara* and the town of *Istanbul* have special importance among the other six main house types divisions related to the geographical location (Eldem, 1984). It is widely accepted that *Istanbul* house was a typical Ottoman house while the houses in the other regions were classified as provincial types with regional influences. The town of *Edirne* has a similar significance as the town of *Istanbul* only that *Istanbul* influenced the *Anatolian* region while *Edirne* influenced *Rumelia*. (Eldem, 1984).

Sedad Eldem Hakki was the first to pioneer the studies of the Ottoman house through its typological aspect. His researches resulted with classifications and schematic

⁵ Detailed description of the development of the Ottoman house and its specific floor plans were done by Sedad Hakkı Eldem (Eldem, 1954).

drawings based on the classification of the plans of the house's main floors, and the position of the so-called *sofa* (hall) within the houses architectural layout.

According to Cerasi the Ottoman house was defined by the concept of the room. This space later continued to develop and had other necessary features added that also became its elements. The storey of the house is one of the elements that is particular in the Ottoman house (Cerasi, 1988). The house has the ground floor, built in stone with an entrance door and small or no windows at all. The first floor, or in some cases the last floor, in case of two story houses, was the place where the life was conducting (Cerasi, 1988, Ivkovska. 2016).

Another important element of the Ottoman house is the hall called *sofa*. The rooms always open into the hall. If the room was compared with an individual house, then the hall can be compared with the street and all the houses open onto it (Ivkovska, 2016, p.16). Depending on the position of the hall and the way the rooms open onto it the types of the Ottoman house plans are determined (Figure 2.5). This is how the four types of Ottoman house floor types distinct: 1. house without a hall (*sofasız*)⁶; 2. house with an outer hall (*dış sofalı*); 3. house with an inner hall (*iç sofalı*); 4. house with a central hall (*orta sofalı*).

⁶ The house type without sofa was considered as a first simplest typology that created the foundations of the later development of the other plan types. This house without a hall had one single room, or sometimes more than one, positioned one next to another creating a pathway in front of their entrances. If the house had upper floor (or floors) this pathway was transformed into a balcony that sometimes was even closed. This in fact brought the development of the so-called Hayat house, a primordial house type from which evolved the other house types. This house type was adapted in the provinces on south where there was a hot climate. This type of house type and its importance into development of the Turkish house is a source of research of Doğan Kuban in his book *Turkish Hayat House*. The difference between this type and the type with outer hall is that in the case of the second the hall is enclosed and treated as a part of the house's floor plan.

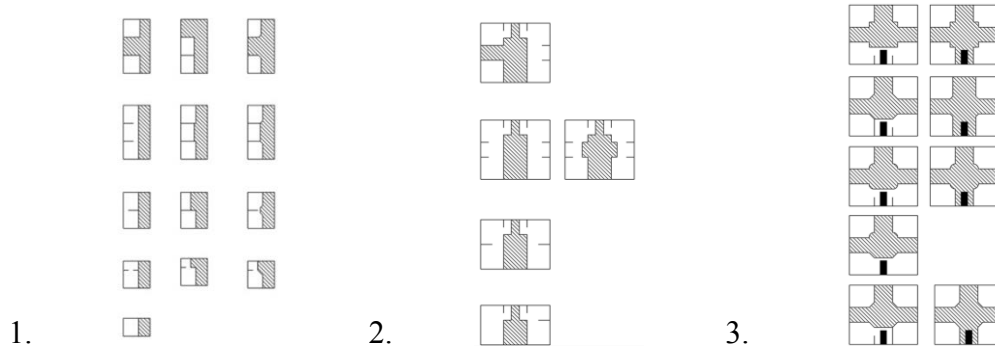


Figure 2.5 : House plan types with 1. outer hall; 2. inner hall; 3. central hall (redrawn from Eldem, 1984).

The four-floor type plans further on develop by adding different functional architectural elements such as *selamlık*⁷, *harem*, *eyvans* or *köşks*, but still kept the fundamental typological classification based on the position of the hall (Bertram, 2008).

The Ottoman house plan types went through several phases of transformation. Very little is known about the domestic architecture from the 15th and 16th century due to the fact that the material used for these structures was wood that was always a target of fires. Because of this we cannot analyze the development of the Ottoman house can not be analyzed further back than the Seventeenth century. The house plan development and transformation of the space passed three stages of development corresponding to three floor plan types. The first phase of the house's transformation took place in the 17th century, then the second in the 18th century and the last, third one occurred during the 19th century. These three phases influenced Istanbul and then spread its influence over the whole region of Marmara. These phases also had secondary influences in more far geographies of the Ottoman Empire. In some areas house plan types from previous periods continued to exist together with the contemporary styled ones. This was more specific for the houses built in the Ottoman provinces. Because of this cohabitation of the plan typologies, especially in the provinces, the three period's division of the house plan type development by centuries was only applicable to Istanbul.

⁷ *Selamlık* means greeting and this place in the house is an area used by men for different activities other than the domestic ones. *Harem* is the area of the house that is exclusively reserved for the family where women and children reside with the men of their family.

The stairs, being another important part of the Ottoman house, went through similar phases. In the 18th and 19th century the stairs were not an integral part of the architectural plan but an external element adjusted to the structures on the outer side of the hall. After they became an integral part of the plans they were positioned within the hall taking different positions in the plan, sometimes between two rooms. Because of this newly gained importance of the stairs they became a subject of modification and were getting wider and more spatial (Eldem, 1954) (Figure 2.6).

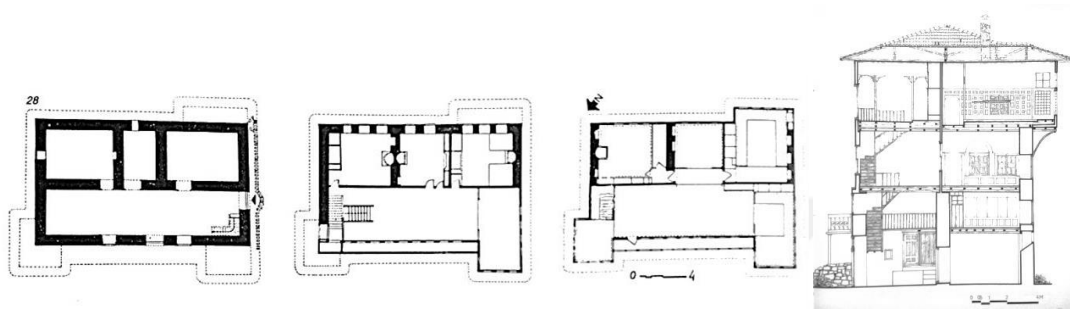


Figure 2.6 : Position of the stairs in houses in Kastoria, Greece (Moutsopoulos, 1990).

3. HISTORY OF KAVALA BEFORE THE OTTOMAN CONQUEST

The history of the town Kavala is strongly connected with the history of the region that is surrounding the area of the inland of Eastern Macedonia, the coast spreading to the North of the island of Tassos, the Rhodope Mountains on North and the Mount Pangaion on West, (Figure 3.1). A very important locality due to its silver and gold mines (Isaac, 1986).

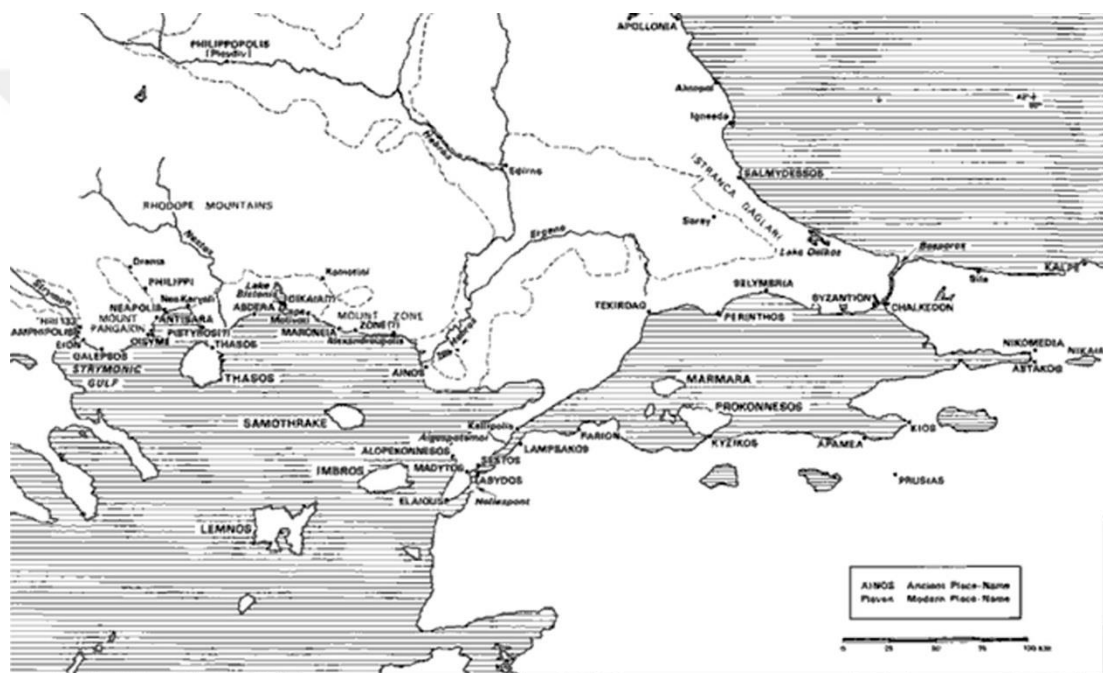


Figure 3.1 : Map of Mount Pangaion and the Greek settlements in Thrace (Isaac, 1986).

Different populations have settled this area even from prehistoric times covering the space that spreads in the valley north from today's Bulgarian border with the territory of Eastern Macedonia and Thrace in Greece, covering the prefectures of Drama and Kavala and ending up on the natural extension of the midland to the sea, the island of Tassos (Papazoglou et al, 2008, p.6). Human occupation of the area of the town of Kavala has been found in traces. The dwellings that have been revealed were dating from the Late Neolithic and Early Bronze Age (4000-2000 BC). On the rocky peninsula, traces of an Iron Age settlement (1000-800 BC) have been uncovered presented by a handmade pottery with channeled decoration, likely associated with

indigenous Thracian people, who lived in the area of Kavala and Tassos. The 7th century BC wheel made pottery with sub geometric decoration discovered on the peninsula (Figure 3.2), suggested that already by that time the local settlement existed and was trading with the Greek cities of the NE Aegean where this type of pottery was produced (Ilieva, 2013, p.137-185).

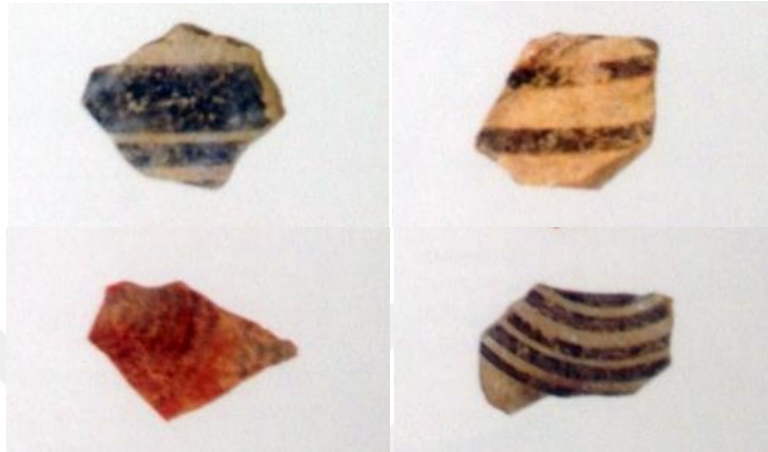


Figure 3.2 : The 7th century BC wheel made pottery with sub geometric decoration discovered on the peninsula (Karagiannakidis and Lycurinos, 2009).

3.1 The Ancient Neapolis

The history of the town of Kavala is interdependent with the history of the island of Tassos. This island, in the early 7th century BC, attracted colonists from Paros and later Eritreans, Athenians and other principalities (Figure 3.3).



Figure 3.3 : Movement of the colonists from Paros and later Eritreans, Athenians and other principalities to Tassos and Neapolis (Archives of the Archaeological Museum of Kavala, 2017).

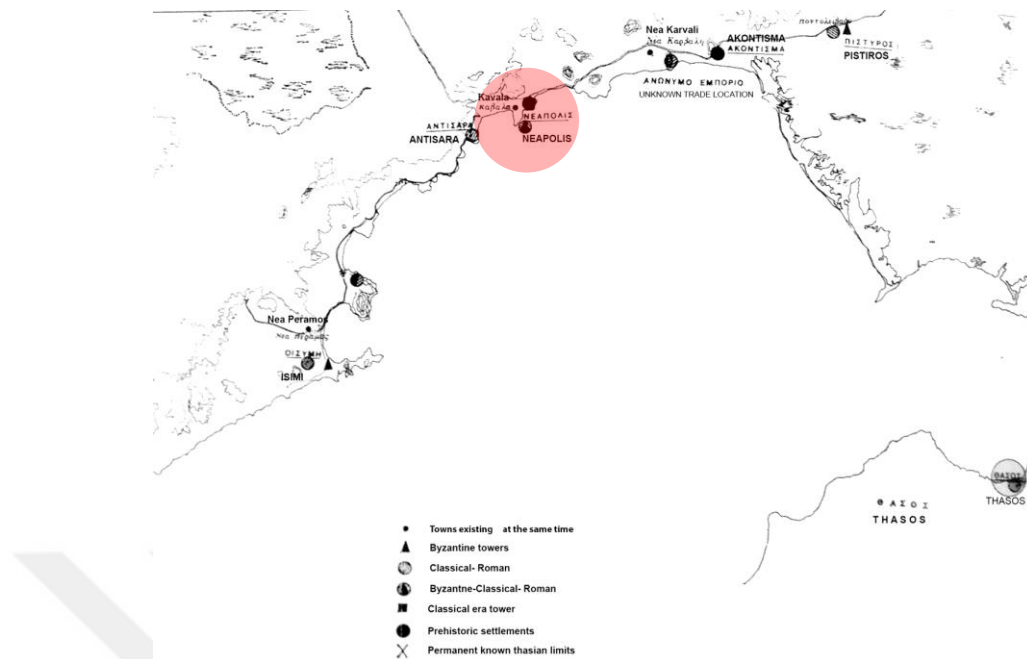


Figure 3.4 : The settlements from different periods in the Kavala Bay area and the island of Tassos (Lazaridi, 1969).

Thasians will colonize the area opposite of the island on the North, from the river Strymonas to river Nestos establishing many trading centers (Figure 3.4). Later the rulers of the inlands will establish their colonies such as Amphipolis, an Athenian colony and Krinides a colony of the Thasians that will later, several years before the middle of the 4th century (356 BC), fall under the Macedonian King Philip II and be renamed Philippi. The first mention of the town of Kavala by the Name of Neapolis was in the 7th century BC, the name that meant the new city, and was a colony of the Thasians (Papazoglou et al, 2008, p.7). Later in history, the city of Neapolis will be mentioned as a member of the large Athenian League (Papazoglou et al, 2008, p.8). A sanctuary of the patron goddess of Neapolis, the Parthenos, was known to be the protector of the city. In 1936-37 and 1959-63, investigation was undertaken in the area of the sanctuary, located on the site of the today's Imaret hotel (Figure 3.5) and uncovered certain archaeological findings such as parts of peribolos or a supporting terrace wall, and pottery and figurines (Lazaridi, 1969, p.17,18).

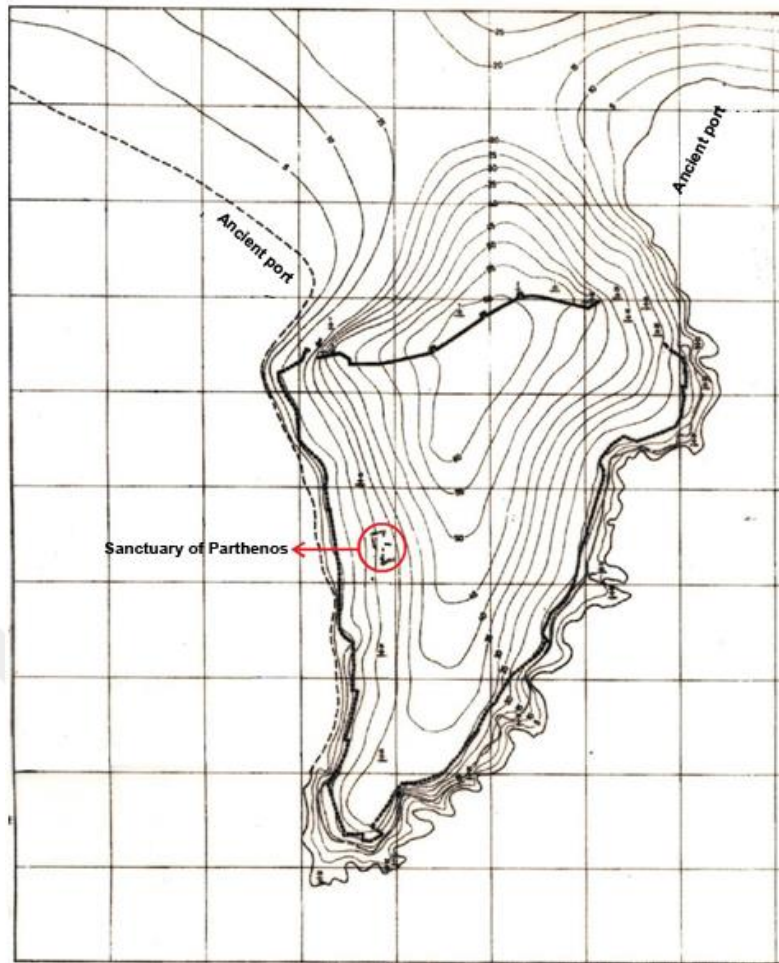


Figure 3.5 : Map of the peninsula with the location of the excavated sanctuary of Parthenos and the harbor (Archives of Archaeological Museum of Kavala, 2017).

Later in history Neapolis became a member of the first Athenian League and from 454-453 BC on it is entered in the Athenian Tribute Lists (Lazaridi, 1969, p.21). During the time of the Macedonian dynasty, King Philip II, the father of Alexander the Great, annexed Neapolis from Athens and the city became a port of his stronghold at Philippi founded around 356 BC (Papazoglou et al, 2008, p.8). Little is known about Philippi's history in the Hellenistic period as well as the history of Neapolis being its port (Klaffenbach, 1960, p.90). The first written evidence of Neapolis, during the paleochristian era were on two "*milliaries*" on Via Egnatia, dated to the years of Trajan (106/107 AD) and the era of Septimius Severus (198/201 AD) (Papazoglou et al, 2008, p. 101).

In the Roman period, Neapolis, as the port of Philippi, will become important harbor for the region. The port was used by the Romans to transport goods and troops to East. It is from here that the inland "arterial road" of the era the Via Egnatia (Figure

3.6) passed after crossing the valley of Drama toward Philippi, connecting the Adriatic coast with Kypsela⁸ and Byzantium. (Papazoglou et al, 2008, p. 8). Neapolis will become a station on the Via Egnatia. In the following centuries references to the city are rare. The city was generally mentioned in itineraries of western travelers, without much detail (Papazoglou et al, 2008, p. 101-102). Architectural fragments built into Kavala's medieval fortress and early Ottoman buildings attest the existence of early Christian buildings in Neapolis (Lazaridi, 1969, p. 26).



Figure 3.6 : Via Egnatia and the settlements on its route (re-elaborated from Cerasi M., 1988. *La Città del Levante. Civiltà urbana e architettura sotto gli Ottomani nei secoli XVIII-XIX*. Milano: Jaca Book).

3.2 The Byzantine Christoupolis

It remains largely unknown as to when exactly Neapolis was renamed to Christoupolis. The new name of the city appears in documents of the end of the eighth and the beginning of the 9th century AD (Lazaridi, 1969, p. 26; Papazoglou et al, 2008, p. 102). It is here in Neapolis where Apostle Paul, in 49 AD or 50 AD on

⁸ Kypsela was an ancient Greek city in Thrace, located in the region between the river Nestos to the river Hebros. See: Mogens, H. H. (2004). *Inventory of Archaic and Classical Poleis: An Investigation Conducted by The Copenhagen Polis Centre for the Danish National Research Foundation*. Oxford: Oxford University Press, pp. 170, 871-884, 1386.

his second missionary journey (Figure 3.7), landed his foot on the Macedonian soil to declare the new religion of Christ (Lazaridi, 1969, p. 27).

And passing by Mysia, they came down to Troas. A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us". When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them. So putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis and from there to Philippi, which is a leading city of the district of Macedonia, a Roman colony; and we were staying in this city for some days.

(Book of Acts chapter 16, verses 8-12)



Figure 3.7: Apostle Paul's second missionary journey (www.biblestudy.org).

To accentuate the relation of the space with Christianity, probably it was then when Neapolis was renamed to Christoupolis. The association of Neapolis with the visit of Apostle Paul to its harbor and the foundation of the first Christian churches in Philippi probably have made Neapolis a focus of Christian pilgrimage (Bakirtzis and Koester, 2009, p. 3). There is also a theory how the town's name changed and it is that at some point in past, perhaps to distinguish it from the many other ports having

the same name (including Naples in Italy), Neapolis was renamed Christoupolis.⁹ Thus, this theory does not provide information why this particular name (Christoupolis) was appointed as replacement for Neapolis. Slavs that were already around the river Strymon were raiding the whole of the area up to the outflow of the river. It was precisely for these raids by the Slavs, who pillaged the valley of Strymonas, and later the valley of Philippi that the role of the fortress of the city stepped up, the city being impregnable ensured, by its port, commerce and communication with both the capital of the Empire and Thessaloniki. (Papazoglou et al, 2008, p. 104). The strategic location of Christoupolis and its importance in dealing with the Slav raids were also attested somewhere in the Ninth century. The fortress of Christoupolis appears to have remained for centuries one of the symbols of the dominance of the Byzantines in the region and at times, Byzantine officials would undertake its rebuilding and maintenance. Already in early 10th century, in 926 AD, Basile Kladon, general of the “thema of Strymon” oversaw the erections of the “walls that have deteriorated and have crumbled”. This information is derived from an inscription that survived in the coastal walls and which was removed from the walls and is now kept at the Archaeological Museum of Kavala (Figure 3.8) (Papazoglou et al, 2008, p.104). The importance the Byzantine Emperors gave to Christoupolis can be inferred from repeated repairs to the walls after the burning of the city by the Normans in 1185 AD or built, by Andronikos Palaiologos II, to cut off the retreat of Catalans from 1302 (Lazaridi, 1969, p. 31). The final years of the Komnenian dynasty are mentioned in an inscription that mentions the destruction of a church by fire circa 1182-1185, the period of Norman raids in the area, and its reconstruction in 1193 (Figure 3.9).

⁹ Seen in <http://romeartlover.tripod.com/Kavala.html>, last accessed 15 December 2015.



Figure 3.8 : Inscribed marble corner stone mentioning maintenance work on the city walls by General Kladon (Kavala Archaeological Museum).



Figure 3.9 : Part of a marble plinth from the Byzantine city wall of Christoupolis inscribed with a summary of the final years of the Komnenian dynasty (Kavala Archaeological Museum).

During the fourth crusade, the Franks conquered the territory of Eastern Macedonia. In 1204 Christoupolis will be captured by the Lombards while somewhere in the middle of the 13th century the history of the territory will be marked by the passing of the “Catalan Company”, a Spanish mercenary army who, after being hired by Andronikos Palaiologos to contribute in the fight against the Ottomans, turns against the emperor and begins to loot and cause great destruction and fighting along the northern Aegean coastline (Setton and Hazard, 1975). Both Christoupolis and Tassos will remain in Latin rule until their fall under the Ottomans (Figure 3.10). Tassos will

still be alternating between Latin and Byzantine rule some fifty years longer than Christoupolis which will fall to the Ottomans in 1387 and be totally destroyed in 1391 (Papazoglou et al, 2008, p. 159).

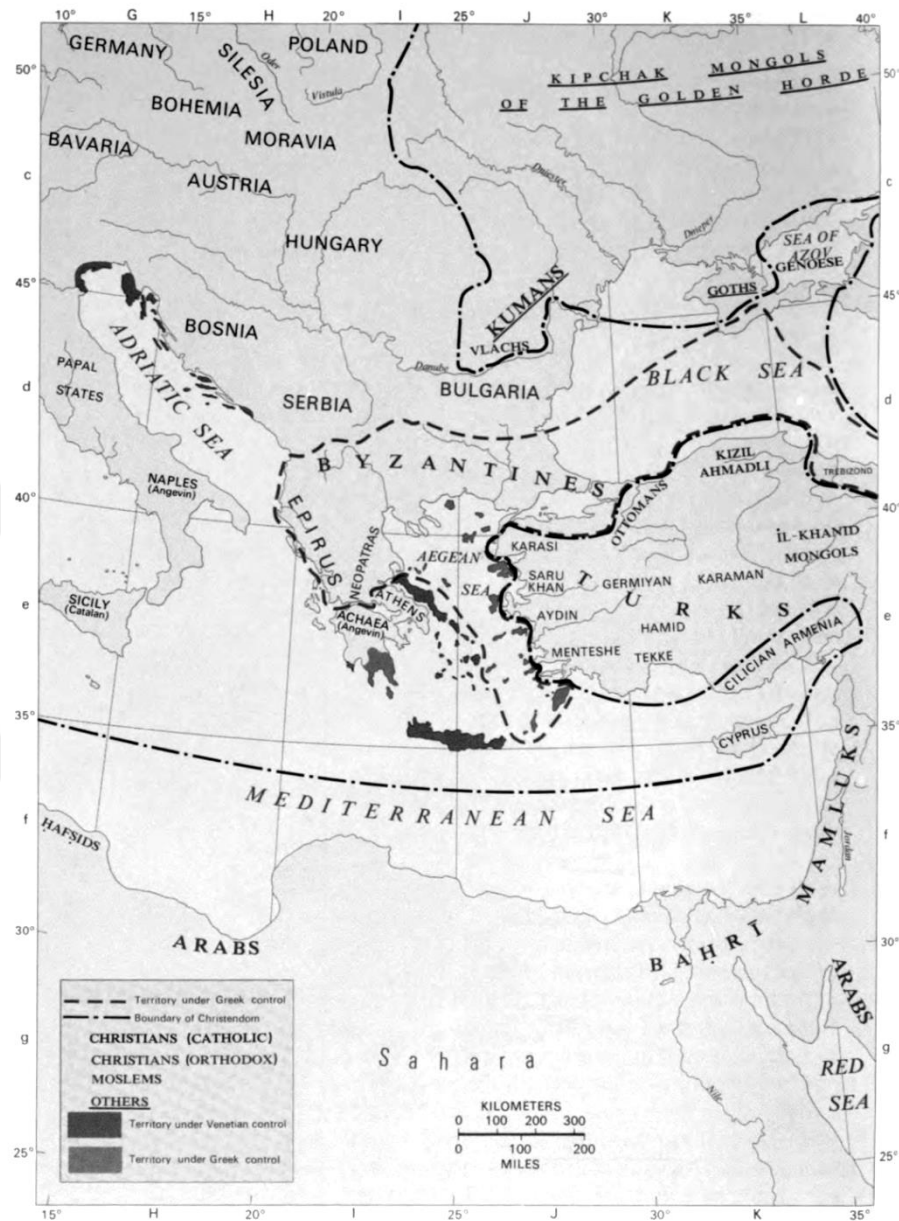


Figure 3.10 : The Levant in the 1300 (Setton and Hazard, 1975).



4. OTTOMAN HISTORY OF KAVALA AND ITS URBAN DEVELOPMENT

The pivotal role in the establishing of the Ottoman administration of the Balkans had the figure of Evrenos Bey or *Hacı Evrenos*. Every Ottoman conquest from the banks of the river Maritsa (*Meriç*) in the East to the shores of the Adriatic Sea in the West, that happened from mid-1350s until his death in 1417 was linked to his name (Lowry, 2008, p. 16). The first Ottoman conquest of Macedonia was accomplished between 1383 and 1387, the date of Thessaloniki's surrender (Smyrlis, 2008, p. 327). It lasted until 1403, when, as consequence of the battle of Ankara in the previous year, Thessaloniki along with Chalkidiki and the Western Strymon valley was recuperated by the Byzantines, in accordance with the treaties the latter concluded with the Ottomans (Dennis, 1967, p. 72-88).

The Ottomans, beginning from the era of Murat I (1362-89), conquered Komotini (*Gümülcine*), Serez (1383), Thessaloniki (1387). They conquered Drama and Kavala and began their dominance in the Macedonian territories. During the years 1372-95 Northern Thessaly was seized. Verria (*Karaferiye*), Neapolis (*Yenişehir*), Aksios (*Vardar*) joined the Ottoman lands. Thessaloniki (*Selanik*) and Halkidiki (*Halkidikiya*) were seized in 1392. In 1397, *Yıldırım Beyazıt* entered Athens descending the Attica Peninsula. The Mora Peninsula was also incorporated in the Ottoman newly seized territories. In 1430, under Murat II (1421-1451), Thessaloniki was recaptured by the Ottomans. By this time, Macedonia became an Ottoman province and entered the administration of *Rumelia Beylerbeyi*. (Akin, 2001, p.70). During the period of Beyazıt II (1481-1512), Greece fell under Ottoman rule altogether (1499) up until the 19th century (Akin, 2001).

4.1 Right After the Ottoman Conquest (1391-1478)

The conquest of Christoupolis by the Ottomans occurred in 1387, but the fate of the area had been decided sixteen years earlier after the battle of Tsirmen, when the Ottomans commence the rapid conquest of cities in Macedonia (Papazoglou et al, 2008). In 1387, Christoupolis did not fall into the hands of the Ottomans directly, but

became a tax subject and the new rulers assigned, for the interval 1387-1391 the administration of the city to Manuel Palaiologos, ex governor of Thessaloniki (Papazoglou et al, 2008, p. 184). The Ottoman history of the settlement, that later became the important Macedonian port town of Kavala, is considered to be very unclear since we do not possess sources that fully establish that there was a town in existence at the site in the century following the Ottoman conquest. Even though scholars generally agree that ancient Neapolis that later became Byzantine Christoupolis, and in Ottoman time became Kavala, does not confirm an unbroken continuity of the settlement (Lowry, 2010a, p. 10). Towards the end of the 14th century Christoupolis, following the Ottoman conquest of the region, was conquered and burnt down by the Ottomans. Vizier Halil Pasha conquered Christoupolis in 1391 (Papazoglou et al, 2008). According to a codex from the monastery of Panteleimon on Mount Athos (Schreiner, 1977):

In this year, the city of Christ, the city of Christoupolis, was destroyed by the incredible Mohammedans, and destroyed by the foundations, with speed, and the inhabitants were distributed to various districts and places (Schreiner, 1977, p. 343).

All that remained was the castle, where the Ottoman guard settled in order to control the most important sea passage in north Aegean Sea, the strait between Tassos and Kavala, and the semi-mountainous passage north of the city's port (Papazoglou et al, 2008, p. 184). In 1425, ten galleys have departed the port of Thessaloniki under the command of the Venetian admiral Michiel. When he landed at Kavala, he found only a number of tents set up in the place where the old city stood, indicating that the area was now used as a temporary military campsite (Papazoglou et al, 2008, p. 165). The long and hard fought naval conflict between the Ottomans and the Republic of Venice triumph would crown the Ottoman fleet, Venetian occupation will last less than a century and the Ottomans will recapture the city following a twenty days' siege (Papazoglou et al, 2008, p. 184) (Figure 4.1).

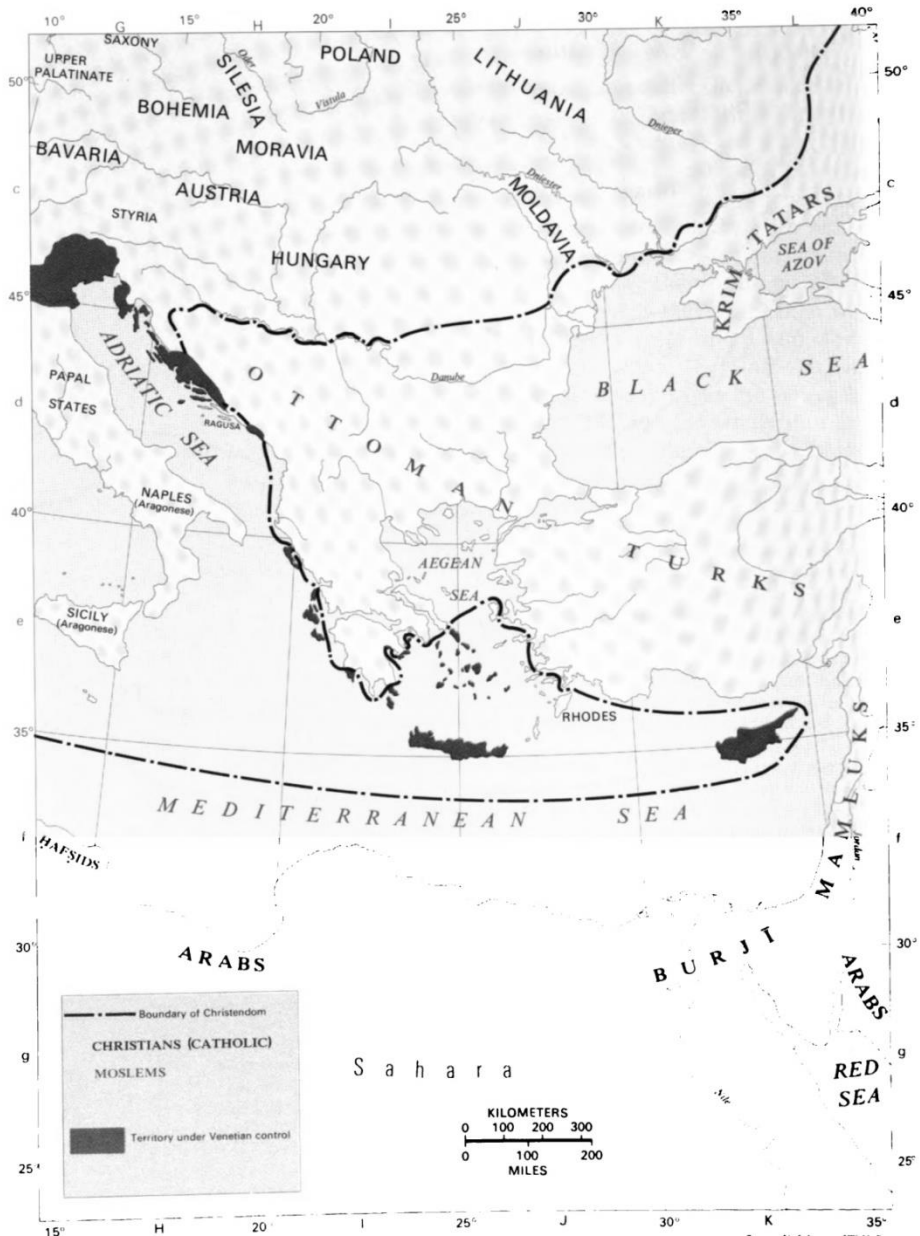


Figure 4.1 : The Levant in the 1500 (Setton and Hazard, 1975).

The next testimony about the town comes from a Venetian source and it is the first time that Christoupolis is referred to as Kavala. The toponym Kavala is most probably not attributed by the Venetians to a city, but rather the mountain slope facing the sea from present-day Agios Sila to Kamares. There is also a reference to two completely deserted castles, one on the mountain and one near the sea. The coastal castle must have been the one constructed by the Turks in 1425 (Papazoglou et al, 2008, p. 184).

In 1478 (h.883) a mention of a village/town named Kavala, appears in a tax register (Lowry, 2008, p. 228). This tax register, which is housed in the Department of

Ottoman Archives (*Başbakanlık Osmanlı Arşivi*) in Istanbul, states, under *nefs-i Kavala*¹⁰ (inhabitants of Kavala), that in 1478 Ottoman Kavala was a settlement with total population of 467 inhabitants (see appendix B, figure B.1). According to this register, from the conquest of Christoupolis in ca.1391 up until the appearance of the tax register from 1478, the site was vacant of any settlement and Kavala, that was built almost a century later, was in fact a newly named and established Ottoman village/town. The origin of the new name of the town is still unknown. The new name of Kavala was probably given in the 13th century by the Genoese, who called it Cavallo¹¹, based on the bays likeness to a horseshoe (Fraser, 1906, p. 172-173). There are several different theories of the origin of the name. Some geographers say that sometimes this town was called Caliba, and Bucefala thinking that was named by Alexander the Great in honor of his horse Bucefal, and from there comes the name Cavala (Missioni Del Levante, p. 91) but neither of them is based on any scientific artifacts.¹² It is important to underline that the name of the town, as well as some geographical indications and toponyms, not always found the same correspondence between the analyzed charts. According to the several cartographers who prepared the maps, sometimes it is possible to observe how the name of Kavala is reported as Cavalla or Kavalla, using the Italian name, or Cavalle in French. Other times the name given by the cartographer is the ancient one, Neapolis, or the Byzantine one, Christoupolis, even if the map is produced in the XVII or XVIII century (see appendix A)¹³. In any case the toponym is an important tool to understand, from both the maps and the narratives or travelogues, the exact location of each mentioned place. Sometimes it is possible to observe some mistakes in the toponym, perpetrated also in following maps based on the same wrong information.

The only evident thing is that the peninsula itself resembles completely as a head of a horse and due to this resemblance, there was probably the myth of linking its name to

¹⁰ The tax register gives the number of the households as following: 13 Muslim households (Müslümân) and 75 households hanes (*gebr*, i.e., Unbelievers = Orthodox Christians), 8 bachelors (*mücerred*) and 8 households run by widows (*bive*)

¹¹ The Italian word *cavallo* or *cavalla* (horse in English) is used very often in the text and literature until recent time. For the definition, see the entry: Cavallo in www.treccani.it/cavallo.

¹² Bakirtzis states that in a more recent reference, dating 1519, Kavala remains uninhabited while the toponym continues to refer not to a city by an area (Papazoglou et al, 2008, p.184). Besides many of the hypotheses on the toponym's etymology, all of which have been refuted, in 1533 the name has prevailed, according to the testimony of an eight pages' leaflet found in Markian Library.

¹³ For the toponym Cavallo see appendix A, figure A.8; for Cavala see appendix A, figure A.4; for Cavalle see appendix A figures A.5 and A.6 and for Christoupolis see appendix A, figure A.7.

Alexander's horse Bukefal. One thing remains a mystery though, the fact that the peninsula resembles of a horse head is not arguable but how and who was capable of detecting its shape through aerial view or by detecting it on a map drawing is very difficult to define.

4.2 Kavala's Urban Development *Intra Muros* (16th Century)

The next mention of Kavala after the appearance of the tax register from 1478 was found in a tax register from 1519 (see appendix B, Figure B.2) that provides us with information that the town in the past 40 years hadn't grown drastically and was still the size of a village with 22 Muslim households, 61 Christian, 2 bachelors (*mücerred*), 10 widows (*bive*) and total (*hasıl*) of 455 inhabitants (Lowry, 2008, p.229).

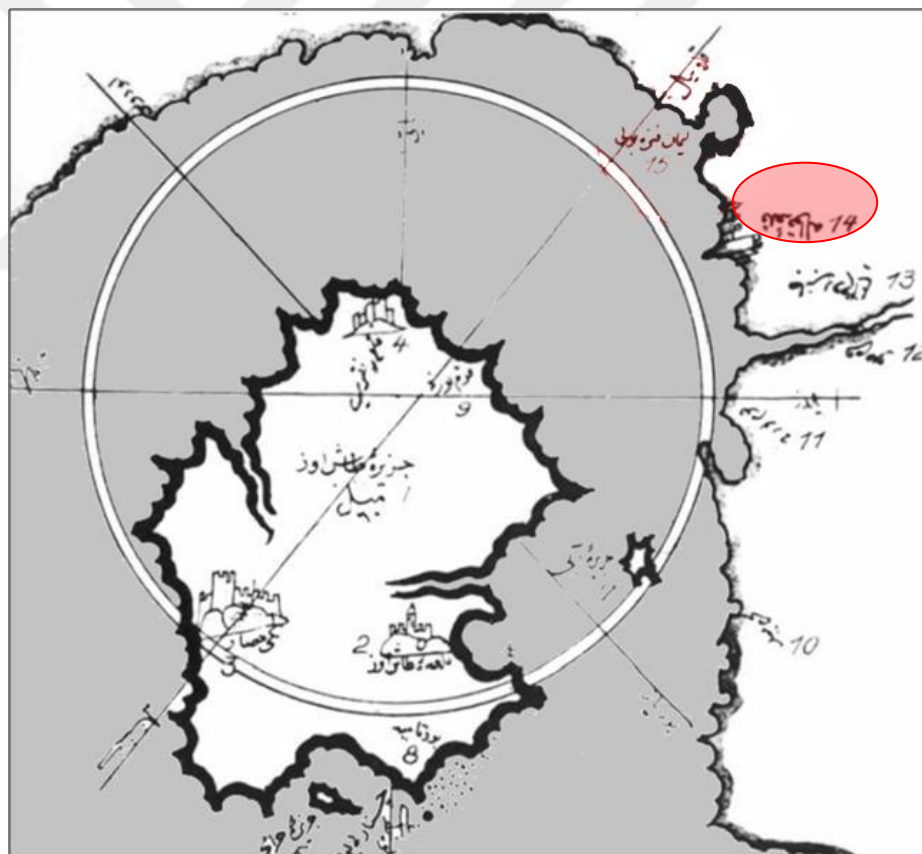


Figure 4.2 : Map of the island of Tassos and Fortress of Kavala (Lowry, 2008).

Kavala lay at the point where Via Egnatia was coming down to the shore because of the high mountains to the north. The caravans that were commuting along this route were at constant attacks by the corsairs lurking along the coast (Zachariadou et al,

1996, p. 9-16). Piri Reis, in his *Kitab-i Bahriyye* (Book of The Seas) from 1521, gives a most detailed depiction of the Mediterranean world, and this book is the most accurate portolan of the 16th century. It is from him that we learn that Sultan Selim I built the fortress in Kavala (Figure 4.2), on the top of the peninsula: “West of the river Karasou (*Nestos*), at the top of a mountain, there is the strait they call Kavala. There, the late Sultan Selim Han (1512-1520) had built a castle.” (Figure 4.3) (Papazoglou et al, 2008, p. 169; Lowry, 2010a, p. 15).

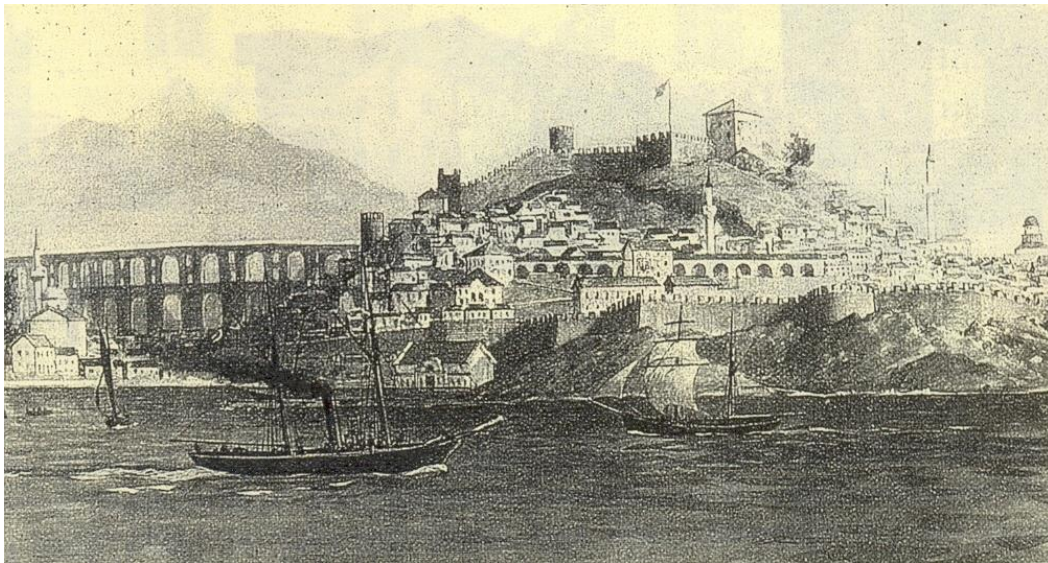


Figure 4.3 : The Sultan Selim I fortress built on the top of the hill of the peninsula, with Ibrahim Pasha aqueduct and Mosque, with from an old engraving (HLAK, 2016).

Knowing that the book was written in 1521, we are positively sure that the fortress of Kavala was built, or rebuilt between 1512 and 1520 on the site of the old Byzantine fortress (Figure 4.4). The structure itself was useless unless there was a garrison present to serve and deter the pirate's raids. This is why, the fortress was in need of water that was supplied by the cisterns that are visible even today. It is known that the town had 14 fountains and one of them was ordered to distribute water to the newly built prison in the fort (see appendix B, figure B.3) as well as that one fountain was built by Sultan Süleyman (see appendix B, figure B.4). Due to the town's growth in population these water supplies were sufficient to meet its needs (Lowry, 2008, p. 234).



Figure 4.4 : The Sultan Selim I fortress today (Ivkovska, 2017).

Kavala's growth was namely thanks to Sultan Selim I who had completed the construction of the fortress of Kavala at the peak of the peninsula (Figure 4.5), on the site of the earlier Byzantine fortifications (Lowry, 2008, p. 230).



Figure 4.5 : Interior of the Sultan Selim I fortress of Kavala today (Ivkovska, 2016).

His works were succeeded by his son, Süleyman the Magnificent and the Grand Vizier, Ibrahim Pasha. Ibrahim Pasha graced the city with very important public buildings, the most important of which is the aqueduct (Figure 4.6). The waters flowing down from the nearby mountains were descending to the aqueduct that had two canals positioned one above the other (Missioni Del Levante, p. 91). The

aqueduct was a three-tier structure. It had a total length of approximately 280 meters and almost 25 meters high at its highest point. The massive structure was built with solid ashlar masonry construction at its both ends and the in-between structure was built of arches supported by rectangular pillars. The first, lowest tier, at the same time the highest, consisted of single arches while the second tier had alternate single and smaller double arches (Figure 4.7). The last tier carried the water canal. (Lichounas, 2008, p. 20-23). The water from this aqueduct was distributed further in the town through the fountains.



Figure 4.6 : Postcard from the beginning of the 20th century showing Kavala's Aqueduct built by Sultan Süleyman's Grand Vizier, Ibrahim Pasha (HLAK).

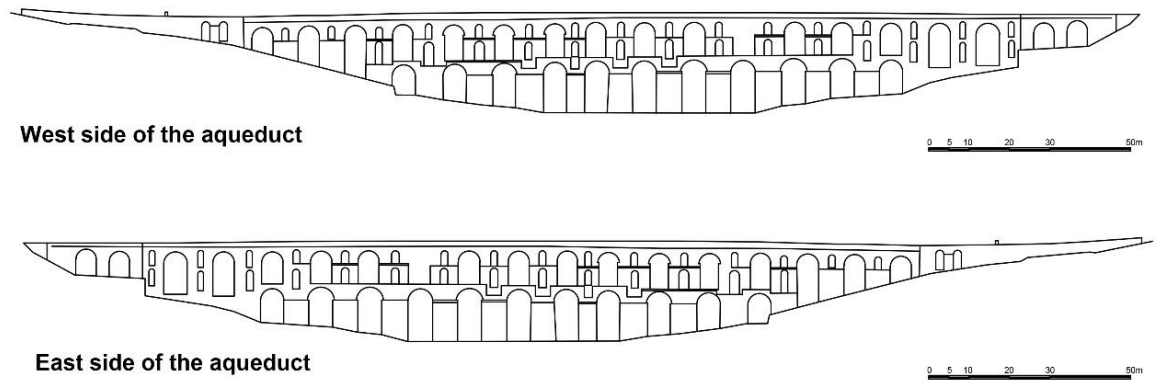


Figure 4.7 : Kavala's aqueduct (re-drawn from Lichounas, 2008).

4.2.1. The Public Structures and the *Mahalles*

Ibrahim Pasha placed the building program high in his agenda, with first priority given to the city's safety. He reinforced and extended the old walls (Lowry 2008, p. 235) thus creating the first enwalled settlement (*intra muros*) that was known as *Varoş* or *Aşağı Kavala varoşu*. It is important to mention that while the Ottomans never built walls around their settlements in the conquest territories, Kavala was completely enwalled (*intra muros*). Its intra mural area started with the built of the fortress by Selim I somewhere in the second decade of the 16th century, then during the 16th century the second intra mural zone was built, that of the Ibrahim Pasha neighborhood and, later in the 17th century continued the third phase of the intra mural urban spread of the town over the whole peninsula creating the last intra mural unit consisted of three neighborhoods, those of Huseyin Bey, Halil Bey and Kadi Ahmed Efendi *mahalle*. Up until the middle of the 19th century Kavala was living inside these town walls, then the town started developing outside the enwalled area in the so called *extra muros* lands behind the neck of the peninsula.

Inside of these new, supplementary walls, new squares were fashioned and buildings erected; three mosques are mentioned to have existed during this era, the coastal one was the central (Figure 4.8), while the city also included of baths and caravanserai (Papazoglou et al, 2008, p. 185). The charitable Muslim institutions in the city included a *medrese*, *hamam* (Figure 4.9), two *kervansarays*, dervish lodge, *mekteb*,

hospice, *han*¹⁴ (see appendix B, Figure B.9) and a soup kitchen (Lowry, 2008, p. 234). Most of the information on the early Ottoman rule of Kavala are based on the itineraries of the foreign travelers, since most of the mentioned building went lost after the Greek occupation following the Balkan Wars.



Figure 4.8 : Ibrahim Pasha Mosque, today converted into the church of St. Nicholas. (Ivkovska, 2016).

The French traveler Pierre Belon's account of his visit to the Northern Aegean port town of Kavala in the early spring of 1547, (Yerasimos, 1991) discusses the role played by Sultan Süleyman's Grand Vizier, Ibrahim Pasha, in endowing a number of charitable works on behalf of the inhabitants of Kavala, and makes it clear that their services were in no way restricted to Muslims. Belon states that the *kervansaray-imaret*, or inn-soup kitchen which Ibrahim Pasha built as part of his *vakıf* (religious foundation), was open to all regardless of their religious affiliation (Lowry, 2010b, p. 105).

¹⁴ One of the inns, that probably in the 18th century was owned by Mustafa Aga the old *dizdar* (captain), was located very near Ibrahim Pasha Mosque (see appendix B, figure B.10)



Figure 4.9 : Interior of the Ibrahim Pasha *Hamam* today (Ivkovska, 2017).

Taking into account that there are hardly any hostleries in Turkey let us speak about the great building which İbrâhim Paşa erected in Kavala, which the Turks call a Carbasharra (sic. Kervansaray). He also built a mosque next to the hostel, where all who pass by are lodged and fed. Our group was only three in number, with our horses, and we were given food for three days in succession without paying anything and without any trouble... Nobody, be he Christian, Jew, Muslim or idolater is refused here. (Lowry, 2010b, p. 110)¹⁵

Belon also provides us the information that Kavala had already been settled by Jews, brought over, by the Ottomans, from Hungary (Belon, 1534). This must probably be dated to 1527/28 after the Ottomans forces, that were co-commanded by Sultan Süleyman and his Grand Vizier, Ibrahim Pasha, took Buda and Pest in 1526 (Lowry, 2008, p. 238). Why the Jews were brought and offered shelter to Kavala by Ibrahim Pasha is unknown. Probably it was due to his concern with all the aspects of the physical infrastructure of the town he spent so much time creating, so he took direct action to increase the size of its population (Lowry, 2008, p. 238). The Jews established in Kavala an extremely developed and progressive community with a continuous presence spanning over four centuries (Papazoglou et al, 2008, p. 185).

In his *Isolario*, the portulan of Benedetto Bordone, we see a map of the Island of Tassos and its fortress as well as the Holy Mount Athos. It is interesting to notice that

¹⁵ For further information, see Merle A. (2001). *Voyage au Levant – Les observations de Pierre Belon du Mans* (Eds.). Paris

even though Kavala has been registered under this name for nearly a century, Belon in 1526 refers to the town by the name of Kavala too, in 1534, when this portulan was published, the town was marked by its old name, Christoupolis (Figure 4.10).

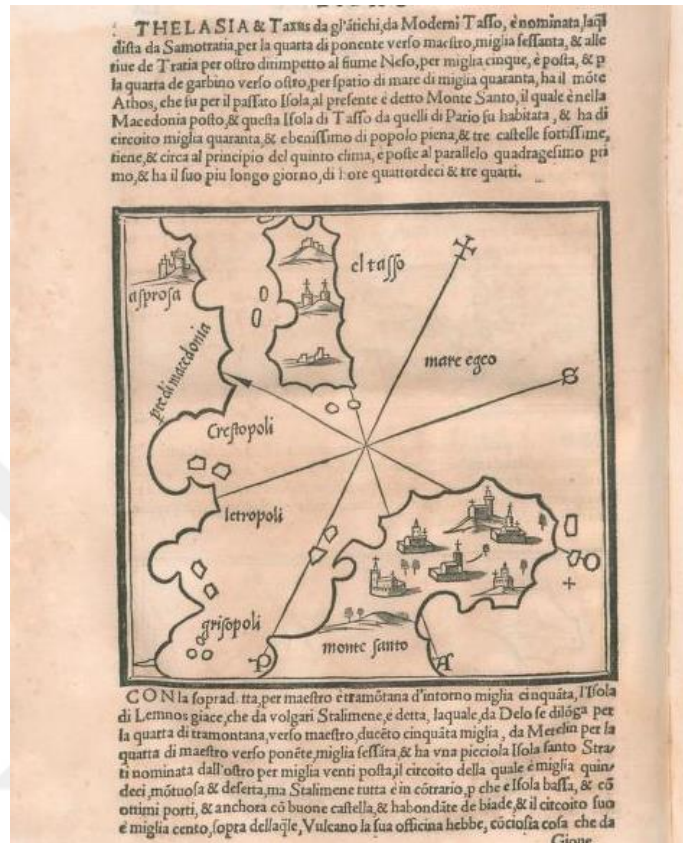


Figure 4.10 : Map of the Castle of Tassos and Christoupolis in the Kavala Bay area (Isolario of Benedetto Bordone, 1534).

Near the end of the 16th Century in 1591, the secretary of Lorenzo Bernardo, the new Venetian *bailo* to Istanbul, Gabriele Cavazza, travelled overland along the traditional route of the Via Egnatia, to Istanbul. He kept a detailed journal in which he recorded every town they spent the night in including Kavala¹⁶ (Cavazza, 1887).

Cavazza also provided us with important details of Kavala's landscape. He refers to the city wall and the fortress, as well as to the Ottoman authority in the city, the Turk bey. He also mentions the shipyard and the building of galleys, which participated in the patrols of the Ottoman fleet against pirates (see appendix B. figure. B.45) (Cavazza, 1887).

¹⁶ See also Yerasimos, S (1991). *Les Voyageurs Dans L'Empire Ottoman (XIV- XVI siecles)*. Ankara: Imprimerie De La Societe Turque D'Histoire (p.407-409)

During the 16th and 17th century, Kavala became a major port for goods between Constantinople and the West. It is also important to mention that during these two centuries seven wars between the Ottoman Empire and the Republic of Venice, over maritime control in the Aegean occurred. These wars had a considerable impact of the port city of Kavala and the strait between it and the island of Tassos since it was always at aim of pirates' raids (Papazoglou et al, 2008, p. 174-175).

The famous Ottoman traveler, *Evliya Çelebi* (Evliya Chelebi) visited Kavala in 1667. In his *Seyahatname* (Book of Travels), he expresses his admiration for the works of Ibrahim Pasha and provides us with a description of the city (Kahraman, 2011). In his book, he counts five districts in the city with a total of five hundred two storey houses and three shipyards, two for large vessels and one for smaller ones. The wall had seven gates, of which one opened to the north, while another one led to the south and the port, but the city's remarkable port does not appear to have been very safe, on account of the south winds. With respect to religious charitable institutions, there were five places of pray (*mihrams*) recorded in the lower part of the city, the largest of which was devoted to Ibrahim Pasha (Figure 4.11). This mosque was the centre of a complex (*külliyeye*), that was surrounding it and which was used for seminaries, basic education schools, dervish *tekke*. Evliya Chelebi lists the buildings of the foundation as follows: *Camii* (Friday Mosque); *İmaret* (Soup Kitchen); *Medrese* (Theological Seminary for scholars); *Sıbyan* (Primary School for teaching boys the alphabet); *Tekye* (Lodge for the leader of the dervishes); *Han* (Inn for merchants and travelers); *Mescid* (Small Mosque for the believers of the Dervish Lodge); *Çarşı* (Bazaars of the market hall); *Hamam* (Comfortable bathhouse); *Sebilhane* (Building for distributing free water to the thirsty); *Gayri hayrat hasenatlar* (Assorted other pious works) (Lowry, 2008, p. 240). The traveler also notes that outside of the port gate there are two inns, five shops, and warehouses storing merchandise (Kahraman, 2011).

The traveler Evliya, as one of the most outstanding sources on the Ottoman world seen through the eyes of an 'insider', in his *Book of Travels* gives a good description of the town, with numbers of houses existing in 17th Century Kavala as well as its general urban outlook mentioning number of existing neighborhoods, town gates, ports as well as information that within the walls of the upper fortress was a garrison and the number of the soldiers.



Figure 4.11 : View of the Ibrahim Pasha Mosque from the port (HLAK, beginning of 20th century).

Even though Evliya does not provide us with information on the number of the inhabitants of the town, he does give us important information on its urban layout. He states that in the middle walled town (*orta hisar*) were 200 houses without gardens. This information actually helps us follow Kavala's urban development from its establishment by Ibrahim Pasha all the way towards the late mid 17th century.

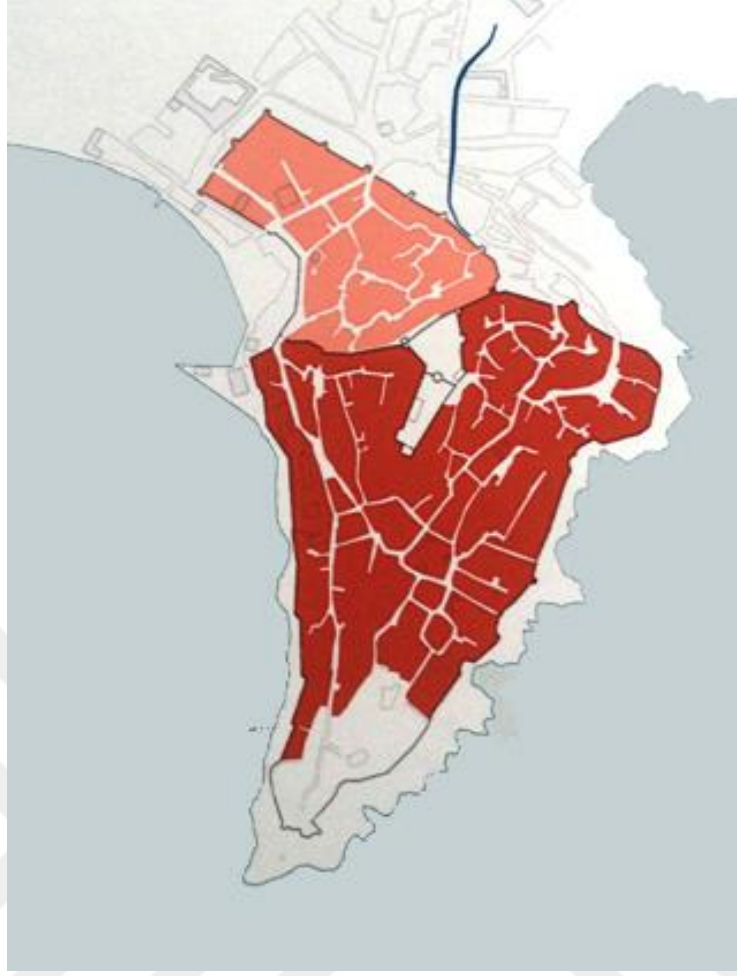


Figure 4.12 : The urban layout of 17th century Kavala seen by Evliya Çelebi showing the first Ottoman neighborhood (light red) and the extension towards the peak of the peninsula (dark red). (Graphics re-elaborated from Kavala Municipality map, 1923).

Houses

If Evliya referred to those 200 houses in the middle walled city then it is inevitable to assume that there was, and he mentions it, a lower city. This lower city, as he names it *Aşağı Kavala varoşu*, was actually the first settlement founded within the walls built by Ibrahim Pasha. In this part, that held the foundations of the Ottoman Kavala, Ibrahim set his huge built program and set the town's first urban unit, the first *mahalle*, Ibrahim Pasha's neighborhood (Figure 4.12). The center of this *mahalle* was the mosque he built by the coast and the other structures that were part of his *külliye* around it. The market was also located in this flat area and the houses grew up the hill all the way towards the castle, the *hisar*. This entire first enwalled nucleus consisted of two functional zones, the lower part with the market and the central

mosque was named as *Kavala Varoşu* or *Aşağı Kavala Varoşu*, and the upper residential area that was probably called *Yukarı Varoşu*. These two urban zones were known as *iç kale*.

The houses in this neighborhood were all three-storey dwellings with ground floors built of stone and with single door openings whereas the two upper floors had window openings towards the street (Figure 4.13).



Figure 4.13 : House examples in the residential part of Ibrahim Pasha neighborhood. (Ivkovska 2016).

Evliya states that in the lower walled town i.e. the first settlement, there were an additional 500 houses, most of which were without gardens. This information allows us to have a better picture of the urban layout of the town's first residential *mahalle*, its parceling system related to the morphology of the terrain and the density of the house built program letting us conclude the nonexistent gardens.

In the middle of this neighborhoods' residential area, up on the steep hill, was a small square formed at the intersection of the streets with a fountain positioned in the middle of it (Figure 4.14), thus providing the households with fresh water that was coming straight from the aqueduct.



Figure 4.14 : Fountain in the middle of the residential area of Ibrahim Pasha *mahalle*. (Ivkovska 2016).

Two years after Chelebi's visit to the town, a French capuchin monk, Robert de Dreux, in 1669 passed through the city. He mentions that the wall divides the city into two parts, the upper and the lower. The fortress was the headquarters of the military commander and there one could find the warehouses for ammunition and food. Past the fortress was the middle castle, in this part of the castle there were two hundred stone-build houses, build on the rocks (Pernot, 1925).

All these information from the traveler's accounts imply that Kavala in the 16th century was a small town that already had its urban character typical for an Ottoman town. The Friday mosque located by the coast by one of the three ports, in the first settlement positioned inside the new walls and the *küllie*, all built by Ibrahim Pasha, with the bazaar and the residential area above it (Figure 4.15).

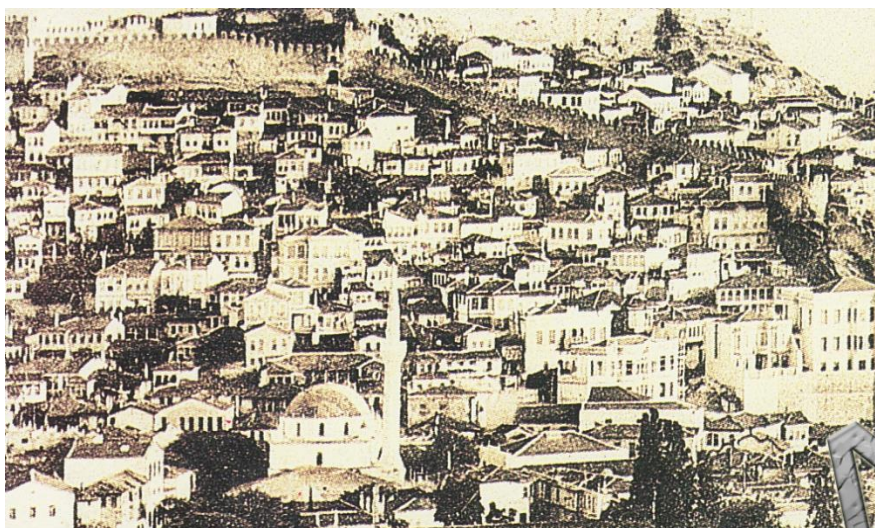


Figure 4.15 : View of the Ibrahim Pasha mosque and the enwalled residential area of the neighborhood. (HLAK).

During the 17th century, the Aegean was an extremely dangerous and unsafe sea with the constant pirate raids and Turko-Venetian wars for control of the Mediterranean, which ended at the very end of the 17th century when the islands of the Aegean Sea and Tassos became again part of the Ottoman Empire. The Gulf of Kavala was known as the Gulf of the Contessa, or Gulf of Rodine as shown in some maps¹⁷, the coastal pass to Rodine was known in the whole area because of the constant robberies and killings that sometimes happened on it so was named as “Valley of the Thieves” (Missioni Del Levante Grecia Crimea, p. 89). The adverse coincidence of piracy notwithstanding, Kavala remained on the rise throughout the 17th century, a fact that will set the foundations for its further development in the course of the two centuries that followed. All this was of course, preceded by the long periods of turmoil, desolation, civil wars, raids and colonization, which lasted for one and a half century from the end of the Fourteenth and all of the Fifteenth century, while the Sixteenth century was a period of calmness, reformation and reconstruction, under Süleyman’s firm rule. Battles were later fought far away in central Europe and the Ottoman-Persian borders and the Balkans, which were tormented in the immediately preceding period, were now calm and stable: these general historic state of affairs also reflect upon the local history of Kavala, allowing to observe specific examples of these conditions favoring development of the area during the Seventeenth century (Papazoglou et al, 2008, p. 187).

¹⁷ For the toponyms related to the area of Kavala and the Northern Aegean Sea, see the Appendix A.

4.2.2 Street Layout

The street layout of the Ibrahim Pasha *mahalle* was directly influenced by the position of the settlement on the flat land by the port and the slopes of the peninsula and its geographical morphology. The flat land where the Varosh neighborhood was positioned had all the public and commercial structures organized within the lower part of the town walls. Two main arteries, perpendicular in a way to one another penetrated the Varosh neighborhood. One artery was the East-West axis connecting the two town gates, one leading towards Istanbul, and the other opening to the port. The other artery, perpendicular to the first one, was coming through the gate of the road arriving from Thessaloniki (*Selanik*) and following the coast was losing itself and was slowly flowing up towards the hill of the upper, residential area where all streets were organized in a free, organic manner. These two main arteries with its secondary streets allowed the towns circulation inside its walls from its core, the Friday mosque, down towards the port and up towards the upper neighborhoods (Figure 4.16).

The side of the peninsula where the residential neighborhood laid, being very steep, influenced the urban and house plan development. Most of the streets were and still are un-accessible with a vehicle since the steep streets were built of stairs rising towards the top of the hill just below the fortress walls. The streets followed the topography and the terrain's morphology, most of the times ending in dead ends (*cul de sac*), they were narrow with houses on each side, with their asymmetrical ground floors outsourced from the street and the parcels layouts and cantilevered on the upper floors in search for space, light and view.

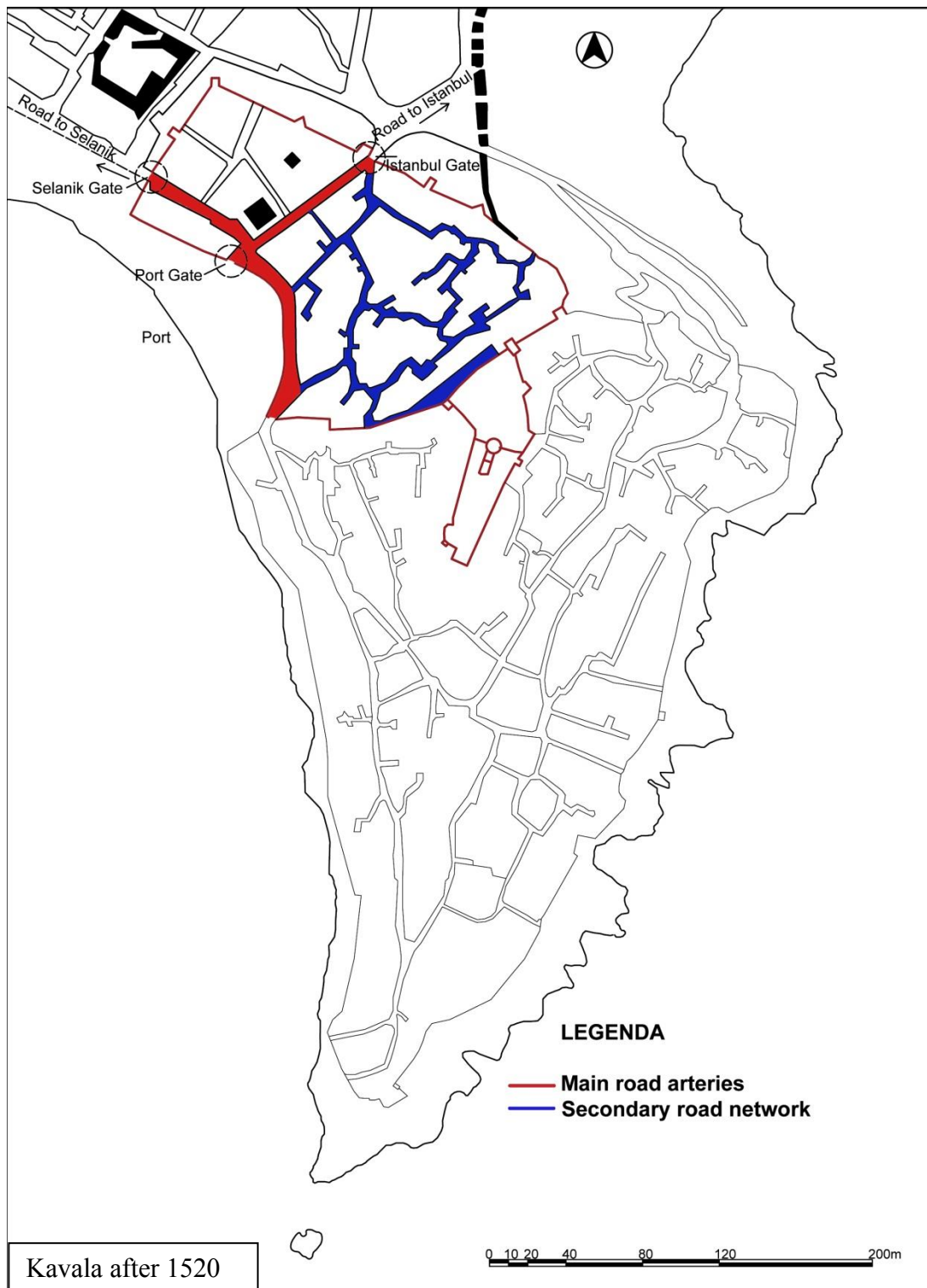


Figure 4.16 : Road network in the Ibrahim Pasha neighborhood (main road arteries in red; secondary road network in blue). (Graphics re-elaborated from Kavala Municipality map, 1923).

4.3 Kavala's Urban Development *Intra Muros* (Between 17th and Early 19th Century)

The phase of prosperity for the city essentially commenced with the exploitation of its commercial port. During the 17th and 18th century, the establishment of the French consulate in 1701, the Venetians inaugurated their consulate in 1746, and the French Commercial House established in 1771 were the moving force for the people of the city, motivating them to engage in trade activities (Papazoglou et al, 2010, p. 44). In 1789 goods from France, and specifically from the port of Marseilles, were imported via Kavala to cater for the needs of the Macedonian and Thracian inland. Correspondingly, other products, such as wool or rice, which were produced in the nearby region were accumulated in Kavala and exported to France (Papazoglou et al, 2008, p. 189).

The development of Kavala in the early 19th was very much because of its geographic location, on the Via Egnatia connecting Constantinople/Istanbul with Thessaloniki, and being an important port in the north coast of Eastern Macedonia for shipment of various goods to the European cities. The regular shipping connection with other ports brought many foreign trade visitors in the city. This was the time where the tobacco harvest and production in the area started growing and the port was being used for shipment of this stock as well. In this period, the population of Kavala still lived in the peninsula inside the city walls (4.17).

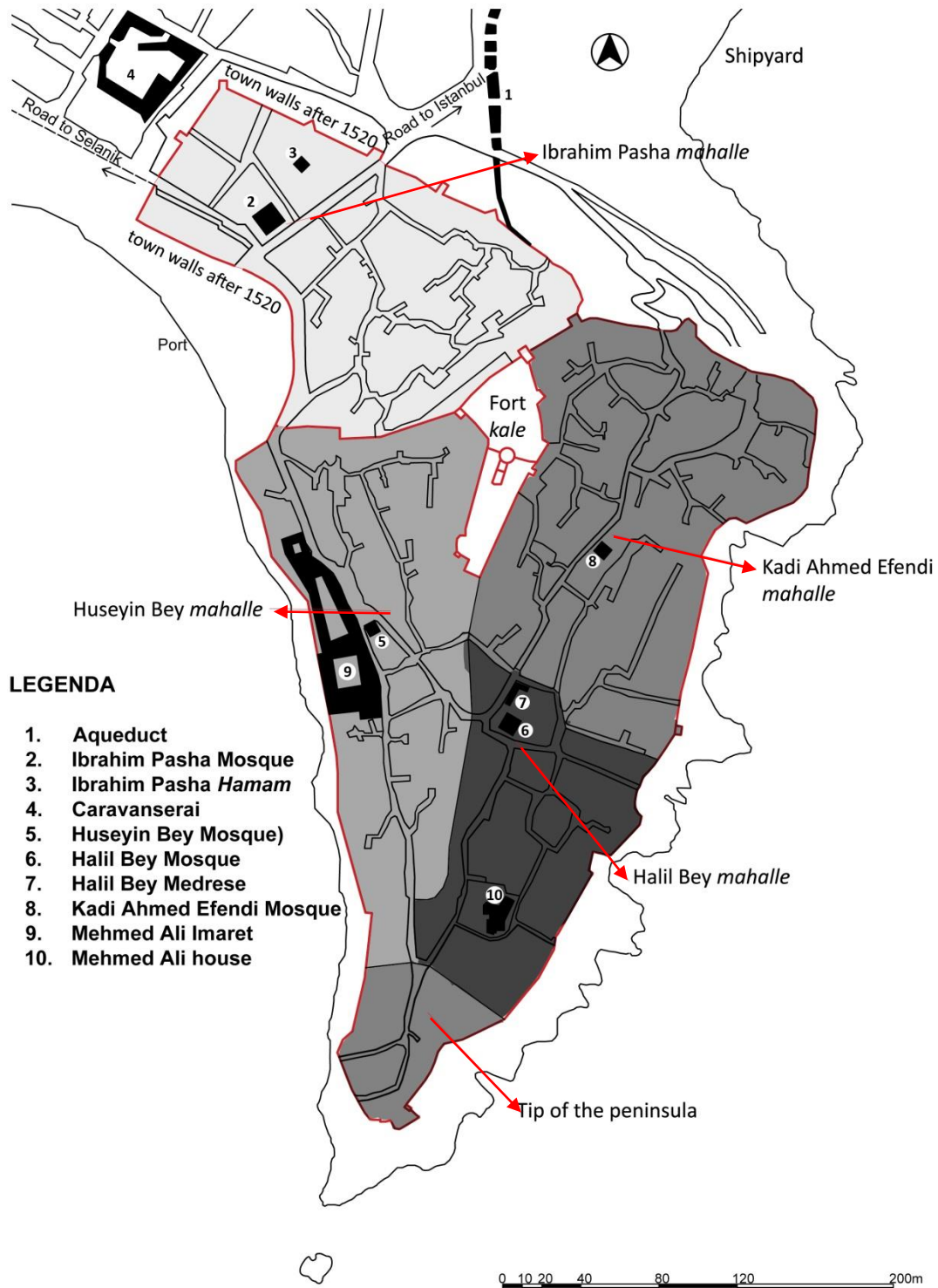


Figure 4.17 : Kavala's neighborhoods and public structures in the 19th century (Graphics re-elaborated from Kavala Municipality map, 1923).

End of the 18th and 19th century was marked as a period of great development for Kavala. The most important figure that brought up this development was Mehmed

Ali Pasha (Figure 4.18). Mehmed Ali *Beğ* (later: *Paşa*),¹⁸ from Albanian origins, was born in this small Aegean port town in Ottoman *Rumelia*, the European part of the Ottoman Empire, in the year 1184 *Hicri* (August 27, 1771- April 17, 1772) (Fahmy, 2009, p. 2-3). How this man crossed the Mediterranean Sea to Egypt, how he established himself as ruler of this important Ottoman province for almost half a century, and how he founded a dynasty there that ruled for a hundred years after his death- all these events add up to a fascinating story. Mehmed Ali was to become one of the most remarkable men in modern Islamic history (Fahmy, 2009).



Figure 4.18 : An 1840 portrait of Muhammad Ali Pasha by Louis Charles Auguste Couder (The Museum of the History of France, Versailles).

The period of Mehmed Ali's reign, which started in 1805, when he was appointed by the Ottoman Sultan as *wali* of Egypt and ended in 1848 with his deposition as a result of mental illness, offers one of the most interesting epochs of modern Egyptian history. During this period Egypt, while still forming a part of the Ottoman Empire, assumed an increasingly independent stance, and was finally granted as a hereditary domain to Mehmed Ali by the Sultan 'Abd al-Majid in 1841 (Fahmy, 1998, p. 139).

¹⁸ Also known as Muhammad Ali Pasha (Arabic: محمد علي باشا) or Kavalalı Mehmet Ali Paşa (in Turkish).

Mehmed Ali was known as the Pasha in Egypt, and was known to Europeans as the Viceroy. He was powerful enough to bring the Mamluk rule in Egypt to an end (Figure 4.19) and to create an elite that employed members of his family, Kavala town's men and friends, and from the bureaucracy founded by him in Egypt (Fahmy, 1998, p. 139; Lowry and Erunsal, 2011, p. 2-6).

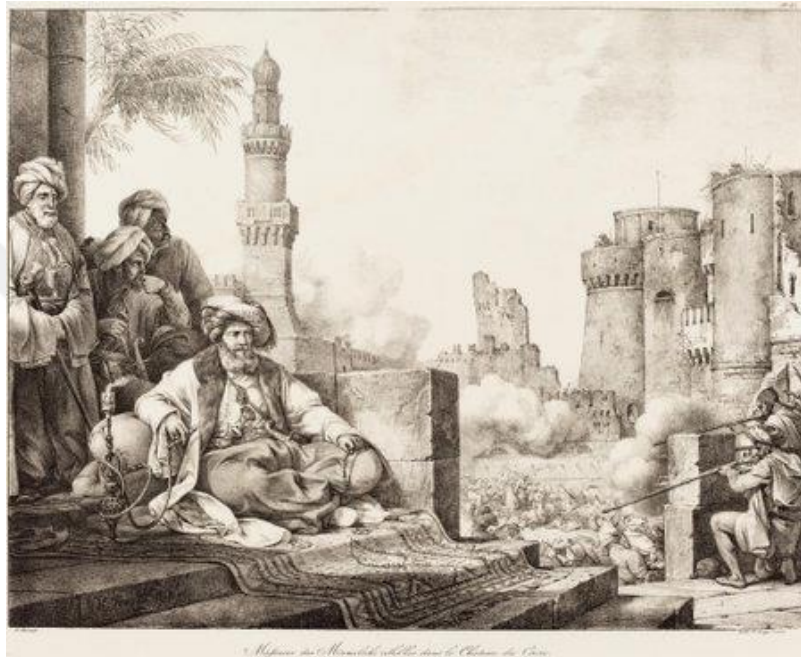


Figure 4.19 : *Massacre of the Mamluks at the Cairo citadel, 1811.* Lithograph by Horace Vernet (National Gallery of Art, Washington DC).

Mehmed Ali drastically changed the Position of Egypt in the frames of the Empire strengthening the economic relations with the west, drastically changing Egypt's social and cultural outlook (Fahmy, 1998).

Mahomet Ali was a Napoleon in his way. He would have annihilated the Greeks as a nation at the beginning of the last century had not the European Powers stopped him. He looked to Egypt and the Nile basin as a region where he could become emperor. His invasion of Syria startled Sultan Mahmoud. Russia was willing to help in crushing him, but England and France appeared on the scene and compelled terms to be arranged. Mahomet Ali became governor of Syria. He plotted the Sultan tried to smash him, and was smashed himself. Mahomet Ali frightened Europe. So the Powers intervened again. He resigned all claims to Syria, but Turkey was compelled to yield to him and his heirs the pashalik of Egypt. Having given Turkey so much trouble, he now has a hodja to read daily prayer for the peace of his soul, whilst the poor of his native town eat the rice he willed to them. (Fraser, 1906, p.170)

The evidences of Mehmed Ali's affection of his birthplace was to be seen in the town. He had rebuilt the aqueduct, built three centuries earlier by Süleyman the Magnificent's Grand Vizier, Ibrahim Pasha (Figure 4.20), and brought the water inside the walled town, where the Muslims lived (Fraser, 1906).

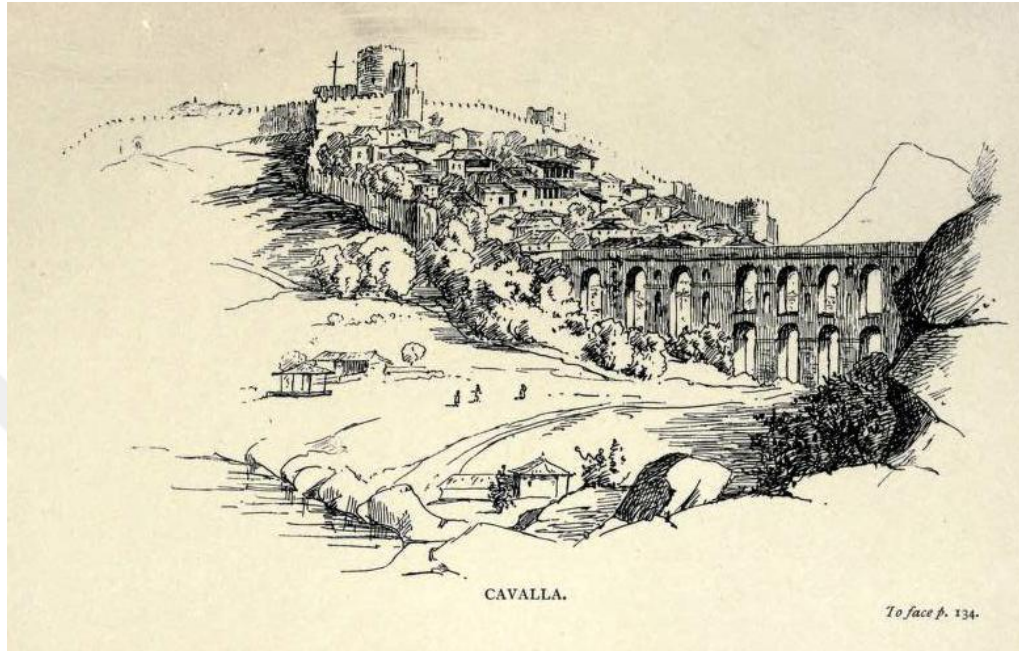


Figure 4.20 : Drawing of Kavala from the book by Mary Walker (*Old Tracks and New Landmarks*, 1897).

It was known that Kavala was a Turkish town and that there were not any Christian churches within the gates (Fraser, 1906, p. 172). The town was double walled and occupied by Turks. The entrance to the walled town was through not over-wide gate. The town's urban layout was consisted of bends and corners and shady passages with mosques and minarets¹⁹(Figure 4.21).

¹⁹ Fraser states about Kavala that: "It is just the place for a Turk. It makes even an Infidel feel like a Turks".

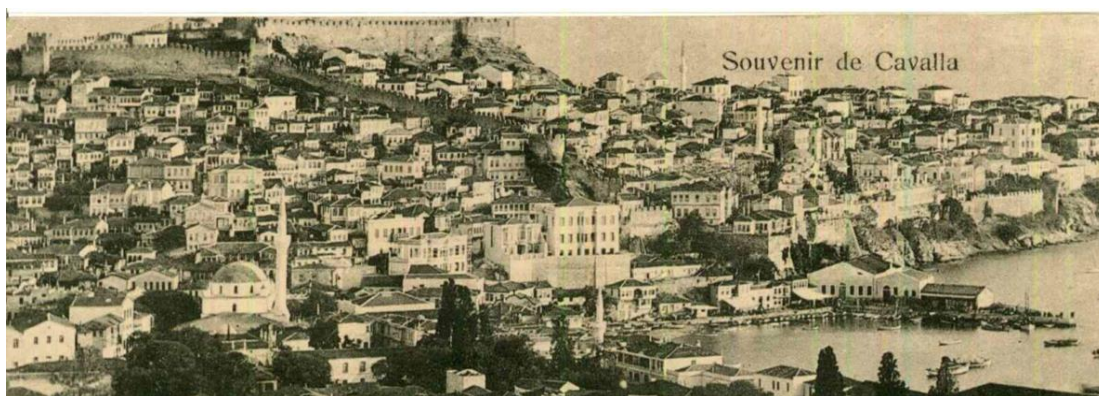


Figure 4.21 : Postcard from Kavala showing the old walled town, the new structures built in the plains by the neck of the peninsula and the many minarets (HLAK, beginning of 20th century).

A zigzag rise, the summit of a range, and then quaint Kavala, on a tongue of rock sticking impudently into the rich blue of the -Aegean Sea, the island of Tassos not far away, and then in the distance, like a little cloud rising to the heavens, Mount Athos the holy. The way down the coast-side to the town is crooked. The road is mended with marble; the dust is marble; heaps of marble are on the banks for repairs. The sun touches the marble and makes it glisten like myriads of diamonds. Kavala, resting on the sea, double walled, held to the mainland, it seems, by a willowy aqueduct, is occupied by Turks. But Kavala has grown, and behind the neck of the peninsula spreads fan-wise a Greek town. The Greek quarter is not distinguished. To reach the Turkish quarter one goes through a not over-wide stone gateway. Kavala is all climbing rocky stairs and coming down rocky stairs. No vehicle is possible. It is all bends and corners and shady passages and mosques and minarets and peeps of the blue sea and basking sunshine. The color is Neapolitan. Frowsy and creak-jointed Turks, who ought to be reading the Koran, wrap splash-tinted sashes round their waists, have turbans of white or green, and baggy breeks that are vermillion. The atmosphere is hot and slothful. It is just the place for a Turk. It makes even an Infidel feel like a Turk. My hotel was a poor thing to look at. But it was a good place to stay at. It is kept by a stout German dame, called Kathe. Every European who visits Kavala knows Kathe. She is a mother to them all. She cooks and is the best cook in Macedonia. She knows how you like your food and sees it is served clean. (Fraser, 1906, p. 168, 169)

After the Greeks started moving into Kavala, from various parts of the country because of the need of workers due to the expansion of the tobacco industry in the region and Kavala being the export port for this stock, the Christians, after getting a permission from the Ottoman authorities, built their quarter in the plane located behind the neck of the peninsula (Figure 4.22).



Figure 4.22 : Edward Lear's drawing of Kavala, 1856 (HLAK).

4.3.1 The Public Structures and the *Mahalles*

By the end of the 17th century Kavala grew up into small city with several neighborhoods and with population of nearly 5000 people (Lowry, 2008, p. 239) It was a town with many mosques located in the second intramural area where the three other neighborhoods: Hüseyin Bey *mahalle*, Halil Bey *mahalle* and Kadi Ahmed Efendi *mahalle* were all enwalled on the less steep slopes on the peninsula towards South in the so called *Orta Hisar* or Middle town (Figure 4.23). The town, with nearly 700 dwellings located now in five neighborhoods with, not just a lower town but newly developed middle town, was positioned in the second intramural area, *orta hisar*, below the castle, *hisar*, flowing down the whole peninsula toward its peak on South.

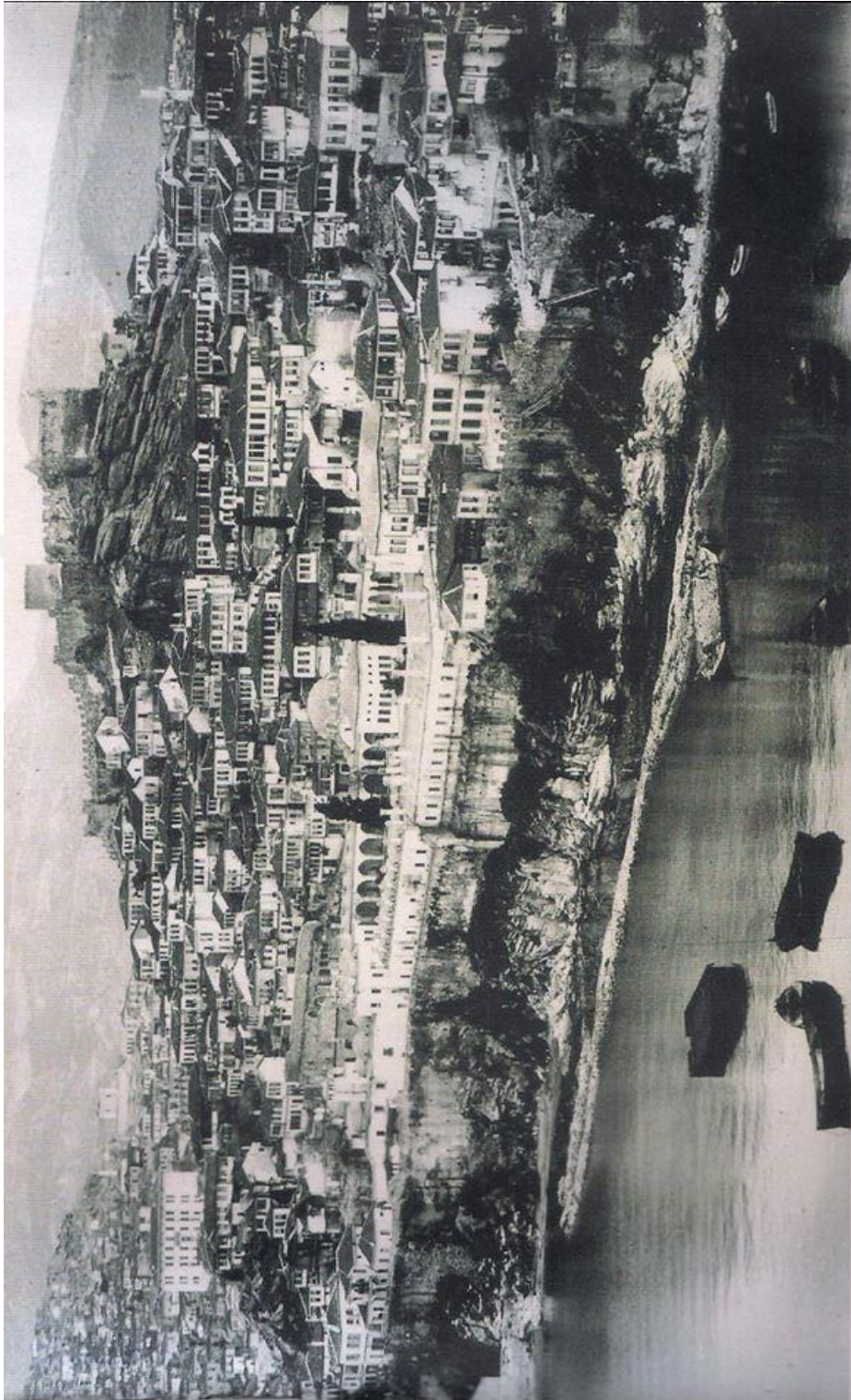


Figure 4.23 : View of the Middle walled town with the fortress and the 20th century expansions in the distance. (HLAK, 20th century).

In the first decades of the 18th century, the fort and its tower and the town walls will fall into very bad condition due to lack of maintenance. In 1735 imperial architect

(*hassa mimar*), Süleyman Halife was appointed to follow the necessary works for the town walls. He was one of the imperial architect working in the time when Mehmed Ağa Kayserili was appointed again as the head of the Imperial Chambers of architects (*Hassa başmimarı*) and at the exact year when he was sent to Damascus to do the evaluation for the repairs of the fortress of *Hınatş Kale*, which was in ruined condition.²⁰ The Kavala town walls and especially those on the West side of the Middle town were completely destroyed and collapsed over the harbor. We also find out that a wall of the tower up in the castle was destroyed and needed repairs and that there was a police station near which roof was also on the list of necessary repairs (see appendix B, figure B.12). From the archival document in BOA, we get important information on the condition of the walls as well as construction works that took place in the town and related to the public structures. *Batıkulu* Mehmet Paşa who was appointed to explore these places and report back to the officials, documented a detailed list of the damages and works that needed to be done. This record was about the explorations and the measurements done by the above-mentioned *Batıkulu* Mehmet Paşa, one of the imperial architects, Süleyman Halife, and notables of the town of Kavala. From this document we find out that the harbor suffered from the collapse of the west wall that was just above it and the need for scaffolding for the rebuild (Figure 4.24). In addition, the wall near the entrance gate to the fort had to be rebuilt since it was damaged too. The wall of the tower in the fortress was also damaged and needed repairs but also windows for it were ordered. The roofs of the fortress and the police station that was located within the walls of the fort needed to be rebuilt as well. This document gives detailed list of materials needed all the necessary constructive works such as: timber, nails, etc. as well as the cost of the work and was written by the Kavala's *kadı* (judge) Huseyin. The town walls, the fort and the other structures in it like the arsenal, will constantly be subjects to repairs due to their damages (see appendix B, Figure B.15, B.16).

²⁰ For more details on the works of Mehmed Ağa Kayserili see TDV vol. 28, p. 430.

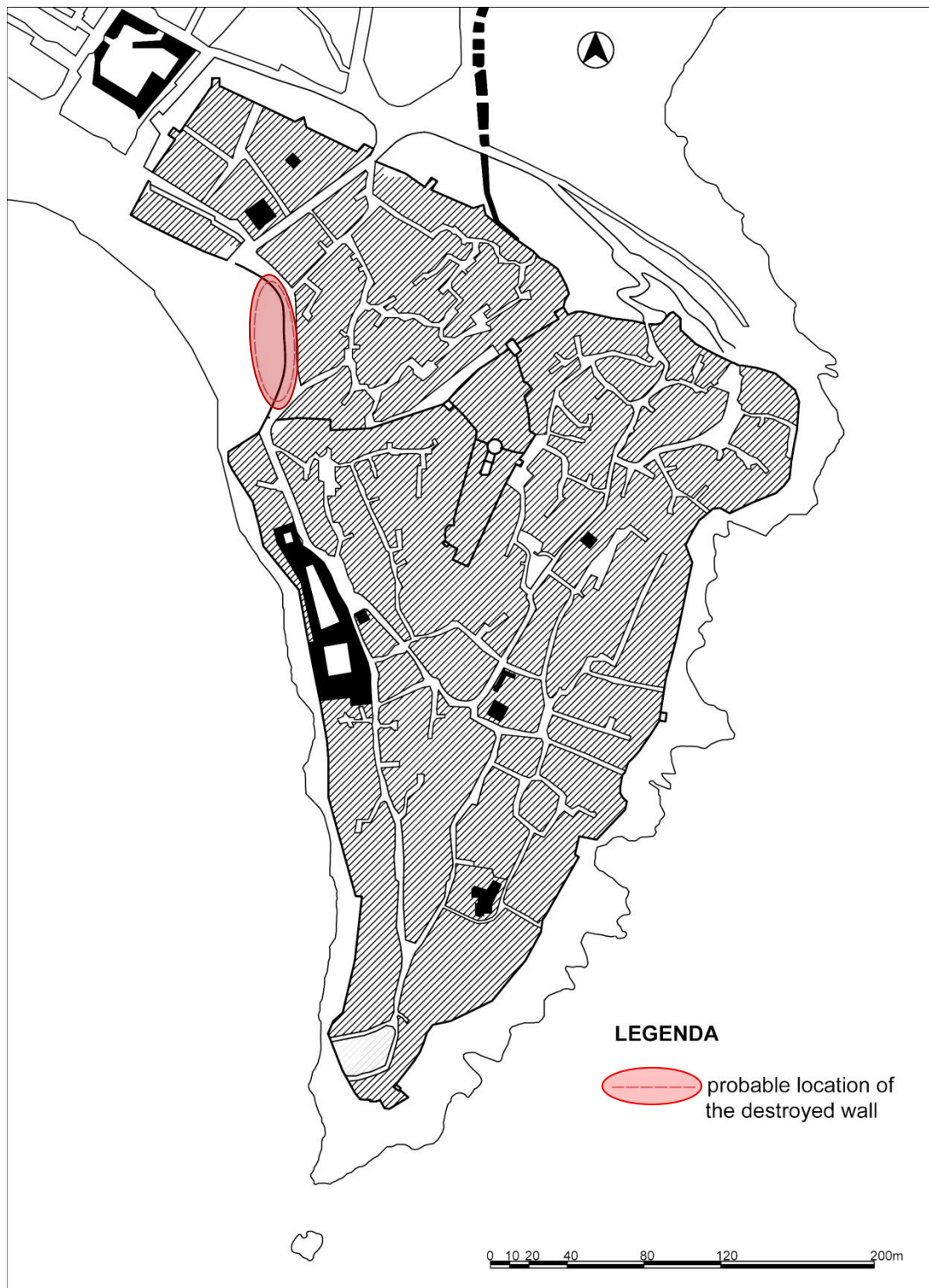


Figure 4.24 : Probable position of the destroyed town wall from 1735 mentioned in the archival document in BOA (Graphics re-elaborated from Kavala Municipality map, 1923).



Figure 4.25 : Hüseyin Bey Mosque circa 1925 (Lowry and Erunsal, 2011, p. 74).

The main road arteries were penetrating this second intramural area through two gates located on the east and west side of the north wall of the second enclave. Moving up from north to south on the west side of the peninsula was the main road artery that, passing the north-west gate was entering the Hüseyin Bey *mahalle* dominated by the Hüseyin Bey mosque (Figure 4.25), built somewhere after 1605/06²¹ in order to populate Muslims in this area where predominantly Christians were living (see appendix B, Figure B.5). The mosque was probably of rectangular plan, covered with pitched roof (information we get from old photos and postcards), a not too tall minaret and a fountain, which remains exist today on site.

Right at a point where this street was dividing into two roads one continuing towards the peak on South and the other taking you upwards toward East straight to the upper neighborhood of Halil Bey and the small *külliye* consisted of the mosque (Figure 4.26) built as a *mescid* somewhere before 1673/74²² (see appendix, B.7) and the *medrese* (Figure 4.27). Halil Bey Mosque had a rectangular plan covered with a large

²¹ See appendix B, figure B5; the archival document in BOA no.1446/19 indicates the construction permission for the mosque issued by Kavala's Kadi Ahmed Efendi.

²² See archival document in BOA appendix B, figure B.7 indicating the repairs of the wooden elements in it.

dome supported by four tromps, a small, decorated with muqarnas niche (*mihrab*), three arched porch with a gallery, probably added later, and a minaret detached from the mass of the mosque. Inside the mosque the gallery was opened toward the internal space. The medrese had an “L” shaped plan with open porch on both sides and rooms accessible from it. The mosque was probably used as a *dershane*, since the medrese didn't have one.



Figure 4.26 : Halil Bey Mosque today. (Ivkovska, 2017).



Figure 4.27 : Halil Bey Medrese today. (Ivkovska, 2017).

From this point on moving now on the east site of the peninsula reaching the ridge and going down towards the north east gate was the Kadi Ahmed Efendi *mahalle* with its mosque (Figure 4.28), probably built somewhere before 1704/05 (see appendix B, Figure B.8) just below the fort i.e. the *hisar*. Nothing is left today of this mosque except the foundations of its minaret. From the size of the foundation we can

assume that the minaret was probably bulky in its outlook and probably was attached to the mass of the mosque because of its octagonal plan.



Figure 4.28 : Kadi Ahmed Efendi mosque's minaret foundation remains today (Ivkovska, 2017).

One of the greatest structures built in the second decade of the 19th century was located in the Huseyin Bey mahalle facing towards West and overlooking the port of Kavala below the cliffs. Positioned and built at the edge of this side of the peninsula was the Mehmed Ali Pasha's Imaret complex (Figure 4.29).



Figure 4.29 : Postcard from Kavala with the Imaret, the customs building and the fortress at the top of the peninsula (HLAK, end of 19th century).

Growing up in Kavala, a small town with a population of no more than 3000 inhabitants at the end of 18th century,²³ it appears that Mehmed Ali received no formal education, as well as his own acknowledgment of being illiterate until the age of forty seven (1817-1818) when he had learned to read and write (Fahmy, 2009, p. 5). Was it the reason for him being illiterate for so long, adding the fact that he was taunted by his playmates in early childhood for this same reason, made him focused to expend enormous energy and resources in investing and creating educational infrastructure in his hometown? His legacy was spread longer after his death. Kavala's young Muslims were educated and the poor fed in his Imaret complex (Figure 4.30).

Kavala has many poor. I went to the imaret or poor-house, where the needy, the halt, and the blind crawl three mornings a week to receive rice and soup. They cringe in the alleys for hours whilst the odor of food comes wafting to them from the kitchens. They eat gluttonously whilst a priest reads from the Koran, though nobody pays any attention. Eight thousand pounds' weight of rice comes every month from Egypt, a legacy from Mahomet Ali Pasha, who was born at Kavala in 1769.

²³ Machiel Kiel in his article on Kavala quotes the French traveler Felix Beaujour who visited the town in 1799 and gives maximum numbers of its inhabitants as 3000. See: IA, Vol.25, 2002, p. 60-62.

Sprawling on a rocky eminence is the medrasa, or monastery, where are three hundred men preparing to be Moslem priests. They come poor at the age of fourteen or fifteen, and after a stay of thirty years are allowed to marry. The courtyard is shady with orange trees. The balconies are broad and cool. The thick-walled cells are simple and with little slats of windows looking out upon the bluest of seas.

I was an Infidel, "a dog of a Christian." I had stood for a casual moment at the monastery gate when a white-turbaned priest hastened forward. Would I enter and rest? I was pleased, and he seemed delighted. Other priests came. They showed me their cells; they gave me a cushion by one of their slat windows. They brought sweetmeats and coffee and cigarettes. I could only speak to them through my interpreter. They wanted to talk politics. There is no freedom of the Press in Turkey, and all that is learnt comes through official channels. They knew a revolution was breeding. They knew how great England was. They knew England was friendly to Turkey. They knew it was England who kept Russia out of Constantinople; but now, why did not England compel Bulgaria to stop her menacing attitude? England was so rich! Why did not England give money to Turkey to buy arms to fight the Bulgarians? Why were the Bulgarians to be allowed to have Macedonia the Turks recognize Macedonia is ultimately to be lost when it is Turkish territory? And Russia was behind it all! Did I not think it was Allah who helped the Japanese to defeat the Russians so that Russia might be stayed in its designs on Turkey?

All over are evidences of the affection of Mahomet Ali for his birthplace. He rebuilt the fine aqueduct so that the whole of the town, inside the walls, has abundant water, whilst those outside the walls, Christians, are put to enormous expense in obtaining water, which has been diverted from their part. Moreover, by his will he left a large sum to be used to lighten the taxes of those who live within the walls. Those outside, as a consequence, pay heavier taxes. This does not increase the friendly feeling between Moslems and Christians. (Fraser, 1906, p. 170-173)

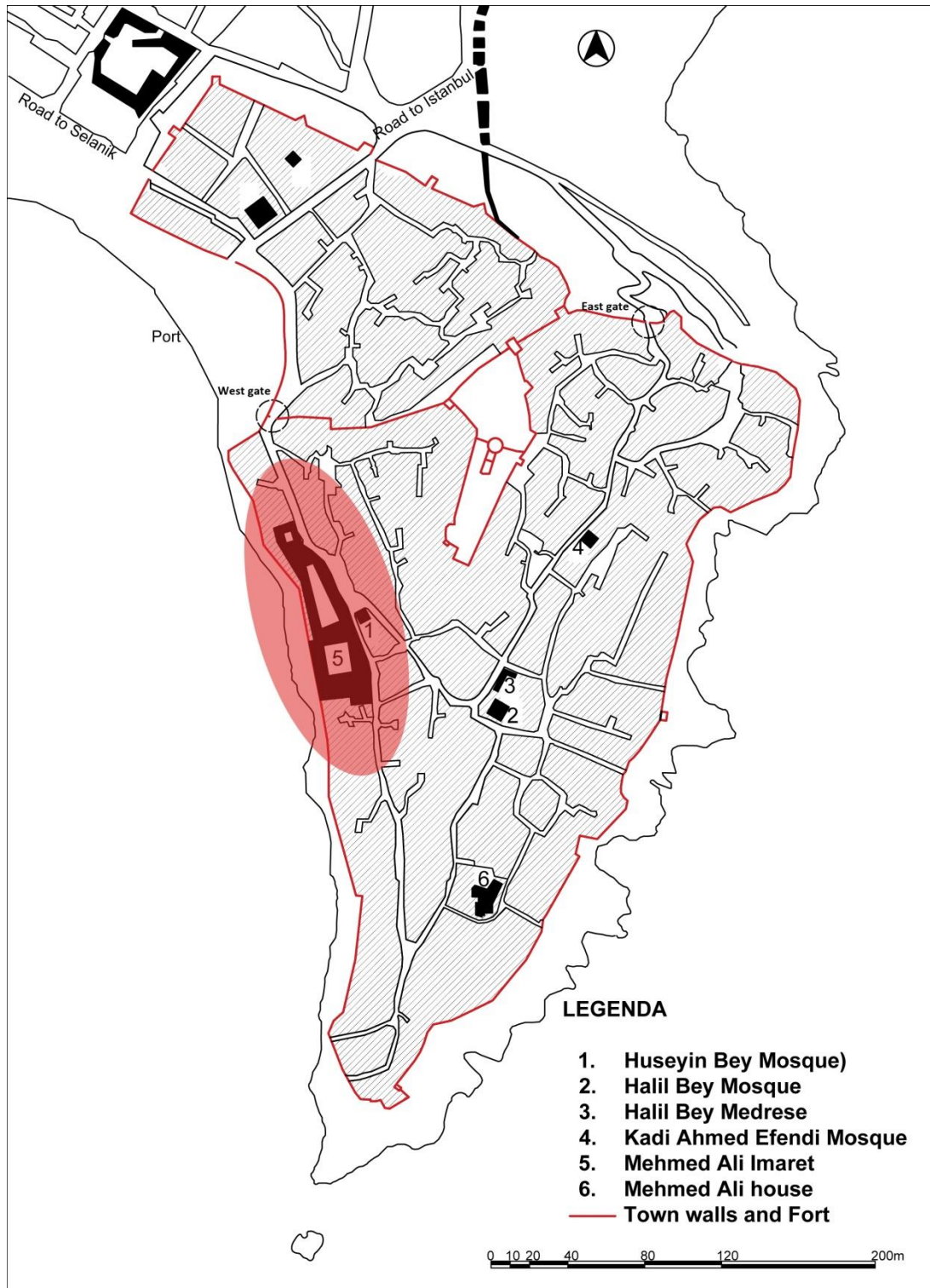


Figure 4.30 : Imaret in the urban fabric in Huseyin Bey neighborhood in the Middle town (Graphics re-elaborated from Kavala Municipality map, 1923).

In 1813 as a reward for defeating the *Havaric* (members of an exterminated Muslim sect) and the polytheists, *müşrikler* (those who share the idols with God) who had occupied *Harameyn* (Mecca and Medina) and made the pilgrimage duty difficult to

fulfil (*hajj*), because the road to Hijaz was closed as a result to attacks could not fulfill the *hajj*, the Sultan himself wrote a foundation (*vakfiye*)

The duty of opening the pilgrimage route by destroying this groups of attackers is given by Sultan Mahmut Hameynin's servant, Arab and Acem's Sultan and the enemy of *kufr* (infidel) and *shirk* (polytheists) to Gazi Mehmet Ali Pasha, the Governor of Egypt and the Seraglio of the Hijaz Region. Mehmet Ali Pasha easily accomplished this difficult task with the help of God and the support of the Sultan (see appendix B, figure B.14).

Due to these successes, Mehmed Ali Pasha was donated by the Sultan the Island of Tassos (*Taşözü Adası*) for the use of charity works in the future. They have dedicated the incomes to the medrese that was built in Kavala. The island of Tassos was given as a property to Mehmed Ali Pasha with a separate document. The Pasha has devoted to earn the appeal of God and his prophet in this island to meet the daily and annual expenses of the library consisting of 60 rooms, cells and a classroom and various books belonging to different sciences. In other words, the money from the Island of Tassos were allocated to the expenses of the school and the library of the Imaret complex. This allocation included the following division of the incomes:

One fourth of the income of the island and the increase of the money (72 money bags with akche) will belong to teachers, students, trainees, officials and servants of the school. The remaining foundation incomes will be spent to repair the medrese and the library. The proceeds will be in the hands of the foundation manager. After the morning prayer Sabah Namazi and after the afternoon prayer ikindi namazi two tefsir²⁴ (explanation of the Qur'anic verses), hadith²⁵ (prophet Hz. Muhammad's words and practices), fiqh²⁶ (Islamic law) and other higher sciences will be taught. The first teacher will get salary of 300 kurush and the second one will get 200 kurush. In the case of the death of the first appointed müderris²⁷ (professor), the second müderris will be appointed as the chief müderris. This document explains in detail the work of the educational institution and the regulations of the appointment of teachers as well as of the regulations about accepting and discharging students and their scholarships and their accommodation in the dormitory rooms. The document describes that fifty rooms will belong to students, two students in each room, and ten to the institutes (internship teacher, teacher candidates, etc.). It is a detailed description of the "house rules" in the medrese such as legal consequences

²⁴ See TDV vol. 40; p.281

²⁵ See TDV vol. 15; p. 27-64

²⁶ See TDV vol. 12; p. 547

²⁷ See TDV vol. 31; p. 467

if a student is absent longer than a limited period of time, however exception was made if those visits are related to Hajj, the Anatolian side, visits to the “Tuna Mansion”²⁸ and visits to the Coast of Rumelia, but no longer than thirty days, the students’ personal reasons, in case of marriage or in case of having an illegal guest in staying in the students’ rooms etc. (see appendix B, figure B.14).

The charitable foundation was established by Mehmed Ali Pasha devoted as a real foundation for God’s resurrection as it is in the town of Kavala in Rumelia, where he had built school and library to teach the *Qur’an* to Muslim children. The expenditures and other conditions expected from the foundation have been detailed presented and explained to the officials on a meeting held in 1817 where they decided on the rules and regulations related to the work of the school. The rules had to be obeyed as follows:

According to the Sultan’s handwritten manuscript, which was given to the Pasha, he used it as property. As explained in detail at the Foundation, the land of the Tassos Island from the Mediterranean islands, one of the foundations of the Pasha, was allocated to the duties of the land rentals, one (one tax) and one fourth and the other income from the former income. The person who is the teacher to the children in the school will be given one hundred and twenty akche, that is, one hundred kurush annually. Again the teacher will be given the ferace (clothing) money. The person who is the chief caliph (*halife*²⁸) in the school will be given sixty akche salary and sixty kurush for clothing ferace. The second *halife* will be given forty akche per day and fifty kurush per year. Each of the fifty children in school will receive three kurush a month. Each of the twenty children who are in *mulazim* (internships) will be given sixty months’ worth of money each month. Every year during the spring season when the children go to a *mesireye* (promenade), a hundred cent will be spent for the road. In the winter, a hundred kurush of wood will be purchased. Every year, at the blessed *Kadir* Night, which is the twenty-seventh night of the Mubarak Ramadan month, every one of these fifty children will be covered with a pair of clothes (made of quality cloth), one robe, one knee, one fez, so they will be fully dressed. The children in the school will be given 50 kurush in cash and one coat in order to reward those who will memorize the Quran (i.e. those who know the *Qur’an* by heart), in order to make attractive the memorization of Quran to others. Small carpets and mats will also be provided from the foundation’s incomes to repair the school, and renovate it if necessary. It is in his possession that the conditions of the foundations that the Pasha had previously established and registered can be changed, reduced and reproduced. The person who is the *imam* in the school as previously determined is getting twenty akche per day, which

²⁸ See TDV, vol.15; p. 299

is already determined. Since this is a low wage an increase of forty akche will be added and he will get sixty akche per day. The Muezzins salary was ten akche per day and he will get an increase of thirty akche and in total he will get forty akche per day.

The person who is serving as a door man and is also responsible for cleaning the school (*kayyımlik*) is going to make a twenty akche increase and make forty akche every day because he has made an appointment in the classroom. Three kilos to burn candles in the *dershane* (class room), four hundred kilograms of olive oil will be given each month to burn in the medrese courtyard and the medrese. Seven kilograms of olive oil cannot be determined, so eight more kilograms of olive oil per month will be taken and fifteen kilograms of olive oil will be given for each month. These will be used in the four candlesticks located on the sides of the *mihrab* of the *dershane*, three kilos of candle will be purchased monthly. All powers related to these contributions made by the foundation will be from the foundation. If it becomes difficult to obey these conditions over time, the incomes of the foundation will definitely be spent on the Muslims (see appendix B, figure B.14).²⁹

In the year 1899 an official request was made by the Egyptians to the officials for a permission for upgrading the medrese that was called *mühendishane* and served as a middle school to be transformed into a high school. The official decision for this transformation was brought by the late Mehmed Ali Pasha's foundation but the officials and the Ministry of Education did not want to issue such permit due to inappropriate conduct by the schools headmaster in inviting foreign diplomats (we do not know which). This re-use at the end was done but the students were collaterals as a result of this "politically" involved issue. The students at the end of their education upon graduating will receive diplomas. (See appendix B, figure B. 29)

²⁹ For detailed explanation of the building phases of the Imaret complex and the vakfiyes see Lowry and Erunsal, 2011, p.141-159



Figure 4.31 : Areal view of the Imaret complex (Lowry and Erunsal, 2011, p.13).

The *Imaret* complex was more than a charitable institution, it was an educational establishment that was organized in such manner that maintained all the aspects of the students' life in a very responsible way, providing them education and not only related to the study of the Qur'an but also other sciences and financial support but also sentencing those who did not obey and respect the rules of the institution.

Built in stages, when completed the complex included: two *medreses* (see appendix B, Figure B.14), thirty-six dormitory rooms, a library, a soup kitchen, pavilion, *hamam* and administrative offices (Figure 4.31) (Stefanidou, 1987, p. 203-265). The *Imaret* complex was integrated in the structure of the old city. It followed the traditional introvert internal spatial arrangement and it was adapted to the physical environment. It consisted of four parts positioned in a row, and each part was organized around internal patio. Starting from the north side, the first structure was

the soup kitchen (*imaret*) with the secondary school (*mekteb*) in the northeast corner. Following up the one *medrese* with the main classroom (*dershane*) in the southeast corner, and next to it was the second-high school (*medrese*) with the second *dershane* in the northeast corner and the “wet” spaces in the south side (Lalenis and Samourkasidou, 2013, p. 214). The offices of the administration of the *vakıf* were located at the south end. The *dershane* and the *mekteb* were given somewhat higher emphasis by highlighting the units by the special attention paid to their domes (Figure 4.32). The walls of *İmaret* complex were built of carved stones and scattered bricks up to the point where arcs and domes started to be formed. From there on, construction was made exclusively by bricks (Lalenis and Samourkasidou, 2013, p. 214). The *İmaret* complex (*külliye*) was illustrious for its simplicity in its structural elements, and in the decoration of external and internal surfaces. The most exiting architectural elements were the internal patios and the continuous succession of closed, semyhypaethral, and open air spaces, with the equivalent gradual shadings (Lalenis and Samourkasidou, 2013, p. 216).



Figure 4.32 : Section of the second medrese with view on the, now lost, second *dershane* (Stefanidou, 1987).

What made the *külliye* unique, is not only the fact that it was built later than most such foundations in the Ottoman era, but, also that it was so clearly intended to serve exclusively as an educational center (Lowry, 2011, p. 16). Moreover, it shows also that a small town like Kavala, if ruled by powerful and important benefactor like Mehmed Ali Pasha, could be fashioned by a huge and elegant *külliye* that were usually built only in the big cities (Cerasi, 1988, p. 142-143). The appearance of two *medreses*, one a theological seminary (*medrese*) and the other as school of engineering (*mühendishane*), together with a *sıbyan mektebi* (primary school for teaching the Qu’ran), and a second *mekteb* (secondary school), virtually under the

same roof, (Figure 4.33) was unprecedented in Ottoman practice, but when one takes into account that all the other structures, whether to be the lecture hall, the library, the soup kitchen, the bath house, etc., were all built with one purpose, namely to serve the needs of the students and their teachers, it is clear that Mehmed Ali's focus was on meeting the educational needs of his former fellow Muslim townsmen but also the needs of the towns poor (Lowry, 2011, p. 16).

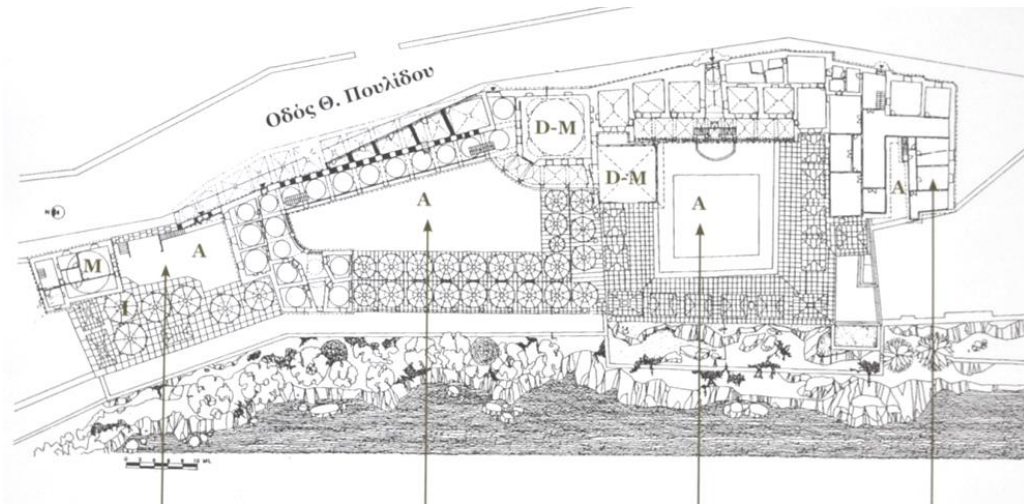


Figure 4.33 : The different structures in the Imaret complex. (Karagiannakidis and Lycurinos, 2009).

4.3.2 Street Layout

Each of the neighborhoods in the Middle walled town had its organic street patterns and *cul de sacs*, some ending simply with a house or with the rocky cliffs on the east side of the peninsula. In each of these neighborhoods there was a small square mainly located in front of the mosque and a fountain with water supplied from the aqueduct.

The main road artery that was coming from the port and going up towards the second walled town (Middle town) was entering through the West gate of the Middle town and following up towards the peak of the peninsula on West (today's Poulidou street). It was dividing the Huseyin Bey neighborhood in two parts and at the point of the mosque, was continuing up in two arms one leading towards the peak of the peninsula parallel to the cliffs on the west and the other (today's Ali Mehmet street) going up towards the upper part of the hill into the Halil Bey neighborhood, arriving to the point where the Halil Bey mosque and medrese were located. The secondary streets between these two arteries in the Huseyin Bey neighborhood were all

perpendicular to the main ones, very steep, accessible only by pedestrians and ending in dead ends (*cul de sac*). This whole neighborhood had a round in a way form of circulation so if one was to follow the main arteries would have end up and the same point where first entering the area i.e. the Huseyin Bey mosque and down towards the West gate (Figure 4.34).

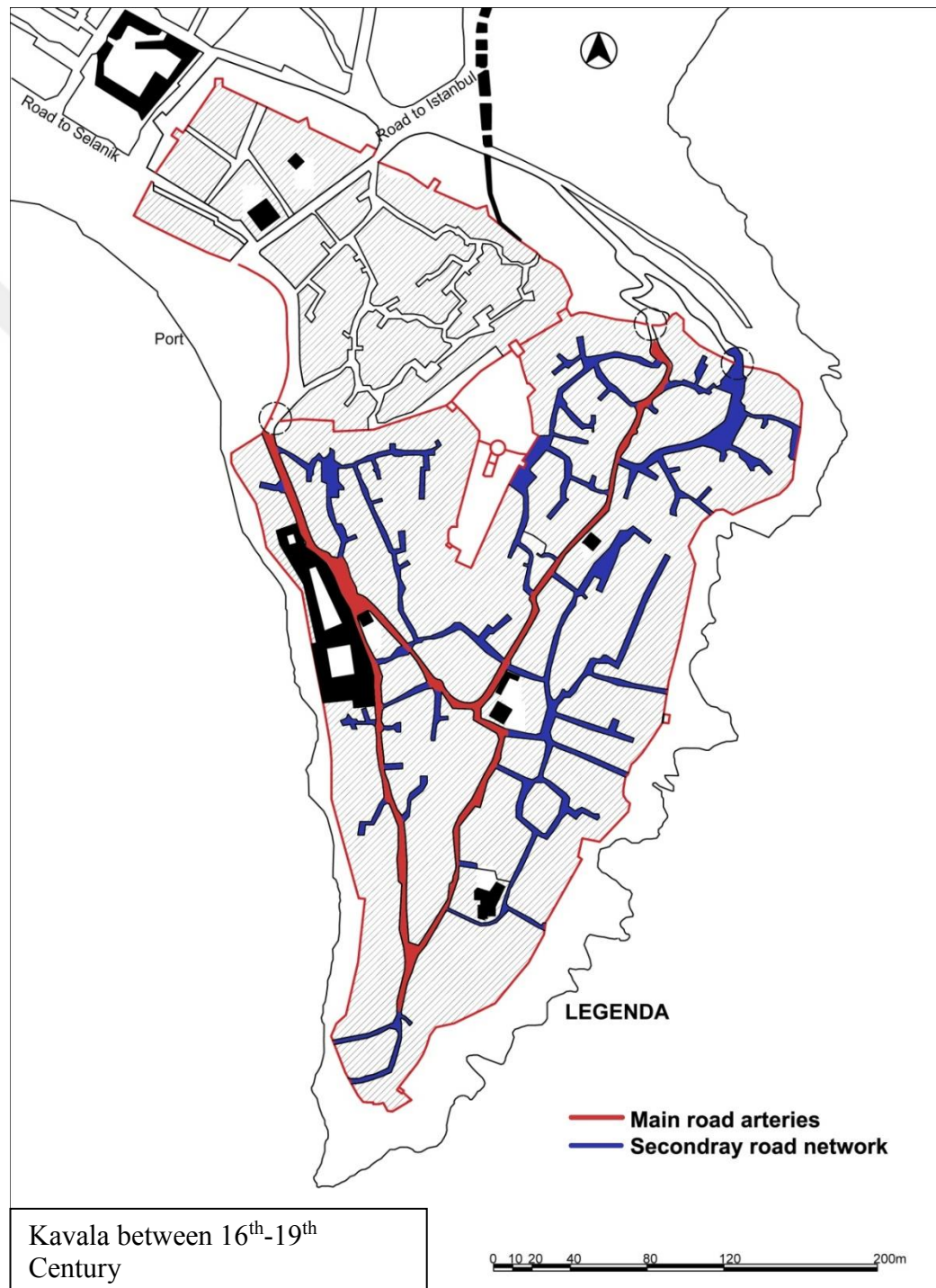


Figure 4.34 : Road network in the Middle town (main road arteries in red; secondary road network in blue) (Graphics re-elaborated from Kavala Municipality map, 1923).

The streets in the upper Halil Bey neighborhood were somewhat different than those in the Huseyin Bey *mahalle*. This part of the peninsula was facing East and looked straight at the island of Tassos in the distance. The main artery (today's Anthemiou street) coming from Huseyin Bey mahalle from South, was continuing to flow up towards the fortress at the top of the hill and was positioned parallel to the East cliffs edging this side of the peninsula. The secondary street network in this area was somehow in a way forming small blocks in a more organic grid system especially around the Halil Bey mosque and *medrese*. The rest of the secondary streets were all perpendicular to the main artery (Anthemiou street) and were all ending straight to the steep cliffs on the East creating the *cul de sac* completely open to the majestic view to the sea and the island of Tassos.

The same artery that was coming down from Huseyin Bey mahalle (Poulidou street), interrupted by the hilly morphology and adapted into a pedestrian stair case moving up towards was continuing through Halil Bey mahalle and reaching towards the higher point of the hill in the Kadi Ahmed Efendi mahalle, was moving towards the fortress at the top. Having reached the highest point (Anthemiou street) the road was then going down towards the East gate of the Middle town and straight out of the enclave towards the empty areas just behind the aqueduct and the shipyard down by the sea shore. In this neighborhood, all of the secondary streets were ending in dead ends, even those facing the steep rocky cliffs towards the East view of the sea and the island of Tassos. The section of the neighborhood on the side just below the fortress was very steep since the hill at this point was moving towards its highest point. The secondary street network here was made of streets all stair like steps, making the access towards the houses positioned on them easier for the pedestrians but un-accessible in any other way even today.

All the secondary streets in the Middle town had their organic flow, following and adjusting to the terrain and yet managing the best to allow the inhabitants of these area easier access to their dwellings. All streets, except the main arteries (Poulidou street, Ali Mehmet street, Anthemiou street and Ioustianou street) were ending in dead ends either having a house at this point, a garden of a house or simply the steep cliffs of the peninsula. Interesting enough was the area just around the Halil Bey complex where we notice a small formation of block like parcels creating in a way

attempt for orthogonal, grid system, but not completely in the conventional grid system manner, but rather organic square-ish like shape of blocks.

We can summarize, at this point that the main layout of the Ottoman town of Kavala was positioned on the peninsula in three enwalled sections (*intra muros*). The first, also being the oldest, was the fortress built at the top of the peninsula. The second phase of the intra mural development was the Ibrahim Pasha neighborhood located by the coastline and upward to the top of the fort on the north-west side of the area and the third following the second towards south and occupying the whole area of the peninsula. Kavala's historic peninsula is defined by natural features such as the cliffs, and the artificial ones like the harbor, the city walls and the aqueduct. The area is consisted of several sites, which have their own characters that are a product of the areas historical development, the terrain and its configuration and the way all these are implemented into the town's urban area. Even though today the historic town is seen as a single urban nucleus with a thorough analysis separate smaller urban units can be identified. Inside the old Ottoman nucleus four defined localities can be determined and four Muslim district could be distinguished. Hüseyin Bey neighborhood, Kadi Ahmed Efendi neighborhood, Halil Bey neighborhood and the first enwalled part of the town, the Ibrahim Pasha neighborhood (Figure 4.35).

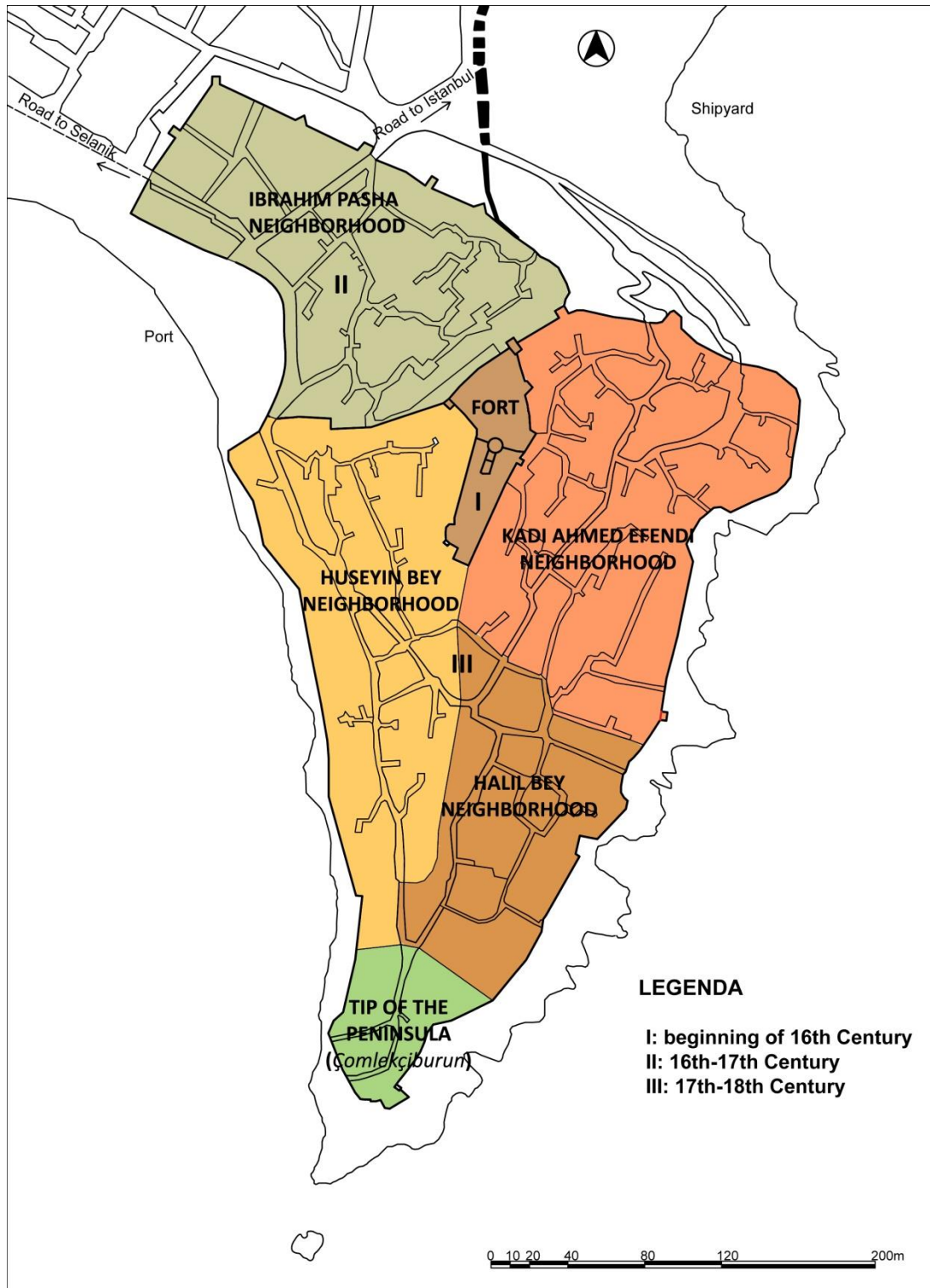


Figure 4.35 : The neighborhoods of Ottoman Kavala *intra muros* (14th-18th centuries) (Graphics re-elaborated from Kavala Municipality map, 1923).

The historical peninsula and the town positioned on it went through many phases of transformation of the land plots and parcels. Today still, the organic distribution of the urban fabric is legible. The land plots are formed free and in this manner continued to evolve. Even though the urban fabric was constantly changing, it kept

its main arteries, the Poulidou Street and the Mehmed Ali Street. The land plots however were a subject of a constant change especially in the urban areas not affected by the flow of the main streets. These changes can be noticed in an urban plan for the Peninsula made in 1911-1912 under Egyptian request, a plan that was never executed so the town kept its primary organic distribution of the land plots. (Figure 4.36).



Figure 4.36 : Urban plan for the peninsula commissioned by the Egyptians in 1911-1912 (source: Imaret archives).

The residential blocks in the historic peninsula of today's Kavala have different shapes. Depending on the area of the peninsula they are located they either are narrow or bit more wide if they comprise of two land plots. Depending on the position within the urban fabric some blocks only face towards the town walls or the sea while others that are positioned in the middle walled town, where there is more free organization of the space due to lack of the artificial and natural boundaries, face all four sides of the streets. Those that are positioned in the north extension, the Ibrahim Pasha neighborhood, have very a-geometric forms. The entrances to the

houses that are positioned within these freely, organically organized blocks, are through the typical tiny dead ends (*cul de sac*) (Kalogirou,1992).

Houses

Compared to the houses built in Ibrahim Pasha *mahalle* from the 16th century, these new dwellings now had wider floor plans, open to light and view and were more spacious (Figure 4.37). Some of them also had gardens especially those on the East side of the peninsula facing the island of Tassos. The parcellation on this side was more orthogonal now, rather than being completely organic and randomly organized, following a grid with streets or stairs perpendicular to the sea front.



Figure 4.37 : House with symmetrical plan and wide front (Ivkovska, 2014).

The most respectable and noble house of 18th century Kavala was Mohamed Ali's house built close to the peak of the peninsula in the middle walled town, facing the island of Tassos on the East, the Bay of Kavala on the West and the Mount Athos on the South. His house is the only one in Kavala built as a mansion (*konak*) with some architectural features of an important, wealthy, Ottoman family. The house of Mehmed Ali that was owned by his grandfather has special importance in the town's vernacular architecture. The house is also important not only because of Mehmed Ali's importance as a Viceroy of Egypt, but also because it is here where he grew up after his parents died. (Lowry, 2011). The house was a mansion and one of the few probably in Kavala, and only one preserved today. This house has a ground floor

built in stone and upper floor built in wood. Inside the ground floor there is a covered courtyard where the stairs that lead to the upper floor are placed. It has a broad front layout and rooms positioned one side of the *hayat* (enclosed balcony). The enclosed balcony on the upper floor has view to the Aegean Sea and the island of Tassos (Figure 4.38).



Figure 4.38 : Mehmet Ali's House (Ivkovska, 2014).

This house is the only one preserved in Kavala that has preserved the plan type division into *selamlık* and *harem*, one of the specifics of the Ottoman houses especially of the richer families. The house, today used as a museum, maintains its Ottoman quintessence. It is located on a steep terrain. The ground floor is built in stone and lays on a solid rock. (Figure 4.39). Above this level rises the wooden upper floor of the house with its extruded bay windows adding to the plasticity of the structure. This house has a strong relation with the landscape due to the retaining walls that elevate the house above the ground and all the window openings on every side of the wooden upper level.

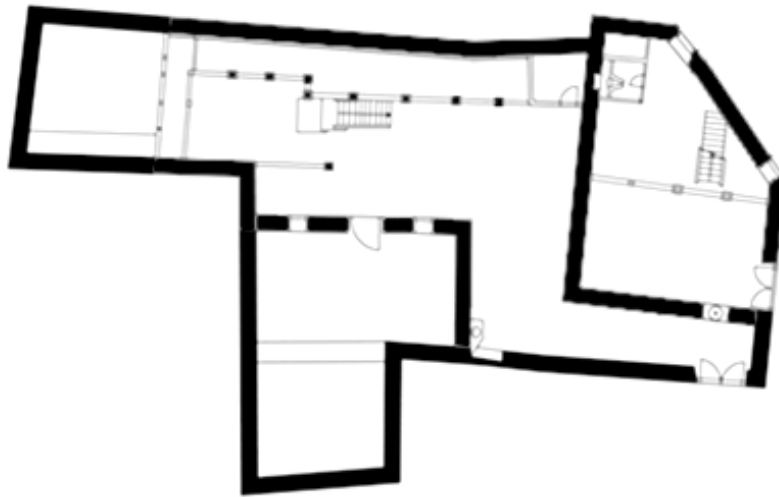


Figure 4.39 : Schematic plan of the ground floor of Mehmed Ali's house before its restoration in 2004. (re-drawn from Stefanidou, 1986).

The peak of the peninsula somehow was still vacant of any neighborhood or any housing program, probably because it was way too exposed towards the open, easily attackable seas, even though the Greek scholars always refer to this section of the town as the “Christian *mahalle*”. Even if Evliya mentions that the Middle town i.e. second walled town had a church, it is still arguable which church he referred to. One is certain; the peak of the peninsula was vacant of religious structures until the 30's of the 20th Century and later the construction of the church of the Assumption of the Virgin Mary (*Ekklesia Kimisi Theotokou*) in 1957. Recent excavations, made below the mosque of Halil Bey, that was built somewhere before 1672/73, in the center of the middle walled enclave, unearthed a Byzantine three nave basilica (Figure: 4.40) but at the time of Evliya's visit to the town, was still debatable if this church was operating at all knowing that after the conquest of Christoupolis the town was leveled to the ground and nothing was left.



Figure 4.40 : The excavations of the foundations of the Byzantine basilica below the Halil Bey Mosque (www.emtgreece.com).

The dwellings in the urban fabric are positioned as free standing structures linearly positioned along the streets. All the axes of the dwellings in the historic peninsula are perpendicular to the slope in chase for the view and the light. A research that was done by the University of Aristotle brought to surface the typological organization of the houses. The research unveiled three types of house plan types A, B and C. The type A (Figure 4.41) is the simplest type usually consisted of two rooms where one is closed and the other semi-open. The most basic type of house in the historical peninsula is a two storey structure with closed balcony and a vertical access in a form of a staircase.

In this case the sitting room which gives access to the other rooms does not have the major role that it has in the A type but sometimes can be so narrow that the rooms are positioned on either side of it and that way does not receive any direct light. In this type of a house we notice a transformation of the hall into some type of a corridor since its space became so narrow that only hosted the stairs and allowed access to the rooms. The term that is used for the hall here is the sitting room that in the B plan type (Figure 4.42) lost its function (Ivkovska, 2016, p. 23). According to Kalogirou, the stairs in this type lead to smaller room that is positioned at the center of the house but does not have the physical characteristics and functions of a hall (Kalogirou, 1992, Ivkovska, 2016). These structures, belonging to this type have two

storey and narrow front influenced by the land plots and their development. The type C (Figure 4.43) that developed in the historic peninsula was probably the latest, with houses having wider plans and fronts due to their position (Figure 4.44).

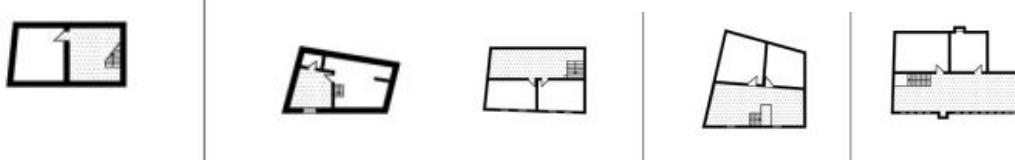


Figure 4.41 : The type A houses (redrawn from Kavala Intra Muros, 1992).

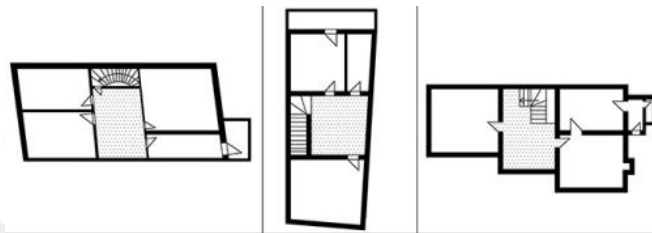


Figure 4.42 : The type B houses (redrawn from Kavala Intra Muros, 1992).

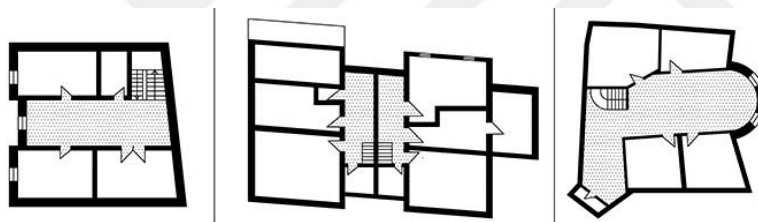


Figure 4.43 : The type C houses (redrawn from Kavala Intra Muros, 1992).

The Ottoman vernacular style in general had undergone three major stages. Very little is known of the domestic forms from the 15th and 16th Century. This is why an analysis of the development of the Ottoman house types cannot be taken further back than the 17th Century. The development can be followed in three phases that correspond to three distinct types (Ivkovska, 2016, p. 26). The first phase is the 17th Century house, the second is the 18th Century and the third is the 19th Century. These phases are believed to have their roots in Istanbul and then spread over the Marmara region and had their secondary influences in the further geographical territories of the Ottoman Empire. Some of the types from previous periods still continued to live parallel with the contemporary style, but mostly these older house types prevailed in the provinces.

From the development of the urban area of the Ottoman Kavala it can be concluded that a constant impact on the urban fabric has been occurring through the decades after the Ottomans lost the rule over this town. The impact of the fabric is noted as dramatic and had affected the view of the area from sea and also the internal routes (Ivkovska, 2016, p. 26). The Ottoman houses have undergone changes and modifications. From analyzing the floor plans we can follow the development of the house and determine few types of floor plans. Some of them correspond to the earlier development of the area due to their lack of space and modest development in its interiors.



Figure 4.44 : House on Mehmed Ali Street (Ivkovska, 2018).

As for the houses with wider floor plans we can conclude that first they were probably built probably in the later centuries of the Ottoman dominion, when the tobacco industry was in its bloom. This allowed a prosperous urban community and the rich families were by then able to build bigger and more spacious houses on larger properties instead of the small and often shady previous houses (Ivkovska, 2016, p. 26). The specifics of the terrain and the location of the settlement had a direct impact on the typology of the houses. They became a mixture of the Ottoman

house type and traditional positioning of the house on the property according to the terrain. The richness of the architectural elements that can be seen in this location are of exceptional importance since they show the ways how the builders in those times were solving problems in order to design and build houses that would provide not just the basic needs for shelter but also commodity, view and light (Ivkovska, 2016, p. 26).

In general, we can say that mostly of the houses built inside the middle walled part of the peninsula that are preserved, kept their “provincial” characteristics (Figure 4.45).



Figure 4.45 : House on Mehmed Ali Street No.15 (Ivkovska, 2018).

However, also the morphology of the terrain was an important shaping factor, which led to a different outlook of house and property. Being densely populated, the plots were very small, sometimes narrow, and also positioned on the sloped terrain that added to the difficulty of having wider or at least clearer forms of plots.

This was not the case with the houses that were built by the middle and the end of the 19th Century when the tobacco industry started to flourish in Kavala (Ivkovska, 2016, p. 26). By then, foreign traders settled in the town and built their houses and brought with them western influences. However, these houses were not built in the

old district of the peninsula since it was already overcrowded. The parcels of the houses in Ottoman Kavala remained untouched and the houses kept their original floor plans (Ivkovska, 2016, p. 26). In this area the central hall plan did not exist until the end of the 19th century. Several houses with an inner hall were built but they had their entrance from the upper floor, which was something that was due to the topographic specifics of the plots. This specificity was not based on Ottoman influences or characteristics, but was rather a functional element. In Kavala all Ottoman house elements are visible till today, the urban fabric kept its Ottoman organic structure with interventions made in later centuries, following the needs of the new life styles as well as the general development of the town (Ivkovska, 2016).

The houses located in the second walled portion of Kavala, the Middle walled town, had two and rarely three floors all facing towards the sea whether they were located on the East or the West side of the area. Few of these houses had gardens due to the density of the settlement. They all had wider ground floors than those in the Ibrahim Pasha *mahalle*, and first floors all facing the sea. The steepness of this second enwalled town was less narrow so the houses, in chase of sunlight and view, were not build too high as those in the before mentioned neighborhood.

In the course of the 18th and 19th centuries, due to the consolidation of the Ottoman Empire, there was no need to protect in a strong way the North Aegean Sea and the town could freely extend towards the whole area of the peninsula slowly occupying all the empty plots that were not inhabited in the previous times. In this phase we observe enlargement in dwellings due to the growth of the population related to the beginning of the tobacco manufacture.

4.4 Kavala Extra Muros; The Development in the Era of the Tobacco Industry (Between Early 19th and Early 20th Century)

The Nineteenth and especially the Twentieth centuries were marked with intensification of the tobacco production and trade. According to the traveler Francisco Pukevil in his book *Journey in Greece*, tobacco was introduced in Greece region the 16th century during the reign of Henry III (1573-1589), by two French traders who cultivated the first plants in Thessaloniki. However, according to another version of A. Mantzari the work of the Greek tobacco trade refers that specific research on the history of tobacco has not been done. From the gathered information,

it is likely to introduce tobacco use in the Ottoman Empire in 1601 by British merchant ships carrying goods in Istanbul. After a period of successive conflicts, around 1687 a decree was issued free tobacco use. Since then began the expansion of cultivation, the development of production and marketing of tobacco. Then the profession of *toutountzi* (tobacco) was mainly conducted by Greeks, but also a number of Armenians, Jews and Turks (Stefanidou, 2000). The town of Kavala in the late 19th century, became one of the most important tobacco centers in the Balkans with merchants arriving both from the Ottoman lands as well as the Western empires, especially Austro-Hungary. As a result of this many tobacco warehouses were built outside the town walls. The construction of these warehouses significantly reshaped the city, shifted its center, changed its character, and its borders. The architecture of those warehouses shaped the identity not only of the town but the society too. These structures in a way erased the borders between the city and the production facility reshaping the life of the tobacco workers (Rentetzi, 2008). The city's harbor had already had some activity for decades, since the time that Kavala had broken away from the administrative district of Drama and joined that of Thessaloniki. This event happened due to the actions of the foreign merchant companies. The outlook of Kavala changed significantly by the middle of 19th century (Ziogas, 1990a).

The intensification of the tobacco production and trade raised the need for work force in the town so many Greeks and other Christians from other parts of the territory started moving to Kavala. The peninsula slowly became over populated and the need for expansion of the town beyond the walls was inevitable. The Muslim residents lived in the walled town and were landowners, collecting and living of the rents. The rest of the population was suffocating inside the walls. Because of this there were constant pleads to the authorities in order to get permission to expand the city outside of the fortifications (*extra muros*) (Garantoudi, 2005, p. 129).

The province of Rumelia, once named *Eyalet-i Rumili* was divided in several *vilayets* in the course of the Nineteenth century. In the last period of the Ottoman history, considering the regional, provincial and local administration, Kavala was under the jurisdiction of the Vilayet of Selanik³⁰. The *vilayet* was subdivided in four major

³⁰ The *vilayet* was a major administrative district or province with its own governor, established after the State reforms of the *Tanzimat* era in 19th century but based on the previous *elijet* system. For further information about the definitions and the administrative provincial sub division of the Ottoman

sanjak: the Sanjak of Selanik, including Thessaloniki, Kesendire, Karaferye, Vodina, Yenice-i Vardar, Langaza, Kılıkış (It was also called Avrathisar), Katrin, Aynaroz, Doyran, Usturumca, Tikveş, Gevgili; the *Sanjak* of Siroz including Serez, Zihne, Demirhisar, Razlık, Cuma-yı Bala, Menlik, Nevrekop; the *Sanjak* of Drama, including Drama, Kavala, Sarışaban, Taşoz, Pravişte, Dövlén and finally the Island of Tassos that was later promoted to *sanjak*, known as the *Sanjak* of *Taşoz*, initially part of the *Sanjak* of Drama and its center was Vulgaro³¹.

The beginnings of the 20th century were marked with increased tobacco production; due to the specifics of the tobacco and its special needs for growth, processing and transport, the towns physiognomy transformed and reshaped as a result of this production. The built of significant amount of tobacco depots drastically changed the towns urban cape. Even the nearby towns, especially Drama and Xanthi, who were also related to this production underwent similar transformations. (Rententzi, 2008). The *kapnomagaza* - usually two-story stone and timber tobacco warehouses - were important city landmarks. In Kavala, considerable number of tobacco warehouses was built by merchants mainly from Hapsburg and Ottoman empires in the late 19th and early 20th century for both storing and processing of tobacco. These factory buildings took into account the actual work process, arrangements for shipping and receiving, and requirements for natural light where work was done or complete darkness in tobacco storage areas. The architectural plans revealed the everyday work habits, the gender-based division of labor, and even the hierarchical power structures that linked the tobacco merchants to the tobacco workers (Rententzi, 2008).

The first tobacco trade businesses belonged to Ottoman, Armenian, Jewish and Greek tobacco merchants, members of the diverse communities, *millet* that coexisted in the Ottoman Empire. The composition of the tobacco workforce itself was also multicultural. The non-discrimination between the workers of the diverse nationalities clearly stated in the charter of the Tobacco Workers International Union that was based in Kavala (Rententzi, 2008). The first big company that settled in Kavala in the middle of the 19th century was the House of Allatini, a well-known

Empire, see: Dàvid, G., Administration, provincial, in Agoston, G., Masters, B., (2009) *Encyclopedia of the Ottoman Empire*, New York: Infobase Publishing, pp. 13-17.

³¹ See: <http://tarihvedenedeniyet.org/2009/10/selanik-vilayeti.html>, last accessed November 2017.

Italian family of Thessaloniki. Later, the House was renamed into “Commercial Company of Salonica Ltd” (Figure 4.46), and relocated its headquarters in London.



Figure 4.46 : The tobacco depots of the Commercial Company of Salonica LTD (Tobacco Museum, Kavala, 2015).

The foreign merchants who were arriving in town and about to build their tobacco warehouses were in need of land, by the coast in the sandy shorelines by the port. However, since this land was part of the late Mehmed Ali Pasha’s endowment the purchasing of the land was not an easy process.

From the *Vali* of Selanik request was made to the manager of the Mehmed Ali Pasha’s foundation about sale of the land outside the town walls in the *Kumluk* called area. Request was made for purchasing 1000 meters of empty space at the point where the graveyards were ending. 120000 kurush were asked from Kavala for the purchase of 30000 meters of land. Due to the expansion of trade the area for sale has been enlarged because of the passage of the boats to Kavala’s port and it has been reported by the Greek Patriarch that it would be useful to sell the vacant land outside in pieces. The officials from Selanik requested a drawn map of the area to be sent with a letter explaining all these points. In response it was said that some of these places were private properties and the empty ones were bought on auction at 125000 kurush, including the public land and that the map could not be prepared. Therefore, since the requested points were not fulfilled, an official was sent to Kavala in order to sell these places as required, and to prepare a map, if possible, and to investigate the real situation. Outside the wanted land for this purchase and 1000 arshins outside the town walls there’s a 30000 meters of sandy seashore and a rocky and stoney area. However, since the area is close to the tomb of the late Mehmet Ali Pasha's ancestors and a public area,

if it is to be sold it would be no less than 150000 kurush. As it is understood, since those interested in purchasing these lands were foreign merchants, seemed like they were giving up on the purchase. (see appendix B. figure B.19).

Seems like later the issue of the Kumluk area was resolved and foreign merchants started building their tobacco warehouses by the seashore. The Abbott Brothers moved from Thessaloniki to Kavala in 1858 and in 1884 followed the French Monopoly of Regie, which was the Governments monopoly³², and the only cigarettes that were supposed to be smoked in Turkey were Regies (Fraser, 1906, p. 169).

Cigarettes! The only cigarettes you are supposed to smoke in Turkey are Regie, the Government monopoly. But nobody in Kavala ever smokes Regie cigarettes. Every cigarette in Kavala is contraband and is good. The best tobacco in the world is grown on the plains at the back of Kavala. Egypt, though it sends us cigarettes, does not grow an ounce of tobacco. It imports the best from Kavala. In 1905 about one thousand tons were exported from this little port, and the value was about one million pounds sterling. The Government takes a clear ten per cent, royalty. Only the dust and scrapings go to the making of Regie cigarettes. A tremendous business is done in smuggling. The humor of the situation is that most of the Kavala officials are steeped to the eyes in smuggling. Ostensibly they do their best to check it, but manage to secure a considerable profit by failing. Captain Hamilton is hard on smugglers and officials. There is death for one and dismissal for the other. All round the hills are gendarmerie posts to watch for smugglers. An official got Captain Hamilton to change a post from a place where he was assured no smugglers ever came. He did so. But he caused a watch to be set. A great bale of tobacco seized was addressed to the very official who had got the soldiers removed. The former came from Smyrna eight years ago. His salary was 13 a month. He has now retired, having saved 40,000 out of his salary. (Fraser, 1906, p. 169, 170).

The Austro-Hungarian “The Oriental Tobacco Trading Company Ltd” (Figure 4.47) (M.L. Herzog et Cie) based in Budapest settled in Kavala in 1890 (Figure 4.48).

³² The Tobacco Régie building for the Ottoman pavillion at the 1889 Paris International Exhibition was built by the Italian – French Levantine architect Alexander Vallauri (Alessandro Vallauri). He also designed the building of the Tobacco Regie Administration in Istanbul that served as the headquarters of the Regie until June of 1925, when all Regie property, including its head Office, was seized by the government of the Republic of Turkey. The building was then transferred to the newly established State Tobacco Monoply, and in 1933, to the State Monopolies. For more on Vallauri's works see: Ali Murat's Akatemu *Osmanlı Bankası'nın Tarihçe ve Mimarisi* in *Güzel Sanatlar Enstitüsü Dergisi*; Seda Say's *Alexander Vallauri's Architecture: An Overview* in www.levantineheritage.com.



Figure 4.47 : The first offices of M. L. Herzog et Cie, built after 1891 (Ivkovska, 2015).



Figure 4.48 : M. L. Herzog et Cie office (1899), today's City Hall (Ivkovska, 2015).

At the same period, another company, of English interests this time and with its headquarters based in London the “N. Mayer et Cie Ltd” also opened a branch in the city. In 1901, the “American Tobacco Company” (ATC) moved in Kavala together with “Alston”, “Gary”, “M. Melachrino”, as well as the Jewish “Schinasi Bros” which had its headquarters in New York. More or less at the same period, the Cairo

tobacco industries of A. Chelmis, K. Doulgaridis, N. Tsinaklis, M. Melachroinos, Demetrios and the Armenian O. Matossian founded some great tobacco trade houses in Kavala. Actually, in 1910, the great companies (Commercial, Herzog and ATC) were employing 6,000 workers in their various warehouses (www.ikkik.gr).

The administration offices were located in smaller buildings - privately owned or rented - usually attached to the warehouses. The offices of larger tobacco companies would also house the residence of the company's local representative: and in the case of foreign companies, they would serve as the seat of the respective vice-consulate (Theodoridou-Sotiriou L. Moustaka-Kampouri A. 2013). The tobacco industry directly influenced the development not just the town of Kavala but also its neighboring towns of Xanthi and Drama. The tobacco industry brought in the money, which directly influenced the towns' growth in all segments as well in the housing.

The first tobacco factories were built right on the city's coastline to facilitate the transportation of processed tobacco. Those that were constructed later occupied a sizeable semicircle area behind the front line that also included all the important economic functions of the new city: The Ottoman Empire Bank, the Ottoman Agricultural Bank, the Austrian and French shipping agencies, the foreign consulates, and the Austrian and French post offices (Stefanidou, 2007). The yearly shipment of the huge amounts of tobacco that were produced in Kavala by the end of the Nineteenth Century was done by two major companies that operated in the city, the Austrian Herzog et Cie and the Italian Fratelli Allatini (Stefanidou, 2007). According to a report of the chief financier of Macedonia in the end of the Ottoman rule over Kavala, more than sixty tobacco trading companies operated in the city and were exporting four times more tobacco than the biggest town in the region, Thessaloniki (Stefanidou, 2007). The first tobacco warehouses were built somewhere by the middle of the 19th century and were built right on Kavala's coastline (Figure 4.49).



Figure 4.49 : The warehouses by the coast line (Tobacco Museum Kavala, 2015).

These building belonged to the Fratelli Allatini Company, a Jewish family that owned already a large flourmill in Thessaloniki. In 1860, the Kinney brothers built the second big warehouse in the city. Among the most representative examples of this early industrial design were also, the warehouses of the Austro-Hungarian company Herzog et Cie that became the main tobacco supplier of the Sultan in Istanbul (Rententzi, 2008).

From the mid-19th Century, the town of Kavala has developed into the most important export center of tobacco in Greece, the urban environment transformed to meet the needs of the tobacco trade. The first warehouses were built near the sea to facilitate loading from the port and gradually conquered all the coastal space (see appendix C, figure C.5).

Later the warehouses continued to be built within the city and sometimes occupy whole blocks dominating the city's urban fabric with their bulky figure (Figure 4.50). The industry brought many foreign influences through the foreign merchants who were establishing their companies in the town and built their own homes. This way the Western architectural influences were imported and mixed with the local Levantine culture, defining a new and peculiar style not visible in Europe or in other Islamic cities outside the Mediterranean world.



Figure 4.50: Location of some of the Tobacco Warehouses in the *extra muros* area of Kavala; 1. Hadzi Shakir Ibrahim Pasha warehouse; 2. 3 The first offices and depot of M. L. Herzog et Cie, built after 1891; 3. The Jewish merchant Kiazim Emin's warehouse today a Maritime Museum; 4. 34 The REGIE warehouse after restoration; 5. Hadzi Shakir Ibrahim Pasha warehouses; 6. The no longer existing warehouses by the coast; 7. Warehouse once owned by Anastaiadi Anthoniou today's ZARA shop. (image 1-5,7, November, 2015; image 6. Circa beginning of the 20th century; areal map from Vyzikas,2010).



Kavala's outlook changed drastically in the middle of the Nineteenth Century. Being a natural harbor with an important geopolitical location made the town attractive for foreign companies into setting their commercial offices here. The high presence of foreign commerce and diplomatic representatives made the old town insufficient to meet the needs of the new flow of people. At this time of the town's prosperity, Orthodox Christian families from various parts of Greece and Southern Balkans started arriving in town, which made the small enwalled settlement on the peninsula over populated and suffocating for the new-comers. These new conditions were seen by the Turkish property owners as an opportunity in making good profit out of rent. This was the situation in Kavala until 1864. This year is seen as a landmark in the modern history of Kavala because it was then when the Greek community was granted a permission to move out of the town walls and built their new neighborhood of Agios Ioannis in the flat lands behind the neck of the peninsula. In this year a Codex (Register) was promoted by the Bishop of *Iskeçe* (today's Xanthi) in order to keep all the future records related to the Greek community in the town, including infrastructures and urban development (Figure 4.51)³³. Here they established the new, Christian neighborhood as well building the church of Agios Ioannis in 1867 (Figure 4.52).

³³ "1864; Every home, or city, or kingdom that is divided [eventually] becomes deserted. In contrast, unity and concord bring to the city growth and wealth. Being proponents of concord and unity, desiring the growth of the city of Kavalla and striving for the progress of the beloved youth, we made this holy Codex (Register?), in which all documents of any common or individual case are recorder, for perennial security and permanent presence, and as an example for the next to come, so that they progress towards the better and grow. Any document of any person and of any case not registered inside the Codex and signed by the Council of Notables (Dimogerontia) and the ones involved in the disagreement, and any copy document taken from this Codex without bearing its number, date, year and the four-part Stamp of the Dormition of the Holy Virgin of Kavalla, is deemed invalid and (unwritten?). And all the rendered acts, individual or common in the Codex should be signed by the Council of Notables (Dimogerontia) which will determine a sum to be paid for every act to the public (stores/shops?) and to the secretary, as well as for every published copy [of a document] produced out of this Codex. This Codex consists of 218 sheets, or 436 pages. And so that there won't be any misuse from the later generations, it has been numbered and certified by our signature and provincial stamp to be permanently evident. The bishop's representative (Arhieratikos Epitropos) of Kavalla in every period will be responsible for keeping the Codex and all the incoming documents in a folder, noted and numbered by the number of this Codex. 1864 – ηβριγα; [incomprehensible signature, most probably:] Dionysios of Xanthi confirm; Stamp 1: Metropolitan [bishop] Dionysios of Xanthi -----; Stamp 2: Dormition of the Holy Virgin – Kavalla".
Translation of this document made by Dr. Kalliopi Amygdalou.



Figure 4.51 : Record in the Code of the Greek Community (1864-1889), with the seal of the church (General States Archives Kavala, 2017).



Figure 4.52 : Postcard from the end of the 19th century showing the Agios Ioannis church in construction and the neighborhood around it. (HLAK, 2016).

After the town started developing outside the walls need for different structures started emerging. In the year 1875 it has been suggested a build of quarantine apartments. This new construction proposal was taken in different ways. The store owners in the vicinity of the quarantine department opposed the construction of these buildings, saying that their incomes will decrease, however the built of this quarantine was seen as very beneficial to the state treasury (see appendix B, figure B.22).

A request for built of a church in the Karaorman area was sent to the officials in 1886. Since there was no church or cemetery in Karaorman Village, which was one hour from Kavala, the Greek and Orthodox people of the village that had more than a hundred residents were forced to go to Kavala, an hour away, for worship or burial of their deceased. Because of this, they wanted to build a church giving it the name of Agios Athanasios (*Ayi Atnaş*), 40 meters long, 20 meters wide and 10 meters high structure (Figure 4.53). They also asked that a sufficient portion of the state's site to be given to the cemetery (see appendix B, figure B.24).

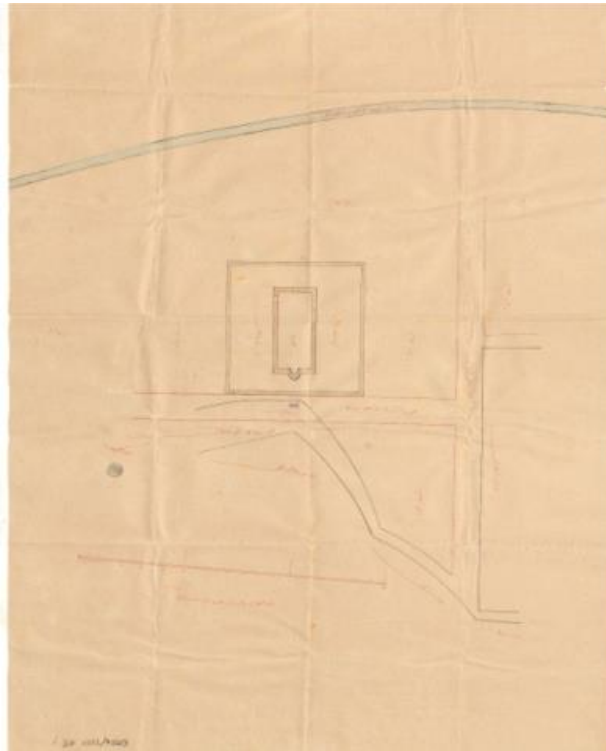


Figure 4.53 : Plan from 1886 of the Agios Athanasios Church in the village of Karaorman (BOA, İ.DH 1003/79213).

The shores by the port were always covered with sand and not used for build of any structures, except for the mausoleums of Mehmed Ali's father (Figure 4.54) and that of his mother (Figure 4.55). The mausoleum of Ibrahim Aga had a rectangular plan covered with a dome. It was a closed mausoleum built in stone masonry and had arched portals on each side. Over the entrance portal there was a decorated led canopy. The *türbe* was surrounded by a small garden enclosed with a fence. The *türbe* of his mother was octagonal opened structure. The eight massive pillars supported the semi-circular dome covered with led. The small garden around it was also enclosed with a fence.



Figure 4.54 : The *türbe* of Mehmed Ali's father, Ibrahim Aga. (Lowry and Erunsal, 2011, p. 135).



Figure 4.55 : The *türbe* of Mehmed Ali's mother, Zeyneb Hatun (Lowry and Erunsal, 2011, p. 124).

The rest of the land was in possession of his family and there were attempts of selling the plots. Here near the tomb of his father in the 19th Century Mehmed Ali wanted to build a mosque (see appendix B, figure B. 20; B.21).

In the last years of the 19th and the beginning of the 20th century Kavala urban appearance changes significantly. Several new neighborhoods emerge in the town, all outside the walls. The “fashion” of building new neighborhoods outside the town walls was not something new in 19th century especially in southern Macedonia. In 1887, outside the town walls of Thessaloniki in the flat lands by the seashore, a new neighborhood was fashioned carrying the name of the Sultan Abdul Hamid II, Hamidiye (Kolonas, 2013). Hamidiye neighborhoods started emerging in especially in the lands of Ottoman Rumelia (Thessaloniki, Skopje, Kavala). These Hamidiye

neighborhoods shared more than just a common name. They were all influenced by the new fashion of “westernization” where wider streets were designed and the land parcels were no longer small and crumbled one above another.

In 1896, on the slope of the hill close to the old shipyard, located on the north- east side behind the aqueduct and the Kavala’s intra mural historic peninsula, new Muslim neighborhood emerged, carrying also the name Hamidiye. In the area behind the aqueduct, on the East, by the officials from the Land Registry and an engineer was stated that there was enough land for the construction of 120 houses and one *mesjid*. Fifty of the houses which construction had started were finished and the people already settled (see appendix B, figure B.28).



Figure 4.56 : View of the Hamidiye neighborhood and the mosque behind the aqueduct. (HLAK, 2016).

The Hamidiye neighborhood (Figure 4.56) and the mosque (Figure 4.57) were built in 1896 (see appendix B, figure B.26; B.28). In 1902 permission for built of the primary school (*mekteb*) in this neighborhood was issued as well (see appendix B, figure B.36) and 11 shops and 2 acres of land were allocated for the expenses of the school.

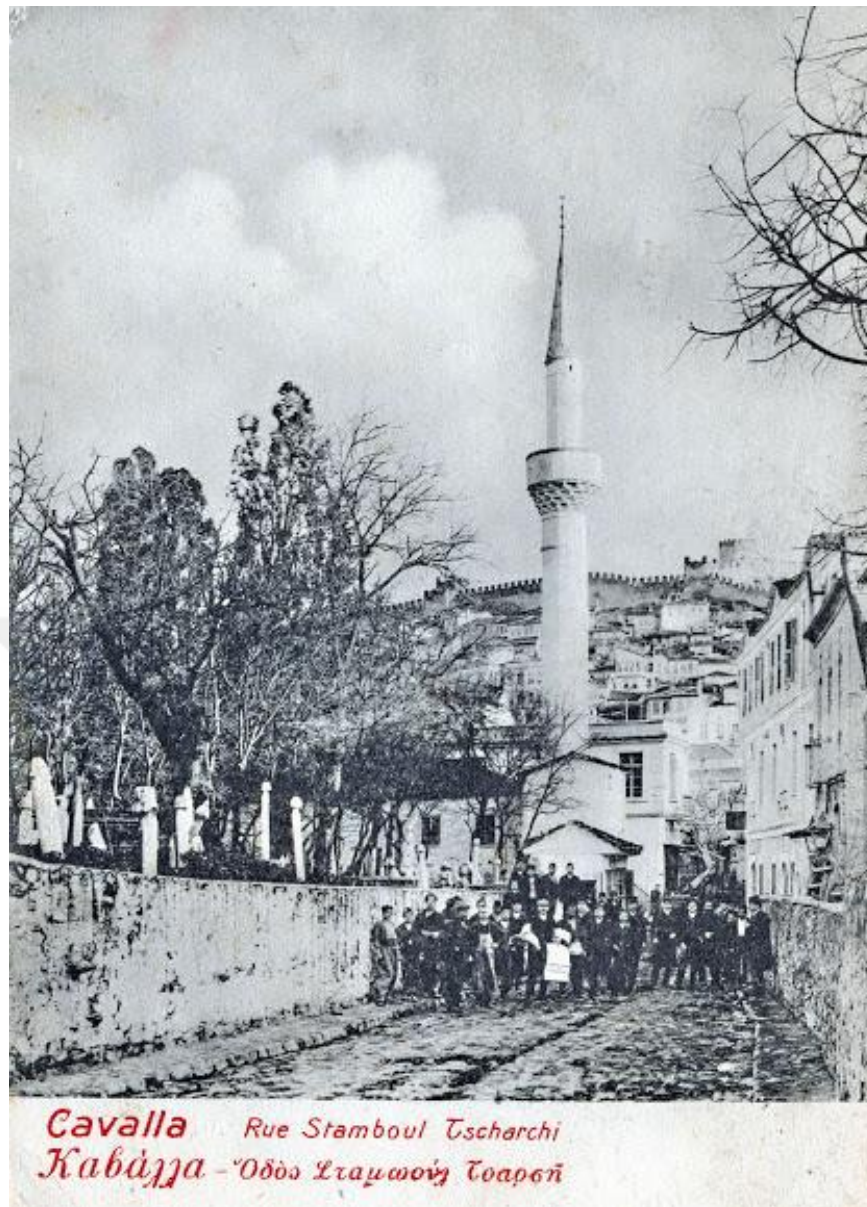


Figure 4.57 : Hamidiye Mosque in a postcard from the beginning of the 20th century. (HLAK, 2016).

By the end of the 19th century the mosque was in a very bad condition with damages of the walls and its foundations as well as destroyed minaret. The municipal engineer Fahri Efendi prepared a plan of the mosque (Figure 4.58) and for the repair, 19 210 kurush were estimated. For a built of the new minaret 11060.5 kurush were estimated. The expenses were paid by the *Hazine-i Hassa*³⁴, and not from the Tassos vakif.

³⁴ See TDV vol. 17; p. 137

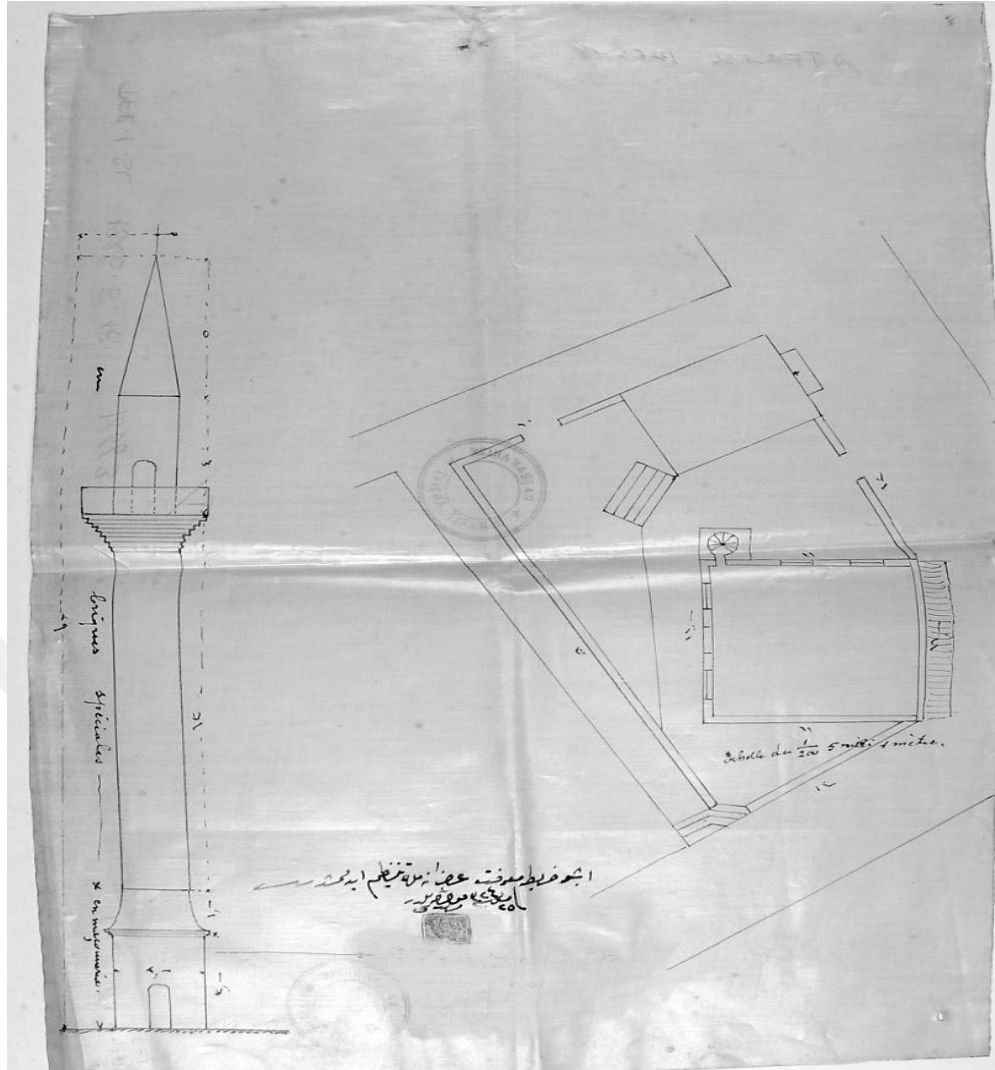


Figure 4.58 : The plan for the Hamidiye mosque (see BOA TFR.I.SL 187/18663 from, hicri 18.C.1326- 18 July 1908).

Later, after official request was made to the authorities in 1901(see appendix B, figure B.33), a second Muslim neighborhood was built, also outside the town walls and above the Hamidiye neighborhood, named after Şehzade Selim Efendi, Selimiye *mahalle*. Permission was granted for built of the Selimiye mosque and fifty houses together with an urban plan of the area, in 1902 (appendix C, figure C.2) (see appendix B, figure B.32; B.33;).

Few other archival documents in BOA mention two Coptic neighborhoods³⁵, both outside the town walls built in 1899, where one was given the name *Cedid Kipti*

³⁵ One of them called *Cedid Kipti Mahallesi*, was probably settled with Egyptian Christian Copts since the other was Muslim *Kipti* mahalle as stated in some of the BOA archival documents. These Muslim *Kipti* could also be the Gipsies since the word *kipti* was also used for the Gypsy. For more details on the *KIPTI* see TDV, Vol. 25 p. 424-426

Mahallesi and was part of the *Yeni mahalle*, the New Neighborhood (see appendix B, figure B.30) that was located west of the aqueduct. Archival document mentions that the neighborhood had population of 749 and 180 households and it was a Christian one.

The New Neighborhood, which was rebuilt for immigrants outside Kavala's walls, expanded day by day, reached 1249 male and female population. The number of houses is 436. Coptic migrants reached 749 people in 180 households and live in the *Yeni Mahalle*. Due to difficulties, they encounter they have requested for them to be in a separate neighborhood for a long time. These requests were discussed in the parliament. After state evaluation, it has been taken into consideration that the villages and neighborhoods should be separated as fifty households. As the neighborhood and the houses of Kibtiler are not adjacent to each other and the population is recorded separately, there is no objection from the population administration when leaving the neighborhood. This demand is also seen in terms of administrative improvement.

Therefore, it is named as *Cedid Kıbtî Mahallesi*. (see appendix B, figure B.30)

One month later a small neighborhood within the borders of the *Yeni mahalle* emerged and named *Küçük Mahalle* (Little Neighborhood)³⁶ (see appendix B, figure B.31).

In town of Kavala, outside the town walls the re-emergence of the one hundred-dwellings in the Coptic *mahalle*, new neighborhood emerged from the *Yeni Mahalle* named *Küçük Mahalle*. (see appendix B, figure B.31).

The other Coptic *mahalle* but settled by Muslims, officially in 1902, was named as *Dere mahalle*³⁷ (see appendix B, figure B.38). Even though the neighborhood was increasing in size it was decided to keep the name *Dere* (creek), as it was positioned in the area where there was a creek (see appendix B, figure B.39).

Today very little is left from the last phases of the Ottoman urban appearance in these neighborhoods. Even the housing program had completely changed leaving us very little material to work with.

³⁶ In the the town of Kavala that was part of the Selanik vilayet, outside the town walls the newly formed Coptic neighborhood is separated from the Yeni Mahalle and named as Küçük Mahalle. ("Selanik Vilayeti dahilinde kain Kavala kasabasında sur haricinde yeni teşekkül eden Kıptî mahallesinin Yeni Mahalle'den ayrılarak Küçük Mahalle namıyla tevsihi").

³⁷ The Coptic Muslim neighborhood in the town of kavala was named as Dere mahalle. ("Kavala kasabasında kain atik Kıbtî-i Müslim mahallesinin Dere mahallesi namıyla isimlendirmesi").

The neighborhood Varosh, located in the walled town, was settled by Christians in 1902. The neighborhood having more than 700-800 houses started spreading and increasing outside the walls. Because of that it was not possible to be governed by a *muhtar*³⁸ so it and it was divided in four areas *named Çaylar, Merkez and Yukarı ve Aşağı Varoş*. (see appendix B, figure B.35; B.36). This how ever implies that the demographic outlook of the enwalled town was indeed changing slowly in the favor of the Christian population.

As the birthplace of Mehmed Ali, Kavala received many privileges until the middle of the Nineteenth Century. The Greek population was also to enjoy the consequences of these privileges. Later, almost every petition that Kavala sent to the local Turkish authorities or the Porte in Constantinople was granted, even if there was sometimes a delay. It is worth remembering that the inhabitants of Kavala sought and were granted permission to build the third Orthodox Christian Church in the so called *Çaylar* area positioned in the outskirts of the north-west of the flatlands of the town and just above the Agios Ioannis neighborhood that was established earlier in 1864. In this area new Christian church, designed by the Greek architect Periklis D. Fotiadis³⁹ in 1903 (see appendix C, figure C.1); (see appendix B, figure B.41a; B.41b; B.42) named Agios Pavlos was commissioned and built and the neighborhood that developed around the church received soon the same name. (Figure 4.59). The land on which they built was given to them free of charge by the Turk Sali Effendi (Ziogas, 1990b).

Request from the Greek Patriarch for the permission of the construction of a church named Aya Pavlo, a metropolitan and papas chambers with two bell towers in the Çaylar area. Three houses belonging to the Ottoman Citizen merchant Andon-i Panayot and having total of 58.5 kurush per year asked for permission to build a church on the plot that was requested. It is a church with a height of 26.5 meters with two bell towers at a height of 34 meters, twenty-two meters wide and at the same height, and a metropolitan of 18 meters and 80 cm and a height of 13 meters and a height of 20 meters and 40 cm. It is understood that there are no inconveniences in the construction of the two priest chambers. It is also understood that there are more than eight thousand Orthodox (*Rum*) in the town. Although Kavala is not an metropolitan center still a need

³⁸ See TDV vol. 31; p. 51

³⁹ Periklis Fotiadis was a prominent architect who was born in Istanbul to his Greek parents. His work is evident even today through out Istanbul. His major works included the Zografeion Greek High School, the Panagia Greek School in Pera district of Istanbul, the Agia Kyriaki church in Kumkapı. For more on Periklis Fotiadis see Şenyurt, O., 2012.

of a metropolitan in Kavala is considered as a worthwhile subject. The construction of the metropolitan will not be a problem, even if the Sultan's permission is granted only for the construction of this church. Therefore, there is no objection to the construction of this metropolitan (see appendix B, figure B. 42).



Figure 4.59 : The church of Agios Pavlos today (Ivkovska, 2016).

The Agios Pavlos church was a three nave basilica covered with a dome supported by four octagonal pillars. The entrance was through a three arched portico with a three arched windows above it. The two bell towers were positioned left and right of the entrance. The church façade was specific since it was made with interpolation of brick rows in the stone masonry expressing the new “Greek Byzantine style”.⁴⁰ The church in its external appearance resembles a lot of the church of Agia Kyriaki in Istanbul that Fotiadis designed and built between 1893-1895.⁴¹

The Jewish population was more than present in Kavala. They used to reside in the Yeni Mahalle. One of the elders of the Jewish Community in Kavala, certain Mishon Efendi in 1906 was granted a permission for a built of a new Jewish school on the place of the previous two separate Jewish boys and girls schools. This school was 16 meters in width, 12,6 meters in height, 15.5 meters in length and on three floors (see appendix B, figure B.43).

The last years of the Ottoman rule of Kavala were marked with two other urban interventions. The nearest area to the port and right outside the walls of the Ibrahim

⁴⁰ On the works of the Greek architects in the Ottoman Empire between the 19th and 20th centuries see Collonas V., 2005.

⁴¹ See Şarлак, E. 2010, p. 84

Pasha *mahalle* was the so called *kumluk*, the sand area that was vacant of any structures (see appendix B, Figure B.19; B.21; B.23) except the tomb of Mehmed Pasha's father and cemeteries around it (see appendix C, figure C.3). Further by the coast and inland there were tobacco depots. In this area Mehmed Ali Pasha had also intention to build a mosque, information found in the archival document in BOA registered under ML.EEM 15/7 from 24-Aug-1870 (see appendix B, Figure B.20) but the project was never realized.

In 1909 at the beginning of *Çaylar* area, the so called *Çayırbaşı* by the coast, a project (see appendix C, figure C.4) was commissioned by the Catholic priests for building a church (Figure 4.60) and a school for the Catholic community from (see appendix B, figure B.27; B.44).

Outside the Kavala town walls, the construction of a church for the Catholic Community on the state land in the place named *Çaylarbaşı* was conveyed by the Salonika French Consul. Upon the notification made by the Ministry of Justice about the church, it has been decided that it is appropriate for the State Council to grant the requested place on the basis of the discussion on the Council of State and it was not appropriate to start construction of the church without permission from the Sultan. Again, it is understood that the construction of the church could be objectionable at this time. Religious institutions such as these are being sought after permission for permits to be made in accordance with the situation that will arise after a thorough investigation of the need and the way of constructing. After these conditions were fulfilled, the matter was rewritten by the Ministry of Justice and discussed here; It was reported by the governor that there would be any drawbacks in the construction of the church. The legal requirements for the church land have been asked by the Land Registry Directorate (*Tapu Kadastro Müdürlüğü*). It is stated that the land referred to is to be handed over to the head priest who takes the construction of the church with the property determined in the locality, and the annual taken fee shall be written on the paper to be given from the Land Registry Office. Due to the fact that the area is by the coast, it is necessary to ask whether there are any inconveniences to the military and the marine. The subject was answered by Maritime (Deniz); it is stated that there is no disadvantage because the mentioned land is far from the beach. In the answer given by the military, it is stated that there is no disadvantage in the construction of the church when it is located about 500 m west of the citadel and between the houses of the new settlement opening district. According to the contents of all these documents, it is revealed that the last place taken for this church consists of 900 zira-ı cedit (new meters) and it is found that there is a distance of 200 meters to places where it might be a problem in the construction of the church and that the church is 25 meters in length, 10 meters in wide and 13 meters in height. Again, the cost of the construction of the church was met by the head priest, and

it was revealed that the entire population consisting of 18 households and 70 inhabitants who lived there were Catholic, and that there were no inconveniences in the construction of the church, in the neighborhood, and in the military and in the maritime. It has been determined that the annual fee is 200 kurush. It is decided that the foreigners should inform about construction of such churches and similar institutions in the Ottoman territories, and only a special permit and not an agreement granted by the Sultan, the necessary registration shall be made and the information shall be provided to the Ministry of Justice and the Directorate of Land Registry (*Adalet Bakanlığı* and *Tapu Müdürlüğüne*). A map of the region is presented. (see appendix B, figure B. 27).

The area for this church was called *Sör Dö Laşarine* (Lazarine Sisters) (see appendix B, Figure B. 44) It was requested to investigate the plot where this school and monastery were allowed to be built. For these works 521 meter from the Varosh neighborhood and 4500 kurush was given to the owners of the land, certain Monsieur Petro Bulgaridi and the Kavala's French Catholic head priest Monsieur Etyen Jölağa. (see appendix B, figure B.44).

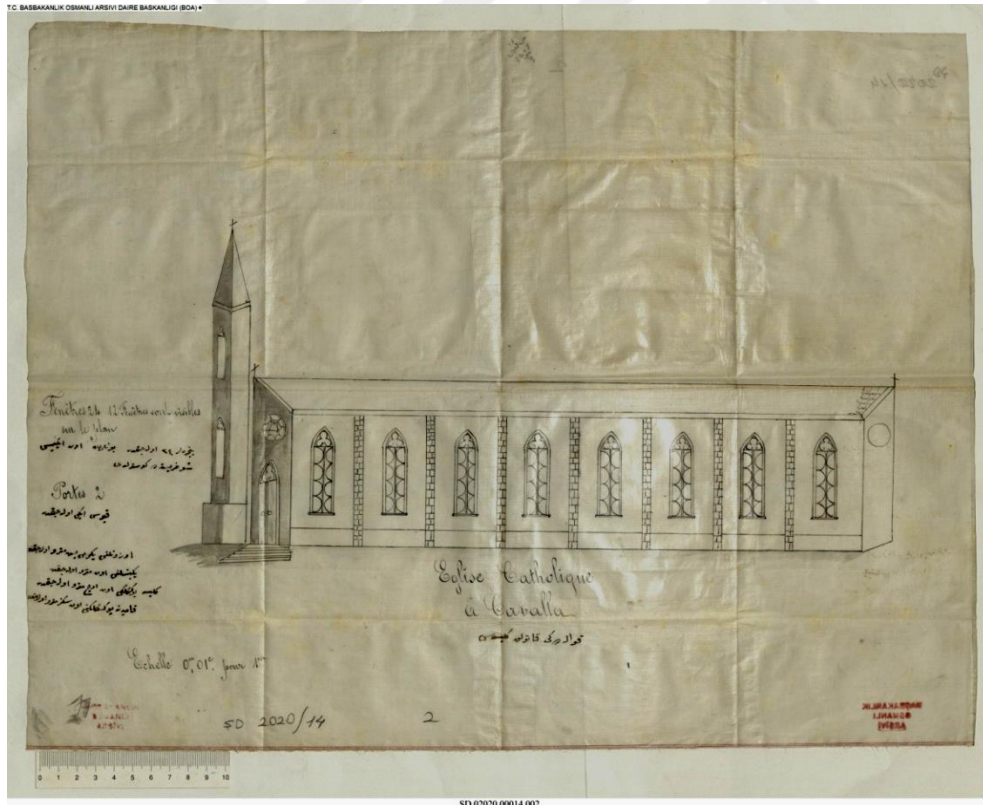


Figure 4.60 : The façade project for the Catholic Church made in 1896 (BOA, ŞD 2020 14 2).

In the project of these two religious buildings for the Christian communities we can see the different ideological approach expressed through the architectural features;

while the Orthodox tried to give a sort of continuity with the Byzantine tradition, including in the church design elements like the central dome and the central space visible in plan shaped as a basilica type, the Catholics ought for a design that reminds of the Gothic architecture, through the use of pointed arch side windows and a slender pointed belfry, following the new fashion of the Gothic revival, very common in many Catholic countries.

Looking at the new settlements in Kavala, it is at this moment when the Greeks broke their relation with the traditional vernacular architecture and employed the neoclassical, western influenced architecture. The result of these new economic conditions impacted the speeding growth of the town and soon it became the second largest center after Thessaloniki in Northern Greece. These conditions brought upon the development of the lifestyle of urban middle class (Ziogas 1990, p.15). The Greek population in Kavala also had very close contact with independent southern Greece, which influenced it in a variety of ways-both in stressing the bourgeois way of life, as that was reflected in Athens under the influence of Western prototypes. The Western lifestyle that was imported by the foreign merchants who settled in Kavala was soon adopted not only by the Greeks, but also the Turkish population that was not immune to it. Wealthy Turkish merchants will start building buildings under the influence of the Western architecture, even though – as expressed before and confirmed by some scholars, as Cerasi, the architectural environment was still effected by the local multicultural *milieu* (Cerasi, 2005). The dominant architectural style was an eclectic one with a strong use of neoclassical elements presenting great examples of German Baroque, German Romanticism (Figure 4.61) or French Beaux-Arts Rococo. The architectural creations had new architectural and decorative solutions, completely free and with original inspirations and influences (Ziogas 1990, p. 23).



Figure 4.61 : Baron Adolf Wix House built in 1899 (Ivkovska, 2014).

Houses

The first houses of modern Kavala were built by Greeks in their newly established district of Agios Ioannis. These houses had traditional folk architecture with slight neoclassical influences (Figure 4.62). This “folk architecture” was abandoned at the beginning of the 20th century and replaced with the neoclassical architectural works with strong eclectic leanings (Ziogas 1990, p.24). It should be arguing that what Ziogas intends as “folk architecture” is instead the stratification over centuries of the Ottoman house, in specific referred to the Northern Aegean area.



Figure 4.62 : Demetrius Tokkos' property (1879) (Ivkovska, 2015).

All the last urban interventions were located outside the town walls in the sloping areas behind the neck of the peninsula. The Muslims were settled on the east side of

this extension with the Copts near by, whereas the Christians were settled on the west side of the aqueduct as a physical barrier between these two zones. The Jews somehow stayed located in between the *Yeni mahalle* and the Agios Pavlos neighborhood. All these urban interventions completely changed the urban outlook of Kavala in the last decades of its Ottoman rule and set the ground for its new development under the new rulers (Figure 4.63).





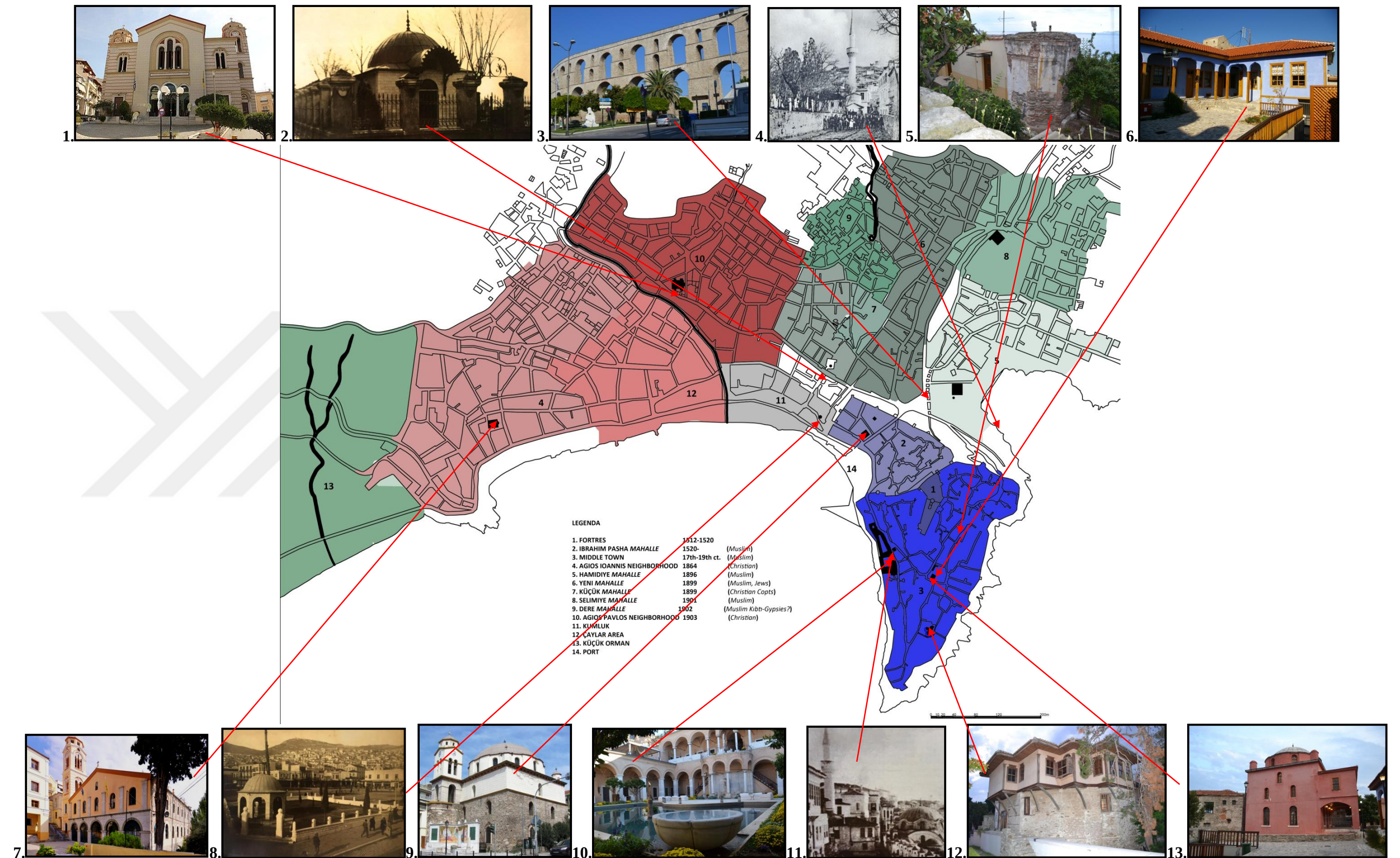


Figure 4.63. : Position of the religious structures in Kavala's *intra* and *extra muros* areas as well as the Imaret of Mehmed Ali Pasha and his mansion. 1. Agios Athanasios Church; 2. No longer existing Mehmed Ali Pasha's father mausoleum; 3. The Aqueduct; 4. Hamidiye Mosque (no longer existing); 5. Kadi Ahmed Efendi Mosque's minaret foundation; 6. Halil Bey *medrese*; 7. Agios Ioannis Church; 8. Mehmed Ali's mother mausoleum (no longer existing); 9. Ibrahim Pasha Mosque today convertet in the Agios Nicholas Church; 10. Imaret complex; 11. Huseyin Bey Mosque (no longer existing); 12. Mehmed Ali Pasha mansion; 13. Halil Bey Mosque (Graphics re-elaborated from Kavala Municipality map 1923)



5. CONCLUSION

The Ottomans, upon their conquest of the territories of North-West Anatolia and the Balkans in Fourteenth and Fiveteenth centuries, faced an already existing culture and towns so they did not need to build new ones. Following this case, it is more adequate to speak about Ottomanization rather than Ottoman cities in a strict sense, regarding the urban forms that were mostly inherited and rarely reconstructed. Both in Anatolia and later in the Balkans Ottomans moved into pre-existing spaces that were altered over time, There was also no pre-prepared plan for the town's development. In general, it was just the way of shaping the city, which was already broadly applied inside Anatolia, and later the Balkan cities were just adapting to this. In the specific case of Kavala, the object of this research, the conditions were different since the Ottomans under Murad I seized the Byzantine town of Christoupolis and completely levelled it to ground leaving the area vacant for nearly one hundred years. Consequently, the Ottoman settlement of Kavala probably did not have any pre-existing structures, so the town was raised from zero in the period of Selim I, adapting to the ground morphology.

The Ottoman urban politics' tendency in the formation of the multiethnic cities was considered more efficient in organizing the trade and guaranteeing richness to the Empire and it was naturally felt in many other urban centers starting from the Aegean port cities or in the great islands of the Eastern Mediterranean.

In all those places, in the aftermath of the conquests, the Ottoman authorities never made any ground urban planning's or relevant public works except for the fortifications and the consolidation of the port structures which is also visible in the case of Kavala where the first structure to be built was in fact the fortress at the top of the hill to protect the strait between the land and the Island of Tassos and the harbor.

Port towns from previous eras, such as Izmir, Thessaloniki, etc. kept their continuities after the conquests by being transformed into Ottoman towns, with the

typical characteristics of the new rulers. Many numbers of Friday mosques as well as many *mesjids* were built inside the cores of the neighborhoods, as well as trading centers like bazaars, *bedestens*, *arastas* and *hans* and other social facilities. The town's prosperity was mostly due to their position on the shores of the Seas. These towns were used as port trade cities that kept their multiethnic character due to the presence of Armenian, Jewish, Greek, Venetian, Genoese, Ragusan and Croat merchants. All these different ethnic groups lived in their neighborhoods that were positioned one next or behind another creating the city's multiethnic urban milieu. These quarters gravitated towards the focal commercial point of the town, the bazaar and the port. These same development patterns are also visible in Kavala even though the town was established from scratch.

It is not negotiable that Kavala was a typical Ottoman town with its urban and architectural specifics of a one. Kavala was a fresh, new Ottoman town build on an empty plot and no local or previously existing influences could have made an impact on the house development too (Ivkovska, 2016, p. 26). There was no settlement and no life on the peninsula for nearly a century, from the Ottoman conquest in 1391 until 1478 when earliest mention of a village/town named Kavala was found in an Ottoman tax register. This is why Kavala is a good example of a genuine Ottoman town from which we learn about the urban planning and house typologies outside the capital Istanbul (Ivkovska, 2016, p. 26).

The formation of the Ottoman towns was based on important instances remarking different aspects of their development. These aspects had equal influence in the urban development, and were coming from both physical, social and safety related causes. In the case of Kavala the following aspects were crucial for the town's establishment, development and growth: the protection or the control of the settlement; the life and the prosperity brought by the water supply; the respect toward the nature by the towns adjustment to it; the circulation of the settlement outsourced from street patterns and gates; the multi-ethnic aspect as an Ottoman symbol of living together with mutual respect; the trade as an economic boost of the town's prosperity; the home/house as the element representing the family and its relation with the community.

Protection

Selim I initiated Kavala's urban development with the built of the fort during 1512-1520 in order to protect the *Sol Kol* (the ancient Via Egnatia) - in that stretch of route very close to the sea - from the constant pirate raids. During the reign of his successor, Süleyman the Magnificent, it was Ibrahim Pasha who brought the town's development to a new level endowing it with important public structures around which the new town was born and developed within the new walls that he also built. It can be asserted that, inside these walls, the first typical Ottoman neighborhoods emerged.

Water/ Life

During the reign of Suleiman the Magnificent (1520-1566) his Grand Vizier Ibrahim Pasha built the aqueduct to provide water for the fortress that created a fruitful ground for development of the settlement. With Ibrahim Pasha's Friday mosque built by the shores of the port and the other structures such as the *hamam*, the inn, the dervish lodges, the fountains the life in the new town was fashioned. All these structures influenced the development of the civic architecture that was also influenced by its positioning on the sloping terrain of the hilly peninsula. The domestic architecture was characterized with its introvert, narrow masonry ground floors and upper, mainly two floors, built in a light wooden structure with rows of window openings all facing the harbor and catching the sunlight by a good orientation. This first urban nucleus of Sixteenth century Ottoman Kavala set the foundations of the town's later urban development following the period of three and a half more centuries.

Adjusting to the nature

During the period of the Seventeenth and up until the Nineteenth century Kavala's expansion was dynamic and slowly the architectural program started spreading over the whole peninsula, occupying it with both public and civic structures. In this period, the Middle town was developed within the secondary walls surrounding the cliffs of the peninsula on South, East and West. Here in the beginning of the Seventeenth century new urban units or *mahalles* emerged, each developed around a mosque or a *mesjid* and a small complex next to it. The main street layout still followed the Ottoman patterns of distribution through the area via its arteries

following the isohypse lines and the secondary road network, perpendicular to them and stretched in an organic manner ending with the typical dead ends. The civic architecture in the Middle town was differing from that one in the first nucleus, Ibrahim Pasha *mahalle*. The general area of the Middle town provided more open space and less narrowness of the terrain so there was no need of building two storey structures to catch the sun and the view. Instead in the Middle town the houses were two storey structures, with wider fronts and rows of window openings on the first floor. Sometimes these houses had small gardens, which was rarely or not at all the case within the first nucleus. The houses followed the typical urban layout and construction with ground floors closed to the streets built in stones, and wide first floors made of wooden construction.

Circulation

During the town's development from 1520's onward, the new Ottoman settlement grew inside the town walls and continued to spread over the peninsula until the mid Nineteenth century. The terrain as dominant figure played the main role in the distribution and the circulation of the town space. The organic distribution of the streets, the main arteries and the secondary road network within the walls shaped the new town. The "street layout" transformations in the different phases of the town's growth brought different urban patterns. These patterns coincided with the two major phases of the towns urban development, the historical development is followed in three phases. The first phase, that from the beginning of the Sixteenth century until the Nineteenth century when the town was developing in the intra mural area was characterized with free, organic street layouts forming irregular urban areas, with many dead ends and curvy passages. Main arteries were supplying the major access to the settlement while in between the secondary street network was allowing the circulation on a smaller, *mahalle* scale. The second phase of the development of the street layout happened after the middle of the Nineteenth Century when the town started developing outside the town walls, extra muros. Here in this area we follow yet a secondary division, having the aqueduct as sort of a physical barrier between the Christian and Muslim Neighborhoods. Due to the morphology of this area and being distributed in the flat lands behind the neck of the peninsula where the walled town was, the street layout of the extra mural town was more regular, following more defined geometries in forming urban blocks that fit in a more grid like system. This

was more noticeable in the Christian neighborhoods of the extra mural town, whereas on the east side of the aqueduct, where the two Muslim neighborhoods were positioned, we follow a combination of the organic distribution of the street layouts combined with an attempt of formation of urban block like system with more defined urban grids.

Multi-ethnicity

Starting with the first known Ottoman tax register from 1478, where we see cohabitation of both Christians and Muslims, following the newly settled Jews during the Sixteenth century brought in town after the Battle of Buda, moving on to the Nineteenth century, the era of Mehmed Ali when Coptic Christians immigrated in town when the Pasha was already the Viceroy of Egypt, the middle of the Nineteenth century when the tobacco production brought the Western traders such as Hapsburgs, French, Italians as well as Armenians, all these different ethnic and religious groups coexisted and cohabitated in this Ottoman port town. The multiethnic element was most emphasized in the second half of the Nineteenth century when the town started developing outside the walls behind the neck of the peninsula in the flat lands by the sea. The new, extra mural Kavala started developing on the sloping hills towards Northeast where new Muslim neighborhoods emerged together with the Coptic Christian and Coptic Muslim (Gypsies) neighborhoods and towards North-West, in the flat lands by the sea where new Christian neighborhoods emerged. All these neighborhoods still followed the Ottoman concept of positioning them around a religious structure, whether it was a mosque or a church, as it was the case of the two Christian neighborhoods of Agios Ioannis and Agios Pavlos. The present Jewish population in the town somehow always resided near its center, the Varosh area and near it, throughout the whole periods of the town's development and growth.

Trade

With the expansion of the tobacco production in the area that started by the end of the Eighteenth and intensified during the Nineteenth century, the new town's development was influenced by the built of the many tobacco depots and the civic structures positioned around them. The tobacco production brought foreign merchants who brought their domestic influences not only in the social life but as well in the architecture. New, neoclassical architecture started to emerge from these

conditions. Houses built in more aristocratic manner were appearing throughout the town, giving this new area a completely different look from the one inside the town walls on the peninsula. The streets were wider due to the huge amount of free space, the organization of the space was more related now to the tobacco depots that were built on the waterfront and orthogonal urban network, grid system, was more visible in these new neighborhoods. All these circumstances changed Kavala's Sixteenth - Nineteenth century face, turning the town into a little cosmopolitan center in the Northern Aegean Sea.

Home/House

The street layout directly influenced the civic architecture and especially the house plan typology that we know of from the late Eighteenth century onwards. Talking about the domestic architecture based on the house typology in Kavala it is visible the general denomination broadly used by the Turkish scholars (Eldem, Kuban, Küçükerman) when classifying the Ottoman House plan typology (Ivkovska, 2016, p. 26). In the case study the denomination of the floor plans used by the Greek scholars (Moutsopoulos, Kalogirou, Nomikos, etc.) where they refer to the house types in the historic peninsula of Kavala with "A", "B" and "C" are actually the three floor plan types that are generally accepted by the aforementioned scholars.

According to the results of the research conducted while working on the house typology, what they indicate as type "A" corresponds with the outer hall type plan; type "B" belongs to the inner hall type floor plan and finally type "C" is the house with the elongated hall, a subtype, the split belly floor type (*karnıyarık*). The oldest floor type "A" corresponds to the earlier centuries of the Ottoman rule and is an outer hall, two-spaced dwelling with one room and a hall on the top floor (Ivkovska, 2016, p. 26). In Kavala, depending on the size of the plot and wealth of the owner, three floor plan types were coexisting simultaneously throughout the development of the settlement in the Ottoman era (Ivkovska, 2016, p. 27).

Another important consideration is the house typology of the houses built in the extension of the town from the second half of the 19th century, in the flat lands behind the neck of the peninsula towards west. Here we evidence a new urban development more conditioned by the western model and by the new rising Ottoman bourgeoisie. The establishment of the tobacco factories and warehouses related with

the new flow of people, mainly Orthodox Christians from Greece as well as Catholic Levantines and Western traders, conditioned the shape of the new districts. Even the houses followed this trend visible at an architectural scale in the constructive materials as well as in decorative elements more close to the taste of the westerners.

In all the house program in the walled town was following the Ottoman concept on adjusting to the terrain. The spatial distribution on the upper floors of the houses was directed by the need for view, space and light as well as the division of the living space in some of them due to the users religious believes. The house program in the walled town was seen as provincial compared to the one that developed in the late 19th century outside the town walls influenced by the new western trends, when new architectural styles as well as new house program emerged. Here more regular house plans, wider special organization and “westernized” interior spaces are noticed.

Traces

Today, looking at the present urban conditions of Kavala the strong Ottoman presence is still readable, first of all in the notable monuments they left in the town like the fortress built by Selim I, the Ibrahim Pasha Mosque that was converted into the Church of St. Nicholas and the *hamam* whose remains today are used as a restaurant, the aqueduct built by Ibrahim Pasha that was supplying the fountains that some of them still exist, the Halil Bey Mosque and *medrese*, the mansion/*konak* of Mehmed Ali, the Mehmed Ali Imaret complex that today operates as a luxury hotel. Beside these important artifacts, the Ottoman presence is still visible – even considering inevitable and drastic changes - in the urban texture of the enwalled settlement as well as in the consistent housing program. In the field research conducted these past four years the Ottoman traces are very much visible in the houses present in the historical peninsula of Kavala, rather than in other areas of the town where mostly of the traces disappeared in time. Strolling down the alleys of the historical peninsula, the feeling and impressions are exactly like being in an Ottoman environment, very little effected by the following architectural interventions. Even though many houses are neglected, torn down or have undergone bad restorations, the Ottoman Era patterns from the previous phases are still perceivable.

After the Ottomans

The five-century Ottoman presence in Kavala (1391-1912) ended definitely with the termination of the First Balkan War and the consequent Treaty of London on 30 May 1913. The Ottoman Empire lost all the territories west of the *Enez-Kıyıköy* line. All these lands were ceded to the Balkan League, an alliance formed by the Balkan kingdoms of Greece, Bulgaria, Serbia and Montenegro, created on purpose against the Ottoman Empire. Kavala was briefly occupied by the Bulgarians during the First Balkan War in 1912, but at the end of the Second Balkan War was finally captured by the Greek troops on 26 June 1913 and became - since then - part of nowadays Greece.

Even though it is not strictly related to the purposes and the analysis of this thesis that is more focused to the knowledge of the original Ottoman built environment in the Southern Balkans it should be noted how today's researches delude their focus away from the Ottoman civilization and its influences, especially in the Balkan areas. Such researches focused on the impact of the Ottoman civilization should be incentivized and more developed in order to better understand the urban development process of these vast areas, as well as the impact of the Ottoman world in the borderlands between Europe and the East in creating major awareness on the importance of this heritage today.

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APPENDICES

APPENDIX A: Historical maps and Cartography

APPENDIX B: Archival Documents

APPENDIX C: Plans and re-elaborated graphic maps





APPENDIX A

In this section many historical maps referring to the town of Kavala and its surrounding, including sometimes the entire Northern Aegean Sea, the city of Thessaloniki, and even the Marmara Sea or the entire Greek peninsula are presented.

The selection of the collected maps is presented in chronological order, starting from the most ancient one, in which the town of Kavala is mentioned. In the case of the maps where the information are not readable, due to the maps' size, a segment has been enlarged and presented in order to provide the necessary information about the interested area.

List of the historical maps

Figure A.1	Map of the Island of Tassos (From Piri Reis, <i>Kitab-i Bahriye</i> , 1521, Istanbul University Rare Books Library)
Figure A.2	Map of the North Aegean Sea (From Piri Reis, <i>Kitab-i Bahriye</i> , 1526, Istanbul University Rare Books Library)
Figure A.3	Gerardum Mercatorem, <i>Macedonia Epirvs et Achaia cum priuilegio</i> , 1589 (IDS Basel Bern Catalogue)
Figure A.4	Map segment from: Gerardum Mercatorem, <i>Macedonia Epirvs et Achaia cum priuilegio</i> , 1589 (IDS Basel Bern Catalogue)
Figure A.5	Roux, Joseph, <i>Carte De La Mer Mediterranee</i> , 1764 (David Rumsey Historical Map Collection).
Figure A.6	Map segment from: Roux, Joseph, <i>Carte De La Mer Mediterranee</i> , 1764 (David Rumsey Historical Map Collection).
Figure A.7	Vandermaelen, <i>Philippe</i> , <i>Greece. Europe 27</i> , 1827 (David Rumsey Historical Map Collection).
Figure A.8	Society for the Diffusion of Useful Knowledge, <i>Turkey II. Northern Greece</i> , 1829 (David Rumsey Historical Map Collection).



Figure A.1 : Map of the Island of Tassos (From Piri Reis, *Kitab-i Bahriye*, 1521, Istanbul University Rare Books Library).



Figure A.2 : Map of the North Aegean Sea (From Piri Reis, *Kitab-i Bahriye*, 1526, Istanbul University Rare Books Library).

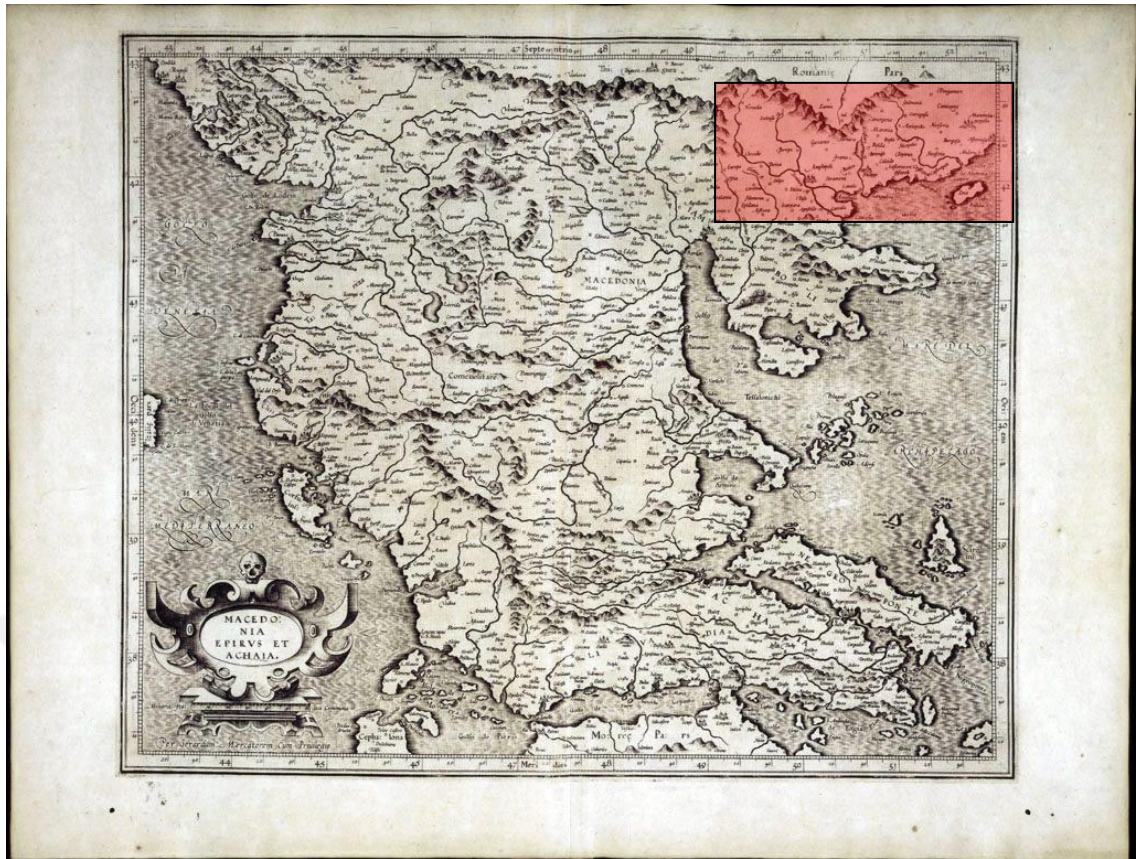


Figure A.3 : Gerardum Mercatorem, *Macedonia Epirvs et Achaia cum priuilegio*, 1589 (IDS Basel Bern Catalogue).



Figure A.4 : Map segment from: Gerardum Mercatorem, *Macedonia Epirvs et Achaia cum priuilegio*, 1589 (IDS Basel Bern Catalogue).

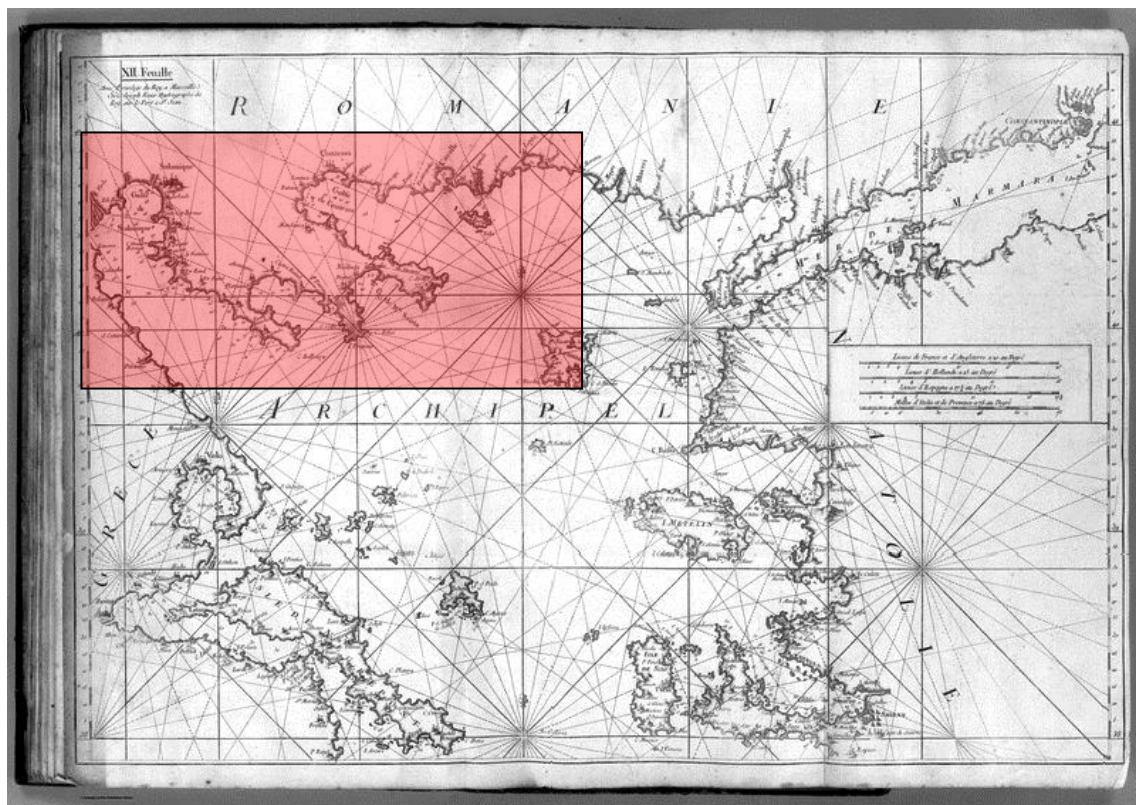


Figure A.5: Roux, Joseph, *Carte De La Mer Mediterranee*, 1764 (David Rumsey Historical Map Collection).

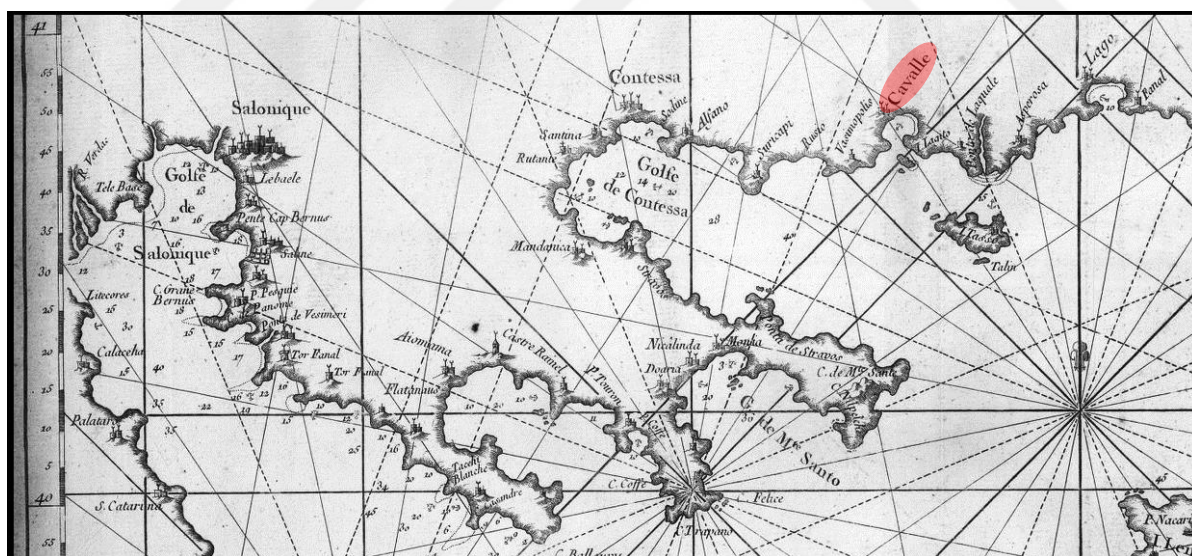


Figure A.6 : Map segment from: Roux, Joseph, *Carte De La Mer Mediterranee*, 1764 (David Rumsey Historical Map Collection).



Figure A.7 : Vandermaelen, *Philippe*, *Greece. Europe 27*, 1827 (David Rumsey Historical Map Collection).



Figure A.8 : Society for the Diffusion of Useful Knowledge, *Turkey II. Northern Greece*, 1829 (David Rumsey Historical Map Collection).



APPENDIX B

All the documents offered in this appendix are collected from the BOA archives and OÖZ archives, and they all refer to Ottoman Kavala. All the documents found in the BOA archives are written in Ottoman Turkish. The short description about their content in English is given by the author, while the original texts have been transliterated by the Ottoman archives specialist Mr. Fuat Recep in Turkish using the conventional Latin alphabet.

No.	File number:	Subject:	Hicri	Year :
B.1	TT.d 7, s. 88-89	Tax register.	Z.29.883	1478
B.2	TT.d 70, s. 3-4	Tax register.	Z.29.925	1519
B.3	A_{DVNSMHM 7/147	Imperial declare for one fountain (<i>masura</i>) of one of the 14 fountains existing in the walled town to be used for the need of the prison in the fortress.	S.29.975	1567
B.4	A}DVNS.MHM 39/ 634	Imperial order for repair of the aqueduct due to damages. A fountain, which was built in Kavala from the foundation of Kanuni Sultan Süleyman, is unusable because the aqueduct is in ruins and the Muslims who live there are in lack of water.	Ra.03.988	1580
B.5	HAT 1446/19	A need for built of a mosque as a fear of increased number of Christians in the middle town is reported to the officials. The permission for building the Huseyin Bey mosque due to repopulating the area with Muslims since the majority of the inhabitants in that area were Christians is issued.	B.10.1014	1605
B.6	İE.ŞKRT 1/9	Official appointment of Yani in the place of Sinan to repair the neglected aqueduct and provide water to the settlement.	R.16.1016	1607
B.7	İE.EV 21/2474	Repairs on Halil Bey <i>mescid</i> . Since the <i>mesjid</i> was in a very bad situation and without an owner, and the foundation did not have enough money to invest in the repairs and in the repairs of the minaret, Dizdar Hacı Ahmed, wants permission to repair this <i>mesjid</i> investing his own money and make it a mosque.	Z.11.1083	1673

B.8	AE.SAMD.III 93/9275	First mention of Ahmed Efendi mosque. Since the manager of the mosque passed away and his position was left empty, a request for appointment is made for appointment of a new manager.	B.05.1116	1704
B.9	C.BLD 64/3199	Related to Ibrahim Pasha's <i>hamam</i> and inn foundation and an appointment of a new foundation manager with determined salary.	B.12.1125	1713
B.10	AE.SAMD III 188/18240	Related to a murder and personal possessions of the certain Arab Elhac Ahmed who was staying at the Mustafa Ağa Han inn near the Ibrahim Pasha Mosque.	L.18.1137	1725
B.11	C.BLD. 59/2937	Related to Ibrahim Pasha's Mosque and Hamam's endowment. A letter written to the palace from the Ibrahim Pasha mosque and hamam fondation manager reporting that the money from the double hamam in Demirhisar that is part of this foundation have not been incoming in ten years because the hamam was sold to certain Seyyid Ali who claims that "I didn't take falsley this hamam from no one and as its owner I rebuilt it after it was destroyed, because of this it became my property". Since the incomes to the foundations are not going into it this case was taken to the authorities in Nis. Since trustworthy people have reported this situation, the administrator of the foundation has asked to reclaim the baths due to this accident and to receive the donations from the old incomes that others have handed over.	L.29.1143	1731
B.12	AE.SMHD.I 85/5744	Need for serious repairs of the Kavala fortress and estimated costs for the works, and the Sultans order for the repairs to be done as fast as possible. With appointment of the imperial (<i>hassa</i>) architect Suleyman Halife to do the works and other necessary repairs.	Za.18.1147	1735
B.13	AE.SMHD.I 85/5743 p.1	Request from the soldiers in the Kavala fort for the urgent need of executing the Sultan's order for the repair of the walls and fort after the evaluation from the imperial architect was done one year before. All the soldiers in the Kavala fortress came to the court and said: "over time some parts of the fort, the walls from the side of the harbor, the guard shack building and the upper tower have been in need of much repairs. If the repair is not done, the	Za.01.1148	1736

		expenses for repair will get much higher. An officer and an architect from the palace had been appointed to make the renovation evaluation of the places where the repair was needed. Necessary explorations were made and it was determined that the fort and the walls urgently needed a complete repair. When they returned to Istanbul with the evaluations, the Sultan's order for the repairs came, but until now this order has not been executed. In the meantime, the need for repair has increased even more. If the damages are not repaired at this time, it will cost more in the future.		
B.14	Y.PRK.EV ½	Kavala Mehmed Ali Pasha medrese <i>vakif</i> There are two foundations in this document group. The first one is Mehmet Ali Pasha's foundation of the madrasa and the library, which they have built in Kavala, and the other one, about the medrese which was built in the same place, and which he added to this first foundation.	C.24.1234	1813 1819
B.15	İ.MVL 82/1637 page 1 and 2	The repair of the Kavala Castle, which is required to be repaired due to its ruins, has been brought to the agenda of the parliament in accordance with the will of the Sultan. The head of Istanbul's arsenal (<i>Tophane</i>) was sent to Kavala together with an engineer and a civil servant to estimate the damage of the fort and town walls. A report for the repairs was sent to Istanbul. The Assembly has prepared another report on the decision on the issue. This report was read and discussed in the Assembly. It is thought that the cost will not be too much since the castle was not too big, and that the repairs will start immediately.	L.14.1262	1846
B.16	İ.MVL 90/1845	Military officer Miralay Ahmed Bey, who built the arsenal at Kavala repaired some of the neighborhoods and a cost estimate made by certain Hacı Huseyin.	Ra.18.1263	1847
B.17	MVL 994/37	Letter from certain Subhi Bey? about the urgent need for repair of the Maktul Ibrahim Pasha Mosque in Kavala	S.08.1281	1864
B.18	MVL 998/69	It was written by Captain Pasha (Navy commander) from the Parliament Presidency (<i>Meclisi Vala Başkanlığı</i>). It is a correspondence about the need of a building for the <i>Duhan ve Gümrük Rusumu İdaresi</i> (Tobacco and Customs	B.02.1282	1865

		Tax)		
B.19	ML.EEM 7/10	Determination of the succession of the trustee and the asset for of Kavala's part of the <i>Kumluk</i> named empty space, which is outside the town walls and attempted by the government for the purpose of Mehmed Ali Pasha.	Rumi: Ni.13.1283	1867
B.20	ML.EEM 15/7	Related to specifying the land outside the town walls in the Kumluk area that should be a matter of sale and evaluation of the prices as well as the size of the selling zones. Map was made in order to present better the parceling that were subject of this evaluation.	Rumi: A.12.1286	1870
B.21	ML.EEM 16/14	Related to the sale of the land outside the town walls close to the tomb of Mehmed Ali. The places around the tomb in Kavala will be bought by Egyptian <i>hidivi</i> ⁴² for the construction of some charitable buildings. Then a number of correspondences were made with the Governorship of Thessaloniki. Because of the proximity of this place to the town, it was normal from one side to have a lot of land and to set a price of twenty cent for each meter on each other. 39825 meters in the name of 3984 meters appreciated 7964 liras for 60 kurush worth of <i>hidive</i> sale to be given by the sultan. Thereafter, the Ministry of Finance will write to the representative of the Egyptian <i>hidivi</i> to send this money to the Treasury for the fulfillment of the requirement.	Rumi: Ks.21.1286)	1871
B.22a, b,c	ŞD 2006/8	Related to built of quarantine and accommodation apartments and the problems and benefits that might arise from these works	R.02.1292	1875
B.23	İ.DH 859/68776	Sixteen parcels were legalized and sold by the Sultan in the Kumluk area. A total of 357987 kurush a hundred altins was collected by the Treasury in 1286 and 1287 (hicri) years. Some of them were taken by the officials. It has been considered necessary to approve these sales upon notification from the Ministry of Finance, since it has been a long time since the transaction was made. It has been decided to take the Ministry of Finance to do the necessary work.	Rumi: N.08.1299	1883

⁴² See TDV vol. 23; p.118

B.24	İ.DH 1003/79213	Construction of a Christian church Agios Atanasios in the Karaorman area.	Z.26.1303	1886
B.25	ŞD. 579/34	Related to the cost for construction of the Customs building in Kavala that should be between 98,850 kurush - 98,000 kurush and the costs of 18.800 kurush for the construction of the dock.	Ra.10.1309	1891
B.26	MF.MKT 183/69	News papers advertisement about the opening ceremony of the new <i>mekteb</i> in Hamidiye neighborhood. "Thanks to the Sultan, the official opening of the <i>Rüşdiye Mektebin</i> , which was rebuilt in Kavala and given the name of Hamidiye, was officially opened".	Ra.24.1311	1893
B.27	İ.AZN 9/5	Related to the built of a Catholic church in the <i>Çaylarbaşı</i> area.	Ş.25.1311	1894
B.28	ŞD 2025	The renaming of the Kavala's area behind the aqueduct to Hamidiye Neighborhood.	Rumi: M. 26.1312	1896
B.29:	MF.MKT 450/52	Related to the transformation of the middle school in the Mehmed Ali Imaret complex into a high school and the legal struggles between the Egyptian owners and the local administration in permitting the transformation of the use of the school.	N.23.1316	1899
B.30	ŞD 2033/17	Renaming of the Coptic neighborhood outside the town walls into Christian Coptic neighborhood.	Za.29.1316	1899
B.31	BEO 1306/97923	Formation of the <i>Küçük mahalle</i> from the <i>Yeni mahalle</i> .	Z.29.1316	1899
B.32	BEO 1770/132716	The naming of the Selimiye mosque and neighborhood with houses built in Kavala behind the aqueduct.	N.19.1319	1901
B.323 a,b	ŞD 2044/3	Urban plan of the new Selimiye neighborhood behind the aqueduct.	Ş.28.1319	1901
B.34	İ.DH 1392	Built of a mosque and new neighborhood with 50 houses and proposal for naming it Selimiye.	N.10.1319	1901
B.35	DH.TMIK.S 37/58	Devison of the Christian neighborhood inside Kavala's town walls due to increasment of its population and renaming the new 4 neighborhoods from the old Varosh name to <i>Çayır, Ayar, Merkez Varpş ve Yukarı Varoş</i> .	M.29.1320	1902
B.36	ŞD 2045/19	Devison of the Varosh Christian neighborhood into four parts.	R.20.1320	1902
B.37	MF.MKT 683/29	Related to the built of the new <i>mekteb</i> in the Hamidiye neighborhood.	Za.09.1320	1903

B.38	BEO 1998/149819	Renaming of the Old Cristian Coptic neighborhood into <i>Dere</i> neighborhood.	Za.14.1320	1903
B.39	ŞD 2046/26	Related to the renaming of the Old Gipsy neighborhood into <i>Dere</i> neighborhood.	Za.28.1320	1903
B.40	ŞD 57/31	Related to the built of houses in the gardens of cook (<i>aşçı</i>) Elmas Aga in the <i>Büyükburun</i> area (the peninsula).	Ş.13.1322	1904
B.41a, b	İ.AZN 60/38	Project and request for the built of the Agios Pavlo church and metropolit's lodge.	S.24.1323	1905
B.42	ŞD 2050/19	Licence to build in the Çaylar area two bell towered church named Agios Pavlo and metropolit's lodge.	S.24.1323	1905
B.43	DH.MKT 1128/85	Related to the built of a new high school for the Jewish children in the Jewish neighborhood located in the <i>Yeni mahalle</i> (New neighborhood).	M.09.1323	1906
B.44	ŞD 2063/15	Built of a French monastery and high school in the <i>Çaylar</i> area outside Kavala's town walls.	Ca.09.1327	1909
B.45	OOZ Fond 43.Arch un.4	Related to the building of a galley for protection of the town of Kavala.	S;Ra.1004	1595

Names of the 12 months according to the Hicri calendar in Turkish and Arabic:

Month	Turkish / Arabic transliteration	Arabic	Abbreviation
First month	1Muharrem / Muharram ul Haram	محرم	M
Second month	Safer / Safar ul Muzaffar	صفر	S
Third month	Rebiülevvel / Rabi' al-awwal	اول ربيع	Ra
Fourth month	Rebiülahir / Rabi' al-thani	ثاني ربيع	R
Fifth month	Cemaziyelevvel/Jumada al-awwal	الاولى جمادى	Ca
Sixth month	Cemaziyelahir / Jumada al-thani	الثانية جمادى	C
Seventh month	Recep / Rajab	رجب	B
Eighth month	Şaban / Sha'aban	شعبان	Ş
Nineth month	Ramazan / Ramadan	رمضان	N
Tenth month	Şevval / Shawwal	شوال	L
Eleventh month	Zilkade / Dhu al-Quidah	القيعدة ذو	Za
Twelveth month	Zilhicce / Dhu al-Hijjah	الحجة ذو	Z

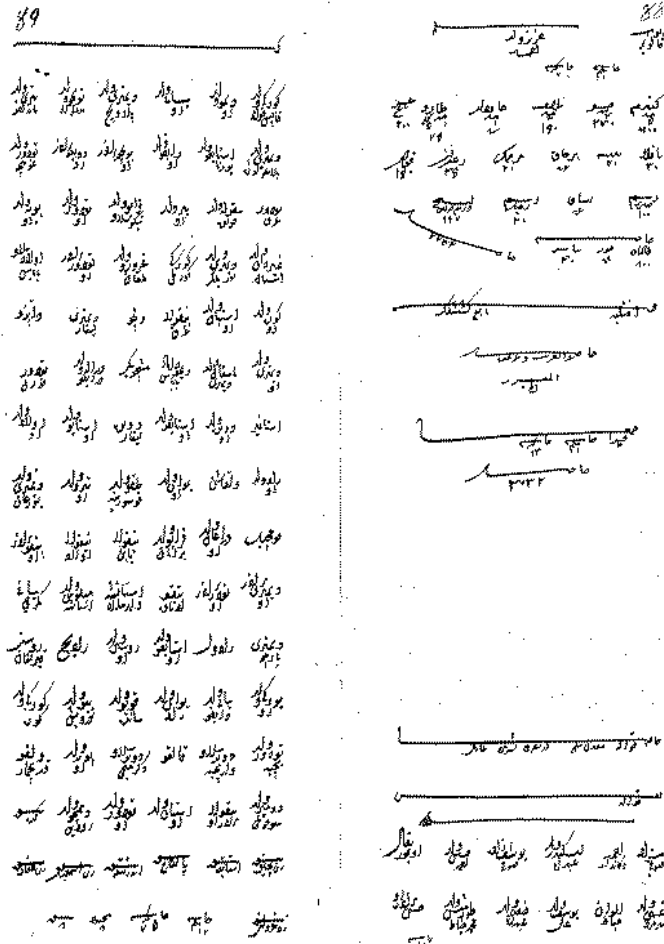


Figure B.1 : Tax register from 1478 registered in BOA under TT.d 7, s. 88-89.

TT.d 7, s. 88-89

*Hâshâ-i Kavala maden-i sim der Maden-i Sim der-tasarruf-ı Şermra Amil
Nefs-i Kavala*

Müslüman

Murad Sofi	Ahmed dükkandar	İskender veled-i Abdül	Yusuf zâde Sofi	Hüseyin veled-i Ahmed	Olur Bakkal
İsa veled-i Sermed	Elvan Hayyât	Yusuf veled- i Ali	Hızır veled-i Abdül	Durmuş veled-i Mehmed Hayyât	Hasan birader-i o

					Hane 18
--	--	--	--	--	---------

Gebr

Gorgi veled-i Kapis Kavad	Dimo veled-i o	Yasali veled-i o	Dimitri veled-i Plaviç	Toko veled-i Nikola	Henri veled-i Mandaliko
Dimitri veled-i Blagoloz	İstayko veled-i Pornayko	Vabko veled-i o	Boyço birader-i o	Voyko birader-i o	Todor veled-i Gonça
Todor Arf	Nikola veled-i Kolk	Petro veled-i o	Karapo veled-i Nikoslav	Todor veled-i o	Boya veled-i o
Gayrevan veled-i o Esteban	Dimitri veled-i Borilik	Gorgi Kürkçü	Goro veled-i Taan	Todor birader-i o	Ulavislav Papas
Köre veled-i o	Esteban veled-i o	Nikola Arf	Vilço	Dimitri Likar	Vapizo
Dimitri veled-i o	Maskal veled-i Dimitri	Dimo damad-ı papas	Meşkopkir	Varala veled-i Drayko	Todor Koril
Estağır	Vovin veled-i o	İstayko veled-i o	Vovin Likar	İstayo veled-i o	Ullad veled-i o
Rad veled-i o	Velkaşin	Yuvan veled-i o	Melko veled-i Kosorine	Tiro veled-i o	Dimitri veled-i Porgan
Mumçik	Vargan veled-i o	Karabo veled-i Beranan	Nikola Babin	Nikola Ulad	Niko birader-i o
Dimitri birader-i o	Todor birader-i o	Niko Lanak	Estanişe veled-i Mellad	Milos veled-i Estanse	Yesani Kemerci
Dimitri Parço	Radva	İstayko veled-i o	Rusi veled-i o	Radiç	Rusi Kırılğan
Yorgi veled-i o	Pali veled-i Vayko	Yuvani veled-i Rad	Kopo veled-i Sande	Piyo veled-i Zerviş	Gorgi veled-i Göre
Todor	Vividislav	Kalko	Vividislav	Poya	Velko

<i>veled-i Beçin</i>	<i>veled-i Beçin</i>		<i>Değirmenci</i>	<i>veled-i o</i>	<i>Kariçmar</i>
<i>Domir veled-i Sokoli</i>	<i>Nikola birader-i o</i>	<i>Estan veled-i o</i>	<i>Todor veled-i o</i>	<i>Dimço veled-i Rodis</i>	<i>Kere (Bive)</i>
<i>Ren Bıçak (Bive)</i>	<i>İstayka (Bive)</i>	<i>Palvaç (Bive)</i>	<i>Anderika (Bive)</i>	<i>Ren İsmail (Bive)</i>	<i>Ren Figan (Bive)</i>
<i>Ren Gardar (Bive)</i>					
	<i>Hane müslim 13</i>	<i>Hane gebr 75</i>	<i>Mücerred 8</i>	<i>Bive 8</i>	



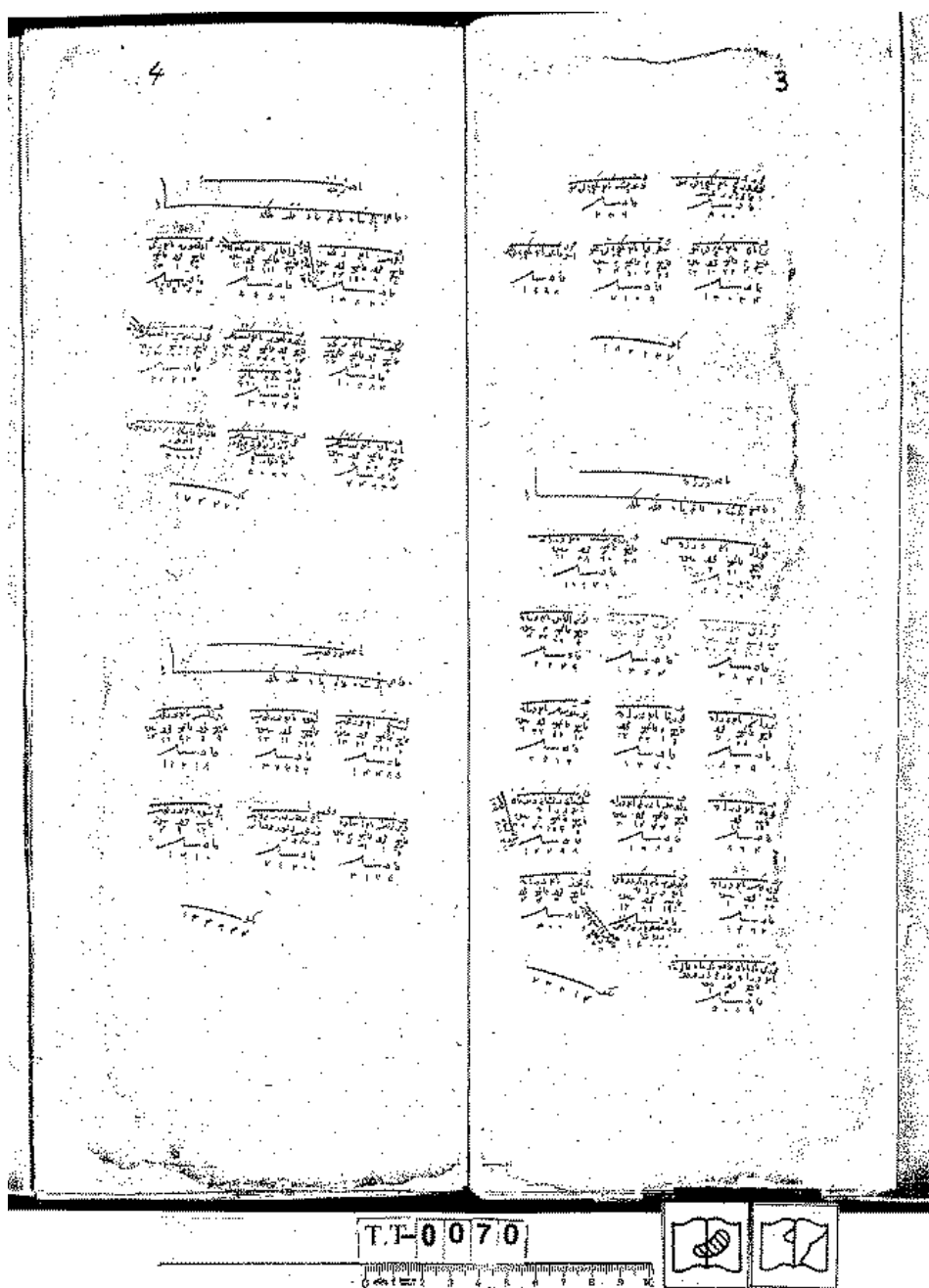


Figure B.2 : Tax register from 1519 registered in BOA under TT.d 70, s. 3-4.

TT.d 70, page 3

Nâhiye-i Drama

An-hâshâ-i padişah-ı âlem-penâh -hallede mülkehû-

Nefs-i Kavala tâbi '-i Drama

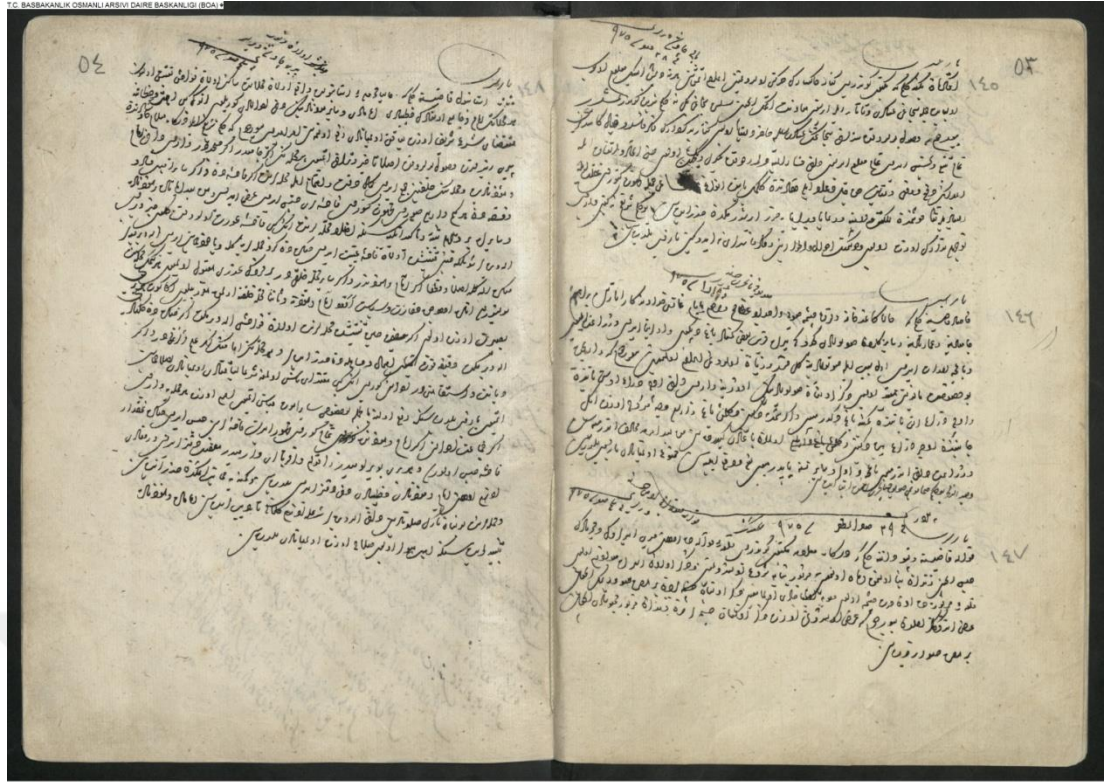
Hâne-i müslim 22

Hâne-i gebr 61

Mücerred 2

Bive 10

Hasıl 4736



A_{DVNSMHM.d.00007

Figure B.3 : BOA registered under A_{DVNSMHM 7/147 from 3-Sep-1567 (Hicri: S.29.975).

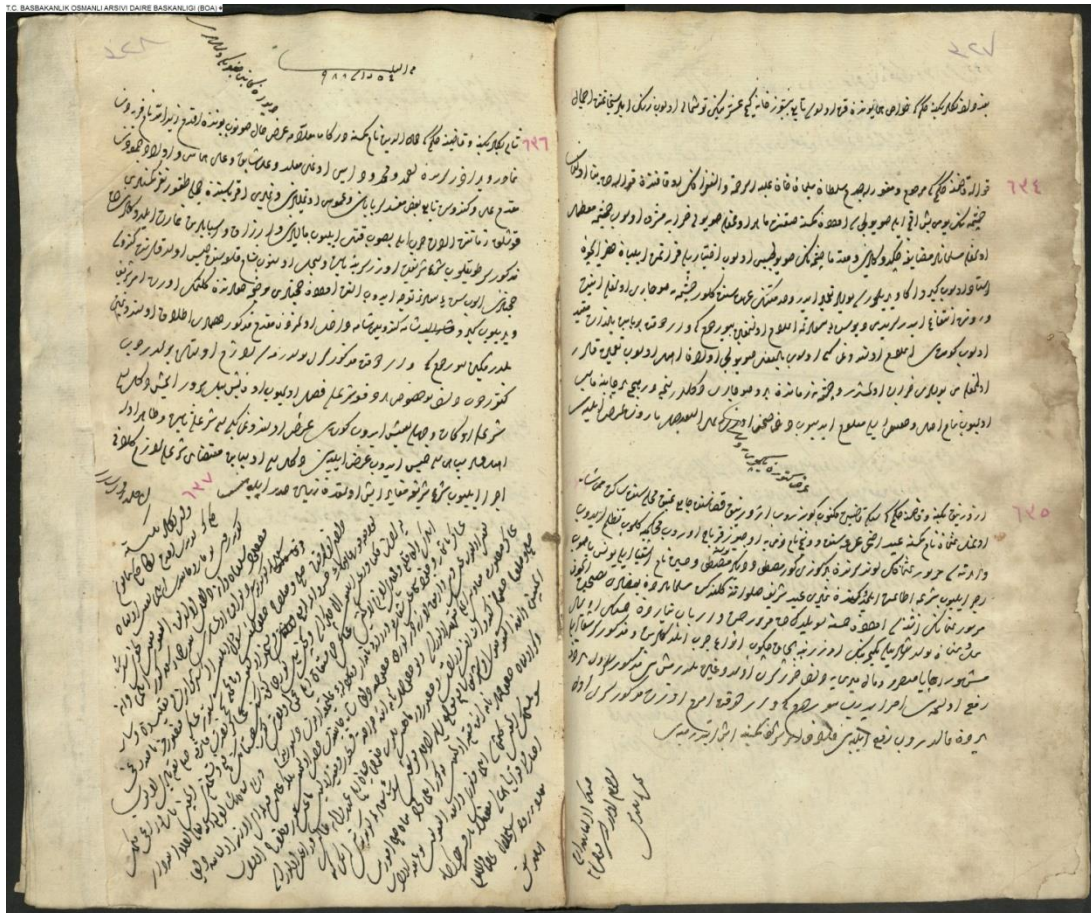
A_{DVNSMHM 7/147

Yazıldı fi 29 Saferü'l-mu'azzam sene 975

Kavala Kapudanı ademisine verildi. Fi selh-i S sene 975

Kavala Kadısına ve Kapudanına hüküm ki,

Dergah-ı mu'allâma mektub gönderip kale-i Kavala'da olan mîrî esirlerin ve mücrimlerin hapsi için zindan bina olunmak ferman olunmağın mezbur binaya şürû' olunduğın ve zikr olunan esirlerin melâzimesi için kale-i mezburede on dört çeşme olup suya ihtiyaçları olmamağın zikr olunan çeşmelerden bir masura su verilmek için arz ettiğın ecilden buyurdum ki arz olunduğu üzre zikr olunan çeşmelerden birinden mezbur mahbusları için bir masura su verdiresin.



A. {DVNSMHM.d.00039

Figure B.4 : BOA registered under A}DVNS.MHM 39 no:634 from 18-Apr-1580 (Hicri: Ra.03.988).

A}DVNS.MHM 39/634

Kavala kadısına hükmü ki,
 Merhum ve mağfurun leh ceddim Sultan Süleyman Han -aleyhirrahmeti ve'l-
 gufranin- evkafından Kavala'da bina olunan çeşmenin yevmî beş akçe ile su yolcusu
 olan kimesne sanatında mahir olmakla su yolu harabe müşrif olup çeşme mu'attal
 olmakla müslümanlar müzâyaka çektiklerin ve mukaddemâ çeşmenin su yolcusu olup
 ihtiyarıyla ferağat eyleyen Hızır için üstad olup geri ona verilirse yollar tamir eder
 ve hizmetinin uhdesinden gelir çeşmeye su cârî olmakla âyende ve revende intifâ'
 ederleridi deyü südde-i sa'âdetime ilam olunmağın buyurdum ki vardıkda bu babda
 bizzât mukayyed olup göresin ilam olunduğu gibi olup bilfi'l su yolcu olan ehil olup
 tamire kâdir olmakla olmamakla yolları harab olmuştur. Ve çeşmeye ne zamandan
 beri su cari değildir nicedir hiç bir cânibe mâil olmayıp tamam asıl vaz'ıyyeti ile
 malum edinip dahi sıhhati üzere ale't-tafsîl yazıp arz eyleyesin

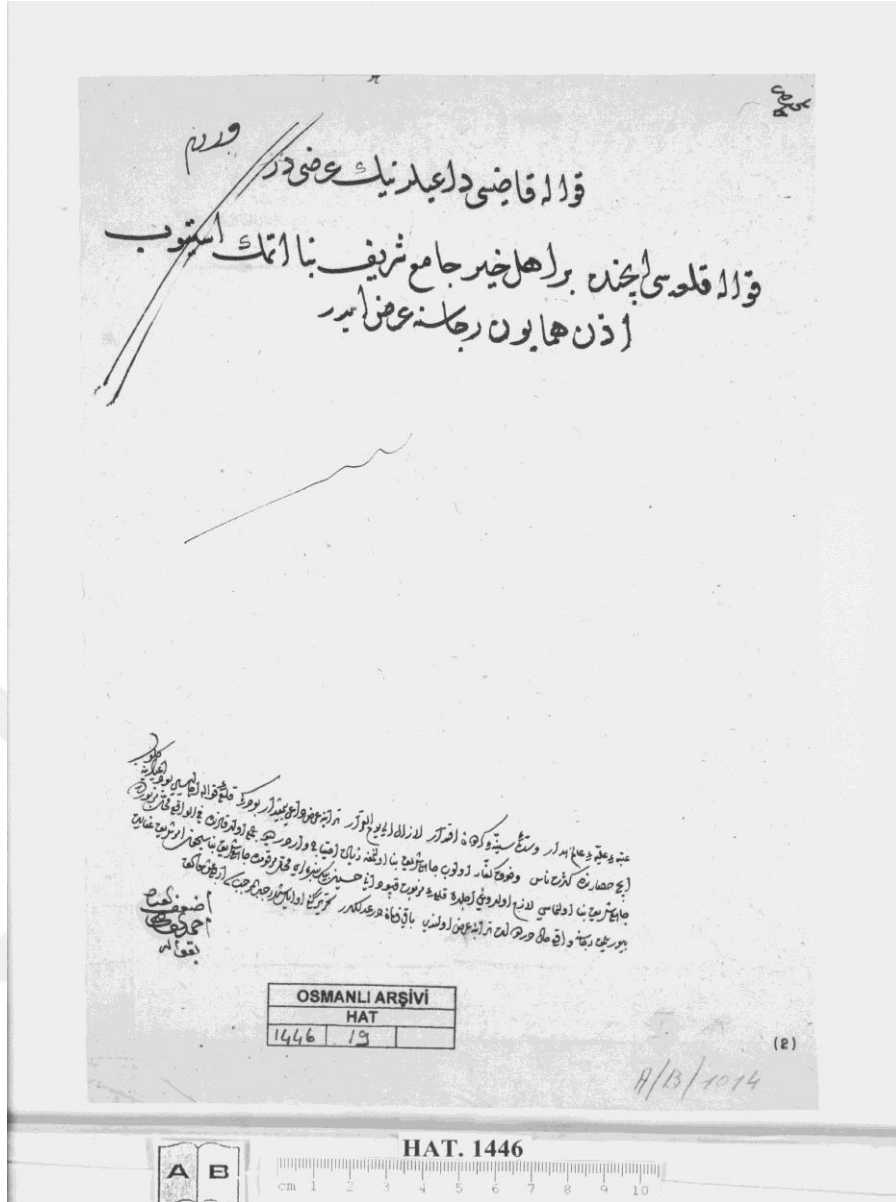


Figure B.5 : BOA registered under HAT 1446/19 from 21-Nov-1605 (Hicri: B.10.1014).

HAT 1446/19

Telhis

Kavala Kadısı dailerinin arzıdır. Kavala Kalesi içinde bir ehl-i hayr câmi-i şerîf bina etmek isteyip izn-i hümayun ricâsına arz eder.

Atabe-i aliyye-i âlem hezâr ve südde-i seniyye-i gerdun iktidâr lâ-zâle ilâ yevmi'l-karâr türâbına arz-ı dâ'î-i bî-mikdar budur ki,

Kale-i Kavala ahalisi bu dâ'îlerine gelip iç hisarında kesret-i nâs ve havf-i küffâr olup cami-i şerîf bina olunmağa ziyâde ihtiyac vardır deyü cem' olduklarında fi'l-vâki' mahall-i mezburda câmi-i şerîf bina olunması lazım olduğu ecilden kale-i mezbure kapudanı Hüseyin Bey bendeleri mahall-i merkumda cami-i şerîf binası için

*emr-i şerif inayet buyurulmak ricâsına vâki ' hal der-i devlet türâbına arz olundu.
Bâkî fermân der adlindir.
Tahrîren fî evâyil-i şehr-i Recebi'l-mürecceb sene erba 'a aşar ve elf.
Ez 'afü'l-ibâd Ahmed Elhakîr bi-takvallâh*

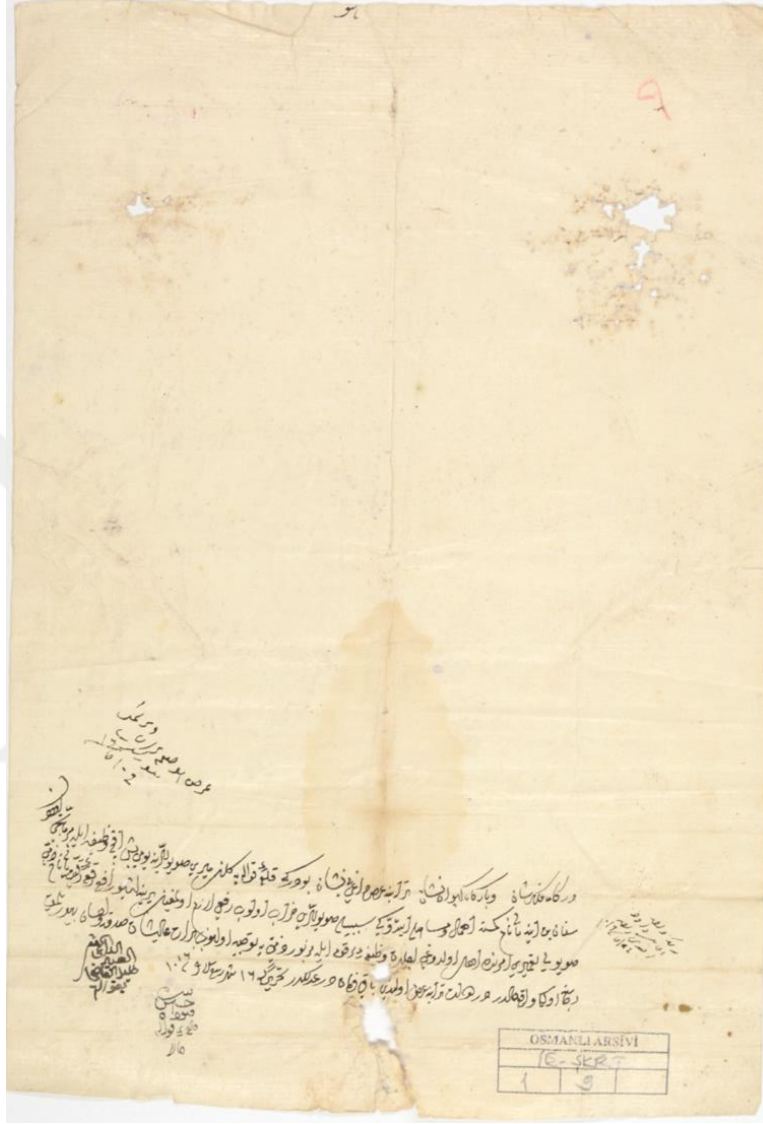


Figure B.6 : BOA registered under İE.ŞKRT 1/9 from 10-Aug-1607 (Hicri: R.16.1016).

İE.ŞKRT 1/9

*Arz mucebince berat verilmek buyuruldu. Fi 10 Ca sene 16
Dergah-ı felek şan ve bargah-ı geyvan nişan türâbına arz-ı dâ 'î-i nişan budur ki,
Kale-i Kavala'ya gelen mirî su yollarına yevmî beş akçe vazife ile meremmetçi olan
Sinan b. İnebalı nam kimesne ihmâl ve müsâhele ettiği sebebiyle su yolları harab
olup ref'i lazım olmağın yerine işbu râfî 'ü ruk'a-i rikkiyyet Mertali nâm zimmî su
yolu tamiri emrinde ehil olduğu ecilden vazife-i merkume ile mezbur zimmîye tevcih
olunup berât-ı âlişân sadaka ve ihsan buyurulmak ricasına evvelki vâki ' hâldir. Der-
i devlet türâbına arz olundu. Bâkî ferman der adlindir.
Tahrîren fî 16 şehr-i Rebiülâhir sene 1016*

Eddâ'î Elhakîr Elhakîr Halil Elkadı bi-Kavala
Bende Hüseyn Kapudan-ı kale-i Kavala hâlâ
Tezkire dade icabet-i Davud Efendizâde fi 15 Ca sene 1016

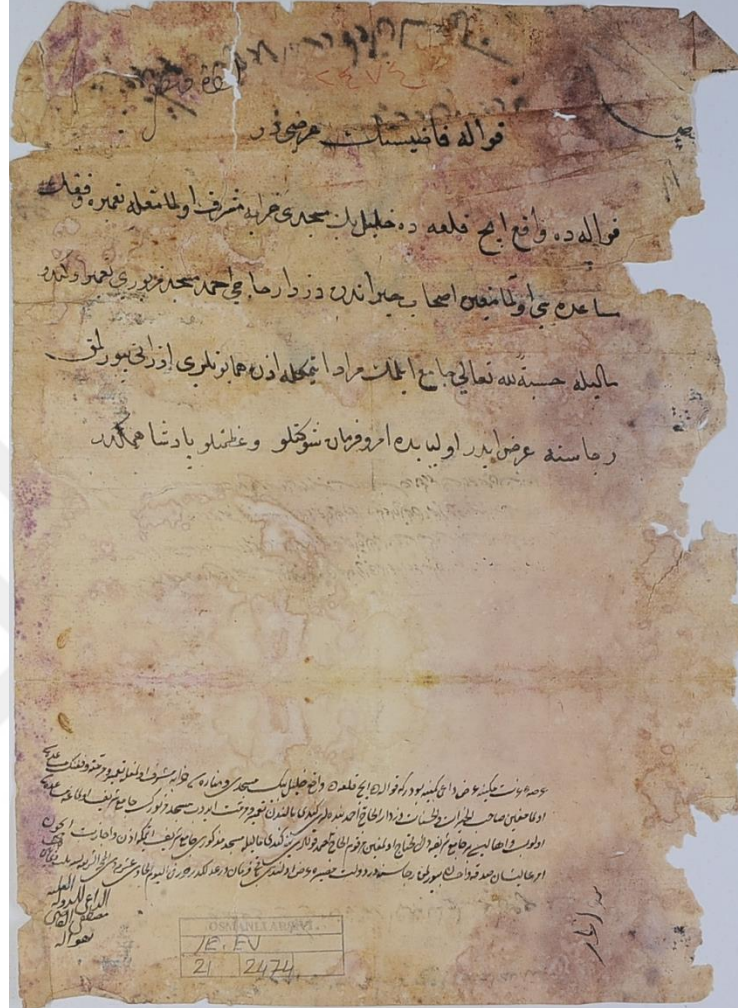


Figure B.7 : BOA registered under İE.EV 21/2474 from 30-Mar-1673 (Hicri: Z.11.1083).

İE.EV 21/2474

Kavala Kadısının arzıdır.

Kavala'da vâki içkalede Halil Bey Mescidi harâbe müşrif olmamakla tamire vakfın müsaadesi olmamağın ahab-ı hayrâtın Dizdar Hacı Ahmed mescid-i mezburu tamir ve kendi malıyla hasbeten lillâhi te'âlâ cami eylemek murâd etmekle izn-i hümayunları erzânî buyurulmak ricasına arz eder ol babda emr u ferman şevketli ve azametli padişahımındır.

Arsa-i izzet mekine arz-ı dâ'î-i kemine budur ki,

Kavala'da içkalede vaki Halil Bey Mescidi ve minaresi harabe müşrif olmakla tamir ve meremmetine vakfının müsaadesi olmamağın sâhibü'l-hayrât ve'l-hasenât Dizdar Elhac Ahmed bendeleri kendi malından tamir ve meremmet edip mescid-i mezkurun cami-i şerif olmağa müsaadesi olup ve ahalisi bir cami-i şerife dahi muhtac olmağın merhum Elhac Ahmed kullarına kendi malıyla mescid-i mezkuru cami-i şerif etmeğe

izin ve icâzet için emr-i âlişân sadaka ve ihsan buyurulmak ricasına der-i devlet masîre arz olundu. Bâkî ferman der adlindir.
Hurrîre fî'l-yevmî'l-hâdî aşar min Zilhiccetî's-şerîfe li sene selâsin ve mieteyn ve elf.
Eddâ'î li'd-devleti'l-aliyye Mustafa Elkadî bi-Kavala

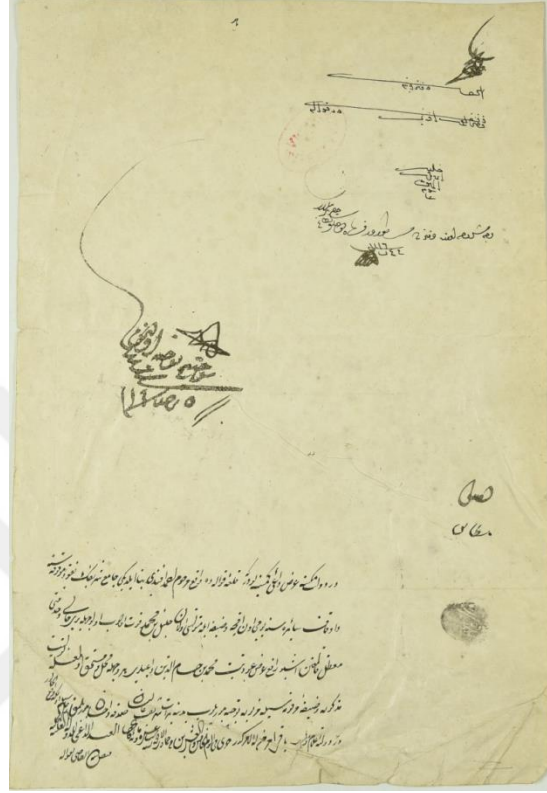


Figure B.8 : BOA registered under AE.SAMD.III 93/9275 from 3-Nov-1704 (Hicri: B.05.1116).

AE.SAMD.III 93/9275

Der-i devlet mekine arz-ı dâ'î-i kemîne budur ki,
Kale-i Kavala'da vaki merhum Ahmed Efendi binâ eylediği cami-i şerifin nukud-ı mevkufesine ve evkaf-ı sairesine yevmî on akçe vazife ile mütevellisi olan Halil bin Mehmed fevt olup ol vechle yeri hali ve hizmeti mu'attal kalmağın işbu râfî'i-i arz-ı ubudiyet Mehmed bin Hüsameddin dâ'îleri her vechle mahal ve müstehik olmakla tevliyet-i mezkure vazife-i merkumesiyle mezbureye tevcih buyurulup yedine berat-ı şerif-i âlişân sadaka ve ihsan buyurulmak ricasıyla evvelki vâki'ü'l-hâldir der-i devlete i'lâm olunmak bâkî emr men lehü'l-emrindir. Hurrîre fî'l-yevmî'l-hâmis ve'l-ısrîn min Cumade'l-âhire li-sene sitte aşara ve mie ve elf

El-Abdüddâ'î li'd-devleti'l-aliyye el-mahmiyye Feyzullah Elkadî li-Kavala

Mucebince tevcih olunmak buyuruldu

5 Receb sene [1]116

Ber-muceb-i defter-i hazine

Vakf-ı Kadî Ahmed Efendi der Kavala

Halil ibn-i Mehmed el-mütevellî

Yevm 10

Vech-i meşruh üzre defterde masturdur ferman devletli sultanım hazretlerininindir.

Fi 4 B sene 1116

Tatbik

Mutabık

[Mühür]



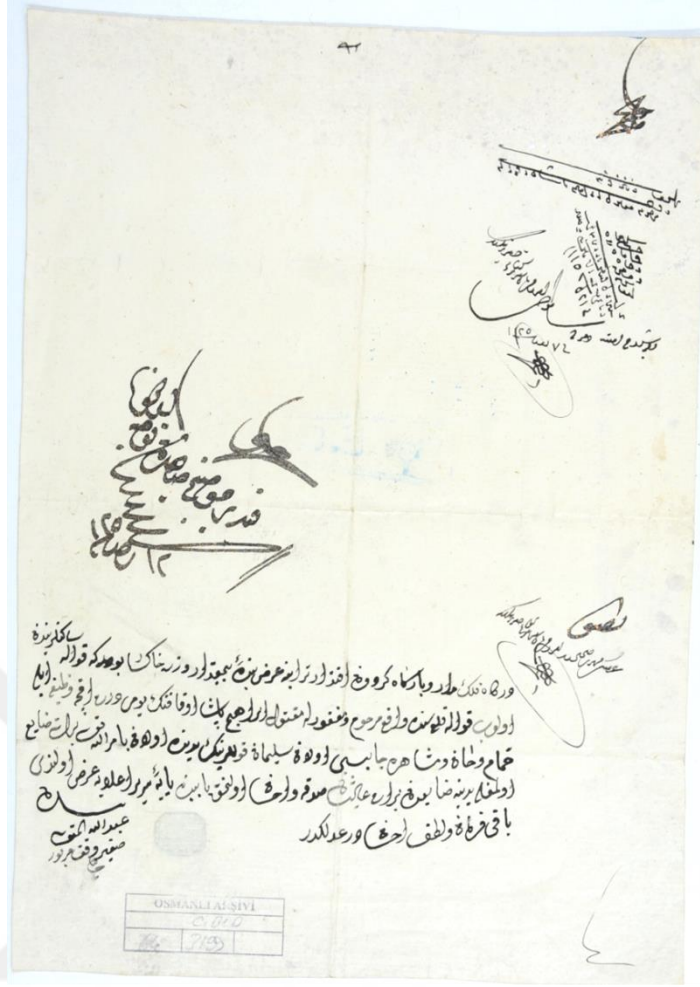


Figure B.9 : BOA registered under C.BLD 64/3199 from 4-Aug-1713 (Hicri: B.12.1125).

C.BLD 64/3199

Dergah-ı felek medar ve bargah-ı gerdun iktidar türabına arz-ı bende-i bî-mikdar ve zerre hâksâr-ı budur ki,

Kavala sakinlerinden olup Kavala Kalesi'nde vaki merhum ve mağfûrun leh Maktul İbrahim Paşa evkafının yevmî dört akçe vazife ile hamam ve han ve müşâhere câbîsi olan Süleyman kullarının yedinde olan bi-emrillâh berâtı zâyi ' olmakla yedine zâyi 'den berât-ı âlîşân sadaka ve ihsan olunmak babında pâye-i serir-i a 'lâya arz olundu. Bâkî ferman ve lutf u ihsan der-adlindir. Bende Abdullah el-Mütevellî-i sağîr-i vakf-ı mezbur hâlâ

Kaydı mucebince zayıinden tevcih olunmak buyuruldu.

12 Receb sene [1]125

Ber-muceb-i defter-i hazine

Vakf-ı merhum Maktul İbrahim Paşa der Kavala

Süleyman Câbî-i hamamân ve han ve müşâhere yevmiye 4

Berat sitâde [...] Mustafa bâ-ruûs-ı hümayun ve bâ-arz-ı Abdullah Mütevellî-i Sağîr fi 12 L sene 1115

Vech-i meşruh üzre defterde masturdur emr u ferman saadetli sultanım hazretlerininindir.

Fi 7 Receb sene 1125

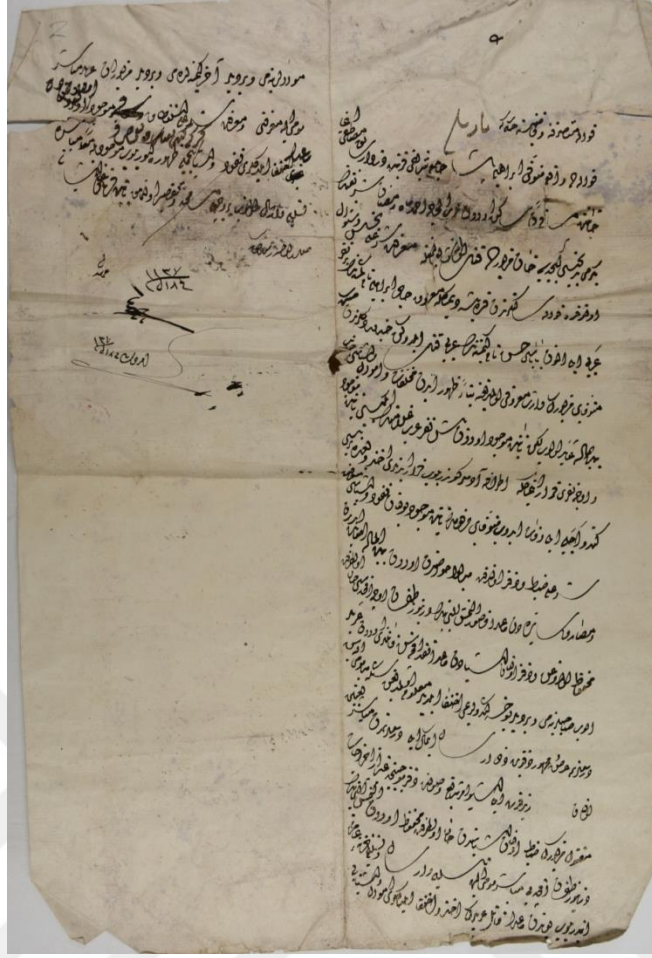


Figure B.10 : BOA registered under AE.SAMD III 188/18240 from 29-Jun-1725 (Hicri: L.18.1137).

AE.SAMD.III 188/18240

*Kavala Mutasarrıfına ve kadısına hüküm ki,
Yazıla*

Kavala'da vaki müteveffâ İbrahim Paşa Cami-i şerifi kurbunde Dizdar-ı sâbık Mustafa Ağa hanında müsâfereten sakin olan Arab Elhac Ahmed mâh-ı Ramazan-ı şerifinin yirmi yedinci gecesı han-ı mezburda katl olunmuş bulunmakla marifet-i şer'le tecessüs ve suâl olundukda Kavala sakinlerinden Kara Beşe demekle maruf Hacı İbrahim nâm kimesnenin bir nefer Arabı ile altın babası Hasan nam kimesnenin Arabı katl eylediğın haber verdiklerinden sonra müteveffâ-yı mezburun varis-i marufu olmadığına binâen zuhur eden muhallefât ve emval ve eşyası canib-i büytü'l-mâle ait olup lakin yanında mevcut olan beş nefer Arab gulâminın ikisi yanında mevcut ve üç neferi firar etmekle etrafa adamlar gönderilip firar edenleri ahz ve ba'dehû birisi kendi eceli ile vefat edip müteveffâ-yı merkurum yanında mevcut bulunan nukud ve eşyası marifet-i şer'le zabt ve defter olundukda mirlivâ havâssından olan beytûlmâle isabet eden ve masarîf-ı sâireden mâ'adâ kusur altmışaltı bin dört yüz doksan üç akçesin hâlâ ol tarafda mahfûz olduğun ve defter olunan eşyadan mâ'adâ nakid akçesin katilleri olan Arablar alıp sahiblerine mi verdiler yoksa kendileri mi ihtifâ eylediler malum olmadığın sen ki mir-i mûmâ-ileyhsin Dersaadetime arz ve memhur defterin dahi irsal eylemen ile Dersaadetimden mübaşir tayin olunan (...) zîde kadruhû ile işbu emr-i şerif

vusulünde defter mucebince gayr-i ez-ihracât maktul-i mezburun zabt olunan eşyasından hâlâ ol tarafda mahfuz olan altı bin dört yüz doksan akçeyi mübaşir-i mûmâ-ileyhe teslim ve irsal ve teslim-i Hazine-i amire ettirilip bundan mâ'adâ katal arabin ahz ve ihfâ eyledikleri emval ve eşyayı mevlalarına mı verdiler âhar kimesnelere mi verdiler mezburân Arablar mübaşir-i mûmâ-ileyh ile marifeti ve marifet-i şer'le istintâk ve mevcud-ı emvâlden Arabın ihtifâ eyledikleri nukûd ve eşya gereği gibi teftiş ve tefahhus ve bilcümle zuhura getirilip mevcuduyla ma'an mübaşire teslim ve irsal olunup bir vechle musâmaha ve tefahhus olunmamak babında ferman-ı âlîşân sadır olmuştur.

Muhasebe-i Evvel
Fi 18 L sene 1137



Figure B.11 : BOA registered under C.BLD. 59/2937 6-May-1731 (Hicri: L.29.1143).

C.BLD 59/2937

Devletli saadetli merhametli sultanım hazretleri sağ olsun
Nefs-i Demirhisar'da vaki Atîk İbrahim Paşa bina ve vakf eylediği çifte hamamı Kavala'da vaki cami-i şerifinin mürtezikalalarına ve imaret-i amirelerine şurut-ı vakfiye-i ma'mûlün bihâsında tahsis ve tayin eyleyip âharın bir türlü medhali yok iken Demirhisar'da sakin Seyyid Ali hilaf-ı şart ben bu hamamı nam kimesneden hüccetle mülkiyet üzere aldım ve hedm edip müceddeden tamir ve termim etmekle

benim mülküm olur deyip hilaf-ı şurut-ı vakf hüccet ibraz edip canib-i vakfdan kat'â yedinde bir türlü senedi olmayıp hemen kavlı hatta ve musanna' hücceti on sene mikdarı zabt ve sinîn-i mezkûrelerde zimmetinde müctemi' olunmuş hamam-ı mezkurun icaresini şart olunan mahallere vermeyip gadr-i küllî etmekle bundan akdem vakf-ı şerifiniz müfettişi efendinin ilamı ile verilen ferman-ı âlî ile talep olundukda itaat-i ferman etmeyip ve kuvvet-i irtişâsı sebebiyle mu'înleri dahi olmağın anda icrâ-yı ahkam mümkün olmamakla verilen ahkam mantukunca İstanbul'a dahi ihzar olunmayıp adem-i itaatden naşi ibtal-i hak edip mahallinde bir vechle mukavemet mümkün olunmamakla âleme mebzûl olan eltaf-ı âliyelerinden mercudur ki mukaddemâ verilen ferman derkenar manzur-ı âlileri ve malum-ı devletleri buyuruldukda mezbur eyalet-i Rumeli'nde Niş'e karîb mahallerde ehl-i hizmet olmakla Demirhisar'da ve bulunduğu mahallerde bulunduğu mahallerde ahz ve Divan-ı Niş'e hazar ve Niş Kadısı istimâ' ve hamam-ı mezbur canib-i vakfa zabt ve beher sene furuht olunduğu vech üzre mal-ı vakf kendiden tahsil olunmak babında emr u ferman merhametli sultanım hazretlerininindir.

Bende Süleyman Kaymakam-ı Mütevellî hâlâ

Evkaf Müfettişi Efendi şer'le görüp ilam eylesin deyü buyuruldu.
Verilen derkenar

Praveşte ve Zihne ve Demirhisar kadılarına hüküm ki,
Sadrazam nezaretinde olan evkafdan müteveffâ Maktul İbrahim Paşa b. Atîk vakfının evladiyet ve meşrutiyet üzere mütevellî olan kıdvetü'l-emâsil ve'l-akrân İbrahim -zîde kadruhû- südde-i saadetime arzuhal edip vâkıf-ı mezburun vakfiye-i mamulün bihâsında mukayyed Praveşte ve Zihne ve Demirhisar kazalarında vaki üç adet çifte hamamları murûr-ı eyyâm ile bir mikdar harabe müşrif oldukda kasaba-i mezburede sakin zaleme ve tağallübeden bazıları hamam-ı mezburları fuzuli zabt ve on seneden mütecâviz icarelerini vermeyip zimmetlerinde müctemi' olan icare-i vakfı tevliyeti hasebiyle talep eyledikde hamam-ı mezburlar bizim mülkümüzdür deyü edâda ta'allül ve vakfa gadr eylediklerin bildirip ol babda hükmi hümayûnum rica ve sadrazam nezaretinde olan evkafdan müteveffâ Maktul İbrahim Paşa b atîk evkafı musakkafâtından olup vilayet-i Rumeli'nde Praveşte ve Zihne ve Demirhisar kazalarında vaki üç adet çifte hamamlar vâkıf-ı mezburun vakfiye-i mamulün bihâsında mastur ve mukayyed olup kadimden beri zikr olunan hamamlar taraf-ı vakfdan zabt ve rabt olunagelip bir vechle dahl ve ta'arruz olunmak icab etmez iken hamam-ı mezburun her biri ayan-ı vilayet ve mütegalibeden kimesneler hilaf-ı şart-ı vâkıf fuzulen ve teğallüben zabt u rabt ve mahsul-i vakfı bi-gayr-i hakkın gasb ve te'addî ve vakf-ı şerîfe gadr-i küllî eyledikleri sikâ' ihbarı ile mütehakkık olmakla vakf-ı mezburun zikr olunan kazalarda vaki üç adet hamamların vakf-ı mezbure kaymakam-ı mütevellî olan Elhac Süleyman -zîde kadruhû- kemâ fi'l-evvel vakf-ı mezbur için zabt u rabt ve müctemi' olan güzeşte icare ve ecr-i misillerin vaz'-ı yed edenlerden cem' ve tahsil edip ashâb-ı a'râzın kadime muğayir hilaf-ı şer' gadr ve zulm ve te'addîleri men' ve def' olunup edâ ve teslimde ta'allül ve ma'ânedet edenler senedleri ile Asitane-i saadete gelip Divan-ı hümayununda mütevellî-i mezbur ile mürâfa'a ve ihkâk-ı hak olunmak üzre mütevellî-i merkumun yedine müekked emr-i şerifim verilmek vakf-ı mezbur mütevellîsi Mevlana Ahmed -zîde ilmuhû- ilam etmeğın ilamı mucibince amel olunmak için yazılmışdır.

Ferman sultanımındar.

Fi evâsıt-ı Şevval sene 1143

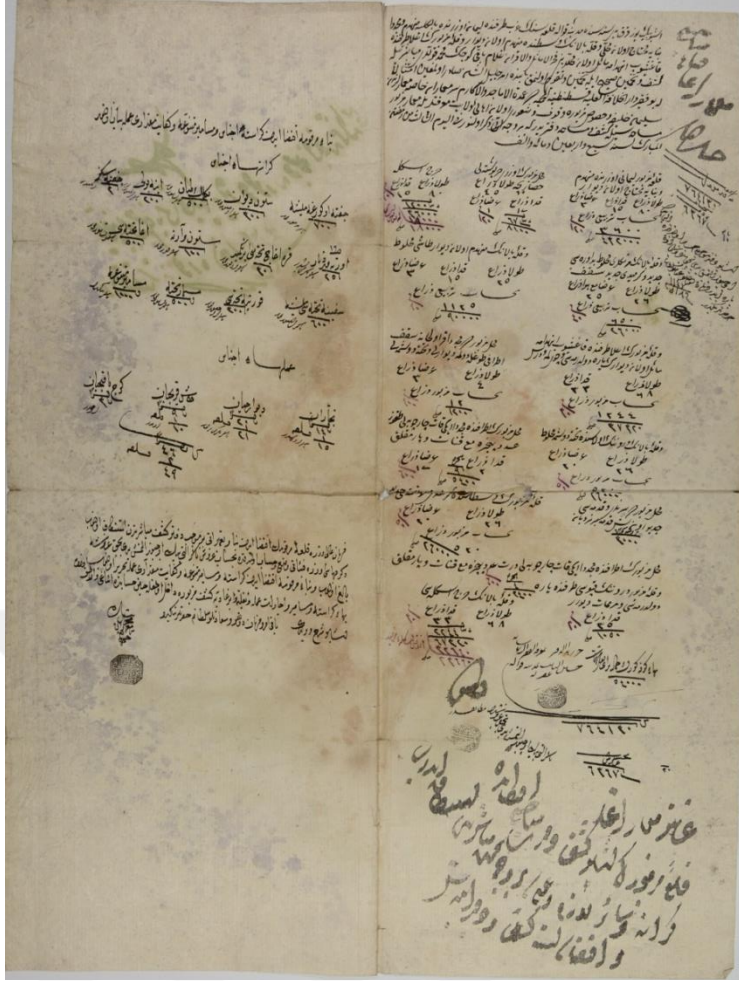


Figure B.12 : BOA registered under AE.SMHD.I 85/5744 from 12-Apr-1735 (Hicri: Za.18.1147).

AE.SMHD.I 85/5744

İşbu bin yüz kırk yedi senesinde Medine-i Kavala Kalesi'nin garb tarafında liman üzerinde bi'l-küllîye münhedim ve müceddeden binâya muhtac olan mahalli ve kule-i bâlânın sathında münhedim olan duvar ve kule-i mezburun a'lâ tarafında kağşayıp inhidâma mâli olan mahallerini fahrü'l-emâsil ve'l-akrâ Gulam Baki Küçük Mehmed kulları mübâşeretile keşf ve tahmin-i sahih ile tahmin ve takdim olunmak babında emr-i celilü's-şan sadır olmağın imtisalen leh bu fakir dârü'l-hilâfeti'l-aliyye Kostantınıyye el-mahmiyyede umdetü'l-emâcid ve'l-ekârim Sermimaran-ı Hassa mimarlarından Süleyman Halife ve husus-ı mezbure vukuf ve şuuru olan ahâlî-i vilayet marifetleriyle mimar-ı mezbur mesahasıyla keşf ve mesaha defteridir ki vech-i âti zikr olundu.

El-yevmü's-sâlis min-şehr-i Ramazani'l-mübârek li-sene tis'a ve erba'in ve mie ve elf.

Mimar Ağa mesahası mucebince derkenar

Ber-muceb-i defter-i müfredât

764130

Be-hesâb-ı kuruş 6367,5 kuruş 10 para

İşbu defter mucebince hesap olundukda altı bin üç yüz altmış yedi buçuk kuruş on para eder ferman devletli inayetli sultanım hazretlerininindir.

Kale-i mezbur limanı üzerinde münhedim ve binay muhtac olan duvar

Tûlen 80 zirâ', kadden 15 zirâ', arzan 3 zirâ', fiyat 120

Be-hesâb-ı terbî'î

3600 zirâ'

432000 kuruş

Mahall-i mezburun üzeri horpoşteli hisariçe

Tûlen 45 zira', kadden 1,5 zirâ', arzan 1 zirâ', fiyat 120

Terbî'an 67,5 zirâ'

8100 kuruş

Harc-ı iskele

Tûlen 80 zirâ', kadnen 15 zirâ', fiyat 20

Terbî'an 1200 zirâ'

36000 kuruş

18000 kuruş Enkâz-ı iskele

18000 kuruş

Kale-i bâlânın mertekleri mahlut badavrası cedîd ve kiremidi cedid sakf

Tûlen 26 zirâ', arzan ma'a hevâ 25 zirâ', fiyât 40

Be-hesâb-ı terbî'î 650 zirâ'

26000 kuruş

Ve kule-i bâlânın münhedim olan duvar taşı mahlut

Tûlen 25 zirâ', kadden 15 zirâ', arzan 3 zirâ', fiyat 80 kuruş

Be-hesâb-ı terbî'î 1125 zirâ'

90000 kuruş

Ve kule-i mezburun a'lâ tarafında kağşayıp inhidâma mâil olan duvarın yara doldurması ve çivileme ve derz

Tûlen 68 zirâ', kadden 33 zirâ', fiyat 30 kuruş

Be-hesâb-ı mezbur 1244 zirâ'

37320 kuruş

Mahall-i mezburda müceddeden karakolhane sakf etrâfı tuğla dolma duvarlı ve tahta döşemeli

Tûlen 4 zirâ', arzan 3 zirâ', fiyat 100 kuruş

Be-hesâb-ı terbî'î 12 zirâ'

1200 kuruş

Ve kule-i bâlânın derûnunun evlâsında tahta döşeme mahlut

Tûlen 26 zirâ', arzan 20 zirâ', fiyat 50

Be-hesâb-ı terbî'î 530 zirâ'

26000 kuruş

Mahall-i mezburun etrafında müceddeden iki kat çerçevesi dokuz aded pençere ma'a kanat ve parmaklık

Kadden 2 zirâ', pençere 9, arzan 1,5 zirâ', fiyat 600

*Be-hesâb-ı terbî'î 520 zirâ'
26000 kuruş*

*Mahall-i mezburun etrafında müceddeden iki kat çerçeveli dört adet pençere ma'a
kanat ve parmaklık
4 adet pençere, fiyat 6000
2400 kuruş*

*Ve kule-i mezbur derununn kapısı tarafında yara doldurması ve meremmât-ı duvar
Kadden 35 zirâ', fi 30
1050 kuruş*

*Ve kulle-i bâlânın harc-ı iskelesi
Tûlen 68 zirâ', kadden 33 zirâ', fiyat 30
Terbî'an 2244 zirâ'
67320 kuruş
33660 kuruş enkâz-ı iskele-i mezbur
33660 kuruş*

*Bahâ-i küfe kürek hammâliye berâ-yı nakl-i mühimmât 54000 kuruş
Hurrire haze'd-defter bi-marifet-i el-fakir ileyhi azze şânuhû Hüseyin Ennâib bi-
medînet Kavala -gufira lehû-
Baha 764130
Be-hesâb-ı kuruş 6367,5 kuruş 20 para
Yalnız altı bin üç yüz altmış yedi buçuk kuruşdur.
Mutâbıkdır.*

*İzzetli Mimar ağa
Kale-i mezburun işbu keşf defteri mucebince iktiza eden Kereste ve sair lazıme ve
amelesi ber-vech-i tahmin mübaşiri istintak edip iktizası üzre keşf ve defter eyleyesin.*

*Binâ-i merkuma iktiza eden kereste ecnas ve mesâmîr-i mütenevvi'a ve kifayet
mikdarı amele beyân olunur.*

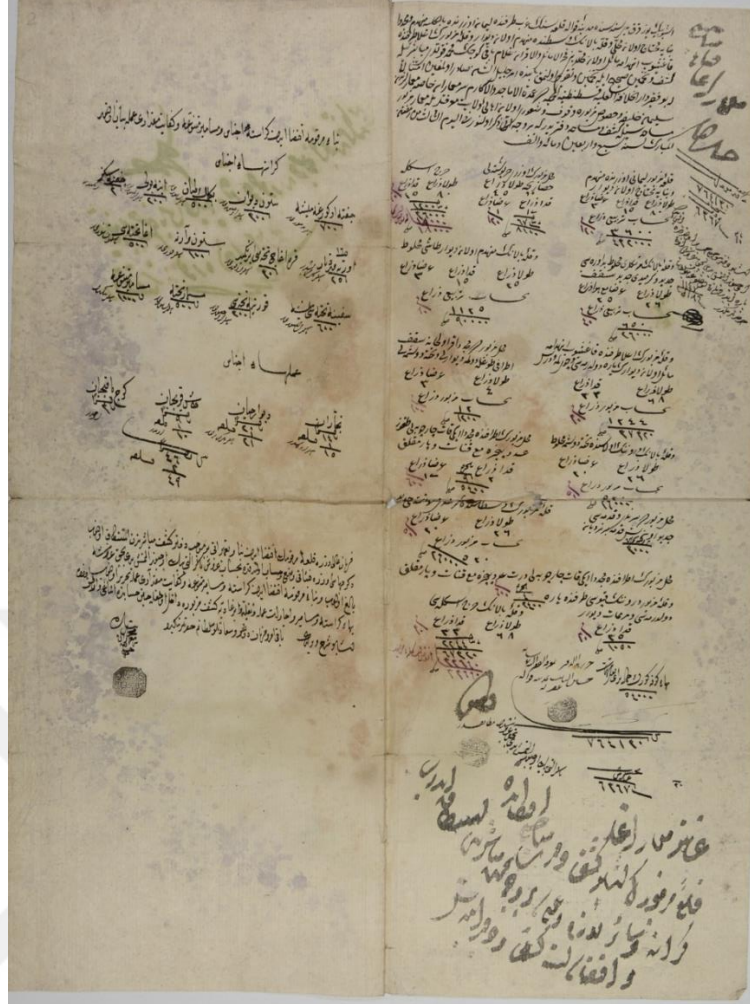


Figure B.13 : BOA registered under AE.SMHD.I 85/5743 p.1 from 14-Mar-1736 (Hicri: Za.01.1148).

AE.SMHD. I 85/5743 page 1

Der-i devlet mekine arz-ı dâ'î-i kemine budur ki,
 Mahrusa-i Kavala Kalesi zabıtânı ve neferâtı bi-ecme'ihim meclis-i şer'a gelip şöyle
 bast-ı kelâm eylediler ki,
 Murûr-ı ezmân ile kalemizin bazı mevakkii ve liman tarafı ve nöbethâne kulesi ve
 kule-i bâlâsı ziyade ile tamir ve termime ihtiyac-ı küllisi olup tamir olunmamak lazım
 gelirse masarîf-ı kesireye müeddi olacağını Sadrazam-ı sabık Ali Paşa hazretleri
 zaman-ı saadetlerinde mahzar ve arz olunup mucebince tamir ve termimi lazım gelen
 mahalleri bilâ-ziyâdetin keşf ve tahrir olunması için mübaşir ve hâssa
 mimarlarından mimar tayin ve kalemize duhullerinde marifet-i şer' ve mübaşir ve
 mimar-ı hassa ve cümle marifetleriyle eşedd-i ihtiyâc ile muhtac olan mahalleri bilâ-
 ziyâdetin keşf ve tahrir ve defter ve ilam olunup taraf-ı saltanat-ı seniyyeye
 vardıklarında ber-muceb-i defter ve ilam tamiri için emr-i hümayun-ı cihânbânî
 sadır olup bizlare vasıl olmadığından bu ana gelince dahi ziyade mevazi-i mezkurlar
 tamir lazım gelip bu deua dahi tamir olunmamak lazım gelirse ziyade ile masarîfa
 müeddî olup tamiri babında emr-i hümayun ihsanına cümlemiz mahzar edip siz
 vukuf-ı tâmmınız üzere mahzarlarımızı tasdîkan ilam ediver deyü ilhâl ve ibram
 etmeleriyle filhakika hâlâ bâlâda takrir beyan ve şerh ve iyân üzre olduğu bu fakrin

dahi ittılâ'-ı tâmmum olmağın evvelki vâki' haldir bi'l-iltimâs pâye-i serir-i alaya ilam olundu. Bâkî ferman hazret-i veliyyü'l-emrindir.
Tahrîren evâil-i Şevvâli'l-mükerrem li-sene semânin ve erba'în ve mie ve elf.
El-Abdü'd-dâ'î li'd-devleti'l-aliyye el-Osmâniyye İbrahim en-nâib bi-Kavala

Mazmun-ı keşf defteri derkenar

Berâ-yı keşf ve ilam-ı tamirat-ı bazı mevâzik-i kale-i Kavala ki pîş ez-în [...] şude bûde be-marifet-i mimar ve be-mübâşeret-i keşf ve arz ve ilam şude fermude bermuceb-i arz-ı Osman Efendi Kadî-i Kavala ve mahzar-ı ahâlî ve bâ-telhîs ve ferman-ı âlî emr dâde
Fi 26 C sene 1147

Kavala Kalesi'nin garb tarafından liman üzerine tûlen seksen zirâ' duvarı bi'l-küllîye ve gerek kale-i bâlâ olan mevzi'ın vasatında yirmi zirâ' mahalhli dahi arsaya beraber münhedim ve mevzi'-i mezburun a'lâ tarafı gağşayıp inhidâma mütemâyil olmağın ma'azallâhi te'âlâ münhedim olmak lazım gelirse buyût-ı ahâlîden vâfirini bastıracağı mukarrer ve ibadullaha hasaret-i azime tertibi muhakkak olduğundan başka masârıf-ı kesireyi müeddî olacağı emr-i bedîhî olmakla taraf-ı devlet-i aliyyeden mahsus mübaşir tayin ve mevâzi-i mezkur keşf ve tamir ettirilmek için sen ki mevlânâ-yı mûmâ-ileyhsin bu def'a der-i devlet medâra arz ve ahalisi taraflarından mahzar birle ilam olunduğu üzre taraf-ı devlet-i aliyyeden hâssaten mübaşir tayin olunan -zîde mecduhû- ile hâssa mimarlarından -zîde kadruhû- irsâl ve kale-i mezbûrede tamiri iktizâ eden mevâzi'-i mezkureyi marifet-i şer' ve mübaşir-i mûmâ-ileyh ve mimar-ı merkum ve cümle marifetleriyle gereği gibi teftiş ve muayene ve mecmû'u masârıfı sıhhati üzre tahrir ve defter olunmak ferman olmağın imdi sen ki mevlânâ-yı mûmâ-ileyhsin işbu emr-i şerîf-i celîlü'l-kadr vusulünde vech-i meşrûh üzre kale-i mezbûrede tamiri iktida eden mevâzi'-i mezkureyi marifet-i şer' ve mübaşir-i mûmâ-ileyh ve mimar-ı merkum ve cümle marifetleriyle kemal-i ihtimam ve dikkat olunarak gereği gibi keşf ve muayene ve mecmuu masarîfı madde be-madde müfredat üzre tahrir ve defter olunup lakin lüzûmundan ziyade bir hatve mahalli defter-i keşfe idhâlinden veyahut masârıfını bir akçe izdiyâd yazmakdan mezid ittika ve mücanebet eylesesin ve sen ki mübaşir-i mûmâ-ileyhsin tamiri muktezi olup keşfi ferman mevâzi-i merkumu ziyade dikkat ve taharrî birle muayene ve keşfine sen dahi takayyüd ve ihtimam eyleyip ma'azallâhi te'âlâ tam'-ı hama teb'ıyyet ile lüzumundan ziyade bir hatve mahalli defter-i keşfe idhal veyahut masarîfı ziyade yazmakla izâ'at-i beytü'l-mâl-i müslimîni itlafa ve izâ'ate sebep olmakdan ziyade tevakkî ve mücanebet eylesesin deyü Kavala Kadısı ve dersiamlarından mübaşir tayin olunan (...) -zîde mecduhûya- hitaben emr-i şerif verildiği defterde mukayyedir ferman devletli saadetli sultanım hazretlerininindir.
Fi gurre-i Za sene 1148

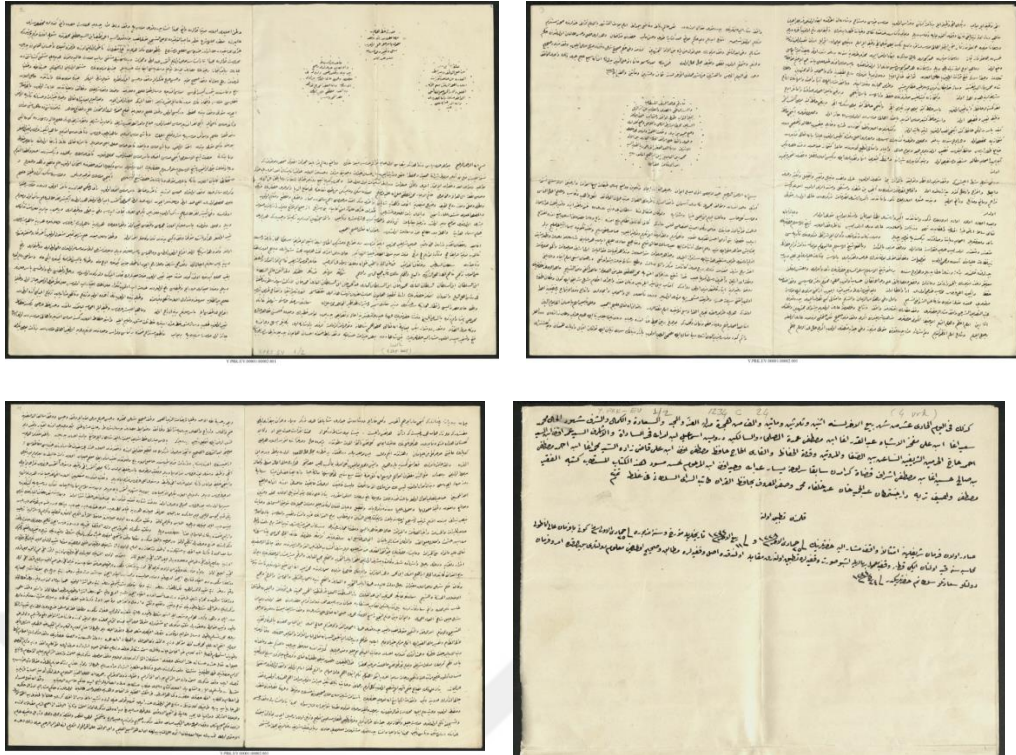


Figure B.14 : BOA registered under Y.PRK.EV 1/2 from 19-Apr-1819 (Hicri: C.24.1234).

Y.PRK.EV 1/2

Suret-i hatt-ı hümayun mehâbet makrûndur. İşbu vakfiye ma'mûlün bihâ mucebince amel olunup tebdil ve tağyirine mücâseretden be-gayet hazer oluna.

Emmâ ba'd ber-muktezâ-yı takdir ve iradet-i hayy ve kadîr Haremeyn-i şerifeyn-i muhteremeyne ezmine-i kesireden beri Havâric ve müşrikîn itâle-i eyd-i istilâ ile tarika-i mesluke-i Hicaz nâ-refte ve mesdud kalıp tevyfiye-i fariza-i hac ve tediye-i levazım-ı ac ve şecc müddet-i medîde menut-ı eltaf-ı gaybiyye-i ilahiyye iken hâlâ revnak efzâ-yı taht-ı hümayun-ı baht-ı şehriyârî ve dihim-i efruz-ı saltanat ve tacdari Sultanü's-selâtîn ve hakanü'l-havâkîn kahramanü'l-mâ ve't-tîn zıllullah ve halîfe-i rasûlihî fi'l-arzeyn Hâdimü'l-Haremeyni's-şerîfeyen kâsimü envârü'l-adâletehû ve'n-nısfetehû ale'l-Arab ve'l-Acem hâsimü zuhûr-ı ehli's-şirk ve'l-bida' ve'l-zulm mâlikü rikâb-ı cemi'i'n-nâs ve'l-ümem şevketli mehabetli kudretli azametli veliyyü'n-ni'met-i âlem Essultan ibnü's-sultân ibnü's-sultân Essultân Elgazi Mahmud Han ibn-i Essultan Elgazi Abdülhamid Han ibnü's-sultân Elgazi Ahmed Han lâ-zâlet suyûf-ı satvetehû kâtî'aten fî ruûs-ı ehli'l-bida' ve'l-udvân efendimiz hazretlerinin irâde-i kat'iyye-i hümayun-ı isabet makrun-ı şâhâneleri muktezâsınca kahr ve tedmir-i eşkiyâ ve infitâh-ı tarîk-i şûrb ve baty hâlâ Mısır Valisi ve aktar-ı Hicaziyye Seraskeri Vezir-i meğâzî semir ve müşir-i Aristo nazir el-mücâhid fî sebilillah (.....) saadetli semahatli hamasetli şecâ'atli Gazi Mehmed Ali Paşa -dâme zikruhû- bi'l-mesâ'il-cemile ve feşâ hazretlerinin uhde-i Haydari'l-menkibetlerine ihale ve tefvîz buyurulup bu emr-i hatîrin vücûda gelmesini zâhir halde dühüh hartü'l-katâd ve müte'assir ve düşvar iken bi-inâyeti'llahi te'âlâ mahz-ı himem-i şahane ve teveccühât-ı kerâmât lüzûmihî padişâhâneleri berekatıyla eshel vech üze feth ve

teshir müyesser olup müşârun-ileyh hazretlerinin kibel-i şahaneden bazı hayrât-ı hasenâta vakf-ı rabt zımnında ihsan-ı hümayun buyurulan (Taşözü Ceziresi) vatan-ı aslileri olan medine-i Kavala'da vaki müceddeden inşa buyurdıkları medreseye vakf ve rabt murad buyurup mahrusa-i Mısır'da vaki kendilere mahsus saray-ı âlilerinde makud meclis-i şer'-i hatir ve vâcibü't-tevkîrde li-ecli't-tescil mütevellî nasb buyurdıkları Esseyyid Ahmed Nazif b. Esseyyid Mustafa mahzarında şöyle ifade ve meram buyurmuşlardır ki,

Cezayir-i Bahr-i Sefid'den Taşözü Ceziresi mufassal ve meşruh bir kıt'a mülknâme-i hümayun-ı inayet makrun nâtik olduğu üzere tarafımıza temlik ve ihsan-ı hümayun buyurulup mahrusa-i Gavala'da müceddeden bina ve inşasına muvaffak olduğum altmış aded oda ve hucerât ve bir dershaneyi müstemil bir bab medrese-i âliye ve fûnûn-ı adîdeyi müstemil kütüb-i şettâdan ibaret bir bab kütüphane-i radiyyenin masarîf-ı lâzime-i yevmiye ve seneviyesini ifa niyyet-i hayriyesiyle cezire-i mezburenin müstemile olduğu arazi ile hasbeten lillah ve taleben li-merzat-i ruh-i rasulullah vakf-ı sahih-i müebbed ve habs-i sarîh-i müekked ile vakf ve haps eyledikten sonra şöyle şart eyledim ki,

Cezire-i mezburenin varidâtından hasıl olan rub' ve nemâsından yetmiş iki kise akçesi müderris efendilere ve sair talebi-i ulum ve mülâzımına ve hademe-i vakf-ı şerîfin vezâif ve mu'ayyenâtından ibaret olup bâkî kalan fazlası medrese ve kütübhânenin murur-ı zaman ile tamir ve termimine iktiza eyledikçe sarf olunmak için ve ba'de'l-yevm bi-inayetillâhi te'âlâ vücuha hayrât ve hasenâta tediye olunmak için mütevellî-i vakf yedinde mahfuz ve der-kise olmak ve talebe-i ulum ve mülâzımına talim zımnında lede'l-imtihan ilim ve fezaili zahir ve fûnûn-ı şettâda mahir baş müderris ve sâni müderris namı ile iki nefer efendiler müderris nasb olup sabah ve ba'de'l-asr tefsir-i şerîf ve ehâdis-i şerife ve fikh-ı şerîf ve sair ulum-ı âliye dershanede günde iki defa talebe-i ulum ve sevâkin-i medreseye neşr ve talim eylemek ve müderris efendiye mâhiye üç yüz kuruş ve sâni müderris efendiye mâhiye iki yüz kuruş tayin olunmakla beher mah vekil-i mütevellî yedinden ahz olunmak ve baş müderris veyahut sâni müderris hulul-i ecel-i mev'ûdüyle bi-emrillâhi te'âlâ âzime-i dâr-ı bekâ oldukda bâ-arz-ı mütevellî ve bâ-işaret-i Hazret-i Şeyhü'l-islâmî ikinci müderris efendi baş müderris nasb olunup mahlul kalan sâni müderrislik bir mahalden ve bir kimseden asla ve kat'â iltizam ve rica ve şefaât kabul olunmayıp Şeyhülislam sellemehü's-selâm hazretlerinin emr ve marifetiyle ders vekilleri efendi huzurunda imtihan olunup ilim ve fazl ve zühd ve salah ve istihkakı nümayan olan bir zata bâ-arz-ı mütevellî ve bâ-işaret-i hazret-i Şeyhülislâmî ikinci müderrislik tevcih buyurulmuş ve medresede sakin gerek talebe-i ulum ve gerek sair hademe-i vakf olanların cümlesi üzerine nâzır ve zâbit baş müderris efendi olup rey ve hükmü cümle üzerine nâfiz olmak ve derun-ı medrese talebe-i uluma mahsus olarak elli aded oda ve mülâzımlar için on aded oda mecmû'u altmış bab oda olmakla her bir odad ikişer nefer talib-i ilm sakin ola ve mülâzım odalarında dahi ikişer nefer talib-i ilm sakin olup mülâzımın yirmi neferi tecavüz ederse dahi yine kabul ve vazifeleri verilip yedlerine mülazemet tezkiresi verile. Ve mahlul vukuunda baş mülâzım olana hücresi vazîfesi tayin oluna ve talebe-i ulum her birlerine mâhiye on beşer kuruş ve mülâzımlara her birine mâhiye beşer kuruş tayin olunmakla her ay başında mütevellî-i vakf vekili yedinden tamamen ve kamilen ahz oluna. Ve talebe ve mülâzımından ilm-i şerîf talimine meşgul olmayıp âhar kâr ve sanata meşgul olanlar ve kendi hevâsına tâbi' olanlar ihrac olunup odası ve mâhiyesi baş mülâzıma verile ve bilâ-özr-i şer'i odasından misafir olanların dahi odaları ve vazifeleri ref' ve yerine baş mülâzım îsâl oluna ve lakin hacc-ı şerîf ve sıla-i rahm için Anadolu canibine gidenlere üç mah ve Tuna Yalısı tarafına gidenlere iki mah ve sevahil-i

Rumeli'de yakın mahallere gidenlere otuz gün müddet-i muayyene tayin olunup müddet-i muayyenelerin tecavüz eyledikde velev bir gün olsun derhal vazifesi ref' ve odası baş mülazıma verile ve müddet-i muayyeneleri murur ile vazifesi ref' olanlardan avdet eder olup tekrar mülazımlık ihtiyar eder olursa mülazımlığa kabul olunmak caiz ola ve talebe-i ulum beyne't-tullâb maruf ve mütedâvil olan şekil ve kıyâfetde ve talebe zinde olup rey-i âharda olmay ve tezevvüc ve tehhül murad edip tezevvüc eylediği anda odadan ihrac ve vazifesi ile baş mülazım yerine idrâc oluna. Ve mahiye ellışer kuruş vazife ile ashab-ı liyakatdan mezun ve hüsn-i hatt sahibi bir kimesne hattat tayin olunup talebeye ve sâir meşk-i hat murad edenlere hatt-ı sülüs meşk ve talim eyleye. Ve işbu hattat olan kimesne müderris efendiler ve ahalî-i medreseden olur ise de caiz ola. Medrese-i mezbureye bir bevvâb ve tathîr-i müsterâh zımnında bir kennas ve ferraş vücudundan lazım ve lâbüd olmağın ahali medreseden bir zat yevmî yirmi akçe vazife ile bevvâb ve yirmi akçe vazife ile bir zat kennas ve ferraş olup medrese kapısı ve müsterâh ve şadırvan etrafında ikâd olunacak kandiller için mâhiye dört okka zeyt yağı fazla-i vakfdan alınıp bevvâba ve kennâsa verile ve bevvâb ve kennâsdan hizmetinde tekâsül ve hiyanet zuhur edenlerin vazifeleri ref' olunup âhara verile ve derslane-i mezbure cemaatle kılınmağa mütehammil olmakla ahalî-i medreseden ekra' ve evra' bir kimesne yevmî yirmi akçe vazife ile imam ve diğeri yevmî on akçe ile müezzin nasb olunup evkât-ı hamsede cemâ'atle namaz kılına. Dershâne-i mezbure Cuma geceleri ve leyâlî-i mübâreke de ikâd olunmak için mihrab taraflarına sende bir def'a sekizer okka bir çift kebîr şem'-i asel vaz' oluna. Ve mâhiye üç okka zeyt yağı verile ve derslanede her Cuma gecesi yatsı namazı eda olundukdan sonra baş müderris efendi talebe-i ulumu yanına cem' ile hatm-ı hâcegân tilavet ve cehren sure-i Feth kırâat olunup hasıl olan sevâbını hâtemü'l-enbiyâ ve rasul-i kibriyâ efendimizin ruh-ı latiflerine ve âl ve ashâb ve eimme-i müctehidîn ve Hazret-i Şah Muhammed Bahaeddin Nakşibend ve sair hâcegân-ı güzîn ve selâtîn-i izâm pişine ve tarik-i Hicaz'da vefat edenler ve vâkıf-ı müşârun-ileyhin ebâ ve ecdâd ve ümmehâtının ervâh-ı şerîfelerine hibe ve ihdâ oluna. Ve kütübhanede kütüb-i nefise-i mevkufenin hıfz ve idaresine baş ve ikinci ve birinci namıyla ashab-ı sadakat ve emanetle üç nefer kimesneler hafız-ı kütüb tayin oluna. Baş hafız-ı kütübe yevmî yüz yirmi akçe ve ikinci hafız-ı kütübe yevmî seksen akçe ve birinci hafız-ı kütübe yevmî altmış akçe vazife tayin ve tahsis oluna. Ve işbu hafız-ı kütübler müderris efendiler yahut ahalî-i medreseden olurlarsa da caiz ola. Ve mahlul vukuunda ikinci hafız-ı kütüb baş ve evvelki hafız-ı kütüb ikinci nasb olunup tertibe riayet oluna. Ve kütüb-i mezbure asla ve kat'â kütübhânedan taşra ve hârice çıkmayıp mutalaa ve tasfihi derun-ı kütübhâneye mahsus ola. Ve her üç senede bir defa ve mahlul vukuunda kitabların isimleri ve mühürleri asıl deftere tatbik olunup iyâzen billâhi te'âlâ kitablardan zâyi' zuhur ederse hafız-ı kütüblerden tazmin oluna ve yevm-i Cuma ve yevm-i Salı ve a'yâd ve emsali tatil günlerinden mâ'adâ kütübhâne sabahdan vakt-i asra değin açılıp ashab-ı mutalaa müstefid ve müstefiz ola. Ve işbu kitabların şiraze ve mahfaza kütüblerini inhâ ve takrirleri ile derkise olan fazla-i vakfdan tamir ve tecdid oluna.

Ve dahi şöyle şart eylemiştir ki vakf-ı mezburun nazar ve tevliyetine bizzat ben mutasarrıf olup azl ve nasb ve tebdîl ve tağyîr ve taklîl ve teksîr ve hazf ve îsâl ve ihrâc ve idhâl kendi yed-i irâdetimde ola. Velhâsıl tasarrufât-ı mezkurede ancak ben münferid ve müstakil ve müstenid bi'r-rey olup umuruma bir kimse müzâhim ve mâni' ve münâzi' ve dâfi' olmaya. Ve benden sonra evladımın zükûr ve inâsdan ekber ve erşedi tasarrufât-ı mezkureden hâli olarak mütevellî olalar.

Ve ba'dehû evlâd-ı evlad-ı evlâd-ı evlâdımın zükûr ve inâsından ekber ve erşedi batnen ba'de batnin ve neslen ba'de neslin mütevellî olalar. Ve iyâzen billâhi te'âlâ

sâha-i arzı gubera ahlâf ve a'kâbdan tehî ve zürriyât-ı vâsilâtdan ârî ve berî olur ise nâzır-ı vakf olan Şeyhülislam hazretlerinin rey ve marifetleriyle ashab-ı diyanet ve sadakatden bir kimesneye tevcih buyurula. Ve murur-ı zaman ve tekerrür-i şuhur ve evân ile şerâit-i mezkurenin tediyesi müte'assir ve müte'azzir olur ise Harameyn fukarâsına aid ola ve vakf-ı mezbur bizzat ve bi'l-fi'l Şeyhülislam-ı âlî-makam bulunan zevât-ı kiram hazerâtının zîr-i nezaret-i aliyyelerinde âsude ve mahmî olup tevcîhât-ı vezâif mütevellî bulunanların arz ve takrirleri bâlâsına işaret-i aliyyeleri ile tahliye ve pür zib buyuruldukda kaleminden berat ve senedi ita buyurula ve her üç senede bir def' a Şeyhülislam -sellemehüsselâm- hazretlerinin rey ve emirleri ve müfettiş-i evkaf marifetiyle vakf-ı mezburun bilcümle vâridât ve âidât ve fazla ve masarîfâtı alâ vechi'l-itkân hesab olunup mümzî ve mahtum defter-i muhasebesi vakf sandığına hıfz ve iki yüz elli kuruş muhasebe harcı olarak eda ve ita oluna. Deyü tayin-i şurut ve tebyîn-i kuyud eyleyip arazî-i mezbure ile medrese-i merkumeyi mahallinde mütevellî-i mezbure fâriğan ani's-şevâğil teslim ve ol dahi bir berhetü'n mine'z-zaman ve t-tesellüm ve emsali gibi tasarruf eyledi buyurduklarında gibbe't-tasdîki's-şer'î vâkıf-ı müşârun-ileyh hazretleri vakf-ı akarın ihtilafına vâkıf ve nizâ' hususuna ârif olmalarıyla pişvâ-yı müctehidîn ve muktedâ-yı eimme-i dîn İmâm-ı Azam ve hümâm efendim Ebu Hanifi el-Kufî hazretleri mezheb-i şerifinde eğerçi vakf-ı mezbur sahih lakin sıhhati lüzumdan ârî olmakla rücû' eyledim ve şârî İmâm-ı A'zam'a gittim dey istirdâd murad buyurduklarında mütevellî-i mezbur dahi cevaba mütesaddi olup eğerçi hal inde'l-imâmî'l-a'zam vâkıf-ı müşârun-ileyh hazretlerinin buyurdukları minval üzredir. Lakin Alim-i Rabbânî ve fâzıl-ı bî-müdânî İmâm Yusuf el-müştehir ve'l-imâmî's-sânî indlerinde sıhhat müstelzim lüzum olmakla teslimden imtinâ' ederim deyü hakim-i sadr-ı kitâb tûbâ ve hüsne meâb huzurunda müterâfi'ân ve her birleri fasl ve hasme tâlibân olduklarında hükm-i müşârun-ileyh dahi ba'de't-teemmül vakf-ı mezburun alâ kavli-i men yerâhu mine'l-eimmeti'l-müctehidîn lüzumuna dahi hükm-i sahih-i şer'î ve kazâ-i sahih-i mer'î eyleyip vakf-ı mezbur sahih ve lâzım ve mütehattim olup nakz ve nakîza mecâl muhal oldu. Femen beddelehû ba'de mâ semi'ahu kâimen ismuhu ale'llezine yübeddilûnehu. İnnallahe semî'un alim. Cerâ zalike ve ecre'l-vâkıf ve Hurrîre fi'l-yevmi'l-hâmis ve'l-ışrîn min şehri-i Cumâdelâhir li-sene semânin ve ışrîn ve mieteyn ve elf.

Fi 15 Z sene 1228

The second vakfiye. At the begining of it long pray sentence was written

Binâen alâ zâlike işbu sebt-i zeyl olunan mücelled ve müzeyyen ve müveşşah ve muanven vakfiye-i mamülün bihâ ve mamülün aleyhâ derununda zikr ve beyan ve tafsil vi iyan kılınan evkaf-ı celile ve müberrât-ı cemilenin bi-tevfiki's-sübhanî ve inayet-i feyz-i Yezdânî bundan akdem tertib ve tescil ve ihyasına bais ve işbu kitabü celili's-şân ve bu hitab-ı bedî'ü'l-ünvânın tahrir ve inşâ ve tasdir ve imlasına bâdî olan sâhibü'l-hayrât ve'l-hasenât ve ragıbû's-sadakât ve'l-müberrât hâlâ Mısır Valisi ve mukaddema Hicaz Seraskeri vezir-i ruşen zamir müşir-i müşteri tedbir ahter burc-ı rif'at ve ikbal mühr-i sipihr haşmet ve iclal-i celilü'l-kadr ve'l-mekan müşârun-ileyh bi'l-benan el-mücâhid fi sebilillah devletli kerametli atufetli Gazi Elhac Mehmed Ali Paşa sehhelellâhü te'âlâ aleyhi mân nevâhu mine'l-hayrâ' ve mâ yeşâ' ve istirdâdihî şeref-i vekaletleriyle müşerre'f olduğu mefharü erbâbi't-tahrir ve'l-kalem mecme'ü'l-maârif ve'r-rakam müşir-i müşârun-ileyh hazretlerinin Divan-ı bediü'l-unvan katibleri Elhac İbrahim Efendi ibn-i Mehmed ve fahrü'l-akran ve'l-emsal Kahire-i mezbure mimarlarından Mehmed Emin Ağa ibn-i Halil şehadetleriyle sabit ve sübut-ı vekâletine hükm-i şer'î lahık olan muteberân-ı rical-i devlet-i aliyyeden umdetü erbâbü't-tahrir ve'l-maârif ve'l-kalem zîdehû ashabü't-tastir ve'l-mehâsin ve'r-rakam

ve mecma'ü'l-ahlâki'l-hasene ve'n-nesîm saadetli necabetli Mehmed Necib ibn-i Abdülmennan'ın dârüssaltanati'l-aliyye-i Kostantınıyyeti'l-mahmiyye hummiyet ani'l-âfât ve'l-beliyyede Tavşantaş nam mahalde vaki saadethânelerinde zeyl-i kitab meşkin nisab-ı müstetâbda unvan ve esâmileri muharrer zevat-ı kiram huzurlarında akd olunan Divan şer'-i celil şâmi'ül'imâd-ı ahmedî ve eyvân-ı dîn-i lâzimü't-tebcil râsihü'l-evtâd-ı Muhammedî sallallâhü te'âlâ alâ şâri'ada ve kazâ-i şerif-i meymenet rediflerine li-ecli't-tescîl ve'l-itmâm emrû'l-vakf ve't-tekmil mütevellî nasb ve tayin buyurdıkları umdetü ashâbi'l-iz ve'l-ihtirâm Salih Efendi ibn-i İlyas mahzarında bi'l-vekâle takrir lâli'n-nizam ve tefsir-i mâni'z-zamir ile itmam-ı meram-ı hayrû'l-encam edip müvekkilim vezir-i müşârun-ileyh tefik elbise Allahü te'âlâ libâsi'l-kerâmeti ve't-tevfik hazretleri vakta ki Cenâb-ı Rabbü'l-erbâb cellet azametehû ve ammet âlâuhû kendilere ihsan ve inayet eylediği ni'am-i celile ve minnet-i cezîleyi kemal-i tenbih üzere mülâhaz buyurup mâ indeküm yenfüzü ve mâ indallahi bâkin nazm-ı keriminin medlül-i şerifi ve yevme tecidü külli nefsin mâ amilet min hayrin muhdaran kavli-latifinin mazmun-ı münifi bi-lutfillâhi te'âlâ ve keremihî tab'-ı Çalak seriü'l-idrâklerine münsak olup bi-tahsil-i meratib-i aliyye ve tekmil-i derecât-ı sâmiye-i uhreviyye etmeye ihtimam-ı tam etmek ehemmi-âme-i mehâm ve elzem-i kâffe-i enâm olduğuna vâkıf oldukları müstağnî-i ani'l-beyândır. Binâen ala zalike nesâyih hükm-i ilâhiyye ile mütenassih olup kemal-i kerem Rahmât ve inayet-i Rabbânî teksir-i hayrât ve tevfir-i müberrât ehemmi-himmetleri olmağın vakf-ı câi'z-zikrin suduruna değin vakıf-ı müşârun-ileyh esbağallâhü ni'amehû aleyhi hazretlerinin bâ-senedât-ı şer'iyye sâlik-i mülk-i sahihlerinde münselik ve mürtebit ve uhde-i tasarruflarında mütekarrer ve münzabıt olup vilayet-i Rumeli'de Mahrusa-i Kavala kasabasında ber-muceb-i vakfiye-i mevsufe-i mezkure mukaddemâ bi-tevfikillâh lâze sivâhü müceddeden bina ve inşa birle vakf ve haps ve tesciline nail oldukları medrese-i celile ve kütüphaneleri civarında Kuran-ı kerim ve furkan-ı azimi etfâl-i müslimîn talim ve tertil evlad-ı muvahhidîn için bu evan-ı meymenet ünvanda esas-ı sengin ve binası rengin müceddeden bina ve ihya ve inşa buyurdıkları müstemilât-ı malumeyi havi bir bab mekteb-i şerif-i ra'nâlârını bi-cümletihî mâ yeştemiluhû ve yahvîhi hasbeten lillahi'l-ahed ve taleben li-merzâti'r-Rabbi's-Samed vakf-ı sahih-i şer'i muhallede ve haps-i sarih-i mer'î müebbed ile vakf ve haps ve vakf-ı sâlifü'l-vasıflarına zam ve ilhak ve idrâc ve ilsâk buyurup şerâit-i vezâif ve zavâbit-i masarîf ve sair şurut-ı riayet-i meşrutunu işbu vech-i vecîh üzere ihtiyar ve tayin ve bu nüsk-i evfak ile tafsil ve tebyîn buyurdular ki,

Bâlâsa mübarek hatt-ı şerif-i meymenet redif-i şahane ile müveşşah yedlerine ihsan buyurulan bir kıta Mülknâme-i hümayun mucébince ba'de't-temellüki's-sahih vakfiye-i mevsufe-i mezkurede tafsil kılındığı üzere vakıflarından olan Cezayir-i Bahr-i Sefid'de Taşözü Ceziresi mukataası arazisinin aşar-ı şer'iyye ve vâridât-ı kadime-i tayyibesinden hasıl olan rub' ve gallâtından mekteb-i mezkura muallim-i sıbyân olan zât-ı âlî kadre beher yevm yüz yirmi akçe vazife ve senevî yüz kuruş ferace baha verilen ve mekteb-i merkurda baş halife bulunan zata yevmi altmış akçe vazife ve senevî altmış kuruş ferace baha verilen ve ikinci halife bulunan zata yevmi kırk akçe vazife ve senevî elli kuruş ferace verile. Ve mekteb-i mezkurda müte'allimîn olan elli nefer sıbyandan her birine şehriye üçer kuruş verile ve mülâzım olan yirmi nefer sıbyânın beher birine şehriye altmış para verile ve beher sene mevsim-i baharda sıbyan-ı mezkurdan mesireye gittiklerinde seyr baha olarak yüz kuruş harc ve sarf oluna ve vakt-i şitada mekteb-i mezkurda yüz kuruşluk hatab iştirâ oluna. Ve beher sene şehir-i Ramazani'l-mübarekin yirmi yedinci Kadir Gecesi olıcak yevm-i mübârekde mârru'l-beyân elli nefer sıbyandan her birine kapama olarak birer alaca entari ve birir cebe birer dizlik ve birir fes ve birer koşuk ve birer baş yemenisi verir

ayak yemenileri verilip ilbas ve ikram oluna. Ve mekteb-i mezkurede olan sıbyânâna hâfizü'l-Kurani'l-kerim olanlar taltif ve ikram ve sâirlerine terğîb ve ibram zımnında bir kat libas ile nakden elli kuruş verile ve mekteb-i mezkurun tamir ve termim ve lede'l-iktizâ tecdîdi ve derununa ferş için kaliçe ve hasırları gallât-ı vakf mezkurlarından harc ve sarf birle tanzim oluna ve ber-muceb-i vakfiye-i mezkure mukaddemâ vakf ve tescil eyledikleri hayrat-ı mezkurelerinin şurût ve kuyudunun tebdil ve tağyiri ve taklil ve teksiri merraten ba'de'l-ûlâ ve kerraten ibbe uhrâ yed-i meşîyyetlerinde olmakla dershanede imam olan zat-ı şerîfin vazîfesi kalîl olduğundan mukaddemâ tayin olunan yevmi yirmi akçe vazîfesi üzerine beher yevm kırk akçe dahi zam ve ilave birle yevmî altmış akçeye iblâğ oluna. Ve müezzin olan efendinin yevmî on akçe vazîfesi üzerine otuz akçe zam olunup yevmî kırk akçeye iblağ oluna. Ve bevâb-ı medresenin vazîfesi olan yirmi akçe üzerine derslane-i mezkurede kayyımlik hizmetini mukabelesinde yirmi akçe dahi zam olunup beher yevm kırk akçe ola ve derslane-i mezkurede ikâd-ı kanadil için üç vakiyye ve medrese avlusunda ve medresede ikâd için beher şehir dört vakiyye revgan-ı zeyt verile deyü mukaddemâ şehriye cem'an yedi vakiyye revgan-ı zeyt tayin olunmuş olup lakin ol mikdar revgan-ı zeyt vefâ etmemekle şehriye sekiz vakiyye revgan-ı zeyt dahi iştirâ olunup cem'an beher mah on beş vakiyye revgan ita oluna ve derslane-i merkurda mihrab-ı şerîf tarafeyninde dört aded şamdanlarda ikâd için şehriye üç vakiyye şem'-i revgan iştirâ ve kayyum-ı merkuma ita oluna ve işbu vakf-ı mülhak mezkurlarının dahi bilcümle şurut ve kuyudunun tebdil ve tağyir ve teksir ve idhal ve ihracı merraten ba'de'ûlâ ve kerraten gıbbe uhrâ kemâ kan yed-i mübarek meşîyyet-i saadetlerinde ola murur-ı eyyam ve duhur ve kurur-ı a'vâm ve şuhur ile işbu şurut ve kuyuda riayet müte'azzire olur ise gallât-ı mezkure mutlaka fukarâ-yı müsîlimîne harc ve sarf oluna deyü tayin-i şerâyit ve kuyud ve tebyin-i zevâbit ve ukud birle mekteb-i mezkuru ma'a müştetilâtihî mütevellî-i mumâ-ileyhe bundan akdem mahallinde vech-i layıkî üzre fâriğan anî's-şevâğıl def' ve teslim ve ol dahi ber-vech-i muharrer tesellüm ve kabul ve sair mütevellîler evkafda tasarruf eyledikleri misillü zabt ve tasarruf eyledi deyü bi'l-vekâle hatm-i kelam ve itmam-ı meram etmeğın gıbbe't-tasdikî's-şer'î vekil-i mûmâ-ileyh enamallâhü aleyhi Mehmed Necib Efendi müvekkil-i vezir-i vâkıf-ı zi'l-avarıf ve'l-atâ zâdellâhü ömrehû ve devletehû bi's-sa'âde ve's-safa hazretlerinin vakf-ı mezkurlarını ahkam ve şurut ve kuyudunu istihkam kasdıyla inân-ı kelam-ı hayr encamını canib-i vîfakdan semt-i şikaka atf ve zimam-ı makalini savb-ı istirdâda sarf edip müvekkilim vâkıf vezir ve kerimü'l-hisâl ce'alallâhü te'âlâ aşre hasenâtihî aşra'l-emsâl hazretleri ihtilâfât-ı eimme-i kirama ârif olmalarıyla vakf-ı mevsuf-ı mezkurlarının sıhhat ve lüzumunu iltizam buyurmayan eimme-i izâm ve meşâyih-i kiram hazretlerinin kavli-i latiflerine müteşebbisen vakf-ı mezkurlarından rücû' ve kemâ kan mülklerine istirdad muradımdır deyü bi'l-vekale davaya âzım ve nizâ'a câzim oldukda mütevellî-i reşid cevab-ı sedide tesaddî edip vakf-ı mezkurun sıhhat ve lüzumunu iltizam buyuran eimme-i kirâm ve fukahâ-i zevî'l-ihtram -rahimehümâllâhü'l-meliki'l-azizi'l-allâm-hazeratının rey-i münir-i isabet karinlerine mütemessiken red ve teslimden ebâ ve imtinâ' birle i'lâ-yı kitabı ve bâlâ-yı hitab-ı müstetâbî hat ve imzalarıyla tevşîh eden hâkimü'l-ecnâb ve fakkahallâhü te'âlâ li's-sedâd fi ahkâm ve'l-hitâb efendi hazretleri huzurunda kemâ hüve'l-mastur fi'l-kütübî'l-fikhiyye müterâfî'ân ve her biri fasl ve hasme tâlibân olduklarında hâkim-i müşârun-ileyh lâ-zâle hükmuhû elhakku câriyen beyne yedeyhi tarafeynin kelâmına nazar ve mennâ'ü'n-lilhayr olmakdan hazer edip temhîd-i kavâ'id hayri evlâ ve teşyîd-i mebânî ve müberrâtı uhrâ görüp âlimen bi'l-hilâf beyne'l-eimmeti'l-eslâf ve'l-ecelleti'l-eşraf ve mürâ'iyen limâ yecibü riayeten fi't-tescili'l-evkaf alâ kavli-i men yesûğ ve yerâhu vakf-ı mezkurun evvelâ sıhhatine ve

sâniyen el-vakfî izâ saluha lezime mukaddimesi üzre lüzumuna hükm-i sahih-i şer'î ve kazâ-i sarîh-i mer'î etmeğîn min ba'd vakf-ı mezkura sahih ve lazım ve haps-i sarîh ve mütehattim olup naks ve nakîsına ve mecâl ve muhâl ve tebdil ve tağyîri adîmü'l-ihimal oldu. Femen beddelehû ba'de mâ semi'ahû fe-innemâ ismuhû alellezine yübeddilûnehû. Innallâhe hüve's-semî'ü'l-alîm ve ecra'l-vakf ale'l-hayyi'l-cevâdi'l-kerim. İnnehû hüve'l-birrü'r-Rahîm cerâ zâlike ve harrarahû kezâlike fi'l-yevmi'l-hâdî aşarmin şehr-i Rebiülâhir li-sene isneyt ve selâsîn ve mieteyn ve elf min hicretin men lehü'l-izzü ve'l-mecdü ve's-saâdetü ve'l-kemal ve's-şeref.

Şuhûdül'hâl: Mehmed Said Ağa ibn-i Ali, Mefharü'l-eşbâh Abdülkadir Ağa ibn-i Mustafa, Umdetü's-sulehâ ve's-sâlikîn Derviş İsmali ibn-i Emrullah, Fahrü's-sâdât ve'l-eşraf Esseyyid Ömer Efendi ibn-i Esseyyid Ahmed, Hâccü'l-Harameyni's-şerîfeyn es-sâ'in beyne's-Safâ ve'l-Merveteyn, ve Kıdvetü'l-huffâz ve Kârî Elhac Hafız Mustafa Efendi ibn-i Ali, Kadızâde Esseyyid Mehmed Ağa ibn-i Ahmed Mustafa b. Salih, Hüseyin Ağa b. Mustafa, Eşraf-ı kuzât-ı kirâmdan sâbıkâ Serlevha-i Yesar Abdullah Vahîd Efendi ibn-i el-merhum Hasan, müsevvidü hâze'l-kitâbi'l-müstetâb ketebehû el-fakîr Mustafa Vasîf Türbe dâr-ı cennet-mekân Abdülhamid Han an hulefâ-i Muhammed Vasfî el-maruf bi-hâfizi'l-Kurân kâtibü's-sarayı's-sultânî fi Galata.

Temmet.

Kaleminden tatbik oluna.

Sadîr olan ferman-ı şerîflerine imtisalen vâkıf-ı müşârun-ileyh hazretlerinin fi 25 Cumadelâhir sene 1228 ve fi 11 Rebiülâhir sene 1232 tarihleriyle müverrah ve sene-i mezbure fi 25 Cumadelülâ sene-i m. günü bâ-fermân-ı âlî Anadolu Muhasebesi'ne kayd olunan iki kıt'a vakfiye-i mamulün bihâlarıyla işbu suret-i vakfiyelere tatbik olunarak mukabele olundukda asıl vakfiyelere mutabık ve sahih olduğu malum-ı devletleri buyuruldukda emr u ferman devletli saadetli sultanım hazretlerindir.

Fi 24 C sene 1234

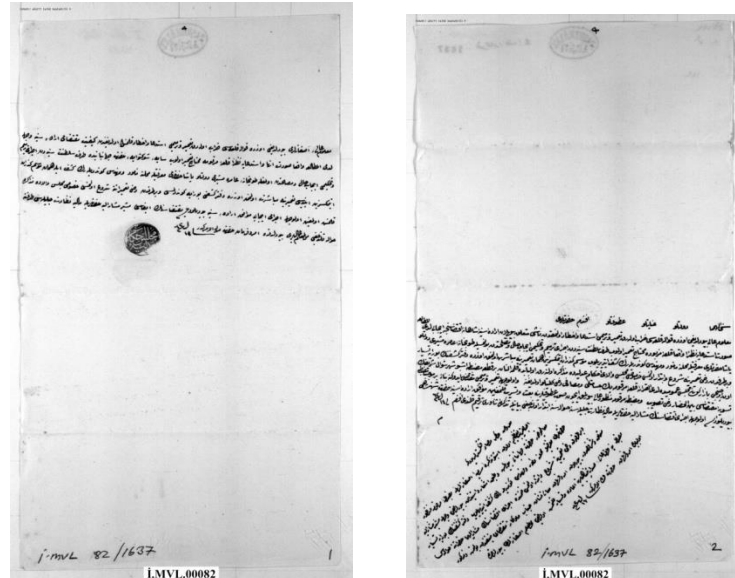


Figure B.15 : BOA registered under İ.MVL 82/1637 p.1 and p.2 from 6-Oct-1846 (Hicri: L.14.1262).

İ.MVL 82/1637 page 1

Malum-ı âlî-i âsîfâneleri buyurulduğu üzre Kavala Kalesi harab olarak tamir ve termimi istida ve ihtar kılınmış olduğundan keyfiyet muktezâ-yı irade-i seniyye vecihle lede'l-mutâla'a vâkı'a suret-i inhâ ve istidâya nazaran kale-i merkume muhtac-ı tamir olup sâye-i şevket-vâye-i hazret-i cihanbânîde taraf-ı saltanat-ı seniyyeden icrâ-yı termim ve tahkimi icab-ı hal ve maslahatdan olmakla Tophane-i Amire Müşiri devletli paşa hazretleri marifetiyle mahalline memur ve mühendis gönderilerek keşf ile hemen mevsim güzêrân etmeksizin ebniyesi tamirine mübâşeret olunmak üzre defter-i keşfi buraya gönderilmesi ve bir taraftan dahi tamirâtına şürû' olunması hususu Meclis-i Vâlâ'da müzâkere kılınmış olmağın ol vechle icrâ-yı icabı muvafık-ı irade-i seniyye buyurulur ise muktezâsının ifası müşir-i müşârun-ileyh hazretleriyle Maliye Nezaret-i celilesi tarafına havale kılınacağı muhât-ı ilm-i âlîleri buyuruldukda emr u ferman hazret-i men lehü'l-emrindir.

Fi 13 L sene [12]62

Meclis-i Ahkâm-ı Adliye

İ.MVL 82/1637 page 2

Seniyyü'l-himemâ devletli inayetli atufetli efendim hazretleri
Malum-ı âlî buyurulduğu üzre Kavala Kalesi harab olarak tamir ve termimi istida ve ihtar olunmaktan naşi müteallik buyurulan irade-i seniyye-i şahane iktizâsınca icabı lede'l-mutalaa suret-i istidaya nazaran vâkı'a kale-i mezbure muhtac-ı tamir olup taraf-ı saltanat-ı seniyyeden icrâ-yı termim ve tahkimi icab-ı hal ve maslahatdan bulunmasıyla Tophane-i Amire Müşiri devletli paşa hazretleri marifetiyle mahalline memur ve mühendis gönderilerek keşf ettirilip mevsim güzêrân etmeksizin hemen tamirine mübâşeret olunmak üzre defter-i keşfinin buraya tisyâr ve bir taraftan dahi tamirâtına şürû' ve ibtidar olunması hususu Meclis-i Vâlâ-yı Ahkam-ı Adliye'de müzâkere olunarak ol babda kaleme alınan bir kıta mazbata işbu şehri-i Şevval-i şerifin on üçüncü Pazar günü Meclis-i Umûmî'de lede'l-kırâe kale-i merkumenin cesametli ve masarîfî dahi külliyetli olmadığına ve ol vechle tamir ve termimi muktezâ idîğine binâen ber-muceb-i mazbata tesviye-i muktezâsı beyne'l-huzzâr dahi tasvîb ve mazbata-i merkume manzûr-ı âlî buyurulmak için savb-ı atufilerine ba's ve tesrîb kılınmağın muvafık-ı irade-i seniyye-i hazret-i şehensâhî buyurulur ise ol vechle icrâ-yı iktizâsının müşârun-ileyh hazretleriyle Maliye Nezaret-i celilesine havalesine ibtidâr olunacağı beyanıyla tezkire-i senâverî terkim kılındı efendim.

Fi 14 L sene [12]62

Maruz-ı çâker-i musâdakat küsterîleridir ki,
Esâbi' zîb-i tazim olan işbu tezkire-i sâmiye-i âsîfâneleriyle mazbata-i merkume manzur-ı me'âlî-mevfur-ı hazret-i cihanbânî buyurulmuş ve tıbkı işar ve istizân buyurulduğu vechle müşir-i müşârun-ileyh hazretleri marifetiyle mahalline memur ve mühendis gönderilerek keşf ettirilip defter-i keşfinin buraya tisyâr ve bir taraftan dahi tamirine şürû' ve ibtidâr olunması zımnında icrâ-yı iktizâsının müşârun-ileyhimâ hazerâtına havalesi müteallik ve şeref sudur buyurulan emr u ferman-ı me'âlî nişan-ı cenab-ı mülukane muktezâ-yı münifinden bulunmaş ve mezkur mazbata yine taraf-ı âlî-i Sadaret-penâhîlerine iade ve tisyar kılınmış olduğu muhat-ı ilm-i âsîfâneleri buyuruldukda ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 17 L sene [12]62

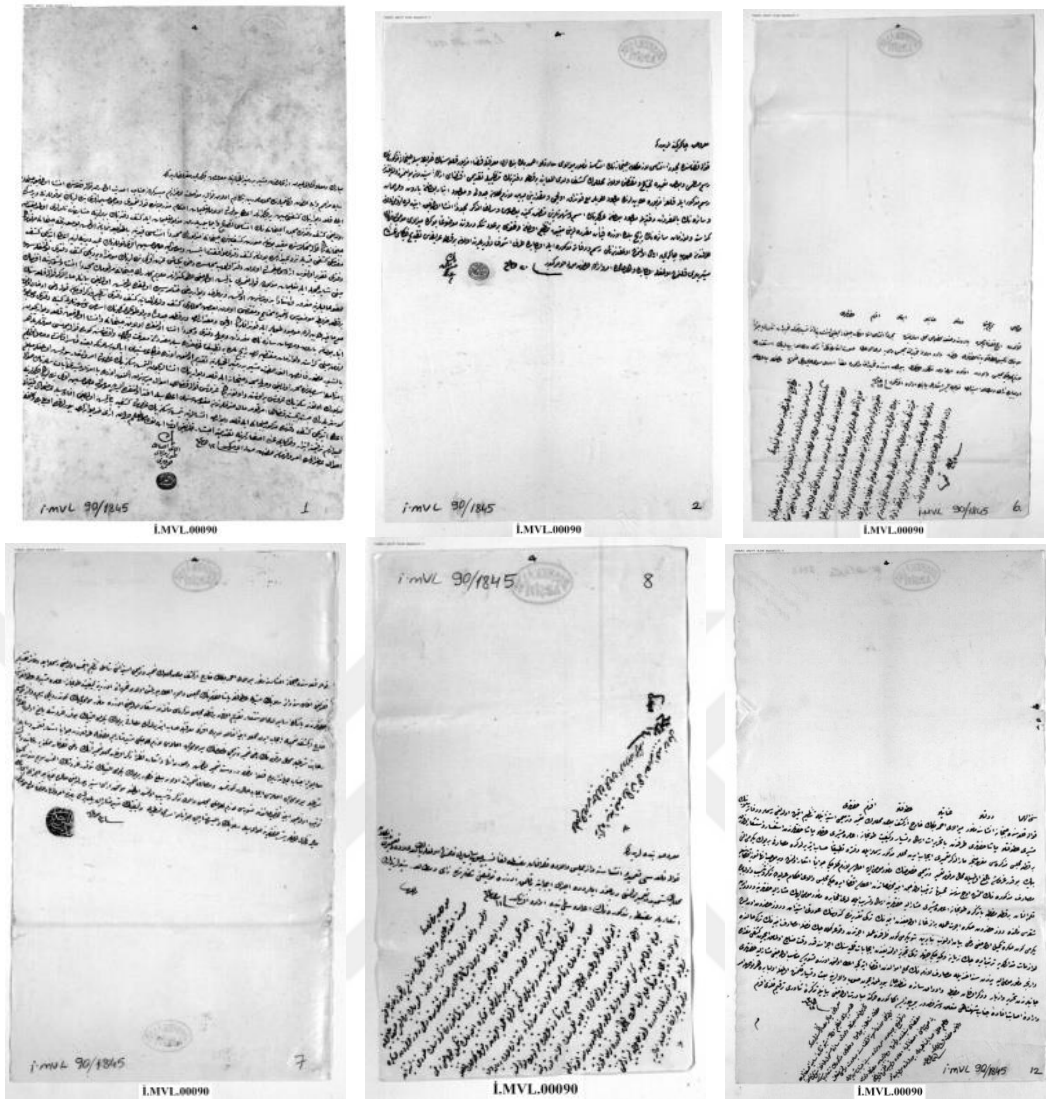


Figure B.16 : BOA registered under İ.MVL 90/1845 p.1,2,6,7,8,12 from 6-Mar-1847 (Hicri: Ra.18.1263).

İ.MVL 90/1845 page 1

Mübarek ve muallâ hâk-i pâ-yi uyun arâ-yı hazret-i müşir-i bedr-i münîr eḫāmîlerine maruz-ı câker-i abd-i mefrûzlarıdır ki, Sâye-i merâhim-vâye-i hazret-i velîyyü'n-ni'amîlerinde mahall-i memuriyet-i bendeganem olan Kavala'ya muvasalet-i âcizânem müyesser kerde-i cenab-ı ehadiyet olarak Kavala Kalesi'nde inşa olunacak cebehâne ile kale duvarının keşfini mübeyyin yed-i çâkirâneme ita buyurulmuş olan talimat ahkam-ı mündereceside kule tamiri ve Hacı Hüseyin Efendi bendelerinin bu kullarına vermiş olduğu keşf defterinde müceddeden cebehânenin inşası tasrih ve ima buyurularak mezbur talimat ile keşf defterinin birbirlerine müşâbehet-i tâmmeleri olmadığından cebehanenin Kavala Mahkemesi'nde mukayyed bulunan suret-i keşfiyesinde cebehâne-i mezburun müceddeden inşası kaydına bi'l-mürâca'a nümâyân olmuş ve bu suretçe cebehaneyi merkumenin mukaddemki keşfi kaydıyla nezd-i abîdânemizde bulunan keşf defteri muvafakat etmiş ve mûmâ-ileyh Hacı Hüseyin Efendi kullarının abd-i dirînelerine itâ ettiği keşf defteri takrir olunup iradesi çıkmış olan defter olup meclisde dahi Binbaşı

İzzet Efendi bendelerinin muahharan verdiği keşf defteri bulunmakla sehve mebnî şayet acele ile talimat-ı mezburda kule tamiri yazılmış olacağı hatır-ı kemterâneme mülâyim gelerek cebehâne-i merkumun müceddeden inşa ve tesviyesine efendimin afv-i âlîlerine mağrur ve istinâden bed ve mübâşeret olunmuş ve bir taraf duvarı dahi hitama reside olmakda bulunmuş olduğu beyanıyla mârru'z-zikr Kavala Kalesi'nin bir kıt'a harita-i mevzi'îyyesi ve tamire mahtac ve muktezî olan bazı mahalleri keşf ve lede'l-muâyene keşf defteri tanzim ve zikr olunan kule dahi idhâl olunup mamafih tabyalar da mevcut topar ile kundaklarının ölçü ve mikdarları ve bir kıta cetveli ve yerli topçu askerinin esami ve şöhetleriyle künye defterleri ve mevcut-ı anbar bulunan barut ve mühimmât-ı sâirenin müfredât vechle defteri ve müceddeden inşa olunmakda olan cebehâne ve inşa olunacak kale duvarı için lüzumuna mebnî kereste ve levâzımât-ı mukteziyeleri rayic-i beldeye tatbiken fey-i mukarreresiyle müfredâtı marifet-i çâkerî ve iktizâsına göre Kavala Meclisi marifetleriyle bi't-tesviye huzur-ı fâizü'n-nûr-ı hazret-i müşir-i bedr-i münîr-i eḫhamîlerine takdim olunmak üzere hâk-i pâ-yi müşîrî-i eyalet Selanik'e ba's ve isrâ kılınmış ve hâmil olduğum emirnâme-i sâmilerinde muharrer olduğu vechle mücedded cebehâne ile kale duvarının inşaları için altmış sekiz bin kuruş emr ve işar buyurulmuş olmakla meblağ-ı mezburun otuz sekiz bin kuruş Praveşte ve otuz bin kuruş Kavala kazaları emvâl-i miriyesinden alınmak üzere bâ-emirnâme-i müşîrî-i eyalet Selanik havale gösterilerek ceste be-ceste kazâhâ-i merkume sandıklarından makbuz senedi itasıyla ahz olunmakda ise de mûmâ-ileyh Hacı Hüseyin Efendi bendelerinin çâkerlerine ita ettiği keşf defterinde mezkur cebehâne ile kale duvarı inşâlarına yetmiş sekiz bin kuruş keşfiye yazılmış olduğu ifadesiyle arzuhal-i rikkiyyetmeâl-i abidânem terkimine ibtidar ve hâk-i pâ-yi âlî-i âsifânelirene takdimine ictisâr kılındığı inşâallâhü te'âlâ muhât-ı ilm-i cihan ârâ-yı hidivâneleri buyuruldukda ol babda ve kâffe-i ahval-i âcizânemde emr u ferman hazret-i men lehü'l-emrindir.

Fi 12 Z sene [12]62

Bende Alay-ı İhtiyat Topi Miralay kulları Esseyid Ahmed

İ.MVL 90/1845 page 2

Maruz-ı çâker-i kemineleridir ki

Kavala Kazası'nda müceddeden inşası lazım gelen cebehânenin inşasına memur Miralay sadetli Ahmed Bey bendeleri marifetiyle kaza-i mezbur kalesinin haritasıyla cebehâne-i mezkurenin resm-i musattahı ve bazı tamire muhtac ve muktezî olan mahallerin keşf ve lede'l-muâyene bir kıta defterinin tanzimiyle takdimi iktizâ-yı irade-i seniyyeden bulunmuş olduğundan resm-i mezkur ile kale-i mezbure tabyalarında mevcut topar ma'a kundak ölçü ve mikdarını mübeyyin lazım gelen cetveli ve mevcut-ı anbar bulunan barut ve mühimmat vesâirenin bi'l-müfredât defteriyle mevcut bulunan askerinin isim ve şöhetlerini mutazammın künye pusulası ve sâlifü'z-zikr müceddeden inşâ olunacak ebniyelere lüzumu olan kereste ve levâzımât-ı sâirenin râyic-i belde üzere fiyat-ı mukarrerelerini mütebeyyin tanzim olunan defteri bir aded teneke derununa mevzu'an bu kere miralay-ı mûmâ-ileyh bendeleri tarafından savb-ı çâkerîye irsal olunmuş olmakdan naşi resim ve defâtir-i mezkure ile ol babda taraf-ı eşref-i dâverîlerine olan bir kıt'a arızası takdim-i hâk-i pâ-yi âlî-i müşirileri kılınmış olmakla ol babda ve herhalde emr ve irade hazret-i men lehü'l-emrindir.

Fi 20 Z sene [12]62

Bende Müşir-i Eyalet-i Selanik

İ.MVL 90/1845 page 6

Veliyyü'l-himemâ kerimü's-şiyemâ inayetli übbehetli efendim hazretleri Kavala'da İçkale nam mahalde barut vaz'ına mahsus mahal olmadığından müceddeden inşası inha olunan cebehâne keyfiyeti istiş'ârına dair tisyâ kılınan tahrirat-ı senâverîye cevâben Selanik Valisi atufetli paşa hazretleri tarafından varid olan tahrirat Meclis-i Vâlâ'ya lede'l-itâ suret-i işara nazaran rey ve mutâla'a-i behiyyelerinin istifsârı lazım geleceği Meclis-i Vâlâ'dan ifade olunarak manzur-ı devletleri buyurulmak üzere tahrirat-ı mezkure leffen irsal-i süy-ı âlileri kılınmış olmakla bi'l-mutâla'a ol babda rey ve mutâla'a-i seniyyeleri ne vechle ise işarı babında irade efendimindir.

Fi 15 M sene [12]63

Hâk-i pâ-yi âlî-i vekâlet-penâhîlerine maruz-ı bende-i kemîneleridir ki Suret-i emirnâme-i sâmi-i dâverâneleri ve vâli-i müşârun-ileyh hazretlerinin tahriratı müfâdı malum-ı çâkirânem oldukdan sonra Meclis-i Askerî'ye havale ile Kavala Kalesi derununda müceddeden inşası inhâ ve keyfiyeti istilam olunan hapishane ile kale-i mezkurenin münhedim olan duvarları dahil-i keşf-i evvel olup fakat haric ez-keşf olark muhtac-ı tamir bulunan mahallerin memuru Ahmed Bey bendelerinin tersim ve tanzim ve takdim eylediği resim ve defteri mucebince ebniye-i hâssa müdür izzetli efendi bendeleri marifetiyle lede'l-hesâb bir yük yirmi altı bin bu kadar kuruş masarıfla vücuda geleceği ve tasarrufâta ri'âyet şartıyla tamirat-ı mezkurenin dahi mîr-i mûmâ-ileyhe ihalesi bâ-müzekkire beyan olunarak mârru'z-zikr tahrirat ve resim ve defter leffen hâk-i pâ-yi vekâlet-penâhîlerine iade ve takdim kılınmış ve icrâ-yı icabı mütevekkîf-ı rey ve irade-i aliyyeleri bulunmuş olmakla ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 25 S sene [12]63

Fethi

İ.MVL 90/1845 page 7

Kavala Kalesi'nde cebehane inşasına memur Miralay Ahmed Bey'in haric ez-keşf bazı mahallerin tamir ve termimi istizânını şâmil tanzim etmiş olduğu resimler ile defatir takdim kılındığı ifadesine dair Selanik Müşiri atufetli paşa hazretlerinin Meclis-i Vâlâ'ya ita buyurulmuş olan tahriratı üzerine keşfiyet Tophane-i âmire müşiri otufetli paşa hazretlerinden bâ-tezkire-i sâmiye lede'l-istifsâr takdim olunan bir kuta'a meclis müzekkiresi meâlinden müstefâd olduğu üzere memur-ı mûmâ-ileyhin gönderdiği resim ve defter mucebince haric ez-keşf tamiri icab eden mahaller ebniye-i hâssa müdürü efendi marifetiyle hesap ettirildikde masarıfı bir yük yirmi altı bin bu kadar kuruşa bâliğ olup tasarrufâta riayet şartıyla mahâll-i merkumenin dahi tamir ve termimi hususunn mîr-i mûmâ-ileyhe ihalesi lazım geleceği müşir-i müşârun-ileyh hazretleri tarafından cevaben işar kılınmış ve sâye-i me'âlî-vâye-i cenab-ı cihandârîde kale-i merkume derdest-i tamir bulunmuş ve suret-i inha ve işara nazaran zikr olunan mahaller tamiratının dahi tasarrufat-ı mümkineye riayet ve dikkat şartıyla mîr-i mûmâ-ileyhe ihalesi icabı halden görünmüş ve masarıf-ı tamirat olan meblağ-ı mezbur bir yük yirmi altı bin şu kadar kuruşun altmış üç senesine mahsûben tertib olunacak ebniye tahsisatından tesviyesi lazım geleceği Meclis-i Vâlâ'da tezekkür ve tensib olunmuş olmakla muvâfık-ı irade-i seniyye

buyurulduđu halde hazinece icra-yı icabının maliye nazırı devletli pařa hazretlerine havalesiyle Selanik Valisi müşârun-ileyhe cevapname-i sâmi tastiri ve keyfiyetin müşir-i müşârun-ileyhe bildirilmesi babında emr u ferman hazret-i men lehü'l-emrindir.

Fi selh S sene [12]63

Meclis-i Ahkâm-ı Adliye

İ.MVL 90/1845 page 8

Maruz-ı bendeleridir ki

Kavala Kalesi tamir ve inřasına dair Meclis-i Vâlâ'da kaleme alınan mazbata leffen tesyîr-i savb-ı sâmilere kılınmış olmakla bi'l-mutâla'a ilave ve tamiri lazım gelen mahallerin şimdiden tamir olunması veyahut ilerde de icrâ-yı icabına bakılmak üzere tevkiî şıklarında rey ve mutâla'a-i seniyyelerinin işarıyla mazbata-i mezkurenin iadesi babında irade efendimindir.

Fi 11 Ra sene [12]63

[imza]

Maruz-ı bendeleridir ki

Suret-i işar-ı âlileri ve mazbata-i mezkure müeddâsı rehin-i iz'ân-ı âcizî olmuş ve kale-i merkumenin inřasına memur Ahmed bendeleri savb-ı âcizîye vurud edip leffen mersul-i pîşgâh-ı âlileri kılınan şukkasında dahi ruz-ı hızırdan sonra ücret-i amele biraz âlî olacağı beyarıyla ebniyenin terki takdirinde kendisinin avdetini istizân etmiş ise de ruz-ı hızırdan on beş yirmi gün sonra ebniyenin tekmil olacağı dahi şukka-i mezkure meâlinden müstebân ve şu yirmi gün zarfında amele ücretinden vukua gelecek fazla masarıfa ebniyenin terki suretinde levâzımât-ı mütedârîkeye terettüb edecek ziyan vefa etmeyeceğı zahir ve iyân olduğuna binâen adem-i terki nezd-i âcizîde hayırlı mutâla'a olunmuş olmakla muvâfık-ı irâde-i aliyye buyurulduđu halde icab-ı kalemiyesinin icrasına kadar vakit zayi olmaması için keşfi mikdara ve râyice memur-ı mûmâ-ileyh yedinden sened ahziyle mahalli emvâlinden icab ettikçe ale'l-hesab ita olunmak üzere serian tahrirat tastiriyle mahalline gönderilmek üzere taraf-ı âcizîye tesyir olunmasını mutazammın canib-i nezaret-i celile-i maliyyeye tezkire-i sâmiye-i cenab-ı vekâlet-penâhi işarı icab edeceğı muhat-ı ilm-i devletleri buyuruldukda ol babda emr u ferman efendimindir.

Fi 14 Ra sene [12]63

İmza

İ.MVL 90/1845 page 12

Seniyyü'l-himemâ devletli inayetli atufetli efendim hazretleri

Kavala Kalesi'nde cebehane inřasına memur Miralay Ahmed Bey'in haric ez-keşf bazı mahallerin tamir ve termimi istizânıyla tanzim etmiş olduğu resimler ve defatir Selanik Müşiri atufetli pařa hazretleri tarafından bâ-tahrirat irsal ve tisyâr ve keyfiyet Tophane-i amire müşiri devletli pařa hazretlerinden istifsâr ve istiş'âr olunarak bir kıta meclis müzekkiresi meşhumunca mârru'z-zikr tamiri icab eden mahaller mezkur resimler ile deftere tatbiken hesap ettirildikde masârıfı bir yük yirmi altı bin bu kadar kuruřa bâliğ olmasıyla mahall-i merkume tamir ve termimi hususunun memur-ı mûmâ-ileyhe ihalesi lazım geleceğı cevaben işar olunmuş ve ber-muceb-i inha tesviye-i iktizâsıyla masarıf-ı mezkurenin altmış üç senesine mahsuben tertib olunacak ebniye muhassesâtından itası iktizâ edeceğı Meclis-i Vâlâ-

yı Ahkâm-ı Adliye'de tezekkür ve tensib ve ol babda kaleme alınan bir kıta mazbata bâ-tezkire Tophane-i Amire Müşiri müşârun-ileyh hazretlerine irsal ve tesrîb ile lede'l-muhâbere memur-ı mûmâ-ileyhin müşârun-ileyh hazretlerine vurud eden şukkası meâlinde ruz-ı hızırdan sonra ücret-i amele biraz gâlî olacağından ebniyenin terki takdirinde kendisinin avdeti istizân ve ruz-ı hızırdan on beş yirmi gün sonra tekmi olacağı dahi beyan olup binâberîn şu yirmi gün zarfında amele ücretinden vukua gelecek fazla-i masarîf ebniyenin terki halinde levâzımât-ı mütedârikeye tertib edecek ziyana değmeyeceği cihetle terki tecvîz olunmadığından icabât-ı kalemiyesinin icrasına kadar vakit zayı olmamak için keşfi mikdara varınca memur-ı mûmâ-ileyh yedinden sened ahziyle masarîf-ı lâzimenin mahalli emvâlinde iktizâ ettikçe ita olunmak üzere tesviyesi münâsib olacağı müşârun-ileyh hazretleri cenablarından tahrir ve izbâr ve zikr olunan mazbata ve evrâk-ı saire manzur-ı âlî buyurulmak için savb-ı vâlâlarına ba's ve tisyar kılınmış olmakla ol babda her ne vechle emr ve irade-i seniyye i isabet ifade-i cenab-ı şehenşâhî müteallik ve şeref sudur buyurulur ise ana göre harekete mübâderet olunacağı beyanı ile tezkire-i senâverî terkim kılını efendim.

Fi 18 Ra sene [1]263

M

Maruz-ı çâker-i musâdakat küsterîleridir ki

Hâme pirâ-yı tazim olan işbu tezkire-i sâmiye-i âsîfâneleriyle zikr olunan mazbata ve evra-ı sâire meşmûl-i lahâza-i şevket ifâza-i hazret-i şâhane buyurulmuş ve husus-ı mezkurun işar ve istizân olunduğu üzere tesviye-i iktizâsına mübâderet olunması müteallik ve şeref sünûh buyurulan emr ve irade-i seniyye-i cenab-ı şehriyârî muktezâ-yı münîfinden bulunmuş ve mârru'l-beyân mazbata ve evrak yine savb-ı sâmi-i âsîfânelerine iade ve tesyir kılınmış olduğu muhât-ı ilm-i âlî-i Sadaret-penâhîleri buyuruldukda ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 26 Ra sene [12]63

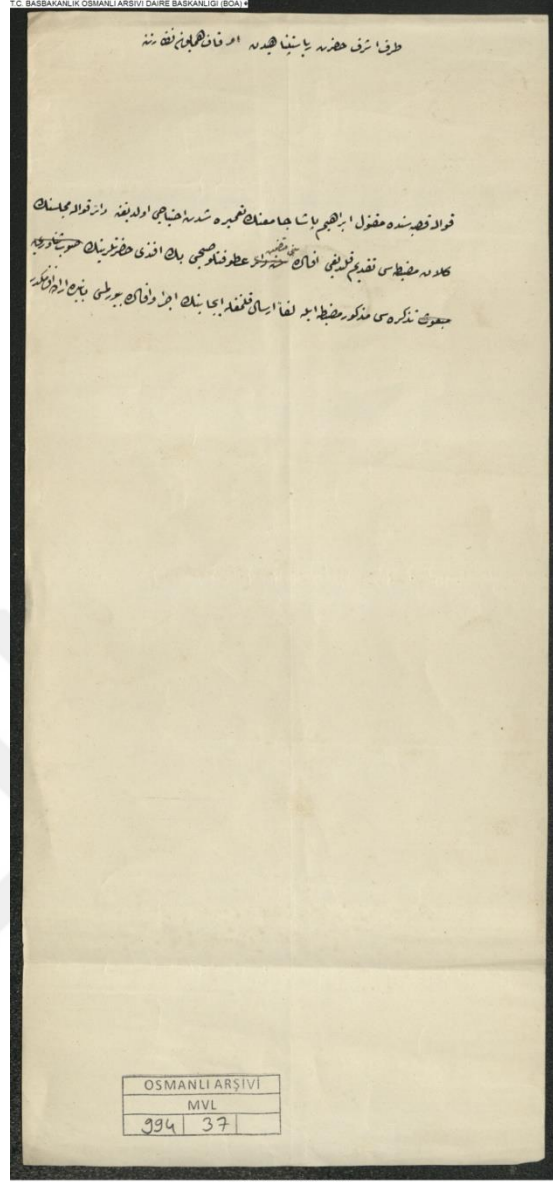


Figure B.17 : BOA registered under MVL 994/37 from 13-Jul-1864 (Hicri: S.08.1281).

MVL 994/37

Taraf-ı eşref-i hazret-i riyaset-penâhîden Evkaf-ı Hümayun Nezareti'ne Kavala Kasabası'nda Maktul İbrahim Paşa camiinin tamire şiddet-i ihtiyacı olduğuna dair Kavala Meclisi'nin gelen mazbatası takdim kılındığı ifadesini mutazammın atufetli Subhi Beyefendi hazretlerinin tezkiresi mezkur mazbata ile leffen irsal kılınmakla icabının icra ve ifade buyurulması babında irade efendimindir.

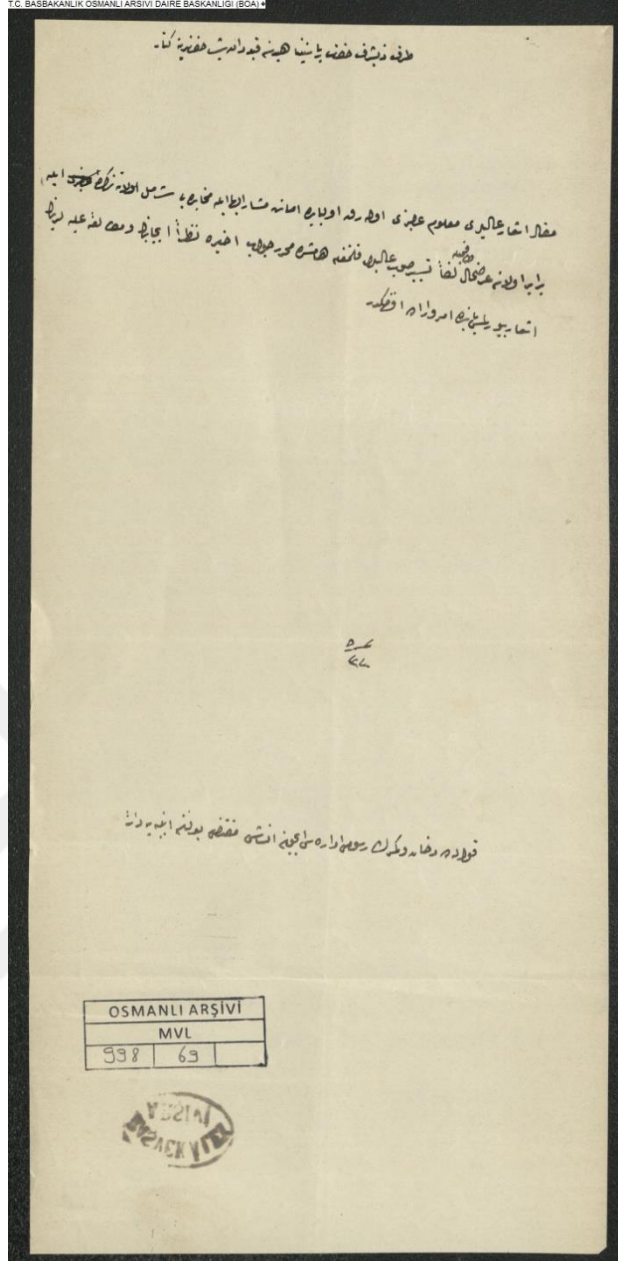


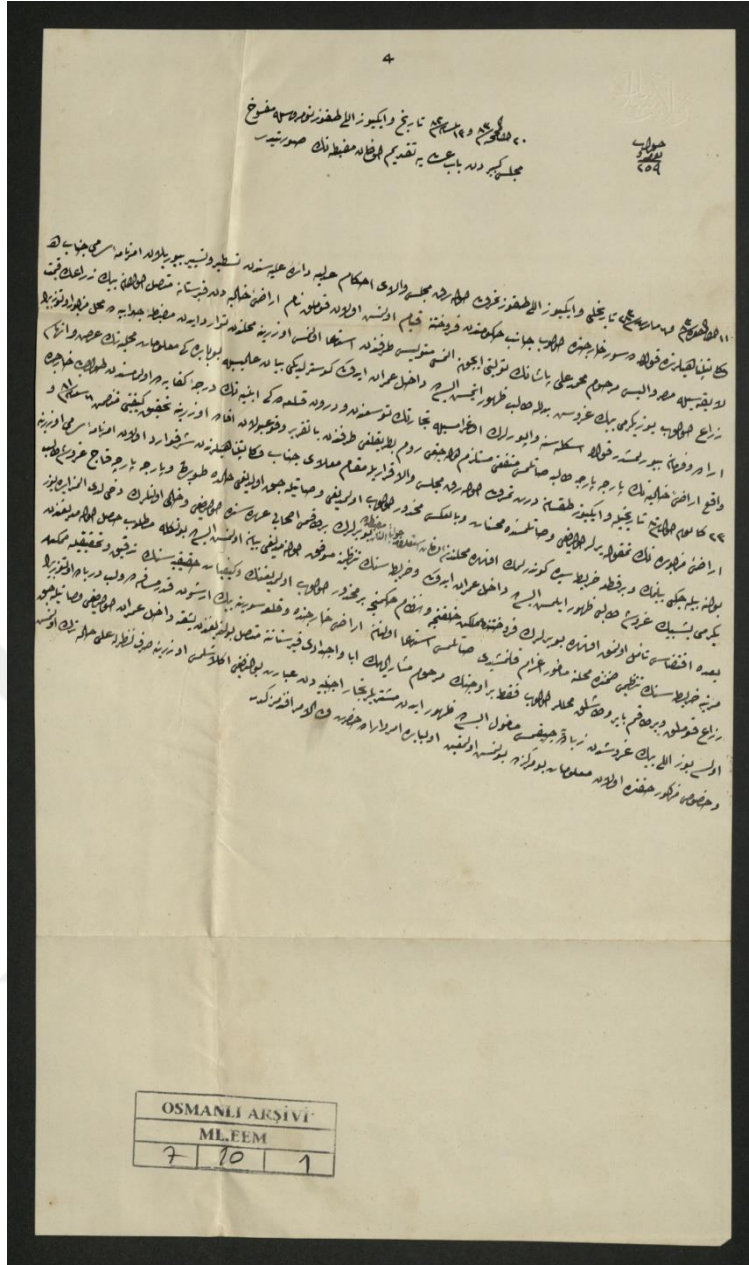
Figure B.18 : BOA registered under MVL 998/69 from 21-Nov-1865 (Hicri: B.02.1282).

MVL 998/69

Taraf-ı eşref-i hazret-i riyaset-penâhîden Kaptanpaşa hazretlerine Müfâd-ı işâr-ı âlileri malum-ı âcizî olark ol babda emanet-i müşâr-un-ileyhâ ile muhabereyi şamil olan tezkire ile beraber olan arzuhal takımıyla leffen tesyir-i savb-ı âlileri kılınmakla hâmişde muharrer cevab-ı ahîre nazaran icabının ve mutala'a-i aliyyelerinin işar buyurlması babında emr ve irade efendimindir.

Numara: 32

Kavala'da Duhan ve Gümrük Rusumu İdaresi için inşası muktezî bulunan ebniyeye dair.



ML.EEM.00007.00010.001

Figure B.19 : BOA registered under ML.EEM 7/10 from 25-Apr-1867 (Rumi: Ni.13.1283).

ML.EEM 7/10

Vilayet-i Selanik

Cevab numara: 259

20 Zilhicce sene 83 ve 13 Nisan sene 83 tarih ve iki yüz elli dokuz numarasıyla mevsuh meclis-i kebirden Babiali'ye takdim olunan mazbatanın suretidir.

11 Zilkade 83 ve 6 Mart sene [1]283 tarihli ve iki yüz elli dokuz numaralı olarak Meclis-i Vâlâ-yı Ahkam-ı Adliye daire-i aliyyesinden tastir ve tesyir buyurulan emirname-i sami-i cenab-ı Vekalet-penâhilerinde Kavala'da sur haricinde olup canib-i hükümetden furuhtuna kıyam olunmuş olan Kumluk nam arazi-i haliyeden kabristana muttasıl olan bin zirâ'ın kıymet-i layıkasıyla Mısır Valisi merhum

Mehmed Ali Paşa'nın tevliyeti için alınması mütevellisi tarafından istida olunması üzerine mahallinden tevariüd eden mazbata-i cevabiyede mahall-i mezbur otuz bin zirâ' olup yüz yirmi bin kuruş bedelle talib zuhur etmiş ise de dahil-i ümran idiği gösterildiği beyan-ı âlisiyle bu babdaki malumat-ı mahalliye'nin arz ve inhası irade ve ferman buyurulmuştur. Kavala İskeleyi'ne vapurların uğramasıyla ticaretin tevessü'ünden ve derun-ı kaledeki ebniyenin derece-i kifayede olmamasından dolayı haricde vaki arazi-i haliyenin parça parça talibe satılması menfaati müstelzim olacağı Rum Patrikliği tarafından bâ-takrir vuku bulan ifade üzerine tahkik-i keyfiyeti mutazammın 6 Şaban sene 81 ve 23 Kanunuevvel sene 80 tarihiyle ve iki yüz doksan dört numaralı olarak Meclis-i Vâlâ kararıyla makam-ı mu'allâ-yı cenab-ı Vekalet-penâhilerinden şeref varid olan emirname-i sami üzerine arazi-i mezburenin ne makule yerler olduğu ve satılmasından muhasenât ve bilakis mahzur olup olmadığı ve satılacak olduğu halde topdan ve parça parça kaç kuruşa talib bulunabileceği bilinmek ve bir kıta haritası da gönderilmek üzere mahallinden olunan istilama cevaben alınan mazbatada bu yerlerin bir takımı ashabı uhdesinde olduğu ve hâlî olanların dahi lede'l-müzâyede yüz yirmi beş bin kuruşa talibi zuhur eylemiş ise de dahil-i ümran idiği ve haritasının tanzimine muvaffak olunamadığı beyan olunmuş ise de bununla matlub hasıl olamadığından ba'dehû iktizası teemmül olunmak üzere bu yerlerin furuhtunda memleket halkınca ve nizam hükmünce bir mahzur olup olmadığının ve keyfiyât-ı hakikiyesinin tetkik ve tahkikiyle mümkün mertebe haritasının tanzimi zımında mahalline memur izam kılınmıştı. Satılması istida olunan arazi haricinde ve kale suruna bin arşın kadar mesafade ve leb-i deryada otuz bin zirâ' Kumluk ve bir takım bayır ve taşlık mahaller olup fakat bir ucunun merhum-ı müşârun-ileyhin ebâ ve ecdadı kabristanına muttasıl bulunduğundan başka dahil-i ümran olduğu ve satılacak olsa yüz elli bin kuruşdane ziyadeye çıkması memul ise de zuhur eden müşteriler tüccar-ı ecnebiyeden ibaret bulunduğu anlaşılması üzerine sarf-ı nazarla alâ halihî terk olunmuş ve husus-ı mezkur hakkında olan malumat bu merkezde bulunmuş olmanın ol babda emr ve irade hazret-i veliyyü'l-emr efendimizindir.

Kavala'da sur haricinde olup furuhtu mukteza-yı irade-i aliyyeden olan arazi-i haliyeden Hidiv-i Mısır fehâmetli devletli paşa hazretleri Hidivleri Mehmed Ali Paşa merhumun Kavala'da medfun pederinin türbesi etrafında takriben yirmi bin metre mesaha terbi'inde bulunan arazi-i haliye-i emiriye üzerine teberrüken bir cami-i şerif ile bazı ebniye-i ahîreye inşa eyleyeceklerinden arazi-i mezkurenin her kaç kuruş değeri var ise iştirâ eyleyecekleri beyanıyla hazinece icrâ-yı icabı Mısır Kapı kethüdası sabık atufetli Kamil Beyefendi hazretleri taraflarından bâ-tezkire vuku bulan işar üzerine hidiv-i müşârun-ileyh hazretleri canib-i âlisinden iştirâ buyurulacak arazi furuhtu mukarrer olan arazi-i hâliye midir yoksa başka mıdır ve eğerçi zikr olunan arazi-i hâliye vüs'atlı bir yer olup da iştirâ buyurulacak yirmi bin metre arazi anın dahilinde ise o mikdarının hakikaten değer ve kıymeti nedir ve o da başka bir arâzî-i haliye ise furuhtunda bir güne mahzur var mıdır ve inde'l-müzâyede nihâyetü'n-nihaye ne mikdar muaccele ile talib bulunabilir buralarının işarı zımında makam-ı nezaret-i celilelerinden Selanik Vilayet-i celilesine tastir olunan tahriratın vusulünden bahisle arazi-i mezkure doksan bin metreden ibaret olup hidiv-i müşârun-ileyhin istediği mikdardan mâ'adâsında ebniye inşasına elverişli olmasıyla ahali kemal-i hâheşle talib bulunduklarından bunların parça parça satılmasında menfaat olup fakat tefvizine başlamadıkça talibleri layıkli bedel vermeyecekleri ve hidiv-i müşârun-ileyhin istediği mahallin kıymeti dahi bilinmeyeceği mahalli işarıyla tahkikat-ı vâkıadan anlaşıldığına mebnî haritası

ba'de ez-în takdim olunmak üzere mahalline şimdiden memur izamıyla parça parça bi'l-müzâyede kat'ıyyen satılmasına mezuniyet verilmesi bâ-telgraf ve şukka ve mazbata inha olunması üzerine bundan hidiv-i Mısır tarafından istenilen araziden mâ'adâsının parça parça müzayedesi bilicrâ mevki ve mahallerinin şeref ve itibarına göre değerlerini bularak talib-i âharları keff-i yed eyledikten sonra takarur edecek muacceleleri bi't-tahsil kat'ıyyen furuhtuyla mikdar-ı muaccele ve talibleri isimleri ve mikdar-ı zira ve hududıyla ne vechle furuht kılındığını şâmil mazbatalarının irsali zımında fi 8 Teşrinisani sene 85 tarihinde keşide kılınan telgrafa cevaben 238 numara ve fi 21 Temmuz sene 86 tarihli varid olan şukkada arazii mezkureden hidiv-i müşârun-ileyh hazretlerine verilecek olan mahallerden mâ'adâsından otuz yedi bin yüz otuz iki arşın mahalli yedişer onardan nihayet yirmi beşer kuruşa olarak fiyat-ı muhtelif ile talibleri uhdelere ihale olunmuş ve bedelâtı lira olarak alınmak meşrut idiğinden yekunu üç bin sekiz yüz bu kadar liraya baliğ olduğu gibi yetmiş yedi bin beş yüz on ziraı dahi fey-i muhtelif ile pey altına alınarak derdest-i müzâyede olduğu ve kusur doksan bin dört yüz doksan zirâ' mahalle henüz pey sürülmemiş ve mecmuu iki yüz bin zira'dan ziyade olduğu ve arâzî-i merkumeden hidiviyet-i müşârun-ileyhâya tefriki münasib görünmüş olan mahal merbutan takdim kılınan haritada gösterildiği üzere otuz bin sekiz yüz yirmi üç ziraâ bâliğ olup şimdiye kadar ihale olunan mahallerin beher zirâ'ı yirmi beş kuruşa kadar verilmesine ve bu mahallin kasabaya kurbiyyeti cihetiyle bir tarafının şerefi ziyade bulunmasına nazaran biri biri üzerine bunun dahi beher zirâ'ına yirmişer kuruş bedel takdiri derece-i itidâlde görünüp bu suretçe hesab olundukda bedeli yedi bin dokuz yüz altmış dört lira ile altmış kuruşa bâliğ olup bunun icab eden mahallerden istifası lazım geleceği beyanıyla icabının icrası beyan ve işar olunmuş ve arazi-i mezkureden furuht kılınmış olanlarının tefvîzi icra olunmak üzere bedellerinin ahz ve istihsaliyle kimlere ne mikdar mahal furuht kılındığının ve hudud ve sınırıyla mikdar-ı zira'larını mübeyyin mazbatalarının hemen ve pey altında olarak derdest-i müzâyede olan ve henüz pey sürülmeyen mahallerinin dahi teşvikat icrasıyla bi'l-müzâyede nihayet kararlarının peyderpey bâ-mazbata işarı zımında canib-i nezaret-i celilelerinden 5 Ağustos sene 86 tarihinde Selanik Vilayet-i celilesine tahrirat-ı telfrafiye keşide kılınmış ve arazi-i mezkureden hidiviyet-i müşârun-ileyh hazretlerinin istirasına rağbet buyurulacak olan otuz dokuz bin sekiz yüz yirmi üç zira mahallin şukka-i mezkure ile haritasında gösterildiği üzere beher ziraı yirmişer kuruşdan inde'l-hesab yedi bin dokuz yüz altmış dört lira ve altmış kuruş bulunmuş olmasıyla muvafık-ı rey-i âlî-i cenab-ı nezaret-penâhîleri buyurulduğu halde merbut haritanın leffiyile istizân-ı reyi şamil Babıali canib-i sâmişine tezkire-i mahsusa tastir buyurulması babında ferman hazret-i men lehü'l-emrindir.

Fi 19 Ca sene [1]287 ve fi 5 Ağustos sene [1]286

[Mühür]

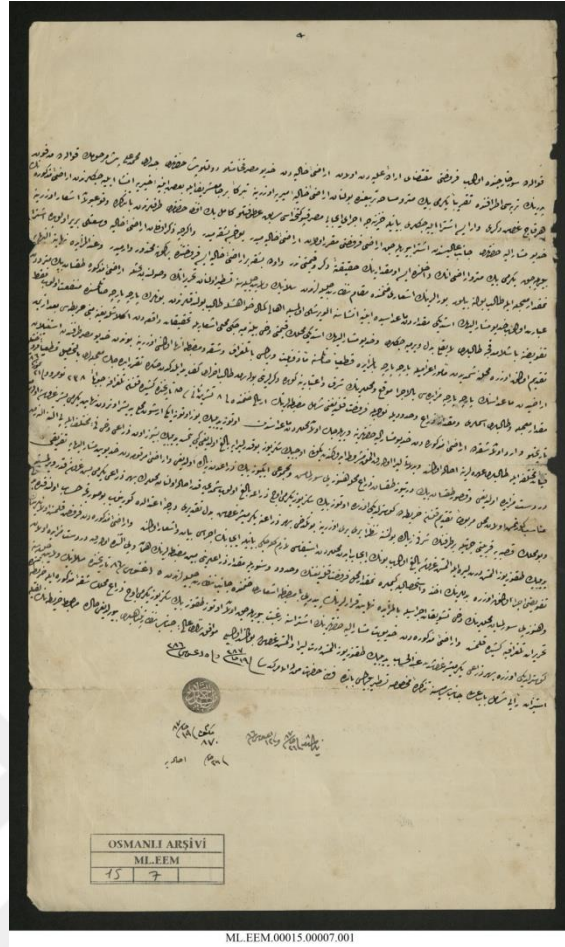


Figure B.20 : BOA registered under ML.EEM 15/7 from 24-Aug-1870 (Rumi: A.12.1286).

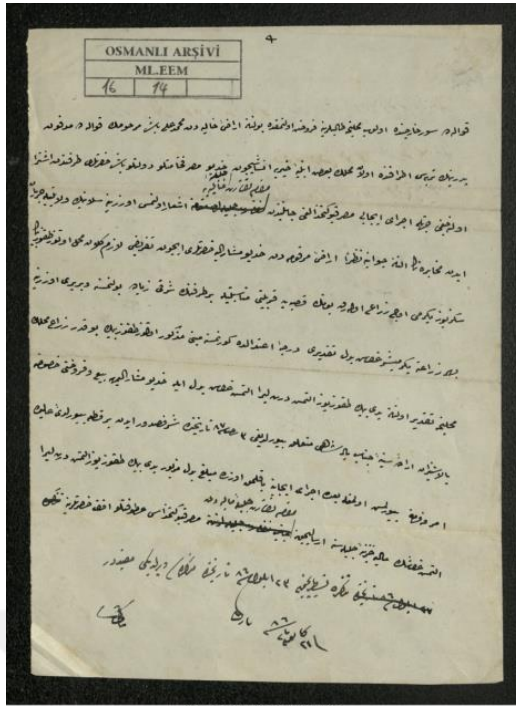
ML.EEM 15/7

Kavala'da sur haricinde olup furuhtu mukteza-yı irade-i aliyyeden olan arazi-i haliyeden Hidiv-i Mısır fehmetli devletli paşa hazretleri Hidivleri Mehmed Ali Paşa merhumun Kavala'da medfun pederinin türbesi etrafında takriben yirmi bin metre mesaha terbi'inde bulunan arazi-i haliye-i emiriye üzerine teberrüken bir cami-i şerif ile bazı ebniye-i ahîreye inşa eyleyeceklerinden arazi-i mezkurenin her kaç kuruş değeri var ise iştirâ eyleyecekleri beyanıyla hazinece icrâ-yı icabı Mısır Kapı kethüdası sabık atufetli Kamil Beyefendi hazretleri taraflarından bâ-tezkire vuku bulan işar üzerine hidiv-i müşârun-ileyh hazretleri canib-i âlisinden iştirâ buyurulacak arazi furuhtu mukarrer olan arazi-i hâliye midir yoksa başka midir ve eğerçi zikr olunan arazi-i hâliye vüs 'atli bir yer olup da iştirâ buyurulacak yirmi bin metre arazi anın dahilinde ise o mikdarının hakikaten değer ve kıymeti nedir ve o da başka bir arâzî-i haliye ise furuhtunda bir güne mahzur var mıdır ve inde'l-müzâyede nihâyetü'n-nihaye ne mikdar muaccele ile talib bulunabilir buralarının işarı zımnında makam-ı nezaret-i celilelerinden Selanik Vilayet-i celilesine tastir olunan tahriratın vusulünden bahisle arazi-i mezkure doksan bin metreden ibaret olup hidiv-i müşârun-ileyhin istediği mikdardan mâ 'adâsıda ebniye inşasına elverişli olmasıyla ahali kemal-i hâheşle talib bulunduklarından bunların parça parça satılmasında menfaat olup fakat tefvizine başlamadıkça talibleri layıklı bedel vermeyecekleri ve hidiv-i müşârun-ileyhin istediği mahallin kıymeti dahi

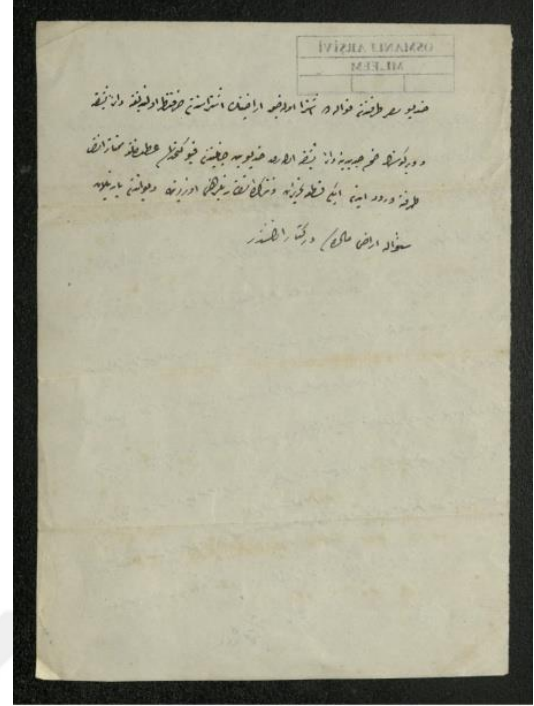
bilinemeyeceği mahalli işarıyla tahkikat-ı vâkıadan anlaşıldığına mebnî haritası ba'de ez-în takdim olunmak üzere mahalline şimdiden memur izamıyla parça parça bi'l-müzâyede kat'ıyyen satılmasına mezuniyet verilmesi bâ-telgraf ve şukka ve mazbata inha olunması üzerine bundan hidiv-i Mısır tarafından istenilen araziden mâ'adâsının parça parça müzayedesi bilicrâ mevki ve mahallerinin şeref ve itibarına göre değerlerini bularak talib-i âharları keff-i yed eyledikten sonra takarur edecek muacceleleri bi't-tahsil kat'ıyyen furuhtuyla mikdar-ı muaccele ve talibleri isimleri ve mikdar-ı zira ve hududıyla ne vechle furuht kılındığını şâmil mazbatalarının irsali zımında fi 8 Teşrinisani sene 85 tarihinde keşide kılınan telgrafa cevaben 238 numara ve fi 21 Temmuz sene 86 tarihli varid olan şukkada arazi mezkureden hidiv-i müşârun-ileyh hazretlerine verilecek olan mahallerden mâ'adâsından otuz yedi bin yüz otuz iki arşın mahalli yedişer onardan nihayet yirmi beşer kuruşa olarak fiyat-ı muhtelif ile talibleri uhdelerine ihale olunmuş ve bedelâtı lira olarak alınmak meşrut idiğinden yekunu üç bin sekiz yüz bu kadar liraya baliğ olduğu gibi yetmiş yedi bin beş yüz on zira dahi fey-i muhtelif ile pey altına alınarak derdest-i müzayede olduğu ve kusur doksan bin dört yüz doksan zirâ' mahalle henüz pey sürülmemiş ve mecmuu iki yüz bin zira'dan ziyade olduğu ve arâzî-i merkumeden hidiviyet-i müşârun-ileyhâya tefriki münasib görünmüş olan mahal merbutan takdim kılınan haritada gösterildiği üzere otuz bin sekiz yüz yirmi üç ziraa bâliğ olup şimdiye kadar ihale olunan mahallerin beher zirâ'ı yirmi beş kuruşa kadar verilmesine ve bu mahallin kasabaya kurbiyyeti cihetiyle bir tarafının şerefi ziyade bulunmasına nazaran biri biri üzerine bunun dahi beher zirâ'ına yirmişer kuruş bedel takdiri derece-i itidâlde görünüp bu suretçe hesab olundukda bedeli yedi bin dokuz yüz altmış dört lira ile altmış kuruşa bâliğ olup bunun icab eden mahallerden istifası lazım geleceği beyanı ile icabının icrası beyan ve işar olunmuş ve arazi-i mezkureden furuht kılınmış olanlarının tefvizi icra olunmak üzere bedellerinin ahz ve istihsaliyle kimlere ne mikdar mahal furuht kılındığının ve hudud ve sınırıyla mikdar-ı zira'larını mübeyyin mazbatalarının hemen ve pey altında olarak derdest-i müzayede olan ve henüz pey sürülmemiş mahallerinin dahi teşvikat icrasıyla bi'l-müzâyede nihayet kararlarının peyderpey bâ-mazbata işarı zımında canib-i nezaret-i celilelerinden 5 Ağustos sene 86 tarihinde Selanik Vilayet-i celilesine tahrirat-ı telfrafiye keşide kılınmış ve arazi-i mezkureden hidiviyet-i müşârun-ileyh hazretlerinin istirasına rağbet buyurulacak olan otuz dokuz bin sekiz yüz yirmi üç zira mahallin şukka-i mezkure ile haritasında gösterildiği üzere beher zirâ yirmişer kuruşdan inde'l-hesab yedi bin dokuz yüz altmış dört lira ve altmış kuruş bulunmuş olmasıyla muvafık-ı rey-i âlî-i cenab-ı nezaret-penâhîleri buyurulduğu halde merbut haritanın leffiyle istizân-ı rey-i şamil Babialı canib-i sâmisine tezkire-i mahsusa tastir buyurulması babında ferman hazret-i men lehü'l-emrindir.

Fi 19 Ca sene [1]287 ve fi 5 Ağustos sene [1]286

[Mühür]



ML.EEM.00016.00014.001



ML.EEM.00016.00014.001

Figure B.21 : BOA registered under ML.EEM 16/14 from 03-Feb-1871 (Rumi: Ks.21.1286).

ML.EEM 16/14

Kavala'da sur haricinde olup mahallince taliblerine furuht olunmakda bulunan arazi-i hâliyeden Mehmed Ali Paşa merhumun Kavala'da medfun pederinin türbesi etrafında olan mahallin bazı ebniye-i hayriye inşası için hidiv-i Mısır fehmetli devletli paşa hazretleri tarafından iştirâ olunacağı cihetle icra-yı icabı Mısır kethüdalığı canibinden mukaddem nezaret-i Maliye'ye işar olunması üzerine Selanik vilayetiyle ceryan eden muhaberenin alınan cevabına nazaran arazi-i merkumeden hidiv-i müşârun-ileyh hazretleri için tefriki lazım gelen mahal otuz dokuz bin sekiz yüz yirmi üç zira olarak bunun kasabaya kurbiyyeti münasebetiyle bir tarafının şarkı ziyade bulunmasına ve birbiri üzerine beher zirâna yirmişer kuruş bedel takdiri derece-i itidalde görünmesine mebni mezkur otuz dokuz bin bu kadar zirâ' mahallin mahallince takdir olunan yedi bin dokuz yüz altmış dört lira altmış kuruş bedel ile hidiv-i müşârun-ileyhe bey' ve furuhtu hususuna bi'l-istizân irade-i seniyye-i cenab-ı padişahi müteallik buyurulduğu 3 Receb sene 87 tarihinde şeref sudur eden bir kıta buyuruldu-i âlîde emir ve ferman buyurulmuş olmakla ba'dehû icra-yı icabına bakılmak üzere meblağ-ı bedel-i mezbur yedi bin dokuz yüz altmış dört lira altmış kuruşun Maliye Hazine-i celilesine irsali için makam-ı nezaret-i celile-i maliyeden Mısır kapı kethüdası atufetli efendi hazretlerine tezkire tastiri için 23 Eylöl sene 86 tarihinde müzekkiresi verildiği mukayyedir.

Fi 21 Kanunusani sene 86

Yazıldı.

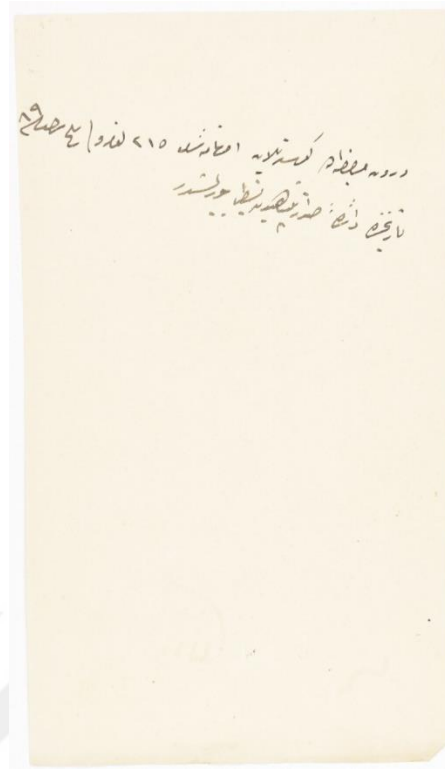


Figure B.22a : BOA registered under ŞD 2006/8 from 8-May-1875 (Hicri: R.02.1292).



Figure B.22b : BOA registered under ŞD 2006/8 from 8-May-1875 (Hicri: R.02.1292).

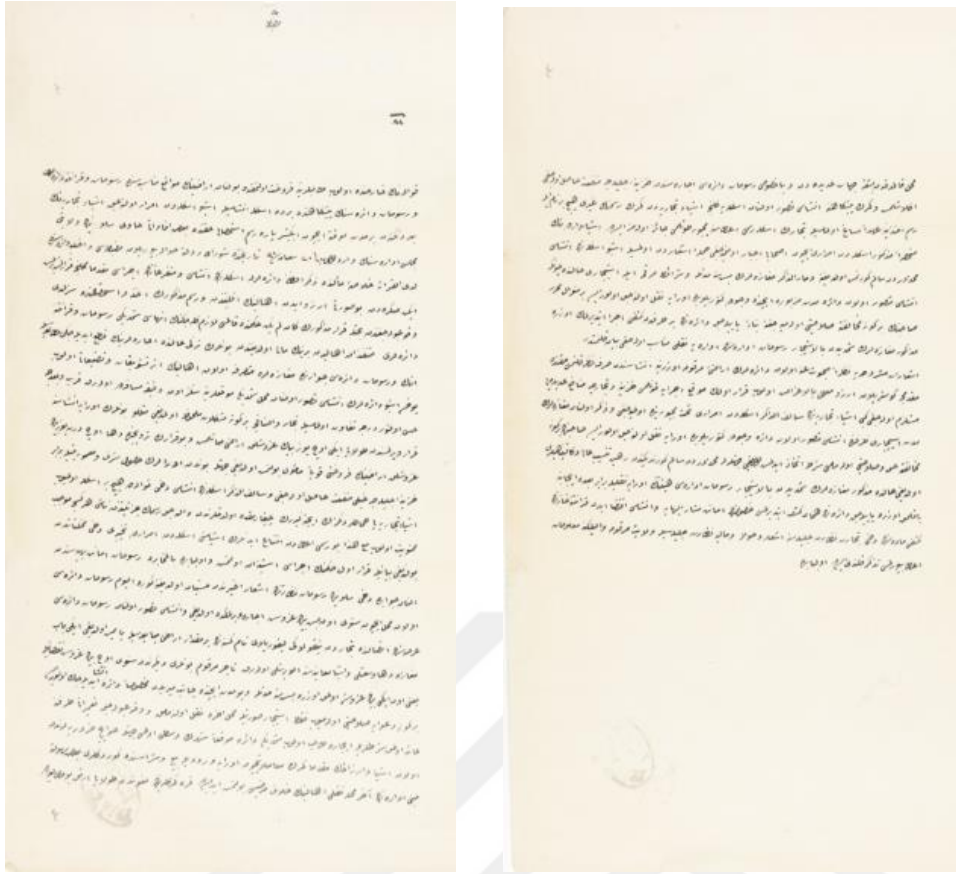


Figure B.22c : BOA registered under ŞD 2006/8 from 8-May-1875
(Hicri: R.02.1292).

ŞD 2006/8

Adet: 81

Kavala'nın haricinde olup taliblerine furuht olunmakta bulunan arazinin mevaki-i münasibesinde rusumat ve karantina daireleri ve rusumat dairesinin pişgahında birde iskele inşasıyla işbu iskeleden imrar olunacak eşya-i ticariyenin beher denginden bir müddet-i muvakkate için ikişer para resm istihsali hakkında bazı ifâdatı havi Selanik Vilayeti Meclis-i İdaresi'nin varid olup fi 20 Şaban sene [12]91 tarihinde Şura-yı Devlet'e havale buyurulan mazbatası dahiliye dairesinde lede'l-kirâe hulasa-i meâlinde zikr olunan dairelerle iskelenin inşası ve müteferri'âtının icrası mukaddema mahallince kararlaştırılmış iken sonradan bu sureti arzu eden ahalinin ekalliyetinden ve resm-i mezkurun ahz ve istihsâlinde sızıldı vuku bulacağından bahisle karar-ı mezkurun keen lem yekun hükmünde kalması lazım geleceğinin inhası şimdiki rusumat ve karantina daireleri müteneffizân-ı ahâliden birinin malı olduğundan bunların terki halinde icarelerinin kat' edileceği mutalaasıyla anın ve rusumat dairesi civarında mağazalara mutasarrıf olan ahalinin eser-i teşvikat ve tasnî'âtı olup yoksa işbu dairelerin inşası tasavvur olunan mahal şimdiki mevki'lerine sekiz on dakika mesafede olark kurb ve bu'dce hiss olunur derece tefâvüt olmamasıyla tüccar ve esnafca bir gûne müşkilat melhuz olmadığı misillü bunların oraya inşasına karar verilmesinden dolayı iki üç yüz bin kuruşluk arazi satılmış ve bu kararın tervicinde daha üç dört yüz bin kuruşluk arazinin furuhtu kaviyyen memul bulunmuş olduğu cihetle bundan oraların husul-i şeref ve mamuriyetiyle beraber Hazine-i celilece hayli menfat hasıl olacağı ve sâlifü'z-zikr

iskelenin inşası dahi Kavala'da hiçbir iskele olmayıp eşyâ-i ticariyeyi hamallar denizin içine girerek çıkarmakda olduklarından ve alınacak resmin cüziyyetinden naşi herkesce mucib-i memnuniyet olup ma'a haza bu resmi itadan imtinâ' edenlerin eşyasını iskeleden imrârda tahyiri dahi mümkünâtdan bulunduğu beyanıyla karar-ı evvel hükmünün icrası istizan olunmuş ve ol babda bi'l-muhabere Rusumat Emanet-i behiyyesinden alınan cevapda dahi Selanik Rusumat Nezareti'nin işar-ı ahîrinden müsteban olduğuna göre el-yevm Rusumat Dairesi olan mahal için senevî on beş bin kuruş icare verilmekte olduğu ve inşası tasavvur olunan Rusumat Dairesi arsasını ittisâlinde tüccardan Nikolaki Liforyadi nam kimesnenin bir mikdar arazi mübayaasıyla yapmış olduğu iki mağaza daha vüs'atli ve eşya muayenesine elverişli olarak tacir-i merkum bunları diğerinden senevî üç bin kuruş noksanıyla yani on iki bin kuruşa olmak üzere beş sene müddetle ve bu müddet içinde canib-i miriden mahsusen daire inşa edilecek olur ise bir gûne davaya salahiyeti olamayıp fakt isticar suretiyle mahall-i âhara nakl olunamamak ve vuku bulacak tamirâtı tarafına ait olmak şartıyla icare tâlib olup şimdiki daire mevki'an şehrin vasatı olması cihetiyle havâyic-i zaruriyelerinden olan eşya ve erzakın mukaddemâ gümrük muamelâtı için oraya vürudıyla bey' ve şirâsında gördükleri bazı suhûlete mebnî oranın âhar mahalle nakli ahalinin hilaf-ı marzîsi bulunmuş idiye de kar gümrüklerinin lağvından dolayı artık bu mutalaaya da mahal kalmadıkdan başka cihât-ı adideden ve bâ-husus Rusumat Dairesi icaresinden Hazine-i celilece menfaat hasıl olacağı anlaşılmış ve gümrük pişgahına inşası tasavvur olunan iskeleye gelince eşyâ-i ticâriyeden gümrük resminin gayri hiçbir nam ile resm ahzine ahden mesâğ olmamasıyla tüccarın iskele resmi itasına mecbur tutulması caiz olamaz ise de eşya-i vâridenin münhasıran mezkur iskeleden imrârı için ashâbı icbâr olunmayacağı cümle-i işardan olmasıyla işbu iskelenin inşası mahzurdan salim görünmüş olduğuna ve mârru'z-zikr mağazaların beş sene müddetle ve şerâit-i murakkama ile isticârı halinde çünkü inşası mutasavver olan daire müddet-i mezbure içinde vücuda getirilip de oray nakl olunacak olur ise ber-minvâl-i muharrer sahibinin bir gûne muhâlefete salahiyeti olamayacağına binâen yapılacak dairenin bir tarafından keşfi icrâ ettirilmek üzere mezkur mağazaların şimdiden bi'l-isticâr Rusumat İdaresi'nin oraya nakli münasib olacağı beyan kılınmıştır.

İşarât-ı meşrûhaya nazaran mebhûsün anı olan dâirelerin arâzî-i merkume üzerine inşasından sarf-ı nazar kılınması hakkında mukaddemce gösterilen arzu mu'allel bi'l-i'tirâz olup karar-ı evvelin mevki'-i icraya konulması hazine ve ticaretce menâfi'-i adideyi müstelzim olacağı gibi eşyâ-i ticariyenin sâlifü'z-zikr iskeleden imrârı taht-ı mecburiyetde olmayacağı ve zikr olunan mağazaların müddet-i isticârı zarfında inşası mutasavver olan daire vücuda getirilip de oray nakl olunacak olur ise sahibinin bir gûne muhâlefete hakk ve salahiyeti olamamsı şart ittihâz edilmiş olduğu cihetlerle mahzurdan salim görüldüğünden rehîn-i tensîb-i âlî-i Vekâlet-penâhîleri olduğu halde mezkur mağazaların şimdiden bi'l-isticâr Rusumat İdaresi Heyeti'nin oraya nakliyle beraber badehu icabına bakılmak üzere yapılacak dairenin hemen keşf ettirilmesi hususunun emanet-i müşârun-ileyhâya vve inşası iktiza eden karantinahanenin keşfi maddesinin dahi Ticaret Nezaret-i celilesine işar ve havale ve Maliye Nezaret-i celilesiyle vilayet-i merkume valiliğine malumat ita buyurulması tezekkür kılındı ise de ol babda.

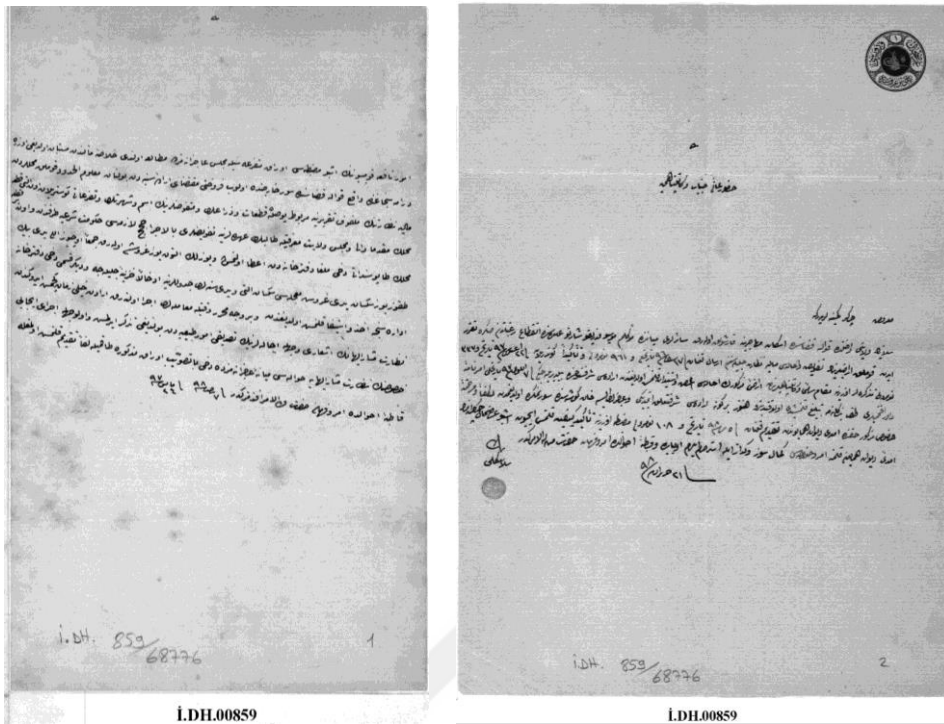


Figure B.23 : BOA registered under İ.DH 859/68776 from 20-Apr-1883 (Rumi: N.08.1299).

İ.DH 859/68776 page 1

Umur-ı nafia komisyonunun işbu mazbatası evrak-ı müteferri'asıyla Meclis-i âcizânemizde mutalaa olundu. Hulasa-i meâlinden müsteban olacağı üzre Drama Sancağı'nda vaki Kavala Kazası'nda sur haricinde olup furuhtu muktezâ-yı irade-i seniyyeden bulunan malumü'l-hudud kumluk mahallerden Maliye Nezareti'nin melfuf takririne merbut pusulada kıta 'ât ve zirâ'ları ve mütefevvizlerinin isim ve şöhretleri ve teferru'âtı gösterilen on altı kıta mahallin mukaddemâ vali ve meclis-i vilayet marifetiyle talibleri uhdelere tefvizleri bi'l-icrâ hücec-i lâzimesi hükümet-i şer'iyeye tarafından ve on bir kıta mahallin tapu senedâtı dahi Mülga Defterhâne'den ita olunmuş ve yüzlük altın yüz kuruşa olarak cem'an üç yüz elli yedi bin dokuz yüz seksen yedi kuruş mu'accesini seksen altı ve yedi seneleri cetvellerine idhâlen Hazine-i celilece ve diğer kısmı dahi defterhane idaresince ahz ve istifa kılınmış olduğundan ve ber-vech-i muharrer vaktiyle muameleleri icra olunarak aradan hayli zaman geçmiş idiğinden nezaret-i müşârun ileyhânın işarı vechle ihalelerinin tasdiki umur-ı tabiiyyeden bulunduğu tezekkür edilmiş ve ol vechle icrâ-yı icabı hususunun nezaret-i müşârun-ileyhâya havalesi miyane-i âcizânemizde dahi bi't-tasvib evrak-ı mezkure takımıyla leffen takdim kılınmış olmakla kâtibe-i ahvalde emr u ferman hazret-i veliyyü'l-emr efendimizdir.

Fi 7 Receb sene[12]98 fi 24 Mayıs sene [12]97

İ.DH 859/68776 page 3

Devletli efendim hazretleri

Drama Sancağı'nda vaki Kavala Kazası'nda sur haricinde olup furuhtu muktezâ-yı irade-i seniyyeden bulunan malumü'l-hudud kumluk mahallerden on altı kıta mahallin mukaddemâ vilayetçe talibleri uhdelere tefvizleri bi'l-icrâ hücec-i

lazimesi hükümet-i şer'iyye tarafından ve on bir kıta mahallin tapu senedâtı dahi Mülga Defterhâne'den ita olunmuş ve mu'accesini olan üç yüz elli yedi bin bu kadar kuruş seksen altı ve yedi cetvellerine idhâlen hazinece ve diğer kısmı dahi Defterhane İdaresi'nce ahz ve istifa edilmiş olduğundan bunların tasdik-i ihaleleri için icrâ-yı icabı hususunun Maliye Nezareti'ne havalesi hakkında Umur-ı Nafia Komisyonu'nun mazbatası Meclis-i Mahsus-ı Vükelâ'dan fi 7 Receb sene [12]98 tarihinde tezyilen ve melfufâtıyla ma'an maruz-ı huzur-ı âlî kılınmış ve henüz irade-i seniyyesi şeref sadır olup da muamelesi icra olunmuş idiğinden tesri-i muamelesini müstedi verilen arzuhal mezkur mazbata-i müzeyyele suretiyle ma'an arz ve takdim olunmuş olmakla arz-ı sabık üzerine her ne vechle irade-i seniyye-i cenab-ı mülukane müte'allik ve şeref sudur buyurulur ise mantuk-ı münifi infaz edileceği beyanıyla tezkire-i senaveri terkim olundu efendim.

Fi 7 Ramazan sene [12]99 fi [12]98
Said

Maruz-ı câker-i kemineleridir ki,
Reside-i dest-i tazim olan işbu tezkire-i sâmiye-i Vekâlet-penâhîleri ile melfuf mazbata sureti ve arzuhal manzur-ı âlî buyurulmu ve ber-vech-i istizan taliblerine satılmış olan mahallerin usulü vechle tefvizi muamelâtının ifası hususuna irade-i seniyye-i hazret-i padişahi müte'allik ve şeref sudur buyurulurak mezkur suret ve arzuhal iade kılınmış olmakla ol babda emr u ferman hazret-i veliyyü'l-emrindir.
Fi 8 Ramazan sene [12]99 fi 11 Temmuz sene [12]98
[İmza]



Figure B.24 : BOA registered under İ.DH 1003/79213 from 25-Sep-1886 (Hicri: Z.26.1303).

Adliye ve Mezahib Nezaret-i celilesine
23

Devletli efendim hazretleri

Selanik Vilayet-i celilesine tabi Drama Sancağı dahilinde Kavalie bir saat bu'd mesafesinde kain Karaorman Karyesi'nde kilise ve medfen bulunmadığı cihetle karye-i mezkurenin yüz haneden mütecâviz Rum ve Ortodoks ahalişi icra-yı ayin ve defn-i emvat hususunda bir saat kadar uzak bulunan mezkur Kavala Kasabası'na

azimetle müşkilat ve meşakkat çekmekte olduklarından bir cihetinde tûlen kırk ve arzan yirmi ve kadden on zirâ' olmak ve yirmi pençere şâmil bulunmak üzere Aya Tanaş namında müceddeden bir bab kilise inşa kılınmak ve bâkisi mezarlık ittihaz olunmak için ol civarda kain olup üzerinde kadim bir kilise harabesi görünen arazi-i emiriyeden mikdar-ı kâfi arazi terk ve ihsan buyurulması istirhamında bulunmakla saye-i ihsan-vâye-i hazret-i padişahiye ahali-i merkume kullarının teshil-i ihtiyâcâtıyla veliyy-i nimet-i bî-minnetimiz şevketli padişahım efendimiz hazretlerini temâdî-i eyyâm-ı ömr ve afiyet ve tezayüd-i iclal ve şevket-i mülukaneleri hakkında bir kat daha da'avat-ı hayriye isticlab olunmak üzere ber-minval-i maruz karye-i mezkure civarında kain arazi-i merkume-i emiriyeden münasib mikdarının tahsis ve ihsanıyla beraber kilise-yi mezkurun bâlâda zikr olunan tûl ve arz ve kad mikdarında olarak binâ ve inşâsına ruhsatı havi iktizâ eden emr-i âlinin şeref suduru babında delalet ve himme-i aliyye-i cenab-ı nezaret-penâhîleri bîdiriğ buyurulması niyaz ve istirhamına mübâderet kılındı ol babda ve herhalde emr u ferman hazret-i men lehü'l-emrindir.

Fi 10 Rebiülâhir sene [1]302 ve fi 14 Kanunusani sene [1]300

Avakim Patrik-i Rum İstanbul ve tevâbi'ihâ

İ.DH 1003/79203 page 5

Drama Mutasarrıflığı canib-i âlisine

67

Drama Sancağı dahilinde Kavala Kazası'na bir saat mesafesi olan Karaorman Karyesi'nde yüz haneden mütecaviz Rum Ahali bulunduğu halde orada kilise ve medfenleri olmadığından gerek icra-yı ayin ve gerek defn-i emvat hususunda düçar-ı müşkilat olduklarından bahisle ol civarda olup üzerinde bir kilise harabesi görünen arazi-i emiriyeden mikdar-ı kafi mahallin terk ve tûlen kırk ve arzan yirmi ve kadden on zira olmak üzere Aya Tanaş namında müceddeden bir bab kilise inşâ ve bâkisi mezarlık ittihaz olunmasına ruhsat itası Rum Patrikliği'nden bâ-takrir istida olunmuş olduğu beyan-ı âlisiyle bu babda izahat itası istilamını mutazammın Adliye ve Mezahib Nezaret-i celilesi emirnamesi suretine zeylen şeref mevrud fi 1 Mart sene [1]301 tarih ve dokuz numaralı emirname-i mutasarrıfları üzerine mahall-i mezkure meclisce gidilerek keşfi ve mebhûs emirnâmede tahkik ve işarı irade buyurulan cihetlerin birer birer tahkikatı icra kılındıkda kilise inşası arzu olunan mahal Kavala Kasabası'na tahminen on dakika mesafede buluna bir bayırın üzerinde kain atik bir ebniye harebesinin takriben beş yüz metre aşağısında ve bayırın Karaorman ciheti eteğinde bulunan bir mikdar arazî-i haliyeden ibaret oluyor ve zikr olunan ebniye harabesinin kaç asır evvel mamur olduğu bilinemeyip el-yevm âsâr ve enkazı dahi mahv ve mûnderis olmuş ise de şimdi müceddeden kilise inşası arzu olunan mahalde ve haritasında muharrer olduğu üzere mevcut olan Ayazma mahallinde öteden beri senede bir defa yani Mayıs'ın ikinci gününe münhasır olarak Aya Tanaş günü namıyla Hristiyanların mahall-i mezkurda ictimâ' etmekde oldukları ve Karaorman Karyesi denilen mahal karye olmayıp kasaba ahalisinin tütün ekip kurutmaya mahsus yüz kusur hayyât tabir olunur binadan ibaret olduğu ve bunların otuz kadarı zaten Hristiyan mülkü olup bunlarda ikamet edenlerle İslâm bulunan hayyâtların ekserisinde dahi müzâra'a suretiyle ma'a familya ikamet edenlerin ahali-i Hristiyanıye'den olduğu ve mezkur hayyâtların kasabaya en karibi bir çeyrek ve en ba'idi kırk dakikadan ibaret olup işbu hayyâtlarda mukim beş on İslâm ailesinden başka cemaat-ı sâire olmadığı ve ahali- Hristiyanıye'nin şimdiye kadar kasabada sur dahilinde bir ve sur haricinde diğer biriki iki bab kiliseleri olup bunlarda icrâ-yı

ayin etmekde iseler de sur dahilindeki kilisenin kabristanı olmadığı ve sur haricinde bulunan kilisenin kabristanı var ise de bu kabristanla Karaorman'da bulunan hayyâtların en karîbi beyninde yarım saat mesafe olduğu ve haritada gösterildiği vechle yalnız mabed için tûlen kırk ve arzan yirmi zira ve anın cevanib-i erba'asında kabristan ve harîm ittihaz olunmak üzre terbî'ân dört bin otuz zirâ' mahallin ihata altına alınması münasib görüldüğü kilis inşasınca şimdiki halde bir gûne mahzur olmadığı ve merbut iane defteri mucebince mezkur kilisenin ahâlî-i merkume tarafından kendi rıza ve hoşnudîleriyle ita kılınacak iane akçesinden inşası mutasavver olduğu tahkikat-ı vakiadan anlaşılmakla takdim-i mazbata-i âcizânemize ictisar kılındı. Ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 11 Mayıs sene [1]301

[Kavala Kazası İdare Meclisi azalarının mühürleri]

İ.DH 1003/79213 page 1

Babialî

Daire-i Sadaret

Resmiyye

Devletli efendim hazretleri

Kavala Kazası'na tabi Karaorman Karyesi'nde bulunan Rum cemaatinin kilise ve medfenleri olmadığından karye civarında vaki olup üzeride kilise harabesi görünen arazî-i haliye-i emiriyeden bir mikdar mahallinin terk ve ihsanıyla malumü'z-zira cesametde ve Aya Tanaş namında müceddeden bir bab kilise inşa ve mezarlık ittihaz olunmasına ruhsat itası hakkında Rum Patrikliği'nden bâ-takrir vuku bulan istida üzerine sebk eden isti'lâma cevaben Selanik vilayetinden vârid olan tahrirat ile melfufâtının gönderildiğine ve sâlifü'z-zikr medfen için terbî'ân dört bin otuz zirâ' mahallin itası münasib görüldüğü ve kilisenin inşasınca mahur olmadığı işar-ı mahalliden anlaşıldığı beyanıyla ifa-yı muktezasına dair Mezahib Nezaret-i celilesinden meb'ûs tezkire üzerine vergi emanetiyle muhabereyi şâmil evrak takımıyla leffen ve ol babda Divan-ı Hümayun Kalemi'nden tastîr olunan muktezâ varakasıyla ma'an arz ve takdim kılınmış olmakla varaka-i mezkurede gösterildiği vechle ber-muceb-i istida muharrerü'z-zirâ' mahallin mücerred inayet-i mahsusa-i hazret-i şehenşâhî olmak üzre ihsanı makrun-ı müsaade-i seniyye buyurulduğu halde kuyûd-ı lâzime ve mutadenin derciyle zikr olunan kilisenin inşasına ruhsatı havi emr-i âlî ısdârı ve mahall-i mezkur için takrir olunan bedel-i öşrûn emsâline tevfikan beş misline iblâğı zımnında muamele-i mukteziyenin ifası hususunda her ne vechle irade-i seniyye-i cenab-ı mulukane şeref müte'allik buyurulur ise mantuk-ı celili infaz olunacağı beyanıyla tezkire-i senaveri terkîm kılındı efendim.

Fi 24 Zilhicce sene [1]303 fi 11 Eylûl sene [1]302

Sadrazam Kamil

Maruz-ı çâker-i kemineleridir ki

Reside-i dest-i tazim olan işbu tezkire-i sâmiye-i Sadaret-penâhîleriyle evrak-ı melfufe manzur-ı âlî olmuş ve ber vech-i istizan muamele-i mukteziyenin ifasına irade-i seniyye-i hazret-i padişahî şeref müte'allik buyurularak evrak-ı maruza iade kılınmış olmakla ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 26 Zilhicce sene [1]303 ve fi 13 Eylûl sene [1]302

Serkatib-i Hazret-i Şehriyâri Süreyya

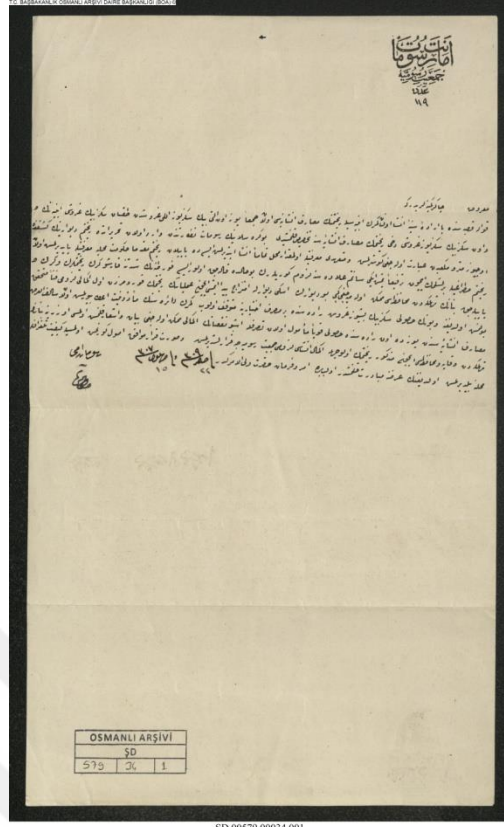


Figure B.25 : BOA registered under ŞD. 579/34 from 14-Oct-1891 (Hicri: Ra.10.1309).

ŞD. 579/34 page 1

**Emanet-i Rusumat
Cemiyet-i Rusumiye
Aded: 119**

Maruz-ı çaker-i kemineleridir ki

Kavala Kasabası'nda bâ-irade-i seniyye inşa olunan gümrük ebniyesiyle rıhtımının masarîf-ı inşaiyesi olan cem'an yüz on altı bin sekiz yüz elli kuruşdan doksan sekiz bin kuruşu ebniyenin ve on sekiz bin sekiz yüz kuruşu dahi rıhtımın masarîf-ı inşaiyesine tahsis kılınmıştı. Bu kere Selanik Rusumat Nezareti'nden varid olan tahriratda rıhtım duvarının keşfinden üç yüz metre muka'abden ibaret olacağı gösterilmiş ve müteahhidi marifetiyle ol mikdar mahal tamamen inşa ettirilmiş ise de yapılan rıhtım mukaddemâ hükümet-i mahalliye marifetiyle yaptırılmış olan rıhtım matrağıyla birleşmek için terfî'an yetmiş iki santim ilavesine lüzum görülerek bu halde kalacak olur ise fırtınanın şiddetine karşı gerek rıhtımların ve gerek yapılacak binanın tehlikeden muhafazası mümkün olamayacağı gibi bu duvarın eski duvarla imtizâc peyda etmesi için ameliyatın rıhtımın kurumazdan evvel ikmalî lüzumu fennen müteahhik bulunmuş olduğuna ve bunun husulü sekiz bin beş yüz kuruş raddesinde bir masraf ihtiyarına mütevekkîf olup gümrük dairesinin mezuniyet ita buyurulmuş olan sâlifü'l-arz masarîf-ı inşaiyesinden yüzde on raddesinde husulü kaviyyen memul olan tasarrufla işbu noksanın ikmalî mümkün olacağı beyan ve işar kılınmış olması üzerine binanın tehlikeden vikaye ve muhafazası için mezkur rıhtımın ol vechle ikmal-i inşası lüzumu cemiyet-i rusumiyece kararlaştırılmış ve suret-i karar muvafık-ı usul görünmüş olmasıyla keyfiyet telgrafla mahalline bildirilmiş

olduğunun arzına mübaderet kılınmıştır. Ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 22 Safer sene [1]309 ve fi 15 Eylöl sene [1]307

Rusumat Emini [imza]

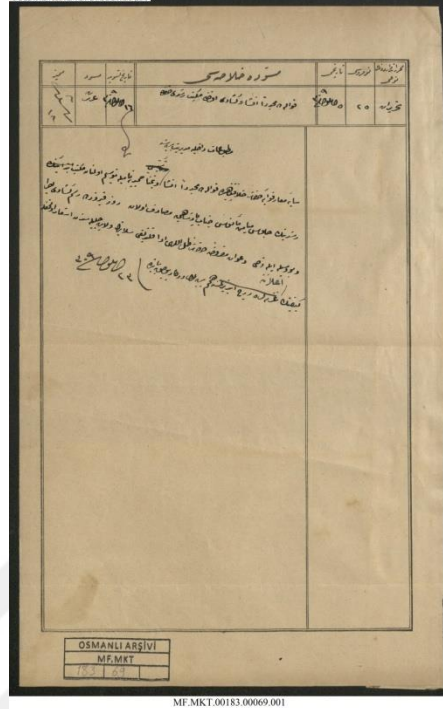


Figure B.26 : BOA registered under MF.MKT 183/69 from 5-Oct-1893 (Hicri: Ra.24.1311).

Muharrerat-ı varidenin nevi: Tahrirat

Numarası: 25

Tarihi: 5 Eylöl sene [1]309

Müsvedde hulasası: Kavala'da müceddeden inşa ve küşâd olunan mekteb-i rüşdî hakkında.

Tarih-i tesvid: 16 Eylöl sene [1]309

Matbuat-ı Dahiliye Müdüriyet-i behiyyesine

Saye-i maarif-vâye-i hazret-i hilafet-penâhîde Kavala'da müceddden inşa ve teyemmünen Hamidiye namıyla tevsim olunan mekteb-i rüşdînin cülus-ı meyâmin menus-ı cenab-ı padişahîye müsadif olan ruz-ı firûzda resm-i küşâdı icra ve bu vesile ile dahi da'avât-ı mefrûza-i hazret-i zıllullâhîleri eda kılındığı Selanik Vilayet-i celilesinden işar olunmakla keyfiyetin ilanına himem-i behiyyeleri derkar buyurulmak babında.

Fi 23 Eylöl sene [1]309



Figure B.27 : BOA registered under İ.AZN 9/5 from 3-Mar-1894 (Hicri: Ş.25.1311).

**Şura-yı Devlet
Dahiliye Dairesi
Aded: 207**

Kavala Kasabası'nın suru haricinde Çayırlarbaşı nam mevkide arazî-i emiriyye üzerine Katolik Cemaatine mahsus olarak inşası Selanik Fransız Konsolatosundan iltimas olunan kiliseye dair mukaddemâ Adliye ve Mezâhib Nezareti'nden vuku bulan işar ve ol babda dairece ceryan eden müzâkere üzerine 16 Receb sene [1]307 tarihinde takdim kılınan mazbatada arâzî-i emiriyeden istenilen mahallin itası tensib ve ol babda bi'l-istizân müsâ'ade-i mülukane istihsal kılınmaksızın kilise maddesinin nazar-ı itibare alınması muvafık-ı emsal olmadığı gibi mahall-i mezkura kilise inşası dahi mahzurdan salim olamayacağı Kavala Meclis-i İdaresi'nin mazbatasından anlaşılmış idiğinden bahisle bu makule tesisat-ı mezhebiyenin gerek arsalarına ve gerek suver-i inşaiyesine dair tetkikat-ı kamile icrasıyla tebeyyün edecek hale göre icabının istizân olunması arz ve beyân olunmasıyla mucibince sebk eden tebliğ-i sâmiye cevaben Adliye ve Mezahib Nezareti'nden takdim olunan tezkire Şura-yı Devlet'e havale buyurulmakla evrâk-ı müteferri'asıyla beraber Dahiliye Dairesi'nde kırâat olundu.

Meâlinde zikr olunan kilise için ahîren tefrik edilen mahall sathan dokuz yüz zirâ'-ı cedîdden ibaret olup evvelce mahzurdan salim olmayan mahallere iki yüz metre bu'd mesafesi bulunduğu ve mahall-i mezkurda kilise inşasınca bir gûne mahzur olmadığı Selanik Vilayetiyle bi'l-muhâbere gelen cevabda gösterildiği beyan olduğu gibi mezkur kilise arazîsi hakkındaki icâbât-ı nizamiyenin Defter-i Hakani Nezareti'nden istifsâr olunması üzerine alınan cevabda arazî-i mezkurenin mahallince takdir olunacak kıymekte kilisenin inşasını deruhde eden baş rahibe tefvîzi ve bedel-i öşr takdîriyle sene be-sene ahz olunmak üzere mikdarının Defter-i Hakani'den verilecek ilmuhaberde derci muktezâ-yı maslahatdan ise de arazî-i mezkurenin sahil-i bahrde olmak mülâbesesiyle cihet-i askeriye ve bahriyece mahzuru olup olmadığının istifsârı lüzumu dermeyan olunmuş ve ol babda makâm-ı vâlâ-yı Seraskerî'den bi'l-istifsâr gelen cevabda mezuhr arazinin sahilden ba'id olmak cihetiyle mahzur olmadığı Bahriye Nezareti'nden ve kale surunun takriben beş yüz metre garbında ve yeniden Peyderpey kesb-i ümrân etmekde olan mahalle haneleri arasında bulunduğu orada kilise inşasında hâlen cihet-i askerice dahi bir mahzur görülememiği Selanik Kosova ve havâlisi umum kumandanlığından bildirildiği iş'âr olunmuştur.

Siyak-ı işâra ve evrak-ı mevcude münderecâtına göre mezkur kilise için ahîren tefrik olunan mahal sathan dokuz yüz zirâ'-ı cedîdden ibaret olduğu gibi mahzurdan salim olmayan mahallere dahi iki yüz metre bu'd mesafesi bulunduğu ve zikr olunan kilisenin tûlen yirmi beş ve arzan on ve irtifâ'en on üç metre olarak inşa ve masârîfinin baş rahib tarafından tesviye ve ifa kılınacağı ve mahall-i mezkurde sakin on sekiz hanede yetmiş nüfusdan ibaret ve cümlesi teb'a-i ecnebiyeden ve Katolik milletlinden idiği ve sâlifü'z-zikr kilisenin suret-i inşasınca gerek mahallince ve gerek cihet-i askeriye ve bahriyece bir gûne mahzur olmadığı müstebân olduğu misillü mezkur arazinin beş misline müsavi sikke-i hâlise olarak senevî iki yüz kuruş bedel-i öşr takdir olduğu dahi ahîren Selanik vilayetiyle bi'l-muhâbere alınan cevabdan anlaşılmış ve Divan-ı Hümayun Kalemi'nin müzekkiresinde beyan olduğu üzere memalik-i mahrusa-i şahanede ecnebler tarafından böyle kilise ve emsali müessesât inşasına dair salahiyet-i ahdiye olmayıp mücerred müsaade-i mahsusa olmak üzere ruhsat ita buyurulmakda bulunmuş olduğuna binâen bi'l-istizân makrun-ı müsâade-i seniyye-i cenab-ı padişahi buyurulduğu halde kuyûd-ı lâzime ve mutade derciyle ruhsatı havi emr-i âlinin ısdarı hususunun Divan-ı Hümayun Kalemi'ne havalesi ve Adliye ve Mezahib ve Defter-i Hakani Nezaretlerine dahi malumat itası tezekkür ve bir kıta haritası leffen takdim kılındı. Ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 29 Rebiülâhîr sene [1]311 ve fi 27 Teşrinievvel sene [1]309

[Şura-yı Devlet Dahiliye Dairesi üyelerinin mühürleri]

İ.AZN 9/5 page 4

Babialî

Daire-i Sadaret

Amedî-i Divan-ı Hümayun

2041

Devletli efendim hazretleri

Selanik Vilayeti dahilinde Kavala Kasabası'nın suru haricinde ve Çayırbaşı nam mevkide arazî-i emiriyye üzerine Katolik Cemaatine mahsus olarak bir bab kilise inşasına dair vilayet-i müşârun-ileyhâdan vuku bulan işar üzerine Şura-yı Devlet Dahiliye Dairesi'nden tanzim ve Meclis-i Mahsus-ı Vükelâ'dan tezyil olunan mazbata

melfufuyla arz ve takdim kılınmış olmakla ber-muceb-i mazbata ifa-yı muktezâsı hakkında her ne vechle emr u ferman-ı hümayun-ı hazret-i hilafet-penâhî müteallik buyurulur ise mantuk-ı münîfî infaz edileceği beyanıyla tezkire-i senâverî terkim kılındı efendim.

Fi 22 Şaban sene [1]311 fi 16 Şubat sene [1]309

Sadrazam ve Yaver-i Ekrem Cevad

Maruz-ı çâker-i kemineleridir ki

Reside-i dest-i tazim olup Şura-yı Devlet'in Meclis-i Mahsus-ı Vükelâ'dan müzeyyel mazbata-i maruzası ve melfuflarıyla beraber manzur-ı âlî buyurulan işbu tezkire-i sâmiye-i Sadaret-penâhîleri üzerine mucebince irade-i seniyye-i hazret-i hilafet-penâhî şeref müte'allik buyurulmuş olmakla ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 25 Şaban sene [1]311 fi 19 Şubat sene [1]319

Serkatib-i Hazret-i şehriyârî Süreyya

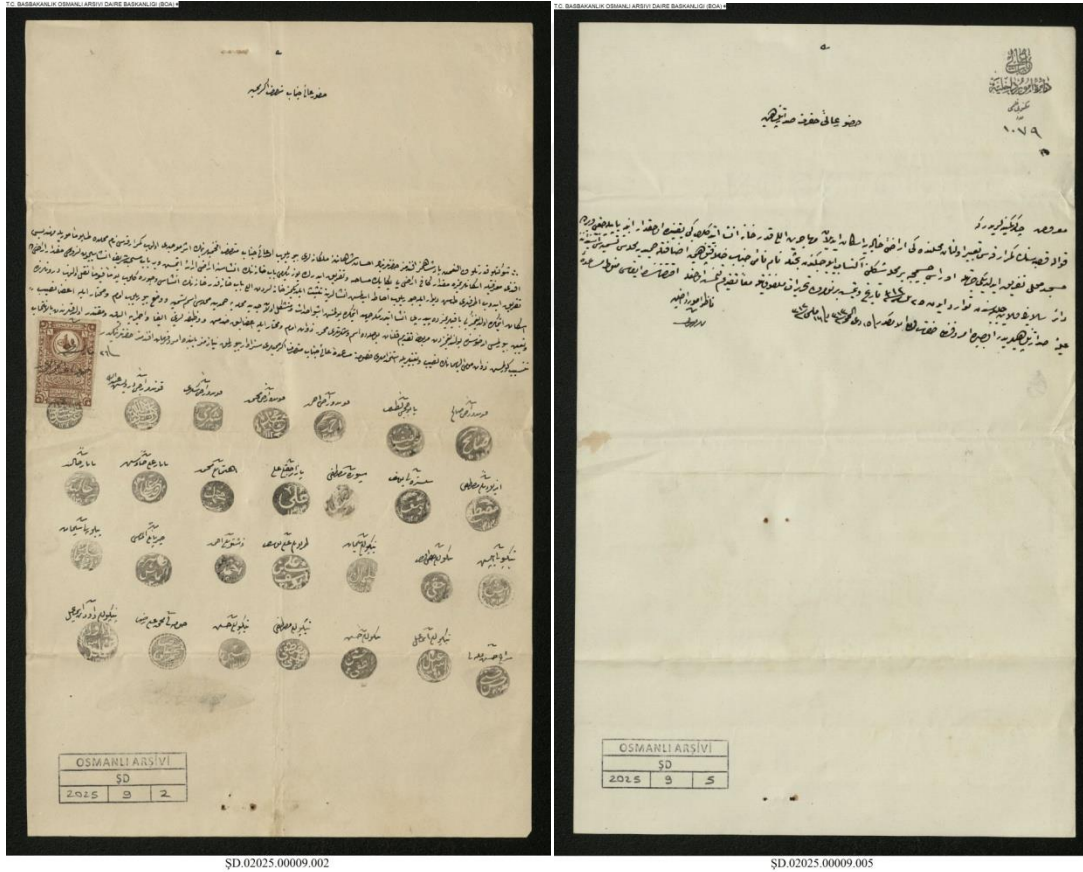


Figure B.28 : BOA registered under ŞD 2025/9 from 7-Apr-1896

(Rumi: 26. Mar.1312).

ŞD 02025/9 2/1

Huzur-ı âlî-i cenab-ı Mutasarrıf-ı ekremiye

Şevketli kudretli veliyyü'n-ni 'met padişahımız efendimiz hazretlerinin ihsan-ı şahane-i mulukaneleri buyurulup emr-i âlî-i cenab-ı mutasarrıf-ı efhamîlerinin eser-i mucidi

olup Kemerarkası nam mahalde tapu memuruyla mühendis efendi marifetiyle iskanlarımıza mikdar-ı kafi araziye yeka yek mesaha ve tefrik ederek yüz yirmi bab hanenin inşasına arazi irâe etmi ve bir bab mescid-i şerif inşası için lüzumu mikdar arazi de tefrik edip etrafları taş duvar ile çevrilip ihata edilmiş inşalarına teşebbüs eylediğimiz hanelerden elli bab hane kadar hanenin inşası vücuda gelip yevmen fe-yevmen nakl olunup derunlarında iskan etmekde olduğumuz gibi bâkîlerimizde peyderpey inşa ettirmeye cehd etmekde bulunmuş işbu ihdas ve müteşekkel olan cedîd mahalleye Hamidiye ismi tesmiye ve vaz' buyurulup imam ve muhtar ile aza nasb ve tayin buyurulması arzusunda bulunduğumuzdan merbuten takdim kılınan pusulada isim ve şöhretleri muharrer zevât imam ve muhtar ile azalık hizmet ve vazîfelerini ifa ve icraya elyak ve muktedir olduklarından bi'l-intihâb tensîb görülmüş zevât-ı mumâ-ileyhimânın nasb ve tayinleriyle istihdamları hususuna müsaade-i âlî-i cenab-ı mutasarrıf-ı ekremîleri sezavar buyurulmak niyazımız babında emr u ferman efendimiz hazretlerininindir.

Fi 26 Mart sene [1]312

[Esnaf ve ileri gelenlerin mühürleri]

ŞD 2025/9 5/1

Babıali

Daire-i Umur-ı Dahiliye

Mektubi Kalemi

1079

Huzur-ı âlî-i hazret-i Sadaret-penâhîye Maruz-ı çâker-i kemîneleridir ki Kavala Kasabası'nın Kemerarkası tabir olunan mahallindeki arazi-i hâliyyeye iskan edilen muhâcirîn elle kadar elli kadar hane inşa ettikleri gibi yakında ol mikdar ebniye yapılacağı ve bir de mescid mahalli tefrik edildiği cihetle orası cesimce bir mahalle şeklini iktisâb eyleyeceğinden bahisle nam-ı nâmî-i cenab-ı hilafet-penâhîye izafetle Hamidiye Mahallesi tesmiyesi istizânına dair Selanik Vilayet-i celilesinden tevârüdeden 25 Nisan sene [1]312 tarih ve yetmiş bir numaralı tahrirat melfufâtıyla ma'an takdim kılınmış olmakla iktizâsının ifası menu-ı müsaade-i aliyye-i Sadaret-penâhîleridir ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 15 Zilhicce sene [1]313 ve fi 16 Mayıs sene [1]312

Nazır-ı Umur-ı Dahiliye [imza]

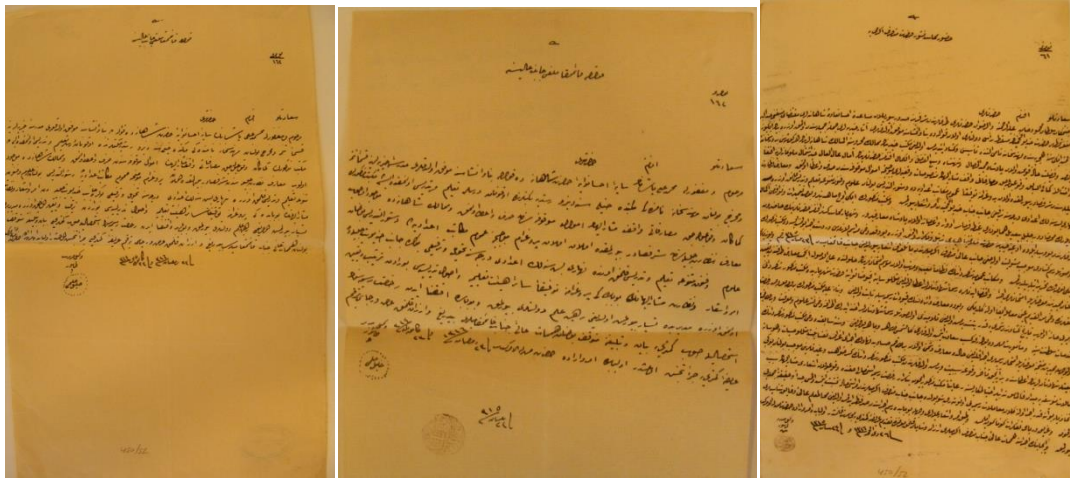


Figure B.29 : BOA registered under MF.MKT 450/52 from 4-Feb-1899 (Hicri: N.23.1316).

MF.MKT 450/52-1

Numara: 162

Kavala Kaymakamlığı canib-i âlisine

Saadetli efendim hazretleri

Merhum ve mağfurun leh Mehmed Ali Paşa'nın sâye-i ihsan-vâye-i hazret-i şahânede Kavala'da bina ve inşasına muvaffak oldukları medrese-i hayrîlerine kısmen tetimme ve mahrec bulunan Mühendishâne namındaki mektebde hayli seneden beri rüşdiye mekteplerinde okunan dersler talim ve tedris olunmakda ise de mekteb-i mezkûrunu kemâ kâne vukû' bulacak masârifâtı vâkıf-ı müşarun-ileyhin emvâl-i mevkûfesinden sarf ve ita olunmak ve memâlik-i şahanede mevcut olup Maarif Nezaret-i celilesinden şeref sadır buyurulmakta olan program mucebince umum mekâtib-i idadiyede düstürü't-tedris bulunan ulum ve fûnûn-ı mütenevvia talim ve tedris kılınmak üzere nehârî beş senelik idadi derecesine tahvil ve terfii ve bu kere canib-i hidiviyet-i celileden emr ve işar ve nezaret-i müşârun-ileyhânın bu babdaki programına tevfikân sair heyet-i talimiye ve usûl-i tedrisiyesi buradan tertib ve tayin olunmak üzere müdürü de tisyâr buyurulmuş olduğu rehin-i ilm-i devletleri buyurulmak ve bu babda iktiza eden ruhsat-ı resmiyenin istihsaliyle savb-ı kemterîye beyen ve tebliğine mütevekkîf bulunan himemât-ı âlî-i cenab-ı kaymakam-ı sâmileri bî-diriğ ve erzan kılınmak arz ve ricası terkîm-i ariza-i kemterîye cüret-bahş olmuştur. Ol babda emr ve irade hazret-i men lehül'-emrindir.

Fi 23 Ramazan sene [1]316 ve fi 23 Kanunusani sene [1]314

Vekil-i Müdüriyet-i Taşoz

Halil Hilmi

MF.MKT 450/52-4

Numara: 162

Kavala Kaymakamlığı cânib-i âlisine

Saadetli efendim hazretleri

Merhum ve mağfurun leh Mehmed Ali Paşa'nın sâye-i ihsanvâye-i hazret-i şahanede Kavala'da bina ve inşasına muvaffak oldukları medrese-i hayriyelerine kısmen tetimme ve mahrec bulunan Mühendishâne nâmındaki mektebde hayli seneden beri rüşdiye mekteplerinde okunan dersler talim ve tedris olunmakda ise de mekteb-i

mezkurun kamâ kane vukû bulacak masârîfâtı vâkıf-ı müşârun-ileyhin emval-i mevkûfesinden sarf ve ita olunmak ve memâlik-i şahanede mevcut olup Maarîf Nezaret-i celilesinden şeref sadır buyurulmakta olan proğram mucebince umum mekâtib-i idadiyede düstürü't-tedris bulunan ulum ve fûnûn-ı mütenevvia talim ve tedris kılınmak üzere nehârî beş senelik idadi derecesine tahvil ve terfii ve bu kere canib-i hidiviyet-i celileden emr ve işar ve nezaret-i müşârun-ileyhânın bu babdaki proğramına tevfikân sair heyet-i talimiye ve usûl-i tedrisiyesi buradan tertib ve tayin olunmak üzere müdürü de tisyâr buyurulmuş olduğu rehin-i ilm-i devletleri buyurulmak ve bu babda iktiza eden ruhsat-ı resmiyenin istihsaliyle savb-ı kemterîye beyân ve tebliğine mütevekkîf bulunan himemât-ı âlî-i cenab-ı kaymakamîleri bî-dirîğ ve erzan kılınmak arz ve ricası terkim-i arıza-i kemterîye cüret-bahş olmuştur. Ol babda emr ve irade hazret-i men lehü'l-emrindir.

Fi 23 Ramazan sene 1316 ve fi 23 Kanunusani sene [1]314

Vekil-i Müdür-i Taşoz Halil Hilmi

MF.MKT 450/52-8

Numara: 61

Huzur-ı mehâsin nüşûr-ı hazret-i mutasarrıf-ı ekremîye

Saadetli efendim hazretleri

Cennet-mekan Sultan Mahmud Han aleyhirrahmeti ve'r-ırdvan hazretleri taraflarından şeref rîz-i sudûr buyurulan müsâade-i ihsân-âde-i şâhaneleri muktezâ-yı münîfince cedd-i ekber mağfiret mazhar hazret-i hidiv-i ešhamînin maskat-ı resi devletleri olan Kavala'da bina ve inşasına muvaffak oldukları âsâr-ı hayriyeleri cümle-i cemîlesinden olmak üzere bin iki yüz altmış iki sene-i hicriyesinde Mühendishâne nâmı altında tesis ve küşâd ettirmiş olduğu mekteb-i hayrının memâlik-i mahrûsatü'l-mesâlik-i şâhânelerinin her köşesine bir derslane-i feyz ve fazilet haline koymuş olan padişah-ı hamidü'l-hisal ve şehanşah-ı vesî'ü'l-fazl ve'l-kemâl efendimiz hazretlerinin âmâl-i ale'l-âl-i hayr iştîmâl-i mülukanelerine iktiza ve imtisalen kemâ fi's-sâbık vukû' bulacak masârîfâtı vâkıf-ı müşârun-ileyhin mansûsât-ı vakfiyeleri mucebince emval-i mevkûfesinden sarf ve ita olunmak ve Maarîf Nezaret-i celilesinden şeref sudur buyurulmakda olan proğramına tevfikân umum mekâtib-i idadiyede düstürü't-tedris bulunan ulum ve fûnûn-ı mütenevvi'a talim ve tedris kılınmak üzere nehârî beş senelik idadi derecesine terfii cânib-i cenab-ı hidiv-i ešhamîden ve emr ve işar buyurulmuş ve mekteb-i mezkûrun iki üç mâhdan beri bazı tamirat ve nevâkısı ikmal edilerek mahzâ devr-i celîl-i bî-adîl-i hümayunları gıpta fermâ-yı edvâr ve a'sâr olan padişah-ı maarîf perver ve şehriyâr-ı mehâsin küster efendimiz hazretlerinin hâzırûn taraflarından bu vesile ile de ed'îye-i hayriye-i hazret-i hilâfet-penâhîleri tertil ve tekrar olunmak üzere bu defa dahi merasim-i lazimesi derdest-i icrâ bulunmuş ise de mekteb-i mezkûrun bu suretle resm-i küşâdı mucib-i mesuliyet olacağı cânib-i âlî-i mutasarrıf-ı ekremîlerinden bâ-telgraf işar buyurulduğu cânib-i kaymakâmîden fi 23 Nisan sene [1]315 rakam ve yüz yirmi iki numaralı tahriratıyla bildirilmiş ve mekâtib-i umumiye şâkirdânının nizamen muayyen ve müretteb olan mevsim imtihanlarının hululünde ale'l-usul Encümen-i Maarîf tarafından tayin kılınan mümeyyizîn marifetleriyle imtihanları icrâ ve iktizâ edenlere resmen şehâdetnâmeleri ita olunudu misillü sâye-i fuyûzât-vâye-i hazret-i şehriyârîde mekteb-i mezkur şâkirdânı haklarında dahi mine'l-kadim muamele ifa olunageldiği ve bu da Maarîf Dairesi'nin kuyûdât-ı resmiyesiyle sâbit olduğu ve binâenaleyh mekteb-i mezkurun ber-vech-i maruz ruhsat-ı resmiyeyi haiz olup tarih-i küşâdından şimdiye kadar yetiştirmiş olduğu telâmîzi ol suretle resmen şehâdetnâmeler ahz ederek etrafa dahi neşr-i ulûm ve marifet ve bir takımı da

hidemât-ı saltanat-ı seniyye ve memuriyet-i mühimmede bulunarak kesb-i saadet etmiş oldukları ke'ş-şems zâhir ve bâhir bulunduğu ve sene-i sâbıkda dahi mekteb-i mezkûr şâkirdânının ol vechle mümeyyizîn-i müntehibe marifetleriyle imtihan-ı resmîleri icra kılındığı halde maarif düşmanı olan bir takım hassâd-ı bed nihâdın icrâ-yı ağrâz-ı nefsâniyet misillü hissiyât ve hevesâta tebiyetle şehâdetnâmelerinin itasında bir beraber bi-hakkın teehhür vukû'una sebebiyet vermiş olduklarından mekteb-i mezkur şâkirdânının kesr-i haheş ve gayretlerini mucib bulunan bu gibi hâlât-ı müessifeye meydan kalmamak tedâbîr-i ihtiyatkârîsine riâyeten mekteb-i mezkur için be-tekrar ruhsat-ı resmiye istihsâli hakkında vukû' bulan işarı müşârun-ileyhin sebep-i ittihâzıyla bu ana kadar icra olunagelen muâmelât-ı resmiyeyi unutarak şu yolda cânib-i cenâb-ı mutasarrıf-ı ekremîlerinden emr-i istihsâline teşebbüs etmiş olması cidden ve hakikaten cümleyi dilhûn ve garîk-i deryâ-yı tefekkürât-ı gûnâ gûn eylemiş ve tıbk-ı emr ve işar-ı aliyyeleri vechle bu babda icrasından sarf-ı nazar edilmiş olduğu muhât-ı ilm-i âlî-i dekâyik şinâsîleri buyurulmak ve icabının icrasına himemât-ı âlî-i cenab-ı mutasarrıf-ı ekremîleri erzan ve şayan kılınmak marazında takdim-i arîza-i kemterîye mücaseret kılınmıştır. Ol babda emr ve irade hazret-i men lehü'l-emrindir.

Fi 26 Zilhicce sene 1316 ve fi 24 Nisan sene 1315

Vekil-i müdürîyet-i Taşoz Halil Hilmi

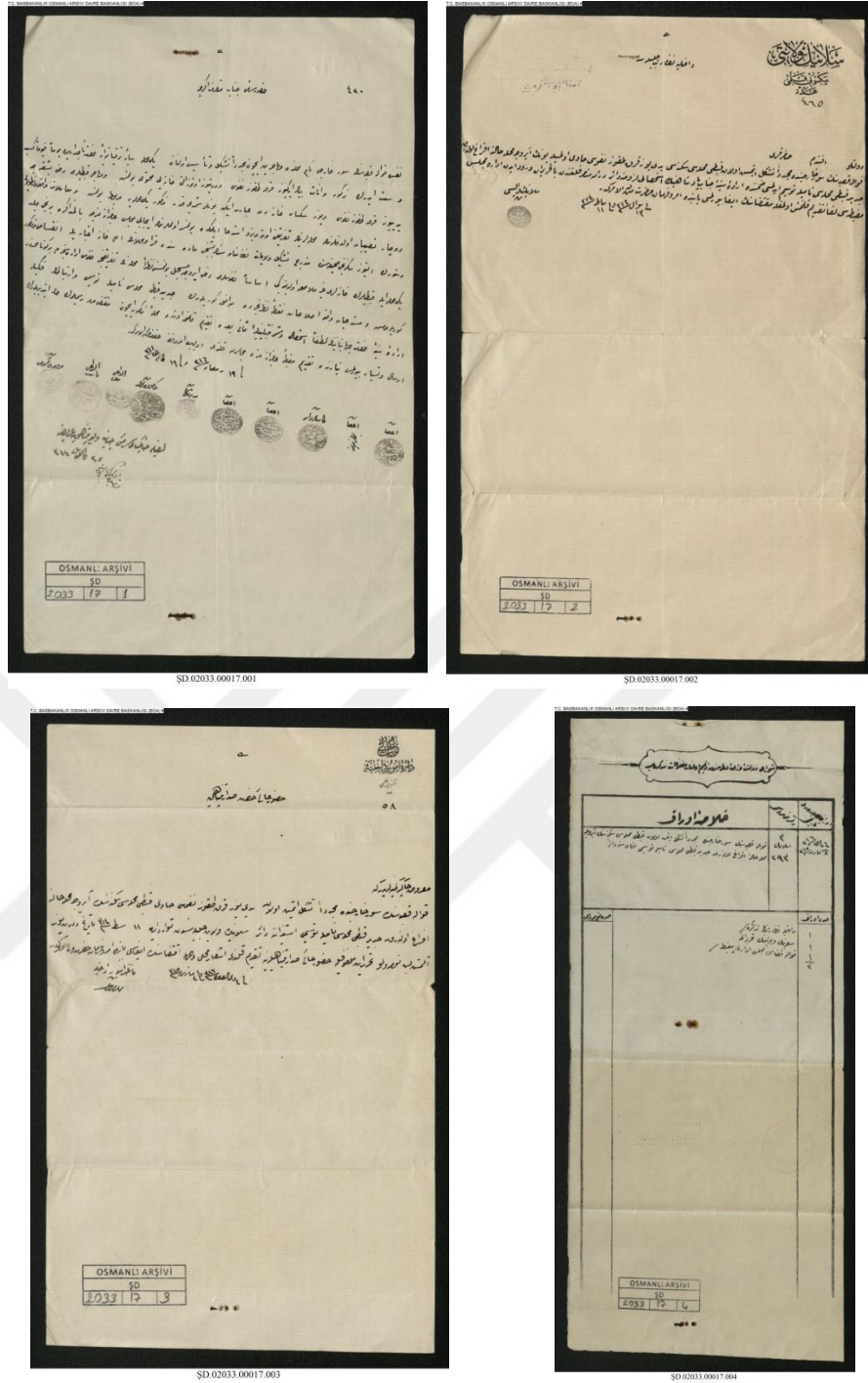


Figure B.30 : BOA registered under ŞD 2033/17 from 10-Apr-1899 (Hicri: Za.29.1316).

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*Huzur-ı sâmî-i cenab-ı mutasarrıf-ı ekremîye
Nefs-i Kavala Kasabası'nın sur harici nam mahalde muhâcirin için müceddeden
teşkil ve tesis olunan Yeni Mahalle saye-i terakkiyât-vâye-i hazret-i tacdarîde
yevmen fe-yevmen kesb-i vüs'at ederek zükûr ve inâs bin iki yüz kırk dokuz nüfus ve
dört yüz otuz altı haneyi muhtevi bulunmuş ve muhâcir Kıbtîleri dahi başkaca yedi
yüz kırk dokuz nüfus ve yüz seksen haneden ibaret iken bunlar şimdiye kadar mezkur*

Yeni Mahalle'ye merbut bulunmuş ve muamelat-ı vakiadan dolayı düçar-ı tas'ibât olduklarından mahallelerinin tefrikini öteden beri istida eylemekde bulunmuş olmalarından icabı meclis-i âcizânemizce bi'l-müzâkere birinci cild Düstur'un altı yüz sekizinci sahifesinde münderic Teşkil-i Vilâyât Nizamnamesi'nin beşinci maddesinden kurâ ve mahallâtın elli hane itibariyle inkisâmı ve mezkur Yeni Mahalle ile Kıbtîlerin haneleri gayr-i mülâsık olduğu gibi esasen nüfusları dahi ayrıca müseccel bulunmasına nazaran mahallenin tefrikince nüfus idaresince de bir gûnâ mahzur görülememiş ve müstedyât-ı vakıa ıslahat nokta-i nazarınca da muvafık görülerek Cedîd kıbtî Mahallesi namıyla tevsîmi ve irtibâtın fekkiyle irade-i seniyye-i hazret-i cihanbâninin lutfen istihsal ve şeref tebliğiyle esmanı badehû takdim kılınmak üzere mahalle-i mezkur için muktezî mühür-i resmîlerin hak ettirilerek irsal ve tisyâr buyurulması niyazında takdim-i mazbata-i âcizânemize mücaseret kılındı. Ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 19 Ramazan sene [1]316 ve fi 19 Kanunusani sene [1]314

[Kavala İdare Meclisi üyelerinin mühürleri]

ŞD 2003/17 page 2

Selanik Vilayeti

Mektubi Kalemi

Aded: 465

Dahiliye Nezaret-i celilesine

Devletli efendim hazretleri

Kavala Kasabası'nın sur haricinde müceddeden teşekkül etmiş olan Kıbtî Mahallesi sekenesi yedi yüz kırk dokuz nüfusu havi olmasıyla bunun ayrıca mahalle haline ifrâğ olunarak Cedîd Kıbtî Mahallesi namıyla tevsîm edilmesi zımında irade-i seniyye-i cenab-ı padişahînin istihsâli lüzumuna dair Drama Mutasarrıflığı'ndan bâ-tahrirat vurud eden İdare meclisi mazbatası leffen takdim kılınmış olmakla muktezâsının ifâ buyurulması babında emr u ferman hazret-i men lehü'l-emrindir.

Fi 13 Şevval sene [1]316 ve fi 11 Şubat sene [1]314

Selanik Valisi Hasan Refik

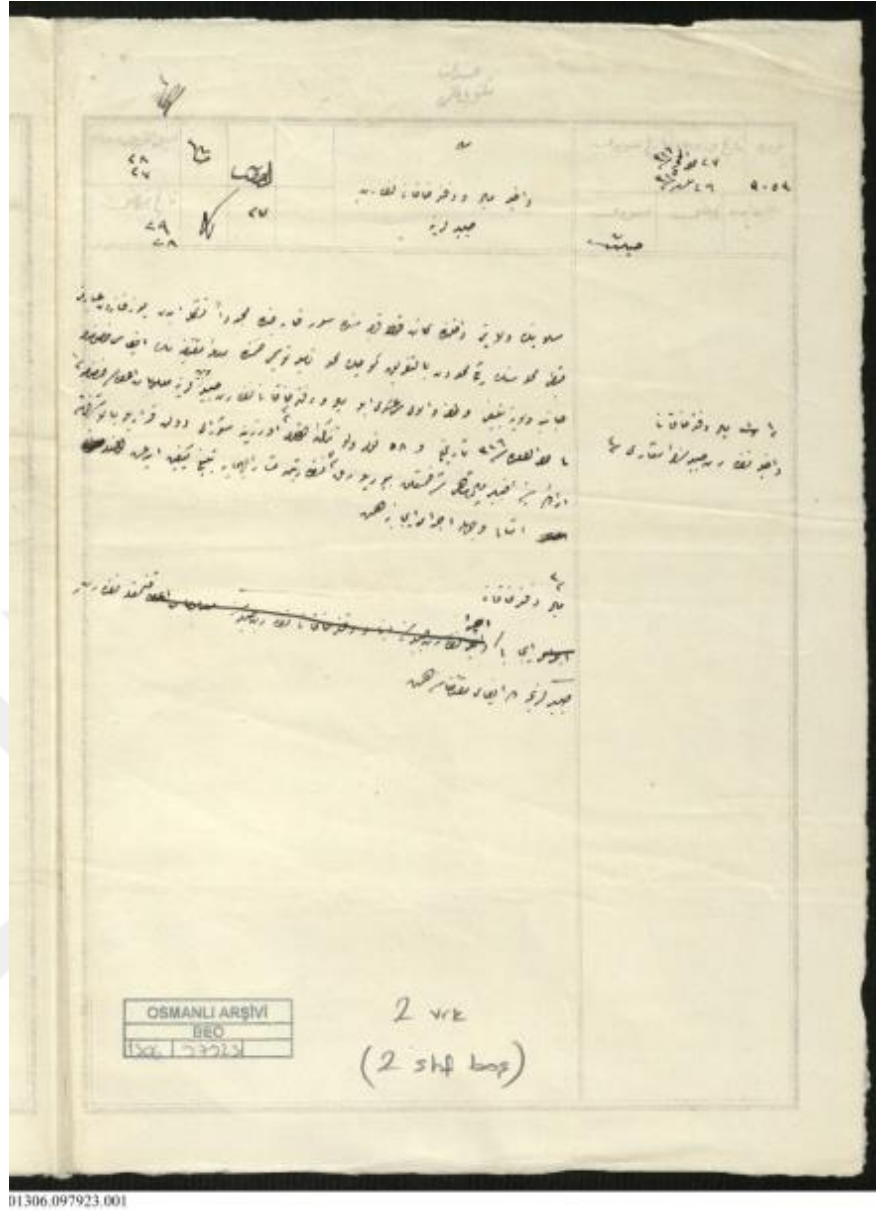


Figure B.31: BOA registered under BEO 1306/97923 from 10-May-1899 (Hicri: Z.29.1316).

Sadaret Mektubi Kalemi

Numara: 3053

Tarih-i vürudu: 27 Zilhicce sene [1]316 ve 26 Nisan sene [1]315

Tarih-i tebyizi: 29 Zilhicce sene [1]316 ve 28 Nisan sene [1]315

Dahiliye Maliye ve Defter-i Hakani Nezaret-i celilelerine

Selanik Vilayeti dahilinde Kavala Kasabası'nda sur haricinde müceddeden teşekkül eden yüz haneden ibaret Kıbtî Mahallesi'nin iki mahalleden bi't-tefrik küçük mahalle namıyla tevsimi zımnında muamele-i mukteziyenin ifası hususunun canib-i vilayete tebliği ve taraf-ı vâlâ-yı Seraskerî ile Maliye ve Defter-i Hakani Nezaret-i celilelerine malumat itası hususuna 4 Zilkade sene [1]316 tarihli ve 58 numaralı tezkire-i devletleri üzerine Şura-yı Devlet kararıyla bi'l-istizân irade-i seniyye-i cenab-ı padişahi şeref müte'allik buyurularak nezaret-i müşârun-ileyhimâya tebliğ-i keyfiyet edilmiş olmakla emsali vechle icrâ-yı icabına himmet.

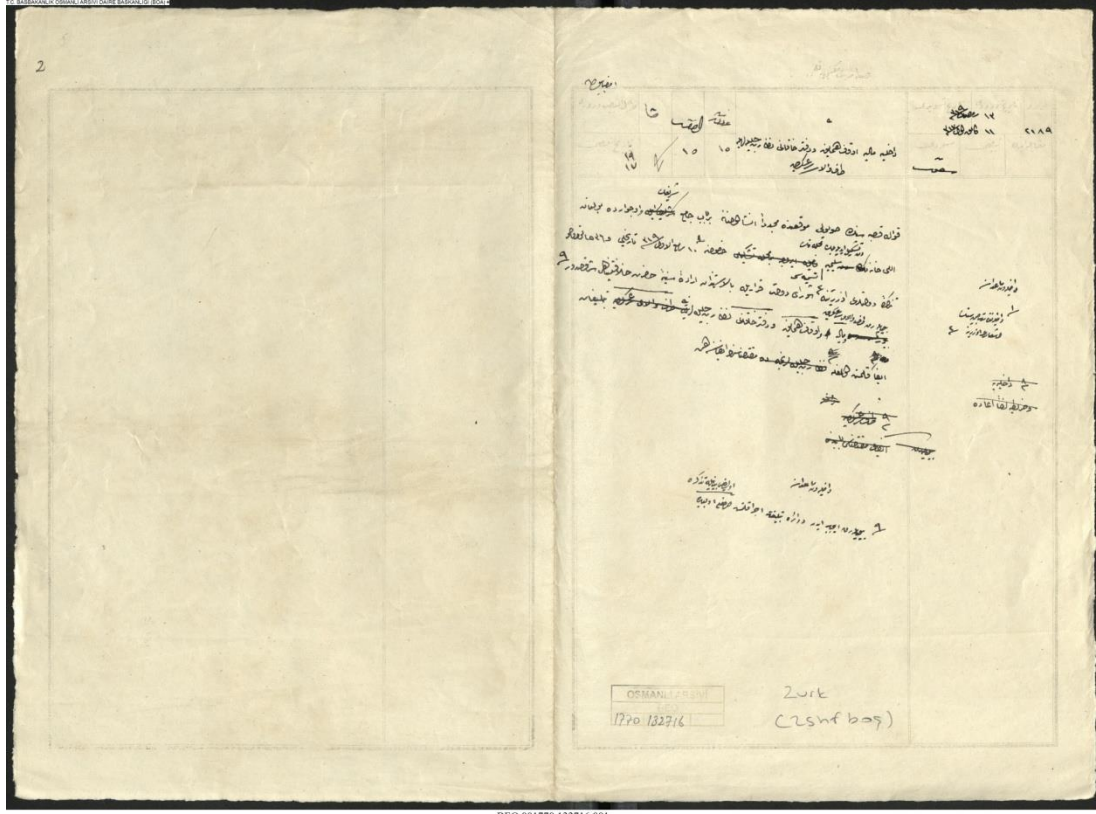


Figure B.32 : BOA registered under BEO 1770/132716 from 30-Dec-1901(Hicri: N.19.1319).

BEO 1770/132716

Sadaret Mektubi Kalemi

Numara: 2189

Tarih-i tesvidi: 13 Ramazan sene [1]319 / 11 Kanunuevvel sene [1]317

Tarih-i Tebyîzi: 19 Ramazan sene [1]319 / 17 Kanunuevvel sene [1]317

Dahiliye Maliye Evkaf-ı Hümayun ve Defter-i Hâkânî Nezâret-i celileleriyle taraf-ı vâlâ-yı Seraskerîye

Kavala Kasabası'nın Suyolu mevki'inde müceddeden inşâ olunan bir bâb cami'-i şerifin ve o civarda bulunan elli haneden teşkil edilecek mahallenin Selimiye tesmiyesi hususuna Dahiliye Nezaret-i celilesinin işârı üzerine 10 Rebiülevvel sene [1]319 tarihli ve 1536 numaralı tezkire-i devletleri üzerine Şura-yı Devlet kararıyla bi'l-istîzân irade-i seniyye-i hazret-i hilafet-penâhî şeref sudur buyurularak taraf-ı vâlâ-yı Seraskerîye ve Maliye ve Evkaf-ı Hümayun ve Defter-i Hâkânî nezaret-i celilelerine tebliğat ifa kılınmış olmakla muktezâsının ifâsına himmet.

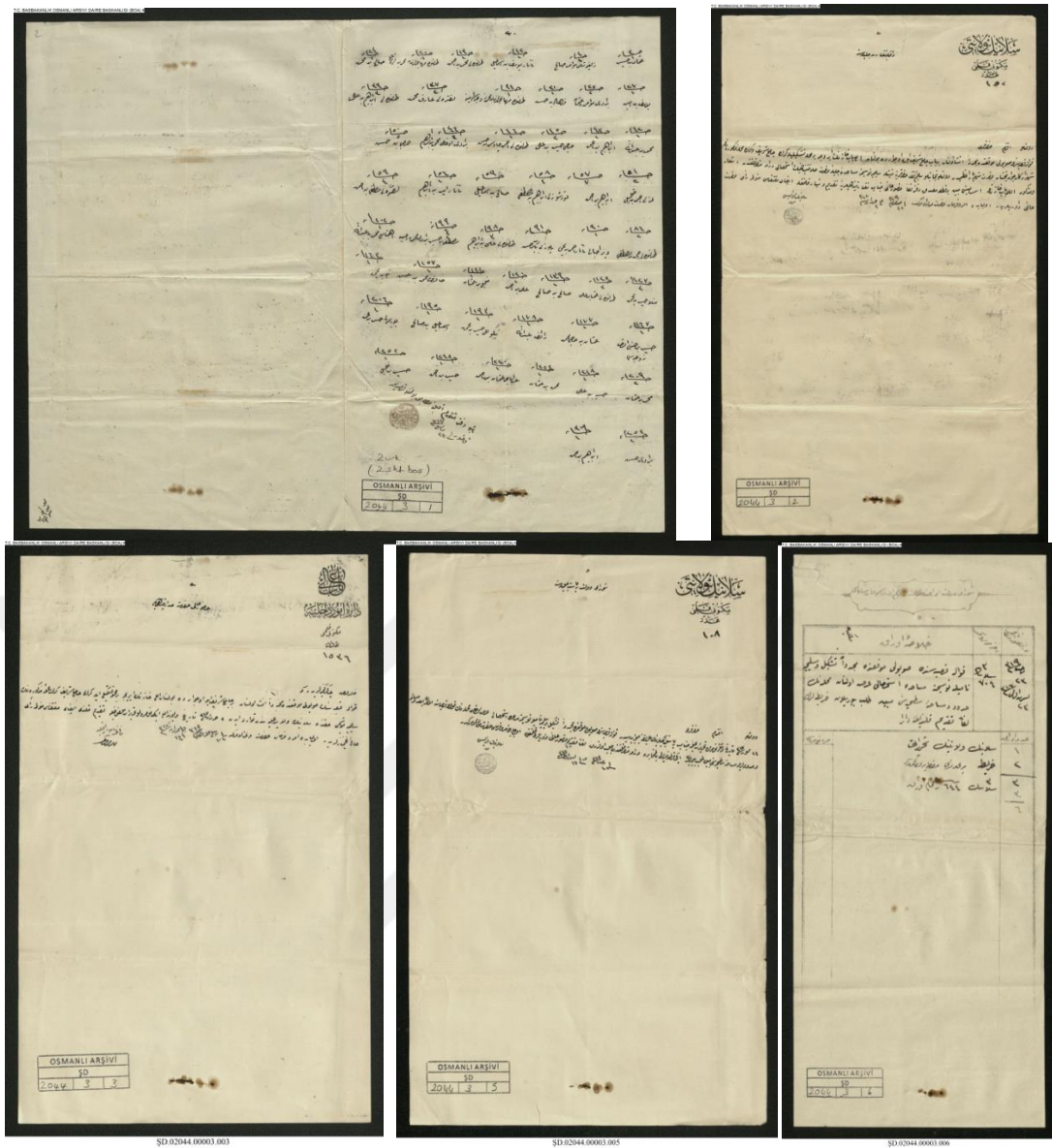


Figure B.33a : BOA registered under ŞD 2044/3 from 10-Dec-1901 (Hicri: Ş.28.1319).

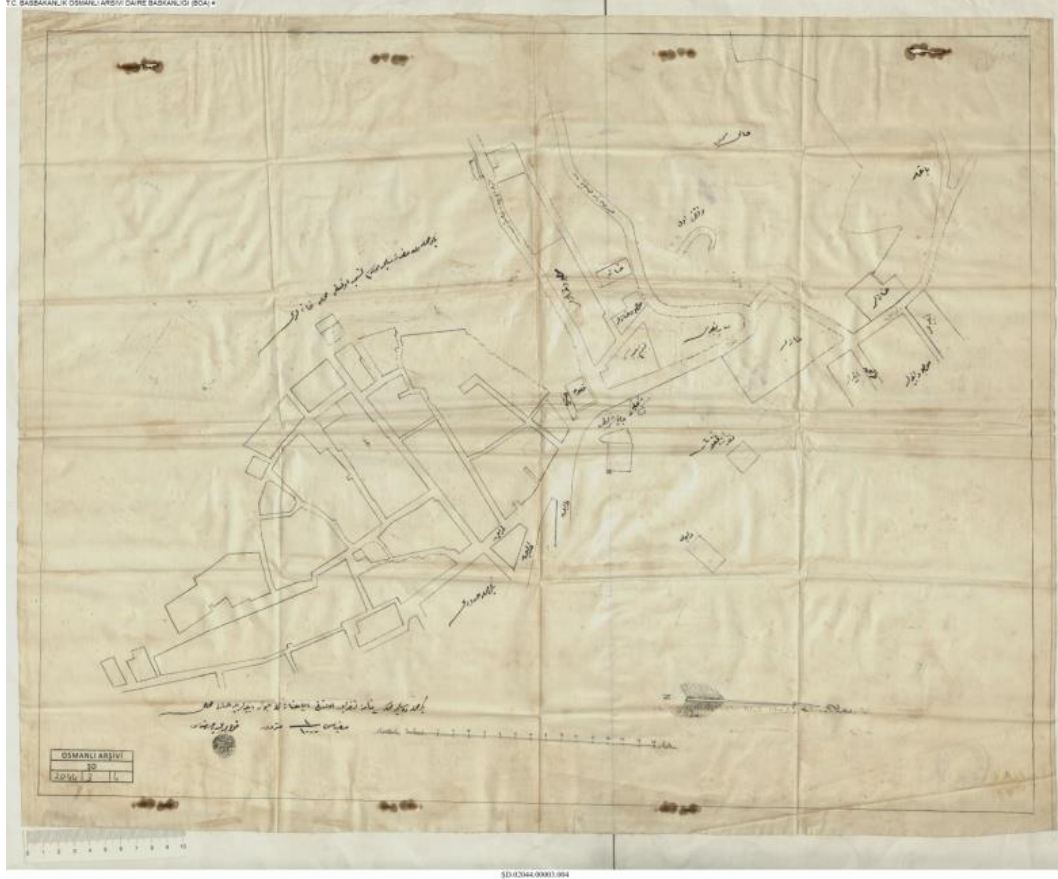


Figure B.33b : BOA registered under ŞD 2044/3 from 10-Dec-1901 (Hicri: Ş.28.1319).

2044/3 page 1

Selanik Vilayeti
Mektubi Kalemi
Aded: 152

Dahiliye Nezaret-i celilesine
Devletli efendim hazretleri

Kavala Kasabası'nın Suyolu mevkiinde müceddeden inşa olunan bir bab cami-i şerif ile o civarda bulunan elli baba hanenin ayrıca bir mahalle teşkiliyle gerek cami-i şerif ve gerek mahalle-i mezkurenin Şehzadegân-ı civan baht-ı hazret-i Şehriyâr-ı a'zamîden devletli necabetli Selim Efendi hazretlerine nisbetle Selimiye tevsimine müsaade-i celile-i hazret-i hilafet-penâhînin istihsali Drama Mutasarrıflığı'ndan işar ve mezuhr elli bab hanenin esâmîsini mübeyyin bir kıta musaddak defter leffen huzur-ı âlî-i cenab-ı nezaret-penâhîlerine takdim ve tisyâr kılınmakla ifa-yı muktezâsı menut-ı rey-i hazret-i âlî-i dâverîleridir. Ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 28 Safer sene [1]319 ve fi 2 Haziran sene [1]317
Selanik Valisi Mehmed Tevfik

ŞD 2044/3 page 5

Selanik Vilayeti

Mektubi Kalemî

Aded: 108

Şura-yı Devlet riyaset-i celilesine

Devletli efendim hazretleri

14 Temmuz sene [1]317 tarih ve sekiz numaralı tahrirat-ı aliyye-i cenab-ı riyaset-penâhîlerinin arıza-i cevâbiyesidir. Kavala Kasabası'nın Suyolu mevkiinde müceddeden teşkil ve Selimiye namıyla tevsiminde müsaade istihsali arz olunan mahallenin Kavala Kazası'na olan bu'd ve mesâfe ve hududlarıyla mesaha-i sathîyesini mübeyyin taleb buyurulan iki kıta harita bi'l-muhâbere Drama Mutasarrıflığı'ndan celb olunarak leffen takdim-i huzur-ı âlî-i dâverîleri kılınmakla ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 18 Receb sene [1]319 ve fi 17 Teşrinievvel sene [1]317

Selanik Valisi Mehmed Tevfik



İ.DH 1392/5: 2/1

Şura-yı Devlet
Mülkiye Dairesi
Aded: 2252

Dahiliye Nezareti'nden bi't-takdim Şura-yı Devlet'e havale buyurulan 10 Rebiülevvel sene [1]319 tarih ve bin beş yüz otuz altı numaralı tezkire Selanik Vilayeti'nin melfuf tahriratıyla Mülkiye Dairesi'nde kırâat olundu.

Meâllerinde Kavala Kasabası'nın Suyolu mevki'inde müceddeden inşa olunan bir cami-i şerif ile o civarda bulunan elli hanenin ayrıca bir mahalle teşkili ile gerek cami-i şerif gerek mahalle-i mezkurenin Selimiye tevsîmi beyan olunmuş ve vuku bulan taleb ve işara binâen mahalle-i mezkurenin Kavala Kasabası'na olan bu'd ve mesâfesiyle hududlarını ve mesâfe-i sathiyesini mübeyyin haritası Selanik Vilayeti'nden bu kere 18 Receb sene [1]319 tarihli tahrirat ile irsal olunarak tervic-i işar dâirece de münâsib görülmüş olmakla bi'l-istizân irade-i seniyye-i cenab-ı padişahî şeref sunuh ve sudur buyurulduğu halde ifa-yı muktezâsı hususunun vilayet-i mezkureye tebliğinin Dahiliye Nezareti'ne havalesi ve makam-ı vâlâ-yı Seraskerî ile Maliye ve Evkaf ve Defter-i Hâkânî nezaretlerine malumat itası tezekkür ve bir kıta harita leffen takdim kılındı ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 26 Şaban sene 1319 ve 24 Teşrinisani sene [1]317

[Şura-yı Devlet azalarının mühürleri]

İ.DH 1392/5: 3/1

Babialı Hazine-i Evrakı

İrade-i seniyyeye mahsus melfufat cetvelidir.

İrade-i seniyye numarası: 2189

Tarihi: fi 10 Ramazan sene [1]319

İrade-i seniyyenin hulasası: Kavala Kasabası'nda inşa olunan cami-i şerif ile o civarda bulunan elli hanenin Selimiye namıyla ayrıca bir mahalle teşkili hakkında.

Aded-i melfufât: 1

Melfufât numarası: 2252 Şura-yı Devlet Mülkiye Dairesi'nin mazbatası

Bâlâdaki irâde-i seniyyenin melfufu bulunan evrakın envâ'ı

1 Harita

2

İ.DH 1392/5: 4/1

Babialı
Daire-i Sadaret
Amedî-i Divan-ı Hümayun
2500

Atufetli efendim hazretleri

Dahiliye Nezaret-i celilesinden vuku bulan işar üzerine Şura-yı Devlet Mülkiye Dairesi'nden tanzim ve leffen arz ve takdim kılınan mazbatada Kavala Kasabası'nın Suyolu mevki'inde müceddeden inşa olunan bir bab cami-i şerif ile o civarda bulunan elli hanenin Selimiye namıyla ayrıca bir mahalle teşkili hakkında icabının icrası hususunn nezaret-i müşârun-ileyhâya havalesi ve taraf-ı vâlâ-yı Seraskerî ile

Maliye ve Evkaf-ı hümayun ve Defter-i Hâkânî nezâret-i celîlelerine malumat itası tezekkür kılındığı gösterilmekle ol babda her ne vechle irâde-i seniyye-i cenab-ı hilafet-penâhî şeref müteallik buyurulur ise mantuk-ı âlisinin infaz edileceği beyanıyla tezkire-i senaveri terkim olundu efendim.

Fi 7 Ramazan sene [1]319 ve fi 5 Kanunuevvel sene [1]317

Sadrazam Said

Maruz-ı çâker-i kemîneleridir ki

Reside-i dest-i tazim olup melfufâtıyla beraber manzur-ı âlî buyurulan işbu tezkire-i sâmiye-i Sadâret-penâhîleri üzerine mucébince irade-i seniyye-i cenab-ı hilafet-penâhî şeref müte'allik buyurulmuş olmakla ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 10 Ramazan sene [1]319 ve fi 8 Kanunuevvel sene [1]317

Serkatib-i Hazret-i Şehriyârî Tahsin

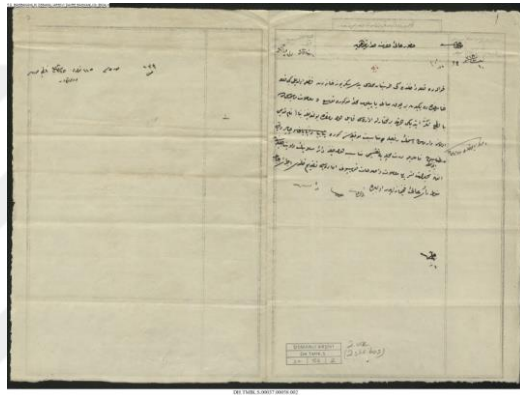
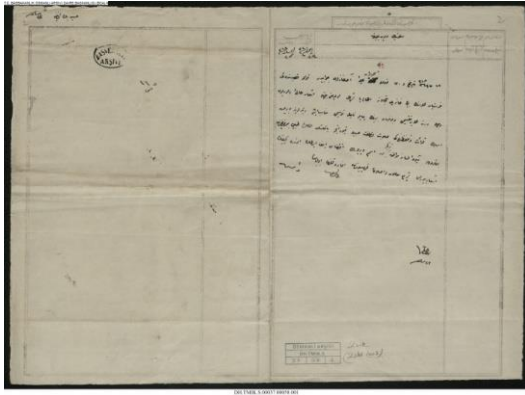


Figure B.35 : BOA registered under DH.TMIK.S 37/58 from 8-May-1902 (Hicri: M.29.1320).

DH.TMIK.S 37/58 page 1

Komisyunun tezkire ve tahrirat müsveddâtına mahsus varakadır.

Tebyizi tarihi: 29 Muharrem sene [1]320 fi 25 Nisan [1]318

Selanik Vilayet-i celilesine

18 Mart sene [1]318 tarihli ve 70 numaralı tahrirat-ı aliyye-i âsifâneleri cevabıdır. Kavala Kasabası'ndaki Hristiyan Mahallesi'nin bin haneyi mütecâviz ahaliyi şâmil olduğu cihetle işar-ı âlî-i daverileri vechle dört mahalleye taksimi ve bunlardan birinin Çaylar namıyla tevsîmi münasib ise de diğerlerine verilen isimlerin kiraat ve teleffuzundaki su'ûbet ve külfet hasebiyle kuyudâtça yanlışlık husulü tabî'î bulunduğundan bunlara da şive-i lisana muvafık Türkçe birer isim verilerek iktizâsı ifa edilmek üzere keyfiyetin işar buyurulması Tesri-i Muamelât ve Islahat Komisyonu'ndan ifade kılındı ol babda.

Bahaeddin

DH.TMIK.S 37/58 page 2

Komisyunun tezkire ve tahrirat müsveddâtına mahsus varakadır.

Tesvidi tarihi: 10 Nisan sene [1]318

Tebyizi tarihi: 1 Rebiülahir sene [1]320 fi 24 Haziran [1]318

Yazıla

Kavala Kalesi dahilindeki Hristiyan Mahallesi yedi sekiz yüz haneden fazla olduğu gibi kale haricinde de yeniden bir çok mebânî yapıлып mahalle-i mezkure tevessü' ve muamelat-ı resmiyyesi de bittab' tekessür ettiği cihetle bir muhtarlıkla idaresi kabil olamamakda bulunduğuna binâen nam-ı kadimî olan Varoş isminin ref'iyle münasebet-i mevki' iyyesine göre Çaylar ve Merkez ve Yukarı Varoş namlarıyla dört mahalleye taksimi münasib olduğuna dair Selanik Vilayet-i celilesinden alınan iki kıta tahrirat Tesrî'-i Muâmelât ve Islâhât Komisyonu ifadesiyle takdim kılınıcı icrâ-yı icabı menut-ı rey-i âlî-i fehîmâneleridir ol babda.

Bahaddin

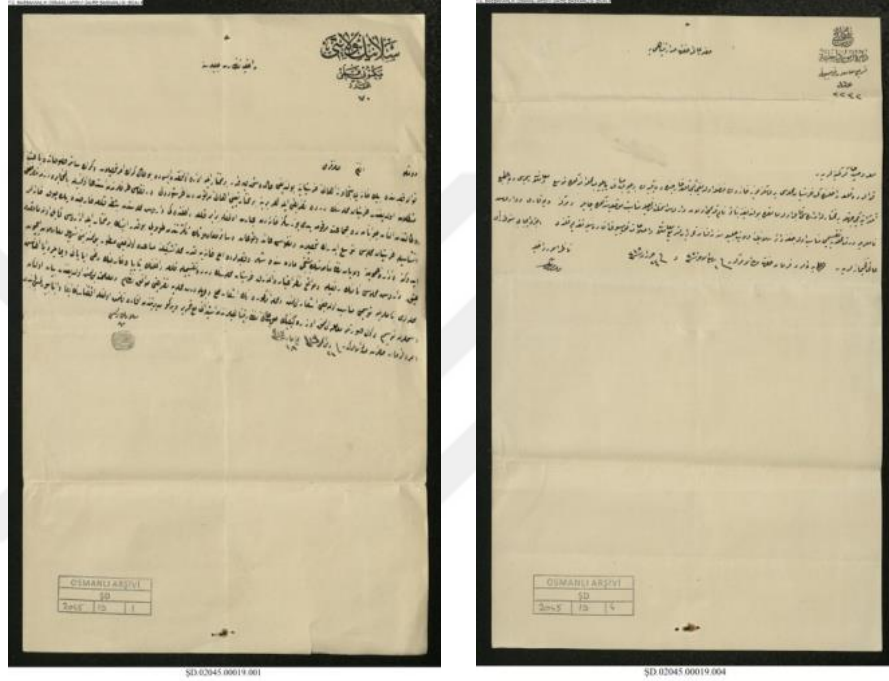


Figure B.36 : BOA registered under ŞD 2045/19 from 26-Jul-1902 (Hicri: R.20.1320).

ŞD 2045/19 page 1

Selanik Vilayeti
Mektubi Kalemi
Aded: 70

Dahiliye Nezaret-i celilesine
Devletli efendim hazretleri

Kavala Kasabası'nda bin haneyi mütecaviz ahâlî-i Hristiyanîye bulunduğu halde şimdiye kadar bir muhtar ile idare olunmakta ise de bu hal gerek emr-i tahsilat ve gerek sair hususatda bâ'is-i müşkilât olduğundan Hristiyan Mahallesi'nin dörde tefriki ile her birine bir muhtar tayini ahâlî-i merkumeden Hristodoli ve rüfekâsı taraflarından istidâ olunmasıyla bi'l-muhabere Drama Mutasarrıflığı vekaletinden alınan cevabnâmede cemaat-i merkume yedi yüz sekiz haneden ibaret olmakla beraber kale dahilindeki Varoş Mahallesi'nden başka kale haricinde pek çok haneler inşasıyla Hristiyan Mahallesi tevessü' ederek tahsilat ve nüfusa ait vukuat ve sair

muamelâtın tekessüründen dolayı bu kadar işin bir muhtar ile idaresi kabil olamamakda idiğine ve İdare-i Umumiye-i Vilâyât Nizamnamesi'nin beşinci maddesinde şehir ve kasabalarda elli haneye kadar mahalle teşkiline müsaade olunacağı mastur bulunmasına mebnî teshîl-i muamelat için atık Varoş Mahallesi namının ref'iyle ve mevâki' nazar-ı itibare alınarak Hristiyan Mahallesi'nin dörde taksimiyle kale dahilinin Peta Peya ve haricinin dahi Aya Yani ve Çaylar ve Aya Atnaş Mahalleleri namlarıyla tevsimi münasib olacağı işar olunmuş ve mahalle-i mezkurenin işar-ı mahallî vechle dört mahalleye tefriki muvafik-ı nizam ve maslahat bulunmuş olduğundan beyan olunan isimlerle tevsîm ve ol suretle muamele olunmak üzere keyfiyetin savb-ı âlî-i nezâret-penâhîlerinden istizânı ma'a tahrîr-i vergi müdürîyetinden ifade kılınmış olmakla iktizâsının ifa ve inba buyurulması babında emr u ferman hazret-i men lehü'l-emridir.

Fi 21 Zilhicce sene [1]319 ve fi 18 Mart sene [1]317

Selanik Valisi [mühür]

ŞD 2045/19 page 4

Babiali

Daire-i Umur-ı Dahiliye

Tesri-i Muamelat Komisyonu

Aded: 2232

Huzur-ı âlî-i hazret-i Sadaret-penâhîye

Maruz-ı çâker-i kemûneleridir ki

Kavala'da kale dahilindeki Hristiyan Mahallesi yedi sekiz yüz haneden fazla olduğu gibi kale haricinde yeniden bir çok mebânî yapıp mahalle-i mezkure tevessü' ve muamelat-ı resmiyesi de bittab' tekessür ettiği cihetle bir muhtarla idaresi kabil olamamakda bulunduğu binâen nam-ı kadîmi olan Varoş isminin ref'iyle münasebet-i mevk'îyyesine göre Çaylar ve Merkez ve Yukarı ve Varoş namlarıyla dört mahalleye taksimi münasib olacağına dair Selanik Vilayet-i celilesinden alınan tahrirat Tesri-i Muamelat ve Islahat Komisyonu ifadesiyle takdim kılındı. İcra-yı icabı menut-ı rey-i âlî-i efhamîleridir. Ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 1 Rebiülâhir sene [1]320 e fi 24 Haziran sene [1]318

Nâzır-ı Umur-ı Dahiliye [imza]

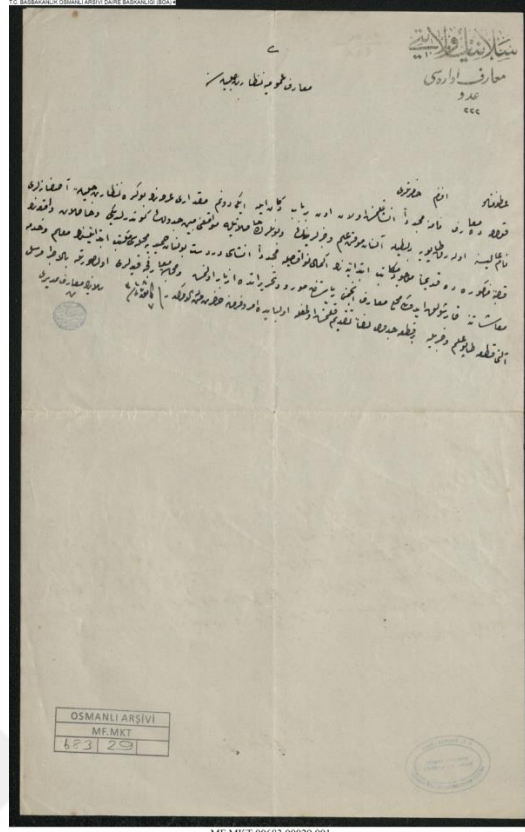


Figure B.37 : BOA registered under MF.MKT 683/29 from 7-Feb-1903 (Hicri: Za.09.1320).

MF.MKT 683/29 page 1

Selanik Vilayeti
Maarif İdaresi
222

Maarif-i Umumiye Nezaret-i celilesine
Atufetli Efendim hazretleri

Kavala'da Maarif namına müceddeden inşa kılınmış olan on bir baba dükkan ile iki dönüm mikdarı arsanın bu kere nezaret-i celile-i âsifâneleri nâm-ı âlisine olarak tapuya rabtiyle alınan muvakkat ilmuhaberlerinin ve bunların hasılatıyla mevâki'ini mübeyyin cetvelin gönderildiği ve hasılat-ı vâkı'anın kasaba-i mezkurede kadimen mevcut mekâtib-i ibtidâiyenin ikmal-i nevâkısıyla mücedddeen inşası derdest bulunan Hamidiye Mahallesi Mekteb-i İbtidâîsi'nin muallim ve hademe ma'âşâtına karşılık idiği mahalli Maarif Encümeni Riyaseti'nden mevrud tahriratda izbar olunmuş ve mecelle-i maarifce kaydları ol suretle bi'l-icra mürsel altı kıta tapu ilmuhaberleriyle bir kıta cetvel leffen takdim kılınmış olmakla ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 7 Kanunusani sene [1]318
Selanik Maarif Müdürü Reşid

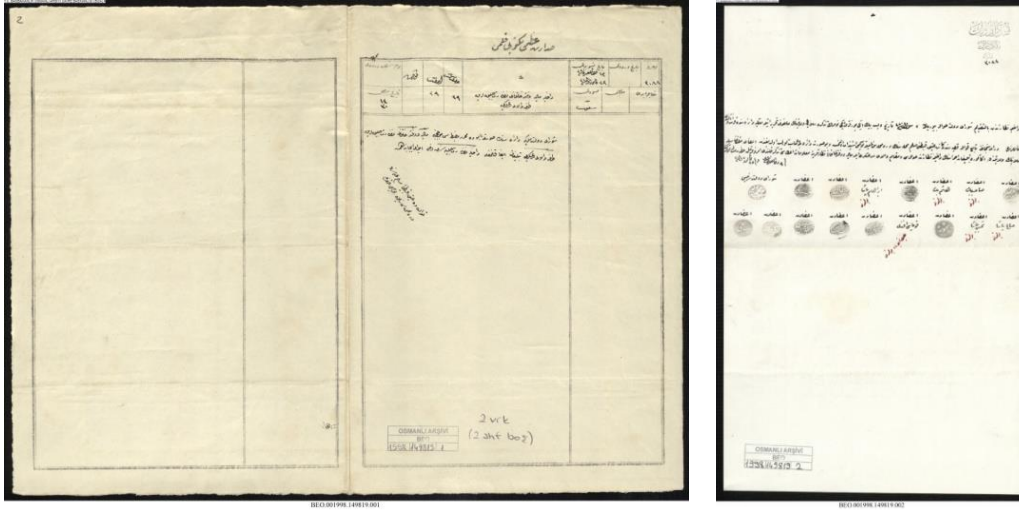


Figure B.38 : BOA registered under BEO 1998/149819 from 12-Feb-1903 (Hicri: Za.14.1320).

BEO 1198/149819 page 1

Sadaret Mektubi Kalemi

Numara: 3088

Tarih-i tesvidi: 13 Zilkade sene [1]320 / 29 Kanunusani sene [1]318

Tarih-i tebyizi: 14 Zilkade sene [1]320 / 30 Kanunusani sene [1]318

Dahiliye Maliye Defter-i Hakani Nezaret-i celileleriyle taraf-ı vâlâ-yı Seraskerî'ye Şura-yı Devlet Mülkiye Dairesi'nin sureti bâlâda muharrer mazbatası mucebince Maliye ve Defter-i Hakani Nezaret-i celileleriyle taraf-ı vâlâ-yı Seraskerî tebliğat ifa kılınmakla Dahiliye Nezaret-i celilesinden dahi icrâ-yı icabına himmet.

Kavala'da Atık Kıbtî-i Müslim Mahallesi'nin Dere Mahallesi namıyla tevsîmi hakkında.

BEO 1198/149819 page 2

Şura-yı Devlet

Mülkiye Dairesi

Aded: 3088

Dahiliye Nezareti'nden bi't-takdim Şura-yı Devlet'e havale buyurulan 7 Şevval sene [1]320 tarih ve beş bin iki yüz kırk iki numaralı tezkire Selanik Vilayeti'nin melfuf tahriratıyla Mülkiye Dairesi'nde kîrâat olundu.

Meâllerinde Drama Sancağı'na tâbi ' Kavala Kasabası'nda kain Atık Kıbtî-i Müslim Mahallesi'nin Dere Mahallesi namıyla tevsîmi istizân olunmuş ve bu suret dâirece de münasib görülmüş olduğundan ifâ-yı muktezâsıyla Selanik Vilayetine de ana göre tebliğat icrasının Dahiliye Nezareti'ne havalesi ve makam-ı vâlâ-yı Seraskerî ile Maliye ve Defter-i Hakani nezaretlerine malumat itası tezekkür kılındı emr u ferman hazret-i men lehü'l-emrindir.

Fi 29 Zilkade sene 1320 ve fi 25 Kanunusani sene [1]318

[Şura-yı Devlet azalarının mühürleri]

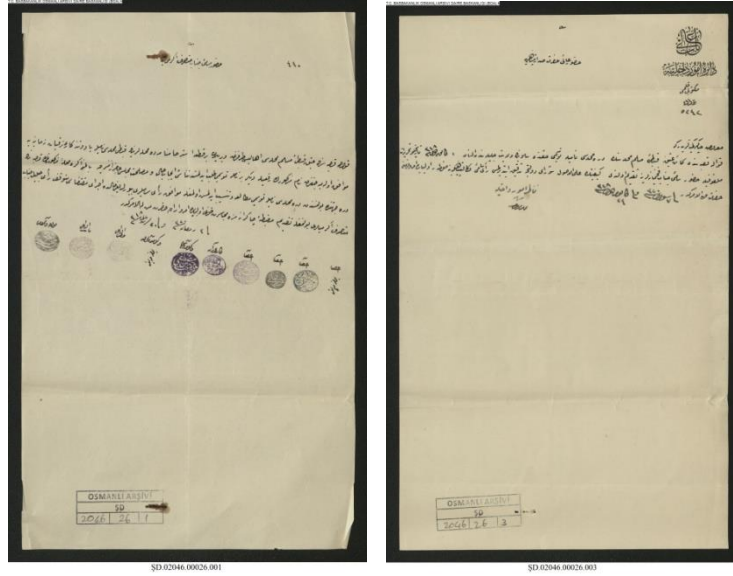


Figure B.39 : BOA registered under ŞD 2046/26 from 26-Feb-1903 (Hicri: Za.28.1320).

ŞD 2046/26 page 1

410

Huzur-ı sâmi-i cenab-ı mutasarrıf-i ekremîye

Kavala Kasabası'nda Atîk Kıbtî müslim mahallesi ahalisi tarafından verilen bir kıta istirhâmnâmede mahallelerinin Kıbtî Mahallesi namıyla yad ve tezkârı terakkiyât-ı zamaniyeye muvafık olamayacağından nâm-ı mezkûrun ref'iyle diğer bir namla tevsimi taleb edilmesinden naşi icab-ı hal ve maslahat meclis-i âcizânemizce bi'l-müzâkere mahalle-i mezkurenin kasabanın dere cihetinde bulunmasından Dere Mahallesi namıyla tevsimi mutalaa ve tensib edilmiş olmakla muvâfık-ı rey-i sâmilere buyurulduğu halde icrâ-yı muktezâsı mütevekkıf-ı rey-i celil-i cenâb-ı mutasarrıf-i ekremîleri bulunmakla takdim-i mazbata-i çâkirânemize mücaseret kılındı. Ol babda emr ve irade hazret-i men lehü'l-emrindir.

Fi 3 Ramazan sene [1]320 ve fi 20 Teşrinisani sene [1]318

[Kavala İdare Meclisi üyelerinin mühürleri]

ŞD 2046/26 page 3

Babialî

Daire-i Umur-ı Dahiliye

Mektubi kalemi

Aded: 5242

Huzur-ı âlî-i hazret-i Sadaret-penâhîye

Maruz-ı çâker-i kemineleridir ki

Kavala Kasabası'nda kâin Atîk Kıbtî müslim mahallesinin Dere Mahallesi namıyla tevsimi hakkında Selanik Vilayet-i celilesinden 1 Kanunuevvel sene [1]318 tarihli tahrirat melfufuyla huzur-ı sâmi-i cenab-ı fehîmânelerine takdim olundu. Keyfiyetin ale'l-usul Şura-yı Devletce tetkik ettirilmesi rey-i sâmi-i vekâlet-penâhîlerine menuttur ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 7 Şevval sene [1]320 ve fi 24 Kanunuevvel sene [1]318

Nazır-ı Umur-ı Dahiliye [imza]

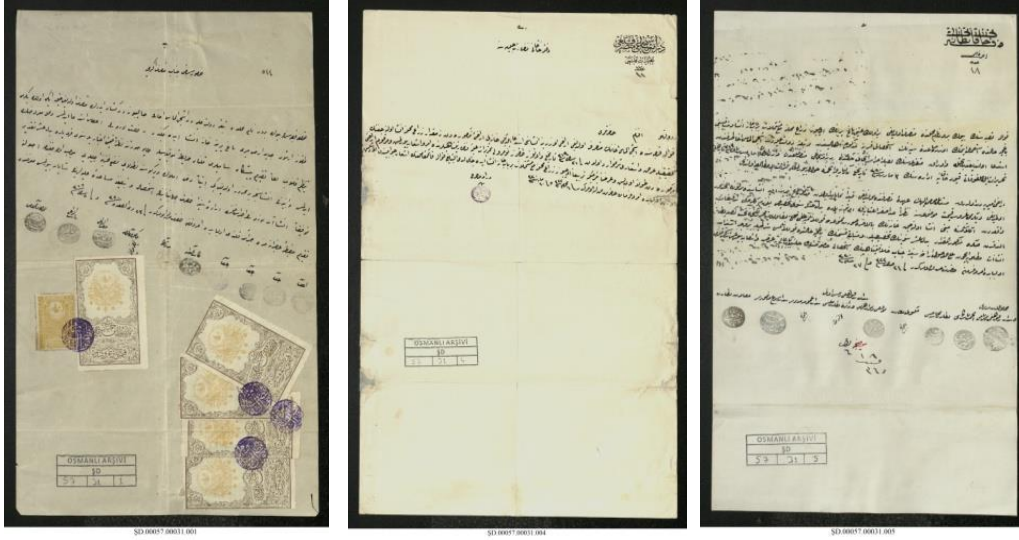


Figure B.40 : BOA registered under ŞD 57/31 from 23-Oct-1904 (Hicri: Ş.13.1322).

ŞD 57/31 page 1

544

Huzur-ı sami-i cenab-ı mutasarrıf-ı ekremîye

Kavala Kasabası'nın Büyükburun nam mahallinde teba-i Devlet-i aliyyeden Aşçı Elmas Ağa'nın hali bozdan küşad ederek mutasarrıf olduğu atik iki evlek yirmi dokuz arşın cedid arz-ı miri bağ yerine hane inşa edeceğinden ruhsat-ı lazimenin itası istida edilmiş ve mahall-i maruzun tanzim kılınıp leffen takdim pişgâh-ı samileri kılınan harita-i mevki'yyesiyle tapu suretine nazaran kıymeti itibariyle senevî kırk para bedel-i öşr takdir edilmiş ve ebniyenin inşasınca bir mahzur olmadığı gibi âtiyen dahi emlak vergisinden dolayı nef'-i Hazine-i celileyi mucib olacağından usulüne tevfikân inşaat-ı lazimenin icrası zımında irade-i seniyye-i hazret-i cihanbânînin istihsal ve tebliğine müsaade-i aliyyelerinin şayan buyurulması marazında takdim-i mazbata-i acizânemize cüret kılındı ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 23 Zilkade sene [1]320 ve fi 8 Şubat sene [1]318

[Kavala İdare Meclisi azalarının mühürleri]

ŞD 57/31 page 4/1

Drama Sancağı Mutasarrıflığı

Tahrirat Kalemi

Aded: 11

Defter-i Hakani Nezaret-i celilesine

Devletli efendim hazretleri

Kavala Kasabası'nda Aşçı Elmas Ağa'nın mutasarrıf olduğu arazi üzerine inşasını istida eylediği haneyi arazi-i mezkureden ne mikdar zira mahalline inşa olunacağını tahkikiyle arz ve işarı şeref-varid olan fi 21 Şubat sene [1]319 tarihli ve otuz dokuz numaralı tahrirat-ı aliyye-i nezaret-penâhilerinde emr ve işar buyurulmuş ve merhum arazi-i mezkureden tûlen on beş ve arzan yirmi ki terbî'an üç yüz zira mahalline ma'a müştemilât bir bab hane inşa edeceği lede't-tebliğ Kavala

Kaymakamlığı'nın işar-ı cevabisinden anlaşılmış olmakla ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 6 Muharrem sene [1]322 ve fi 10 Mart sene [1]320

Drama Mutasarrıfı [mühür]

ŞD 57/31 page 5/1

Defter-i Hakani Nezareti

Encümen Kalemi

Aded: 18

Kavala Kasabası'nın Büyükburun nam mahallinde mutasarrıf olduğu bir evlek atik bağ yerinin üç yüz zira mahalline ma'a müştemilat bir bab hane inşa ve mütebâkisini bahçe halinde istimal etmek üzere müsaade-i seniyyenin istihsali karye-i mezkure ahalisinden ve teba-i Devlet-i aliyyeden Aşçı Elmas Ağa tarafından istida olunduğundan bahisle ve evrak-ı müteferri'asının leffiyle icra-yı icabı hakkında Drama Sancağı Mutasarrıflığı'ndan varid olan 1 Teşrinisani sene [1]319 tarihli tahrirat ile melfufatı kuyud-ı Hakaniye idaresinin 3 Mart sene [1]320 tarihli derkenarıyla encümene havale buyurulmakla kiraat ve mutalaa olundu.

Arazi-i emiriyeden olarak müstedi-i muma-ileyhin uhde-i tasarrufunda bulunduğu kayden nümayân olan mezkur bağ yerine ebniye inşasında bir gûne mahzur olmadığı ve yirmi kuruş kıymet-i mevzû'asına nazaran hadd-i esfer itibariyle otuz para bedel-i öşrü senevi tahsisi lazım geleceği tetkikat-ı vakiadan anlaşılmasına mebnî inşa olunacak hanenin bilâhare suret-i memnu'ada kullanılmayacağı mahalli Mukavelat Muharrirliğince taht-ı tasdike alındıktan sonra mezkurü'l-mikdar bedel-i öşr-i senevîsinin tahsisiyle ve mütebâkî kısmının bahçe halinde kullanılması şartıyla ber-vech-i istizan inşaat-ı matlube için ale'l-usul irade-i seniyye-i cenab-ı hilafet-penâhînin istihsali hususunun canib-i Babiali'ye arz ve işar buyurulması tezekkür kılındı ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 24 Safer sene [1]322 vea fi 27 Nisan sene [1]320

[Mühürler]

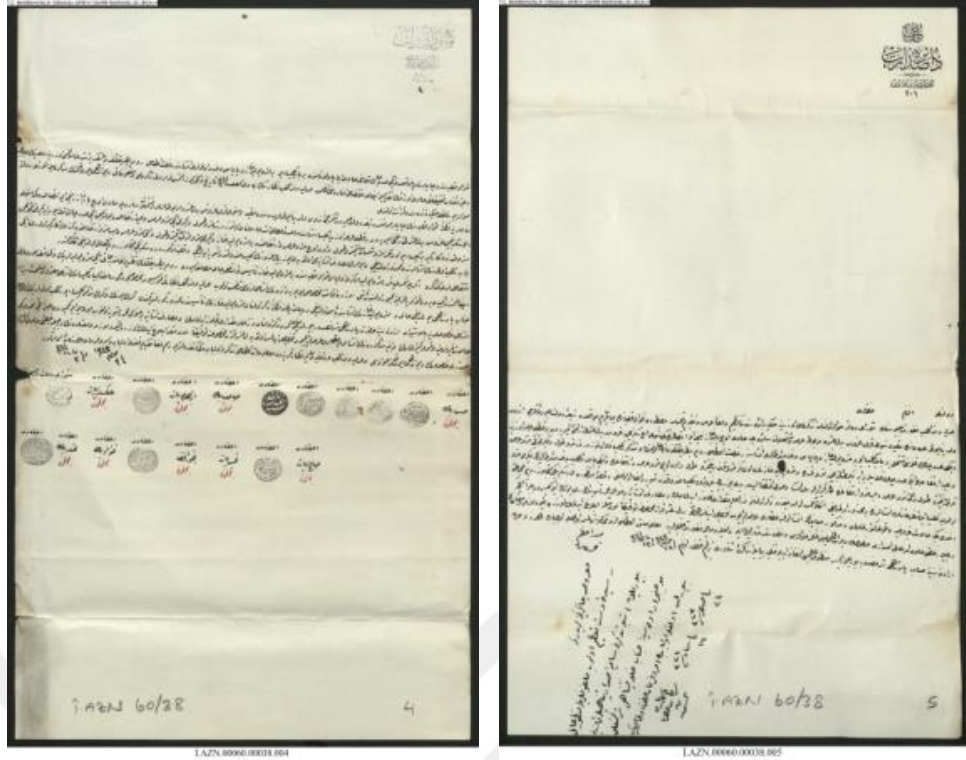


Figure B.41b : BOA registered under İ.AZN 60/38 from 30-Apr-1905 (Hicri: S.24.1323).

İ.AZN 60/38 page 4

**Şura-yı Devlet
Mülkiye Dairesi
Aded: 4**

Kavala Kasabası'nda Çaylar nam mevkiide iki aded çan kulesini havi Aya Pavlo namında bir bab kilise ile bir metropolidhâne ve papas ve hademe odaları inşasına ruhsat itası Rum patrikliğinden bâ-takrir istidâ olunması üzerine Selanik Vilayetince icra kılınan tahkikatı havi evrakın takdimiyle ifa-yı muktezâsı ifadesini mutazammın Adliye ve Mezahib Nezareti'nin 3 Zilkade sene [1]322 tarih ve altı yüz altmış numaralı tezkiresi melfufâtı Divan-ı Hümayun Kalemi'nin müzekkiresiyle Şura-yı Devlet'e havale buyurulmakla Mülkiye Dairesi'nden kırâat olundu.

Meâllerine nazaran Kavala Kasabası'nın Çaylar Mevkiinde teba-i Devlet-i Aliyye'den Şekerci Andon veled-i Panayot uhdesinde mukayyed ve senevî kırk kuruş bedel-i öşre merbut arsa ve müstemilât-ı sâireyi havi üç bab hane zemini ile ittisâlindeki senevî elli sekiz buçuk kuruş bedel-i öşürlü arâz-i mîriyyeden bir kıta arsa üzerine kilise inşasına müsaade itası istida olunan otuz dört metre tûl ve yirmi iki metre arz ve aynı irtifâ'da bulunacak iki aded çan kulesiyle beraber yirmi altı buçuk metre kaddinde kargir bir kilise ile on sekiz metre seksen santimetre tûl ve on üç metre arz ve irtifâ'ında bir metropolithane ve yirmi metre ve kırk santimetre tûl ve altı metre arz ve beş metre irtifâ'ında kezâlik kargir olarak iki rahib odasının inşâlarında mahzur olmadığı ve bunların masarîf-ı inşaiyesi olan yedi yüz bin kuruşun kilise sandığından tesviye edileceği ve kasaba-i mezkurede sekiz bini mütejaviz Rum ahali bulunduğu anlaşılmıştır.

İktizâsı lede'l-müzâkere eğerçi şimdiye kadar metropolid merkezi olmayan Kavala Kasabası'nda bir metropolidhâne tesis ve inşası cây-ı mutâla'a ise de Rum patrikliğinin takriri münderecâtı İskeçe Metropolidlerinin vezâif-i mevduasını ifa zımında ikide bir de Kavala'ya azimete mecbur olmasından naşı orada ikametine mahsus böyle bir dairenin inşası lüzumunu mutazammın olup Adliye ve Mezâhib Nezareti komisyon-ı mahsusunca dahi sâlifü'l-beyan kilisenin inşası makrun-ı müsaade-i seniyye-i cenab-ı padişahi buyurulduğu halde metropolidhanenin inşasında beis olmadığı dermeyan edilmesine nazaran zikr olunan metropolidhanenin tesisinde mahzur görünmediğinden gerek bunun ve gerek mezkur kilise ile rahib odalarının ol vechle inşası hususlarına bi'l-istizân irade-i seniyye-i hazret-i padişahi şeref sudur buyurulduğu halde zikr olunan ziralar mikdarı tecâvüz edilmemek ve masarîf-ı inşâiye ber minval-i muharrer tesviye olunup bu vesile ile kimseden cebren akçe ahzi gibi hâlât-ı gayr-i marziyye vukua getirilmemek ve ebniye-i mezkurenin inşa olunacakları arsalar için tahsis edilmiş olan bedel-i öşr karar-ı mahsusuna tevfikân on misline iblâğ edilmek üzere kuyud-ı lâzime ve mutadenin derciyle ruhsatı havi emr-i âlî ısdarı hususunun Divan-ı Hümayun Kalemî'ne havalesi ve Adliye ve Mezahib ve Dahiliye ve Maliye nezaretlerine de malumat itası tezekkür ve ol babdaki keşf defteriyle resim leffen takdim kılındı ol babda emr u ferman hazret-i men lehü'l-emrindir.
Fi 9 Muharrem sene 1323 ve fi 3 Mart sene [1]321
[Şura-yı Devlet azalarının mühürleri]

İ.AZN 60/38 page 5

Babıali

Daire-i Sadaret

Amedî-i Divan-ı Hümayun

306

Devletli efendim hazretleri

Adliye ve Mezâhib Nezaret-i celilesinin Şura-yı Devlet'e havale olunan tezkiresi üzerine Mülkiye Dairesi'nden tanzim ve leffen arz ve takdim kılınan mazbatada Kavala Kasabası'nda Çaylar nam mevkide teba-i Devlet-i aliyyeden Şekerci Andon veled-i Panayot uhdesinde mukayyed ve senevî kırk kuruş bedel-i öşre merbut arsa ve müştemilat-ı sâireyi havi üç bab hane zemini ile ittisalindeki senevî elli sekiz buçuk kuruş bedel-i öşürlü arazi-i emiriyeden bir kıta arsa üzerine iki aded çan kulesini müştemil bir bab kilise ile bir metropolidhane ve papas ve hademe odaları inşasına ruhsat itası Rum Patrikliği'nden istida olunmuş ve mezkur kilisenin otuz dört metre tul ve yirmi iki metre arz ve aynı irtifâ'da iki aded çan kulesiyle beraber yirmi altı buçuk metre kaddinde ve metropolidhanenin on sekiz metre seksen santimetre tul ve on üç metre arz ve irtifâ'ında ve iki baba rahib ve hademe odalarının yirmi metre kırk santimetre tül ve altı metre arz ve beş metre irtifâ'ında kargir olarak inşa ve sarfı iktizâ eden yedi yüz bin kuruşun kilise sandığından tesviye ve ifa olunacağı ve kasaba-i mezkurede sekiz bini mütecâviz Rum cemaati olup kilise ile müteferri'âtının inşalarında bir mahzur olmadığı anlaşılmış olduğundan zikr olunan zirâ'lar mikdarı tecavüz edilmemek ve masarîf-ı inşâiye ber minval-i muharrer tesviye olunarak bu vesile ile kimseden cebren akçe ahzi gibi hâlât-ı gayr-i marziyye vuku'a getirilmemek ve mezkur mebânînin inşa olunacakları arsalar için tahsis edilmiş olan bedel-i öşr karar-ı mahsusuna tevfikân on misline iblâğ edilmek üzere kuyud-ı lâzime ve mutadenin derciyle ruhsatı havi emr-i âlî ısdarı hususunun

Divan-ı Hümayun Kalemi'ne havalesi ve nezaret-i müşârun-ileyhâ ile Dahiliye ve Maliye Nezaret-i celilelerine malumat itası lüzumu gösterilmiş olmakla ol babda her ne vechle irade-i seniyye-i cenab-ı padişahi şeref sudur buyurulur ise mantuk-ı âlîsi infaz edileceği beyanıyla tezkire-i senâverî terkîm kılındı efendim.

Fi 29 Muharrem sene [1]323 fi 23 Mart sene [1]321

Sadrazam Ferid

Maruz-ı çâker-i kemineleridir ki,

Reside-i dest-i tazim olup melfuflarıyla manzur-ı âlî buyurulan işbu tezkire-i sâmiye-i Sadaret-penâhîleri üzerine mucebince irade-i seniyye-i cenab-ı hilafet-penâhî şeref müte'allik buyurulmuş olmakla ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 24 Safer sene [1]323 fi 16 Nisan sene [1]321

Serkatib-i Hazret-i şehriyârî Tahsin

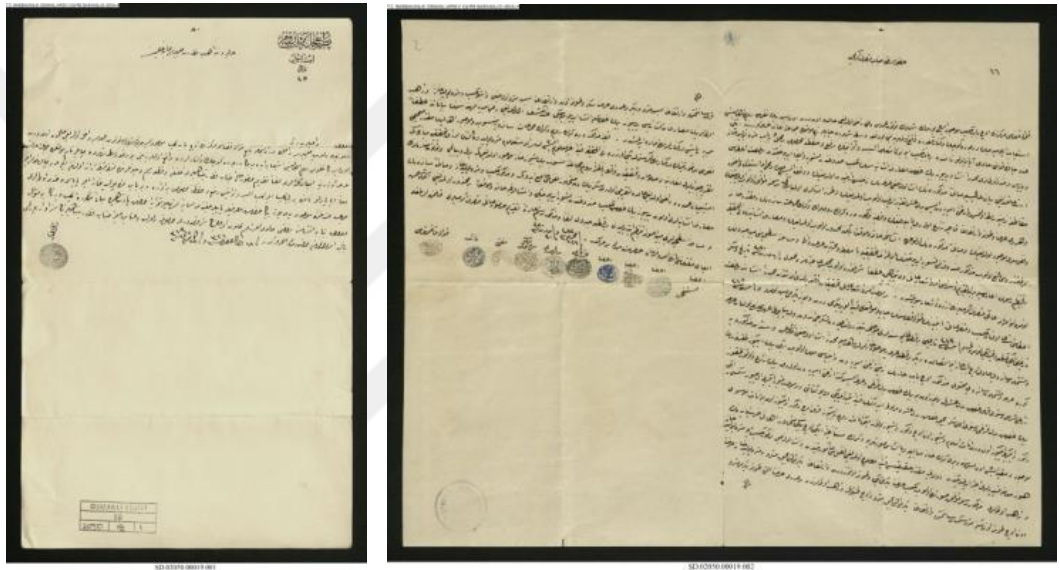


Figure B.42 : BOA registered under ŞD 2050/19 from 6-Mar-1905 (Hicri: M.09.1323).

ŞD 2050/19 page 1

Patrikhane-i Millet-i Rum

İstanbul

Aded: 25

Adliye ve Mezahib Nezaret-i celilesi canib-i âlîsine

Maruz-ı dâ'îleridir ki

Selanik Vilayet-i celilesi dahilinde Drama Sancağı'na tâbî Kavala Kazası merkezinde üç bab kilise mevcut ise de bunlar şehrin tütün amelesi dahil olduğu halde on dört on beş bin nüfus Rum ahalisi istî'âb edmeyecek derecede küçük ve kenarlarda vaki olmalarına mebni bu defa vasat-ı şehirde Çaylar nam mevki'de cemaate ait arsa üzerine ebad-ı selaseleri leffen takdim-i huzur-ı âlî-i cenab-ı nezaret-penâhîleri kılınan bir kıta resim ve planlarında başka başka irâe olunan iki aded çan kulesi ile ma'an Aya Pavlo namında bir bab kilise ile kilise elbise ve evânîsi vaz' ve hıfzına mahsus bir idare ve bir bab metropolithane ile papas ve

hademe odaları cemaat sandığında mevcut yedi yüz bin kuruş masrafiyle yapılacağından saye-i teshîlât-vâye-i hazret-i padişahide mebânî-i mezkure-i kilise diyenin ber-minval-i maruz bina ve inşasına ruhsatı havi lazım gelen emr-i âlînin şeref suduru hususuna delâlet ve inayet-i aliyye-i cenab-ı nezaret-penâhîlerinin sezâvar buyurulması babında emr u ferman hazret-i men lehü'l-emrindir.

Fi 18 Zilkade sene [1]321 ve fi 22 Kanunusani sene [1]319

[Mühür]

ŞD 2050/19 page 2

46

Huzur-ı sâmi-i cenab-ı mutasarrıf-ı ekremîye

Kavala Kazası merkezinde üç bab kilise mevcut ise de bunların şehrin tütün amelesi dahi dahil olduğu halde on dört on beşbin nüfus-ı Rum ahalisini istî'âb edemeyecek derecede küçük ve kenar-ı kasabada vaki olmalarına mebnî bu defa vasat-ı şehirde Çaylar nam mevkiye cemaate ait arsa üzerine iki aded çan kulesini havi Aya Pavlo namında bir bab kilise ile buna müte'allik elbise ve evâninin ref' ve hıfzına mahsus bir mahal ve bir bab metropolidhane ve papas ve hademe odaları müceddden inşa ve yedi yüz bin kuruş masarifat-ı inşaiyesinin kilise sandığından tesviye ve ifa edileceğinden ruhsat itası istida kılındığı beyan-ı âlîsiyle mebânî-i mezkurenin inşa olunacağı arsanın ne cins araziden olduğunun ve vakf ise mülk bir mahal ile istibdâl veyahut mukâta 'â-i zemine rabt olunmuş ve arazi-i emiriyyeden ise bedel-i öşr takdir edilmiş olup olmadığının ve tarz-ı inşaları ol babdaki resmine muvafık olup olmayacağının ve her biri arzan ve tûlen ve irtifâ'en kaçır zira olarak yapılacağının ve kasaba-i mezkurede gerek Rumların ve gerek cemaat-i sairenin ne mikdar hane ve nüfusları mevcut olduğunun ve mebânî-i mezkurenin ol vechle inşasınca hâlen ve mevki'en bir gûne mahzur olup olmadığının ve masarîf-ı inşaiyenin filhakika ol mikdara mı bâliğ olup mezkur sandıktan mı tesviye edileceğinin bi'l-etraf tahkikiyle bâ-mazbata ve tahrirat arz ve inha ve mesâha-i sathiyelerini mübeyyin cetvelin bi't-tanzim resmin iadesiyle beraber takdim ve isrâsı emr ve işâr-ı âlî-i vilâyet-penâhiye atfen şeref vârid olup meclis-i âcizânemize muhavvel fi 6 Mart sene [1]320 tarih ve sekiz numaralı emirname-i âlî-i mutasarrıf-ı ekremîlerinde irade ve işar buyurulmuştur. Ber-muceb-i emr ve işâr-ı âlî tahkikat-ı vâkıya lede'l-ibtidâr müceddeden inşasına ruhsat itası istida olunan kilise ve müteferri'âtı enbiyenin Kavala Kasabası'nın Çaylar mevki'inde kayden yüz yirmi dört ve yüz yirmi beş numara ve fi Nisan [1]318 tarihli iki kıta ve yetmiş iki numaralı ve fi Nisan [1]319 tarihli bir kıta tapu senetleri mucébince teb'a-i Devlet-i Aliyye'den Şekerci Andon veled-i Panayot uhdesinde bulunan arsa ve müstemilât-ı sâireyi havi üç bab hane ile ittisâlinde diğer bir kıta arsaya mevcut hanelerin hedmiyle müceddeden inşa olunacağı anlaşılmış ve senedât-ı mezkûreye göre arsa ve müstemilât-ı saireyi muhtevi mezkur üç bab hanenin zemini arazi-i emiriyyeden ve ebniyesi mülk olup iki bin iki yüz doksan dört zirâ'ı şamil ve senevî kırk kuruş bedel-i öşrlü ve yüz on bir bin kuruş bedel-i ferâğı ve arsa ise keza arazî-i emiriyyeden olarak bin zirâ ve otuz dokuz bin kuruş bedel-i ferâğı ve senevî sekiz buçuk kuruş bedel-i öşre merbut idiğinin kayden tebeyyün eylediği tapu kitabeti ve ber-muceb-i kuyud iki bin üç yüz seksen iki zükûr ve iki bin iki yüz on dört inâs İslâm ve beş yüz on üç zükûr ve beş yüz otuz iki inâs Rum ve iki yüz kırk üç zükûr ve iki yüz on bir inâs Musevî mevcut ve mukayyed ise de on beş seneden beri gerek hane mübâya'a veya inşası suretleriyle ve gerek müsteciren iki üç bini mütecâviz ahalî-i Hristiyâniye'nin henüz muamele-i kaydiyeleri icra edilmediğinden dolayı mikdar-ı hakikisi kayden malum olmadığı

nüfus memuriyetinden ve inşa olunacak mezkur kilise ile metropolidhane ve rahib odaları mezkur resme muvafık suretde olup kilise arzan yirmi iki ve tûlen otuz dört ve irtifâ' en yirmi altı buçuk metre ve metropolidhane arzan on üç tûlen on sekiz metre seksen santimetre ve irtifaen yirmi altı buçuk metre ve üç tabakalı ve rahib odalarından bir adedi arzan altı tûlen yirmi metre kırk santimetre ve irtifâ' en beş metre ve diğer bir adedi arzan sekiz ve tûlen on ve irtifâ' en beş metre olacağı ve işbu mekteb ve metropolidhane ve rahib odalarının masarifat-ı inşaiyesi yedi yüz bin kuruşla inşa edilebileceği inde'l-keşf anlaşıldığı dahi belediye mühendisinin beyanâtına atfen belediye riyaseti derkenarlarında ifade edilmiştir. Kasaba-i mezkurede gerek Rum ve gerek cemaat-i sâireye mensub ve mevcut ahalinin mikdar-ı sahihi nüfus memuriyetinin derkenarında gösterildiği üzre filhakika kayden gayr-i malum ise de lede'l-isti'lâm metropolid vekaletinin evrak-ı tahkikiye miyanındaki takrir-i cevâbiyeleri müfâdına ve malumat ve tahkikat-ı vâkı'aya nazaran Rum cemaatine mensub bin beş yüz hane mevcut olduğu gibi yerli ve yabancı ve tütün mağazalarındaki işleyen amele de dahil olduğu halde takribi olarak sekiz binden mütecâviz nüfusu câmi' idiği ve mezkur kilise ve metropolidhane ve mebânî-i sairenin masarif-ı inşaiyeleri olan yedi yüz bin kuruş kilise sandığından tesviye edileceği ve inşalarınca hâlen ve mevki'en bir mahzur olmadığı anlaşılmış ve mesâha-i sathiyelerini mübeyyin usûlen tanzim ettirilen bir kıta cetvel leffen ve mezkur resim iâdeten takdim-i huzur-ı âlî-i mutasarrıf-ı ekremileri kılınmış olmakla ifâ-yı muktezâsı babında emr u ferman hazret-i men lehü'l-emrindir.

Fi 26 Muharrem sene [1]322 ve fi 30 Mart sene [12]320
[Kavala İdare Meclisi üyelerinin mühürleri]

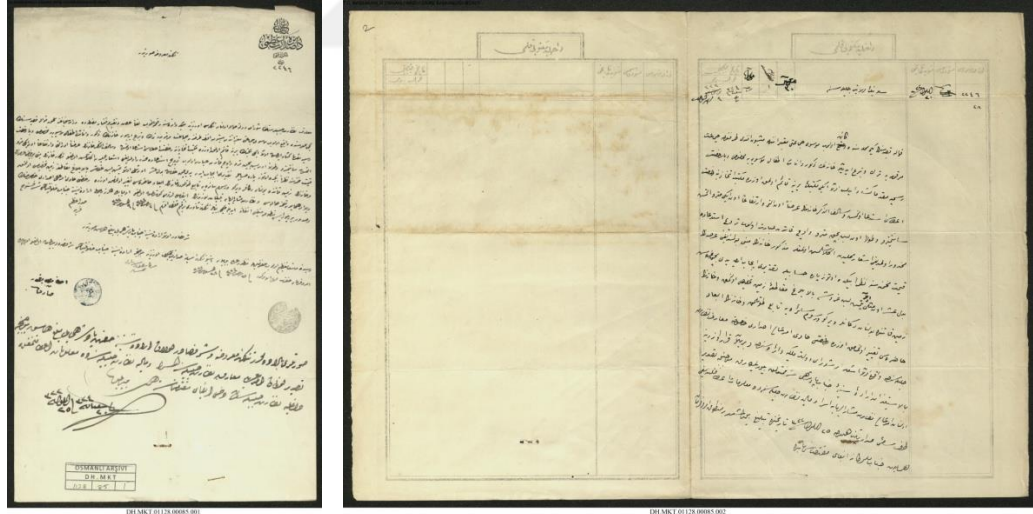


Figure B.43 : BOA registered under DH.MKT 1128/85 from 18-Oct-1906 (Hicri: Ş.29.1324).

DH.MKT 1128/85 page 1

Babialî
Daire-i Sadaret-i Uzmâ
Mektubi Kalemi
Aded: 2246

Tezkire-i maruza suretidir.

Maarif Nezaret-i celilesinin Şura-yı Devlet'e havale olunan tezkiresi üzerine Mülkiye Dairesi'nden kaleme alınıp leffen arz ve takdim kılınan mazbatada Drama Sancağı'na mülhak Kavala Kasabası'nın Yeni Mahallesi'nde vaki olup Musevî Cemâ'âti muteberânından Mişon Efendi tarafından cemaat-i merkumeye terk ve teberru' edilen hanenin zükûr ve inâs etfal-i Museviye'ye mahsus ve bâ-ruhsat-ı resmiye mukaddemâ küşad edilmiş olan iki mektebin yerine kaim olmak üzere mekteb ittihâzına ruhsat itası istidâ olunmuş ve sâlifü'z-zikr hanenin arzan on altı ve irtifâ'an on iki metre altmış santimetre ve tûlen on beş buçuk metre ve üç katdan ibaret olup tervic-i istidâda mahzur olmadığı işar-ı mahalliyeden anlaşılmış olmakla mezkur hanenin mebnî bulunduğu arsanın kıymet-i muhammenesine nazaran binde otuz para hesabıyla takdiri icab eden yedi buçuk kuruş bedel-i öşr on misli olan yetmiş beş kuruşa bi'l-iblâğ mukâta'â-i zemin tahsis olunmak ve hanenin zemin katında bulunan dükkanlar vergi ve rüsum-ı sâireye tabi tutulmak ve hânenin ebad-ı hazırası tağyir olunmamak üzere ruhsatı havi emr-i âlî ısdârı hususunun Divan-ı Hümayun Kalemi'ne havalesi ve nezaret-i müşârun-ileyhâya tebliğat-ı lazimenin ifası lüzumu gösterilmiş olmakla ol babda her ne vechle irade-i seniyye-i cenab-ı hilafet-penâhi şeref sünuh ve sudur buyurulur ise mantuk-ı münifi infaz edileceği beyanıyla tezkire-i senâverî terkim kılınıp efendim.

Fi 2 Receb sene [1]324 ve fi 9 Ağustos sene [1]322

Sadrizam Ferid

Şeref sâdır olan irade-i seniyye-i cenab-ı padişahiyi mübelliğ hâmiş suretidir.

Reside-i dest-i tazim olup melfuflarıyla manzur-ı âlî buyurulan işbu tezkire-i sâmiye-i Sadaret-penâhileri üzerine mucibince irade-i seniyye-i cenab-ı hilafet-penâhi şeref sudur buyurulmuş olmakla ol babda emr u ferman hazret-i veliyyü'l-emrindir.

Fi 22 Receb sene [1]324 fi 28 Ağustos sene [1]322

Serkatib-i Hazret-i Şehriyârî Tahsin

Aslına mutabıktır Sadık.

Suretleri bâlâda muharrer tezkire-i maruza ve şeref sâdır olan irade-i seniyye-i hazret-i padaşahîyi mübelliğ hâmiş mucibince tasdir olunan emr-i âlî Maarif Nezaret-i celilesine isrâ ve Maliye Nezaret-i celilesine de malumat ita kılınmakla Dahiliye Nezaret-i celilesinden dahi ifâ-yı muktezâsına himmet buyurulmak.

20 Şaban sene [1]324 fi 25 Eylül sene [1]322

DH.MKT 1128/85 page 2

Dahiliye Mektubi Kalemi

Evrak numarası: 2246/28

Tesvidi tarihi: 30 Eylül sene [1]322

Tarih-i tebyizi: Selh-i Şaban sene [1]324 fi 4 Teşrinievvel sene [1]322

Selanik Vilayet-i celilesine

Kavala Kasabası'nın Yeni Mahallesi'nde kain olup Musevî Cemâ'âti muteberânından Mişon Efendi tarafından cemaat-i merkumeye terk ve teberru' edilen hanenin zükûr ve inâs etfal-i Museviye'ye mahsus ve bâ-ruhsat-ı resmiye mukaddemâ küşad edilmiş olan iki mektebin yerine kaim olmak üzere mekteb ittihâzına ruhsat itası istidâ olunmuş ve sâlifü'z-zikr hanenin arzan on altı ve irtifâ'an on iki metre altmış santimetre ve tûlen on beş buçuk metre ve üç katdan ibaret olup tervic-i istidâda mahzur olmadığı işar-ı mahalliyeden anlaşılmış olmakla mezkur hanenin mebnî

bulunduğu arsanın kıymet-i muhammenesine nazaran binde otuz para hesabıyla takdiri icab eden yedi buçuk kuruş bedel-i öşr on misli olan yetmiş beş kuruşa bi'l-iblağ mukâta'â-i zemin tahsis olunmak ve hanenin zemin katında bulunan dükkanlar vergi ve rüsum-ı sâireye tabi tutulmak ve hânenin ebad-ı hazırası tağyir olunmamak üzere ruhsatı havi emr-i âlî ısdârı hususuna Maarif Nezaret-i celilesinedn vaki olan işar ve Şura-yı Devlet Mülkiye Dairesi'nden verilen karar üzerine bi'l-istizân irade-i seniyye-i cenab-ı padişahi şeref müte'allik buyurularak mucebince tasdir olunan emr-i âlî nezaret-i müşârun-ileyhâya isrâve Maliye Nezaret-i celilesine de malumat ita kılındığı taraf-ı sâmi-i Sadaret-penâhilerinden 25 Eylöl sene [1]322 tarihinde tebliğ buyurulmuştur. Ber-mantuk-ı emr u ferman-ı hümayun-ı cenab-ı mülukane ifa-yı muktezası babında.

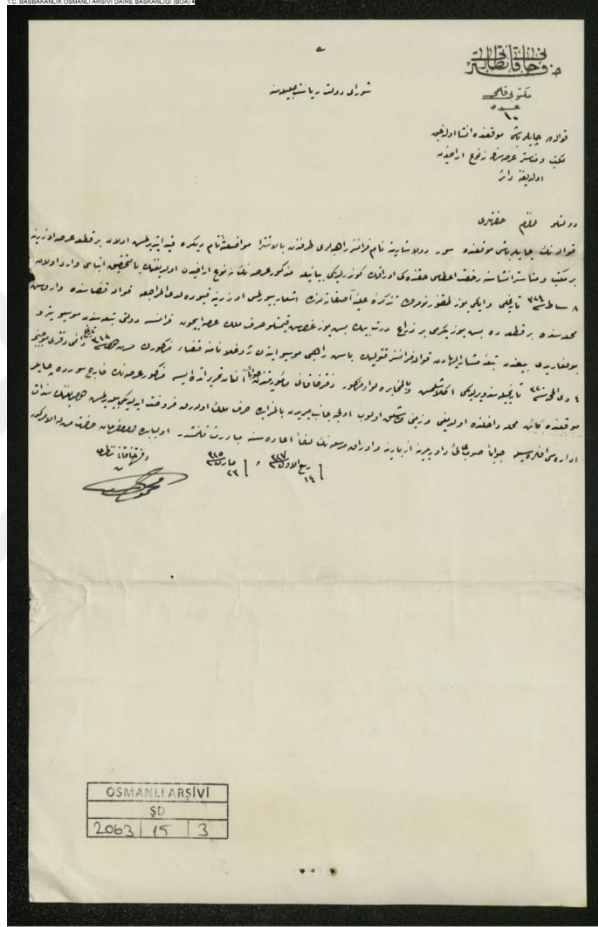


Figure B.44 : BOA registered under ŞD 2063/15 from 18-May-1909 (Hicri: Ca.09.1327).

ŞD 2063/15 3/1

Defter-i Hakani Nezareti

Mektubi Kalemi

Aded: 10

Kavala'da Çaylarbaşı mevkiinde inşa olunacak mekteb ve manastır arsasının nenev' araziden olduğuna dair.

Şura-yı Riyaset-i celilesine

Devletli efendim hazretleri

Kavala'nın Çaylarbaşı mevkiinde Sör Dö Laşarine nam Fransız rahibeleri tarafından bi'l-iştirâ muvâza'aten nam-ı diğere kayd ettirilmiş olan bir kıta arsa üzerine bir mekteb ve manastır inşasına ruhsat itası hakkındaki evrakın gönderildiği beyanıyla mezkur arsanın ne nev' araziden olduğunun bi't-tahkik inbası varid olan 8 Şubat sene [1]324 tarihli ve iki yüz dokuz numaralı tezkire-i aliyye-i âsifanelerinde işar buyurulması üzerine kuyuda lede'l-müracaa Kavala Kazası'nda Varoş Mahallesi'nde bir kıta da beş yüz yirmi bir zirâ' dört bin beş yüz kuruş kıymetli sırf mülk arsa için Fransa Devleti tebasından Mösyö Petro Bulgaridi bey'inden teba-i müşârun-ileyhâdan Kavala Fransız Katolik Baş rahibi Mösyö Etyen Jölağa namına kazâ-i mezkurun Teşrinievvel sene [1]318 tarihli dâimî defteri mucibince 4 Zilhicce sene [1]320 tarihiyle senet verildiği anlaşılmış ve bi'l-muhâbere livâ-i mezkur Defter-i Hakani memuriyetinden cevâben alınan tahriratda ise mezkur arsanın haric-i surda Çaylar mevkiinde kain mahalle dahilinde olduğu ve zemini taşlık olup evvelce canib-i miriden bi'l-müzâyede sırf mülk olarak furuht edildiği bildirilmiş olduğunun Senedât İdaresi ifadesiyle cevâben savb-ı âlî-i daverîlerine izbarına ve evrâk-ı mürselenin leffen iadesine mübaderet kılınmıştır. Ol babda emr u ferman hazret-i men lehü'l-emrindir.

Fi 14 Rebiülevvel sene [1]327 ve fi 23 Mart sene [1]325

Defter-i Hakani Nazırı [imza]

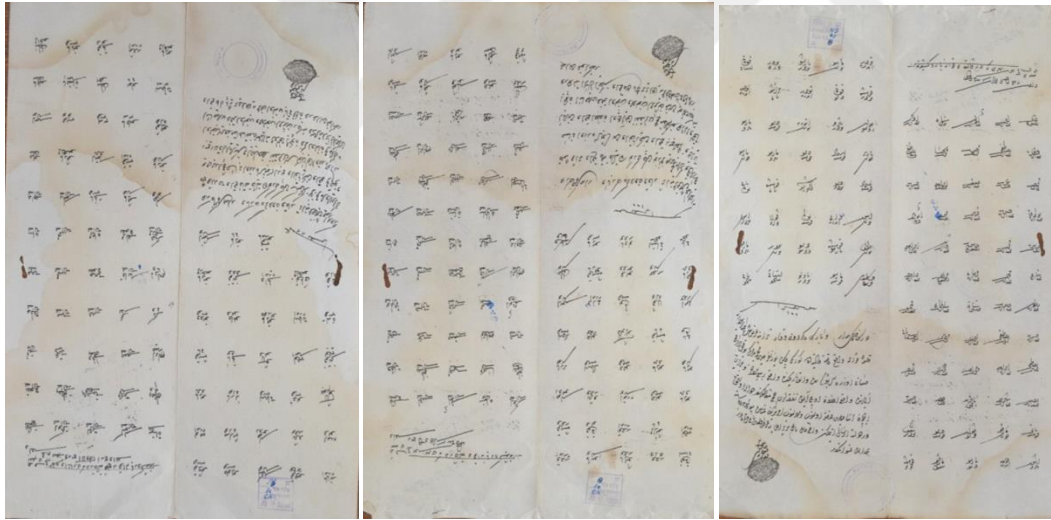


Figure B.45 : OOO Fond 43 Arch un.4 (Отдел Ориенталски Збирки (НБКМ) Фонд но. 43/ Арх.Ед.4) from year 1595.

Archival document from OOO related to sultans order for construction of a ship for the town of Kavala and the names of the 88 slaves and prisoners who will work on it.

Defter-i nafaka-i mücrimân ve üserâ ki der kalita-i Kale-i Kavala bad ve keşidend vâcib Muharrem Safer ve Rebiülevvel sene erba'a ve elf.

Ali Nasuh	Ebu Bekir b. Abdullah	Ahmed b. Abdullah	Geyvan Abdullah	Sinan Ali
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Nasuh Abdullah	Mustafa b. Abdullah	Hasan b. Abdullah	Yahya b. Abdullah	Mustafa Veli
Mehmed Ali	Hamza Hasan	Veli Mustafa	Cafer Abdullah	İbrahim Haydar
Budak Abdullah	Hasan Abdullah	Kanber Abdullah	Ömer Nat	Bekir Veli
Hüseyin Rıza	Mehmed Abdullah	Hüseyin Nasuh	Katil Abdullah	İbrahim Veli
Sinan Abdullah	Memi Abdullah	Mercan Abdullah	Murad Nasuh	Diğer Murad Abdullah
Davud Abdullah	Rıdvan Abdullah	Yani Kosta	Marko Yuvan	Kolo Yuvan
Dimo Nikoli	Marko Françesko	Atval Petro	Kosta Andriye	Marto Yuvan
Esob Yuvan	Kosta Polo	Medina Kosta	Matpo Medina	Korsu Yuvan
Matyo Nikola	Mahtasan Esol	Nikola Penço	Polo Yani	Asman Medina
Nikola Françesko	Marino Kosta	Foti Dimo	Todor Andriye	Marino Françesko
Koroşlu Kosta	Halorşo Kosta	Mikel Yuvan	Korso Toman	Melaned Andriye
Luhya Andriye	Medaşa Yuvan	Yuvan Roto	Petro Todor	Andriye Dimo
Marino Petro	Tariz Yuvan	Asman Kosta	Dimo Kosta	Laşa Holormo
Andriya Dimo	Marino Petro	Yadimo Yuvan	Esmale Kosta	Dimo Kosta
Kosta Yani	Haylo Dimo	Marko Halormo	Esman Andriya	Lede Kosta
Marino Françesko	Fotni Duka	Vali Andriya	Tomaş Françesko	Kol Yuvan
Oseb Yuvan	Marino Yani	Kosta Mandiroso		

Cem'an 88 neferen

Dergah-ı felek medar ve bargah-ı gerdun vakar türabına arz-ı bende-i bî-mikdar budur ki,

Kale-i Kavala'da vaki hâssa kalitada kürek çeken seksen sekiz nefer mücrimler ve esirlerin yeymî birer kaçe hesabı üzre işbu sene erba'a ve elf tarihinde vaki Muharrem ve Safer ve Rebiülevvel aylarının vacib olan nafakaları uslub-ı sâbık üzre havale olunup Siroz mukataâtından salyane olunmak için zikr olunan mücrimlerin esamileri defter olunup ve mühürlenip emr-i şerif ricasına Dersaadet'e irsal eylemeğin vâki hal pâye-i serir-i a'lâya arz olundu. Bâkî ferman der-i adâlet ünvânındır.

Bende Hüseyin Kapudan-ı Kavala [mühür]

DSC_0153

Kadimi olageldiği üzre

Defter-i nafaka-i mücrimân-ı mîrî ki der kalita-i Kavala ki bad ve keşidend vâcib Rebiülâhir ve cumâdeyn sene hamse ve elf.

Neferen 88

Ali Nasuh	Ebu Bekir b. Abdullah	Ahmed b. Abdullah	Geyvan Abdullah	Sinan Ali
Nasuh Abdullah	Mustafa b. Abdullah	Hasan b. Mahmud	Mehmed Ali	Mustafa Veli
Mehmed Ali	Hamza Hasan	Veli Mustafa	Cafer Abdullah	İbrahim Haydar
Budak Abdullah	Hasan Abdullah	Kanber Abdullah	Ömer Nat	Ebubekir Veli
Hüseyin Nat	Mehmed Abdullah	Hüseyin Nasuh	Katil Abdullah	İbrahim Veli
Sinan Abdullah	Memi Abdullah	Mercan Abdullah	Murad Nasuh	Diğer Murad Abdullah
Davud Abdullah	Rıdvan Abdullah	Yani Kosta	Marko Yuvan	Kolo Yuvan
Dimo Nikola	Marko Françesko	Asob Petro	Kosta Andriye	Marino Yuvan
Esob Yuvan	Kosta Polo	Medina Kosta	Matpo Medina	Korsu Yuvan
Matyo Nikola	Mahtasan Esol	Nikola Penço	Polo Yani	Asman Medina
Nikola Françesko	Marino Kosta	Foti Dimo	Todor Andriye	Marino Françesko
Koroşlu Kosta	Halorşo Kosta	Mikel Yuvan	Korso Toman	Melaned Andriye
Luhya Andriye	Medaşa Yuvan	Yuvan Roto	Petro Todor	Andriye Dimo

<i>Marino Petro</i>	<i>Tariz Yuvan</i>	<i>Asman Kosta</i>	<i>Dimo Kosta</i>	<i>Laşa Holormo</i>
<i>Andriya Dimo</i>	<i>Marino Petro</i>	<i>Yadimo Yuvan</i>	<i>Esmale Kosta</i>	<i>Dimo Kosta</i>
<i>Kosta Yani</i>	<i>Yani Tuman</i>	<i>Lašo Dimo</i>	<i>Esman Andriya</i>	<i>Medina Kosta</i>
<i>Marino Françesko</i>	<i>Fotni Duka</i>	<i>Vali Andriya</i>	<i>Tomaş Françesko</i>	<i>Kol Yuvan</i>
<i>Oseb Yuvan</i>	<i>Marino Yani</i>	<i>Kosta Mandirosso</i>		

Dergah-ı felek medar ve bargah-ı gerdun vakar türabına arz-ı bende-i bî-mikdar budur ki,

Kale-i Kavala'da vaki hâssa kalitada kürek çeken seksen sekiz nefer mücrimler yevmî birer kaçe hesabı üzre işbu sene hamse ve elf tarihinde vaki Rebiülahir ve Cumâdeyn aylarında vaki olan üç aylık nafakaları Siroz mukataasına tabi Kavala İskelesi mahsulünden havale olunup emr-i şerif inayet buyurulmak ricasına zikr olunan mücrimlerin esâmileri defter olunup ve imzalanıp Dersaadet'e isal etmeğin vâki hal pâye-i serir-i a'lâya arz olundu. Bâkî ferman dergah-ı muallanındır..

Bende Hüseyin Kapudan-ı Kavala [mühür]



APPENDIX C

In this appendix re-elaborated graphic maps as well as plans found in the BOA are presented. All the Ottoman translations have been done by Mr. Fuat Recep.





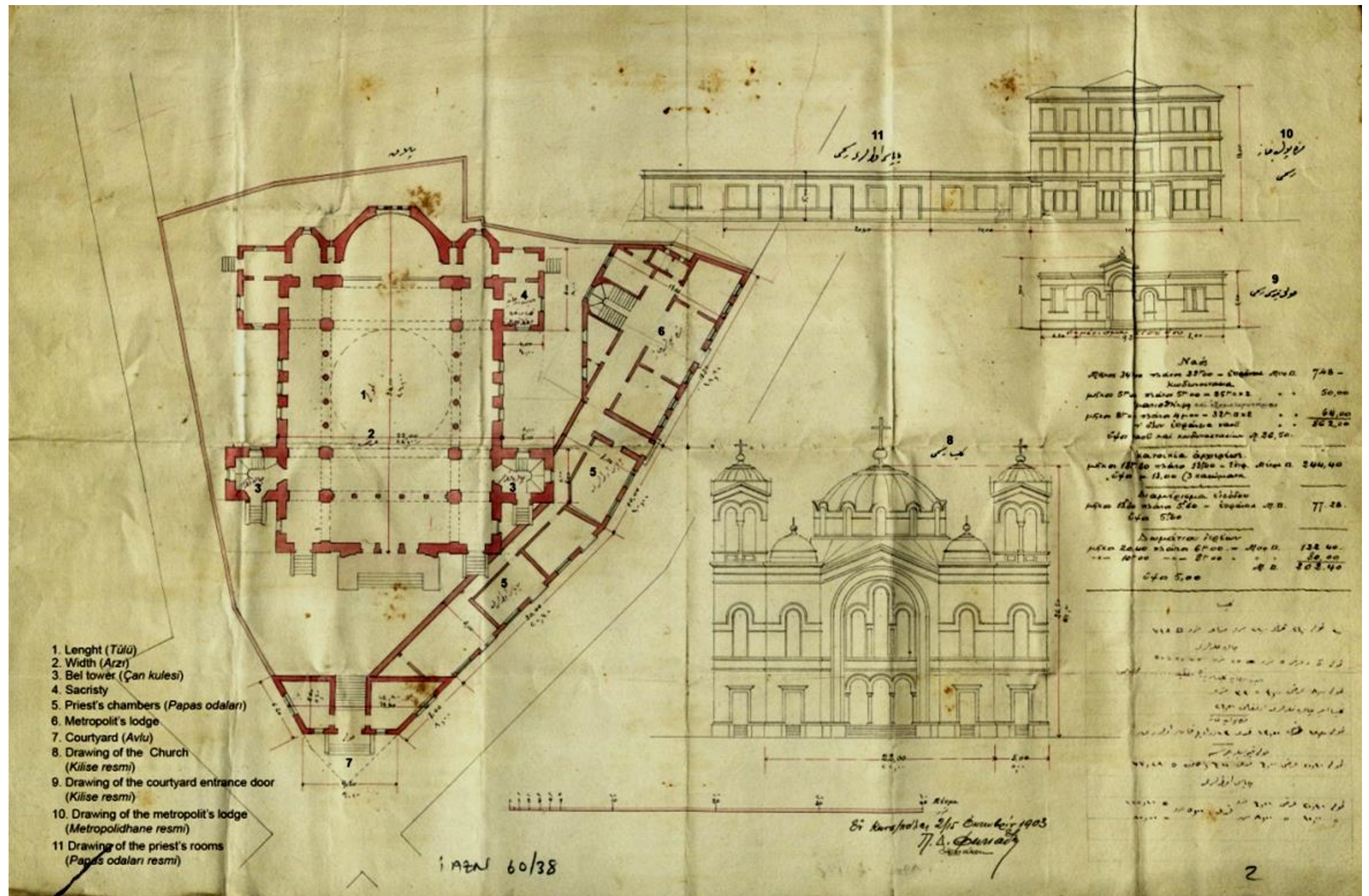


Figure C.1: Project from 1903 for the new Agios Pavlos church in the Çaylar area of Kavala (BOA, İ. AZN 60).



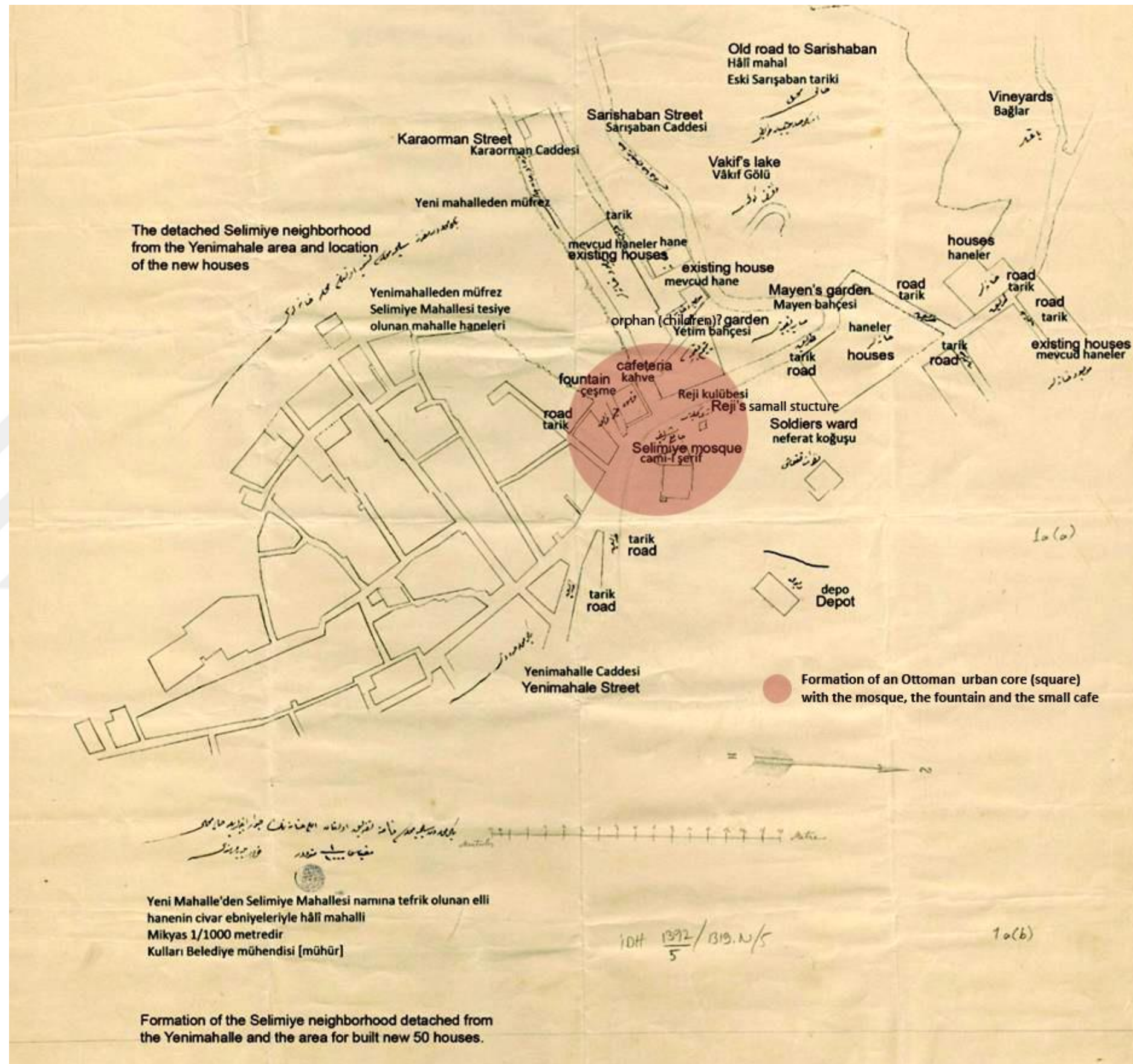


Figure C.2: Urban plan from 1901 for the new Selimiye neighborhood (BOA, ŞD 2044).





Figure C.3: The *kumluk* area with the *türbe* and the new land plot separated for built of a Christian Girls School from 1893 signed by the Vice Consul of France (BOA, ŞD 2020 14 1 002).



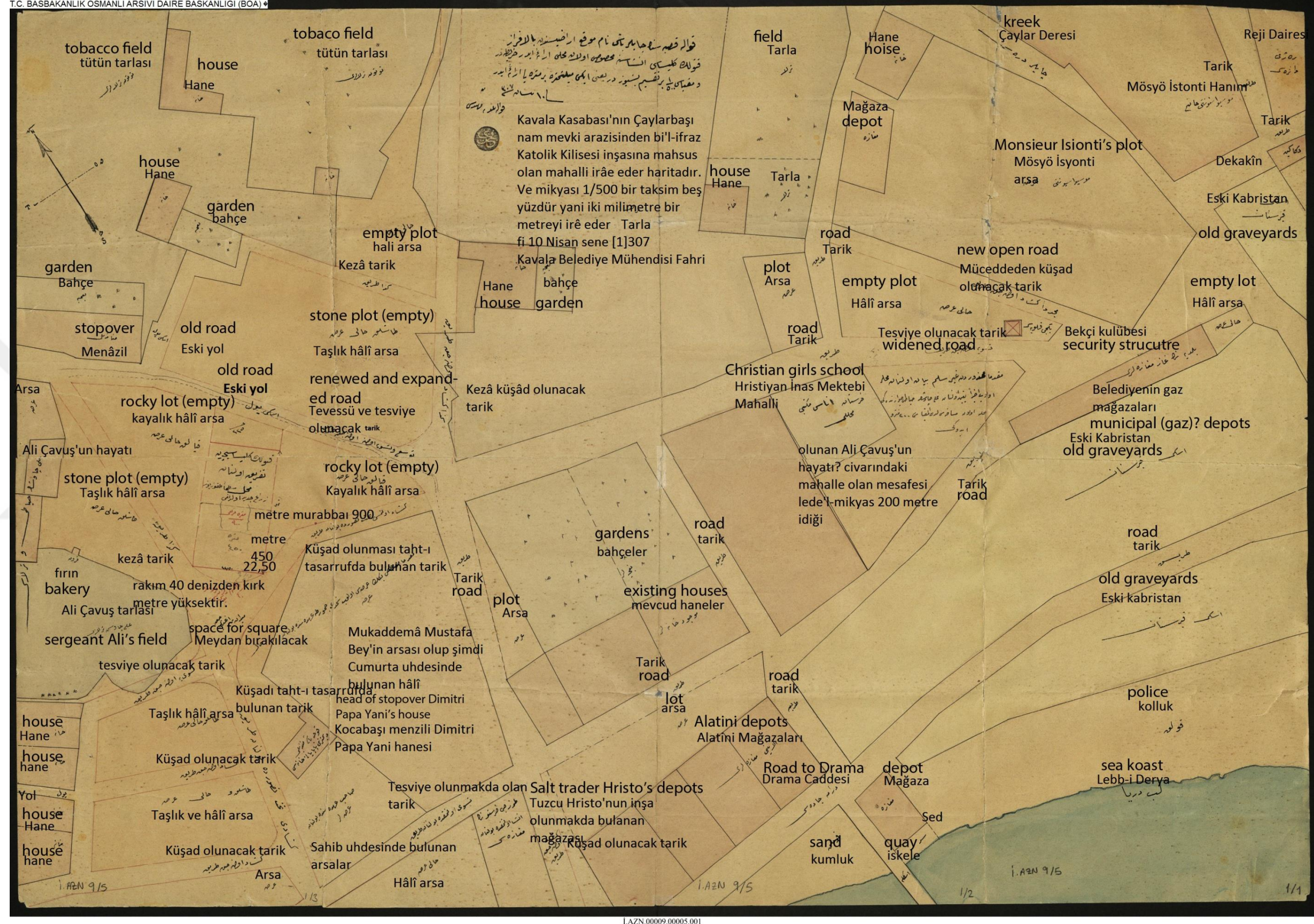


Figure C.4: The urban plan of the existing area made by the Kavala Municipality's engineer Fahri as site for the built of the Catholic Church and the school in the Çayırbaşı area from 1894 (BOA, İ.AZN. 9/5).



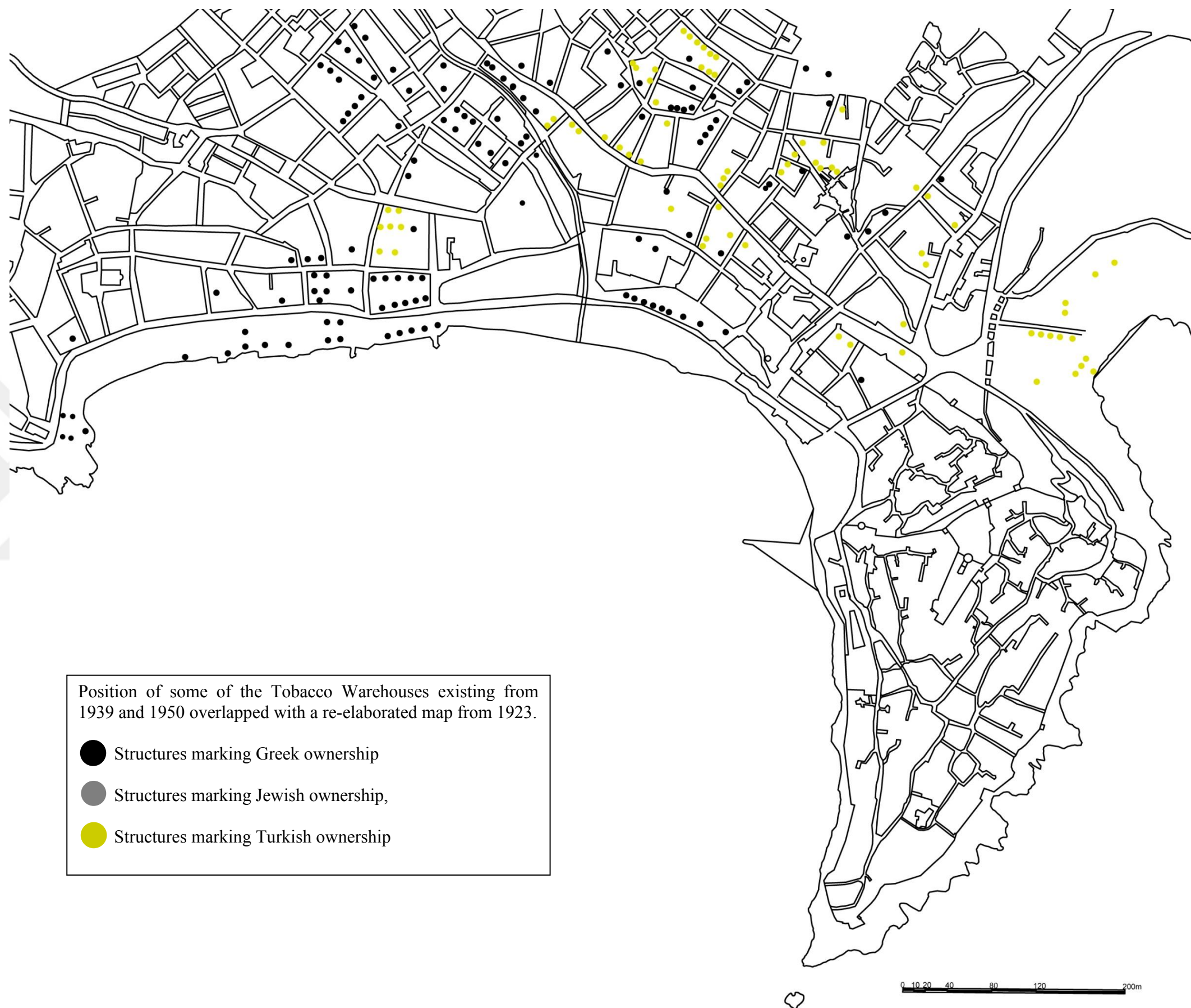


Figure C.5: Graphics re-elaborated from Kavala Municipality map, 1923 overlapping with areal map from 1930'and 1950' from Vyzikas,2010.



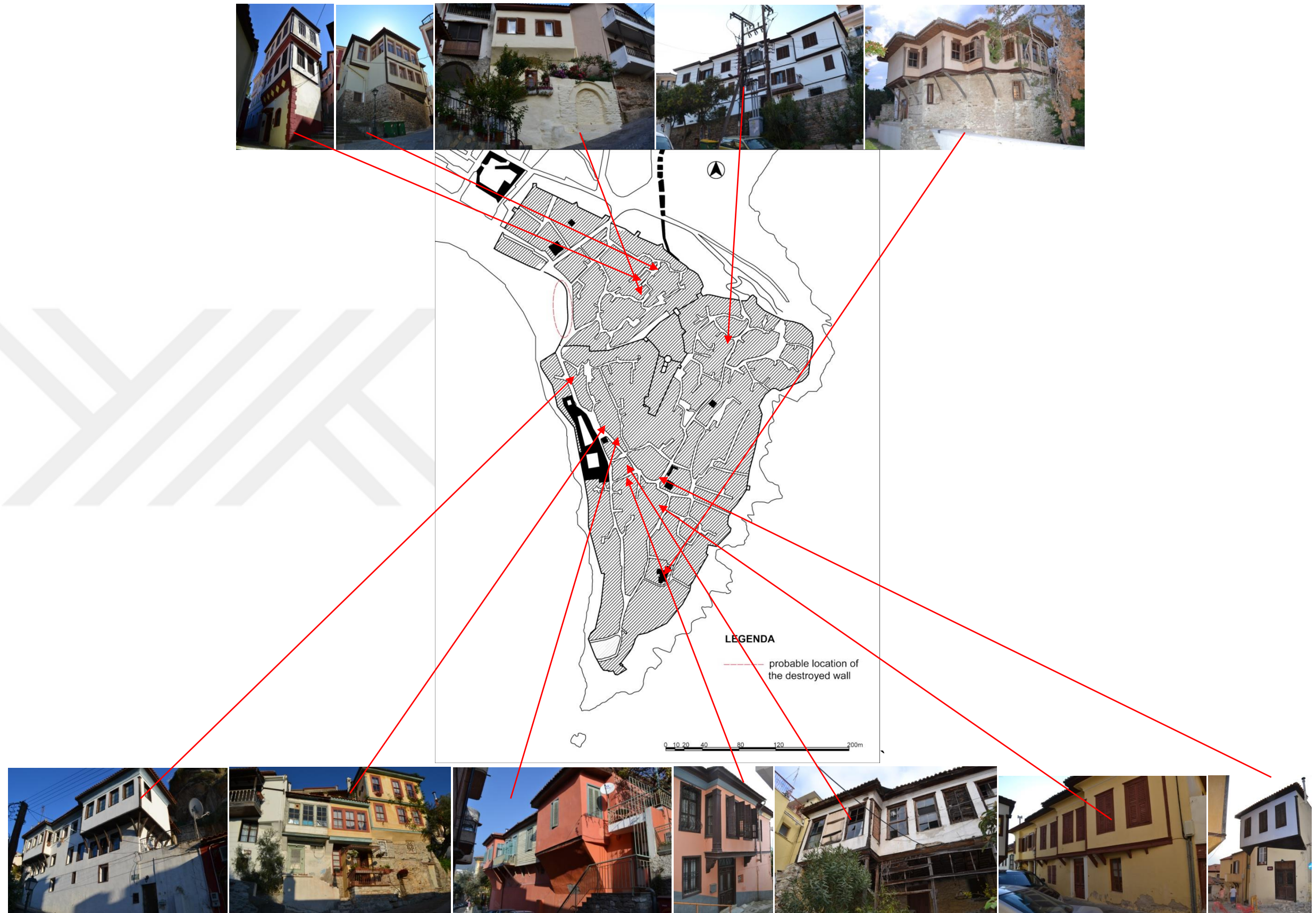


Figure C.6: Position of some of the houses in the *intra muros* area of Kavala today



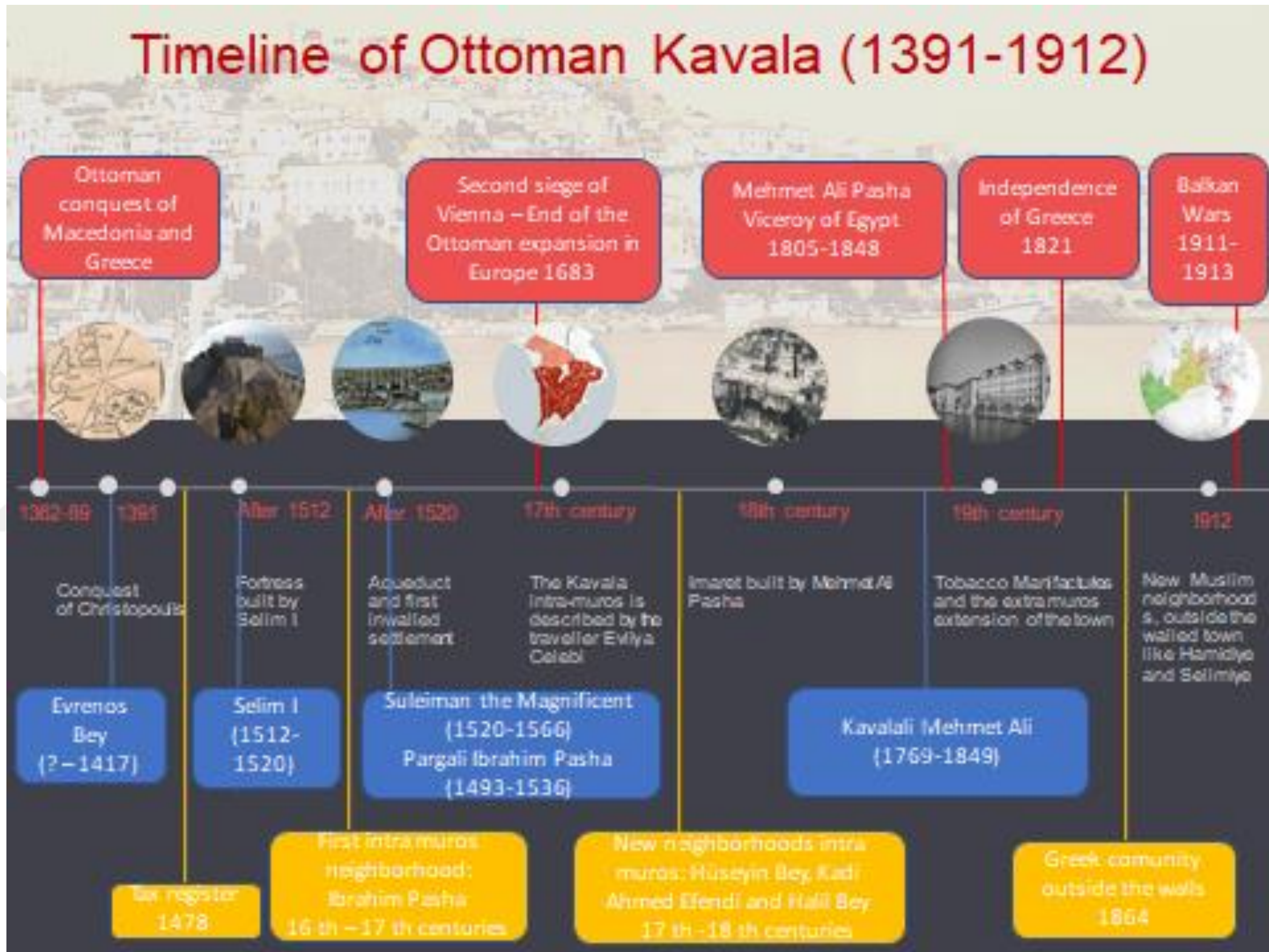


Figure C.7: Timeline of Ottoman Kavala (1391-1912)



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- October 2017 Lecturer at Bahcesehir University, Faculty of Architecture
- September 2014-December 2014 Erasmus Office at Istanbul Technical University, Faculty of Architecture.
- October 2013- March 2014 Canadian Cultural Center, Istanbul.
- 2010 3rd National Prize for project design for the administrative building for the Ministry of Transport and Communication in Macedonia.
- 2010 rewarded project for Automatic car parking building for The Public Enterprise for Construction and Housing of the Republic of Macedonia.
- 2009 BIENNIAL of Macedonian Architecture 2012, elected project design for Community Building for Municipality of Karpos, Skopje.
- 2007 Diploma for special achievements in the development of the Architecture of the City of Skopje

PUBLICATIONS, PRESENTATIONS AND PATENTS ON THE THESIS:

- **Ivkovska, V.** 2018. Development of a vernacular settlement in Balkans: The case of Ottoman Kavala, *Journal of the International Society for the Study of Vernacular Settlements*. ISVS e-journal, Vol. 5, no.2. (Scopus Indexed Journal) ISSN 2320-2661. (Article Instance)
- **Ivkovska, V.** 2017. Ottoman memories in Kavala; Identity and perspectives for future cultural assets of the Ottoman heritage outside of Turkey'17, International Conference on Conservation of Architectural Heritage and Urban History, Istanbul, Turkey, 13-14 October. (Presentation Instance)
- **Ivkovska, V.** 2016. Comparative Analysis between the Istanbul House Plan Types and the Plan Types of the Ottoman Houses in the Panagia District in Kavala. (Vergleichende Analyse des osmanischen Haustyps in Istanbul und dem Panagia Bezirk in Kavala). *Journal of Comparative Cultural Studies in Architecture* 09/2016 – pp. 13–27. www.jccs-a.org. (Article Instance)
- **Ivkovska, V.** 2016. The Imaret of Mehmed Ali Pasha Preservation and Transformation of an Ottoman and Egyptian Heritage into a Masterpiece of Heritage Protection and Revitalization in Greece, Proceedings of the 5th UBT Annual International Conference on Business, Technology and Innovation Chapter: Architecture and Spatial Planning, (Edmond Hajrizi editor), UBT – Higher Education Institution, pp. 15-28. ISBN 978-9951-437-52-3. (Conference Proceedings)
- **Ivkovska, V.** 2016. The Imaret of Mehmed Ali Pasha - Preservation and Transformation of an Ottoman and Egyptian Heritage into a Masterpiece of Heritage Protection and Revitalization in Greece. 5th International Conference on Architecture and Spatial Planning, Durres, Albania, 28-30 October. (Presentation Instance)
- **Ivkovska, V.** 2015. Comparative Analysis between the Istanbul House Plan Types and the Plan Types of the Ottoman Houses on the Panagia District in Kavala, Greece, Proceedings of the 4th UBT Annual International Conference on Business, Technology and Innovation Chapter: Architecture and Spatial Planning, (Edmond Hajrizi editor), UBT – Higher Education Institution, pp.25-34. ISBN 978-9951-550- 13 – 0. (Conference Proceedings)
- **Ivkovska, V.** 2015. Comparative Analysis between the Istanbul House Plan Types and the Plan Types of the Ottoman Houses on the Panagia District in Kavala, Greece. 4th International Conference on Architecture and Spatial Planning, Durres, Albania, 6-7 November. (Presentation Instance)