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The Külliye of Gazi Turhan Bey in the Village of Kırkkavak – District of Uzunköprü: Research and Revival of a Disappeared Early Ottoman Building Complex

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Towards the end of his long and very active life, around 1455, the Ottoman warlord and governor of Thessaly and Central Greece, Gazi Turhan (or Turahan) Bey established an important foundation in Thrace, in the village of Kırkkavak, on land that he had inherited from his father Paşa Yiğit. According to the preserved charter (*vakfiye*), his foundation consisted of a small mosque (*masjid*), a medrese with six student cells, a primary school (*mekteb*), a kitchen (*imaret*) for the poor, the staff of the foundation and the travelers, a public hot bath (*hamam*), a khan, and other auxiliary buildings.¹ The father of the founder, Paşa Yiğit, must have been one of the earliest Turkish settlers in Thrace, and was most probably a tribal Türkmen lord from the Beylik of Karesi, the land to the south of the Dardanelles, which around 1348-49 was incorporated into the expanding Ottoman state.² We have to situate the arrival of Paşa Yiğit in Thrace between 1354 and 1366, when the key fortress on the northern shore of the Dardanelles, Gallipoli, was in Ottoman hands and Turkish settlers could cross the Straits unhindered. They lost Gallipoli in 1366 and only regained it with a treaty in 1377.³ Paşa Yiğit must have been a very young man at that time. He settled east of the Maritsa river, in a district where later (1435) the town of Cisir-i Ergene (now Uzunköprü) was founded. Paşa Yiğit and his men settled in, or founded, six small villages, of which one bore his own name. Gazi Turhan Bey was to inherit these six villages from his father.

The site where Gazi Turhan created his socio-religious and educative complex at a site one and a half km east of the present-day village of Kırkkavak, which lies eight km east of Uzunköprü in the province of Edirne. It is in the

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1 Ekrem Hakkı Ayverdi, *Osmanlı Mimârisinde Fatih Devri IV (855-886/1451-1481)*, (İstanbul: İstanbul Fetih Cemiyeti, 1974), 785-8.

2 Colin Imber, *The Ottoman Empire 1300 – 1481*, (Istanbul, 1990), 22.

3 Imber, 32.

wide valley of a small tributary of the Ergene, on gently sloping ground, with wooded hills in the background. The location is about 150 m. above sea level, which makes the climate considerably more pleasant and less hot and sticky than Edirne in the summer, with fresh winds continuously blowing at the site. The fertility of the land and the agreeable climate must have largely influenced the choice of this site. During our first visit of the site, December 1993, we were so impressed by the beauty of the place and the pleasant climate that we imagined that the great conqueror and founder had chosen a virgin site to build his new town, a place where there was no other settlement previously. Later research proved this suggestion wrong.

It has long been thought that Gazi Turhan Bey first appears in the early Ottoman chroniclers (Aşıkpaşazade, Oruç, Anonymous-Giese, Neşri) in the year 1422, when he sided with the young Sultan Murad II in the struggle against his brother Mustafa, the “False Mustafa.” Our man is called “Türk Turhan” most probably to distinguish him from leaders of devshirme origin. In 1972 the Byzantinist David Nicol mentions him at a much earlier date and noted that in 1395 the capital of Thessaly, Trikkala (Tirhala for the Ottomans) was conquered by “Turahan Bey.”⁴ It was, however, the publication, in 2000, of Book IV of the great—but little used—*Tevârih-i âl-i Osman* of Kemalpaşazade that changed the picture definitely. The very learned historian and theologian Kemalpaşazade first mentions Turhan Bey in 1395, in connection with the same conquest of Trikkala, which indeed took place in 1395.⁵ Turhan Bey then served as Mir Ahur (Lord of the Stables) of the famous Gazi Evrenos Bey. This means that Turhan Bey must have been born around 1370 and died in his advanced eighties.

Turhan Bey, the veteran of many wars and conqueror of the Morea (Peloponnese), is first of all known as the man who between 1422 and 1455 rehabilitated the ruined but fertile province of Thessaly. The latter had been damaged by the incessant minor wars of the Byzantine, Serbian and Frankish lords of the area throughout most of the 14th century. The vast eastern plain of Thessaly had to be resettled almost entirely. The old capital city of Larissa, a deserted ruin, was rebuilt as Yenişehir (New Town). Turhan Bey, and later his son Ömer Bey and grandson Hasan Bey, constructed more than fifty-five large

4 Donald M. Nicol, *The last centuries of Byzance*, (London, 1972), 316.

5 Ibn Kemal (Kemalpaşazâde), *Tevârih-i Al-i Osman*, IV. Defter, prepared for publication by Koji Imazawa, Ankara: TTK, 2000, 224-5. Kemalpaşazade is known to have used many sources no longer extant or not known to us. He therefore often gives information not mentioned at all in the other chronicles and histories of the Ottomans. For Kemalpaşazade see in detail the article of Şerafettin Turan, “Kemalpaşazâde” in *TDV İslâm Ansiklopedisi*, vol 25, (Ankara: TDV, 2002), 238-240. For his works: Şükrü Özen, İlyas Çelebi, Yekta Saraç, *İslâm Ansiklopedisi*, vol. 25, 240-247.

stone buildings in Thessaly, including mosques, schools, baths, covered markets, bridges, dervish lodges and road stations. At the latter two institutions the traveler could stay overnight and eat free of charge for three days in succession as is clearly stated in the preserved and published waqf deeds (*wakıfnames*).⁶ The staff of these institutions, paid by the waqfs created by the three Turhanid governors, ran into the hundreds of people and had a strong positive influence on the socio-economic structure of the newly founded settlements. The story of the reconstruction of Thessaly has been elsewhere related in detail.⁷

The foundation of Turhan Bey in Kırkkavak functioned smoothly throughout the 16th century, as is shown by the Ottoman tahrir registers of the region (see Table I.II and III). In the 1660s Evliya Çelebi visited Kırkkavak and calls it a prosperous village with 200 houses, a mosque and a khan, foundations of “Gazi Durhan Beg” whose tomb he also mentions in volume V of this *Seyahatname*. Whether the külliye survived the difficulties of the 18th and 19th centuries still needs to be established with the help of the rich collections of the Turkish Prime Ministry’s Ottoman Archives in Istanbul.

Time and men dealt harshly with the many monumental public buildings of the Turhanids. When in 1881 Thessaly was ceded to Greece, mosques and dervish convents were the first to be demolished. A few hamams survived, being partitioned and turned into shops. The great stone bridge of Turhanoğlu Hasan Bey in Larissa/Yenişehir was blown-up during World War II. In the same war years the monumental bedesten of Larissa was transformed into an anti-aircraft battery (FLAK). In the Ottoman territories that were to be included in the modern Turkish Republic, things were not much better. In Malkara, not far from Kırkkavak, the mosque, great medrese, imaret and caravanserai of Turhan Bey were demolished. From the mosque, imaret, caravanserai and hamam of Turhanoğlu Ömer Bey (d. 1502) located in the same town, only the monumental domed mosques survived, as well as the domed *turbe* of the great maecenas.⁸ Scores of 15th and 16th century mosques disappeared in the old Ottoman capital city of Edirne. In Kırkkavak most buildings of Gazi Turhan were ruined during the Bulgarian invasion of 1912 in the First Balkan War, when the village was destroyed and its inhabitants dispersed. The monumental

6 M. Tayyib Gökbilgin, *XV.–XVI. Asırlarda Edirne ve Paşa Livâsı. Vakıflar-Mülkler-Mukataalar*, (İstanbul: İ.Ü. Edebiyat Fakültesi Yay., 1952), 250-255; Stavros G. Gouloulis, *Ta Afierotiria ton Tourahandon*, (Larissa: 2003).

7 Machiel Kiel, “Das türkischen Thessalien, Etabliertes Geschichtsbild versus Osmanische Quellen. Ein Beitrag zur Entmythologisierung der Geschichte Griechenlands,” Reinhard Lauer - Peter Schreiner (eds.), *Die Kultur Griechenlands in Mittelalter und Neuzeit*, (Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist Klasse), III, nr. 212, (1996): 143-153.

8 Kiel, 148-9.

turbe of Gazi Turhan Bey was standing largely intact as late as the 1930s, when it was demolished to provide materials for road building. In the mentioned year the minaret also stood largely, as can be seen on photographs discovered in the archives of Vakıflar Bölge Müdürlüğü (Regional Directorate of Waqfs) in Edirne by Dr. Mustafa Özer of Trakya University, Edirne. The time of collapse of the mosque's dome is unknown. The remains of the other buildings (medrese, han, hamam, imaret) were slowly demolished by the local inhabitants, who used the stones to build the village school and houses for themselves. In the early 1990s a number of elder inhabitants still remembered this act of demolition and reported it to us.

Inspired by the photographs and drawings of Ekrem Hakkı Ayverdi and the extract of the vakıfname of Turhan Bey (preserved in his private library) we went to visit the site in 1993 and decided to try to secure funding for research work on the spot in order to uncover the disappeared buildings of Gazi Turhan's külliye. At that time, only the ruins of the little mosque were still standing, the minaret was completely gone, the central dome had collapsed and the two-domed outer portico (*son cemaat yeri*) was gone except some vague traces in the masonry and the spring of one of the arches that once carried the right-side dome. We discussed our research plans with officials of the Regional Directorate of Waqfs in Edirne and learned that the ruins and a large plot of land around them still belonged to the waqfs administration. Later we discussed the matter with the Deputy Director of Waqfs in Ankara and the Director of Antiquities and Museums, also in Ankara. Parallel to these preparations, research was carried out in the Ottoman Archives in Istanbul, financed by the University of Utrecht, The Netherlands, I was affiliated with. It brought new information about the functioning, property and financing of the külliye, found in the tahrir registers of 1456/57, 1485, 1517, 1529/30 and 1570. After more preparation and lobbying we finally obtained the funding and the written permission from the authorities in Ankara to start a survey of the surface. This was done in August of 1988. The surface research brought potsherds and other ceramic remains from the Byzantine and the Beylik periods (Milet ware) and an incidental piece of Late Antique ware, enough to sweep away our romantic theory of a virgin site. The work with the magnetometer was unsuccessful because the surface of the earth was too hard and dry. Having been trained in rainy countries with soggy soil, we had never thought of this factor.

At closer inspection of the ruined mosque we found that numerous graffiti had been scratched in the plaster work of the front wall of the building, depicting ships. Exiting was the discovery of names of people who had been

working at the building. On the first layer of plaster, which was later covered, the names of the craftsmen who had worked at the building could be found: Ahmed and Mustafa, as well as the name for the patron “Turhan Beg” carved in the plaster when it was still soft. Another interesting detail from the time the building was made could still be seen at close observation. The upper windows of the mosque on one wall showed the typical Ottoman pointed arch. At the other wall the windows were half-round, with the protruding flat brick covering the arch suggesting an Ottoman pointed arch. This strongly suggests that two different groups of craftsmen had been working at the building, one group fully trained in Ottoman construction techniques, and another group working in the Byzantine building tradition. The latter were unaccustomed to the Ottoman four-centre arch and did not know how to make it. The protruding flat bricks covering the round arches saved the situation and preserved the unity of the building. Details such as these can only be understood by people who have a long training as a builder himself. Here my eighteen years of experience as master builder and stone cutter were very helpful.

During our second campaign in Kirkkavak, in May 1999, we were more successful. The British Archaeological Institute in Ankara had been so kind to place the very expensive resistivity meter at our disposal. With the help of this instrument, all the buildings mentioned in the vakifname and the tahrir registers could be found in a few days of hard work.⁹ It seems that the foundations of the buildings have been removed by those who demolished the buildings. It seems that only the “bed” of the walls remained. The outlines of the buildings are therefore not sharp and do not allow an exact reconstruction of their plan. Only the medrese could be identified with a high degree of certainty. The whole plan of the külliye is characteristic of the Early-Ottoman period. They are loosely arranged, without the symmetry of the külliyes of the period after the construction of the great complex of Fatih in Istanbul.

The work during 1999 brought to light more ceramic remains, Late-Byzantine sgraffito work and an incidental piece of multi-coloured Iznik ceramic. All sherds have been left behind at the site. Another aspect of the work of 1999 was the collecting of some pieces of brick from the building, and earth from ground near the place where the brick was taken. In order to bring out of Turkey pieces of 15th century brick, official permission had to be obtained from Edirne Museum. A member of the museum’s staff went

⁹ For a description of the resistivity meter method, see: C. Renfrew - P. Bahn, *Archaeology, Theories, Methods and Practice*, (London: Thames and Hudson, 2000) (3rd ed.). The actual work with the resistivity meter at Kirkkavak was done by Mr. Thurstan Robinson (M.A. Oxford University) and Louise Schouten (M.A. Leiden) assisted by Dr. Hedda Reindl-Kiel (University of Bonn).

with us to Kırkkavak and back to Edirne. The Directorate issued a permission and a separate report certifying that the objects had no great value and could be taken out of the country. In our return flight neither the Turkish, nor the Dutch custom officers showed any interest in the bricks! They were sent to Durham University, England, and dated with the newly developed thermoluminescence method. The result was a safe date for the bricks: they were fired between 1430 and 1470, fitting exactly with the date of the vakifname and the notes in the 1456 tahrir register.

Talks were held with the Art History Department of Trakya University in Edirne to come to an agreement for cooperation between Utrecht University and the Netherlands Archaeological Institute in Istanbul on the one side and Trakya University on the other. For a number of reasons, this did not materialise. The results of the resistivity research (the plan of the site) were left behind in Edirne. The least we had planned to do was the construction of a dignified türbe for Gazi Turhan Bey to replace the miserable concrete and barbed wire structure still standing in 1999. We visualised this türbe as a modest canopy building with a dome resting on four massive piers: not an imitation Ottoman building, but a dignified modern structure in harmony with the ruins of mosque. The latter had to be restored or at least covered by a dome. The other highly advisable endeavour was the reconstruction of the two-domed portico of the mosque. Enough traces remained to come to a responsible reconstruction. Next to this we wanted to excavate the foundations of the other buildings of the külliye, at least those of the medrese, and make the foundations visible on the ground. With an eye on the fact that from all the buildings of Gazi Turhan Bey nothing survived, something should be done in Kırkkavak. With the restored mosque, the resurrected türbe and the foundations of the other buildings made visible to everybody, we would have a dignified monument for a great man.

In 2007, under the inspired leadership of Dr. Mustafa Özer of Trakya University, funding was obtained and plans made for the restoration of the mosque and the reconstruction of the türbe. The last aspect was greatly helped by the recent discovery, by Mustafa Özer, of old photographs of the buildings, taken in the 1930s. They allowed a responsible reconstruction of the türbe on its old foundations and in its original shape. The work started in 2007 and was completed in slightly more than a year. The türbe is as good as one could wish. The restoration of the mosque could have been better, especially the portico, which now was made of wood instead of two domes of stone. Yet, the result comes close to what we had hoped for in 1999. We “started the ball rolling,” others carried on. Excavating and consolidating the foundations of the other buildings remains a noble task for the future.

Table I.
POPULATION OF THE WAQF VILLAGES
OF TURHAN BEY LIVING IN HOUSEHOLDS
(according to the Ottoman census and the Taxation registers of Thrace)

	1454		1485		1517		1529		1570	
	Musl.	Chr.	Musl.	Chr.	Musl.	Chr.	Musl.	Chr.	Musl.	Chr.
Bulduklı	0/	27	4	24	10	54	11	56	16	133
Cambazlar	?	?	4	/	9	/	18	2	21	4
Hatıplı	7	15	7	/	13	/	15	1	14	4
Paşa Yiğit	21	/	16	/	33	/	33	1 ^e	48	/
Sultan Şah	30	/	17	/	27	/	16	/	26	/
TOTALS	58	42	48	24	92	54	93	60	125	137
Total	100		72		146		153		262	

Sources: 1455, İstanbul, Belediye Küt., Cevdet Yaz. O.89, p. 6-7; 485: İst. B.B.O.A. T.D. 20, fol. 128; 1517: idem T.D. 77, p. 270/74; 1529: idem T.D.370; 1570: idem T.D. 498, p. 446-450.

Table II.
TOTAL YEARLY TAX REVENUE OF THE FIVE WAQF VILLAGES
OF TURHAN BEY FOR THE KIRKKAVAK FOUNDATION
(Akçes)

1455	1485	1517	1529	1570
20,435	17,703	28,284	25,200	44,353

Source: As above.

Table III.
MERYANI, WAQF VILLAGES OF TURHAN BEY FOR KIRKKAVAK
SITUATED IN THE DISTRICT OF SERRES

	Christian households	Tax Revenue (Akçes)
1454	80	16,330
1485	118	18,696
1506	155	26,712

Source: T.D. 3, published by A. Stojanovski, Skopje 1978. 1506: Sofia, Nat. Libr. 122A a.e. 427 A, published by Evangelia Balta, *Les Vakıfs de Serres et de Région (XVe et XVI e. Siècles. Un premier inventaire, S.)*, Athens, 1995.

Table IV.
KIRKKAVAK, YEARLY EXPENDITURE OF THE
FOUNDATION OF GAZI TURHAN BEY IN AKÇES
 (according to the Vakufname)

A) Staff salaries:

Müdürris of the Medrese:	5 Akçes and 1 soup and 2 servings of bread daily
Imam of the Masjid:	2 Akçes and 1 soup and 2 servings of bread daily
6 students of the Medrese:	half an Akçe each per day
5 Hafizes:	2 Akçes altogether and 1 serving of bread each
Sheikh of the Imaret:	2 Akçes, and 2 soups and 4 servings of bread daily
Nakib:	1 Akçe, and 1 soup and 2 servings of bread daily
Baker:	1 Akçe, and 1 soup and 1 serving of bread daily
Cook:	1 Akçe, and 1 soup and 1 serving of bread daily
Firewood supplier:	1 Akçe, and 1 soup and 1 serving of bread daily
Second firewood supplier:	1.50 Akçes, and 1 soup and 1 serving of bread daily
Teacher of the Mektep:	2 Akçes, and 1 soup and 1 serving of bread daily
TOTAL	21.50 Akçes per day = 7,847 Akçes per year

B) Expenditure for foodstuffs and other items:

for mats, oil for the lamps and salt:	1 Akçe daily
for meat:	15 Akçe daily
4 kantar (ca. 200 kg) of honey and butter	per year
5 mudd of rice	per year
30 mudd of barley	per year for tarhana soup
10 mudd of wheat	yearly for the Sheikh, the Nakib and the Imam
Total for foodstuffs:	8,890 Akçes per year
TOTAL EXPENDITURE PER YEAR:	17,000 to 18,000 Akçes

Appendix/Ek:

Text of the report submitted to the Directorate of Antiquities and Museums about the research in and around Kırkkavak during the year 1999

Uzunköprü - Kırkkavak'ta Gazi Turhan Bey Külliyesinin Yüzeysel Araştırması

27-31 Mayıs 1999 tarihinde Machiel Kiel ekibiyle Edirne-Uzunköprü'nün Kırk-kavak köyünde, Gazi Turhan Bey vakfına ait alanda bir yüzeysel araştırma gerçekleştirdi. Alanda 6 vakıf binalarından bugün yalnız mescit (o da harabe halinde) ayakta durmaktadır.

Söz konusu çalışmalarımıza başlamadan önce, belgesel temelinin oluşturacak kaynaklar bulmak için İstanbul'daki Başbakanlık Osmanlı Arşivi'nde araştırma sürdürülmüştü. Böylece 1455 tarihli vakfiyenin yanında, külliye'nin gelir ve giderini teferruatlı olarak anlatan 1456/57, 1485, 1517, 1530 ve 1570 tarihli tahrir defterlerinin malumatları elimizde idi. Bu kaynaklara göre Kırkkavak'taki külliye; bir küçük mescit, bir altı hücreli medrese, bir mektep, bir imaret, bir hamam ve bir handan ibaretti.

Vakfın gelir kaynağı olan altı köyün vergileri, başlıca külliye'de çalışan 18 kişi ve gıda masrafları için sarf edildi.

Ağustos 1998'de Anıtlar ve Müzeler Genel Müdürlüğü'nün izniyle aynı yerde, "geo-magnetometre" kullanarak çalışmıştık. O sırada yüzeyde erken Osmanlı seramik parçalarının yanında, geç Bizans ve hatta geç Roma dönemine ait örnekler bulup, yörenin Osmanlıların iskânından önce de yerleşim alanı olduğunu anlamıştık. Maalesef magnetometreden tatmin edici sonuçlar alamadık. Ayrıca yaz mevsiminde toprak "resistivity metre" için fazla kuru ve sert olmasından dolayı, Mayıs 1999'da geri gelmeye karar verdik.

Mayıs 1999 Ankarâ'da düzenlenen Kazı Sonuçları Sempozyumu'nda, 1998 senesindeki faaliyetlerimiz hakkında bildiri sunduktan sonra, ekibimiz, Anıtlar ve Müzeler Genel Müdürlüğü'nün araştırma izniyle, Ankarâ'daki İngiliz Arkeoloji Enstitüsü'nün resistivity metresini ödünç alarak Edirne'ye hareket etti. Ekipte 1999'da Prof. Dr. Machiel Kiel'in başkanlığında, Dr. Hedda Reindl-Kiel (Bonn Üniversitesi, Osmanlı tarihçisi), Thurstan Robinson (M.A. Oxford Üniversitesi, Arkeolog) ve Louise Schouten (M.A., Leiden Üniversitesi, tarihçi)

çalışıyordu. Anıtlar ve Müzeler Genel Müdürlüğü'nden, temsilci olarak Arkeolog Azime Evrensel araştırmamıza iştirak etti.

Üç gün kadar kısa bir süre içerisinde çalışmalarımızı bitirebilmemizde mutlaka Azime Evrensel'in becerikliliği ve tecrübesinin büyük bir rolü vardır. Özellikle Edirne'de yapılan bürokratik işlemlerde ortaya çıkan zorlukların çözülmesini Azime Evrensel'e borçluyuz. Bize gösterdiği yakınlık ve yardım için kendisine bu vesile ile bir daha teşekkür etmek istiyoruz.

Kırkkavak'ta üç gün çalışma ile vakfın alanını resistivity metre ile inceleyip, Osmanlı kaynaklarında söz edilen binaların yer ve şekillerini bulabildik (sonuçları için ilişikteki plana bakınız.) Araştırmamızda bugün ayakta olan mescit harabesi ile vâkıfın mezarı, bize "rehber" oldu. Öbür binalar büyük bir özenle tahrip edilmiş olmalı, çünkü elektronik cihaz olmaksızın yer ve planlarını çıkartmak mümkün değil.

Sitede bulduğumuz seramik parçalarını, dönemlerini tespit ettikten sonra, fotoğraf ettik ve yerde bıraktık. Anıtlar ve Müzeler Genel Müdürlüğü'nün izniyle mescit harabesinden yaklaşık 10x10 santimlik bir parça tuğlayı, termoluminisans metoduyla kullanılmak üzere yanımıza alıp Edirne Müzesi'nde gerekli işlem yapıldıktan sonra, yurtdışına götürdük. İngiltere'nin Durham Üniversitesi'nde yapılan söz konusu inceleme, tuğlanın yapılış tarihi olarak 1430 ile 1470 arasını gösterdi. Bu sonuç Osmanlı kaynaklarında verilen tarihe (1455) çok iyi uyuyor.

1999 kampanyası, 1998'de olduğu gibi, Utrecht Üniversitesi tarafından finanse edildi.

Önümüzdeki seneler için (ki tabii Anıtlar ve Müzeler Genel Müdürlüğü'nün iznine bağlı) mescidin temizlenmesi ve medresenin hafriyatını planlıyoruz. Bu çalışma, İstanbul'daki Hollanda Arkeoloji ve Tarih Enstitüsü ile Utrecht Üniversitesi'nin beraber yürüttükleri bir proje olarak, Edirne'deki Trakya Üniversitesi ile gelecekte bu alanda gerçekleştirilecek işbirliği için temaslara geçtik.

Ayrıca alanın sahibi olan Vakıflar Genel Müdürlüğü'nden Dr. Sadi Bayram ile bu proje ile ilgili imkânları tartıştık. Bugünlerde ihmal edilmiş ve çirkin bir manzara olan (modern) mezarın üstünde yeni bir türbe yaptırmasını ve -örneğin- medrese temellerinin kazı ile görünümüne kavuşturulmasını önerince, Dr. Sadi Bayram büyük ilgi gösterdi.

Machiel Kiel, (Prof.Dr.Dr.h.c.) Haziran 2001'e kadar: Harvard University, Aga Khan Program for Islamic Architecture, Sackler Museum, Broadway 485, Cambridge Ma. 02138, USA. Daha sonra: Department of Oriental Languages and Cultures, Drift 15, 3512 BR, Utrecht, Holland.



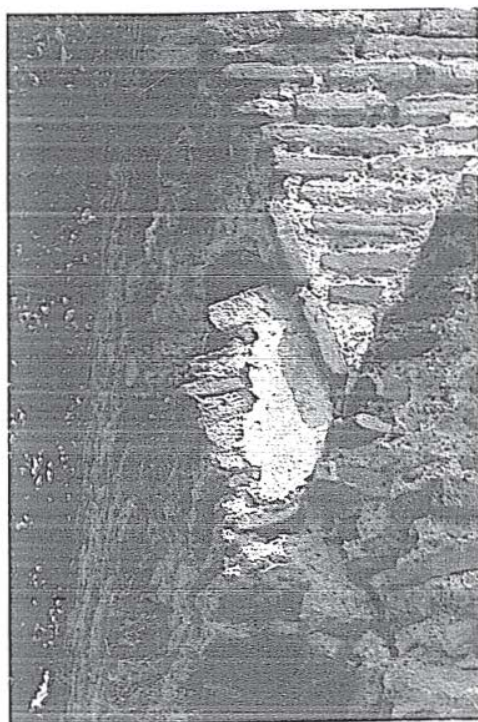
1. Kırkkavak (Uzunköprü) Mosque of Gazi Turhan Bey in 1998



2. Kırkkavak, detail of original masonry of the mosque

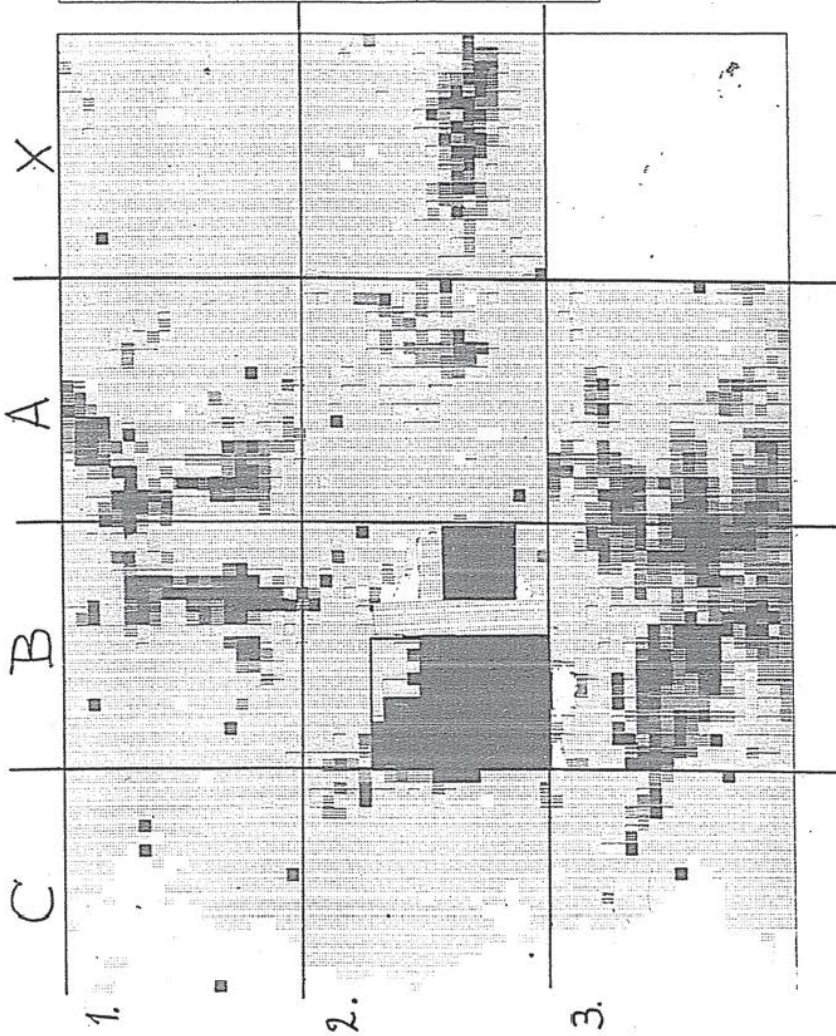
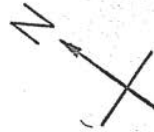


3. Kirkkavak, grave of Gazi Turhan Bey (d.1456), situation in Aug. 1998

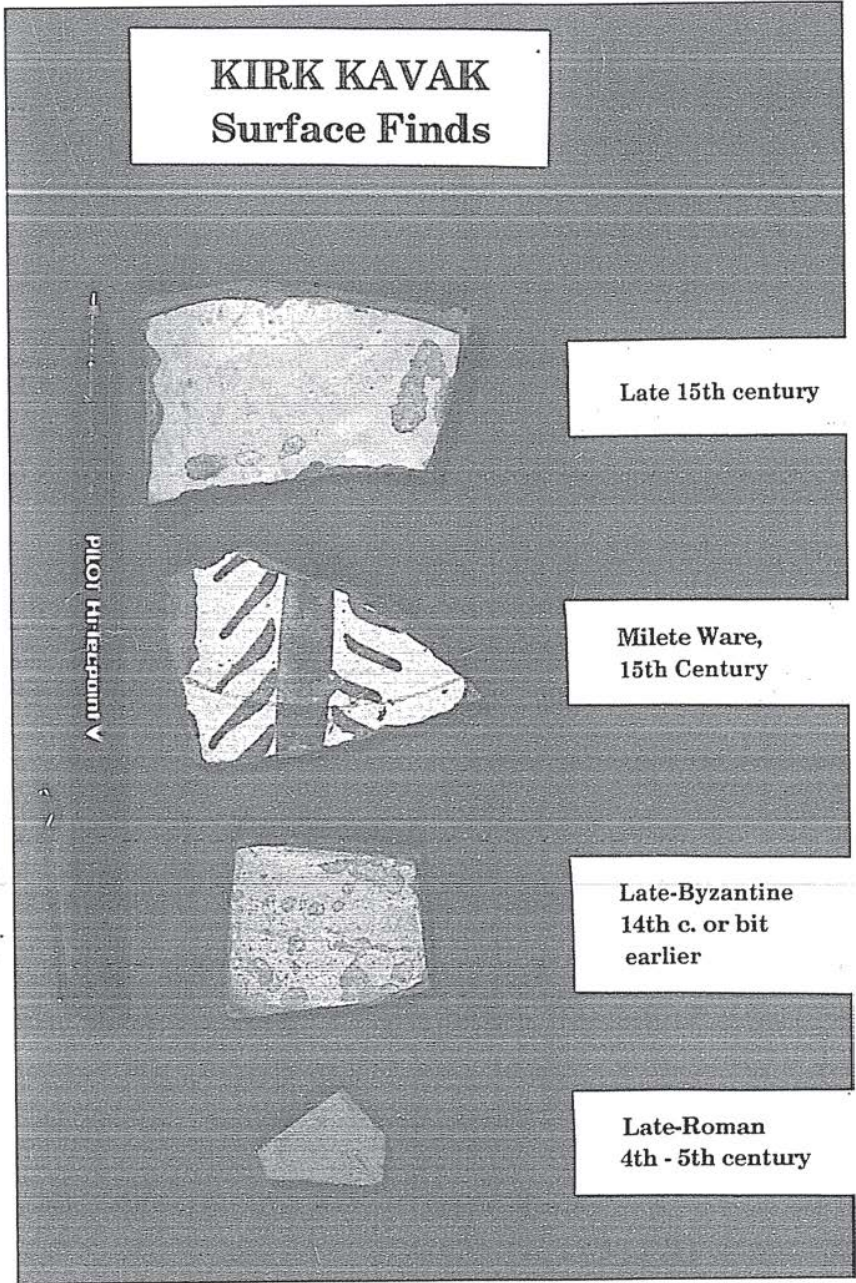


4. Kirkkavak, the last trace of one of the arches of the two-domed portico of the mosque, cut away during the recent restoration and reconstruction of the building

Site : kkk09 Mesh : kkk	Resist. Survey	Scale : 1:300
Pattern Plot (Compress)	Size x 1	Black Off
Brightness Contrast -0.5 8	Grey Levels 17	Black White



5. The location of the disappeared buildings of the külliye of Kırkkavak as shown in 1998 by our research with the Resistivity Meter

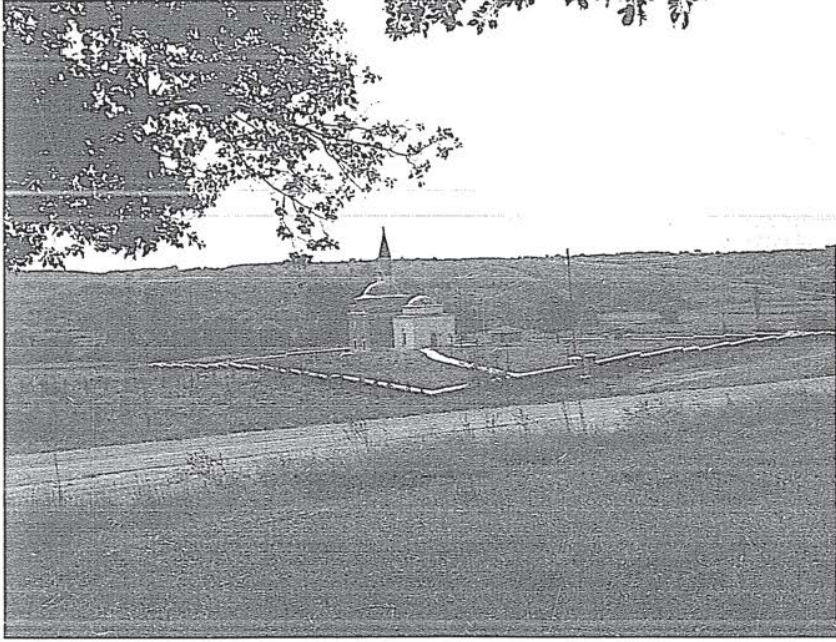


6. Kirkkavak, examples of surface finds in this site (Aug. 1998)

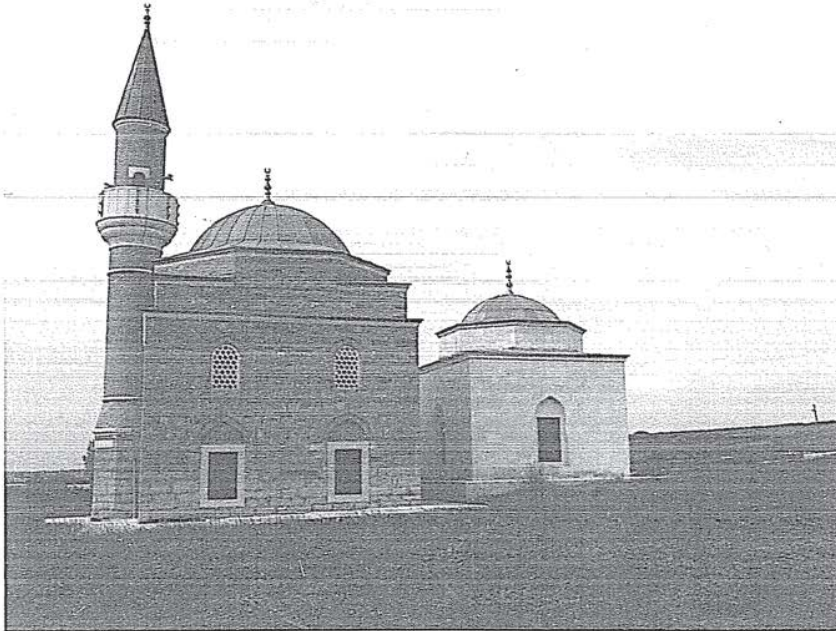
ماگ تورخان بایق قورقندلیغیم حارسته و من کبرینه وقف ایشتر
 سلطانسه
 حصاه ساگر لیم نمازعاو وقف اولغی کاتولدی
 ۱ ۱ ۳ ۱
 ۱۱
 ۶
 پاشا بیک و صرک برهستانه کورورلو
 حصاه ساگر جانباغ وقف اولغی اولور کافر اولغی بیجا ایزر
 ۱ ۲ ۱
 ۳
 ۲ ۸ ۱
 بولدقانو و نام دیگر بولدی کوی
 خرابو
 حصاه ساگر لای
 ۱ ۳ ۳
 ۲ ۲ ۶ ۲

Ist. Bel.Kütüph. Cevdet Yaz. O.89.
 Vakf village of Turhan Bey in 1455/56

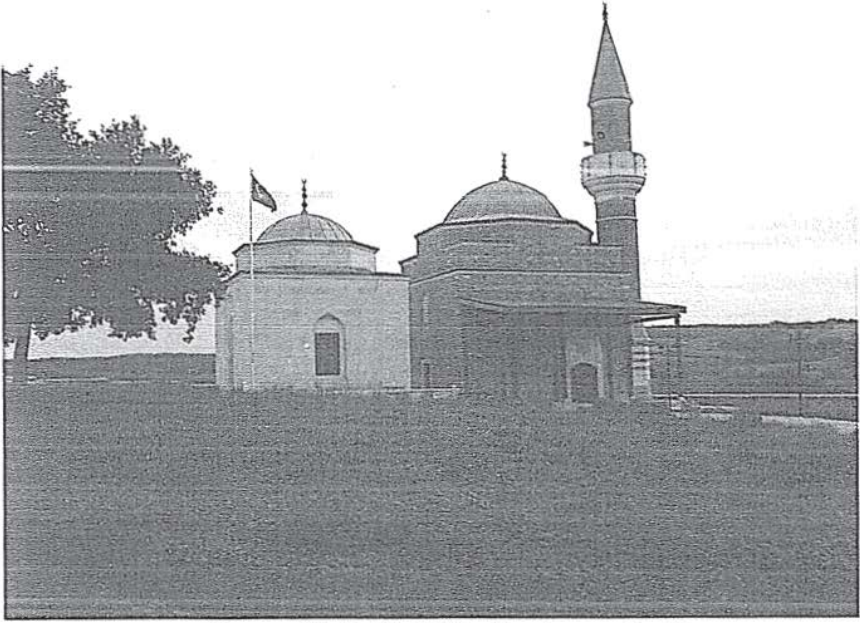
7. Page of the *tahrir* defter from 1455/56 mentioning the property of the Waqf of Gazi Turhan Bey (Atatürk Kitaplığı-Belediye Kütüphanesi, Cevdet Yazmaları O 89)



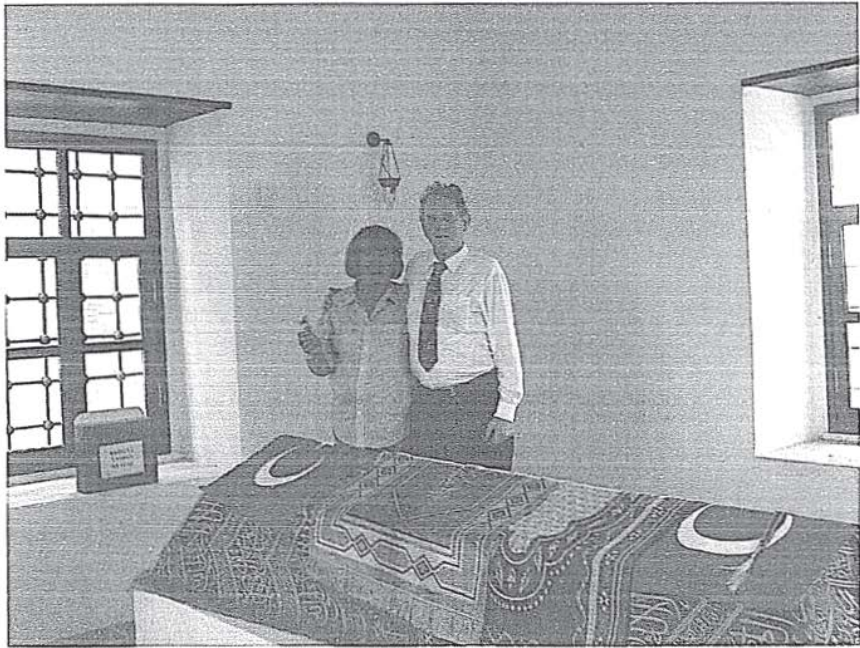
8. Külliye of Gazi Turhan Bey after reconstruction



9. Mosque and Tomb of Gazi Turhan Bey after reconstruction



10. Mosque and Tomb of Gazi Turhan Bey after reconstruction



11. Souvenir photo, Gazi Turhan Bey Tomb